



Part 1 - The Therapy Buffet: Helping Individuals Heal Through Therapy

August 27, 2021

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As latter day saint leaders, we face very difficult conversations that put us at risk of saying the wrong thing that can do more harm than good. Many of these conversations relate to LGBTQ Latter day Saints. Have you had a fellow board member come out to you about their LGBT identity? Have you had LGBT neighbors? And you just don't know what to say to them, so you ignore them instead. Have you wrestled with balancing love for your fellow men while still respecting the doctrines of the restored gospel? In order to help, leading saints is put together the LGBT saints library with more than 20 presentations featuring individuals who have a unique perspective or expertise around this topic. Three of the most popular sessions are available now to watch. Simply text the word lead to four 747 four 7 to start watching now, or visit leading-saints.org/LGBT. Leading saints is a nonprofit organization dedicated to helping Latter day Saints be better prepared to lead. And we do that through various ways, including this very podcast that you're listening to. I hope you subscribe. Maybe leave this a review while you're at it, and I think you'll enjoy the content you find on this podcast and then jump on over to leading-saints.org and you'll find thousands of articles dedicated to leadership context as it relates to being a latter day saint. We have virtual summits that we've done, checks out on social media and also a weekly newsletter goes out that has unique content, you won't find anywhere else. So a jump into the leading saints world. We're glad to have you. Steve shields in the house, how are you, Steve? I'm so good, KF. Now we are in your office. In my house, we're in your house, not in your literal house, but your workhouse. Well, I'm really backing into a corner here. But this is where you work every day as a therapist. Yes, yep. Nice. And you've been on the podcast a few times now. Yeah, so I have two goals to be on your podcast more than anyone. And to get the entire leading saints world to call you KF. I think you among a few others are the only ones

that call me KF, but it's a special club. Today, today. It's a time in the future it'll change, right? Now you are on our board of advisers as one of our therapists who, as we put content together related to therapeutic issues, I usually have this group of therapists review it and say, all right, you're a little off here. And sometimes you can give me that feedback, but then you say, well, but I think it would be okay to publish that. It's not too crazy train. And the way we go, right? Yeah, I would say that's true to our relationship. Yes. Now, the first time you were and we'll link to all these episodes. The first time you're on the podcast, it was a live studio audience. I think the first time we ever did that, it was a fireside for young single adult ward and you told your story. And sexual addiction recovery. That's right, and it's quite a journey. And little do we know we are sort of in the middle of that story? You probably still are in the best, right? Yes. We were very much in the middle of that story. Yeah. So yeah, that story is more on the closing end of that story. I believe, but you can go to unashamed unafraid calm and get the updates. That's right. You're curious. And unashamed of a friend is your podcast. And how do you explain that? So yeah, unashamed and afraid unashamed of sexual addiction recovery. I'm an unafraid of coming into Christ for healing. So we do real recovery stories and we have experts come on and talk resources and what we're most proud of is we're actually a nonprofit by one C three. And we take all of the funds, have it volunteer team that runs the whole thing myself included. And we create scholarships for therapy for different retreats. I'm super excited. One of our scholarships for putting up right now is actually to do a program on site, which I'm sure we'll get into here about, but take expensive therapy workshop a life-changing. And the other episode you were on and maybe there's a few others. But the other one is called is elders corn working, and we talked about the men's retreats or boot camps that we do. But you and I are on the speaking team and we got some scholarships for that too. By the way, people there. Yeah. And everybody should check that out. There's also a women's retreat as well. It is what elder storm could should be, or I don't want to use too strong a language here, but it has elements that I think we're missing culturally as a church. Yeah, that's a good way to put it. Perfect. All right, so today we're talking about therapy. Therapy. So I'm going to tell everyone the truth about this conversation. This stems from you and I having this conversation in some facet or way. Like a thousand different times. Oh, yeah. Yeah, I mean, what am I go to when I'm like, okay, this happened? Or I learned about this thing? One am I missing here? You give a very therapeutic perspective on those things. Yes, pun intended, I guess. And so there's so many things right to go about. And this is one of those, so I wish I could take the word therapist and counselor and throw them in the trash and that we would just start over as a society on that.

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Probably the same with life coach too. Why is that? Because I feel like it's one of those terms. So I'll praise it this way. When I meet someone who's not a member of the church, and they ask me, hey, are you Mormon or are you? My response is always, is that a cultural question or a religious question? And the reason I say that is because I'm saying, if you're just saying, oh, you're white, you're from Salt Lake and this is what I've made up based on what I think you are, then they know whatever cultural thing you've painted on me know, religiously totally. I'm an active member of the faith and we can now have that conversation. Because I want people to be

curious and ask me the questions. Well, how do you drink alcohol? No, but I'm not going to judge you if you do. I don't care sitting here at dinner. You can have a beer. I'm not, I'm not going to tell you what your value system should be in this moment. And so creating that space. So everyone has some lens that they've heard the word therapy or counselor and it's almost always a negative experience. Now there are people who are walking around out there like therapy changed my life. But then also, I'll tell you the truth. There's a camp of people who are like too much therapy all the time. Because there are people that are like, I've been going to therapy for 20 years. You're only on year 5, and I'm like, why have you been going for 20 years? And we'll talk about why therapy can be not effective. And so to me, I'm like, I hope no one listening to this goes to therapy for 20 years. Yeah. To me, there was something that therapeutic process that was broken. So people miss either end to where I think the truth really lies in because the truth is about therapy, drum roll, Jesus is actually the one that heals. No therapist or counselors can heal you. Right, and that's coming from a therapist who that's not so like I do it for a living. Yeah. Yeah, and you're a big believer in therapy, but the true healer is always the true healer. Always, the first thing that I tell clients personally is I'm like, my favorite days when I fire you and I hope it soon. Because that's not what it is. And so we're gonna stick with the word therapy, but I want everyone to know that therapy or counseling, they're literally interchangeable. And there's some stigma around the concept of therapy much more in the past. I think that stigma is growing smaller and smaller or shrinking, smaller and smaller. But if one individual, some individuals in your life if they admitted that they're going to therapy would be like, wow, like what? Are you crazy? Yeah. Where others it's like, oh, I'm glad. Yeah, you should really do that, right? And so there's sort of a stigma and interpretation of therapy or counselor that you're sort of articulating here. Right. And so just like in our medical system, when it's like, well, what do we used to do like when people were having a heart attack? And we did like crazy stuff to their body. Like when we look back at what we used to think was medically helpful, it's horrific. It's the same with mental health, like we look back now and I'm like, you used to do what with people who had been in war? Like, oh my gosh, like re traumatize them. And so I want to own just as people growing and particularly I'm coming from a U.S. history perspective, right? More than a whole world because that's I live in the U.S. and that's my background. Is so the way that it came on to the scene. The way a lot of people know therapy talking 70s 80s is it started with how we do our medical system. So when you break your arm, you go to the doctor. And the doctor says I as a general practitioner or specialist can help you with your broken arm. And we have a procedure for how you fix a broken arm. And it takes three months for it to heal. And then what the entire medical field is working to do is to learn how to heal it faster. You have a broken arm, we use to take three months, that only takes 6 weeks. So it's about an efficiency and getting there, which makes sense for a lot of physical ailments that we have in our body. And so the DSM-V is the Bible of mental health diagnosis. So when someone says, that person's a narcissist. I'm depressed. I have PTSD. I think you have personality disorder. There's actually a code, like you can go look up in the DSM-V and be like, Kurt in order for you to be moderately depressed, you would have to have these symptoms, X often, and you have 5 of these 9 symptoms, at least two times a week, then you would now be diagnosable as moderately depressed. So that's how it works. You can see that's based on our western medicine system, which is where it came from. And so the problem with that is it's a lot more gray. Like broken bone, we know when it's better. When are you not depressed? Like you're just

depressed one day and you wake up the next day and you no longer are. And so it gets really confusing. So I want to give everyone the space that it's hard to know, particularly as a church leader, like I want to send someone to therapy for this specific issue, like the broken arm, and I want to see it fixed. And there are most therapists that you go to see, don't even do diagnosis. They don't even use that system. And so it's used in the insurance world.

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So if you're going to a therapist who takes insurance, then they will use that system. So therapy, what is therapy for? Like, what are we doing with therapy? It's to get you unstuck or help you with whatever spiritual emotional mental issue, you can not work out on your own. So just like our medical system, if you kind of have a cough, you may not go to an instant care or a doctor to work it out. But if it gets really severe to a point where you're like, I don't think I can handle this on my own. That would be the time that you would go. And so I would say that's the truth about therapy as well. So if I'm dealing with something like, I feel sad all the time. Or like I should feel joy in my life and I don't. Or like, I'm pretty sure I have a porn addiction, or my marriage is like not where I want it to be, or I'm having a hard time parenting my kids, whatever the mental or emotional issue is, if you can't figure it out, that would be a good time to potentially go to therapy. Yeah, yeah. So I want to interject here is that because I just can foresee what you're touching on here is there's so many different approaches to therapy or interpretations of therapy that there's going to be people to listen to this episode and be like, wow, wow, Steve's got it all wrong. The reality is, this is your perspective of how you've seen things. But I think there's something we can learn here, but it's safe to say other even other therapists are going to say, I see a little bit different than Steve, right? Oh, for sure, yeah, for sure. And so because I mean, there's a therapist out there who takes insurance all the time and they diagnose everyone and they create a diagnostic plan and they put a timeline to it and they totally that's the model that they work in. But generally, as a person walking around on the street, I mean, if you want to go WebMD or mental health, good luck. Right on that. But it's really about you getting help. And so the other thing that is really different about our medical system versus mental health is we have a complex in our medical system where the doctor has a lot of authority. So we say, dude, I'm just going to listen to you. And I don't really have a problem with that. When a guy's operating on my knee because I tore my meniscus, I don't want to be like, well, hold on, bud. Cut that thing open and then I'm going to decide where we go. I don't know. Right, right? That's not as true with our mental health. You do know. And so that's a really hard thing because I have people come in all time see me, and they're like, here's my issue, you tell me what to do. And I'm like, well, no, because then any time you feel sad in your life, you have to have a therapist. And that is not a great way to live your life. That's going to be expensive and take a lot of time. And to me, that's missing that the atonements what it's really all about. Yeah. And I want you to unpack that concept a little bit more as far as Jesus as the healer because we're not saying you should just sit home and pray a lot and read the scriptures and then your depression will go away. So unpack that as far as connecting the role of therapy in the role of healing through the atone of Jesus Christ. Yeah, so the role of therapy, there's a couple of things that happen. So one, it's a safe place. It's a way for me to create safety and say the things. So I may not have a

place to say, I actually hate being a dad. And I'm an active LDS member. I'm sitting in LA's Corbin. I'm like, I don't even like my kids. Uh oh, how do I say that? I might have an addiction. When I first came forward with my addiction, I wasn't sure where to start. So I went to a therapist office and I'm like, so I have something really bad that I've been doing and I need to tell my wife and other people, what should I do? And when so when things are happening, we ask for help all the time. So think about as we grow our testimonies, like imagine if we never gave anyone any help. Like never went to a testimony meeting, a sacrament meeting. Any of our church meetings, any of our camps. Any of our things. We help each other grow in our testimony of Christ. And so a therapy is a place where I can lean into that process. And the beauty of therapy the gift that can happen in therapy is that someone in your life who's not in your life. I totally love my clients, and they don't go home with me. So I don't have to look at you KF if you're a client and be like, well, it's what he really telling me true. So one of the ethical codes with most therapist ever. And there's that I see the client with unconditional positive regard. So as a therapist, I just get to believe you. Wow, my marriage is really hard. It must be hard. Wow, tell me about that. That's not true everywhere in my life. I can't look at my spouse and say that or to my kids or I may not have safe coworkers. And so there's this beauty when I have a professional relationship with someone because it's super boundary. Like there is a clear line where you start and I stop. And that gets messy emotionally in our lives, right? Like, what do I share with my spouse? What do I not? I want to emotionally connect with my kids, but I don't want to turn them into a pseudo co parent with me or be weird. So where do I draw that line? With therapy it's really clear. I can literally do whatever and say whatever I want because I'm paying you and this is all about me. Yeah. And I appreciate that because oftentimes in the messiness of mortality, like if somebody is struggling with suicide ideation and they're sitting in Eller's quorum, there's almost like this process that we paint like, oh, what you do is you go see the bishop or you go he'll send you to the therapist and this happens, but you can't even start that process with a level of safety and boundaries, and therapy can offer that to some extent.

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So even before we're going back to more of a transgression one is like I'm addicted to pornography. Yeah, I just need you to see my bishop go do what he says and then I'm good. But in reality, is that we'll never there's so much shame there. There's so much so many nuances there that are bearing you that you don't even know how to set that appointment walk into the office and say those words until maybe there's a therapeutic relationship established elsewhere. Right, yeah. And if you to make your point, do you whoever is listening right now? Do you have something really hard in your life that you're afraid to talk to about with other people? If you don't, you're lying. So how do I do that? What's a way that I could do that? Now if I have places I can do that great, you can get all the emotional healing you need without ever going to therapy. And it can be extremely helpful because the other beauty with therapy is that they're trained. So the difference is if I come to use my friend or even a KF a viewer my bishop, and I'm like, I am really struggling with depression or a sexual addiction, or I realize I was molested when I was a kid. And now I'm trying to have sex with my spouse and it freaks me out and I can't stay in my body. And I don't know what to do with that. And no one in my family I've never told anyone in

my family that I was molested. What do I do? Or I'm super, super successful in high functioning and I'm way depressed and it doesn't make sense. I can't figure that out. So whatever it is, you can go to a therapist and depending on their training, which is what we're about to dive and get into. All of that, they can help you. So I have seen people so one thing I do is I do a lot of addiction in a lot of trauma. So there are certain things I just know, right? So like one thing that I know with addiction, there's a right way to disclose it to your spouse. So a super simple one on that is don't do it on a major holiday. It seems obvious. It seems. By the way, because that's when people are most emotionally triggered and so they want to do it. So they feel the most vulnerable and want to do it. So if you're about to tell your wife on Christmas Eve that you've been having an affair, my truth literally wait till like January 3rd. Truthfully, you've been lying about it this long, sit on it for another week because you're making about you not her or him, right? And so that would be a good way to do that. So that's a real simple thing, but also the tools of how do I feel my deep emotion and then creating a space and being able to do that. So the way I describe it simply is this is I think is the actual meaning of I stand at the door and knock. I think the actual meaning of that scripture is, whatever door in the depth of your soul, Christ is ready to meet you there. However, deep you're willing to take the healing and unless you have seen him and had your calling an election make sure based on how we believe it works. I would say you have some doors to open. Or as you've always said often, then I guess you don't have a need for the atonement. Like if you're taking the sacrament and you're like, I don't know why I'm doing this. I think you have some doors to open. Yeah, or another way I always paint is give Christ appeared in front of you right now and said I'm here to heal you. What would you say? Would you say, oh, my sciatica is kind of flaring up. No, no, like, how would cry see you today? If he was telling everybody to line up, I'm going to heal all of you. How would you articulate that? And if you don't know some work to do. Right. And what therapy can do is help you open the door. Right. That's it. That's the simplest way I can put it. So I want to underscore highlight what I'm learning here as you say these things is that as an individual starts on a journey of healing. And that beginning step may be, I don't know what to do other than center point with my bishop and go talk to him. I know he's not a therapist. But I'm going to just do that and maybe he'll have an idea where to go. Or I'm just going to call a random therapist and go sit me off like that's maybe you're not going to call a random therapist. We'll get to that. What to do? We'll get into that. But the point being is that at some point as you're on that journey, there is a certain level of skill set that is needed, and a therapist is very trained to do that, a bishop may have some experience to do that, but at some point, especially the level of healing that's needed, there is somebody that needs to come to the party with you and offer their resources and skill set and their knowledge so that they can help you towards Jesus Christ to at the end is the one that heals. Right. And it's opening that door, right? And the bigger doors you're trying to open the faster you're trying to do it, the more unsafe your environment is, the more likely you are to need therapeutic intervention. So if you have a whole bunch of safe places in your life, safe mom and dad, safe sibling, safe spouse. You might be able to open a lot of doors without ever stepping into therapists office. But what if you don't have those? What if you're in your family system or in your award or in your neighborhood or at your work or in your marriage, you actually can't talk about that door? You can't open that door and talk about it.

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It is not safe. People have communicated this to you. So Kayla and I early in our process, she saw someone on social media as your wife. Kayla's my wife. Thank you. She had seen someone who had cheated on their spouse and they were getting divorced. She's like, if you ever do that to me, we are done. Currently cheating on her. And so what she communicated to me was I am not safe to open that door around. Because I have that door. Yeah. So just keep so I'm like, oh, keep it shot, got it, right? Where I may sit in a therapist office or bishop's office or have somewhere else safe to open that door. And so it's really funny. So one of the things I always use is what you can't see, you can't feel and what you can't feel you can't heal. And people are always like, well, how does the healing happen? And I'm often in a mixed faith setting, and so I can't say, well, the atonement of Jesus Christ. But it's always interesting to me because as I help people see and it's safe enough for them to feel what they need to feel, the funniest thing happens, Kurt, most the Christian word uses the word grace. We use the word atonement. He heals them. Yeah. And I've watched people get off from bawling on the floor from sitting in group from being on my couch mount wherever it is. And they're like, I know I'm different now. I feel healed. Just the way that Christ healed people in his ministry because he's still doing it. He lives. And so I'm like, yeah, once you're in the fields, once you open that door, I just sit back and watch the miracles. That's why I think I have the best job in the world. I ain't got to heal you. I know who does. I just got to help you open the doors. And that's really, I think there's a lot of ways to think about it and see it. But I think from a faith perspective, that's where you should couch, what can therapy do for me? What's the relationship? So I want to spend some time close to this concept of what therapy is and its role with I always hear this, and I always win now when I hear this, but when people say, well, hey, you know, the bishop is not the therapist. He's not a therapist. You know, as almost if you should leave him completely out of the equation. And it's upsetting me because I've never heard of a bishop who was like, oh, I want to be a therapist other than those who are actually therapists. The reality is they just want to help. They just want to be there. And more often than I've heard more cases of somebody either in an abusive relationship with mental illness, string with an addiction who the only first step they know how to do is go see the bishop. And it's also as if saying like, oh, you should never talk to your parents about anything you're struggling they're not therapists. In reality, it goes back to that safe space. If that's the first safe space you can find to begin to articulate what you're experiencing, start there. And they'll send you on. Right. And the way that bishops get the best experience, you've heard it a ton I've heard it a ton is this. Someone shows up in their office since his bishop. This is what I need. Can you help me? And the bishop says, I love you. There's hope, and they walk to the interview and go, I don't know how to help them. I better go figure it out. And then they go figure it out. And then the next time someone walks into their office, with that same issue, they go bishop. Can you help me and they go, I totally can. Because now I know. And in all fairness to bishops, right? Like you were just an insurance agent. And now you spend 30 hours a week doing this. So like total grace for that. And that's again where people want to land in a camp. My advice is don't. So if one is bishop should what you just described, right? Keep bishops out of the equation. They're just some insurance agent. They don't know what they're doing. To me that totally undermines the inspiration, the priesthood that we have in the church. No, God is using those people as common judges in

Israel not to judge you, meaning they sit in a seat of authority. They have the Christ's power and can help you. And I know harm happens sometimes and I get it. And then the other end of the spectrum is like, oh, which I also still hear all the time. The bishop has all of the answers. We've created that as a culture. The bishop is pseudo God. And if the bishop doesn't give you the answer, there is no answer. And I've seen people's faith broken over that moment. The truth is we're at a 5. Depends on who your bishop is. Right. You might have a bishop that is really not that helpful for a given situation other than the fact that he can love and encourage you and be like right on. And then you also might have a bishop who may have personal experience with your issue. Wow, I lost a child. I've also lost a child. I can relate to you and hold some empathetic space. And they also might just have some experience where they understand some therapeutic stuff. So I'll be honest, my bishop, who is my neighbor, we have conversations all the time. And he says, if someone depressed walked into my office, what are some good things I could say to them? What could I do this? So he generally kind of leans more on probably the 8 or 9 end of how bishops are. And he doesn't say you don't need to go to a therapist, just meet me every week and I'll dive in D with your deep trauma or whatever. But there is a truth there that they can report abuse. They can help you get to therapy.

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And so I mean, in love and in truth, I mean, if we look at an aggregate, of course, there's always going to be one bishop that says something super harmful in shaming and it destroys someone's testimony is really hard. But when we look over the thousands of bishops that we have, generally speaking, no, they can hold space. And that's a whole nother conversation as the leader had to hold that space. And what can I say to just show empathy and love and step in? And I think the key is what people are really trying to say is advice. I'm not looking for advice from a bishop. I'm going to let you in on a secret, you actually don't need it from a therapist, either. Because again, if I'm seeing someone, and they need me to give them advice, they need me for the rest of their life. To give them advice because what I'm saying is you don't actually have what it takes between you and God and your personal revelation, you can't figure this out. It's not internal, it's external. And you always have to go that external source. Right. And no matter what therapy model you use, pick any of under the sun, it is always about connecting to the internal source. How do I connect and they'll say it different things, right? So some models will say my inner child. Other models will say my authentic self. Others will say the true self. Other will say, it completely reconciled itself. It doesn't matter the model, they are going to tell you to pull the answer out from the inside. There is no therapy model that says you as a therapist tell them what to do in their life. If there is, I'd be super curious to find out where you got your license. You know what I mean? And so same thing as a bishop like people don't need advice. It's always stronger. I'm not gonna lie I do it in my office sometimes 'cause I just think I'm smart, I think I know the answer. But it's always better when people can come to it on their own. When they find their own and look at how Christ taught, Chris said, here's the truth, figure it out for yourself. Know for yourself. Come and see. And this is why I've always so adamant that we're always very clear, especially in the context of leading saints. This is not a training resource, where an individual comes here and you leave a podcast saying, oh, Kurt had the

answer or his guess had all the answer. Now I know what to do. It's more of like, I want to present different perspectives and content here that when the episode's over, they sit and think like, I have a new way of approaching this, I'm going to go ponder over this take it to the lord and find within myself some deeper direction that can solve my problem more that can lead me a 100%. A 100%. Anything else that we sort of tackle just broadly what therapy is, its role, how some ways to look at anything else we're missing in that. I think to go nuts and bolts, right? So there's a couple things. So when people talk about treatment, timing, whatever words they want to use, that's different, depending on what's going on. So there are times when people can go for something acute, meaning specific. So I am here going to therapy because I have a sexual addiction. I am here going to therapy because I just lost my dad and I'm like, rect and have a ton of grief. And then also sometimes people will go to therapy for something that is more chronic. So like I've been struggling with depression for ten years and I want to get help until I'm no longer have depression. And then the other thing that happens with the timing in therapy is other stuff comes up. So I've sat with someone in therapy and they're like, I'm really depressed. And I'm like, great, we're here treating depression. So, depending on how often we meet show up and we'll talk about that kind of timing and how you can do stuff right now. And then so one client I'm depressed. So three months into it, I'm like, we're on the move, but another door is opening deeper. What they were able to sit with was the fact that they were sexually abused as a child. Now we've opened another door. So the timing is going to now be. We've now left. We're just talking about depression from a treatment perspective. So now we've opened another door so what does that look like? And so as far as timing goes a lot of times, particularly leaders or people like, I want to go to therapy for X amount of time and I'd say you can always ask for generals we'll get into that. But the timing can be different. So if someone says I went to therapy for a year and I'm like, well, why? And they're like, well, I was trying to decide what to do for a career. I'm like, I don't know, that seems like a long time to go to therapy for that. But if they were like, I was in the middle of a divorce that was ugly and took 9 months to process. A year of therapy totally makes a lot of sense to me. And I don't want to project that on the experience of a bishop where church leader where I remember as a bishop, an individual come to my office and lay the most gruesome story in complex situation of mental health or whatever on my desk. And I'm looking at, wow, you know, I want to empathize with you, give hope. I'm just so glad you came in and let's see what we can do here figure out. But in my mind, I'm thinking, this person is so messed up. I don't even know where to begin. I'm not qualified for any of this. I'm just going to get them to therapy. And we sort of this like, all right, yeah, I'm scared to even touch this problem. So go to therapy. Just go. But we haven't even processed like, oh, is this an acute therapy? Is it a chronic thing? Well, and that's the first thing we have said like, so when people say, well I'm going to send them to therapy.

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I'm always curious like, so what did you send them to? Right. What does that mean? Right. And so for a lot of leaders, it's like, well, I call, you know, family services. And they said they're mean with a therapist. And to me, or someone in my word said they knew someone had had a good experience or whatever. And a therapist is a therapist as a therapist to me. I don't know what

they're doing. I don't know. So here's what's on the buffet line. Okay. Right. So here's what the options are. So the traditional way people think about therapy. The Freud way was set up classically is you show up once a week for an hour. You show up for an hour, we talk, you come next week. You come next week and then when you lay on a couch whenever you're not depressed, whenever you're not depressed, not whatever done with your divorce, not addicted, then we quit doing this. We're done. So that still is an option for people. So once a week for an hour, an hour and a half, two hours, every other week, once a month, and that can be varying on what's going on, right? What's the intensity that you need? You can also step into doing more like intensive blocks of therapy. And so you will get therapists, not in everyone does it different. I know some therapists who only meet with people for an hour. So they're like, I'm only this on the buffet line. So if you want that, I'm only this. And then there's some people who will say, no, I can do I can meet with you and your whole family for a day. I can move in. So there's intensive block of therapy, where I can meet for two hours, four hours or a full day. And then there's what is often referred to as intensive outpatient or workshops, which is that I'm not in an inpatient facility, like so I'm not in drug rehab, which we'll get to what that is. But I'm going somewhere for like three or 5 days and I'm doing therapy all day. And so that's like an intensive or a workshop. If you're out in the world looking at things, you'll hear those two words most commonly there. I'm doing an intensive workshop. And would you say a group therapy is also on that right spectrum? Right. So on the spectrum is all of it. Okay. And so, or I can be full inpatient. So that's when you hear someone's an alcoholic and they went to this place where they took your phone and you literally never left the facility for 36 year or 90 days. So that's the whole spectrum of how you could be doing therapy. So when someone says I go to therapy, I'm like, so you go once a month, you go for two hours every other week. Or you went to a one week intensive program. Like when you say I'm sending them to therapy, what are you sending them to? So those are all the options that are there. Yeah, and this is why we're having this conversation because as a lay leader you may sit there and hear this and be like, you know, it's just really, I just call that number and I send them down to it's connected to the desert industries and they just go in and as good. Steve, that's a very simple process. I don't even know where to begin to process intensives and groups and that so what I would tell you on the scale is severity of the issue. So if someone walked into my office and said, in my office, is a bishop and said, I just am feeling depressed or I have this porn addiction. And I've been trying to shake it for years and I can't and the elders chrome lesson was really meaningful to me and God was like, dude, you got to talk to the bishop and get real. Let's get the helming in your life. That might be great to do one hour a week or two hours every other week. That could be a good fit for that. If I had a family in my ward, who just had like a sun commit suicide, something like a workshop or an intensive would make a lot more sense. Yeah. Now this to me from my perspective is like I was doing that chair for 5 years where in my mind I would have thought, okay, maybe we should do therapy three times a week. Go see that person in their office three times a week. This is pretty intense. What you're going through. But I never even began to realize, oh, there's actually a variety of options. Some more intensive that could actually help the person sooner than later and get them to the point where even 6, 9 months of those session therapies would never reach. Right. And so if you think of it like going back to the buffet, that's like saying, hey, well maybe you just want a couple pieces of watermelon or some grapes. And then someone comes in and they're like, I'm starving. You know, maybe they need a whole steak. Yeah. Right. Or a burger or some ribs or

they need to sit down or whatever vegan option, right? A full salad of whatever or sit down with a nutritionist who's going to guide them through. And so too often what we do with more severe things is we go, oh, just give them a ton of grapes. Yeah. Right? So I've seen all the time. I've seen all the time with people where it's like, hey, you know, how long have you been going to therapy for 5 years once a week for 5 years? That's like 250 sessions of therapy, by the way. It's a huge number. Why are you going to therapy? Because I have so much shame around my divorce. Where I look at that and I'm like, man, I wonder if they would have just been able to do a workshop or an outpatient intensive something like that and really deal with that issue. One, they would have saved a ton of time.

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And number two, they would have saved a ton of money. Because it was sometimes, again, we relate it to physical medicine, where it's like, Steve, you can't go somewhere a weekend and your broken femur is back together. It's just going to take time. But which again, the argument I would have and this is where I love our conversations, because again, so often in the clinical setting, I just can't be all about Jesus. A lot of times I can. But you know, depending on who I'm sitting with because I work with people around the country and stuff. And so what I love about that is I will go toe to toe, call me, send me an email after you hear this podcast. And you tell me that Jesus is healing takes time. So you find whatever single scripture that you can twist into that, you know, for Jesus to heal you, it's going to take a whole bunch of time. I'm talking about a specific issue. We're all going to be healing from Christ all the time. But a specific issue. So you tell me that the pain from a divorce, a pain from childhood trauma, an addiction, whatever it is, has to be a grind and take a whole bunch of years and maybe a couple of years disciplines or you find me that scripture and I will bury you in the canonized scripture where Jesus heals people in a moment. In a moment, is your faith whole healed. And so what does it take to get to that moment? Like what does it take to be there? And I frankly, I see it all the time. So addiction is one example. Everyone, addiction, relapse, it takes forever. Really, have you ever met someone who's sober? By the way, there's tons of them. In all things, substance abuse, gambling, porn, workaholics, pick a camp. And guess what? They just stopped. Pick anyone. Our mutual friend, Chris Bennett. He's got a date. 12 and a half years ago. The dude just stopped. Whoever you want, they just stopped. Now I'm not saying that people don't relapse in recovery and it's not hard. But the truth is Jesus does heal. So this idea that, well, I couldn't send someone to an intensive or a workshop over their spouse passing away, and then they would be better. No, you could, and they do, actually. And so it's where is this person and what could they need on the buffet? And people are afraid of that end because they go, wait, you want me to send them to onsite, right? Place I work in Tennessee for \$6000. \$6000 for a week. And I would say, okay, great. So as a bishop, why don't you write a check for \$500 a month for the next four years and have nothing happen for that person? You tell me which was a better way to spend the widows' might. And there's even maybe paying for rent and other things that aren't maybe directly. Yeah, because they're not okay. Where if they were okay, they would be more right, save your reliant. They would be more able to be self-reliant and be able to do that. And so that's where I would say when people are like, well, you know, what to do? How does

that work? And then in all of those models, to your point, there's individual therapy, couples therapy, family therapy and group therapy, so you can find group that's an hour a week. And you can find group that's intensive. And you can find group that's inpatient. And you can find everything in between. So again, that's where as a bishop, I wouldn't have a whole rolodex or are we doing group individual? Let me dial. Next question is open the buffet of the therapy here. But now it's like, I'll Steve. I don't know how to assess this person or I sent him and I don't know how critical or chronic it is. I mean, is it mainly just getting them into the profession who could then do that next step? Right. And so here's the simple. And we'll talk about just from a me as a person. How do I find a therapist? How do I as a person find a therapist? But from the church leader perspective, we can do that one first. Please join us for part two of this podcast.