

Latter-day Saint Chaplain Orientation

Self-Care of Joseph Smith

PRAXIS OF A PROPHET



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Table of Contents

Introduction.....	1
Audience	6
Instructions for Use	6
Supporting Research	7
The Practice of Self-Care	7
Deep Water Wont to Swim in: Joseph Smith's Stressors.....	12
Physical Self-Care: Unstringing the Bow	18
Healthcare	18
Laying on of Hands/Blessings	22
The Word of Wisdom	24
Rest	27
Recreation	29
Mental Self-Care: The Calf that Sucked Three Cows	36
Wit and song	37
Knowledge.....	42
Social Self-Care: Ardently Attached	43
Family	44
Letter Writing.....	50
Friends	52
Joseph's Love of Children and Youth	54
Spiritual Self Care: When Lord Commands, <u>Do It</u>	56
Obedience	56
Faith	57
Scriptures	57

Journal-writing	62
Prayer	64
Holy Ghost.....	67
Patriarchal Blessing	68
Finding Balance.....	69
Conceptual Model: Self Care of the Prophet Joseph Smith	71
Orientation Brief	74
Bibliography	103

Introduction

In April 1820, Joseph Smith received a witness of the truthfulness and divinity of God the Father and Jesus Christ via a personal manifestation (Joseph Smith—History 1:16–20). This stands as the initial conversion experience for the budding prophet. Life would be wonderfully rewarding and enlightening considering what he was to learn and experience; yet, it would also become incredibly hectic, stressful, and difficult for young Joseph as he strived to fulfill the tasks and duties assigned to him from the Lord. In order to survive his trials and maintain his well-being, he would need to consider his physical, mental, social, and perhaps most importantly, his spiritual health. In other words, he needed to seek nourishment through his own methods of self-care. Despite the knowledge he would gain, there were still things that Joseph needed to do to nourish his mind, body, and soul.

Like Joseph Smith, everyone experiences stress. During his translation of the Book of Mormon, Joseph would learn that stress and frustration caused by opposition is not necessarily a negative process. Speaking to his son Jacob, the prophet Lehi would teach:

It must needs be, that there is an opposition in all things. If not so, my firstborn in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility. (2 Nephi 2:11)

If happiness could not be had without opposition, stress would become a necessary part of the human experience. Recounting from his own survival of the Holocaust, Jewish psychiatrist Viktor Frankl adds:

Mental health is based on a certain degree of tension, the tension between what one has already achieved and what one still ought to accomplish, or the gap between what one is and what one should become. . . I consider it a dangerous misconception of mental hygiene to assume that what one needs in the first place is equilibrium or, as it is called in biology, ‘homeostasis,’ i.e., a tensionless state. What man actually needs is not a tensionless state but rather the striving and struggling for a worthwhile goal, a freely chosen task.¹

The key lies in how individuals deal with their stress. “The maintenance of one’s [physical, mental, social, and spiritual] state of health is purely in the hands of the individual.”² If left unchecked for a sustained amount of time, an individual can suffer traumatically if stress is not addressed. Consider the Latter-day Saint (LDS) bishop that constantly deals with serious matters of infidelity or unworthiness with no outlet (confidentiality); or the LDS chaplain that is constantly barraged by pastoral counseling sessions dealing with suicidal ideations, marital issues, trust, financial difficulties, and more. Both of these individuals are obligated to maintain confidentiality in these affairs. If clergyman, care-givers, military chaplains and the general public do not follow their own personal methods of self-care, they may become subject to high levels of stress that could result in burnout and/or compassion fatigue. In such unchecked stages of burn-out and compassion fatigue, helpers could become ineffective in their services. In this context, compassion fatigue simply means that the care-giver is effected by the stress of others.³

In today’s world, high amounts of stress are not conducive to productivity or overall health. According to one survey taken in late 2012, 63% of workers reported that they felt extreme fatigue and

1. Viktor Frankl, *Man’s Search for Meaning* (Boston: Beacon Press, 2006), 108–109.

2. Christopher Ziguras, *Self-Care: Embodiment, Personal Autonomy and the Shaping of Health Consciousness* (London: Routledge, 2004), 7.

3. J. Eric Gentry, Anna B. Baranowsky, and Kathleen Dunning, “ARP: The Accelerated Recovery Program (ARP) for Compassion Fatigue,” in *Treating Compassion Fatigue*, ed. Charles R. Figley (New York: Brunner- Routledge, 2002), 124.

out-of-control in their jobs, with one-third reporting that they lost one hour or more a day due to stress.⁴ An organization could suffer serious losses in both productivity and worker health as a result of stress. In addition, stress has been shown to heighten complications with blood-pressure, cholesterol, triglyceride levels, obesity, sexual dysfunction, and depression.⁵

Individuals suffering from such physical ailments may turn to spiritual methods of self-care to address stress. One way that Latter-day Saints may seek to enhance their spiritual self-care is by looking to their leader's examples and instruction for effective methods in living a gospel-centered life. The life of the Prophet Joseph Smith exemplifies many of these methods. As the first leader for what would become a worldwide organization, Joseph Smith bore heavy burdens. Throughout his life, he suffered from disease, poverty, a lack of education, long work hours, the deaths of five of his children, betrayal by his friends, and severe persecution.⁶ As a prophet, he had to maintain his physical, mental, social, and spiritual life in order to meet the demands of his position and lead those that looked to him in times of great stress. His duty was to make the mind and character of God known to the people.⁷ Nevertheless, Joseph Smith was not perfect. "I never told you I was perfect; but there is no error in the revelations which I have taught," the Prophet said.⁸ He suffered just as we do, and perhaps more. His methods of self-care were critical for his own well-being.

4. "Presenteeism on the Rise as Employees Show Fatigue from a Slow- to No-Hire Economy," *COMPSYCH*, accessed February 1, 2016, <http://www.compsych.com/press-room/press-releases-2012/678-october-29-2012>.

5. Keith J. Karren et al., *Mind/Body Health: The Effects of Attitudes, Emotions, and Relationships* 3rd ed. (San Francisco: Benjamin Cummings, 2006), 60–61.

6. Dallin H. Oaks, "Joseph, the Man and the Prophet," *lds.org*, accessed February 24, 2016, <https://www.lds.org/general-conference/1996/04/joseph-the-man-and-the-prophet?lang=eng>.

7. "Prophets," *True to the Faith: A Gospel Reference* (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 2004), 129.

8. Joseph Smith, *Teachings of the Prophet Joseph Smith*, ed. Joseph Fielding Smith (Salt Lake City: Deseret Book, 1967), 368.

The purpose of this orientation is to examine the self-care practices of the Prophet Joseph Smith, and how these practices may have benefited the first Latter-day Saint Prophet. His methods of spiritual, social, mental, and physical self-care provide inspiring and meaningful historical examples to Latter-day Saint audiences, especially those who officiate in stressful ecclesiastical, professional, and care-providing positions (e.g., military chaplains, bishops and other church leaders). The literature review shows that many of the principles exemplified by Joseph Smith can provide guidance in how to render aid to individuals coping with stress and other psychological issues. This information was collected via review of notable biographies about Joseph Smith concerning self-care reference as found in the indices. Thus, this project is meant for those dealing with stress and who are seeking better patterns of self-care in their lives. This project also provides Latter-day Saints with a conceptual model of the self-care practices of the Prophet Joseph Smith and with a presentation of how those self-care practices helped the Prophet Joseph Smith provide balance in his life. The final application of this orientation is to develop an information presentation concerning these practices.

Self-care is personal maintenance that is performed by the individual. Christopher Ziguras, associate professor at the Royal Melbourne Institute of Technology, reports that, “We are responsible for our health and...we are therefore potentially to blame for our lack of well-being.”⁹ Self-care manuals, books, products and programs are popular. Although they may not be referred to specifically as “self-care,” each of them claim to give the reader tools that will make it possible to transform their nature and overall health. Nevertheless, “only a small minority act fully on the call to make the pursuit of perfect health their central activity in life.”¹⁰ The individual’s own autonomy both promotes and prevents their own method of self-care.

As was previously noted, work-place stress is common and many

9. Ziguras, *Self-Care*, 1.

10. Ziguras, *Self-Care*, 1.

suffer from it. Within the military environment, there is a significant amount of compassion fatigue and burnout among chaplains. In a survey conducted in 2010, more than half (n=408) of U.S. Army chaplains (58%) said that they moderately to severely felt the effects of “battle fatigue/stress” during their deployments.¹¹ Research among clergy concerning stress also suggests that they experience stress in their work due to their ministry schedule and their demanding pastoral duties like pastoral/crisis counseling, preaching, teaching, etc. and that these work stressors may affect their personal lives.¹² In another study concerning the effects of work-related stress on clergy, it was found that time in ministry was associated with higher levels of emotional health but lower levels of physical health.¹³ If stress as the research suggests affects chaplains and clergy, what can be done to encourage LDS audience to practice effective methods of self-care?

Audiences like the Latter-day Saints may benefit from spiritual methods to become motivated to embrace healthy habits of self-care. However, the self-care methods within this project are only partially spiritual—like all forms of self-care, they are physical, mental, and recreational as well. These methods are practiced by spiritual leaders who Latter-day Saints admire. By exposing the self-care practices of

11. Vance P. Theodore, “Care Work – Factors Affecting Post-9/11 United States Army Chaplains: Compassion Fatigue, Burnout, Compassion Satisfaction, and Spiritual Resiliency” (PhD diss., Kansas State University, 2011), 98, accessed February 10, 2016, ProQuest Dissertations & Theses Global.

12. Lee J. Richmand, Carole Rayburn and Lynn Rogers, “Clergymen, Clergywomen, and Their Spouses: Stress in Professional Religious Families,” *Journal of Career Development* 12, no. (September 1985):81; E. Wayne Hill, Carol Anderson Darling, and Nikki M. Raimondi, “Understanding Boundary-Related Stress in Clergy Families,” *Marriage and Family Review* 35, no.1/2 (2003): 147; Jill Anne Hendron, Pauline Irving, and Brian J. Taylor, “Clergy Stress through Working with Trauma: A Qualitative Study of Secondary Impact,” *Journal of Pastoral Care & Counseling* 68, no. 4 (2014):101.

13. Carl R. Wells, “The Effects of Work-Related and Boundary-Related Stress on the Emotional and Physical Health Status of Ordained Clergy,” *Pastoral Psychology* 62, (2013):1.

Joseph Smith to readers of this project, it is anticipated that individuals will have a greater likelihood of practicing meaningful self-care.

The Church of Jesus Christ of Latter-day Saints places emphasis on learning about the lives of the LDS prophets. Latter-day Saints typically spend one hour of their weekly Sunday meetings focusing on the lives and teachings of these men utilizing approved curriculum.¹⁴ This project will enhance the reader's appreciation of Joseph Smith by showing more of his relatable human tendencies, i.e., his struggles and stressors, and what he did to address these by way of self-care.

Audience

Latter-day Saint Chaplains will be the target audience for this orientation. However, the precepts of self-care pertain to everyone. As such, anyone interested in seeing how Joseph Smith utilized the practice of self-care in his life is welcome to this information

Instructions for Use

This orientation was developed for LDS Chaplains and others who would like to learn about the self-care of the Prophet Joseph Smith and his practices. The orientation is designed to be presented in 45-50 minutes. Included are slides with information prompts. For those who will use these materials to give an orientation, supporting research is provided that covers and examines the physical, mental, social, and spiritual self-care practices of the first Latter-day Prophet. It is recommended that those who use these materials read the section about supporting research.

14. See *Teachings of Presidents of the Church: Howard W. Hunter* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints), v. Individual prophets are focused on throughout the year in these meetings, and subsequently change to a new prophet at the start of each New Year. The curriculum for 2016 highlights Howard W. Hunter, 14th President of the Church.

Also included with the orientation packet is a CD that includes: chaplain orientation, brief, and PPT Slides.

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Supporting Research

This section provides one with an understanding and a review of the literature concerning self-care and how it relates to the Prophet Joseph Smith. The material provide the read with an understanding with and an explanation of the concept of self-care, its theoretical concepts, and its many applications. The remainder of this chapter will then focus on the life of Joseph Smith, his stressors and his personal methods of physical, mental, social, and spiritual self-care. Self-care practices will be expounded on to show the meaning that it held for Joseph Smith. Current research will be examined that supports the specific self-care tactics. Finally, this survey of literature concerning Joseph Smith and his self-care practices will be explored and reviewed to develop self-care awareness, and a conceptual model that can be used by Latter-day Saints, LDS chaplains, and other professionals concerning the self-care practices of the Prophet Joseph Smith.

The Practice of Self-Care

Self-care as a term is not largely discussed amongst the helping professions. For example with military chaplains, it was reported that there are many within the chaplain community that claim that “self-care is an important area of professional development and one that is rarely talked about.”¹⁵ Nevertheless, there are ample resources that explain the concept of self-care.

15. Theodore, “Care Work,” 69.

In order to understand the need for self-care, it is first necessary to understand stress. Dr. Hans Selye first used the term “stress” to address physiological and psychological reactions to adverse conditions placed on the body.¹⁶ In his seminal works on stress, Selye identified two types of stress: healthy stress, called eustress; and unhealthy stress, called distress.¹⁷ Eustress causes individuals to find meaning and purpose in their work, despite challenges that are inherent. In other words, eustress is healthy stress that helps individuals grow. Distress is often the result for individuals that are “being driven by fear of failure, anxiously trying to prove oneself,” resulting in a greater risk for health problems.¹⁸ Unhealthy stress can lead to a diminished productivity and quality of life.

Such stress can lead to burnout. This term dates back to the 1970’s when clinicians like Herbert Freudenberger began to question the process that would leave individuals “exhausted by making excessive demands on energy, strength, or resources.” He claimed that those who are committed and giving in what they do have a higher likelihood to experience burnout.¹⁹ Psychologists Christina Maslach and Michael Leiter further developed the concept of burnout in their 1997 book entitled *The Truth about Burnout*. Over the course of twenty years, Maslach and Leiter studied burnout and attribute the growing problem to be rooted in economic trends, technology, and management philosophy.²⁰ They claim that the exhaustion, cynicism, and ineffectiveness that results from burnout is not a result of a person’s character, but the organization within which they work.²¹ Maslach has become well known for the creation of the Maslach

16. Hans Selye, *From Dream to Discovery* (New York: McGraw-Hill, 1964), 51–53.

17. Hans Selye, *Stress Without Distress* (New York: Signet, 1975), 147.

18. Karren, et al., *Mind/Body Health*, 44.

19. Herbert J. Freudenberger, “Staff Burn-Out,” *Journal of Social Issues* 30, no. 1 (1974): 159.

20. Christina Maslach and Michael Leiter, *The Truth about Burnout: How Organizations Cause Personal Stress and What to do About It* (San Francisco: Jossey-Bass, 1997), 2.

21. Maslach and Leiter, *Truth about Burnout*, 18–22.

Burnout Inventory, which measures the individual's levels of exhaustion and energy, depersonalization, involvement, inefficiency, and accomplishments.²² Based on these results of the Maslach Burnout Inventory, organizations suffering from the results of stress can then adapt the way they treat their people.

One team of researchers found that many workplace managers relied on tendencies to “maintain stress at optimal levels for performance rather than endeavoring to minimize stress” in effort to maximize productivity.²³ In other words, the employee's levels of eustress is often maximized. This can lead an employee to feel distressed. Attempting to manage in such ways comes at a price. The United Kingdom estimates 60 percent of all workplaces absences are due to stress, while the United States estimates that occupational stress costs 200–300 billion dollars per year.²⁴ Workers are left with two options: leave their employment in search of a greater quality of life, or learn self-care skills that will help them to cope. In the case of the Joseph Smith, (if one is to look at his duties as a profession), the first option did not apply—his calling was a lifetime burden that could not be walked away from.²⁵ He needed to learn how to cope with his job-related stressors.

The principle of self-care is a method to cope with stress, burnout, and illness. Much of the published material focuses on the physical aspect of self-care. The term “self-care” was developed first within a nursing context by Dorothea Orem in 1956.²⁶ When individuals

22. Maslach and Leiter, *Truth about Burnout*, 55-62.

23. Mark Le Fevre, Jonathan Matheny, and Gregory S. Kolt, “Eustress, Distress, and Interpretation in Occupational Stress,” *Journal of Managerial Psychology* 18, no. 7 (June 2003): 727.

24. Le Fevre, Matheny, and Kolt, “Eustress, Distress,” 726.

25. *Teachings of the Living Prophets* (Salt Lake City: Church of Jesus Christ of Latter-day Saints), 28–41.

26. Dorothea Orem, *Guides for Developing Curriculum for the Education of Practical Nurses* (Washington, DC: Government Printing Office, 1959), 19-20; Susan Gebhardt Taylor and Katherine Renpenning, *Self-Care Science, Nursing Theory, and Evidence-Based Practice* (New York: Springer Publishing, 2011), 23.

were not able to administer their own physical methods of self-care, they would need additional help from nursing staff in order to maintain physical health. Nonetheless, there are many in the helping professions who believe that most professionals do not administer their own self-care, thereby placing themselves at risk of becoming a patient as well.²⁷ Self-care, then, becomes a method in which one would be sufficiently able to sustain their own quality of life without additional help from those in the helping profession. For the actual care-giver, self-care is important because they are the models for their clients, and yet many professionals feel that self-care is not discussed enough.²⁸

Many self-care practices existed before the middle of the twentieth century that addressed the best self-care practices of the time from a physical perspective, including a work from reformer John Wesley.²⁹ The founder of Methodism—though not a physician—authored *Primitive Physick* because he witnessed the lack of physical aid available to the sick, which ultimately kept them away from the revivals. He said, “The power of exercise, both to preserve and restore health, is greater than can well be conceived; especially in those who add temperance thereto...which experience shows to be most friendly to strength and health.”³⁰ Books like Wesley’s were published to help individuals by offering encouragement so they would be better able to take care of themselves. By taking care of their physical needs first, they would then be able to take care of their spiritual

27. Orem, *Developing Curriculum*, 3.

28. Kyle D Killian, “Helping Till it Hurts? A Multimethod Study of Compassion Fatigue, Burnout, and Self- Care in Clinicians Working with Trauma Survivors.” *Traumatology* 14, no. 2 (June 2008): 3244, accessed February 10, 2016, *PsycINFO*, EBSCOhost.

29. Ziguras mentions three different self-care reference books that may have been on bookshelves during the time of Joseph Smith: John Wesley’s, *Primitive Physick*, 1747; John Tennent’s *Every Man His Own Doctor; or, the Poor Planter’s Physician*, 1734; and William Buchan’s *Domestic Medicine*, 1769; See Ziguras, *Self-Care*, 30-31.

30. John Wesley, *Primitive Physic: An Easy and Natural Method of Curing Most Diseases*, 24th ed. (Boston: Cyrus Stone, 1858), iv.

needs.³¹

Self-care is more than just physical care—it is holistic in nature. What is self-care? It is “any behavior by which the person seeks to improve their quality of life.”³² Lou Coffey-Lewis, author of the book *Be Restored to Health* said, “Ultimate health means to find your purpose in life and have the ability to fulfill it. It means to be able to know what you need in life and be able to get it...You are meant to be happy, healthy, and able to enjoy your life...It is your right as a person to be fulfilled and to function in a healthy manner at your highest level of potential.”³³ Self-care is concerned mainly with how an individual spends their time.

Self-care does not only entail the physical, but mental, emotional, and spiritual self-care practices as well. Physical forms of self-care are those things that affect the body: exercise, recreation, food, etc. Mental self-care are those things that contribute to the well-being of the mind, such as reading or doing a puzzle. Each of these states (physical, spiritual, etc.) may have influence on the other. For example, prayer and meditation have been shown to provide significant stimulation to the mind.³⁴ As Wesley learned, people would not be able to listen to his spiritual message unless they took care of their physical needs first.

In 1995, Latter-day Saint Church Leadership published a landmark declaration entitled *The Family: A Proclamation to the World*. This document outlines the family’s divine destiny and opportunity to achieve happiness. “The divine plan of happiness enables family

31. Randy L. Maddox, interview by John Shorb, “John Wesley’s The Primitive Physick: Q&A with Randy Maddox, Part II,” *Church Health Reader*, 10 February 2011, accessed November 20, 2014, www.chreader.org/contentPage.aspx?resource_id=684.

32. Ziguras, *Self-Care*, 5.

33. Lou Coffey-Lewis, *Be Restored to Health: How to Manage Stress, Heal Yourself & Be Whole Again* (Toronto: Best Sellers, 1982), 18.

34. Andrew Newberg and Mark Waldman, *How God Changes your Brain* (New York: Ballantine Books, 2009), 49–62.

relationships to be perpetuated beyond the grave. Sacred ordinances and covenants available in holy temples make it possible for individuals to return to the presence of God and for families to be united eternally.” “Happiness in family life is most likely to be achieved when founded upon the teachings of the Lord Jesus Christ.” Lastly, “Successful marriages and families are established and maintained on principles of faith, prayer, repentance, forgiveness, respect, love, compassion, work, and wholesome recreational activities.”³⁵ Principles of self-care for the Latter-day Saint family are also evident throughout—to achieve happiness (a side-effect of self-care), families—the “fundamental unit of society” (social) can base their lives on the (spiritual) teachings of the Lord Jesus Christ, establish successful marriages and families utilizing spiritual and recreational (or physical) principles. Lastly, Latter-day Saint parents are to provide and nurture (physically, spiritually, and socially) their families. Though it is not mentioned, education and learning (mental) skills is an important tool to accomplish this mandate. Thus, this document prophetically states the duties and privileges available to the family as they administer their own self-care.

Deep Water Wont to Swim in: Joseph Smith’s Stressors

The life of the Prophet was often one of trial and hardship. “It is deep water that I am wont to swim in,” Joseph said while reflecting on the adversity that was so common during his life (Doctrine and Covenants 127:2, hereafter D&C). The section below relates to some of the “deep water” stressors that Joseph waded in throughout his life.

Joseph was often in the public spotlight, for better and for worse. During Joseph’s first introduction from his angelic mentor Moroni, he was immediately told that his name “should be both good and evil spoken of among all people” (JS—History 1:33).³⁶ Unfortunately, this prophecy would come true for the worse. He was often the

35. “The Family: A Proclamation to the World,” 1995, *lds.org*, accessed March 31, 2016, <https://www.lds.org/topics/family-proclamation?lang=eng>.

36. This project references the 1838 Joseph Smith History, as found in the current LDS Standard Works.

target of great slander and libel in the public arena. One newspaper published an interview in 1834 where the reporter listened to the Prophet speak and afterwards spoke to him and provided an opinionated character sketch on the Prophet. He reported the following on “Jo. Smith, Jun.,” (a name usually referred to by his critics):³⁷

A multitude was assembled to hear what this impudent ignoramus would say; most of whom were surprised that he said so little and made so ordinary an appearance. He did not attempt to *preach*, but made some few statements with regard to himself and his clumsy compilation of pretended oracles.

He said many would *disbelieve* that a recent revelation had been made to him, (!!!) and in view of himself and the “Book of Mormon,” would raise the cry of false prophet! delusion!! &c., but that a revelation from heaven was given to him, and by him had been faithfully transcribed, for the benefit of all who should receive his testimony!

In his person, he is about six feet in height, neither attenuated nor corpulent. His eyes are rather dull than expressive, hair of a light brown, and his countenance unmarked by any peculiar expression indicative of intense thought or extraordinary intellect. He is said to be about twenty-seven years of age. His manner is ungainly, his diction coarse, and his delivery slow and labored. There is nothing in his appearance or language to excite much attention, save his presumptuous impiety.³⁸

For one who was so social, critique such as this must have caused young Joseph tremendous angst. Such critique often led to persecution, for Joseph, his family, and the Church that he led. In one instance, the Prophet was torn away from his bed and family by a

37. All footnotes render the author’s original spelling.

38. M.L.F., “Interview with the Mormon Prophet,” *Evangelical Magazine and Gospel Advocate*, March 16, 1834, The Joseph Smith Papers, accessed March, 22, 2014, <http://josephsmithpapers.org/paperSummary/interview-16-march-1834>. After the interview, this reporter seemed surprised that Joseph had little desire to speak with him.

mob. Joseph attempted to fight back, kicking the strongest of them so hard off the steps that the assailant's head and shoulder imprints were seen in the grass the next morning. Unable to prevail against the multitudinous mob, Joseph was beaten, choked, stripped, scratched, almost poisoned, nearly emasculated, and finally, tarred and feathered.³⁹ Despite their brutality, the mob was unsuccessful. They attempted to force hot tar and a vial containing nitric acid into Joseph's mouth—Joseph was able to retaliate, but at the cost of chipping his tooth, which caused Joseph's speech to whistle for the rest of his life. Had the doctor that was to perform the genital-removing surgery not cowardly rescinded at the last moment, the mob might have succeeded. Miraculously, Joseph had the resiliency to preach the next morning after spending the remainder of his night having the tar and feathers scrubbed off and his wife tending to his wounds.

However, Joseph's resiliency would wane as his adopted infant son, already sick with measles, would die five days later from exposure to the cold night air let in by way of the front door that remained opened during the attack.⁴⁰

Two years later, Joseph would experience great anxiety when he learned of the intense persecution of the Latter-day Saints who had settled in Missouri—a land that was to be their Zion, or New Jerusalem. When he heard about the condition of the Saints in Missouri, he responded with difficulty to some of the leaders of the congregations, “with a broken heart and a contrite Spirit I take the pen to address you but I know not what to say to you... My heart faints within me... There is no saifty only in the arm of Jehovah none else can deliver and he will not deliver unless we prove ourselves faithful to him in the severest trouble.”⁴¹ With no idea what to do, he offered encour-

39. Luke Johnson, in “History of Luke Johnson” *The Latter-day Saints' Millennial Star*, December 31, 1864.

40. “25 March–24 April 1832,” *History, 1838–1856, volume A-1 [23 December 1805–30 August 1834]*, The Joseph Smith Papers, accessed March 22, 2016, <http://josephsmithpapers.org/paperSummary/history-1838-1856-volume-a-1-23-december-1805-30-august-1834?p=211>.

41. “Letter to Church Leaders in Jackson County, Missouri, 18 August 1833,”

agement to his fellow saints the only way that he knew how, that is to say, to trust in God. This story is not the only time Joseph would not know what to do and turn to the Lord in desperation—in 1839 he would plead in prayer to the Lord concerning the suffering of the Saints and his companions. While confined to a jail with several of his friends as prisoners in Liberty, Missouri, he pled: “O, God, where art thou? And where is the pavilion that covereth thy hiding place?” (D&C 121:1). His concern for the Saints, himself and others would, in time, help him to understand the following words from the Lord, “My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment” (D&C 121:7).

Joseph also experienced great financial turmoil. Both he and the Church that he led had few financial resources, and experienced difficulty in financial management during the early years of the Church. The history of the Church relates the financial burden that was placed upon them:

There are many causes of embarrassment, of a pecuniary nature, now pressing upon the heads of the church. They began poor, were needy, destitute, and were truly afflicted by their enemies; yet the Lord commanded them to go forth and preach the gospel, to sacrifice their time, their talents, their good name, and jeopardize their lives. and in addition to this, they were to build a house for the Lord and prepare for the gathering of the Saints. Thus it is easy to see this must involve them. They had no temporal means in the beginning commensurate with such an undertaking, but this work must be done, this place had to be built up.⁴²

Personally, Joseph was accused of being a “money-digger” in his youth. However, this was due in part due to the financial difficulties of the Smith family (JS—History 1:56). Later, he

The Joseph Smith Papers, accessed March 16, 2016, <http://josephsmithpapers.org/paperSummary/letter-to-church-leaders-in-jackson-county-missouri-18-august1833?p=1>.

42. History, “3–6 April 1837,” in JSP, H2:757, <http://josephsmithpapers.org>.

unsuccessfully led a bank that failed. This turned many of those closest to Joseph away from him and the church, calling him, as they left the church, a false prophet.⁴³ Attacks like this against Joseph's character only amplified the effect of the stress of his financial worries.

Joseph was no stranger to burnout. His mother, Lucy Smith, records the following experience in her history: When Joseph was twenty-two, he had translated 116 pages of the Book of Mormon manuscript with the aid of his friend and neighbor, Martin Harris. Martin's wife was very skeptical of the translation so Martin asked Joseph if he could borrow the manuscript to appease his wife's concerns. Joseph inquired of the Lord and received a negative answer twice before finally receiving permission to allow Martin's use of the manuscript on the condition that Martin would only show it to five family members. Martin covenanted that he would comply. In the meantime, Joseph's wife, Emma, gave birth to their first son, Alvin, who died shortly after birth. Emma nearly died as well. Joseph took care of her during this time for two weeks, and "slept not an hour in undisturbed quiet." Finally, Emma began to recover and she gave Joseph permission to return to Palmyra, New York to check on Martin and the manuscript. Joseph returned immediately due to a growing concern of the manuscript's safety. Exhausted from travel and caring for his wife, "He was now nearly worn out, sleep fled from his eyes; neither had he any desire for food; for he felt that he had done wrong, and how great his condemnation was, he did not know." After riding in a horse-drawn carriage for several hours, he walked 20 miles to his parent's house (the last four of which he needed assistance due to his exhaustion) and immediately sent for Harris upon his arrival. Martin arrived, abnormally late and somber. When asked if was going to join the Smith's for a meal, he broke down and reported the manuscript was missing. Joseph's remainder of the event is also contained within Lucy's history:

43. Scott Partridge, "The Failure of the Kirtland Safety Society" *BYU Studies* 12, no. 4 (1972): 437, accessed March 15, 2016, <https://ojs.lib.byu.edu/spc/index.php/BYUStudies/article/view/4621>.

Oh my God!” said Joseph, clinching his hands; all is lost! all is lost! what shall I do? I have sinned; it is I who tempted the wrath of God; for I should have been satisfied with the first answer, which I received from the Lord— for he told me that it was not safe to let the writing go out of my possession.” He wept and groaned, and walked the floor continually. At length he told Martin to go back and search again. “No,” said Martin, “it is all in vain: I have ripped open beds and pillows; and I know it is not there.” “Then must I,” said Joseph, “return with such a tale as this? I dare not do it. And how shall I appear before the Lord? Of what rebuke am I not worthy from the angel of the most high?” I besought him not to mourn so—that, perhaps the Lord would forgive him after a short season of humiliation and repentance. But what could I say to comfort him, when he saw all of the family in the same situation of mind of himself: sobs and groans, and the most bitter lamentation filled the house; but Joseph was more distressed than the rest, for he better understood the consequences of disobedience. And he continued walking back and forth, meanwhile weeping and grieving, until about sunset; when, by much persuasion he took a little nourishment.⁴⁴

Note Joseph's pathway to burnout. He persistently tried the Lord at the request of Martin Harris, never seeming to feel comfortable about the matter. Then he suffered serious loss with the death of his son and the near-death of his wife. Next, he tended to his wife constantly, neglecting his own rest. Then he left for New York, but was so exhausted that he needed help in order to get to his home. By the time he heard Martin's confession, he was so mentally and physically drained that he lost all composure. He felt that he had let everyone down: his wife, his family, his God. Joseph had experienced multiple instances of distress that caused him to neglect all of his own methods of physical, mental, social and spiritual self-care. Fortunately, he had others nearby to help—the man who helped him to his home; and his family, who attempted to console him and convince him

44. Lucy Mack Smith, “History, 1845,” in JSP, 126-132, <http://josephsmithpapers.org>.

to eat.⁴⁵ Physical—and more importantly—spiritual healing would come in time (see D&C 3:10).

So how, then, with all of these stressors, did the Prophet seem to cope, overcome, and even (as the scripture says) “glory in tribulation” (D&C 127:2)? If truly “men are, that they might have joy,” what could Joseph and the Church do to achieve that joy (see 2 Nephi 2:25)? Joseph needed methods in which he might be able to use to escape his trials and to build his own strength. He needed physical, mental, emotional, and spiritual strength. Much of this came from how he administered his own self-care. With this in mind, the following examples show how the Prophet Joseph Smith used physical, mental, social and spiritual self-care principles in attempt to achieve a balanced holistic health and quality of life.

Physical Self-Care: Unstringing the Bow

This section focuses on the health-related and recreational practices that Joseph Smith participated in. During the nineteenth century, diseases like dysentery, salmonella, typhoid fever, malaria, yellow fever, and cholera would torment citizens of the United States because of the rapid population increase brought about by urbanization, westward expansion, warfare, and slavery.⁴⁶ Many of these diseases and circumstances would affect the health of early Latter-day Saints.

Healthcare

Joseph Smith displayed an interest in physical, health-related self-care practices. From a young age, he personally dealt with health problems. He knew what it meant to suffer physically. When he was eight years old, Joseph had a bout with typhoid fever that left the

45. Lucy Mack Smith, “History, 1845,” *The Joseph Smith Papers*, 126–132, accessed March 18, 2016, <http://josephsmithpapers.org/paperSummary/lucy-mack-smith-history-1845?p=138>.

46. John C. Waller, *Health and Wellness in 19th Century America* (Santa Barbara, CA: Greenwood, 2014), 2.

bone in his leg infected with osteomyelitis which during the time of Joseph Smith was known as necrosis.⁴⁷ Nathan Smith, Joseph's surgeon explained necrosis:

necrosis [osteomyelitis] commences with an acute inflammation either in the bone itself or its investing membrane accompanied with an acute pain almost with the first commencement of the pain... Almost from the first commencement of the pain, there occurs severe symptomatic fever of the inflammatory character. The local affection generally terminates in suppuration [forming of pus], frequently as soon as the fourth or fifth day...

The matter is at first deposited between the external periost periosteumern [thick tissue covering the bone] and the bone. When the shafts of the long bones are the seats of the disease, about the same time that matter is deposited between the external periosteum, there is formed a corresponding collection between the internal surface of the bone and the membrane surrounding the medullary [marrow] substance so that there then exist two collections of matter bathing the opposite sides of the walls of the bone. This fact which I deem of great importance, as being essential to the correct treatment of the disease namely the trepanning [making a hole] of the bone.

The surgery was not a simple procedure, and cures for osteomyelitis were "unheard of at that time."⁴⁸ Dr. Smith attempted to relieve the pressure on young Joseph's leg twice by making an eight-inch incision that eventually cut to the bone.⁴⁹ With no other medical procedure available, amputation seemed imminent. Joseph's mother requested that the surgeons attempt a third operation to remove the

47. Nathan Smith, *Medical and Surgical Memoirs* (Baltimore: William A. Francis, MDCCCXXI [1831]), 98–99.

48. LeRoy S. Wirthlin, "Joseph Smith's Boyhood Operation: An 1813 Surgical Success," *BYU Studies* 21, no. 2 (1981): 137.

49. Lucy Mack Smith, "History, 1844-1845," *The Joseph Smith Papers*, Book 2:12, accessed March 22, 2016, <http://josephsmithpapers.org/paperSummary/lucy-mack-smith-history-1844-1845?p=30>.

infected bone, so that good bone could regrow—an untested operation. The surgeons agreed. When they were to begin the surgery, they offered the young boy brandy to help numb the pain. Joseph refused, stating that his father's presence would be enough.⁵⁰

Lucy recounted her son's awareness of her own state of burnout during this situation as he told the surgeons: "I will have my Father sit on the bed close by me; and then I will do whatever is necessary to be done, in order to have the bone taken out. But Mother, I want you to leave the room, *I know that you cannot endure to see me suffer so*. Father can bear it. But you have carried me so much, and watched over me so long, *you are almost worn out*."⁵¹ Joseph insightfully realized that amidst his own pain and fear of the upcoming operation, his loving mother was in such a state of distress that she would not be able to emotionally handle watching the torturous pain her son was about to endure. Realizing that Joseph was right, Lucy withdrew herself from the house approximately 100 yards. She continued with her agonizing account of the operation:

The surgeons began by boring into the bone, first on one side of the affected part, then on the other, after which, they broke it loose with a pair of forceps or pincers: thus, they took away, 9 large pieces of the bone. When they broke off the first piece, he screamed so loud with the pain of his legs, that I could not repress my desire to going to him but as soon as I entered the room he cried out Oh Mother go back! go back! I do not want you to come in I will tough it if you will go when the 3 fracture was taken away I burst into the room again and Oh! My God what a spectacle for a Mothers eye the wound torn open to view my boy and the bed on which he covered with the blood that was still gushing from the wound he was pale as a corpse and the big drops of sweat were rolling down his face every feature of which depicted agony that cannot be described I was forced from the room and detained till they finished the operation.⁵²

50. Lucy Mack Smith, "History, 1844–1845," in JSP, 3:1,

51. Lucy Mack Smith, "History, 1844–1845," in JSP, 3:1, <http://josephsmithpapers.org>, emphasis added.

52. Lucy Mack Smith, "History, 1844–1845," in JSP, 3:2, <http://josephsmithpapers.org>.

A mother's love could not separate her from her son. Conversely, a son's love for his mother—even while experiencing a major, un-medicated, untested operation—could not allow her to stay. Joseph survived the operation and spent the next three years in crutches, but eventually became strong and healthy. Dr. LeRoy Wirthlin, a modern-day surgeon, noted the success of the operation: “[Nathan Smith] had more experience with osteomyelitis than anyone had previously recorded in the medical literature in the English language. Although he enjoyed good results, his work and results were not repeated until the early twentieth century.”⁵³

Medical outcomes would not always be so successful for the Smith family. When Joseph was eighteen, his oldest brother Alvin was treated for colic. A physician unfamiliar to the family gave Alvin calomel. The mercury-based medicine lodged itself within his stomach, became gangrenous, and ultimately caused his premature death. Alvin's death created a loss of familial (social) self-care for the family. Lucy recorded that the remainder of the family was

for a time almost swallowed up in grief so much so that it seemed impossible for us to interest ourselves at all about the concerns of life the feeling of every heart was to make speedy preparation to follow him who had been too much the Idol of our hearts and then if it pleased God to take us also we would receive the call as a favor at his hands from whom it came.⁵⁴

So intense was the heartache that the Smith family felt during this time, that death was at least a consideration for Mother Smith. Twenty years after Alvin's death, he preached in Nauvoo: “Doctors in this region don't know much...[they] won't tell you where to go, to be well, they want to kill or cure you, to get your money. Calomel Doc-

org.

53. Wirthlin, “Joseph Smith's Boyhood Operation,” 137.

54. Lucy Mack Smith, “History, 1844-1845,” in JSP, 4:3–7, <http://josephsmithpapers.org>.

tors will give you Calomel to cure a sliver in the big toe, and they do not stop to know whether the stomach is empty or not; and Calomel on an empty stomach will kill the patient.”⁵⁵ Joseph knew this from first-hand experience. He continued with his recommendations for healthcare: “If you feel any inconvenience take some mild physic⁵⁶ 2 or 3 times and follow that up with some good bitters: if you cannot get anything else, take a little salts and cayenne pepper, if you cannot get salts, take ipecacuanha, or gnaw down a butternut tree, or use boneset or horehound.”⁵⁷ As a result of these quotes, it appears that Joseph showed a level of skepticism towards physicians. Nonetheless, he was saved by Nathaniel Smith a prominent New England medical doctor who received his degree of Doctor of Medicine from Harvard in 1811.⁵⁸ Concerning Joseph Smith’s skepticism, with modern day practices of medicine supported by empirical research studies, Joseph Smith did not have the medical understanding that is prevalent in today’s profession of medicine.

Laying on of Hands/Blessings

There is one aspect of Joseph Smith’s healthcare practices to be considered. Doctrine and Covenants 42:44 addresses having faith to be healed. The laying on of hands for the healing of the sick by those who hold proper priesthood authority has strong ties to the early New Testament Church (Matthew 9:18; Mark 6:5, 7:32, 16:13; Acts 9:17; James 5:14–15). Joseph used this practice often as a means to heal and increase the physical well-being of others. The healing was dependent on the faith of those receiving the blessing, as well as the will of the Lord (D&C 42:48; 68:4). Joseph wrote in his journal that the “first miracle which was done in this Church” was casting out a devil from Newel Knight, whose “visage and limbs distorted and twisted in every shape and appearance possible to imagine; and finally he was caught up off the floor of the apartment and tossed

55. History, “13 April 1843,” in JSP, H4:1531, <http://josephsmithpapers.org>.

56. In the late 1800s, this was prescribed as a treatment for health.

57. History, “April 13, 1843,” in JSP, <http://josephsmithpapers.org>.

58. Gordon A. Donaldson, “The first All-New England Surgeon,” *American journal of Surgery* 135, no. 4 (April 1978): 475.

about most fearfully.” Joseph continues:

I succeeded in getting hold of him by the hand, when almost immediately he spoke to me, and with great earnestness requested of me, that I should cast the Devil out of him, saying that he knew he was in him, and that he also knew that I could cast him out. I replied “If you know that I can, it shall be done” and then almost unconsciously I rebuked the devil, and commanded him in the name of Jesus Christ to depart from him; when immediately Newel spoke out and said that he saw the devil leave him and vanish from his sight.⁵⁹

In this “first miracle” experience, it was the faith of Newel Whitney that allowed him to be healed. As the first principle of the gospel, it is faith that must first be present for God’s power to be manifest (see Articles of Faith 1:4).

In what President Wilford Woodruff would refer in his journals as “the greatest day for the manifestation of the power of God through the gift of healing since the organization of the Church,” Joseph Smith rose from his own sickbed and healed many. Elder Woodruff, who accompanied the Prophet on the healing spree, recorded:

Brother Joseph had waited on the sick, *until he was worn out and nearly sick himself*. On the morning of the 22nd of July, 1839, he arose reflecting upon the situation of the Saints of God in their persecutions and afflictions, and he called upon the Lord in prayer, and the power of God rested upon him mightily, and as Jesus healed all the sick around Him in His day, so Joseph, the Prophet of God, healed all around on this occasion. He healed all in his house and door-yard, then, in company with Sidney Rigdon and several of the Twelve, he went through among the sick lying on the bank of the river, and he commanded them in a loud voice, in the name of Jesus Christ, to come up and be made whole, and they were all healed. When he healed all that were sick on the east side of the river, they crossed the Mississippi river in a ferry-boat

59. History, “April–May 1830,” in JSP, H1:40, <http://josephsmithpapers.org>.

to the west side, to Montrose, where we were. The first house they went into was President Brigham Young's. He was sick on his bed at the time. The Prophet went into his house and healed him, and they all came out together. As they were passing by my door, Brother Joseph said: "Brother Woodruff, follow me." These were the only words spoken by any of the company from the time they left Brother Brigham's house till we crossed the public square, and entered Brother Fordham's house. Brother Fordham had been dying for an hour, and we expected each minute would be his last. I felt the power of God that was *overwhelming* His Prophet.⁶⁰

Once again, Joseph had pushed the limits of his own self-care as described in the above quotation: "until he was worn out and nearly sick himself." Nevertheless, he received strength from the Lord and was able to compound that power to heal Latter-day Saints who had suffered from persecution and sickness. This is another instance in which Joseph's spiritual self-care tendencies gave him additional strength to overcome his lack of physical self-care. He began as being physically overwhelmed by burnout, but ended spiritually overwhelmed by the power of God.

The Word of Wisdom

Two years after Joseph received the revelation in D&C 42, he would receive what is now Doctrine and Covenants 89, formally referred to as the "Word of Wisdom." This law of health dictates what Latter-day Saints should and should not do in order to receive physical, mental, and spiritual blessings.⁶¹ Those items warned within are

60. Wilford Woodruff, *Leaves from My Journal*, 2nd ed. (Salt Lake City: Juvenile Instructor Office), 64–65, emphasis added.

61. "And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; And shall find wisdom and great treasures of knowledge, even hidden treasures; And shall run and not be weary, and shall walk and not faint. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them" (D&C 89:18–21).

wine, strong drinks, hot drinks, and tobacco (D&C 89:5–9). Today, Latter-day Saints define these things as coffee, tea, tobacco, alcohol, and harmful drugs.⁶² The Word of Wisdom was years ahead of its time. Dietician Melanie Douglass noted:

The Word of Wisdom was revealed in 1833. What did scientists know about nutrition at that time? What did they know about heart disease related to poor diet and inactivity? What did they know about tobacco and the risk of cancer? What did they know about the protective phytochemicals and antioxidants found in fruits and vegetables? The answer? Nothing. Almost two centuries old, the principles of the Word of Wisdom closely match the Dietary Guidelines for Americans 2005, which, based on the latest scientific evidence, state that fruit, vegetables, whole grains, low-fat milk products, lean meats, plant-based fats, and *prudence and moderation* promote good health and optimal well-being.⁶³

However, Paul P. Peterson in his thesis, “Historical Analysis of the Word of Wisdom” said that, “Apparently Joseph Smith was not an advocate of strict compliance, and his actions and words suggest he leaned toward moderation rather than abstinence.”⁶⁴ There were times that Joseph Smith partook of some of the listed substanc-

62. Hyrum Smith defines ‘hot drinks’ as coffee and tea—See “The Word of Wisdom,” *Times and Seasons* 3(June 1, 1842), 800. Though drugs are not specifically mentioned, President Gordon B. Hinckley (who would become President of the Church) addressed those who made mention of the law’s apparent omission of drugs, “There is likewise no mention of the hazards of diving into an empty swimming pool or of jumping from an overpass onto the freeway. But who doubts the deadly consequences of such? Common sense would dictate against such behavior.” “The Source of Illicit Drugs,” *lds.org*, accessed March 25, 2016, <https://www.lds.org/general-conference/1989/10/the-scurge-of-illicit-drugs?lang=eng>.

63. Melanie Douglass, *Losing it! An LDS Guide to Healthy Living* (Salt Lake City: Deseret Book, 2005), 5– 6, emphasis original.

64. Paul H. Peterson, “An Historical Analysis of the Word of Wisdom” (master’s thesis, Brigham Young University, 1972), 105.

es.⁶⁵ LDS historian Steven C. Harper answers those who allege that Joseph did not keep the Word of Wisdom by stating that such a conclusion “is anachronistic, or out of historical order. It assumes that obedience for Joseph meant the same thing that it does today... Joseph Smith knew the revelation well and observed it consciously if not always meticulously.”⁶⁶ Peterson also argues that Section 89 concerning the Word of Wisdom and its observance is probably one of the most well-known characteristics of Mormon society identified in today’s world.⁶⁷

Nevertheless, the Word of Wisdom is not just about prohibited substances, but those that are permitted. Those emphasized within the revelation for the “constitution, nature, and use of man” are herbs, fruits, meats, and grains (D&C 89:10–17). There were times when such food would not be so available and the Saints would have to do the best with what they had. During the Zion’s Camp march of 1834, Joseph and his men suffered from physical malnourishment during their objective to relieve the persecuted Saints in Missouri. An imperative necessity to maintain and motivate any group of soldiers is found in the provision of food. With Zion’s Camp, there was one problem: there was not much of it, and what they did have was less than desirable. Their scanty rations included ‘frowsy’ butter, raw pork, course bread, and maggot-infested bacon and cheese.⁶⁸ Desperately, Joseph realized this and told the men to “use all they could get from friend or enemy.” Combine all this tension with the long miles they would log each day under the anxiety of a possible looming battle, and that made for sore troops. Miraculously, they did not get sick. Joseph promised them that despite the likelihood of milk and food, “none [would] be sick in consequence of it.” He later affirmed, “Although we passed through neighborhoods where

65. For a list of historical accounts in which Joseph partook of some of these substances, see Stephen C. Harper, *Setting the Record Straight: The Word of Wisdom* (Orem, UT: Millennial Press, 2007), 47–48.

66. Harper, *Setting the Record Straight*, 48.

67. Peterson, “An Historical Analysis,” 108.

68. Milton Backman, *The Heavens Resound: A History of the Latter-day Saints in Ohio 1830-1838* (Salt Lake City: Deseret Book, 1983), 188.

many of the people and cattle were infected with the sickness, yet my words were fulfilled.”⁶⁹ The group's faith and obedience to the Prophet would contribute to their overall health. Where physical self-care was lacking, their spiritual self-care would provide.

Rest

As Prophet, Joseph had many things that could keep him from the rest that he needed. In early 1844, the year of the Prophet's martyrdom, Joseph preached to a large congregation and blessed nineteen children. To his friend Benjamin F. Johnson, he said in exhaustion: “Benjamin, I am tired, let us go home.” They retired to Benjamin's home, only one block away. Benjamin reproved his wife for not attending the meeting, for they missed the opportunity to have their own child blessed. Rather than get the rest he desired, Joseph immediately said, “You shall lose nothing,” and blessed their child. Joseph then sunk into a chair and again, wearily exclaimed, “Oh! *I am so tired*—so tired that I often *feel to long for my day of rest*. For what has there been in this life but tribulation for me? From a boy I have been persecuted by my enemies, and now even my friends are beginning to join with them, to hate and persecute me! *Why should I not wish for my time of rest?*”⁷⁰ This statement shows the stress and fatigue that the Prophet felt at the end of his life. Nevertheless, he faithfully blessed his twentieth child that day. Joseph did not complain about his responsibilities as Prophet. However, he did wish for release against the persecution that would eventually take his life.

In the meantime, rest would come in different ways. Truman G. Madsen, LDS scholar, writes, “he could sit down at the base of a tree and almost instantly fall into slumber, but almost as instantly snap back to full and alert activity.”⁷¹ This is a testament to how

69. History, “Addenda, Note 1,” in JSP, H1:7, <http://josephsmithpapers.org>.

70. Benjamin F. Johnson, *The Benjamin F. Johnson Letter to George S. Gibbs*, 1903, 10, L. Tom Perry Special Collections, Brigham Young University, Provo, UT, emphasis added.

71. Truman G. Madsen, *Joseph Smith, the Prophet* (Salt Lake City: Deseret Book Company, 2010), 48–49.

hard the Prophet must have worked. Joseph's priority for sleep did not supersede that of the Church's needs (or his family's), but when the opportunity presented itself, he would sleep. Lorin Farr, who crossed the plains with the Latter-day Saint pioneers, noted "When he went to bed he slept. He was not nervous. He figured broadly, but when he had done a day's work he dismissed it from his mind. It was thus that the next day he was ready for things."⁷² Even while resting he demonstrated his ability to focus on the current task. By living in the present, Joseph was able to leave the stressors in the past. The National Sleep Foundation notes two reasons that we need rest. First, it is important for the repair of muscles and restoration through hormones and neurotransmitters. Secondly, sleep allows for the integration of experiences during REM (rapid eye movement, or dream) sleep that organizes new memory and gives meaning to the occurrences of the day.⁷³ Also in research conducted by Joanne Sandberg et al., in a study of 195 rural older adults in North Carolina, it was found that strategies used to improve sleep difficulties were to ignore the symptoms, rest, and prayer. Sleep strategies utilized depended on cultural understanding, education and ethnicity.⁷⁴ Also, in a study done by neurologists Kurien et al., they found that sleep schedules impact the immune system arguing that healthy immune responses depend on a good night sleep.⁷⁵ This suggests that understanding self-care strategies concerning sleep is important for improving one's health.

The 1800's was a time for great developments to be had in med-

72. T. Earl Pardoe, *Lorin Farr, Pioneer* (Provo, UT: Brigham Young University Press, 1953), 292.

73. "Why Do We Need Sleep?" *National Sleep Foundation*, accessed April 4, 2016, <https://sleepfoundation.org>.

74. Joanne C. Sandberg, et al., "Self-Reported Sleep Difficulties and Self-Care Strategies Among Rural Older Adults," *Journal of Evidence-Based Complementary & Alternative Medicine* 19, no. 1 (January 2014): 40.

75. Phillip A. Kurien, SY Christin Chong, Louis J. Patcek and Ying-Hui Fu, "Sick and Tired: How Molecular Regulators of Human Sleep Schedules and Duration Impact Immune Function," *Current Opinion in Neurobiology* 23, (November 2013):873.

icine, but as seen with Joseph's leg operation, many of these advancements would not come until the end of the century.⁷⁶ Latter-day Saints needed to find ways to deal with the developing diseases and medicinal practices of the time. Joseph Smith believed in the use of faith to be healed, and supported the practice of receiving a good rest when and where he could. Joseph Smith and the Latter-day Saints would also seek physical self-care through recreational means.

Recreation

Some would not always approve of Joseph's recreational decisions. Such judgments would create distrust and doubt concerning Joseph being a prophet of God. To these individuals who would chide Joseph for acting contrary to how they felt a prophet should act, he would often respond, "A Prophet is not always a Prophet, only when he is acting as such."⁷⁷ Alexander Baugh, Professor of Church History and Doctrine at Brigham Young University, elaborates:

What did he mean by this statement? I believe that it was simply that prophets do not always act in the official capacity of prophet... They also live in family units, and are entitled to be sons, brothers, husbands, fathers, and grandfathers... They can enjoy friendships and pursue personal interests and pastimes, including participating in the recreational activities and social functions of their society. In very simple terms, prophets are entitled to live like normal men and display "human" behavior, separate from the ecclesiastical authority bestowed upon them by God.⁷⁸

76. Waller, *Health and Wellness*, 2.

77. "February 8, 1843," *Journal, December 1842–June 1844; Book 1, 21 December 1842–10 March 1843*, The Joseph Smith Papers, accessed April 2, 2016, <http://josephsmithpapers.org/paperSummary/journal-december-1842-june-1844-book-1-21-december-1842-10-march-1843?p=178>.

78. Alexander Baugh, "Joseph Smith's Athletic Nature," *Joseph Smith, The Prophet, The Man*, Susan Easton Black and Charles D. Tate, Jr., eds., (Salt Lake City: Book craft, 1993), 148.

According to Baugh, Joseph was entitled to the activities that he would participate in. These would enhance his level of well-being, contributing to his trademark “native cheery temperament” (Joseph Smith—History 1:28).

The Prophet understood the need for self-care, despite the reputation that it might have given him. During one of Joseph’s sermons, one congregant recalled:

He said it tried some of the pious folks to see him play ball with the boys. He then related a story of a certain prophet who was sitting under the shade of a tree amusing himself in some way, when a hunter came along with his bow and arrow, and reproved him. The prophet asked him if he kept his bow strung up all the time. The hunter answered that he did not. The prophet asked why, and he said *it would lose its elasticity if he did*. The prophet said *it was just so with his mind, he did not want it strung up all the time*.⁷⁹

For Joseph, self-care was the means of unstringing his mind. In other words, his leisure activities provided a way to avoid the results of personal stress and burnout. He recognized that if he did not take a break from his duties as prophet, he would lose the “elasticity” of his mind and not be as effective as he otherwise could be. This is a significant term for the Prophet to use, for matter within the brain is still referred to as elasticity in contemporary society, and changes as stress is placed thereon.⁸⁰

The extra-curricular activities that the Prophet participated in are many. In *The Encyclopedia of Mormonism*, Richard Bushman and Dean Jessee (LDS historians) offer a summary of activities that Joseph participated in: “He is known to have wrestled, pulled sticks, engaged in snowball fights, played ball, slid on the ice with his

79. William M. Allred, “Recollections of the Prophet Joseph Smith,” *Juvenile Instructor*, August 15, 1892, 472, emphasis added.

80. Marc André Meyers and Krishnan Kumar Chawla, *Mechanical Behavior of Materials* (Upper Saddle River, NJ: Prentice-Hall, 1999), 98.

children, played marbles, shot at a mark, and fished.”⁸¹ Joseph also played checkers and even participated in “sham” snowball fights.⁸² The following sub-sections will explore some of the many recreational self-care methods that the Prophet participated in, and show some of their modern-day benefits.

Stick-pulling/wrestling. Joseph was well known for his physical prowess, especially in wrestling and stick-pulling—a competition where opponents placed their feet together while sitting on the ground, both gripping a stick and pulling until a loser was uprooted from their place. He was so confident in his abilities that it did not matter who was his opponent. In his journal, Joseph recorded: “In the evening I pulled up Justus A Norse, the strongest man in Ramus, with one hand, at pulling sticks.”⁸³ Another time Joseph issued a challenge to would-be kidnappers. After his safe return, he reported, “I feel as strong as a giant,” Joseph said afterwards, “I pulled sticks with the men coming along, and I pulled up with one hand the strongest man that could be found. Then two men tried, but they could not pull me up.”⁸⁴

The same went for wrestling. Wandle Mace, a friend of the Prophet, reported that whenever he met Joseph, they would shake hands and immediately, “he would pull me to him for a wrestle.”⁸⁵ He wrestled a shocked Baptist minister to the ground after a formal conversation of religion in one instance, and in another broke a smaller man’s leg. Joseph was very remorseful insomuch that he splinted and him up and gave him a blessing for quick healing, which indeed occurred.⁸⁶ However, Joseph did not win every wrestling match.

81. Richard L. Bushman and Dean C. Jessee. “Smith, Joseph,” *Encyclopedia of Mormonism*, ed. Richard Ludlow (New York: Macmillan, 1992), 1338.

82. Mark McConkie, *Remembering Joseph: Personal Recollections of Those Who Knew the Prophet Joseph Smith* (Salt Lake City: Deseret Book, 2014), 82–83.

83. History, “March 11, 1843,” in JSP, H4:1496, <http://josephsmithpapers.org>.

84. History, “June 30, 1843,” in JSP, H4:1496, <http://josephsmithpapers.org>.

85. Wandle Mace, *Journal of Wandle Mace*, 1959, 93, L. Tom Perry Special Collections, Brigham Young University, Provo, UT.

86. Howard Coray, *Journal of Howard Coray*, 1961, 9–10, L. Tom Perry Spe-

His son Joseph III recalled the instance where Joseph was able to “throw” men one-by-one, in a competition of sorts. Having no one else to wrestle, Joseph challenged Cornelius P. Lott, an elderly man who had just arrived.

Joseph exclaimed, “I have thrown down pretty nearly everybody about the place except Brother Lott, and I believe I can throw him down too!” “You won’t throw old man Lott!” replied Joseph’s opponent. Joseph’s son observed, “They ran together several times, but the best Father could do was to get the old man down on his knees. He gave up his efforts to throw the sturdy old fellow.”⁸⁷

What was the purpose of this type of physical activity? Not only would it give Joseph a means of exercise, but it would give him an opportunity to build relationships with many who might not otherwise wish to hear his words. It not only was a way to engage in leisure with friends, but also a means of service. Exercise could also have provided a way for Joseph to work out anxiety and actually increase his capacity to deal with the pain and stress that he would suffer through persecution.⁸⁸

In another example, Joseph one day was raising money to free his friend Orrin Porter Rockwell from an unjust imprisonment in Missouri and came upon a crowd where the “bully from La Harpe” had beaten all of his opponents. Joseph passed around a hat asking for donations, and entered the ring, where he easily took hold of the champion by the collar and the back of his pants, walked over to the ditch and threw him in it. After this, he helped the man up, patted his back, and said, “You must not mind this. When I am with the boys I

cial Collections, Brigham Young University, Provo, UT. Coray was also told by the Prophet in this instance that he would find a companion, which also occurred shortly thereafter.

87. Mary Audentia Smith Anderson, “The Memoirs of President Joseph Smith (1832–1914),” *Saint’s Herald*, December 18, 1934.

88. See Erica Sciola-Salter et al, “Potential Neurobiological Benefits of Exercise in Chronic Pain and Posttraumatic Stress Disorder: Pilot Study,” *JRRD* 53, no. 1 (2016): 103.

make all the fun I can for them.”⁸⁹ By his own strength and physical ability, Joseph was able to would build camaraderie and the Kingdom.

Fishing. After Joseph returned home from a distressing trial in which he was wrongfully accused, he had a unique opportunity to travel to nearby Lake Erie and spend the day fishing.⁹⁰ While it is not known the size, number, or type of fish Joseph caught, it seemed important enough to him to write about it in his journal. Considering all the commotion and stressful situations that Joseph found himself during this time, Joseph certainly could have elected to spend time attending to business matters. His respites at the lake must have been needed for his own well-being. Today, fishing programs like those at non-profit agencies like *Reel Recovery* use fishing to help alleviate individual’s challenges.⁹¹ Joseph did this on at the individual level.

Horses. Joseph was often on the move. It was not always by foot. He had horses and utilized them frequently. He often loaned these horses to his friends for their own use. On the afore-mentioned fishing trip, Joseph spent time making visits in the area, specifically to reclaim the horse that he had let John Johnson borrow and so that he could give a horse to Frederick G. Williams.⁹² Despite his willingness to share his horses, Joseph cared deeply for them. A few days before his fishing trip (mentioned above), Joseph Smith penned to Orson Hyde that Orson should bring home his mare, being careful to not “ride her very fast in a day and be very careful that I may not lose her, and perhaps I may dispose of her to good advantage for the benefit of Zion.”⁹³ In another instance, Mary Frost Adams

89. Calvin W. Moore, “Recollections of the Prophet Joseph Smith,” *Juvenile Instructor*, April 15, 1892, 255.

90. “12 April 1834,” *Journal, 1832–1834*, The Joseph Smith Papers, <http://josephsmithpapers.org/paperSummary/journal-1832-1834#!/paperSummary/journal-1832-1834&p=73>.

91. Mike McKenna, “Reel Recovery: A Fishing Buddy Casts against Cancer,” *IDAHO*, January 2013.

92. Journal, “12 April 1834,” in JSP, 72, <http://josephsmithpapers.org>.

93. “Letter to Orson Hyde, 7 April 1834,” in JSP, 1:82, <http://josephsmithpapers.org>.

recalled that while Joseph was the mayor of Nauvoo, he supported the law against an African-American man named Anthony accused of selling liquor on Sunday to free one of his enslaved children. The next day, Joseph gave him “a fine horse” to sell and use the money to purchase the child.⁹⁴ Such was the attitude of the Prophet. He saw the sacrifice of his greatest possessions as opportunities to build the kingdom.

Equine therapy has risen in popularity and usefulness in reaching individuals that might not be as social as Joseph Smith. For example, children that struggle socially as a result of autism display a significant increase in social interactions, improve sensory processing, and even show decreases in the severity of autism after therapeutic riding.⁹⁵ Likewise, combat veterans suffering from Posttraumatic Stress benefit from equine therapy.⁹⁶ However, horses do not only benefit those suffering from autism or PTSD. Ann Romney, wife of the 2012 presidential candidate, credits horses for saving her life as she battled against multiple sclerosis. “I was very, very weak and very much worried about my life, thinking I was going to be in a wheelchair as well,” she said. “I turned to horses and my life has been dramatically different. They gave me the energy and the passion to get out of bed when I was so sick that I didn't think I'd ever wanted to get out of bed.”⁹⁷

org.

94. “Joseph Smith, the Prophet,” *Young Woman's Journal*, December 1906, 538.

95. Sandra C. Ward et al, “The Association Between Therapeutic Horseback Riding and the Social Communication and Sensory Reactions of Children with Autism,” *Journal of Autism & Developmental Disorders* 43 (February 1, 2013), accessed April 4, 2016, <http://dx.doi.org/10.1007/s10803-013-1773-3>.

96. *With Horses' Help, Army Veteran Finds Healing in Yellowstone*, directed by Philip Baribeau, featuring Ray Knell (National Geographic: 2014), accessed April 4, 2016, <http://video.nationalgeographic.com/video/news/141121-horse-therapy-veterans-vin?source=relatedvideo>.

97. Zach Johnson, “Ann Romney: Horses Helped Me Cope with Multiple Sclerosis Diagnosis,” *USWEEKLY*, October 10, 2012, accessed April 5, 2016, <http://www.usmagazine.com/celebrity-news/news/ann-romney-horses-helped-me-cope-with-multiple-sclerosis-diagnosis-20121010>.

Outdoors. The wilderness had long been a chapel for Joseph. Many of the significant events that had taken place for the Church were in the wilderness. This, too, would play a part in Joseph's self-care. He would spend time in the woods receiving heavenly "instruction and intelligence" from the angel Moroni every September for four years (JS—History 1:54). Another visit came from John the Baptist as he and Oliver Cowdery "went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins found mentioned in the translation of the plates" (JS—History 1:68). His prayers were more effective and appropriate when he went into the outdoors for supplication. He would often do this with others. While on the way to a conference, Joseph, Sidney Rigdon, Oliver Cowdery, and Zebedee Coultrin retired to the wilderness to pray for their brethren in Zion and for Joseph's ability to lead the church. They also laid hands and blessed each other, that they might be able to perform their duties well.⁹⁸ Joseph would also do this so he could ponder and be alone. Said he, "I often times wandered alone in the lonely places seeking consolation of him who is alone able to console me."⁹⁹ In instances where Joseph felt the loneliness of leadership, the outdoors would become his place of refuge in seeking solace.

Over half a century later, the great American environmentalist John Muir wrote, "Everybody needs beauty as well as bread, places to play in and pray in, where Nature may heal and cheer and give strength to body and soul alike."¹⁰⁰ Being outdoors can be an enlightening experience, for it can clear the mind and intellect of all worry and blame, and allow the individual to be at peace with oneself and grow closer to their God. For those seeking inspiration, the wilderness can become holy ground.

98. Journal, "April 18-19, 1834," in JSP, <http://josephsmithpapers.org>.

99. "Letter to William W. Phelps, 31 July 1832," *The Joseph Smith Papers*, 3, accessed May 26, 2015, <http://josephsmithpapers.org/paperSummary/letter-to-william-w-phelps-31-july-1832?p=3>.

100. John Muir, "Hetch Hetchy Valley," *Yosemite*, 1912, 256, accessed December 5, 2014, http://vault.sierraclub.org/john_muir_exhibit/writings/the_yosemite/chapter_16.aspx.

This section reviewed the physical self-care practices that the Prophet Joseph Smith engaged in. Physical self-care not only pertains to how one might administer their own healthcare, but also relates to the physical and recreational activities in which one might participate. Because of a few negative experiences with medical professionals, he seemed to prefer the more holistic methods of healing. He participated in recreational activities such as wrestling and stick-pulling because it gave him exercise and built relationships. He fished, rode horses, spent significant times outdoors, and slept when he could. All of these things contributed to his physical well-being and self-care.

Mental Self-Care: The Calf that Sucked Three Cows

As the key leader for the early LDS Church, Joseph Smith had “much care and tribulation calculated to weigh down and distroy the mind.”¹⁰¹ With such distress of the mind, Joseph would need to find ways to nourish it. It would not be an easy battle.

Joseph himself lacked education. This was not by choice—New York’s educational system was lacking at the time.¹⁰² Orson Pratt would say of him:

His advantages for acquiring scientific knowledge were exceedingly small, being limited to a slight acquaintance with two or three of the common branches of learning. He could read without much difficulty, and write a very imperfect hand; and had a very limited understanding of the elementary rules of arithmetic. These were his highest and only attainments; while the rest of those branches, so universally taught in the common schools through the United States,

101. “Letter to W.W. Phelps, 31 July 1832,” in JSP, 3, <http://josephsmithpapers.org>.

102. Hyrum L. Andrus, *Joseph Smith, the Man and the Seer* (Salt Lake City: Deseret Book, 1979) 52–53. New England’s once praised schools were “grossly neglected” in the 19th century. Developments in education began to develop in New York after 1830.

were entirely unknown to him.¹⁰³

Milton Backman concluded that Joseph “learned to derive dignity and joy from his labors and developed qualities of strength, endurance, self-reliance, and trust in God. While he was unschooled in the traditions and philosophy of the world, he possessed a pliable and inquisitive mind.”¹⁰⁴ This section will seek to show that despite Joseph's lack of education he possessed great mental capacity.

Joseph Smith had a tenacious thirst for learning. “Joseph was the calf that sucked three cows. He acquired knowledge very rapidly,” said one friend in response to an inquiry of Joseph’s ability to learn languages.¹⁰⁵

Joseph had a great command of the English language and his use of rhetoric. George A. Smith recalled that one Sunday Joseph posed as the liberal freethinker Squire Cook and spent the next hour expressing his views to an unfamiliar crowd of 200–300 people. “He spoke to the people very freely about one hour on his particular views; his manner and style were very unassuming and affable, and he was listened to with great attention; and those present remarked that he was one of the greatest reasoners they ever heard.”¹⁰⁶ In this instance, speaking for an hour would be difficult enough, but Joseph did so eloquently while role playing another individual. This is an example of his mental ability

Wit and song

Often Joseph’s mind would manifest its ability through keen wit that would naturally endear him to others. Some of these methods were akin to brain games and song. Benjamin F. Johnson, friend of

103. Orson Pratt, *Remarkable Visions* (Liverpool, England, 1848), 1.

104. Milton V. Backman, “Lo, Here! Lo, There! Early in the Spring of 1820,” in *The Prophet Joseph Smith: Essays on the Life and Mission of Joseph Smith*, Larry C. Porter and Susan Easton Black, eds., 19.

105. Ray B. West, Jr., *Kingdom of the Saints* (New York, 1957), 61.

106. History, “Addenda, Note 7” in JSP, H1:11 <http://josephsmithpapers.org/>.

the Prophet, reflected on his character:

He was highly endowed; was kind, generous, mirth loving, and at times, even convivial...Jokes, rebuses, matching couplets in rhymes, etc., were not uncommon. But to call for the singing of one or more of his favorite songs was more frequent. Of those, “Wives, Children and Friends,” “Battle of River Russen,” “Soldier’s Tear,” “Soldier’s Dream,” and “Last Rose of Summer” were most common.¹⁰⁷

Joseph loved to tell jokes. His recorder, Willard Richards, once recorded Joseph laying down on his writing table using law books as a pillow. Joseph simply stated, “Write & tell the world I acknowledge myself a very great lawyer. I am going to study law & this is the way I study.” He promptly fell asleep and began snoring.¹⁰⁸ The month prior Joseph stopped a fight where one of the boys began to use a club. He gave them “proper instruction” and gave the “by standers a lecture for not interfering in such cases.” He returned to his business and remarked to those nearby, “nobody was allowed to fight in Nauvoo but myself.”¹⁰⁹

Unfortunately, this type of humor would not win all of the crowd. One visitor to Nauvoo listened to Joseph tell about a trip to nearby Springfield. She was not impressed and said, “His language and manner were the coarsest possible. His object seemed to be to amuse and excite laughter in his audience.”¹¹⁰ She had likely witnessed the Prophet at a time when he was not “acting as such.” Richard L. Bushman offers the perspective that this type of language “kept Joseph on a level with his audience. He spoke their rough language and shared their rough work.”¹¹¹ And most loved him for it. Church historian Leonard J. Arrington explained why people often disap-

107. Johnson to Gibbs, 4.

108. Journal, “March 18, 1843,” in JSP, J2:10, <http://josephsmithpapers.org>.

109. History, “20 February 1843,” in JSP, H4:1473, <http://josephsmithpapers.org/>.

110. Charlotte Haven to Isa Haven, January 22, 1843, in *Among the Mormons*, William Mulder and A. Russell Mortensen, eds., 118–19.

111. Richard L. Bushman, *Rough Stone Rolling* (New York: Alfred A. Knopf, 2006), 485.

proved of the Prophet's lighter view. It was the culture of the time:

The Prophet recognized as unhealthy the mind which lacked balance, perspective, and humor. In the society of his day there were many earnest people who habitually looked on the serious side of things that had no serious side, who regarded humor as incompatible with religion. It was common for these descendants of the Puritans to see displays of humor as a mark of insincerity, for humor suggested that nothing really mattered and that life was basically comic. To be overly humorous, they thought, was to be cynical toward life. But Joseph Smith saw humor and religion as quite reconcilable.¹¹²

Today's research encourages and supports humor and laughter in all realms of self-care. Laughter as an exercise has been compared to "inner jogging" within the body as metabolism increases and burns off calories. Pain is reduced as endorphins are released. Immunity is enhanced and stress is ultimately reduced¹¹³ As seen with Joseph, laughter is something that is best utilized around others. However, as Elder Joseph B. Wirthlin alluded, it is also important to be able to laugh at oneself.¹¹⁴

Benjamin Johnson also notes how he also made rebuses (word pictures) and matched couplets in rhyme. Rebuses require cognition to interpret a series of word pictures individually first in order to collectively solve the puzzle. For example, the puzzler could be presented with a picture of Joseph of Egypt plus another of a blacksmith and deduce that the puzzle's answer is Joseph Smith. This practice of using pictures as words relates back to the ancient Egyptian's use of hieroglyphs, and was frequently used in the nineteenth century.¹¹⁵ From Johnson's record, it can be deduced that matching

112. Leonard J. Arrington, "The Looseness of Zion," <https://speeches.byu.edu>.

113. Karren et al., *Mind/Body, Health*, 570–80.

114. Joseph B. Wirthlin, "Come What May, and Love It" *Ensign*, November 2008, 26–27.

115 Pat Martin, Joanne Kelly, and Kay Grabow, *Rebuses for Readers* (Engle-

couplets in rhyme, like wrestling, was a source of competition for Joseph. He challenged his friendly opponents with a simple one-line verse, requiring the other to answer back with a rhyming reply, matching the couplet. This continued the process of using the same rhyming word, or a different word altogether until a victor emerged. Michelle Manno, author of an article concerning early childhood development, remarked that puzzles help to increase cognitive (memory and problem solving), emotional (patience), and social skills in children.¹¹⁶ The school that Joseph attended during his adolescence may have taught him many of these practices that he would use later in life. The outcome of puzzles like these not only offered mental, emotional, and social stimulation, but simple merriment that united relationships even among grown men.

Likewise, the Prophet had several favorite songs, as Johnson noted. The last verses of several of these carry meaning and themes that relate to Joseph's life. *Soldier's Tear* tells the tale of a soldier leaving behind his bride as he heads off to war:

He turn'd and left the spot Oh! do not deem him weak,
For untless was the soldier's heart, Tho' tears were on his cheek;
Go watch the foremost ranks In danger's dark career,
Be sure the hand most daring there Has wip'd away a tear.¹¹⁷

These lyrics show or suggest the pain that Joseph felt as he left his family behind while on his travels. Another song similarly tells of a *Soldier's Dream*. As the soldier concludes his dream and ascents into consciousness, he reflects with feelings that are bitter-sweet:

Then pledg'd we the wine
cup and fondly I swore

wood,CO: Teacher Ideas Press, 1992), vii.

116. Michelle Manno, "The Benefits of Puzzles in Early Childhood Development," *Teach: Make a Difference*, accessed March 30, 2016, <http://teach.com/education-technology/the-benefits-of-puzzles-in-early-childhood-development>.

117. Thomas Haynes Bayly [lyricist] and George Alexander Lee [composer], *The Soldier's Tear: A Favorite ballad as sung by Mrs. Austin & Miss Watson* (New York: Atwill's Music Saloon, 1830), 1–2.

From my home and my
weeping friends never to
part, My little ones kiss'd
me a thousand times o'er
And my wife sobb'd
aloud in the fulness of
heart Stay, stay with us,
rest thou art weary and
worn, And fain was the
war-broken soldier to
stay,
But sorrow return'd with the dawning of morn,
And the voice in my dreaming ear melted away, melted away,
melted away.¹¹⁸

Today's soldiers can relate the tears of goodbye, the dreams of reunion, and the reality that loved one's voices have melted "away, away, away" while they themselves are off on a less-than- desired duty. Joseph certainly saw these songs as significant and meaningful.

Though these specific songs carry sorrowful tunes, music has a tendency of meaningfully uplifting those who sing them. Cognitive psychologists Mona Lisa Chanda and Daniel J. Levitin found that music can cause individuals to feel a wide range of emotions and affect areas of neurochemical domains that experience pleasure, stress, immunity, and social affiliation.¹¹⁹ In fact, musical therapy is beginning to manifest "considerable promise for clinical medicine."¹²⁰ To illustrate, consider the famous case of Congresswoman Gabriella Giffords who was shot in the head in 2011. Music therapy was instrumental in helping her brain make new connections around

118. Thomas Campbell [lyricist] and Thomas Attwood [composer], *The Soldier's Dream* (Boston: Oliver Ditson, n/d [1800's]) 5–6.

119. Mona Lisa Chanda and Daniel J. Levitin, "The Neurochemistry of Music," *Trends in Cognitive Sciences* 17, no. 4 (April, 2013): 179, accessed March 30, 2016, <http://dx.doi.org/10.1016/j.tics.2013.02.007>.

120. Tia DeNora, *Music in Everyday Life* (Cambridge: Cambridge University Press, 2000), 82.

damaged areas that made it otherwise impossible for her to speak.¹²¹ In this instance, the mental forms of self-care by way of song affected the physical and aided in the healing process.

Such healing would also come to Joseph Smith by song. He fittingly received the revelation in 1830 that “the song of the righteous is a prayer unto me...wherefore lift up thy heart and rejoice” (D&C 25:12–13). In times of happiness and sadness song would accompany the Prophet. One of the last songs that he heard during his lifetime was *A Poor Wayfaring Man of Grief*—not once, but twice as he approached his martyrdom. Elder John Taylor, who sang the tune, remarked that the song was fitting for the season, for it was “very much in accordance with our feelings at the time for our spirits were all depressed, dull and gloomy and surcharged with indefinite ominous forebodings.”¹²² Perhaps the Prophet would feel some level of solace as the words and tune of this song gave voice to what he felt in his heart.

Knowledge

His own education aside, Joseph Smith’s knowledge was such that he could hold conversations with the educational elite. Joseph’s son recounted that the educated did not like Joseph because “there was something about him they could not understand; someway he knew

more than they did, and it made them mad.”¹²³

Yet Joseph would not take credit for his own capacity to learn. The Prophet emphasized the importance of gaining knowledge from

121. Katie Moisee et al., “Gabby Giffords: Finding Words Through Song,” abcNEWS, accessed March 30, 2016, http://abcnews.go.com/Health/w_MindBodyNews/gabby-giffords-finding-voice-music-therapy/story?id=14903987.

122. John Taylor, *Witness to the Martyrdom* (Salt Lake City: Deseret Book, 1999), 84.

123. Joseph Smith III and Heman C. Smith, *History of the Church of Jesus Christ of Latter Day Saints: 1872–1890* vol. 4 (Lamoni, IA: Reorganized Church of Jesus Christ of Latter Day Saints, 1908).

spiritual sources. “The only way to obtain truth and wisdom, is not to ask it from books, but to go to God in prayer and obtain divine teaching.”¹²⁴ Others took notice of Joseph’s ability to learn. William W. Phelps commented, “Joseph Smith is a person of very limited abilities in common learning, but his knowledge of divine things, since the appearance of his book, has astonished many.”¹²⁵ Lastly, Joseph Smith himself said it best: “I am a rough stone,” he said, “the sound of the hammer and chisel was never heard on me, until the Lord took me in hand. I desire the learning and wisdom of heaven alone.”¹²⁶

Social Self-Care: Ardently Attached

Research shows that social well-being can be impacted positively by spending time with family and friends. One study in Denmark found that newborns not only benefit with longer life by having a mother to take care of them, but mothers of newborns were found to be four times less likely to die early than women without children.¹²⁷ In another study conducted from the School of Family Life, Brigham Young University, it was reported that children who were raised with siblings develop greater tendencies of prosocial behavior and empathy towards others as they build relationships together.¹²⁸ Lastly, Karren et al., stated that “people with a number of close friends and

124. History, “3 October 1841,” in JSP, 3:1228, <http://www.josephsmithpapers.org/>.

125. Eber D. Howe, *Mormonism Unveiled* (Salt Lake City: Signature Books, 2015), 273.

126. History, “June 11, 1843” in JSP, H4:1572, <http://www.josephsmithpapers.org>.

127. Esben Agerbo, Preben Bo Mortensen, and Trine Munk-Olsen, “Childlessness, Parental Mortality and Psychiatric Illness: A Natural Experiment Based on In Vitro Fertility Treatment and Adoption,” *Journal of Epidemiology and Community Health* 67 (2013): 374–76, accessed April 4, 2016, <http://dx.doi.org/10.1136/jech-2012-201387>.

128. Laura M. Padilla-Walker, James M. Harper, and Alexander C. Jensen, “Self-Regulation as a Mediator Between Sibling Relationship Quality and Early Adolescents’ Positive and Negative Outcomes,” *Journal of Family Psychology* 24, no. 4 (August 2010): 426.

confidants, people with a ‘high capacity for intimacy,’ and people who can openly discuss their deepest feelings are better able to cope with stress in general.”¹²⁹ It is clear from Joseph Smith’s life that time spent with family, friends, and others was important for self-care.

Joseph Smith enjoyed people. He liked association with others. For him, positive social relationships were an important means of self-care. Despite the persecution that he suffered, he was very convivial to those who would allow him into their lives. Jane Snyder Richards, an African American early convert, knew the Prophet and said confidently, “Socially he was an ideal for affability.”¹³⁰ Dr. Hyrum Andrus wrote, “His consideration began at his family circle and extended to his friends and associates, and from there it expanded to the whole of mankind.”¹³¹ Orson Spencer, a prominent member of the Church, remarked, “His friends are as ardently attached to him as his enemies are violently opposed... That lurking fear and suspicion that he may become a dictator or despot, gradually gives place to confidence and fondness, as believers become acquainted with him.”¹³² The section below will examine Joseph Smith’s relationships that he shared with his family, friends, and others using various means and methods, and how it gave him the much-needed strength that he needed to tend to his prophetic duties.

Family

Joseph showed great love and respect to those in his family. Such was the relationship between Joseph and his father, Joseph Smith, Sr. After Joseph’s angelic visitation from Moroni, he went and told his father of the event. His father was the first to believe young Joseph, concluding that the event “was of God” (JS—History

129. Karren et al., *Mind/Body, Health*, 330.

130. Jane Snyder Richards, “Joseph Smith, the Prophet,” *Young Woman’s Journal*, December 1905, 550.

131. Andrus, *Joseph Smith*, 21–22.

132. Orson Spencer, *Letter Exhibiting the Most Prominent Doctrines of the Church of Jesus Christ of Latter-day Saints*, 5th ed. (Salt Lake City, Deseret News Steam Printing Establishment, 1874), 27–28.

1:50). Joseph Sr. “showed respect and trust to his son concerning an experience that would cause most fathers to question, criticize, or disregard.” Joseph “showed proper respect to his father, who in turn expressed continual esteem for the integrity of his son.”¹³³ This respectful relationship would remain strong throughout their lives. Forged out of trials and harsh struggles, it fostered unity in their faith. When the day came that Joseph baptized his father, Joseph Knight (a close friend) witnessed that the younger Joseph “Bast [burst?] out with greaf and Joy and seamed as tho the world Could not hold him. He went out into the Lot and appeard to want to git out of site of every Body and would sob and Crie and seamed to be so full that he could not live...But his joy seemed to Be full.”¹³⁴ Bushman offers the following analysis about the experience:

It must have been a moment of intense relief and reconciliation for the Prophet, to have his family united at last in a single faith and one church...The stresses within his family, especially the division between the parents, had not made the task easier. The flood of tears on the day of the baptism revealed how deeply he felt the strain. But the yearning to bring mother and father together and to achieve peace and harmony in a divided family must have strengthened the will to go on. The problems in the family must have helped form the deep need to find the truth that was the wellspring of Joseph’s religious life.¹³⁵

133. LaMar C. Berrett, “Joseph, a Family Man,” in *The Prophet Joseph*, Larry C. Porter and Susan Easton Black, eds., (Salt Lake City, Deseret Book Company, 1988), 37.

134. Dean C. Jessee, “Joseph Knight’s Recollection of Early Mormon History,” *Brigham Young University Studies: A Voice for the Community of LDS Scholars* 17, no. 1 (Autumn 1976): 37.

135. Richard L. Bushman, “Joseph Smith’s Family Background” in *The Prophet Joseph: Essays on the Life and Mission of Joseph Smith*, Larry C. Porter and Susan Easton Black, eds., (Salt Lake City: Deseret Book Company, 1988), 16.

For Joseph, unity within his family was essential. He felt the tension of seeing his father remain aloof from different religions. Yet Joseph had also felt the great joy that his faith had given to him. For him to see his father, whom he respected and loved, unify with the rest of his family was a great blessing. Joseph deeply valued his relationship with his parents. He later stated that it was “one of the greatest earthly blessings, to be blessed with the society of Parents, whose maturer years and experience, renders them, capable of administering the most wholsom advise.”¹³⁶ This loving relationship continued with siblings. He was very close to many of them. Of his brother Hyrum he said, “And I could pray in my heart that all my brethren were like unto my beloved brother Hyrum, who possesses the mildness of a lamb and the integrity of a Job, and in short the meekness and humility of Christ, and I love him with that love that is stronger than death.”¹³⁷ Such a love was manifest on the day of their deaths, as Joseph stopped during the carnage of Carthage to rush to his brother’s side and exclaim, “Oh! My poor brother Hyrum!”¹³⁸ Even in time of great peril and certain death, the Prophet was by his brother’s side.

Joseph had a more difficult relationship with his brother William, but still managed to show love and respect for him. “Brother William is as the fierce lion, . . . and in the pride of his heart he will neglect the more weighty matters.”¹³⁹ Despite their difficulties when together, Joseph would still spend time with William in an effort to strengthen their relationship.¹⁴⁰ In what would be one of many

136. “11 October 1835” Journal, 1835–1836, The Joseph Smith Papers, accessed April 1, 2016, <http://josephsmithpapers.org/paperSummary/journal-1835-1836?p=8>.

137. “18 December 1835” in JSP, 76, <http://josephsmithpapers.org>.

138. Taylor, *Witness*, 88.

139. “Blessing for William Smith, 28 September 1835,” *The Joseph Smith Papers*, 10, accessed April 1, 2016, <http://josephsmithpapers.org/paperSummary/blessing-for-william-smith-28-september-1835?p=1>.

140. Berret, “Family Man,” 42.

disagreements, Joseph and William (a member of the Quorum of the Twelve), came to blows during a debate after Hyrum asked a question regarding the propriety of the debate school that William established. The matter became a family conflict after Father Smith demanded silence and Joseph inserted one last argument against William. Angered, William rushed Joseph and overpowered his older brother due to a previous injury Joseph suffered by a mob.¹⁴¹ Two weeks later on New Year's Day, Joseph expressed his continued grief: "my heart is pained within me because of the difficulty that exists in my fathers family, the Devil has made a violent attack on Br. W^m Smith...and the powers of Earth & hell seem combined to overthrow us and the Church by causing a division in the family."¹⁴² Fortunately, William came to Joseph that same day. After Father Smith offered a prayer, and spoke his concerns about their family discord, Joseph wrote:

The spirit of God rested down upon us in mighty power, *and our hearts were melted* Br. William made an humble confession and asked my forgiveness for the abuse he had offered me and *wherein I had been out of the way I asked his forgiveness*, and the spirit of confission and forgiveness, was mutual among us all, and we covenanted with each other in the Sight of God and the holy angels and the brethren, to strive from henceforward to build each other up in righteousness, in all things and not listen to evil reports concerning eachother, but like brethren, indeed go to each other, with our grievances in the spirit of meekness, and be reconciled and thereby *promote our own happiness and the happiness of the family and in short the happiness and well being of all*.¹⁴³

Joseph was not above saying that he "had been out of the way," for he had spoken out of turn against his father's will. Once they reconciled their differences through time and earnest communication, they

141. Journal, "Letter to William Smith, 18 or 19 December 1835," in JSP, 84, <http://josephsmithpapers.org>.

142. Journal, "1 January 1836," in JSP, 94, <http://josephsmithpapers.org>.

143. Journal, "1 January 1836," in JSP, 96, <http://josephsmithpapers.org>, emphasis added.

restored the “well-being of all.” This is the intent of self-care within a family context.

No other earthly relationship involving Joseph Smith better demonstrates his selflessness and love than that of his relationship with his wife, Emma. It was not a perfect relationship—for there were times when the two disagreed as any couple would. Nevertheless, they would handle their disagreements through discussion, prayer, and repentance.¹⁴⁴ In one occasion that shows how social relations can affect areas of spiritual self-care, Emma was assisting Joseph with the translation of the Book of Mormon. Due to a problem in their own relationship, Joseph found that he could not translate. It was only after he spent an hour in prayer in a nearby orchard that he was able to ask Emma’s forgiveness and continue translation without further complications.¹⁴⁵

Joseph Smith was very busy with his duties as Prophet. Yet he was still able to find time to spend with his wife Emma. His journal entries are replete with circumstances in which Joseph mentions specific instances in which he spent time with her. Joseph would often spend time with Emma during the tasks and duties that he would need to accomplish. For example, he would go to the market with Emma to buy food or she would accompany Joseph on his visits to the Saints. He also found time to nurture their relationship. When she was sick, Joseph would drop all and care for his wife, even when there were other caregivers present.¹⁴⁶ Joseph recorded his fond feelings for his wife while hiding from assailants in Missouri:

With what unspeakable delight, and what transports of joy swelled my bosom, when I took by the hand, on that night, my beloved Emma—she that was my wife, even the wife of my youth; and the choice of my heart. Many were the re-vibrations of my mind when I contemplated for a moment the

144. Berret, “Family Man,” 42–43.

145. Berret, “Family Man,” 43.

146. Berret, “Family Man,” 43–44.

many scenes we had been called to pass through, the fatigues, and the toils, the sorrows and sufferings, and the joys and consolations from time to time had strewed our paths and crowned our board. Oh what a commingling of thought filled my mind for the moment, again she is here, even in the seventh trouble, undaunted, firm, and unwavering, unchangeable, affectionate, Emma!¹⁴⁷

Joseph and Emma Smith had their challenges, but they loved each other deeply. It is evident that Emma was a great source of self-care for Joseph.

Next to Emma, his own children held a high priority of importance. He understood the importance of giving them his time. Again, from his journal, it suggests that he spent time with them: “Spent the day at home in the enjoyment of the society of my family, around the social fireside.”¹⁴⁸ “At home all day. Took solid comfort with my family.”¹⁴⁹ He included them in on his business. “In the evening, several of the Twelve and others called to visit me. My family sang hymns.”¹⁵⁰ “I was engaged in reading, meditation, &c., mostly with my family.”¹⁵¹ Lastly, he played with them. Together they played on the ice, attended the circus, went on boat rides, shot ducks, and read stories to them.¹⁵² Joseph Smith was truly a family man that was not afraid to integrate his family life with his duties as a prophet. Joseph could not be a prophet without them.

147. “16 August 1842,” Journal, December 1841–December 1842, The Joseph Smith Papers, accessed April 1, 2016, <http://josephsmithpapers.org/paperSummary/journal-december-1841-december-1842?p=41>.

148. Journal, “6 March 1836,” in JSP, 166, <http://josephsmithpapers.org>.

149. Journal, “20 December 1835,” in JSP, 87, <http://josephsmithpapers.org>.

150. Brigham Henry Roberts, *History of the Church* (Salt Lake City: Deseret Book, 1980), 6:79.

151. History, “25–27 April 1842,” in JSP, H3:1325, <http://josephsmithpapers.org>.

152. Berret, “Family Man,” 46.

Letter Writing

While he was away, Joseph attended to his own self-care by writing letters to his Emma. Within these letters, we see a glimpse into his own physical well-being. On June 4, 1834 he wrote to his wife, “I have been able to endure the fatigue of the journey far beyond my most sanguine expectations, except have been troubled some with lameness, have had my feet blistered, but are now well, and have also had a little touch of my side complaint.”¹⁵³ Despite the poor conditions that the Prophet found himself in, this letter turned out to be a positive report.

Joseph could have complained, yet he gave a positive report back to his wife.

He not only enjoyed writing letters, but receiving them as well. In a letter dated 18 May 1834, Joseph wrote:

I hope you will continue to communicate to me by your own hand *for this is a consolation to me* to converse with you in this way *in my lonely moments* which is not easily discribed I will indeavour to write every Sunday if I can and let you know how I am... *[I] feel a satisfaction to write a few lines with my own hand* in this way I can have the privelege to *communicate some of my feelings that I should not dare to reveal* as you know that my situation is a very critical one.¹⁵⁴

For Joseph, letters from his wife not only brought him consolation, but also gave him satisfaction as he wrote. “As cold water to a

153. “JS to Emma Smith, 4 June 1834,” Letterbook 2, *The Joseph Smith Papers*, accessed March 23, 2016, <http://josephsmithpapers.org/paperSummary/letter-book-2?p=62>.

154. “Letter to Emma Smith, May 18, 1834” *The Joseph Smith Papers*, accessed April 2, 2016, <http://josephsmithpapers.org/paperSummary/letter-to-emma-smith-18-may-1834>, emphasis added.

thirsty soul so is good news from a far country” (Proverbs 25:25). This scripture would have real implication for the Prophet as he would later sit for long months in Liberty Jail. The letters that he and his cellmates would receive from home were, as he said, “to our souls as the gentle air is refreshing,” and that “those who have not been enclosed in the walls of a Prison without cause or provocation can have but little idea how sweet the voice of a friend is.”¹⁵⁵ There was something therapeutic in reading letters from his wife during times of loneliness and despair. Even more than that he would get satisfaction in sharing some of his most tender feelings with his wife. By using this method, Joseph was able to maintain effective communication with his wife, thereby nurturing their relationship the best he could while he was away.

Joseph’s derived satisfaction from sending and receiving letters indicates that letter writing can be a useful self-care practice. Psychologists Michael White and David Epston found that the kind of writing that allows one to write things down and record experiences rises the level of legitimacy, or the “belief that authorities, institutions, and social arrangements are appropriate, proper, and just.”¹⁵⁶ Therefore, letter writing is a powerful means of self-care intervention that brings about change.¹⁵⁷ Surely, this type of intervention would help qualify as self-care for the Prophet Joseph. Educator Kerrie Fineran explains, “writing letters may help identify and clarify feelings that are confusing, bring to light aspects of grieving that have not come to the surface... or express undesirable emotions in

155. History, “March 20 Letter of Joseph Smith in Liberty Jail,” in JSP, H3:903, <http://josephsmithpapers.org>.

156. Michael White and David Epston. “Narrative Means to Therapeutic Ends” (New York: Norton, 1990), 33–34; Tom R. Tyler, “Psychological Perspectives on Legitimacy and Legitimation” *Annual Review of Psychology* 57, (2006): 376.

157. Werner Nell, “The Saying Hallo Metaphor as an Alternative Approach to Death-Related Counseling,” 3, accessed April 1, 2016, <http://www.interdisciplinary.net/ptb/mso/dd/dd3/nell%20paper.pdf>.

a safe manner.¹⁵⁸ The benefits of writing down thoughts and feelings can be an effective method of self-care.

Friends

Joseph cared immensely for others. To him, they were family. This manifested itself in the way he dined. On one occasion, Joseph told William W. Phelps that when he would ask for bread and milk, his wife would bring out tastier food and in greater variety. “You must do as Bonaparte did—have a little table, just large enough for the victuals you want yourself,” Phelps said. Emma was quick to reply with her reasoning of why she always served greater amounts of food in such variety: “Mr. Smith is a bigger man than Bonaparte: he can never eat without his friends.”¹⁵⁹ In feast or famine, there was always room for one more at Joseph’s table. He would tell a group of men that were working on the temple and awaiting pay, “If any man is hungry, let him come to me, and I will feed him at my table...I will divide with them to the last morsel; and then if the man is not satisfied, I will kick his backside.”¹⁶⁰ Humor and amity always shared a table with Joseph and his guests, while there was never room for ingratitude.

One reason that the Prophet was so likable was the genuine compassion that he displayed for others. Hearing about a man’s house that had burned down, Joseph’s actions went beyond the expressions of sympathy that came from the crowd: “I feel sorry for this brother to amount of five dollars; how much do you all feel sorry?”¹⁶¹ In another instance, Joseph was riding in a boat with some guests when it

158. Kerrie R. Fineran, “Helping Foster and Adopted Children to Grieve the Loss of Birthparents: A Case Study Example,” *The Family Journal* 20, (2007): 369, accessed November 17, 2014, <http://tfj.sagepub.com/content/20/4/369.full.pdf>.

159. Roberts, *History of the Church*, 6:165–166. Note. The 6th volume of the *History of the Church* is currently in the process of publication as part of the Joseph Smith Papers.

160. History, “February 21, 1843” in JSP, H4:1475, <http://josephsmithpapers.org>.

161. Andrew Workman, “Recollections of the Prophet Joseph Smith,” *Juvenile Instructor*, October 15, 1892, 641.

began to thunderstorm leaving the party stranded, exposed, and sick overnight. Helen Mar Whitney, daughter of Elder Heber C. Kimball reported, “The Prophet, who was noted for his tender sympathies towards the afflicted, could not rest until he went around and informed himself of the condition of each one who had accompanied him to Quincy, and offered advice and some he administered to.” Days after the event he followed up with those on the boat and made health recommendations to those still sick.¹⁶²

Joseph taught on the topics of friendship and love in both public and politics. “Friendship is one of the grand fundamental principles of ‘Mormonism’ to revolutionize and civilize the world, and cause wars and contentions to cease and men to become friends and brothers,” he said. For Joseph, friendship was like “welding iron to iron; it unites the world with its happy influence.”¹⁶³ During his campaign for the U.S. presidency in 1844, Joseph exclaimed:

Open, frank, candid decorum to all men, in this boasted land of liberty, would beget esteem, confidence, union, and love; and the neighbor from any state or from any country, of whatever color, clime or tongue, could rejoice when he put his foot on the sacred soil of freedom, and exclaim, the very name of “America” is fraught with “friendship!” Oh, then, create confidence, restore freedom, break down slavery, banish imprisonment for debt, and be in love, fellowship and peace with all the world!¹⁶⁴

Critics of Joseph Smith would wonder why he had so many followers. Joseph shared his leadership secret willingly: “It is because I possess the principle of love. All I can offer the world

162. See Jeni Broberg Holzapfel and Richard Neitzel Holzapfel, eds, *A Woman’s View: Helen Mar Whitney’s Reminiscences of Early Church History* (Provo, UT: Religious Studies Center, Brigham Young University, 1997), 210.

163. History, July 23, 1843, in JSP, H4:1680, <http://josephsmithpapers.org>.

164. History, February 7, 1844, in JSP, H5:1883, <http://josephsmithpapers.org>.

is a good heart and a good hand.”¹⁶⁵ This love he gave selflessly to those who knew him best.

His cousin George A. Smith reported such an instance a conversation where the Prophet embraced him and said, “George A., I love you as I do my own life.”¹⁶⁶ Such was the capacity of the Prophet.

Joseph’s love of children and youth

Joseph loved to spend time with children and youth. As he did, he would win their hearts and undying devotion. While studying Greek and Latin, he would often take exercise breaks to play with his children, so that when he attained a certain level of relaxation, he could then return to his studies, refreshed.¹⁶⁷ He would often justify playing with the young by integrating them into his ministry. After playing ball with the young men (they often being the ones who would wear out first), the energetic Prophet would invite them to provide service for the elderly, to which they would happily agree.¹⁶⁸ Not only would this be an effective leadership trait of Joseph’s, but also a great mode of self-care. These activities with children, many times including his own, would often take place at the end of long day. Clearly, Joseph treasured the young friends that so frequently surrounded him.

As leader of the Church, Joseph was terribly busy. However, he was never so busy that he would not stop and speak to

165. History, July 9, 1844, in JSP, H5:1666, <http://josephsmithpapers.org>.

166. History, May 15, 1843, in JSP, H5:1551, <http://josephsmithpapers.org>.

167. See John W. Hess, “Recollections of the Prophet Joseph Smith,” *Juvenile Instructor*, May 15, 1892, 302.

168. Mosiah Hancock, *Life Story of Mosiah Lyman Hancock*, 1970, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, UT.

the youth that he met along his way. Fifteen-year-old Lyman Littlefield once sat feeling very lonesome during the Zion's Camp march. Everyone had a job to do but him, so when Joseph walked by in a hurry, he saw the depressed lad, stopped in his haste, laid a hand on his head, and remarked, "Well, bub, is there no place for you?" and continued on with his duties. He offered no answer to the boy's loneliness, only support and acknowledgement. The Prophet's actions inspired the lad for a lifetime. Reflecting on this later in his life, Littlefield commented, "He was naturally fond of the young—especially little children. He did not like to pass a child, however small, without speaking to it. He has been known to actually cross a street if he saw a child alone on the opposite side."¹⁶⁹ Thus, Joseph's affection towards children fit into his self-care in that he would slow down in whatever he was doing in order to say hello to them. Perhaps it was to remind him to maintain the childlike qualities so frequently admonished within the scriptures. Yet it also seemed to have another purpose: by befriending the children, he not only revitalized himself, but them as well. He told his concerned brother once,

Brother Hyrum, my mingling with the boys in a harmless sport like this does not injure me in any way, but on the other hand it *makes them happy and draws their hearts nearer to mine*; and who knows but there may be young men among them who may sometime lay down their lives for me!¹⁷⁰

By building such endearing relationships, he would also

169. Lyman Littlefield, "The Prophet Joseph Smith in Zion's Camp," *The Juvenile Instructor*, February 15, 1892, 109.

170. Lorenzo Snow, In *Teachings of the Presidents of the Church: Lorenzo Snow* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2011), 271, emphasis added.

construct future loyalty. It was his ability to build such “strong comradeship that made such a bond of brotherliness with those who were his companions in civil and military life, and in which he reached men’s souls, and appealed most forcibly to their friendship and loyalty.”¹⁷¹

Spiritual Self Care: When Lord Commands, Do It

As has been seen, the barrage of daily life would take its toll on Joseph. Most, if not all, of his physical, mental, and social self-care practices would overlap with his spiritual self-care. He attempted to live the Word of Wisdom as a result his D&C 89 revelation. He became familiar with multiple languages as a result of translating the scriptures. He had to make things right in his relationship with his wife in order to translate. The physical, mental, and social self-care efforts blended with the spiritual. The next section will focus on Joseph’s spiritual practices, but the reader will also see how the other forms of self-care are conversely incorporated therein.

Obedience

Joseph Smith lived a life of obedience. He fulfilled this dutifully for when he was not obedient he suffered the consequences of losing spiritual power, as has been noted. He learned to place the Lord first in his life. Reflecting on his schedule in 1834 he said, “No month ever found me more busily engaged than November; but as, my life consisted of activity and unyielding exertion, I made this my rule, when the Lord commands, do it.”¹⁷²

171. Emmeline B. Wells, in “Joseph Smith, The Prophet, *Young Woman’s Journal*, December, 1905, 556.

172. History, November 1834, in JSP, H5:558, <http://www.josephsmithpapers.org>, emphasis original.

He did not make exceptions to his standards regardless of how demanding his schedule was. Joseph was completely committed to keeping the commandments that he received, no matter the stress it might have caused him.

He taught that salvation comes by “obedience to the laws and ordinances of the gospel” (Articles of Faith 1:3). Likewise, it would be important to be subject to civil leaders in “obeying, honoring, and sustaining the law” (Articles of Faith 1:13). Such obedience was founded upon choice and the worship of God (including obeisance to) would ultimately be looked at as a “privilege” left to the individual to worship “how, where or what they may” (Articles of Faith 1:12). Such language coincides with a theme that the Declaration of Independence would create: “all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”¹⁷³ Joseph and others used their choice to obey what they felt brought them happiness.

Faith

Faith is gaining a greater role within health and wellness today. “Medical and scientific research conducted over the past two decades have demonstrated clearly that what exists is not as important as what we believe exists. Personal belief gives us an unseen power that enables us to do the impossible, to perform miracles—even to heal ourselves.”¹⁷⁴ Though faith for many entails what is not seen, faith for Joseph was based on what he did see. Even in his tremendous trials, Joseph Smith manifested great faith. His “sense of security amid turmoil and persecution was founded largely in his faith in God and in his awareness of the divine mission to which he had been

173. Declaration of Independence, accessed April 5, 2016, http://www.archives.gov/exhibits/charters/declaration_transcript.html.

174. Karren et al., *Mind/Body, Health*, 473.

called.”¹⁷⁵ Elder Parley P. Pratt recounted a story about the Prophet who was in Liberty Jail in Missouri. Joseph arose one morning and cheerfully whispered to the other prisoners, “Be of good cheer, brethren; the word of the Lord came to me last night that our lives should be given us, and that whatever we may suffer during captivity, not one of our lives should be taken.”¹⁷⁶ This not only heightened Joseph’s spirit, but theirs as well.

At times enemies would threaten Joseph’s life, forcing him into hiding. One of those exiled with him asked, “Brother Joseph, don’t you get frightened when all those hungry wolves are after you?” The Prophet’s reply showed his faith in what the Lord had told him: “No, I am not afraid; the Lord has said he would protect me, and I have full confidence in His word.”¹⁷⁷ Joseph was able to look past the situation in front of his eyes, and focus on what he felt the Lord was telling him in his heart. His relationship with the Lord provided him a foundation in which he knew that he could trust.

Joseph’s ability to focus on faith was important to him. In one instance, Joseph’s mind “settled upon a determined basis not to be decoyed or driven from its purpose,” so much so, that Oliver Cowdery would report that “in this situation hours passed unnumbered—how many or how few I know not, neither is he able to inform me; but supposes it must have been eleven or twelve and perhaps later.”¹⁷⁸ Such a state could only be what psychologist Mihaly Csíkszentmihályi called “flow,” or the “state of concentration or complete absorption with the activity at hand and the situation...which people are so involved in an activity that nothing else seems to matter.”¹⁷⁹ Such

175. Andrus, *Joseph Smith*, 21-22.

176. Parley P. Pratt, *Autobiography of Parley Parker Pratt* (Salt Lake City, 1888), 164.

177. William Taylor, in “Joseph Smith, The Prophet,” *Young Women’s Journal*, December 1906, 548.

178. Oliver Cowdery, “Letter IV: To W.W. Phelps, Esq,” *Messenger and Advocate*, February 1835, 79.

179. Mihaly Csíkszentmihályi, *Flow: The Psychology of Optimal Experience* (New York: Harper and Row,

seemed to be the case for Joseph Smith as he meditated for approximately half a day!

Scriptures

It was the Holy Bible that really began Joseph's journey of faith. Lacking wisdom, he went to a grove of trees as the New Testament Apostle James would direct (see James 1:5) to ask God what church he should join. This scripture would have such impact on him that he would report, "Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again" (JS—History 1:12) and subsequently received his First Vision (see JS—History 1:13-20). It was the scriptures that provided him with the foundational guidance to receive answers to his prayer. This reflection that comes from scripture study, known to Latter-day Saints as pondering, provides a method for mindfulness and meditation that helps one to develop meaning and a greater understanding "of the nature of persons, problems and solutions."¹⁸⁰ Essentially, studying from the scriptures provides individuals with opportunities for self-reflection and ultimately holistic self-care.

However, Joseph Smith would do far more than simply study the scriptures. The Prophet would be the means of translating, revealing, and publishing half of the Latter-day Saint's current gospel library: *The Book of Mormon*, (most of) *The Doctrine and Covenants*, and *The Pearl of Great Price*.¹⁸¹ He was also inspired to perform a trans-

1990), 4.

180. Phil Monroe, "Christian Psychology and Mindfulness," *Biblical Theological Seminary*, accessed April 5, 2016, <https://www.biblical.edu/faculty-blog/96-regular-content/608-christian-psychology-and-mindfulness>.

181. *The Book of Mormon* "Title Page" reads "TRANSLATED BY JOSEPH SMITH, JUN;," *The Doctrine and Covenants* "Introduction" reads "Most of the revelations in this compilation were received through Joseph Smith, Jr.; and *The Pearl of Great Price* reads "A Selection from the Revelations, Translations, and Narrations of Joseph Smith First Prophet, Seer, and Revelator to The Church of

lation of the Bible while translating verses such as those from the Book of Moses:

And now Moses my Son I will speak unto you concerning this Earth upon which thou standest & thou shalt write the things which I shall speak & in a day when the children of men shall esteem my words as nought & take many of them from the Book which thou shalt write behold I will raise up another like unto thee & they shall be had again among the Children of men among even as many as shall believe.¹⁸²

Joseph was reading about himself. There is evidence that suggests that Joseph had revealed to him the translations in English; nevertheless, Joseph developed an ability to use such languages in public discourses, as has already discussed.¹⁸³ With all of this in mind, “Joseph Smith produced more scripture than anyone else in history.”¹⁸⁴ Such an undertaking must have been a tremendous amount of work. It was a full-time job. The Lord commanded Joseph and his scribes to “let your time be devoted to the studying of the scriptures (D&C 26:1). Due to devoting such large amounts of time to the scriptures, he often took breaks to play with his children during the work of translation and study. Joseph’s translation and constant living in the scriptures caused the voice of the Old and New Testament to become his own.¹⁸⁵ Such was the language of Prophet to know, learn, and

Jesus Christ of Latter-day Saints.” Also see D&C 135:3.

182. “Visions of Moses, June 1830 [Moses 1],” The Joseph Smith Papers, accessed March 30, 2016, <http://josephsmithpapers.org/paperSummary/revelation-july-1830-b-dc-26?p=3>.

183. See Royal Skousen, “How Joseph Smith Translated the Book of Mormon: Evidence from the Original Manuscript,” *Journal of Book of Mormon Studies* 7, no. 1 (1998):23. Also, see section on “Languages” on page 36—This would make Joseph’s ability to learn languages even more remarkable.

184. Kent P. Jackson, “Scriptural Restoration,” in *Joseph Smith and the Doctrinal Restoration: 34th Annual Sidney B. Sperry Symposium* (Salt Lake City: Religious Studies Center and Deseret Book, 2005), 233.

185. Madsen, *Joseph Smith*, 63.

expound the scriptures that he had learned so well. Wandle Mace, an early Saint, would record about Joseph's ability to expound the scriptures with such power:

I have listened to the Prophet Joseph in public, and in private, in sunshine and shower—as many others have done... And do know that no man could explain the scripture—throw them wide open to view, so plain that none could misunderstand their meaning—except he had been taught of God.

I have felt ashamed myself sometimes, having studied the scriptures so much, that I had not seen that which was so plain when he touched them. He, as it were, turned the key, and the door of knowledge sprang wide open, disclosing precious principles, both new and old.

I have many times been pondering upon a subject, and seemed to come to a stand-still, not knowing how to gain farther information, relating to it, when upon going to meeting on the sabbath, the key would be touched by Joseph and the subject would be so plain I wondered why I had not seen it before.¹⁸⁶

The scriptures were very important to Joseph. He spent great time in them, yet needed to take breaks from the rigorous process of translation of scripture. Nevertheless, Joseph was a Prophet and spoke with the Lord, who in turn spoke with him. Joseph recounted once “the Lord once told me that if at any time I got into deep trouble and could see no way out of it, if I would prophesy in his name, he would fulfill my words.”¹⁸⁷ As in all things, the Lord would be Joseph's ultimate form of self-care.

186. Wandle Mace, *Journal of Wandle Mace*, 1959, 47, L. Tom Perry Special Collections, Brigham Young University, Provo, UT.

187. Daniel Tyler, “Recollections of the Prophet Joseph Smith,” *Juvenile Instructor*, February 15, 1892, 127.

Scriptures are a means of allowing God to speak to his children and give them guidance, just as he did with Joseph. Reverend Charles F. Stanley lists several reasons based on Psalms 119 that give reason for reading the scriptures for self-care: first, the scriptures are the word of God that is “a lamp unto my feet, and a light unto my path” (verse 105); second, the scriptures “giveth light; it giveth understanding unto the simple” (verse 130); third, they strengthen when the depressed “soul [that] melts for heaviness” (verse 28); fourth, the “testimonies” can cause “rejoicing” and happiness (verse 111); and finally, the scriptures give a promise—“Great peace have they which love thy law: and nothing shall offend them” (verse 165).¹⁸⁸ The physical reading of the scriptures brings spiritual benefits.

Journal-writing

In 1830, Joseph Smith received a revelation in which he was told, “Behold, there shall be a record kept among you” (D&C 21:1). From that time forward, record keeping would become a “duty imperative.”¹⁸⁹ This duty would not only have administrative implications, but personal implications as well. Joseph began keeping a journal in 1832 in attempt to “keep a minute account of all things that come under my observation.”¹⁹⁰ Joseph’s journals were extensive, totaling over 1,500 pages. Personally, he only wrote about 35 of those pages. Utilizing the talents of others, he either dictated or had others record the rest.¹⁹¹ He began to encourage others to record their personal his-

188. Charles F. Stanley, “6 Benefits of Reading God’s Word: Understanding the Transformative Power of Scripture,” *In Touch Ministries, Inc.*, accessed March 30, 2016, <https://www.intouch.org/read/blog/6-benefits-of-reading-god-s-word>.

189. Franklin D. Richards, “Bibliography,” July 1880, Franklin D. Richards Papers, MS 1215, Church History Library, Salt Lake City.

190. “Journal, November 27, 1832,” *Journal, 1832–1834*, The Joseph Smith Papers, accessed April 1, 2016, <http://josephsmithpapers.org/paperSummary/journal-1832-1834#!/paperSummary/journal-1832-1834&p=2>.

191. “Introduction to the Journals,” The Joseph Smith Papers, accessed April 1, 2016, <http://josephsmithpapers.org/doc/series-introduction-for-the-journals-series>.

tories. A friend of the Prophet, Oliver B. Huntington records in his journal's opening lines: "the one object that induces me to write is the requirement, oft repeated by the Prophet Joseph Smith that every man should keep a daily journal."¹⁹² Journal writing would become an important method of self-care for future prophet Wilford Woodruff as well. He recorded:

I have been inspired and moved upon to keep a journal and write the affairs of this Church as far as I can. I did not understand why my feelings were exercised so much in the early age of this Church, but I understand it now. I seldom ever heard Brother Joseph or the Twelve preach or teach any principle but what I felt as uneasy as a fish out of water until I had written it. Then I felt right. I could write a sermon of Joseph's a week after it was delivered almost word for word, and after it was written, it was taken from me or from my mind. This was a gift from God unto me.¹⁹³

For these men of the early LDS Church, this method of self-care helped them to feel "right" and reduce feelings of uneasiness. It would not only bless them temporarily, but also the Church and their posterity for years to come.

If Joseph had never kept a journal, many of his self-care practices would not have been recorded. These journals allowed for him an opportunity to express his own personal feelings, as well as collect a history to refer to later. Such a practice benefits all those desiring to know the Prophet Joseph Smith. Similar benefits are yielded to those (and their posterity) who practice journaling. As with letter-writing, scribing within his journal would provide (self-care) a way to express the feelings of his heart.

192. Oliver B. Huntington, "Autobiography and Journal," 25, Vault Manuscript Collection, Vault MSS 272, L. Tom Perry Special Collections.

193. Wilford Woodruff, "Journal, March 17, 1857," ed. Scott G. Kenney, *Wilford Woodruff's Journal 1833–1898*, vol. 5, Church History Library.

Prayer

Prayer is a powerful tool of self-care. Through it, the individual is able to ponder, meditate, and reflect on their circumstances. Prayer invokes the help of a higher being. Whether or not that higher being answers is between the invocator and higher power. Joseph's ministry began and ended with powerful and pertinent prayers.¹⁹⁴ Joseph had several experiences where he was able to reflect and pray.

The Prophet would often find himself away from home on church business. While away, his most sincere prayers were directed towards his immediate and church family. Heading east to raise funds for the indebted church and recruit for Zion's Camp, Joseph wrote, "O may God bless us with the gift of utterance to accomplish the journey and the errand on which we are sent and return soon to the land of Kirtland and find my family all well. O Lord bless my little children with health and long life to do good in this generation, for Christ's sake, Amen."¹⁹⁵ Thus the Prophet relied heavily beyond his own self for success in his divinely-appointed endeavors.

During the building of the Kirtland Temple, many of Joseph's closest friends along with his brother, William, had rebelled against him. In a meeting to discuss the matter, Joseph was said to have opened the meeting in prayer in a most unusual yet sincere way. He turned away from the audience to "hide his sorrow and tears," and prayed in a manner that left men like Daniel Tyler, early member of the Church, to reflect:

I had heard men and women pray...from the most ignorant, both as to letters and intellect, to the most learned and eloquent, but never until then had I heard a man address his Maker as though He was present listening as a kind father

194. Joseph Smith's "first prayer" was answered in a grove of trees in response to his asking God which church he should join (see JS—History 1:10–20). He exclaimed, "O Lord my God!" as he was fatally shot at Carthage Jail in 1844 (see D&C 135:1).

195. History, "3–6 March 1834," in JSP, H1:445, <http://josephsmithpapers.org>.

would listen to the sorrows of a dutiful child. Joseph was at that time unlearned, but that prayer, which was to a considerable extent in behalf of those who accused him of having gone astray and fallen into sin, that the that Lord would forgive them and open their eyes that they might see aright—that prayer, I say, to my humble mind, partook of the learning and eloquence of heaven. There was no ostentation, no raising of the voice as by enthusiasm, but a plain conversational tone, as a man would address a present friend. It appeared to me as though, in case the veil were taken away, I could see the Lord standing facing His humblest of all servants I had ever seen. Whether this was really the case I cannot say; but one thing I can say, it was the crowning...of all the prayers I had ever heard.¹⁹⁶

Prayer is an important component of spiritual self-care, especially in dealing with families. Though prayer may be looked at as a form of meditation with similar results, meditation is not necessarily a form of prayer.¹⁹⁷ Nevertheless, here are many benefits to using prayer in one's life. Researchers in marriage and family therapy have found the following benefits to prayer:

The potential utility of tapping into spiritual behavior in the context of marital and family interventions is supported by a growing body of research on spiritual forms of coping and their capacity to enhance adjustment and well-being reduce depression, and respond to serious family difficulties or serious physical and mental health problems. Recent reviews have concluded that some spiritual activities appear to be

196. Daniel Tyler, "Recollections," 127-128.

197. Andrew Newberg and Mark Robert Waldman, *How God Changes Your Brain: Breakthrough Findings from a Leading Neuroscientist* (New York: Ballantine Books, 2009), 48.

associated with lowered blood pressure, enhanced immune system functioning, reduced depression, and decreased mortality rates. Likewise, reviews of the literature on emotional and physical health suggest that spiritual coping is often helpful and that failure to address spiritual issues can sometimes foster conflicts that hinder treatment. As a consequence, there is a growing empirical foundation for the widespread intuition among therapists that attention to spiritual factors could enhance the practice of marital and family therapy.¹⁹⁸

Here the spiritual practice of prayer in many instances enhances the physical and can be the best modality when an issue is spiritual in nature. Spiritual awareness to spiritual problems can bring about spiritual help and healing.

Further, some researchers have seen that practices of prayer and meditation in both monks and nuns decreased the function of the parietal lobe, which creates a loss of self-awareness and sense of time.¹⁹⁹ Recommended times for physiological changes to take affect with prayer are around thirty minutes—nevertheless, it is important for prayer to not become work.²⁰⁰ The purpose of self-care may indeed be focused on the self, yet as one neuroscientist found by studying meditating monks, their brains actually changed in their neuroplasticity (physical brain changes that come with experience) over time, resulting in greater amounts of attention and compassion to others.²⁰¹ Individuals are renewed in their purpose to serve man-

198. Steven Beach, et al., “Prayer and Marital Intervention: A Conceptual Framework,” *Journal of Social & Clinical Psychology* 27, no. 7 (2008): 644, accessed November 18, 2014, EBSCOhost.

199. Andrew Newberg and Mark Robert Waldman, *Why We Believe What We Believe* (New York, Free Press, 2006), 176.

200. Andrew Newberg and Mark Robert Waldman, *How God Changes Your Brain: Breakthrough Findings from a Leading Neuroscientist* (New York: Ballantine Books, 2009), 209.

201. Richard J. Davidson and Antoine Lutz, “Buddha’s Brain: Neuroplasticity

kind.

Prayer not only benefits the family, but the individual as well. Claire Hollywell and Jan Walker found through their studies that personal prayer can ameliorate effects of depression and anxiety among the faithful. They state: “Prayer appears to be a coping action that mediates between religious faith and wellbeing and can take different forms. Devotional prayers involving an intimate dialogue with a supportive God appear to be associated with improved optimism, wellbeing and function.”²⁰² Spiritual meditation has also been found to increase the threshold to pain more than secular meditation.²⁰³ Though empirical evidence may not yet be able to attribute healing to a loving God who hears and answers the prayer of those who hurt, it can show that it does help as a coping self-care intervention. It certainly helped Joseph in his greatest times of need for it would bring the solace that only heaven could bring. Such solace, joy, and power was often reportedly brought by the Holy Ghost.

Holy Ghost

After Joseph Smith and Oliver Cowdery had received the Priesthood and baptized each other, he noted how their perspectives had changed in the process of translation, “We were filled with the Holy Ghost, and rejoiced in the God of our salvation. Our minds being now *enlightened*, we began to have the scriptures laid open to our understandings, and the true meaning and intention of their more mysterious passages revealed unto us in a manner which we never

and Meditation,” *IEEE Signal Processing Magazine* 25, no. 1 (2008): 174–176; “Prayer May Reshape Your Brain...And Your Reality,” Barbara Bradley Hagerty, *All Things Considered*, aired May 20, 2009 on NPR, accessed March 31, 2016, <http://www.npr.org/templates/story/story.php?storyId=104310443>.

202. Claire Hollywell and Jan Walker, “Private Prayer as a Suitable Intervention for Hospitalized Patients: A Critical Review of the Literature.” *Journal of Clinical Nursing* 18, no. 5 (2009): 637, accessed November 18, 2014, *Academic Search Premier*, EBSCOhost.

203. Lionel Tiger and Michael McGuire, *God’s Brain* (Amherst, NY: Prometheus Books, 2010), 171.

could attain to previously, nor ever before had thought of” (JS—History 1:73–74, emphasis added).

Only after having received the Holy Ghost following baptism were they able to gain more meaningful insights into the scriptures.

Joseph’s faith was so strong in the Godhead that he confidently proclaimed, “I am learned, and know more than the all the world put together. The Holy Ghost does, anyhow, and He is within me, and comprehends more than all the world: and I will associate myself with Him.”²⁰⁴ Thus, Joseph’s secret to his mental self-care was also the source of his spiritual self-care, that being God and the Holy Ghost.

Patriarchal Blessing

One of the last annotated records that Joseph recorded during 1834 is from his patriarchal blessing, given to him by his father, Joseph Smith, Sr. Patriarch Smith’s words reflect upon the life of the Prophet, and the blessing that his life will be for himself and others. For Latter-day Saints, patriarchal blessings are a road map for spiritual self-care; that if one does *x*, then they will receive *y*, as result of their faithfulness. Consider the specifics of the blessing that Joseph’s father gave to him:

Thou shalt live to do the work which the Lord shall command thee: thou shalt hold the keys of this ministry, even the presidency of this church, both in time and in eternity. Thy heart shall be enlarged, and thou shalt be able to fill up the measure of thy days according to the will of the Lord. Thou shalt speak the word of the Lord and the earth shall tremble; the mountains shall move and the rivers shall turn out of their course. Thou shalt escape the edge of the sword, and put to flight the armies of the wicked.

At thy word the lame shall walk, the deaf shall hear and the

204. History, April 7, 1844, in JSP, H5: 1973, <http://www.josephsmithpapers.org>.

blind shall see. Thou shalt be gathered to Zion and in the goodly land thou shalt enjoy thine inheritance; thy children and thy children's children to the latest generation; for thy name and the names of thy posterity shall be recorded in the book of the Lord, even in the book of blessings and genealogies, for their joy and benefit forever... Thousands and tens of thousands shall come to a knowledge of the truth through thy ministry, and thou shalt rejoice with them in the Celestial Kingdom.²⁰⁵

Imagine Joseph's state of well-being when he received and reflected on this blessing! Surely, this brought him needed comfort. As patriarchal blessings are dependent on the faithfulness of the individual to whom it was given, Joseph's receipt of these blessings—to which each could arguably have been obtained—would be impacted by how he administered his own spiritual self-care. Patriarchal blessings are therefore an important aspect of self-care.

Finding Balance

Joseph would experience some level of frustration in striking a balance, not only in his own methods of self-care, but also in convincing others. Truman G. Madsen wrote:

It would seem that the Prophet spent half his time trying to convince the slow and sludgy people who had a little faith that God was indeed with him and with them; and that he spent the other half alerting the Saints that a prophet is a prophet only when he is acting as such, which means when

205. "Blessing from Joseph Smith Sr., December 9, 1834," The Joseph Smith Papers, accessed April 2, 2016, <http://josephsmithpapers.org/paperSummary/blessing-from-joseph-smith-sr-9-december-1834?p=2>.

he is inspired of God. The rest of the time he is a mere mortal—has opinions, makes mistakes, and in a general way of speaking has to put his pants on one leg at a time as every other man does. It was difficult to strike that balance. Some thought he was too human, some thought he was too prophetic. Both were wrong.²⁰⁶

Joseph sought to obtain this balance that Madsen speaks of. The Prophet did not live a life of pure epicureanism (pursuit of pleasure). He could be very serious when it came to the standing of the Church. “The Saints need not think because I am familiar with them, and am playful and cheerful that I am ignorant of what is going on, iniquity cannot be retained in the church of any kind, and it will not fare well where I am, for I am determined, while I do lead the church to lead them right.”²⁰⁷ Joseph was first a leader. He was not perfect; but he recognized his own need for self-care for himself and those around him. Therefore, he lived his life accordingly. He took care of his body, exercised, mingled, served, studied, laughed, and lived. He did not excess in his own means of self-care. The Prophet said at the end of his life:

Excitement has almost become the essence of my life, when that dies away I feel almost lost; when a man is reined up continually by excitement, *he becomes strong and gains power and knowledge; but when he relaxes for a season he loses much of his power and knowledge*; but in all matters temporal or spiritual preaching the Gospel of Jesus Christ, or in leading an army to battle, victory almost *entirely depends upon good order and moderation*. In going to battle move

206. Madsen, “Joseph Smith,” 42.

207. History, “27 May 1843,” in JSP, H4:1563, <http://josephsmithpapers.org>.

slowly, dress up into line, and though your enemy rush upon you with fury, meet them slowly but firmly, let not confusion or terror seize upon you, but meet them firmly, and strike a heavy blow and conquer. *A man can bear a heavy burthen by practice and continuing to increase it.* The inhabitants of this Continent anciently were so constituted, and were so determined, and persevering either in righteousness or wickedness, that God visited them immediately either with great judgments or blessings. But the present generation if they were going to battle, if they got any assistance from God, *they would have to obtain it by faith.*²⁰⁸

As both Prophet and military leader, Joseph could speak from personal experience about the importance of good order and moderation. Too much recreation and what would Joseph have achieved? He would have lost power and knowledge. Likewise, without self-care what could have happened? He would have been overwhelmed. What Joseph describes here is the healthy results of eustress. By attempting to live his life in balance, he was advancing himself and others. He was not without passion in what he did. Religious and military leaders—everybody, really— can do the same: be passionate, have balance, and administer self-care when needed.

Conceptual Model: Self Care of the Prophet Joseph Smith

A review from selective literature primarily from the Joseph Smith Papers Project²⁰⁹ was used to develop a conceptual model concerning the self-care practices of the Prophet. Reviewing the literature concerning the self-care practices of Joseph Smith served three purposes. History, “11 May 1843,” in JSP, H4:1550, <http://josephsmithpapers.org>, emphasis added.

209. Dean C. Jessee, Ronald K. Esplin, and Richard Lyman Bushman, eds. The Joseph Smith Papers, <http://josephsmithpapers.org/>.

poses. First, it examined the self-care practices of Joseph Smith and provided four primary self-care aspects that the Prophet used in his life—physical, mental, social and spiritual which provided Joseph balance. Second, the review provided rich material from which these four areas of self-care were explored and components of each area were developed concerning self-care to include in the model. Third, it provided a simple framework (word picture) to understand how the Prophet managed the stresses associated with his life.

The following conceptual model depicts a wheel which represents the self-care of the Prophet Joseph Smith. The primary spokes of the wheel (physical, mental, social, spiritual) provide the foundation, and the supporting sub spokes (e.g., humor, rest, letter writing, education, etc.) are relational in that they also can strengthen the other primary spokes.

Nevertheless, they are categorized according to one of the primary spokes. The hub represents balance in the management of self-care. The literature reviewed laid the groundwork from which the conceptual model was developed. The model is a visual representation of the self-care practices of the Prophet Joseph Smith as validated by the literature.

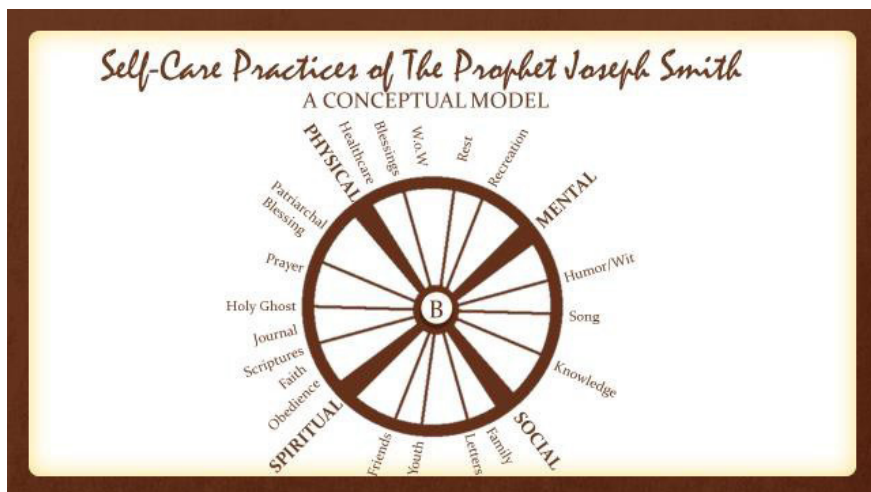
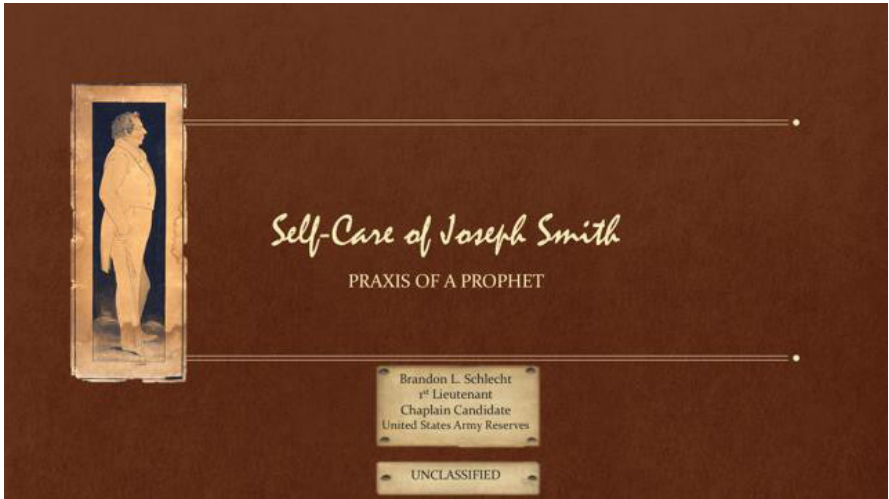


Figure 1. Self-Care Practices of the Prophet Joseph Smith: A Conceptual Model

Orientation Brief

Slide 1:



Note: Use this slide to introduce yourself and begin the class.

Script: My name is Chaplain [name]. This brief is Unclassified.

Slide 2:

Order of March


- What is Self-Care?
- Stressors
- Joseph's Methods of Self-Care
- Conceptual Model of Self-Care
- Findings



Note: Use this slide to give an overarching introduction.

Script: This briefing is outlined according to the Order of March: I will first define self-care, identify some stressors that Joseph Smith experienced, discuss his methods of self-care, explain a conceptual model for this concept, and conclude with findings.

Slide 3:



Dorothea Orem

What is Self-Care?

- Physical, mental, social, and spiritual means one uses to improve their health by:
 - Managing stress
 - Avoiding burnout
- "Any behavior by which the person seeks to improve their quality of life"¹
- Developed as a term by Dorothea Orem in 1956
- Concept utilized by John Wesley

Primitive Physick:
OR,
AN EASY AND NATURAL
METHOD
OF CUREING
MOST DISEASES.
By JOHN WESLEY, M.D.
Bless'd be his name, which is the witness true.
THE ASSURED ANSWER.
LONDON:
Printed by R. HAYES, (No. 33) Ludgate-street,
Near St. Dunstons, 1724.

¹ Ziguras, Self-Care, 1.

Note: This slide defines how self-care has been developed and used over time.

Script: From the life of Joseph Smith we can define self-care as “the physical, mental, social, and spiritual means by which one uses to improve their health by managing stress and avoiding burnout.” It is, as Christopher Ziguras notes, “any behavior by which the person seeks to improve their quality of life.” (see pages 6–8)

Slide 4:

Self-Care: Importance



- "Self-care is an important area of professional development and one that is rarely talked about"¹
- 63% of workers reported that they felt extreme fatigue and out-of-control in their jobs²
 - 1/3 report that they lost one hour or more a day due to stress
- Harmful Stress (distress) causes health problems³
- Over half of chaplains feel the effects of battle fatigue/stress during deployments⁴

¹Theodore, *Care Work*, 69, 98; Killian, "Helping Till it Hurts" 32-44.
²"Presentism on the Rise," *COMPSYCH*, <http://www.compsych.com>.
³Karren et al., *Mind/Body Health*, 60-61.

Note: This slide discusses the importance of self-care.

Script: This slide discusses the importance of self-care, especially for chaplains. (See pages 3–4, 6)

Slide 5:

Self-Care and
THE FAMILY
A PROCLAMATION TO THE WORLD

THE FAMILY is ordained of God. Marriage between man and woman is essential to His eternal plan. Children are entitled to birth within the bonds of matrimony, and to be reared by a father and a mother who honor marital vows with complete fidelity. Happiness in family life is most likely to be achieved when founded upon the teachings of the Lord Jesus Christ. Successful marriages and families are established and maintained on principles of faith, prayer, repentance, forgiveness, respect, love, compassion, work, and wholesome recreational activities. By divine design, fathers are to preside over their families in love and righteousness and are responsible to provide the necessities of life and protection for their families. Mothers are primarily responsible for the nurture of their children. In these sacred responsibilities, fathers and mothers are obligated to help one another as equal partners. Disability, death, or other circumstances may necessitate individual adaptation. Extended families should lend support when needed.

IN THE PREMORTEL REALM, spirit sons and daughters knew and worshiped God as their Eternal Father and accepted His plan by which His children could obtain a physical body and gain earthly experience to progress toward perfection and ultimately realize his or her divine destiny as an heir of eternal life. The divine plan of happiness enables family relationships to be perpetuated beyond the grave. Sacred ordinances and covenants available in holy temples make it possible for individuals to return to the presence of God and for families to be united eternally.

WE CALL UPON responsible citizens and officers of government everywhere to promote those measures designed to maintain and strengthen the family as the fundamental unit of society.

Note: This slide shows the frequency of self-care principles within Latter-day Saint teachings.

Script: We see self-care principles everywhere, especially with Latter-day Saint teachings. (see top of page 9)

Slide 6:

Deep Water Wont to Swim in: Stressors

- Name “should be both good and evil spoken of”
- Slander/Libel
- Persecution
- Financial turmoil
- Loss of six of his children
- Disobedience

Note: This slide discusses several of Joseph Smith’s stressors.

Script: Joseph Smith was often the target of slander and libel, persecution, financial turmoil. He also suffered the loss of six of his children, and from the effects of disobedience from fellow Church members. (see page 9, heading—*Deep Water*, first two paragraphs)

Slide 7:

The Loss of the 116 Pages: the Pathway to Burnout

Persistent pleading of Martin Harris

Caregiver/Compassion Fatigue

Death of child; Nearly Emma

Excessive Worry

Lack of Sleep

Would not eat

Travel

Loss of 116 pages

Lucy Mack Smith, "History, 1845," Joseph Smith Papers, 126-132, accessed March 18, 2016, <http://josephsmithpapers.org/paper-summary/lucy-mack-smith-history-1845?r=138>.

Note: This slide examines an example of a time when Joseph Smith experienced the great effects of stress, ultimately culminating in burnout.

Script: One example of Joseph Smith experiencing great stress and even burnout was when he suffered the loss of the 116 pages of manuscript that he translated. (See pages 11–12).

Slide 8:

Deep Water: Persecution



- 25 March 1832
- Torn from bed
- Joseph kicked a man so hard there were imprints in the ground the next morning from the man's head
- Joseph beaten choked, stripped, scratched, nearly poisoned, nearly emasculated, and then tarred and feathered¹
- *Joseph still preached the next morning!*
- Sadly Joseph's son, already sick with measles, would die as a result of the exposure from the open front door.²

¹ Luke Johnson, in "History of Luke Johnson" The Latter-day Saints' Millennial Star, December 31, 1864.

² "25 March–24 April 1832," *History*, 1838–1896, volume A-1 (23 December 1805–30 August 1834), The Joseph Smith Papers, accessed March 22, 2016, <http://josephsmithpapers.org>.

Note: This slide depicts some of the persecution that Joseph experienced during his life.

Script: This next account is familiar to many. On March 25, 1832, the Prophet was torn away from his bed and family by a mob. (see page 10, middle paragraph.

Slide 9:

Unstringing the Bow: Physical Self-Care

Healthcare

- Distrust of Doctors
- Favored natural methods
- Healing of the sick
- Word of Wisdom
- Food
- Rest

Recreation

- Wrestling
- Stick-pulling
- Fishing
- Horses
- Outdoors



Note: This slide focuses on the physical health and recreation self-care practices of the Prophet.

Script: (see pages 13–24)

Slide 10:

Mental Self-Care



"He was highly endowed; was kind, generous, mirth loving, and at times, even convivial...Jokes, rebuses, matching couplets in rhymes, etc., were not uncommon. But to call for the singing of one or more of his favorite songs was more frequent. Of those, "Wives, Children and Friends," "Battle of River Russen," "Soldier's Tear," "Soldier's Dream," and "Last Rose of Summer" were most common."

Johnson, Benjamin F. "Benjamin F. Johnson to George S. Gibbs, 1893." Quoted in *They Knew the Prophet*. Edited by Hyrum Andrus and Helen Mae Andrus. Salt Lake City: Bookcraft, 1985.

Note: This slide displays a quote that shows more of Joseph's mental self-care methods.

Script: Often Joseph's mind would manifest its ability through keen wit that would naturally endear others to him. Some of these methods were akin to brain games and song. Benjamin F. Johnson reflected on the character of the Prophet:

He was highly endowed; was kind, generous, mirth loving, and at times, even convivial...Jokes, rebuses, matching couplets in rhymes, etc., were not uncommon. But to call for the singing of one or more of his favorite songs was more frequent. Of those, "Wives, Children and Friends," "Battle of River Russen," "Soldier's Tear," "Soldier's Dream," and "Last Rose of Summer" were most common.

Slide 11:

Humor

To Willard Richards:
"Write & tell the world I acknowledge myself a very great lawyer. I am going to study law & this is the way I study." He promptly fell asleep and began snoring.¹

After breaking up a fight:
"Nobody is allowed to fight in Nauvoo but myself."²

Physiological Benefits of Laughter:

- Exercise: "inner jogging"
- Reduces pain via endorphines
- Immunity enhanced
- Stress reduced³

¹ Journal, "March 18, 1843," in JSP, J2:10, <http://josephsmithpapers.org/>.
² History, "20 February 1843," in JSP, H4:1473, <http://josephsmithpapers.org/>.
³ Karren et al, *Mind, Body, Health*, 570–80.

Note: This slide shows how Joseph used humor. It also shows the physiological benefits of laughter.

Script: (See page 26–27)

Slide 12:

Two Favorite Songs about Soldiers

The Soldier's Tear


He turn'd and left the spot
Oh! do not deem him weak,
For dauntless was the soldier's heart,
Tho' tears were on his cheek;
Go watch the foremost ranks
In danger's dark career,
Be sure the hand most daring there
Has wip'd away a tear.

Thomas Haynes Bayly [lyricist] and George Alexander Lee [composer], *The Soldier's Tear: A Favorite ballad as sung by Mrs. Austin & Miss Watson*, (New York: Atwill's Music Saloon, 1830) 2.

The Soldier's Dream

Then pledg'd we the wine cup and fondly I swore
From my home and my weeping friends never to
part,
My little ones kiss'd me a thousand times o'er
And my wife sobb'd aloud in the fulness of heart
Stay, stay with us, rest thou art weary and worn,
And fain was the war-broken soldier to stay,
But sorrow return'd with the dawning of morn,
And the voice in my dreaming ear melted away,
melted away, melted away.

Thomas Campbell [lyricist] and Thomas Attwood [composer], *The Soldier's Dream* (Boston: Oliver Ditson, n/d [1800's]) 5-6.



Note: This slide shows two final verses of Joseph's favorite songs. They depict a soldier's longing for home and family.

Script: Likewise, the Prophet had several favorite songs, as Johnson noted. The last verses of several of these carry meaning and themes that relate to Joseph's life. *Soldier's Tear* tells the tale of a soldier leaving behind his bride as he heads off to war:

He turn'd and left the spot Oh! do not deem him weak,
For untless was the soldier's heart, Tho' tears were on
his cheek; Go watch the foremost ranks In danger's dark
career, Be sure the hand most daring there Has wip'd
away a tear.

This song shows the pain that Joseph felt as he left his

family behind while on his travels. Another song similarly tells of a *Soldier's Dream*. As the soldier concludes his dream and ascents into consciousness, he reflects with feelings that are bitter-sweet:

Then pledg'd we the
wine cup and fondly
I swore From my
home and my weep-
ing friends never to
part, My little ones
kiss'd me a thousand
times o'er
And my wife
sobbb'd aloud in
the fulness of
heart Stay, stay
with us, rest thou
art weary and
worn, And fain
was the war-bro-
ken soldier to
stay,
But sorrow return'd with the dawning of morn,


And the voice in my dreaming ear melt-

ed away, melted away, melted away. (See pages

27-28)


Slide 13:

Knowledge




"There was something about him they could not understand; somehow he knew more than they did, and it made them mad."¹

Joseph Smith III



"Joseph Smith is a person of very limited abilities in common learning, but his knowledge of divine things, since the appearance of his book, has astonished many."²

William W. Phelps



"I am a rough Stone. The sound of the hammer and chisel was never heard on me, until the Lord took me in hand. I desire the learning and wisdom of heaven alone."³

Joseph Smith, Jr.

¹ Joseph Smith III and Heman C. Smith, *History of the Church of Jesus Christ of Latter Day Saints: 1872-1890 vol. 4* (Lamoni, IA: Reorganized Church of Jesus Christ of Latter Day Saints, 1908).
² History, "3 October 1841," in *JSP*, 3:1228, <http://www.josephsmithpapers.org>
³ History, "June 11, 1843" in *JSP*, 14:5523, <http://www.josephsmithpapers.org>

Note: This slide depicts accounts of Joseph's ability to learn knowledge.

Script: (See top of page 29 for script)

Slide 14:

Social Self-Care: Ardently Attached

- Benefits of Familial Self-Care:
 - You may live longer. According to one study in Denmark, mothers were four times less likely to die early.¹
 - Children who are raised with siblings are more likely to develop pro-social behavior and empathy.²
- Benefits of Friend Self-Care:
 - "People who can openly discuss their deepest feelings are better able to cope with stress in general."³

¹ Agerbo, Mortensen, and Munk-Ølsen, "Childlessness, Parental Mortality and Psychiatric Illness" *Journal of Epidemiology and Community Health* 67 (2003): 374-76.

² Padilla-Walker, Harper, and Jensen, "Self-Regulation as a Mediator Between Sibling Relationship Quality and Early Adolescents' Positive and Negative Outcomes," *Journal of Family Psychology* 24, no. 4 (August 2010): 426.

³ Karren et al., *Mind, Body, Health*, 330.



Note: This slide shows how social self-care benefits the individual.

Script: (see page 29–30)

Slide 15:

Family Contentions

- William held a debate school at his house
- Hyrum questioned the propriety of the school
- Joseph defended Hyrum and spoke back to William even after Father Smith said to cease fighting
- William fought with Joseph and wins
- Two weeks later on New Year's day 1836, they finally make amends after they meet and Father Smith offers prayer



Note: The next two slides show a family conflict between Joseph and his brother William.



Script: For the most part, Joseph Smith was able to spend time and share feelings of love and respect for his family. (see 31–32)

Slide 16:

Family Contentions

"The spirit of God rested down upon us in mighty power, and our hearts were melted Br. William made an humble confession and asked my forgiveness for the abuse he had offered me and wherein I had been out of the way I asked his forgiveness, and the spirit of confession and forgiveness, was mutual among us all, and we covenanted with each other in the Sight of God and the holy angels and the brethren, to strive from henceforward to build each other up in righteousness, in all things and not listen to evil reports concerning each other, but like brethren, indeed go to each other, with our grievances in the spirit of meekness, and be reconciled and thereby promote our own happiness and the happiness of the family and in short the happiness and well being of all."

Journal, "1 January 1836," in JSP, 96, <http://josephsmithpapers.org>, emphasis added.



Script: Fortunately, William came to Joseph that same day. After Father Smith offered a prayer, and spoke his concerns about their family discord, Joseph wrote: (see page 32)

Slide 17:

"Ardantly Attached": Fondness for Children

Would often go and perform service for elderly with the children after playing with them.¹



"Brother Hyrum, my mingling with the boys in a harmless sport like this does not injure me in any way, but on the other hand it *makes them happy and draws their hearts nearer to mine*; and who knows but there may be young men among them who may sometime lay down their lives for me!"³



"He was naturally fond of the young—especially little children. He did not like to pass a child, however small, without speaking to it. He has been known to actually cross a street if he saw a child alone on the opposite side."²



¹ See Mosiah Hancock, *Life Story of Mosiah Lyman Hancock*, typescript, BYU Special Collections, 22–24.
² Lyman Littlefield, "The Prophet Joseph Smith in Zion's Camp," *The Juvenile Instructor*, February 15, 1893, 109.
³ Snow, *In Teachings*, 27.

Note: This slide shows the love that Joseph possessed for children and youth.

Script: Joseph also understood the importance of giving children his time (see page 33). Joseph loved to spend time with other children and youth as well. (see page 36–37, heading—Joseph's love of children and youth)

Slide 18:

As a Friend



“Mr. Smith is
a bigger man
than
Bonaparte:
he can never
eat without
his friends.”

Roberts, *History of the Church*, 6:165-166.

Note: This slide shows how Joseph was a friend to many.

Script: (see page 35, heading—Friends)

Slide 19:



Emma!


With what unspeakable delight, and what transports of joy swelled my bosom, when I took by the hand, on that night, my beloved Emma—she that was my wife, even the wife of my youth; and the choice of my heart. Many were the vibrations of my mind when I contemplated for a moment the many scenes we had been called to pass through, the fatigues, and the toils, the sorrows and sufferings, and the joys and consolations from time to time had strewed our paths and crowned our board. Oh what a commingling of thought filled my mind for the moment, again she is here, even in the seventh trouble, undaunted, firm, and unwavering, unchangeable, affectionate, Emma!

"16 August 1842," *Journal, December 1841–December 1842*, The Joseph Smith Papers, accessed April 1, 2016, <http://josephsmithpapers.org/paperSummary/journal-december-1841-december-1842/?p=41>.

Note: This slide discusses the love that Joseph shared with Emma.

Script: (see page 32–33)

Slide 20:

A painting of Joseph Smith, a religious leader, sitting on the ground in a dark, rustic setting. He is wearing a dark coat and a blue shawl, and is writing a letter with a quill pen. The scene is dimly lit, with a warm light source on the left.

Letter Writing

To Emma, 18 May 1834:

"I feel a satisfaction to write a few lines with my own hand in this way I can have the privilege to communicate some of my feelings"

Joseph Smith, "Letter to Emma Smith, 18 May 1834," Joseph Smith Papers, accessed 10 November 2015, <http://josephsmithpapers.org/paper-summary/letter-to-emma-smith-18-may-1834>

Fineran explains:

"Writing letters may help identify and clarify feelings that are confusing, bring to light aspects of grieving that have not come to the surface... or express undesirable emotions in a safe manner"

1. James A. Fineran, "Writing Letters and Spiritual Children in Emma's Case at Birthplace," in *Emma: The Prophet's Wife*, ed. John L. Sorenson (Salt Lake City: Deseret Book, 2007), 100. Accessed 10 November 2015.

Note: This slide depicts Joseph's favor of letter writing as a form of communication when he was away. It also discusses the benefits of letter writing as a therapeutic intervention.

Script: (see pages 33–34)

Slide 21:

Spiritual Self-Care: "When the Lord Commands, Do It"¹

- Joseph Smith showed great focus in his faith

"Medical and scientific research conducted over the past two decades have demonstrated clearly that what exists is not as important as what we believe exists. Personal belief gives us an unseen power that enables us to do the impossible, to perform miracles—even to heal ourselves."²

"Be of good cheer, brethren; the word of the Lord came to me last night that our lives should be given us, and that whatever we may suffer during captivity, not one of our lives should be taken."³

In one instance, Joseph's mind "settled upon a determined basis not to be decoyed or driven from its purpose," so much so, that Oliver Cowdery would report that "in this situation hours passed unnumbered—how many or how few I know not, neither is he able to inform me; but supposes it must have been eleven or twelve and perhaps later."⁴

¹History, November 1834, in JSP, 115:558, <http://www.josephsmithpapers.org>; emphasis original.

²Karen et al., *Health, Mind, Body*, 473.

³Parley P. Pratt, *Autobiography of Parley Parker Pratt* (Salt Lake City, 1888), 164.

⁴Oliver Cowdery, "Letter IV: To W.W. Phelps, Esq.," *Messenger and Advocate*, February 1835, 79.

Note: This slide marks the transition to various forms of spiritual self-care displayed by the prophet. This first slide discusses obedience and faith.

Script: We now turn to Joseph's spiritual self-care practices. As already seen, Joseph's spiritual forms of self-care often integrated with physical, mental, and spiritual forms of self-care. (see pages 37–38)

Slide 22:

Daniel Tyler



Prayer

"I had heard men and women pray...from the most ignorant, both as to letters and intellect, to the most learned and eloquent, but never until then had I heard a man address his Maker as though He was present listening as a kind father would listen to the sorrows of a dutiful child. Joseph was at that time unlearned, but that prayer, which was to a considerable extent in behalf of those who accused him of having gone astray and fallen into sin, that the Lord would forgive them and open their eyes that they might see aright—that prayer, I say, to my humble mind, partook of the learning and eloquence of heaven. There was no ostentation, no raising of the voice as by enthusiasm, but a plain conversational tone, as a man would address a present friend. It appeared to me as though, in case the veil were taken away, I could see the Lord standing facing His humblest of all servants I had ever seen. Whether this was really the case I cannot say; but one thing I can say, it was the crowning...of all the prayers I had ever heard."


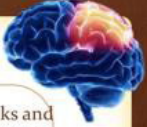
Daniel Tyler, "Recollections," 127-128.

Note: This slide contains David Tyler's account of hearing the Prophet pray.

Script: (see page 42)

Slide 23:

Prayer, Meditation, and Mindfulness



Prayer, meditation, and mindfulness:

- Lowers blood pressure
- Enhances immune system functioning
- Reduces depression
- Decreases mortality rates
- Increases coping skills, pain threshold, optimism, well-being, and function^{1,2}

- Researchers studying monks and nuns saw a decrease in parietal lobe function, a part of the brain that focuses on the self³
- Recommended 30 minutes/day⁴

¹Steven Beach, et al., "Prayer and Marital Intervention: A Conceptual Framework," *Journal of Social & Clinical Psychology* 27, no. 7 (2008): 644, accessed November 08, 2014, EBSCOhost.
²Claire Hooleywell and Jan Walker, "Private Prayer as a Suitable Intervention for Hospitalized Patients: A Critical Review of the Literature," *Journal of Clinical Nursing* 18, no. 5 (2009): 637, accessed November 08, 2014, Academic Search Premier, EBSCOhost.
³Andrew Newberg and Mark Robert Waldman, *Why We Believe What We Believe*, (New York, Free Press), 176.
⁴Andrew Newberg and Mark Robert Waldman, *How God Changes Your Brain: Breakthrough Findings from a Leading Neuroscientist* (New York: Ballantine Books, 2009), 209.

Note: This slide shows modern-day research regarding prayer

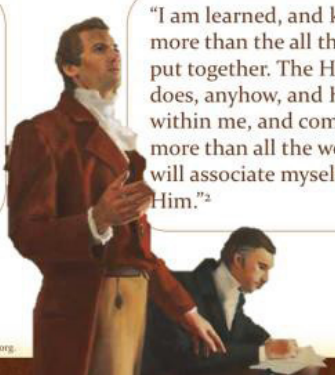
Script: (see bottom of page 42 to top of page 44)

Slide 24:

Holy Ghost

"We were filled with the Holy Ghost, and rejoiced in the God of our salvation. Our minds being now *enlightened*, we began to have the scriptures laid open to our understandings, and the true meaning and intention of their more mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of"¹

"I am learned, and know more than the all the world put together. The Holy Ghost does, anyhow, and He is within me, and comprehends more than all the world: and I will associate myself with Him."²



¹JS—History 1:73-74, emphasis added.
²History, April 7, 1844, in JSP, H5: 1973, <http://www.josephsmithpapers.org>.

Note: This slide shows Joseph's dependence on the Holy Ghost

Script: (see page 44, heading—Holy Ghost)

Slide 25:

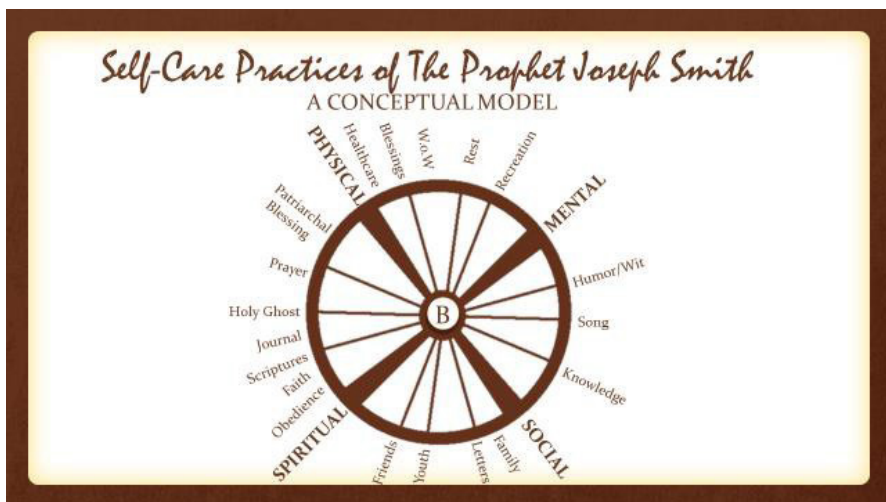
Patriarchal Blessing

Joseph Smith, junior was born in Sharon, Windsor County, Vermont, December 23, 1805.
Joseph, my son, I lay my hands upon thy head in the name of the Lord Jesus Christ, to confirm
upon thee a patriarchal blessing. The Lord thy God has called thee by name out of the heavens; thou
hast heard his voice from on high from time to time, even in thy youth. The hand of the angel of his
presence has been extended toward thee by which thou hast been lifted up and sustained; yea, the Lord
has delivered thee from the hands of thine enemies and thou hast been made to rejoice in his salvation.
Thou hast sought to know his way and from thy childhood thou hast meditated much upon the great
things of his law. Thou hast suffered much in thy youth, and the poverty and afflictions of thy father's family
have been a grief to thy soul. Thou hast desired to see them delivered from bondage, for thou hast loved
them with a perfect love. Thou hast stood by thy father, and like them, would have covered his
nakedness, rather than see him exposed to shame when the daughters of the Gentiles laughed, thy heart has
been moved with a just angry desire thy kindred. Thou hast been an obedient son to the commands
of thy father who the servants of thy Mother, thou hast upbraided and rebuked for all these things that
the Lord thy God will bless thee. Thou hast been called, even in thy youth to the great work of preaching
the Gospel of the Kingdom of God upon the earth. Thou shalt do as thou wilt. All these are the things

Note: This slide discusses Joseph's patriarchal blessing

Script: One of the last annotated records that Joseph recorded during 1834 is from his patriarchal blessing, given to him by his father, Joseph Smith, Sr. (see page 44, heading—patriarchal blessing)

Slide 26:



Note: This slide discusses a conceptual model that is based upon the life of the Prophet Joseph Smith.

Script: (see page 46–47)

Slide 27:

Findings

- Self-care is not discussed enough
- Joseph Smith preferred natural methods of physical self-care
- Joseph taught that recreation and humor was important to self-care, despite what people might have thought about it
- Self-care applies to systems (families) as well as individuals
- Where Joseph may have been lacking in other areas of self-care, the spiritual forms of self care ultimately gave him strength and resiliency to accomplish his tasks
- Balance is an important part of self-care.
- Self-care enables the individual to serve others more effectively

Note: This slide shows the findings of the project.

Script: Several findings are important to note. Self-care as a whole is not discussed enough. As one looks at the life of Joseph Smith, it is obvious that there is more to the first Latter-day Saint prophet than just physical methods of self-care. He also relied on mental, social, and most importantly, spiritual methods to increase his general well-being and reduce stress. Based upon his prior experiences with doctors, he seemed to prefer natural methods of healing, though he was not limited to them alone—he advised using medicine and gave blessings to heal. Joseph Smith’s culture frowned upon public displays of recreation, yet the Prophet taught the necessity of such as a means of self-care. It was also seen that the concept of self-care applies to systems (i.e. families) in addition to the individual.

Slide 28:



Note: This slide for questions concludes this briefing.

Script: Are there any questions?

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