

***You Pulled the Trigger but I Bought the Bullets and Sent You There*¹: Our
Responsibility to the Other Jewish Community in America.**

**By
Michael G. Cohen**

**A Thesis Submitted in Partial Fulfillment
Of the Requirements for Rabbinic Ordination**

**Hebrew Union College – Jewish Institute of Religion
Los Angeles, California**

March 31, 2017

¹ Tick, Edward. “When Our Warriors Return. “Warrior's Return: Restoring the Soul After War. University of Southern California, Los Angeles. 16 Nov. 2015. Lecture.

Traumatic events may profoundly influence individuals' psychological and spiritual well-being, including changes in basic life assumptions, such as concept of God, safety in the world, and meaning of life. Spirituality can act as a buffer against the impact of trauma and has been linked to both posttraumatic growth and increased quality of life.

Spirituality and Trauma: Development of a Group Therapy Module.²

I want my religious community to see this new work on [trauma, and] moral injury as a challenge to make a *place of grace* for our veterans. I feel both sad and mad when I hear church leaders say, *Our church does not have these people coming to see us. If they stay away, we have no opportunity to help them.*

The religious community that does nothing but wait will be no help for the veterans returning from the war. I ask, *What happened to 'Go into all the world...'* We must invite and welcome strangers into our community and help them feel at home

**Chaplain Herman Keizer, Jr.
Colonel, United States Army (Retired)³**

² Drescher, Kent D., Gilbert Ramirez, Jeffrey J. Leoni, Jennifer M. Romesser, Jo Sornborger, and David W. Foy. "Spirituality and Trauma: Development of a Group Therapy Module." *Group* 28, no. 4 (2004): 71-87. <http://www.jstor.org/stable/41719067>.

³ Brock, Rita Nakashima, Ph.D., and Gabriella Lettini, Ph.D. *Soul Repair: Recovering from Moral Injury after War*. Boston, MA: Beacon Press, 2012. 108.

TABLE OF CONTENTS

INTRODUCTION

CHAPTER 1 HOW DO WE SUPPORT OUR TROOPS?

CHAPTER 2 PRIDE IN SERVICE

CHAPTER 3 JEWS AS SOLDIERS

CHAPTER 4 SOLDIERS AND COMBAT

CHAPTER 5 SPIRITUAL RESILIENCY

RESEARCH STUDIES

APPENDIX

Parade of the Fallen
Haiim Hefer

They come from the mountains, from the lowlands, from the desert...They come—names, faces, eyes—and present themselves for the parade...They come with manly stride, strong and tanned...They come out of the crashed planes and from the burnt tanks...They rise from behind rocks, beyond the dunes, and in the trenches...Brave as lions, strong as leopards, and swift as eagles...And they pass one by one between two rows of angels...who feed them sweets and drape garlands around their necks...I look at them and they are all happy...These are my brothers; these are my brothers.

And they meet each other, brown eyes and blue and black...And they speak to each other of names and weapons and places...And they pour each other cups of coffee and tea...And suddenly break out in shouts of Hurrah! And they meet in the great crowd comrades and friends...Officers slap the backs of the privates and privates shake officers' hands...And they start singing and clapping...And all those dwelling in heaven listen to them with amazement...And the reunion goes on day and night, night and day...Because such a group has never been up there before...Then suddenly they hear familiar voices weeping...And they look towards home at mother and father, at the women and children and brothers...And their faces slacken and they stand in confusion... And then someone whispers: Forgive us, but we just had to...We won the battles and now we are at rest...These are my brothers; these are my brothers.

And thus they stand with their faces in the light...And only God, Himself, walks among them...And with tears in His eyes He kisses their wounds...And He says with throbbing voice to His white angels...These are My sons; these are My sons.⁴

⁴ Hefer, Haiim. "Parade of the Fallen." In *No More Rattling of Sabers: An Anthology of Israeli War Poetry*, compiled by Esther Raizen, 56. Austin, TX: The Center for Middle Eastern Studies at the University of Texas at Austin, 1995.

Introduction

Spiritual resilience is an individual's journey to increase the capacity to make meaning of life's events and then employ the learned lessons constructively. Constructing an environment necessary to nurture such an individual will require a community approach: a community of mature individuals reinvesting living capital back to those willing to receive such lessons.

Chaplain William Scritchfield, U.S. Army⁵

Abstract

Today, American Reform Jews (possibly alongside other movements) are passionate about feminism, women's rights, GLBTQ...issues, transgender bathrooms, immigration, and black equality in America.⁶ These are all important and worthy causes about which to care. Yet a couple of questions arise: What else is worthy of our attention? If a cause exists on the periphery of our society and does not receive much attention, can it still be worthy of ours?

This thesis aims to offer the American Jewish Community (AJC) a convincing argument that Jews in the U.S. Military desperately need its support—inspiring the AJC to organize and act on behalf of the brave Jewish men and women serving in

⁵ Scritchfield, CH William. "Spiritual Resiliency in Context." *The U.S. Army Professional Bulletin of the Unit Ministry Team: Spiritual Resilience, Renewing the Soldier's Mind*. Headquarters Department of the Army, Summer-Fall, 2009.

⁶ Of course, there are many more issues: I simply chose to list a few.

the U.S. Military. To accomplish this aim, the thesis is divided into two sections. The first will introduce and familiarize the AJC with the U.S. Military today (2016). Additionally, a case will be proposed for the AJC, through its representative organizations (URJ, RA, RCA, etc.), to create a well-funded, national outreach program, whose only aim will be to offer Jewish soldiers well-organized and well-funded opportunities to engage with and develop strong ties to healthy Jewish communities in the area (within driving distance of the military base). The second section will offer evidence and empirical data highlighting a tangible and urgent need for the AJC to support and provide greater attention to the 10,000 Jews serving in the U.S. Military.

Do Jews Serve in the U.S. Military?

In total, 1.4 million Americans currently serve in the U.S. Military. Of these, at least 10,000 service members are Jewish. To put these numbers in context, imagine that these 10,000 Jews are all members of synagogues nationwide. For demonstration purposes, this paper will assume that the average American synagogue has 250 members. Focusing on the 10,000 Jews currently serving in the U.S. Military, and not including spouses or children, this cross-section of the Jewish community would fill 40 synagogues.

Why should rabbis and other members of the AJC care about these 10,000 Jews?

The U.S. Military employs approximately 2,900 chaplains to serve in each branch

(Army, Air Force, Marines, and Navy). Of these, 30 are Jewish chaplains (rabbis and cantors). Thus, there is approximately 1 Jewish chaplain for every 334 Jews. If each group of 334 Jews could be collocated on one military base, 30 Jewish chaplains might be an adequate number. The U.S. Military, however, does not consider religious preference when assigning service members to military bases. To complicate this distribution even further, the U.S. Military has between 700 and 800 bases in at least 63 different countries.

During their service, most Jews will never interact with a Jewish Chaplain, a rabbi, or a member of any Jewish community. Many of these Jewish soldiers are between the ages of 18 and 24. Instead of undergraduate school, these brave men and women chose to serve their nation. The downside of this choice is that, while serving, these Jews will not attend Hillel for Shabbat dinners, take classes at a Jewish studies department, or learn Talmud with Chabad. For the AJC, this is a long-forgotten target for outreach.

Conversely, those 10,000 Jewish soldiers might not know what they are missing. They may have never experienced the familial warmth of Shabbat dinner, the beauty of Kabbalat Shabbat, or the joy and merriment of celebrating a newly formed marriage with the bride and groom. These 10,000 Jews may even identify more strongly as soldiers than as Jews. Again, they may not know enough about

the Jewish community to know what they are missing.⁷

Of course, this is certainly not the case for every Jew in the U.S. Military. Some may have strong Jewish backgrounds and do not need an established Jewish community with whom to identify. The law of probability states that some of these Jews will later progress to be productive and indispensable members of the AJC. Returning to the earlier question: Why should rabbis and Jewish communities care about these 10,000 Jews? The simple answer is: *because no other Jews are looking out for them.*

- ❖ **1.4 million Americans are serving in the U.S. Military.**
 - **10,000 are Jewish**
- ❖ **The average synagogue in the U.S. has 250 members.**
- ❖ **The number of Jews in the U.S. Military would fill 40 synagogues.**
- ❖ **There are approximately 2,900 chaplains in the U.S. Military.**
 - **30 rabbis serve as Jewish chaplains in the U.S. Military.**
 - **That is 1 rabbi for every 334 Jews.**

⁷ *Note:* Members of the U.S. Military refer to themselves as soldiers, airmen, marines, and sailors. When broadly referring to individuals from multiple branches, the term Service Member is most commonly employed. For the sake of brevity and to avoid abbreviations when possible, all U.S. Service Members in this thesis will be referred to as soldiers. I apologize to my brothers-and-sisters-in-arms from the Navy, Air Force, Coast Guard, and Marine Corps for any unintended offence.

Today, there is a greater disconnect, between service members and civilians, than ever before in U.S. history. During World War II, 12% of the U.S. population served in the military. Mostly, this 12% equally represented, regionally and socio-economically, the whole nation. Today, only 0.5% of the U.S. population has served in the U.S. Military. Regionally, this 0.5% largely comes from the South and Southwest regions of the US. Socio-economically, this 0.5% was at or below the poverty line when joining the U.S. Military. Thus, today's soldiers are distinct from the rest of American citizens. Fewer people than ever have a relative, or even know someone, serving in the U.S. Military.⁸

In earlier years, civilians would gain a basic understanding of the U.S. Military from their friends and family members who served. With only 0.5% of the American population now serving, civilians are not likely to have friends or family members who served. Their understanding is no longer gained through face to face interaction. In the last 15 years, the American zeitgeist has been informed by propaganda from the Vietnam era, Hollywood movies, and old episodes of *M*A*S*H*. Engaging with Jews serving in the U.S. Military is not a common reason for capital campaigns or donor engagement. The AJC, at the very least, owes the voiceless 10,000 Jews in uniform a long-overdue outreach and engagement effort.

⁸ Schake, Kori N., and James N. Mattis. *Warriors and citizens: American views of our military*.

Stanford, CA: Hoover Institution Press, 2016.

The Jews who choose to put on the uniform and defend their nation are very proud of that choice. Those who either previously served or currently serve will always feel a strong connection to the military and an even stronger connection to each other. Still, the AJC offers a familial and ancestral link between people that simply does not exist in the military. Whether currently serving or veterans who recently left the military, these soldiers represent a cross-section of the Jewish community in desperate need of a welcoming and understanding Jewish community with whom to connect. Since joining the military, their identity has become inextricably linked to the unique customs, rituals, and language of the American military. Most likely, however, their identity as soldiers has overshadowed or replaced their identity as American Jews.

1. The American Jewish Community Must Create Outreach Programs for Jewish Soldiers

Jews living under conditions that exist at [military] installations often feel cut off from the Jewish community and are in great need of spiritual consolation. The JWB [Jewish Welfare Board] and local Jewish communities will have to concentrate on keeping [Jewish families] closely associated with Jews and things Jewish. They are precious children of our people, and we must do what we can to quicken their loyalty so that, when they complete their tours of duty, they will become part of the Jewish community. It has already been shown that they respond with avidity to the [Jewish] chaplain's presentation of the comforts and the challenges of our faith. In a large number of instances, service members carry with them, after their return to civilian life, the Jewish insight and inspirations made available to them by devoted and sympathetic Jewish chaplains, lay leaders, and members of the Jewish community...Jewish communal support and engagement has made meaningful

opportunities for Jewish [service members] to develop their Jewish group identifications, experiences, beliefs, and connections to the Jewish people.

***The Role of the Jewish Community in Serving Jewish Military Personnel (1970).*⁹**

Why the Military Needs External Religious Support: The military relies on the actions of its soldiers to achieve its objectives achieve its goals. All actions must be legal and authorized. It is illegal for soldiers to carry out unauthorized actions.¹⁰ For these actions to be legal and authorized, unit commanders must first order their soldiers to perform them. Because the First Amendment prohibits unit commanders (whose power derives from the U.S. government) from ordering their soldiers to observe any form of religious expression, it is illegal for the 10,000 Jews in the U.S. Military to attend life-cycle events, participate in t'fillah, or lead Torah study during the work week (Monday-Friday, 5am until around 7pm).

This is not to suggest that the military prohibits rituals, customs, or other forms of religious expression. The military encourages religious expression but restricts its

⁹ Loshak, Nathan. The Current Role of the Jewish Community in Serving Jewish Military Personnel. Jewish Welfare Board: Southern Region. 1970. 9.

¹⁰ Illegal within the Uniform Code of Military Justice (UCMJ). United States. *Uniform Code of Military Justice: Congressional Code of Military Criminal Law Applicable to All Military Members Worldwide*. [Washington, D.C.]: [U.S. Dept. of Defense], 2000.

<<http://purl.access.gpo.gov/GPO/LPS29641>>. Chapter 10, Subsection 936, Article 136.

performance to off-duty hours, and the Saturdays and Sundays on which soldiers are not required to work. Consequently, the military community is, by design, a secular community. Most Jews in the U.S. Military are not connected to any Jewish community because religious communities do not exist organically within secular militaries. Religious services, holidays, and other events are prohibited during duty hours and in most on-base locations. This leaves base chapels and civilian locations during off-duty hours as the only place and time for services and events. By design, religious communities only exist on the periphery of both time and space for soldiers. “Jews living under conditions which exist at [military] installations frequently feel cut off from the Jewish community and are in great need of spiritual consolation.”¹¹

The AJC in general, and the URJ specifically, lacks outreach programs or infrastructure to offer these 10,000 Jews access to Jewish communities. With ages mostly ranging between 18 and 26, these Jewish soldiers are the same millennials to whom so many synagogues dedicated so much effort in outreach and engagement. The problem is that these serving millennials never heard the pitch or received invitations to become members of a thriving Jewish community.

The AJC needs to place equal importance on military outreach as it does on

¹¹ Loshak, Nathan. *The Current Role of the Jewish Community in Serving Jewish Military Personnel*.

Jewish Welfare Board: Southern Region, 1970.

millennial outreach. Just as the AJC dedicated resources and funding to learn how to engage most effectively with millennials, resources and funding must also be dedicated to military outreach. This thesis aims to offer the AJC a basic introduction to the U.S. Military in general and, specifically, to American Jewish soldiers. Every professional chaplain in the military, hospitals, and hospices would agree that spiritual well-being is just as important as any other component of a person's well-being. Neglecting spiritual fitness is a missed opportunity in three respects. First, it might very well be the most effective way to engage Jewish soldiers. Second, Jewish soldiers might not be able to assess their psycho-spiritual and emotional well-being accurately. Therefore, such an outreach program might have significant and long-term benefits. Third, teaching about and openly discussing Jewish morals and ethics, purpose in life, connectedness, and the inherent value of life might enable and empower self-discovery for these Jewish soldiers. May this serve as the first of many resources available to and written by the AJC.

2. The Importance of Spiritual Resilience

Combat deployments place a significant amount of psychological, emotional, and spiritual stress on soldiers. Some soldiers return home to their families without any issues and thrive in their units; others find themselves angry at home, unhappy at work, and unable to readjust to life back in the United States. The U.S. Military has commissioned dozens of research studies to investigate the differences

between those who thrive and those who self-destruct. These studies have mostly found that age, background, and combat experiences cannot be used to determine how soldiers will readjust to life at home after a combat deployment. The studies named the ability to readjust after combat *resilience* or *resiliency*. The better a soldier overcomes adversity, the more resilient they are.

These studies could not predict how soldiers would readjust post-deployment; however, they could evaluate resiliency on a qualitative level by identifying specific factors that influence overall ability to overcome adversity. Though there are eight influencing factors, for this thesis, only one will be discussed: arguably one of the most influential, this factor is known as *spiritual resilience*. Researchers have documented significant evidence of a negative correlation between spiritual resilience and post-traumatic stress disorder (PTSD). The greater a soldier's spiritual resilience (or spiritual fitness), the less likely they are to experience post-traumatic stress.

What is spiritual resilience? The U.S. Army defines the term as follows:

“Identifying one’s purpose, core values, beliefs, identity, and life vision define the spiritual dimension. These elements, which define the essence of a person, enable one to build inner strength, make meaning of experiences, behave ethically, persevere through challenges, and be resilient when faced with adversity. An individual’s spirituality draws upon personal, philosophical, psychological, and/or

religious teachings or beliefs, and forms the basis of their character.”¹² The spiritual element of spiritual resilience is the belief in something greater than oneself. Something greater might include the existence of mother nature, karma, absolute right (versus wrong), values, God, or fate. The resilience aspect of spiritual resilience is the emotional/psychological ability to overcome adversity and not lose hope or motivation after negative experiences. Having parsed this term, the following examples encapsulate potential manifestations of spiritual resiliency: seeing the good in the world after experiencing tragedy; believing life has meaning and value after witnessing death; or feeling strongly connected to something greater than oneself after peering into the abyss and catching glimpses of true evil. This type of resiliency occurs deep within the psyche, at an existential level.¹³

More and more, veterans are writing and speaking about war as a moral injury, especially how it impacts their identities, if not their souls. I think it is important that we hear veterans' own accounts of their moral injuries...[a] realistic portrayal of moral injury that resonates with you...or will help you understand the nature of moral injury if you have a friend or family member grappling with it, or if you are supporting. However, at the core of healing moral injury is the community's willingness to listen to stories of moral injury, and the veterans' willingness to share these stories.

¹² *Comprehensive Soldier and Family Fitness*. Vol. 350-53. Army Regulation (AR).

Arlington, VA: Association of the United States Army, 2014.

¹³ Fleeting emotional and psychological states, such as anger or resentment, are not relevant to this thesis. Nevertheless, this does not imply that depression, anger, sadness, or resentment do not befall resilient people. Neither does this imply that people who suffer from these maladies are not resilient people.

For American Jewish soldiers, a strong spiritual resilience might grow from attending Havdalah services, being invited to Shabbat dinner, helping to build a sukkah, or lighting Chanukah candles. For the AJC, the important point is that welcoming these Jewish soldiers into a Jewish community and empowering them to feel connected is one of the greatest mitzvahs they will ever perform. A commitment to developing strong spiritual resilience for Jews in the U.S. Military will significantly reduce the chances of suffering from PTSD, alcohol or drug addiction, marital problems, or employment issues.

¹⁴ Kerr, Laura K. "Responding to moral injury in veterans." February 03, 2017. Accessed January 28, 2017. <http://www.laurakkerr.com>.

CHAPTER 1: How Do We Support Our Troops?

My concern is this growing disconnect between the American people and our military,” retired Admiral Mike Mullen, the chairman of the Joint Chiefs of Staff under George W. Bush and Barack Obama (and whose mid-career academic stint was at Harvard Business School), told me recently. The military is “professional and capable,” he said, “but I would sacrifice some of that excellence and readiness to make sure that we stay close to the American people. Fewer and fewer people know anyone in the military. It’s become just too easy to go to war.

Our military and defense structures are growing increasingly remote from the society they protect. America’s distance from the military makes the country too willing to go to war, and too callous about the damage warfare inflicts. This distance also means that we spend too much money on the military and we spend it stupidly, thereby shortchanging many of the functions that make the most difference to the welfare of the troops and their success in combat.

A people untouched [or seemingly untouched] by war are far less likely to care about it. Persuaded that they have no skin in the game, they will permit the state to do whatever it wishes to do.

James Fallows¹⁵

In 2017, American Jews (or at least Reform Jews) rally in support of: Feminism, Women’s Rights, GLBT issues, Transgender bathrooms, Immigration, Black Equality in America...¹⁶ These are all important and worthy causes for which to care. Yet, what else is worthy of our attention? Can we do more? If a cause exists on the periphery of our society and does not receive much attention, can it still be worthy of our

¹⁵ Fallows, James. "The Tragedy of the American Military." The Atlantic. November 23, 2015. Accessed February 03, 2017. <https://www.theatlantic.com/magazine/archive/2015/01/the-tragedy-of-the-american-military/383516/>. 10.

¹⁶ *Note:* Of course, there are many more issues. I simply chose to list a few as examples.

attention?



Please Stop Thanking Me for My Service:

Military installations were not designed to accommodate religious requirements.

Other than a base chapel, religious requirements were non-issues. Installation and unit Commanders have two basic goals. First, Commanders want their Soldiers to be mission-capable and deployable at all times, and all training seeks to reflect that intent. Second, Commanders want the Soldiers they command, whether 100 or 1000, undistracted and ready to deploy at a moment's notice. These two goals make for a potentially lonely existence. Soldiers are rarely allowed to travel, attend family events, or take vacations. Many Soldiers only venture off-post for quick meals and, occasionally, some entertainment. In other words, Soldiers live at work. Feelings of loneliness transcend the size of an installation and the number of people who live on

it. This is not limited to specific races, genders, or religious backgrounds. Just like any other Soldier, Jewish Soldiers also report feeling isolated, lonely, and lack spiritual interaction.¹⁷

Right now, in 2017, our nation is seeing the least amount of engagement and interaction between American Soldiers and American civilians. Americans know less about the military, its goals, its wars, its personnel, its struggles, and its culture than in any other time in history. This gap is known as the civil-military gap. The gap separates its military-citizens and its civilian-citizens. There are two ways to prove this gap. The first one is known as the “familiarity gap.” If one were to define *familiarity* as *knowing or working with an active duty Soldier*, only 8.3% could answer in the affirmative.

While the gap was known as the familiarity gap, this one is known simply as “knowledge familiarity.” Knowledge familiarity has nothing to do with who you know or where they have served. Knowledge familiarity questions might ask how many Americans serve in the Armed Forces, or which post contains which specific Army

¹⁷ Schake, Kori N., and Jim N. Mattis, eds. *Warriors and Citizens: American views of our military*.

Publication No. 667. Stanford, CA: Hoover Institution Press, 2016. 97-141.

divisions.¹⁸

The civil-military disconnect is such a problem that civilians and Soldiers do not even share a common language to communicate about the military or the wars we fight.

They do not share a common language with which to connect civilian lives and military lives. To energize an America that had become exhausted and detached from a war that had lasted many years, a phrase was born that performs a simple, popular, and gratifying action to feign interest in a war about which they know nothing.

Thank you for your service has become the normative way civilians support the troops. Unfortunately, the greeting strengthens the idea that words, not actions, are all that is needed to support the troops—and no one is telling them anything different.

The most biting satirical novel to come from the Iraq-Afghanistan era, *Billy Lynn's Long Halftime Walk*, by Ben Fountain, is a takedown of our empty modern 'thank you for your service' rituals. It is the story of an Army squad that is badly shot up in Iraq; is brought back to be honored at halftime during a nationally televised Dallas Cowboys Thanksgiving Day game; while there, is slapped on the back and toasted by owner's-box moguls and flirted with by cheerleaders, 'passed around like everyone's favorite bong,' as platoon member Billy Lynn thinks of it; and is then shipped right back to the front. The people at the stadium feel good about what they've done to show their support for the troops. From the troops' point of view, the spectacle looks different. 'There's something harsh in his fellow Americans, avid, ecstatic, a burning that comes of the deepest need,' the narrator says of Billy Lynn's thoughts. 'That's his sense of it, they all need something from him...they're all gnashing for a piece of a barely grown grunt making \$14,800 a year.' Fountain's novel won the National Book

¹⁸ Thompson, Mark, "The Other 1%," *Time*, November 11, 2011. Accessed February 15, 2017.

<http://content.time.com/time/magazine/article/0,9171,2099152.00html>.

Critics Circle Award for fiction in 2012, but it did not dent mainstream awareness enough to make anyone self-conscious about continuing the ‘salute to the heroes’ gestures that do more for the civilian public’s self-esteem than for the troops’.

James Fallows¹⁹

Salutations satisfy the social need to acknowledge others in passing—a greeting is both offered and given in return. If one party is a Soldier, rather than say hello or good afternoon, the non-service-member says *thank you for your service*. The American language has dozens of different ways to greet someone, *but thank you for your service* is the only phrase in the English language to simultaneously offer a personal greeting while acknowledging one’s military service. In fairness, Soldiers genuinely appreciate the effort to connect...but, it has become a place holder for authentic engagement, but does not invite discourse between civilians and those sworn to protect them.

A significant amount of evidence suggests that Soldiers with combat-related trauma need to hear their actions were for a greater good, and that the country is held accountable for everything their warrior representatives experienced. Soldiers need to be told they are only representatives of the American people, and the American

¹⁹ Fallows, James. "The Tragedy of the American Military." The Atlantic. November 23, 2015. Accessed February 03, 2017. 5. <https://www.theatlantic.com/magazine/archive/2015/01/the-tragedy-of-the-american-military/383516/>.

people, not the Soldiers, carry the burden of war.²⁰ The Soldiers may have fired the shots, but Americans bought the bullets.²¹

There is a fundamental difference between military rank structure and the egalitarian culture of America. This sometimes leads civilians without personal familiarity with the military to believe military service is “only about following orders.” There is also among some civilians the temptation to treat warfare as just another arena of politics, with public indifference giving latitude for the imposition of social choices—conservative or progressive—uninformed by the grim exigencies and atavistic demands of warfare. This can translate into a perceived lack of respect by civilians in a military culture steeped in respect.²²

Soldiers cringe every time they hear *thank you for your service*. At some point in recent American history, saying *thank you for your service* became a meaningful way for civilians to support the troops. *Thank you for your service* has become the go-to salutation when someone sees a military uniform. For many Soldiers, however, they feel objectified. The reason being is that the uniform, not the Soldier, serves as the impetus with which to engage Soldiers. Conversely, James Mattis, author of *Warriors & Citizens: American Views of our Military* (2016), contends, “The cultural gap can also lead to service members and their families undervaluing the well-intentioned

²⁰ *Note:* Some of those research studies are listed at the end of this thesis.

²¹ Tick, Ed, Ph.D. "Warrior's Return: Restoring the Soul After War." Speech, A Conversation with Edward Tick, University of Southern California Center for Innovation and Research on Veterans & Military Families, Los Angeles, November 16, 2015.

²² Schake, Kori N., and Jim N. Mattis, eds. *Warriors and citizens: American views of our military*. Publication No. 667. Stanford, CA: Hoover Institution Press, 2016. 7-10.

gestures civilians make toward them (for example yellow ribbons or verbal thank-yous), mistaking unfamiliarity for empty-tokenism.”

The reverent but disengaged attitude toward the military—we love the troops, but we’d rather not think about them—has become so familiar that we assume it is the American norm. But it is not. When Dwight D. Eisenhower, as a five-star general and the supreme commander, led what may have in fact been the finest fighting force in the history of the world, he did not describe it in that puffed-up way. On the eve of the D-Day invasion, he warned his troops, “Your task will not be an easy one,” because “your enemy is well-trained, well-equipped, and battle-hardened.” As president, Eisenhower’s most famous statement about the military was his warning in his farewell address of what could happen if its political influence grew unchecked.

At the end of World War II, nearly 10 percent of the entire U.S. population was on active military duty—which meant most able-bodied men of a certain age (plus the small number of women allowed to serve). Through the decade after World War II, when so many American families had at least one member in uniform, political and journalistic references were admiring but not awestruck. Most Americans were familiar enough with the military to respect it while being sharply aware of its shortcomings, as they were with the school system, their religion, and other important and fallible institutions. Now the American military is exotic territory to most of the American public. Many more young Americans will study abroad this year than will enlist in the military—nearly 300,000 students overseas, versus well under 200,000 new recruits. As a country, America has been at war nonstop for the past 13 years. As a public, it has not. A total of about 2.5 million Americans, roughly three-quarters of 1 percent, served in Iraq or Afghanistan at any point in the post-9/11 years, many of them more than once.

James Fallows²³

²³ Fallows, James. "The Tragedy of the American Military." The Atlantic. November 23, 2015.

Accessed February 03, 2017. 2-3.

<https://www.theatlantic.com/magazine/archive/2015/01/the-tragedy-of-the-american-military/383516/>.

Thank you for your service has become the *Pavlovian response* of the 21st century.

The military uniform has taken the place of the bell, and uttering *thank you for your*

service has taken the place of salivating from one's mouth. The use of the term,

pavlovian response, is not meant metaphorically or satirically. Contemporary,

American society has ostensibly become conditioned to utter those five golden words

every time they directly cross paths with someone wearing a recognizable U.S.

Military uniform. While this is little more than an annoyance to some, the tendency to

see the uniform and not the person further separates civilians from military personnel.

Soldiers and veterans have become so invisible that the uniform, not the person,

receives the attention. In this context, a uniform—the object of attention—becomes

imbued with transformative qualities. This learned behavior and trend is a pernicious

form of dehumanization that is especially troubling at a time when the civilian

understanding of its military is at its lowest point in American history. On a societal

level, this learned behavior raises a few red flags. Below this paragraph is a general

breakdown illustrating this idea:

Where Do Soldiers Fit In American Life?
<ul style="list-style-type: none">• A civilian not wearing a uniform is a civilian.
<ul style="list-style-type: none">• A civilian wearing a uniform is a Soldier.
<ul style="list-style-type: none">• A Soldier wearing a uniform is a Soldier.
<ul style="list-style-type: none">• A Soldier wearing a uniform is not a civilian.
<ul style="list-style-type: none">• A Soldier not wearing a uniform is not a civilian.

Therefore, Soldiers and civilians are inherently different from one another, and exist in two mutually exclusive and separate groups.

There is no problem associating uniforms with Soldiers. The issue is the novelty and infrequency of seeing a military uniform. A Soldier exists to protect others. A uniform exists to identity its wearer as a Soldier. All of this is fine. The danger comes when the word *Soldier* serves as a proper noun and not an adjective.²⁴

The word *Soldier* is meant as a descriptor. *Soldier describes a civilian* who has volunteered to support his/her country through service in its Armed Forces. *A soldier* does not overshadow other descriptors like: father, mother, brother, sister, son, or daughter. American society is now at the civil-military tipping point between looking at Soldiers and seeing fathers, mothers, brothers, sisters, sons, or daughters, *and* looking at Soldiers and only seeing unfamiliar and foreign warriors.

The civil-military disconnect is at the point where 99% of Americans are unable to explain the difference between: being stationed and being deployed, going overseas and going to combat, PCS and TDY. To make matters more difficult, the media does not help to educate its audience. Wars are fought in desolate locations that are too dangerous for most news sources. Soldiers keep their plans, tactics, and maneuvers a

²⁴ *Note:* The intention here is not to nuance grammar or focus on parts of speech. The use of adjectives versus proper nouns serves as a clarification device.

secret to keep them out of enemy hands. It is important to teach people that a uniform is to be put on and not to become. It is important to remind people that the word *uniform* is not synonymous with the word *identical*, and that somebody's father, mother, son, or daughter needs your support. Uniforms are worn to discourage friendly fire, and to limit the enemy's ability to find and track specific Soldiers. War limits public access and Soldiers at war limit individuality. Still, America is not a war zone and Soldiers need to be seen and treated as people, not objects. Dare to discern.

In summary, there is nothing wrong with saying *thank you for your service*. The crucial piece is what occurs next. Here are some tips when walking passed a Soldier:

- 1) Stop walking. Look the Soldier in the eye and ask for his/her first name.
- 2) Never ask about war, combat, guns, explosives, or trauma. Never ever.
- 3) Talk is cheap. Ask the Soldier for his/her email address and favorite nonprofit. Thank you for your service is said and received sounding empty and meaningless.
- 4) Donate a symbolic dollar amount in the Soldier's name and make sure the nonprofit uses the email address you were given.
- 5) Another way to interact with Soldiers is: Keep a few five dollar bills in your wallet. Invite the Soldier to a cup of coffee or two. It is fine if the Soldier does not accept the invitation, but at least an attempt way made to interact and connect.

A History of Helping

Being *a stranger in a strange place* is not limited to the societies portrayed within our sacred texts. Thousands of Jewish Soldiers are desperate for a Jewish community in

which to feel comfortable and a member.

Jewish communities around the country do not engage Jewish Soldiers, even if they are near a military installation. This could be for many reasons: do not know where to start, do not know how to get on post, do not know if there are any Jews on the installation, not convinced that supporting the American war effort is a Jewish value, the synagogue is already doing as much as it can for social justice, social engagement, and social outreach. The point is, all Jews need help. They need a friend. They need a group. They need a community. When what is needed exceeds the capabilities of a small community, enlist help from other local communities. This does not mean that many Jewish communities carry out these goals. It means that one large Jewish community comes together at times of crisis. The American Jewish community might resemble a pointillist painting up-close, but when there is a reason to come together and unite, the dots blur and (once again) we become one people of Israel. Moreover, that is what is needed today.

American Jews must answer the call and support what this author refers to as *The Lost Tribe* (American Jewish Soldiers). What does *supporting* entail? To answer this question, one must first look at our history to understand how the Jewish Community engaged with and supported Soldiers in the past. The following section will look at a few snapshots in American history when actively supporting American Jewish Soldier was at least as popular as social justice, and social action is today.

JWB, JCC, and USO Support

Recognizing that Soldiers needed spiritual and religious support that the military could not provide, the U.S. government asked every religious denomination to name or found a single institution to speak for its respective community within the military. In 1917, the Jewish Welfare Board was created to represent U.S. Jewish Soldiers along with the American Jewish Community as a whole. Between 1917-1969, the JWB, local JCCs, local synagogues, eventually USOs, and Jewish chaplains worked together to support their men and women in uniform. The represented American Jewish Community linked arms and came together as an *Am Yisrael*. Individual JCCs tasked social workers and Jewish lay leaders to offer communal services to all military families in need. Synagogues transported Soldiers between the synagogue and installation, and hosted a wide range of social events, learning opportunities, and worship services. This proved very successful for all parties involved. JCCs tasked social workers and other volunteers to communal service work within the Jewish community—the volunteers and staff found a great deal of meaning in their work, and new volunteers showed up inspired to perform the work they had heard was so important.

There used to be a symbiotic relationship between military installations, JCCs, and nearby synagogues. The relationship was invaluable to both parties. Synagogues engaged Jews from nearby installations and brought them to their synagogues to celebrate holidays and festivals together. This offered a sense of community for the Jewish Soldiers separated from their families and living on that installation. The

synagogues (possibly the JCCs), however, were often dependent on the Jewish military Soldiers to augment the membership in their respective locations. The constant flow of new Jewish Soldiers energized synagogues and their members.

Not everyone, however, found their work with the American Jewish military community to be meaningful positive. An article in the American Jewish Year Book, which could have been written last week, states:

Mainstream general and Jewish life in the country have not embraced military persons' special group identification needs with passion or comprehension. Today's synagogues and JCCs, deeply involved in reflecting upon and affecting the characters of Jewish living today and projecting for Jewish living tomorrow, have included service the military to the degree in which it impinges on their understanding.

This excerpt comes from a 1970 JCC analysis on how successfully certain local JCCs and synagogues supported Jewish men and women in uniform. The article explains that these Jewish communities offer support because they are expected to as Jews and not because they want to. The paragraph goes on to say, "Nevertheless, by committing to Jewish purposes and methods rooted in concerns for the welfare of these Soldiers, despite the personal misgivings of synagogue members and JCC staff, have shown an understanding of the importance in building a relationship with both

the military chaplain and the members of the Armed Forces.”²⁵ These groups initially took part out of obligation. Over time, however, they, too, found meaning and importance in their work.

America, during the interwar years of 1918-1941, experienced a significant military draw-down. As the number of Jewish Soldiers decreased, so too did the support from the JWB and local JCCs. This decrease in support was to be expected. With so few Jews in the American Military, the JWB and local JCCs did not need to devote so much effort and energy towards supporting a population 1/10th the size it was in 1917. The JWB turned its resources towards building and strengthening the local JCCs where the American Jewish Community and its former Soldiers were now members. JWB buildup in the late 30s and early 40s paralleled America’s economic and military buildup in anticipation of World War II. JCC membership saw an expected decline and the JWB once again devoted its resources to supporting the war effort.²⁶

Between 1917 and 1946, the American Jewish Community consistently offered transparency in how it supported Soldiers over the course of each year. Either in the American Jewish Year Book or the JWB Year Book, a section was always reserved for the JWB to detail all the ways it had helped Soldiers and veterans during the year. In

²⁵ Loshak, Nathan. The Current Role of the Jewish Community in Serving Jewish Military Personnel. Jewish Welfare Board: Southern Region. 1970. 25.

²⁶ *Ibid*

1947, this custom disappeared. No explanations have been found as to why the American Jews of 1947 no longer needed a report detailing the ways in which the JWB supported Soldiers and veterans. This author would like to posit a possible explanation for this occurrence. Like the interwar years after WWI, 1947 experienced a dissolution of the American Military conscription and the later downsizing of America's Military. Unlike the years after WWI, however, the end of the 40s gave birth to a global community where America held the most influence and power. Along with the global centrality, the American economy became stronger than ever, and a newly minted middle class experienced a level of affluence and privilege previously accessible to only the wealthiest within America.

The final example of noteworthy American Jewish support occurred between 1950 and 1969. The U.S. government reinstated military conscription in 1950 when it declared war on North Korea. American Jewish support did not experience a revival like the one before WWII. Support was limited, and JWB resources had been invested in the continued building and strengthening local JCCs' infrastructure and programming. Because of a 1917 federal law regarding clergy, rabbis were exempt from the military draft. Between 1950 and 1969, the federal government temporarily rescinded the 1917 law. The new federal law obliged a certain number of clergy from each denomination to serve as chaplains in the U.S. Military. In an article for the American Jewish Archives Journal, author Rabbi James Rudin describes the way the American Jewish Community decided to fulfill the obligation:

In 1950 a joint committee whose members represented the Central

Conference of American Rabbis (CCAR), the Rabbinical Assembly, and the Rabbinical Council of America adopted a policy that required newly ordained rabbis to serve as chaplains for a minimum of two years...[It] was highly successful, and by 1969 more than four hundred rabbis had served. However, opposition to America's involvement in the Vietnam War had become so strong that in 1968 the Rabbinical Assembly and RIETS ended the practice of requiring Conservative and Orthodox rabbis to serve. In June 1969, the CCAR...followed suit... Since then, the military chaplaincy has remained a voluntary program. The Selective Service program itself officially ended in 1973.²⁷

With over 400 rabbis serving as military chaplain, the self-imposed draft ceased in 1969. The noteworthy piece is that American Jewry shouldered the weight together for 19 years. Not one movement—Reform, Orthodox, or Conservative—chose to separate itself from the rest of American Jewry through non-participation. This serves as an example of how effectively American Jewry can unify and carry out an immensely difficult task that nearly spanned two decades. American Jewry need only look back 50 years to see an example of what it can perform when united in a single

²⁷ Rudin, James. "Two Years of Service: My Time as an Air Force Rabbi." *American Jewish Archives Journal* 68, No. 1. 2016. 77-100. Accessed February 03, 2017. American Jewish Archives. <http://americanjewisharchives.org>.

goal.

Civil-Military Disconnect

If I were writing about the history of the past fifteen years, I would call it *Chickenhawk Nation*, based on the derisive term for those eager to go to war, as long as someone else is going. It would be the story of a country willing to do anything for its military except take it seriously. As a result, what happens to all institutions that escape serious external scrutiny and engagement has happened to our military. Outsiders treat it both too reverently and too cavalierly, as if regarding its members as heroes makes up for committing them to unending, unwinnable missions and denying them anything like the political mindshare we give to other major public undertakings, from medical care to public education to environmental rules. A chickenhawk nation is more likely to keep going to war, and to keep losing, than one that wrestles with long-term questions of effectiveness.

James Fallows²⁸

Post-Vietnam America saw an almost complete disillusionment of American citizens' support of U.S. Military involved across the globe and a virtual cessation of support for Soldiers and the war effort in general. Since then, American Jewry has devoted nearly 100% of its resources to supporting the Israeli Military (IDF). When U.S. Military engagement in Vietnam received shock, outrage, and hatred, the IDF proved to the world twice that it was an immensely capable and professional, world class military. For example, 23 rabbis served in WWI, 311 in WWII, at least 400 during the Korean and Vietnamese conflicts, and only 31 rabbis now serve in the U.S. Military

²⁸ Fallows, James. "The Tragedy of the American Military." The Atlantic. November 23, 2015. Accessed February 03, 2017. <https://www.theatlantic.com/magazine/archive/2015/01/the-tragedy-of-the-american-military/383516/>.

(2016). With over 1.3 million Soldiers serving in the U.S. Military, at least 10,000 of those are Jewish, the number of U.S. Military Jewish Chaplains in 2016 is 1/10th of what it was in WWII, and is 1/13th of its strength during the Korean and Vietnam Wars. In fact, the U.S. regions with the lowest military representation (West Coast and North East) are also where 69% of American Jewry lives (2015).²⁹ The American Jewish Community is so disconnected from its military that when asked to describe the U.S. Military today, 85% of those surveyed described a U.S. Military that has not existed since the end of the Vietnam War. Additionally, none could successfully define the terms *stationed*, *deployed*, *commissioned*, *PCS*, or *TDY*.³⁰

²⁹ Sheskin, Ira M. and Dashefsky, Arnold. "Jewish Population in the United States, 2015," in Arnold Dashefsky and Ira M. Sheskin. (Editors) The American Jewish Year Book, 2015, Volume 115 (2015) (Dordrecht: Springer) pp. 163-260.

³⁰ Cohen, Michael G. The Jewish Civil-Military Disconnect Among Nonprofit Executives in Los Angeles. August 15, 2015. Raw data. Zelikow School of Nonprofit Management, Los Angeles.

CHAPTER 2: Pride in Service

Why do they do it? Civilians often obsess over why Soldiers serve, but in combat all the many reasons are meaningless. What matters is shooting, moving, and communicating, and that's it. It's what forms the bonds of brotherhood—a common goal with common tasks coalescing around a greater good. It no longer matters why you're doing it, only that you're doing it.

Michael J. MacLeod (The Brave Ones) ³¹

When soldiers join the military, they often feel an immediate sense of pride in their decision. This pride is multifaceted and, in-part, deeply personal. They might be joining because a family member served or they might see military service as a tangible way to be patriotic or show gratitude. There are dozens of reasons why civilians raise their right hands, swear an oath, and put on the uniform. Every soldier has different reasons for joining, but they all derive a sense of pride from this decision. Once they have put on the uniform, packed their belongings into green duffels, and reported for basic training, they have transcended from a passive role as a civilian to an elite member of the greatest military the world has ever witnessed. No longer will they sit idly when tragedy or danger strikes. They have become someone who runs in the opposite direction to everyone else: towards the sound of danger.

In conceptualizing today's U.S. Military, the American zeitgeist still holds, in

³¹ MacLeod, Michael J. *The Brave Ones: A Memoir of Hope, Pride, and Military Service*.

Grand Haven, MI: Grand Harbor Press, 2015.

obsolescence, the pop sensationalism and cultural divisiveness of the Vietnam era. Between the 1960s and the 1990s, America failed its warriors. Civilians were either drafted or voluntarily joined the military to defend democracy as their fathers or grandfathers had done. They witnessed and sometimes participated in horrible acts. These soldiers returned to the U.S. holding all those memories. In recent years, the American community has learned that many of these soldiers did not know how to resume their lives after Vietnam; many were (and still are) ashamed of themselves. Neither the U.S. government in general, nor the U.S. Department of Veterans Affairs (VA) specifically, offered adequate care for the returning veterans. When these soldiers tried to reintegrate with the rest of American society, many veterans were met with verbal insults and various displays of antiwar sentiments (e.g., being spat on or labeled baby killers). We, as Americans, owe a lot to this Vietnam generation. Consequently, we have much repenting and healing to do.

The generation in today's military has almost 50 years separating it from the Vietnam generation. The U.S. Military of 2017 is not the military most people think of and remember. Today's military is professional, tough, disciplined, and well-cared-for, everyone wearing the uniform has voluntarily raised his or her right arm and freely chosen to serve his or her country. It is not uncommon to see a sergeant major a few master's degree and a plan to start his or her own nonprofit organization after retiring from the military. Today's soldiers see the military as a great career. Others know that a résumé featuring military service is desirable and stands out from other résumés. Today's soldiers see military service as a means to

fully cover the cost of college or graduate school. In essence, soldiers not only see their military service as a source of pride but also see as a smart career move.

During the Vietnam War, the U.S. Military allowed civilian courts to offer military service as a form of alternative sentencing for first-time, non-violent offenders.

U.S. Military recruiters referred to this category of enlistment, as opposed to voluntary enlistments, as punitive enlistment. This type of enlistment received public outrage and effectively shifted public perception of military service from a commendable form of service to an undesirable form reserved for felons and criminals. This negative perception has since given way to a public perception more in-line with the WWII-era notion of a brave and heroic act. Today's³² Recruits must pass multiple aptitude tests, psychological evaluations, and physical fitness tests; they must also be able to qualify for a *secret level clearance*. These and many more assessments occur before the recruit can attend boot camp. In every branch, today's military is overstrength and plans to downsize by about 20,000 in the next few years. In total, the U.S. Military will lose around 100,000 people. That is a significant number of soldiers. To provide context, Berkeley, CA has 100,000 residents: such losses, thus, equate to the entire population of Berkeley finding itself unemployed.

³² Westheider, James E. *Fighting in Vietnam: The Experiences of the U.S. Soldier*.

Mechanicsburg, PA: Stackpole Books, 2011. 52.

Regarding may be lost, but you are not forgotten. For those who have traveled far, to fight in foreign lands, know that the Soldier's greatest comfort is to have his friends close at hand. In the heat of battle, it ceases to be an idea for which we fight. Or a flag. Rather we fight for the man on our left, and we fight for the man on our right. Moreover, when armies are scattered, and the empires fall away, all that remains is the memory of those precious moments that we spent side by side.

The Four Feathers (Film)³³

Warfighters are not war-lovers. In the hope that this idea receives adequate contemplation, that sentence bears repeating: *warfighters are not war-lovers*.

Warriors stand ready to fight and protect their people and their sovereignty. It would be a *hysteron proteron* (a type of logical fallacy) to assume one's readiness to fight is derived from a desire to fight. For the most part, soldiers disdain combat. Soldiers are separated from their families for 4 to 15 months. Their lives are at risk; living conditions are sparse and cramped—with many sharing the space, privacy is always in demand. Additionally, the default infrastructural design prioritizes minimal expense, structural stability for 3 to 5 years, and utilitarianism over comfort and warmth; at any given point, a soldier may receive orders to commit acts that stain their very souls. Soldiers may be warfighters but do not mistake them for aggressive warmongers.

Veterans and their War Stories

³³ *The Four Feathers*. Directed by Shekhar Kapur. Performed by Heath Ledger, Wes Bentley, Djimon Hounsou, and Kate Hudson. United States, United Kingdom: Paramount Pictures, 2002.

Combat experience suggests that a soldier has not only trained for war but experienced it first-hand and survived. These soldiers are battle-tested and have earned the right to call themselves *veterans*. Being referred to as veterans can be embarrassing and even shameful for many without combat experience. For soldiers, the training they undergo and their time in garrison is only the *preamble*; combat is the *main event*. In combat, soldiers put into practice what they spent so much time learning. For about a year, they temporarily own the rifle and pistol they had previously only been allowed to borrow for hours at a time. All the drills, maneuvers, and tactical training they had practiced day after day is justified, and all those sleepless nights spent lying in the cold and pretending to evacuate casualties becomes time well spent. Having been in combat is a unique and highly sought-after state of being. With the wars in Afghanistan and Iraq generally winding down, fewer soldiers can claim they have been in combat. There is a running joke in the military that *everyone wants to have been to combat, but no one wants to experience combat*. The best-kept secret in the U.S. Military is that combat experience is a badge of honor no one wants to earn.

Life...at war is difficult to describe to someone who has not experienced the rigors of combat. The associations that characterize Soldiers in war form a far more intimate relationship than that between a man and his wife. Survival literally rests on the individual Soldier to one's left and to one's right. Soldiers will give the most basic forms of human sustenance to their comrades rather than see them suffer. A Soldier will share the last drops of water from his canteen or divide his K ration equally with his foxhole mate. He will risk his own life to pull a wounded Soldier to safety. This intimacy of life between Soldiers in combat does not exist in any other form of human

endeavor.

Major Dick Winters³⁴

Many soldiers do not discuss their respective combat experiences with those who have never been in combat. It is not uncommon for veterans, who were complete strangers just minutes earlier, to bear their hearts and souls with each other at social events, restaurants, and bars. These combat vets share stories and intimate details they will never tell their families or friends. These stories and experiences are deeply guarded and often only shared with others with similar experiences.

The U.S. adult population (those aged over 18) is approximately 210 million,³⁵ of whom only around 22 million living Americans have ever served in the U.S. Military. The number of Americans who have served during wartime, as opposed to peacetime, is even smaller (16.5 million). Of the Americans who have served

³⁴ Kingseed, Cole C., and Dick Winters. *Conversations with Major Dick Winters: Life Lessons from the Commander of the Band of Brothers*. Westminster: Penguin Publishing Group, 2014. 128.

³⁵ Census 2000. Census of population and housing: national file. Washington, DC: U.S. Dept. of Commerce, Economics and Statistics Administration, U.S. Census Bureau, 2003.

during wartime, only a fraction are combat veterans.³⁶ Being a combat veteran is not an exclusive or elite status. However, because there are, in fact, so few (in relative comparison to the U.S. population), combat vets tend towards exclusivity as regards emotional accessibility (opening and sharing traumatic experiences). Once people become combat vets, they will always be combat vets—becoming connected to all warfighters who came before and another link in the line of transmission between them and the warfighters yet to come.

“It’s becoming increasingly tribal,” Dunlap says of the at-war force in our chickenhawk nation, “in the sense that more and more people in the military are coming from smaller and smaller groups. It’s become a family tradition, in a way that’s at odds with how we want to think a democracy spreads the burden.” People within that military tribe can feel both above and below the messy civilian reality of America. Below, in the burdens placed upon them, and the inattention to the lives, limbs, and opportunities they have lost. Above, in being able to withstand hardships that would break their hipster or slacker contemporaries.

“It’s become just too easy to go to war,” says Admiral Mike Mullen, the former chairman of the Joint Chiefs of Staff.

“I think there is a strong sense in the military that it is indeed a better society than the one it serves,” Dunlap said. “And there is some rationality for that.” Anyone who has spent time with troops and their families knows what he means. Physical fitness, standards of promptness and dress, all the aspects of self-discipline that have traditionally made the military a place where misdirected youth could “straighten out,” plus the spirit of love and loyalty for comrades that is found in civilian life mainly on sports teams. The best resolution of this tension between military and mainstream values would of course come as those who understand the military’s tribal identity apply their

³⁶ Chalabi, Mona. "What Percentage Of Americans Have Served In The Military?"

FiveThirtyEight. March 19, 2015. Accessed January 25, 2017.

<https://fivethirtyeight.com>.

strengths outside the tribe. “The generation coming up, we’ve got lieutenants and majors who had been the warrior-kings in their little outposts,” Dunlap said of the young veterans of the recent long wars. “They were literally making life-or-death decisions. You can’t take that generation and say, ‘You can be seen and not heard.’”

James Fallows³⁷

Combat experiences are private and rarely discussed at family gatherings or shared with spouses. Different veterans have various reasons. Examples might include:

- *The experience is uncomfortable to share.*
- *The combat-inspired gallows humor that helped people laugh and remember how to smile is inappropriate for a public forum.*
- *Civilians would never understand—only vets understand vets.*

It is too graphic for people who have never seen combat

³⁷ Fallows, James. "The Tragedy of the American Military." *The Atlantic*. November 23, 2015. Accessed February 03, 2017. <https://www.theatlantic.com/magazine/archive/2015/01/the-tragedy-of-the-american-military/383516/>.

CHAPTER 3: Jews as Soldiers

J T A D A I L Y N E W S B U L L E T I N

Published by the Jewish Telegraphic Agency

106 East 41st Street, New York, N. Y.

VOL. X. NO. 123

Wednesday, May 26, 1943

GEN. MACARTHUR, ADMIRAL HALSEY PAY TRIBUTE TO JEWS IN U.S. ARMED FORCES

NEW YORK, May 25.(JTA)-- The United Jewish War Effort today made public the texts of messages received from Gen. Douglas MacArthur and Admiral William F. Halsey, American commanders in the Pacific area, paying tribute to the Jews in the American armed forces on the occasion of American Jewish Heroes Day, which was observed throughout the United States last Sunday.

Gen. MacArthur said in his cable: "Every page of American history belies the enemy claim that one race is superior to another. That doctrine is as wrong morally as it is false scientifically. In peace and in war our country's noblest tradition as well as the best security for our future is the doctrine that each citizen shall be weighed on his merits and not by his inheritance. The searing fires of this war have again and again put to the test the fighting qualities of our men and women. As Colin Kelly and his bombardier, Meyer Levin, so well exemplified, we have met the challenge, whether Catholic or Protestant, Jew or Gentile. On May 23, specially set aside in their honor, I am proud to join with you in saluting the memory of fallen American heroes of the Jewish faith."

Admiral Halsey's airmailgram read: "The Jewish heritage has been one of suffering and sorrow. Jews have always fought against oppression, seeking freedom for themselves and for all peoples. Today, the whole civilized world fights against history's greatest tyrants and oppressors. We are proud to have the Jews in our ranks. Their deeds furnish unshakable proof of their courage and loyalty to our common cause - the world wide preservation of freedom."

Facsimile of the JTA Daily News Bulletin for May 26th, 1943. In it, both Gen. Macarthur and Admiral Haley honor American Jews for their sacrifice, courage, and loyalty in defense of their nation.³⁸

³⁸ "GEN. MacArthur, Admiral Halsey Pay Tribute to Jews in U.S. Armed Forces." JTA DAILY NEWS BULLETIN. Accessed March 10, 2017. <http://www.jta.org/1943/05/26/archive/gen-macarthur-admiral-halsey-pay-tribute-to-jews-in-u-s-armed-forces>.

World War II brought a glimpse of what religious and socioeconomic equality could look like for America during the 1940s. The military draft affected every city and socioeconomic status equally. The military mandated equal treatment for every recruit, and rewards and punishments based on merit and performance. For those who dreamed of when the mythic *New Jew* would become a reality and Jews could be trained as warriors, these wishes came to fruition in khaki and brown leather. With WWII closing in on America, many people chose to enlist early, instead of waiting to be drafted. At boot camp, new recruits were stripped of their distinctive clothes and given identical uniforms; males received similar haircuts, and females received trims setting a uniform length and style of their hair—in many ways, the U.S. Military removed foreign national identities from its recruits and reformed them as All-American heroes. To become soldiers, recruits learned to fight, to survive, and to take the fight to their enemies. For many, this was the closest they had ever come to feeling equal to everyone else, free from fear of religious discrimination and xenophobia.

A popular way for soldiers to tease one another and begin the bonding process manifested as boisterous, exaggerated sentiments of nationalism, and heroic proclamations regarding religious, cultural, or ethnic identity. Cultures, ethnicities, and religions became ways to differentiate one another, with the unspoken understanding that everyone was, nevertheless, connected as proud Americans. The U.S. Military sought to proffer chaplains, sacred texts, and worship services for

the three primary religions: Protestantism, Catholicism, and Judaism. With a lack of chaplains to support each faith group, services were created that combined and incorporated all three religions, realizing the new hybrid Judeo-Christian faith. Protestant, Catholic, and Jewish morals, values, and beliefs joined to become Judeo-Christian morals, values, and beliefs.

Jews in the service unexpectedly came to appreciate Judaism in a new way in part because the armed forces treated it with respect. As one of the three fighting faiths of democracy, Judaism assumed an American legitimacy unanticipated at the start of the war. Protestantism, Catholicism, and Judaism were thought to share common values that made them religions of democracy. Those values included belief in God and the brotherhood of all men; they mandated respect for individual Jews, Catholics, and Protestants in their differences. The war would do more than enshrine the Judeo-Christian tradition as America's faith. These changes would alter Jewish attitudes toward Judaism. Even prayer, often thought to be unmanly by sophisticated Jewish youth, acquired a new-found respect for the military, especially for men under fire.

GI Jews: How WWII Changed a Generation³⁹

For those who had either recently emigrated from Eastern Europe or were first- or second-generation Americans, their understanding of the military was the tsar's army in Russia, where joining the army was a death sentence. The Russian military always needed new recruits, which were secured peacefully or otherwise. Russian children were often conscripted into the army. Moreover, the recruits born to Jewish parents knew exactly what their parents would do after seeing their

³⁹ Moore, Deborah Dash. *GI Jews: How World War II Changed a Generation*. Cambridge, MA: Harvard University Press, 2004. 9.

children for the last time: light mourners' candles and add their children's names to the list of deceased relatives. For Russian families, seeing khaki uniforms was like seeing death itself. Little did they know that the American military would serve as an agent of change in Jewish and Christian dialogue in America. For some regions of the country, WWII set the groundwork towards a peaceful coexistence between Jews and Christians.⁴⁰

Jews had served in the U.S. Military long before the United States of America became a sovereign nation. In New Amsterdam, records from 1654 describe an instance where several Jewish settlers petitioned Dutch Governor Peter Stuyvesant to allow them to serve in the city's defense force. After refusing to allow this, pressure from Holland, as well as the West India Trading Company, inspired Governor Stuyvesant to reconsider his position. He eventually granted permission for these settlers to serve in the defense force, establish a Jewish cemetery, and build a synagogue, in addition to granting property rights and trading privileges.⁴¹ Since 1654, Jews have honorably served shoulder-to-shoulder in every American conflict from the Revolutionary War to the recent wars in Afghanistan and Iraq. Per Seymour Brody, author of *Jewish Heroes & Heroines of America: 151 True*

⁴⁰ *Ibid*

⁴¹ "Jacob Barsimson Petition in New Amsterdam." The Jacob Rader Marcus Center of the American Jewish Archives. Accessed December 08, 2016.

<http://americanjewisharchives.org/>.

Stories of Jewish American Heroism, between 17 and 29 Congressional Medals of Honor have been awarded to Jews for distinguished and heroic actions performed in combat. In WWI and WWII combined, over 900,000 Jews served in the U.S. Military, almost 15,000 of whom were killed in action and 54,000 were wounded; at least 53,000 medals and decorations for bravery were awarded.⁴²

Redefining What It Means to be a Warrior

The warrior is not someone who fights because no one has the right to take another life. The warrior is one who sacrifices himself for the good of others. His task is to take care of the elderly, the defenseless, those who cannot provide for themselves, and above all, the children, the future of humanity.

Chief Sitting Bull⁴³

Jews serving in the military today continue the 362-year-old Jewish tradition of distinguished service in the U.S. Military. In choosing to wear the uniform and defend their country, these Jews become a link in the chain connecting them with all those who came before. Jewish soldiers today stand on the shoulders of those who fought alongside George Washington, Andrew Jackson, Ulysses S. Grant, Robert E. Lee, Teddy Roosevelt, Alvin York, George S. Patton, Douglas MacArthur, Harry S. Truman, William Westmoreland, Colin Powell, David Petraeus, and many

⁴² Brody, Seymour. *Jewish Heroes & Heroines of America: 151 True Stories of Jewish American Heroism*. Hollywood, FL: Frederick Fell Publishers, 2004.

⁴³ Source Unknown

others. To the age-old question of whether there are any Jews in the U.S. Military, American Jewish soldiers can proudly proclaim their noble and distinguished lineage of national heroes dating back to 1654.

Chapter 4: Soldiers & Combat

On the line with the rest of the platoon, I moved up..., stopping suddenly to flatten against the ground. Something had passed by my head that sounded and felt like a fast-moving car. I was scared to move forward and scared to stand still, so inexplicably, I stood up as high as I could...and blindly fired my M4...I crouched back down again...Adrenalin flooded into my feet. I was extremely thirsty. I felt very exposed with so much metal snaking past my head. I knew it would only take one little fragment to pop open this bag of human blood. Soldiers bleed out, get blown apart, dismembered, disemboweled, lung-punctured, and brain-punched by fragments of metal big and small...Yet this is what soldiers do. This is what they risk.

Michael J. Macleod⁴⁴

The U.S. Military has deployed over 2 million U.S. soldiers to Iraq and Afghanistan over the last 15 years. The Gulf War involved 700,000 U.S. soldiers between 1990 and 1991. Over 2.7 million U.S. soldiers saw action over the 10-year period of the Vietnam War. Thus, combat is not exclusively for some Americans but not others. Combat is a public experience, open to all who wear the uniform. When America goes to war, everyone knows about it. There is nothing hidden or secret about combat. The informational and experiential disparity, between those who fight wars and those who follow wars, is so qualitatively different that one might as well consider combat an exclusive experience reserved for the elite, one-percenters.

Realistic games exist for anyone wanting to hold a rifle and run through enemy sniper fire. Games exist that transform its users into members of America's

⁴⁴ MacLeod, Michael J. *The Brave Ones: A Memoir of Hope, Pride, and Military Service*. Grand Haven, MI: Grand Harbor Press, 2015. 324.

premier counter-terrorism units. However, though games exist that mimic the combat experience, none can recreate the experience. The real experience requires so much more than a fast computer with an advanced graphics card. The combat experience is for those who willingly run towards the sound of gunfire, knowing that they might not live to see tomorrow.

Surreal Quality of War and Cognitive Dissonance

Hallucinogenics are good for the general feeling of war, but the specifics of rolling into a combat zone—now, I haven't smoked a lot of crack, but there's a feeling when you do...there's a little moment where your consciousness is accelerating ahead of your central nervous system, and you can just feel it...Oh my god, this is going to be incredible. The thing most people will never understand about war is that it's completely exhilarating. That's the real reason people keep fighting. It's intoxicating.

Evan Wright⁴⁵

It is exhilarating, terrifying, and disorienting not to know whether someone is pausing the final few seconds to take that perfect shot, preparing to detonate a hidden explosive, built a few hours prior, or whether a path leads to a recently repaired well or, just as likely, a recently embedded ambush. Bizarre and inexplicable waves of calmness and presence wash over those who can exist and potentially thrive in the uncertainty.

⁴⁵ Fleischer, Matthew. *Tip of the Spear: An Interview with Generation Kill Author Evan Wright*. July 09, 2008. Accessed October 10, 2016. www.laweekly.com.

It is equally bizarre to be the one with the rifle or the detonator, or the one lying quietly in the brush, assessing every sound made within a two-mile radius.

Hollywood movies portray American soldiers in similar situations as heroes, bestowed with almost superhuman abilities. In these films, soldiers outsmart enemies, dodge bullets, and snipe enemies from improbable distances. When the battle is over, and they are back on base, joking around, throwing a football, or playing cards, these soldiers appear eternally level-headed, eerily unshakeable, and devoid of fear. Movie producers and directors want audiences to see soldiers' fearlessness as mysterious, alluring, and unattainable to mere mortals. Movies rarely include scenes exposing the three or four years of grueling and often miserable training these soldiers would have to endure before they could see combat. It is a meticulously developed and honed skill for soldiers to be able to withstand the exhilaration, terror, and disorientation in tension with one another and not let allow these feelings to overcome them.

American history (portrayed by television shows, movies, video games, and archetypal Halloween costumes) teaches that the only people to make a career from violence and death were gunslingers, bandits, and pirates. Every combat veteran has shamefully entertained similar thoughts while deployed. The moment these thoughts cross a soldier's mind, combat becomes even more surreal and fantastical. Who else knows what this experience feels like? How is it that only heroes, gunslingers, bandits, and pirates understand an experience of this magnitude? *Do I fit into any of these categories? I could be a gunslinger. People*

back home might think of me as a hero. As if to empower these dissociative ideations, most military units boisterously refer to themselves as some version of one of these archetypes: the 119th Marauders, the 115th Outlaws, the 322nd Sharpshooters, etc.

The clothing worn and the vehicles driven during combat transfigure ordinary and unassuming men and women into violent characters of science fiction thrillers. In terms of the clothing, large, imposing helmets completely hide their hair. The camouflaged uniforms create the illusion that soldiers are identical clones of some platonically perfect, ideal soldier. The tactical vests include soft armor inserts, boxy ceramic inserts, a first aid kit, radio, a pistol, a dozen magazines with shiny armor-piercing rounds as adornments, a knife, and a few grenades. When fully stocked—which happens before and after every mission—these vests look enormous. When worn, every soldier acquires a body type that only exists in war-torn, decimated areas. This body type resembles that of a monstrously barrel-chested, bulletproof warrior.

During missions, 11 or 12 of these monsters routinely enter and exit from growling, intimidatingly large vehicles. Within the military, these vehicles are known as MRAPs (Em-Raps), or Mine Resistant Ambush Protected Vehicles. Each MRAP is twice the length of any Ford F-150 or Dodge Ram truck. All MRAPs are tan personnel carriers with large metal sections jutting out from the sides at sharp angles. Under the hood is an industrial-sized, incredibly loud, violently rumbling,

diesel engine. Its body resembles a repurposed train car seemingly borrowed from the Mad Max movie set. With at least four or five long-range guns mounted in various positions, it looks like an unstoppable war machine. While it attracts the complete attention of every Afghan or Iraqi in the area, none would dare approach such a menacing machine. In combination, the uniforms, the weapons, and the vehicles dehumanize U.S. soldiers, removing any possibility of appearing relatable or even gendered. When paired with an already dissociative experience, the uniforms and vehicles make it very easy for soldiers to lose themselves for the entirety of the deployment.

“Hard War”

You cannot qualify war in harsher terms than I will. War is cruelty, and you cannot refine it; those who brought it... deserve all the curses and maledictions a people can pour out...; it might as well appeal against the thunder-storm as against these terrible hardships of war. They are inevitable...Now that war comes home to you; you feel very different. You deprecate its horrors, but did not feel them when you sent car-loads of Soldiers and ammunition, and molded shells and shot, to carry war...to desolate the homes of hundreds and thousands of good people who only asked to live in peace...I want peace, and believe it can only be reached through...war, and I will ever conduct war with a view to perfect and early success...But, my dear sirs, when peace does come, you may call on me for anything. Then will I share with you the last cracker, and watch with you to shield your homes and families against danger from every quarter.

General William Tecumseh Sherman⁴⁶

⁴⁶ Sherman, William T. *Sherman's Civil War: Selected Correspondence of William T. Sherman, 1860-1865*, eds. Jean V. Berlin and Brooks D. Simpson. Chapel Hill, NC: University of North Carolina Press, 1999. 37.

All forms of war are terrifying—physiologically, psychologically, and emotionally. For Americans, the Civil War is generally considered to be the most destructive, violent, and terrifying war in which the United States was ever involved. Of the 2.75 million people who fought in the Civil War, General William Tecumseh Sherman is thought to be most responsible for the economic, emotional, and psychological damage wreaked on the South. General Sherman's "hard war" policy razed cities, destroying crops, forests, buildings, and anything else he perceived as significant to morale and potentially valuable. In several of General Sherman's personal correspondences, he expressed disdain for his actions. He saw an end to the war and absolute peace as the greater good—and for the greater good, General Sherman could justify the atrocities he had wrought. For him, the more grievous and terrible harm he could inflict upon the Confederacy, the sooner America would be at peace. Nevertheless, in a private letter, General Sherman admitted, "Tis only those who have never heard a shot, never heard the shriek and groans of the wounded and lacerated...that cry aloud for more blood, more vengeance, more desolation." ⁴⁷

It was not until WWI, however, that Americans experienced *hard war* on a global

⁴⁷ Liddell Hart, Henry Basil. *Sherman: Soldier, Realist, American*. New York, NY: Da Capo Press, 2000. 157.

scale. One such method was known, somewhat innocuously, as *continuous war*. In simple terms, *continuous war* is a form of combat engagement the duration of which can occur in never-ending, twenty-four-hour increments.

In earlier conflicts, armies only engaged during the day and would rest at night. At night, soldiers came together as a community to share food, tell stories, and recount the day's events. Dave Grossman, author of *On Killing* and *On Combat*, asserts that night was reserved for *group therapy*. This expectation changed with the advent of continuous combat. Grossman notes:

In continuous combat, the Soldier roller-coasters through a seemingly endless series of these surges of adrenaline and their subsequent backlashes, and the body's natural, useful, and appropriate response to danger ultimately becomes extremely counterproductive. Unable to flee, and unable to overcome the danger through a brief burst of fighting, posturing, or submission, the bodies of modern Soldiers in sustained combat exhaust their capacity to enervate. They slide into a state of profound physical and emotional exhaustion of such a magnitude that it appears to be almost impossible to communicate it to those who have not experienced it.⁴⁸

The twenty-four-hour combat cycle erased any trace of the rejuvenating and

⁴⁸ Grossman, Dave, and Bruce K. Siddle. "Psychological Effects of Combat." *Encyclopedia of Violence, Peace, & Conflict*, 2008. 286.

restoring night-time conversations and interpersonal interactions on which soldiers had come to rely.

In his book, *The Things They Cannot Say*, Keven Sites asserts that there is a specific commonality of barriers that disincline soldiers from sharing their combat experiences. Kevin Sites posits:

I knew there would be some resistance from these warriors to talking [about their combat experiences] ...The silence that met my inquiries became deafening. Even with the Soldiers and Marines whom I knew and in whom I had engendered a degree of trust, it was still a difficult process. Fear, I found, was the greatest barrier to the sharing of their wartime experiences: fear of reliving the experience, fear of judgment, fear of consequences, and fear...of seeing oneself through a prism of innocence lost.⁴⁹

For Kevin Sites, what prevents vets from sharing combat experiences are invisible wounds born from moral transgressions that, in turn, create a rift between how someone sees themselves and the things they did while in combat. These invisible wounds significantly affect one's ability to connect with the world as one did before deploying to combat. Instead of defining *moral* injury, John Fisher, quoted

⁴⁹ Sites, Kevin. *The Things They Cannot Say: Stories Soldiers Won't Tell You About What They've Seen, Done or Failed To Do In War*. New York, NY: Harper Perennial, 2013.

in the book *Warrior's Return*, chooses to describe it as, "The part that shudders with the sound of fireworks...sheds tears during a war scene in a movie, feels the horror of combat when the news announces another KIA [Killed in Action]. That portion of a Soldier's heart is different from the rest of the population, except another Soldier's heart...The crying is from the pain stored in that other part of the heart."⁵⁰

The American military feels its casualties deeply and has rituals and ceremonies to grieve losses and bind military units and communities together. The public is largely unaffected the deaths and wounds from the wars, and we have few public rituals beyond Veterans Day and Memorial Day to involve the public and pull the military into the broader society in times of grief. This can lead to a perception by the military that broader society does not understand their losses. There also seems to be an atrophying in the broader society of understanding and willingness to bridge the gap of grief and meaningfully engage Gold Star families. What had been a more common experience of loss in previous wars now tends to be an isolating experience for military families.⁵¹

⁵⁰ Tick, Edward. *Warrior's Return: Restoring the Soul After War*. Boulder, CO: Sounds True, 2014. 241.

⁵¹ Schake, Kori N., and Jim N. Mattis, eds. *Warriors and citizens: American views of our military*. Publication No. 667. Stanford, CA: Hoover Institution Press, 2016. 38.

Chapter 5: Spiritual Resilience

SPIRITUAL RESILIENCE: Identifying one's purpose, core values, beliefs, identity, and life vision define the spiritual dimension. These elements, which define the essence of a person, enable one to build inner strength, make meaning of experiences, behave ethically, persevere through challenges, and be resilient when faced with adversity. An individual's spirituality draws upon personal, philosophical, psychological, and religious teachings or beliefs, and forms the basis of their character.

Army Regulation (AR) 350-53, Comprehensive Soldier and Family Fitness

After a long time in the Middle East, Scott said he found that much of the resilience we saw was not necessarily attributed to something that somebody could do in the gym. A lot had to do with the heart and soul of the individual. Training is needed to develop this spiritual component of our humanity as it relates to military service. A moral compass doesn't just come from a faith foundation; it's not enough to make a decision based on what is legally right or wrong, it needs to come from the center of gravity that comes from their own upbringing, personal experiences, and religious teaching.

Travis Weber⁵²

Admittedly, spirituality as an independent and substantive entity is difficult to conceptualize. Instead of attempting to clarify this term with another definition of what it is, perhaps it would be best to define it by what it is not. Imagine the protagonist from Camus' *The Stranger*. He has no interest in other people or what happens around him. He does not care about life or death because, he believes,

⁵² Weber, Travis. "Marine Corps: Spiritual Fitness Is a Necessary Component of Effective Military Service." *Family Research Council*, November 22, 2016. Accessed December 23, 2016. <http://www.frcblog.com/>.

there is no difference between the two, and he has chosen to no longer interact with the world around him. For Camus' protagonist, nothing matters and life lacks any meaning. The absence of spirituality, in this context, is complete and unadulterated apathy. Because nothing has meaning, nothing can be meaningful. If life has no intrinsic value, then neither does death. A spiritually absent person is unattached to the world, its inhabitants, and life itself. This type of person is antithetical to the U.S. Military and its values (loyalty, duty, respect, selfless-service, honor, integrity, and personal courage).

Now, imagine Camus' protagonist and all the characteristics and traits he lacks. He does not care about the preservation of life. For him, there is no difference between the living and the dead. He does not feel connected; nor does he believe his life has any meaning. Like rain that fills the grooves of cracked concrete, spirituality fills the gaps in life and connects people to each other and to something even greater.

If nurtured and developed correctly, spirituality connects people on a macrocosmic level to create something even greater than ourselves—humanity, community, and fraternity. This macro approach is not unlike the therapeutic method known as Gestalt therapy, which presupposes that a person is greater than the sum of their parts. The essence of a person is not just nature, nurture, intellect, emotions, or beauty. The essence of a person, what makes everyone unique, is not only the totality of experiences, upbringing, DNA, education, self-worth, or looks. It is all those attributes together with the way in which each exists in tension with the

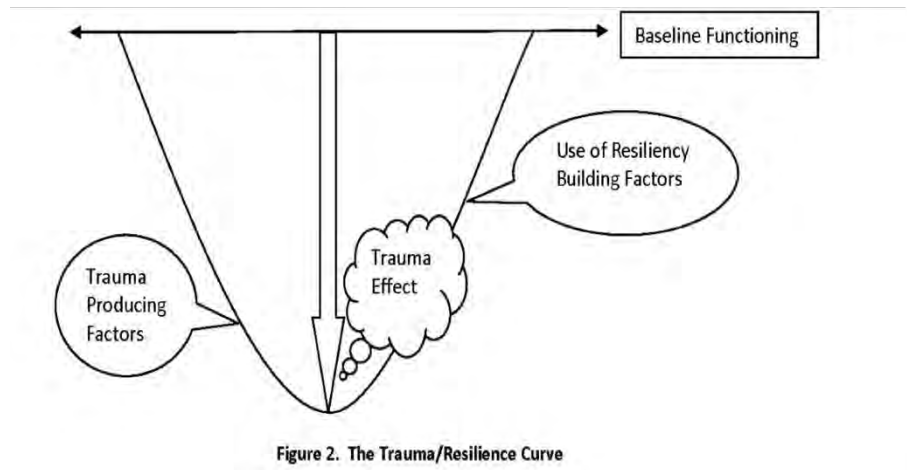
others. More importantly, spirituality serves as the unifying force keeping each aspect and trait in harmony and synchronous.

The following diagram appears in the article, *Combat Trauma, Resilience, and Spirituality*. Its author, U.S. Army Chaplain (LTC) Dean Bonura, serves as the Command Chaplain for the U.S. Army Life Cycle Management Command.

“Resilience is a learned behavior involving thoughts and actions. It represents the process of adapting well in the face of adversity, trauma, tragedy, threats, and significant sources of stress.”⁵³ The presence of resilience suggests adaptive responses at the time of the trauma event and during the recovery period.

Resilience is like a sponge ball: though compressed, it regains its original shape when it is released. This is the goal of resiliency-building measures: to develop in soldiers the capacity to respond to a traumatic experience rapidly and appropriately, so that they regain their original baseline functioning. Nevertheless, developing flexible and adaptive soldiers is not easy. The diagram below (Figure 2) illustrates how the presence of resilience interacts with the experience of trauma.

⁵³ Eberly, M. “Resiliency: Bouncing back from adversity.” *Christian Counseling Today*, 14 (4), 2006. 37.



The strength of one's spiritual resilience predicts how well an individual can sustain harmony within while experiencing chaos and disharmony without. Combat deployments place a significant amount of psychological, emotional, and spiritual stress on soldiers. Some soldiers are able to return home to their families without any issues and thrive in their units; other returning soldiers find themselves angry at home, unhappy at work, and unable to readjust to life back in the United States. As noted earlier, from the dozens of studies commissioned by the U.S. Military into the differences between those who thrive and those who self-destruct, age, background, and combat experiences cannot, in most cases, be used to predict how soldiers will readjust to life at home after a combat deployment. The following excerpt is from one such study of combat resilience:

Traumatic events may profoundly influence individuals' psychological and spiritual well-being, including changes in basic life assumptions, such as concept of God, safety in the world, and meaning of life. Spirituality can act as a buffer against the impact of trauma and has

been linked to both post-traumatic growth and increased quality of life.⁵⁴

Moral Injury

The Soldiers' world of unambiguous enemies and clear battle lines has changed dramatically, and with it, clear conceptions of spiritual [resilience] that provides persons under the extreme stress of combat situations the moral fiber to 'do the right thing' and resist hateful, vengeful impulses.

James R. Lewis⁵⁵

Within the paradigm of modern warfare lives two categories of traumatic events.

The cause of the first category will be called: *UN-approved combat*. This is the type of combat employed by Western, industrialized, modern countries such as Spain, France, Germany, Britain, and the United States. UN-approved combat, unlike its sister category, is governed by a clear set of rules, a few examples of

⁵⁴ Drescher, Kent D., Gilbert Ramirez, Jeffrey J. Leoni, Jennifer M. Romesser, Jo Sornborger, and David W. Foy. "Spirituality and Trauma: Development of a Group Therapy Module." *Group* 28 (4), 2004: 71-87. Accessed January 11, 2017.

<http://www.jstor.org/stable/41719067>.

⁵⁵ Lewis, James R., and Natasha Levinson. "Spiritual fitness and resilience formation through army chaplains and religious support." Ph.D. diss., Kent State University College of Education, Health, and Human Services, 2015.

which include:

- 1) Uniforms: combatants must wear the military uniform of their host nation, with combatant uniforms slightly different from those worn by non-combatants;
- 2) Rules of engagement:
 - Non-hostile civilians who would not normally bear arms and are not presently bearing arms must not be harmed or put in harm's way;
 - Civilians carrying firearms must neither be treated in a hostile manner nor considered a threat to friendly forces:
 - If said individuals discharge firearms in the direction of friendly forces with clear intent to harm, those individuals—and no others—may be treated as enemy combatants.

Historically, this first category is employed by large, disciplined, and well-trained military forces. These forces expect their large, disciplined, and well-trained enemy forces to have a clear understanding of the rules and to always abide by them. Within this first paradigm, traumatic events typically involve small skirmishes (firefights) against enemy forces, involving expected or anticipated combat methods. Many of the VA cases involving post-traumatic stress are of this nature.

Moral injury, the experience of having acted (or consented to others acting) incommensurably with one's most deeply held moral conceptions, is increasingly recognized by the mental health disciplines to be associated with post-combat traumatic stress. Moral injury is an important and useful clinical

construct, but the phenomenon of moral injury beckons beyond the structural constraints of contemporary psychology toward something like moral theology. This something, embodied in specific communal practices, can rescue moral injury from the medical model and the means-end logic of technê and can allow for truthful, contextualized narration of and healing from morally fragmenting combat experiences.

Warren Kinghorn⁵⁶

The second category of combat-related trauma occurs from carrying out or witnessing the most insidious forms of combat, usually known as war crimes—genocide, mutilation, rape, defilement, torture, etc. The category of trauma experienced by those who committed or witnessed these acts is commonly known as moral injury, which is almost identical to post-traumatic stress. The difference lies in whether the person who committed or participated in the traumatic act can believe their actions were necessary for the greater good and morally justifiable.

The dissonance between experience and moral beliefs leads to particular moral emotions, particularly guilt and shame, and can lead to persistent self-ascriptions of unforgiveability that can then drive the re-experiencing, numbing/avoidance, and hyperarousability symptoms characteristic of PTSD.⁵⁷

I confess, without shame, I am sick and tired of fighting—its glory is all

⁵⁶ *Ibid.*

⁵⁷ Kinghorn, Warren. “Combat Trauma and Moral Fragmentation: A Theological Account of Moral Injury.” *Journal of the Society of Christian Ethics* 32(2), 2012: 57-74.

moonshine; even success the most brilliant is over dead and mangled bodies, with the anguish and lamentations of distant families, appealing to me for sons, husbands and fathers...tis only those who have never heard a shot, never heard the shriek and groans of the wounded and lacerated...that cry aloud for more blood, more vengeance, more desolation.

General William Tecumseh Sherman⁵⁸

**Moral Injury: Healing psycho-spiritual injury must be the responsibility of a
rabbi, not a therapist**

Reverend Dr. Gabriella Lettini specializes in combat-related trauma, specifically moral injury. Dr. Lettini organized the Truth Commission on Conscience in War, and released its official report in 2010. Dr. Lettini discerned that combat subjects soldiers and civilians alike to multiple types of inner-trauma. In 2012, Dr. Lettini co-authored a book called *Soul Repair: Recovering from Moral Injury After War*. The following excerpt is taken from Dr. Lettini's penetratingly insightful article on moral injury, titled, *Engaging the Moral Injuries of War: A Call to Spiritual Leaders (2013)*:

The suffering of moral injury is grounded in the basic humanity of Soldiers— that humanity lies deeper in them than its betrayal in war. They learned their ethical values first from their families, neighbors, schools, and religious organizations. They

⁵⁸ Liddell Hart, Basil Henry. *Sherman: Soldier, Realist, American*. New York, NY: Da Capo Press, 2000. 94.

were trained to respect others, to serve a world greater than themselves, and to feel compassion for those who suffer. For many families, a military career is one way to embody core moral values like love of country and service to others. War's lingering phantoms haunt every society. In the bodies and souls of those who experience combat, war always comes home to our communities. Many American families carry these burdens.

Veterans who experience moral injury testify to human capacities for empathy and to the resilience and persistence of moral teaching. Many veterans and their families will benefit from communities that can listen to them, offering a chance to examine their experiences in the light of their consciences, to express contrition, and to grieve. To thrive, they need those who will support their re-creation of an ethical life and who will offer caring relationships that can help them reestablish and maintain the quotidian rhythms of a long, sustainable life.

We know that the loss of faith and meaning, the sense of isolation, and the self-condemnatory characteristic of moral injury cannot be repaired by short-term therapies. While around 90% of the public claim a spiritual affliction, only around 40% of clinicians claim one. VA psychiatrist Jonathan Shay, who received a MacArthur Foundation Genius Award for his work on PTSD, noted in 2002, "Medical-psychological therapies...are not, and should not be, the only therapies

available for moral pain. Religious and cultural therapies are not only possible, but may well be superior to what mental health professionals conventionally offer.”⁵⁹

After deploying to Anbar Province, Iraq in 2009, I began to question my faith in God. I could not understand how He could allow things I had seen to happen. The horrors of war were one thing, but the intense suffering of so many children, the innocents, is what really bothered me. I also had a problem grasping how such a loving God could allow men to wage war in His name. While in Afghanistan in 2012, I witnessed many atrocities. From women and children being raped, beaten, murdered, and sold into sex slavery, to family members killing each other in the name of God. This is when I decided to turn away from Him.

My family was forbidden to speak His name in our home, I cursed and defied Him openly, I did not attend church (even for Easter or Christmas), and I willfully and defiantly skipped my wife’s baptism. This continued until January 2017, when I sat down with a man who took the time to minister to me about the love, glory, and forgiveness of our Lord and Savior. I was a broken man, one who had relied on hate, anger, and chemical substances to fill the whole in my heart....it never worked. I planned to take my own life twice, and even had the combination of medications and two well-placed shots from my favorite .45 caliber pistol ready to go. I drove to a secluded spot on both occasions, ready to see it through, but my all mighty, loving, merciful, gracious, and forgiving God was there to keep me from being able to follow through. He placed two thoughts on my heart; 1- not to tarnish my family name and my Airborne heritage, 2- not to leave my two young daughters here to wonder why they were not enough for me to keep on living. Praise and Glory be to Him, the Most High, the Alpha and the Omega.

I remember sitting at a table with my lifelong friend, also a veteran and a police officer for many years, and telling him that I was not going to be one of those people always talking about God. He smiled and told me that I had been gifted the ability to speak to and reach people, and that I fear nothing. He told me that I had no idea what God would use me to accomplish, but he had an idea or two.

[My wife,] Stef stayed after me [and would not give up]. She said there was no way I could still be here without Him, and it got me. I talked with a friend and he ministered to me for hours. I realized it's all real and haven't looked

⁵⁹ Shay, Jonathan, Max Cleland, and John McCain. *Odysseus in America: Combat Trauma and the Trials of Homecoming*. New York, NY: Scribner, 2002. 152.

back. Our Lord has placed it on my heart to spread the Gospel of His love. I am proud, honored, and humbled to say that He has chosen me to go forth and spread the Gospel. I began by publicly declaring my faith to all, then posting daily devotional videos on Facebook. My videos were noticed by a fellow veteran with whom I share multiple mutual friends. He had started an online ministry for veterans, and he asked if I would help him and be an administrator for the group. We now have 247 members that we guide along their walk with our Lord, Jesus. He and I post videos that inspire, teach, and testify to the greatness of our Lord. Many [members] have reached out to say that He has used us to change their lives, and to bring them into His kingdom. Praise be to Him. I also now serve as an usher at my church, serve on the first response team, and serve with our veteran ministry.

I still have a hard time believing that He can take someone like me, and mold me into a warrior for His kingdom is testimony to His power, forgiveness, and perfect love.

Sergeant (SGT) Ryan Henderson, U.S. Army⁶⁰

More veterans seek counsel from clergy than from clinicians, and the clergy they need are those willing to offer an open and caring presence. In addition to veterans who seek out clergy themselves, those in clinical treatment who ask moral questions and express grief, contrition, and shame are usually referred to chaplains because the formal training of mental health professionals does not include theology, discussions of faith, or philosophical questions about evil.

Veterans who grieve the losses of war and seek ways to atone for past harm need trusted places to discuss meaning and ethics with others who understand such issues. They need the company of others who understand the lifelong struggle to be their best selves after violating their deepest moral values. Recovery includes

⁶⁰ U.S. Army Sergeant Ryan Henderson to Michael G. Cohen. March 23, 2017. Bedford, Texas.

the restoration of trust in a power strong enough to carry the weight of all inner anguish and honest prayers, and it comes through trusting in a benevolent spiritual power, who is deeply moved by injustice, violence, and human suffering.

Killing someone without splitting oneself from the feelings that the act engenders requires an effort of supreme consciousness that, quite frankly, is beyond most humans. Killing is what warriors do for society. Yet when they return home, society doesn't generally acknowledge that the act it asked them to do created a deep split in their psyches, or a psychological and spiritual weight most of them will stumble beneath the rest of their lives. Warriors must learn how to integrate the experience of killing, to put the pieces of their psyches back together again. For the most part, they have been left to do this on their own.

My problem was that for years I was unaware of the need to heal that split, and there was no one, after I returned, to point this out to me. That kid's dark eyes would stare at me in my mind's eye at the oddest times. I'd be driving at night and his face would appear on the windscreen. I'd be talking at work and that face with its angry snarl would suddenly overwhelm me and I'd fight to stay with the person I was talking with. I'd never been able to tell anyone what was going on inside. So I forced these images back, away, for years.

I began to reintegrate that split-off part of my experience only after I actually began to imagine that kid as a kid, my kid perhaps. Then, out came this overwhelming sadness—and healing. Integrating the feelings of sadness, rage, or all of the above with the action [of killing] should be standard operating procedure for all soldiers who have killed face-to-face.

First Lieutenant (1LT) Karl Marlantes, USMC⁶¹

Veterans who do not identify themselves as either spiritual or religious need communities where they can explore their moral struggles and also address their moral injury. More such spaces need to be created and more civilians need to be trained in understanding the moral injury of war. Moral injury is an issue for

⁶¹ Marlantes, Karl. *What it is like to go to war*. Reprint ed. New York, NY: Grove Press, 2012. 21.

civilians, as well as veterans. Regardless of our personal positions on war, a society that engages in warfare must come to terms with its responsibilities for war's effects and with its own, society-wide, moral injury.⁶²

Conclusion

For veterans whose sense of morality is derived from religious beliefs, faith may plays a role in healing as well. Past studies have found that religious or spiritual practices may be an effective tool in or forgive themselves after helping people cope with trauma an act of wrongdoing. Religious texts may also be a helpful part of the healing process for some veterans, Currier says: "There are stories of people going existential crises and surviving them, so they offer cases of moral repair all over the place.

But healing isn't just confined to the individual. Emotions that guide morality, Currier explains, are rooted in social relationships: The function of guilt is to reconcile a potentially damaged social bond, whereas with shame, the reaction is to withdraw so the social group can preserve its identity, he says. For many veterans, therefore, recovery from moral injury depends in part on the civilian communities to which they return. "A part of feeling betrayed or distrusted or guilty by the practices of war is feeling alienated. It's feeling like you can't share your experiences because people will judge you or won't understand," Sherman says. "You retreat within yourself, and that's very damaging." Undoing that damage, she explains, is a two-step process: Veterans have to be willing to share, and civilians have to be willing to listen without judging.

Maggie Puniewska⁶³

The previous excerpt is from an article on the importance of bridging the civil-

⁶² Lettini, Gabriella. "Engaging The Moral Injuries Of War: A Call To Spiritual Leaders."

Reflective Practice: Formation and Supervision in Ministry. 2013: 37-46. Accessed February 16, 2017.

<http://journals.sfu.ca>.

⁶³ Puniewska, Maggie. "Healing a Wounded Sense of Morality." *The Atlantic*. June 3, 2015.

Accessed February 03, 2017. 22. <https://www.theatlantic.com/amp/article/396770/>.

military gap within American society. While it does not deal specifically with the civil-military gap within the AJC, it offers a commonality in strategy. Once synagogues and other Jewish institutions have agreed to set up outreach programs for soldiers and veterans, what follows next? What kinds of events, activities, services, and programs most effectively engage with the target audience?

How Can the AJC Support Jewish Service Members?

The appendix includes several Jewish service member and veteran outreach programs, adult education curricula, and events local organizations can host with minimal preparation time and staff support. They can serve as plug-and-play events and programs for local organizations, as well as examples to inspire the creation of new events and programs. The following list offers specific examples on both macro and micro levels (national organizations, local organizations, and individuals). *B'Ezerat HaShem*, this is inspiration enough to trigger brainstorming. If not, please do not hesitate to reach out to this author for additional support: michael.g.cohen.mil@mail.mil.

National Jewish Organizations (JCCA, JFNA, B'nai B'rith International, URJ, etc.):

- ✓ Offer free membership to local JCCs and a free session at Jewish camps.
- ✓ Conduct a capital campaign to fully fund Jewish service member outreach for five synagogues within 30 miles of a military installation. To qualify for the funds, individual synagogues would have to submit a detailed description of every event or program the grant would fund.

- ✓ Publish a book of prayers, blessings, and rituals for service members and veterans that synagogues can incorporate into existing services and annual, ritual ceremonies.

Local Organizations (Synagogues and JCCs):

- ✓ Reserve a section of the monthly bulletin. Include a prayer for American Jewish service members and updates about deployed service members who are a part of the local Jewish community.
- ✓ Add a prayer for Jewish service members to Shabbat liturgy. The prayer might ask for the protection, healing, or thanksgiving of American Jewish service members.
- ✓ Have a Jewish service member deliver a sermon or lead a discussion about life in the U.S. military for Jews.
- ✓ Host programs or events that both honor Jewish service members and raise synagogue awareness about Jews in the US military.
- ✓ Convert a few liturgical songs into a four-count marching cadence. To achieve an authentic sense of marching cadences, employ a call-and-response technique.
- ✓ Lead adult education classes (of various lengths) that are tailored for service members and veterans.
- ✓ Create a scholarship or endowment to help fund programs like the *Heroes to*

*Heroes Foundation.*⁶⁴

- ✓ Create a *sister synagogue* program with a military installation and offer services, resources, and support for Jewish service members and Jewish chaplains.
- ✓ Record Shabbat services, High Holy Day Services, and adult education courses. Save these videos to USB flash drives and mail them to stateside and deployed Jewish service members and Jewish chaplains. This is perhaps the greatest contribution you can make. Soldiers will appreciate this and come to rely on it for as many months as they are deployed.

Individuals:

- ✓ Volunteer time and resources to Jewish military chaplains. Volunteer to host a monthly event on the installation.
- ✓ Volunteer to bring bagels, orange juice, and other treats to the weekly Shabbat service on post.
- ✓ Extend an invitation for coffee or tea to a soldier who looks like he or she could use a friendly face, and take your time to engage informally, in a relaxed setting.
- ✓ Instead of thanking soldiers for their service, ask them for their email addresses and favorite nonprofits. Give donations (\$8, \$18, \$36, etc.) to their favorite nonprofits and list them as the respective donors. Email the

⁶⁴ <https://heroestoheroes.org>

donation confirmations to their email addresses. If desired, thank them for their service at the end of the email.

- ✓ Create a separate email address from the one(s) you currently use. Print a hundred business cards with your name and that email address on one side of the card, and on the other side write:

“I cannot do much, but I can do more than I am doing right now. If you are ever in need of warm meal, a few toiletries, or a safe place to go for a few hours or more, email me and I may be able to help.

Please consider me a resource.”

Keep a few cards in a wallet or purse. If that sounds like too much of a commitment, you could keep a few with you when you travel.

The following chapter is this thesis’ appendix. The appendix includes five different types of curriculum guides that are all synagogue-friendly, simple to plan, and do not presume that leaders or participants have strong backgrounds in Jewish education or Jewish history. The five types of curriculum guides are:

- 1) Single session, t’fillah program; Veteran-centric programming as an add-on to most group-based trips to Israel
- 2) Adult Education: Single Session
- 3) Adult Education: Abridged Course
- 4) Adult Education: Complete Course
- 5) A Series of Adult Education Workshops.

Research Studies on Veterans’ Resilience, Trauma, and Spiritual Distress:

1. Chang, B., Stein, N. R., & Skarf, L. M. (2014). Spiritual Distress of Military Veterans at the End of Life. *Palliative and Supportive Care Pall Supp Care*, 13(03), 635-639.
2. Currier, J. M., Drescher, K. D., & Harris, J. I. (2014). Spiritual Functioning Among Veterans Seeking Residential Treatment for PTSD: A Matched Control Group Study. *Spirituality in Clinical Practice*, 1(1), 3-15.
3. Clemans, Shantih E. (2008) Trauma and Group Work: Thoughts on Delicate Practice. *Journal of Jewish Communal Service*, Spring, 238-242.
4. Nir, M. S., Ebadi, A., Khoshknab, M. F., & Tavallae, A. (2012). Spiritual Experiences of War Veterans Who Suffer from Combat-Related Post-Traumatic Stress Disorder: A Qualitative Study. *Journal of Religion and Health J Relig Health*, 52(3), 719-729.
5. Harris, J. I., Erbes, C. R., Engdahl, B. E., Thuras, P., Murray-Swank, N., Grace, D., . . . Le, T. (2011). The Effectiveness of a Trauma Focused Spiritually Integrated Intervention for Veterans Exposed to Trauma. *Journal of Clinical Psychology J. Clin. Psychol.*, 67(4), 425-438.
6. Drescher, K. D., Ramirez, G., Leoni, J. J., Romesser, J. M., Sornborger, J., & Foy, D. W. (2004). Spirituality and Trauma: Development of a Group Therapy Module. *Group*, 28(4), 71-87.

7. Kinghorn, Warren. Combat Trauma and Moral Fragmentation: A Theological Account of Moral Injury. *Journal of the Society of Christian Ethics* 32, no. 2 (2012): 57-74. <http://www.jstor.org/stable/23563037>.
8. Currier, Joseph, Holland, Jason M. Spirituality Factors in the Prediction of Outcomes of PTSD Treatment for U.S. Military Veterans. *Journal of Traumatic Stress*, 2015.
9. Bormann, Jill, Thorp, Steven R. A Spiritually Based Group Intervention for Combat Veterans with Posttraumatic Stress Disorder. *Journal of Holistic Nursing*, 2008.
10. Chang, Bei-Hung, Stein, Nathan R. Spiritual Needs of Veterans: Healthcare Implications for Returning Troops. *BMC Complementary and Alternative Medicine* (12)1. 2012.

Bibliography:

Brock, Rita Nakashima, Ph.D., and Gabriella Lettini, Ph.D. Soul Repair: Recovering from Moral Injury after War. Boston, MA: Beacon Press, Recovering 2012.

Brody, Seymour. Jewish Heroes & Heroines of America: 151 True Stories of Jewish American Heroism. Hollywood, FL: Frederick Fell Publishers, 2004.

Census 2000. Census of Population and Housing: National File. Washington, DC: U.S. Dept. of Commerce, Economics and Statistics Administration, U.S. Census Bureau, 2003.

Chalabi, Mona. "What Percentage Of Americans Have Served In The Military?" FiveThirtyEight. March 19, 2015. Accessed January 25, 2017.
<https://fivethirtyeight.com>.

Cohen, Michael G. The Jewish Civil-Military Disconnect Among Nonprofit Executives in Los Angeles. August 15, 2015. Raw data. Zelikow School of Nonprofit Management, Los Angeles.

Comprehensive Soldier and Family Fitness. Vol. 350-53. Army Regulation (AR). Arlington, VA: Association of the United States Army, 2014.

Drescher, Kent D., Gilbert Ramirez, Jeffrey J. Leoni, Jennifer M. Romesser, Jo Sornborger, and David W. Foy. "Spirituality and Trauma: Development of a Group Therapy Module." Group 28, no. 4 (2004): 71-87.

<http://www.jstor.org/stable/41719067>.

Eberly, M. (2006). Resiliency: Bouncing Back from Adversity. *Christian Counseling Today*, 14 (4), p. 37.

Fallows, James. "The Tragedy of the American Military." *The Atlantic*. November 23, 2015. Accessed February 03, 2017.

<https://www.theatlantic.com/magazine/archive/2015/01/the-tragedy-of-the-american-military/383516/>.

Grossman, Dave, and Bruce K. Siddle. "Psychological Effects of Combat." *Encyclopedia of Violence, Peace, & Conflict*, 2008.

U.S. Army Sergeant Ryan Henderson to Michael G. Cohen. March 23, 2017.
Bedford, Texas.

Henry, Liddell Hart Basil. *Sherman: Soldier, Realist, American*. New York, NY: Da Capo Press, 2000.

Hefer, Haiim. "Parade of the Fallen." In *No More Rattling of Sabers: An Anthology of Israeli War Poetry*, compiled by Esther Raizen, 56. Austin, TX: The Center for Middle Eastern Studies at the University of Texas at Austin, 1995.

Heroes to Heroes Foundation. Accessed February 09, 2017.

<https://heroestoheroes.org/>.

Jacob Barsimson Petition in New Amsterdam. The Jacob Rader Marcus Center of the American Jewish Archives. Accessed December 08, 2016.

<http://americanjewisharchives.org/>.

Kerr, Laura K., Ph.D. Responding to Moral Injury in Veterans. Laura K. Kerr, Ph.D.

February 03, 2017. Accessed January 28, 2017. <http://www.laurakkerr.com>.

Kinghorn, Warren (2012). Combat Trauma and Moral Fragmentation: A Theological Account of Moral Injury. *Journal of the Society of Christian Ethics*, 32 (2), 57-74.

Kingseed, Cole C., and Dick Winters. *Conversations with Major Dick Winters: Life Lessons from the Commander of the Band of Brothers*. Westminster: Penguin Publishing Group, 2014.

Kudo, T. (2013, January 25). I Killed People in Afghanistan. Was I Right or Wrong? The Washington Post. https://www.washingtonpost.com/opinions/i-killed-people-in-afghanistan-was-i-right-or-wrong/2013/01/25/c0b0d5a6-60ff-11e2-b05a-605528f6b712_story.html?utm_term=.d2dfcf51f40d. Accessed January 25, 2017.

Lettini, Gabriella. "Engaging the Moral Injuries of War: A CALL TO SPIRITUAL LEADERS." *Reflective Practice: Formation and Supervision in Ministry. Spirituality In Formation and Supervision* (2013): 37-46. <http://journals.sfu.ca>.

Lewis, James R., and Natasha Levinson. "Spiritual Fitness and Resilience Formation Through Army Chaplains and Religious Support." Ph.D. diss., Kent State University College of Education, Health, and Human Services, 2015.

Loshak, Nathan. The Current Role of the Jewish Community in Serving Jewish Military Personnel. Jewish Welfare Board: Southern Region. 1970.

MacLeod, Michael J. The Brave Ones: A Memoir of Hope, Pride, and Military Service. Grand Haven, MI: Grand Harbor Press, 2015.

Marlantes, Karl. What It is Like to Go to War. Reprint ed. New York, NY: Grove Press, 2012.

National Jewish Welfare Board Records: bulk collection from 1917-1990, National Jewish Archives and Special Collections (1917-1990), American Jewish Historical Society.

Puniewska, Maggie. "Healing a Wounded Sense of Morality." The Atlantic. June 3, 2015. Accessed February 03, 2017. 22.
<https://www.theatlantic.com/amp/article/396770/>

Rudin, James. "Two Years of Service: My Time as an Air Force Rabbi." American Jewish Archives Journal 68, no. 1 (2016): 77-100. Accessed February 03, 2017. American Jewish Archives. <http://americanjewisharchives.org>.

Schake, Kori N., and James N. Mattis. Warriors and citizens: American Views of our Military. Stanford, CA: Hoover Institution Press, 2016.

Scratchfield, CH William. Spiritual Resiliency in Context. Summer-Fall, 2009. The U.S.

Army Professional Bulletin of the Unit Ministry Team: Spiritual Resilience,
Renewing the Soldier's Mind. Headquarters Department of the Army.

Sherman, William T., *Sherman's Civil War: Selected Correspondence of William T.*

Sherman, 1860-1865, eds. Jean V. Berlin and Brooks D. Simpson. Chapel Hill,
NC: University of North Carolina Press, 1999.

Sheskin, Ira M. and Dashefsky, Arnold. "Jewish Population in the United States, 2015,"

in Arnold Dashefsky and Ira M. Sheskin. (Editors) *The American Jewish Year
Book, 2015, Volume 115 (2015)* (Dordrecht: Springer) pp. 163-260.

Sites, Kevin. *The Things They Cannot Say: Stories Soldiers Won't Tell You About What*

They've Seen, Done or Failed To Do In War. New York, NY: Harper Perennial,
2013.

The Four Feathers. Directed by Shekhar Kapur. Performed by Heath Ledger, Wes

Bentley, Djimon Hounsou, and Kate Hudson. United States, United Kingdom:
Paramount Pictures, 2002.

Tick, Edward. *Warrior's Return: Restoring the Soul After War*. Boulder, CO: Sounds

True, 2014.

Tip of the Spear: An Interview with Generation Kill Author Evan Wright. Interview by

Matthew Fleischer. *Tip of the Spear: An Interview with Generation Kill Author
Evan Wright*. July 09, 2008. Accessed October 10, 2016. www.lawweekly.com.

United States. Uniform Code of Military Justice: Congressional Code of Military Criminal Law Applicable to All Military Members Worldwide. [Washington, D.C.]: [U.S. Dept. of Defense], 2000.
<<http://purl.access.gpo.gov/GPO/LPS29641>>.

Weber, Travis. Marine Corps: Spiritual Fitness Is a Necessary Component of Effective Military Service. Family Research Council, November 22, 2016. Accessed December 23, 2016. <http://www.frcblog.com/>.

Westheider, James E. Fighting in Vietnam: The Experiences of the U.S. Soldier. Mechanicsburg, PA: Stackpole Books, 2011.

Appendix

Once synagogues and other Jewish institutions have agreed to establish outreach programs for Soldiers and veterans. Now what? What kind of events, activities, services, and programs most effectively engage with the target audience? This appendix contains five different types of curriculum guides that are all synagogue-friendly, simple to plan, and do not presume that leaders or participants have strong backgrounds in Jewish education or Jewish history. The five types of curriculum guides are: 1) Single session, t'fillah program; Veteran-centric programming as an add-on to most group-based trips to Israel 2) Adult Education: Single Session 3) Adult Education: Abridged Course 4) Adult Education: Complete Course 5) A Series of Adult Education Workshops.

Appendix Table of Contents:

1. Shared Experiences:
 - a) Shahrarit Ritual Guide
 - b) Veteran-centric Israel Trip
 - c) The Heroes to Heroes program
2. Jewish Ethics (*Mussar*) as a Roadmap for Life: Adult Education Single Session
3. Understanding God: Adult Education Mini Course
4. *Mi Dor L'Dor*: Teaching Jewish Values to our Children
5. GROW Spiritual Workshops

Appendix A.1

1. לוחם חדש Kinesthetic Shaharit Ritual Guide

Schedule for Morning Events:

20 Min	Stretch
30 Min	Town-Hall Meeting
2 Hr	Obstacle Course
45 Min	Shaharit
30 Min	Debriefing

Total Time: 4 Hr & 5 Min

Brief Description of Learners and Context:

Participants are Jewish Soldiers (also works with veterans) of mixed ages ranging from 18-65. Expected numbers between 20-40 participants. They have registered for the לוחם חדש run because they want to bond with other Jews while engaging in a difficult (but attainable) goal of finishing the obstacle course. Participants are of mixed backgrounds and Jewish knowledge base. The course will engage them at a *p'shat* level where the participants will, at the very least, learn through action and understand the literal meaning of each blessing

The course will be a two-mile loop engaging the body and mind through a series of obstacles that reflect various elements of the morning pre-shaharit warm-up.

Rationale:

In the recent years, things like Warrior Dash, Spartan race, Go Ruck, Color Run, and Tough Mudder have paved the way for new and innovative mud run/obstacle courses. The New Warrior, or לוחם חדש run will meet a need not yet realized for the Jewish demographic within the US Military.

The obstacle course will progress through the *Nissim B'Khol Yom* as found in the siddur currently being used by the URJ: Mishkan T'filah. There will be a warm-up/guided stretching with the incorporation of the *Modeh Ani* and *Asher Yatzar* blessings. The obstacle course will contain nine independent events derived from nine of the blessings for *nissim b'chol yom*.

Goals:

1. To link Judaism to movement and physical exertion through recognizing how components of Jewish prayer are metaphorical and can some times be understood best through a method other than static prayer.
2. To add a sense of camaraderie, team building, and individual achievement to the Jewish male demographic by working together to fulfill tasks and accomplish objectives.
3. To Jewishly engage Jewish Soldiers and reset preconceived notions of prayers through the completion of obstacles and exercises that correlate with elements of pre-shaharit warm-up. This goal is to show this demographic that Judaism does not have to look like what their grandparents practiced.
4. To teach the *p'shat* meanings of the 9 component of *nissim b'chol yom*.
5. To present *nissim b'chol yom* not as abstract or theoretical metaphors but as actual concrete physical movements that we can do today as actions that praise God.

Objective:

Participants will be able to list in order the 9 components of *nissim b'chol yom*.

Participants will be able to link the importance of the body's various movements and capabilities to what is an otherwise ethereal, abstract, and general series of morning blessings.

Differentiated Instruction:

This obstacle course is primarily designed for the kinesthetic learner. Not because this form of learning is the best option for men, but because most have likely never been engaged in this style of learning. There will be a great deal of learning through doing. There will be two additional components, however. For the verbal-linguistic learner, there will be placards explaining each individual obstacle and how it fits in to the pre-shaharit warm-up service. There will also be a brief introduction of the morning shaharit service and various components therein. Afterward the introduction, but prior to the obstacle course, there will be a town-hall meeting to explain the components of the obstacle course and how it ties in to the morning shaharit service. After the obstacle course, there will be a shaharit service and a debriefing afterwards to evaluate how this morning warm-up prepared the participants differently than their normal routines.

Activities:

1.
Guided Warm-up And Stretch
Modeh Ani & Asher Yatzter

2.

Explanation of *Nissim B'Kol Yom* Obstacle Course (set induction)

Town-hall meeting

3.

Nissim B'Khol Yom Obstacle Course:

(before being allowed to move on to the next event, participants will have to explain how they are grateful for each miracle. Staff member will record each participant's answer and a complete video will be sent to each participant one month after the event.)

Tunnel Crawl

Distinguishing Day from Night

200 Yard Dash (Tires, Trip Wires, Water Balloons)

Opens the Eyes Of The Blind

Upside Down Cargo Net

Frees the Captive

Emergency Rescue Ladder

Lifts Up the Fallen

Balance Beam Over a Body of Water

Stretches the Earth Over the Waters

Trampoline Over Water Obstacle

Strengthens Our Steps

Weighted Vest

Clothes the Naked

Snack & Rehydration Table

Strength to The Weary

Pugil Stick Row

Removes Sleep from The Eyes

Low Crawl, High Crawl, Duck Walk, Run

Made Me in The Image of God

Finish Line

Made Me Free

Recitation of The Shema

Made Me A Jew

To Pray As A Jew Completion Gift
Girded Israel With Strength

Gold Kippa With Lokham Khadash Insignia Gift
Crowns Israel With Splendor

4.
Group T'Filah
Shaharit

5.
The Group Recounts To The Staff Each Event, The Physical Abilities Required For Each Event, And How Each Blessing Ties Into The Physical Aspect Of Each Event.

Debriefing
5-10 minutes
5 person groups:...what does accomplished mean?

Formal and/or Informal Means of Assessing Student Learning

The formal means of assessing participants' learning is: the check-on-learning before being allowed to move on to the next event, and the debriefing after shaharit.

The informal means of assessing participants' learning is: the town-hall meeting, observing the participants' engagement in each event, and their approach to the shaharit service.

Materials Needed:

100 meters of concertina wire
50 old tires
2 balance beam
1 natural body of water
2 rescue ladders
1 cargo net
2 trampolines
30 pugil sticks
1 kippa for each participant
1 copy of *To Pray as A Jew* for each participant
10 weighted vests
2 bushels of apples
2 cases of coconut water
1 thirty meter PVC tunnel (with a four-foot diameter)
500 water balloons

2. Shared Experiences—Veteran (or current military personnel) Centered Trip to Israel:

Military History in Israel

Abstract:

The Israeli and American military have a long history of conducting joint training operations on both Israeli as well as US soil.

Veterans from each will be compete against each other over ten-day period. Each group will select twelve men and divide them into two teams of six. In total, there will be two American teams and two Israeli teams with a combined number of twenty-four Soldiers.

The selection of each group should be based partially upon previous experience, individual skill sets, and competency in conducting basic Soldier tasks as well as more complex counter-terrorist mission sets.

The ten-day competition serves several functions:

- * build better relations between the Israeli and American veterans.
- * offer friendly competition that serves to better its participants
- * increase esprit de corps.
- * educate the participants on the geographic significance of Israel
- * educate the participants on key military events occurring in the land of Israel, spanning from biblical times to present-day.

Each event of the competition will have an historical component that is taught to the participants after they have completed their assigned task.

Each team will be critically assessed by a panel of four. Two will come from the American veterans and two will come from the Israeli veterans. The assessment will be based on each team's total time in completing their respective task as well as how well they performed each task.

DAY ONE:

Opening Ceremony

educating participants about the rise of the Nationalist/Zionist movement, with Tel Hai serving as the impetus for change.

What:

Tel Hai walk through: Teams learn about the battle at Tel Hai, its significance, and walk through the site.

Co-Led Religious Service with an American and Israeli Chaplain.

Trumpeldor Social:

Poike and Grog Social serves as symbolic sharing of military conventions.

Presentation:

IDF and USA each present on four of their respective military heroes and what their memories iconically represent.

Where:

Tel Hai

When:

1700-1800 Tour Tel Hai site.

1800-1845 Co-led religious service

1845-2200 "Trumpeldor Social" (with presentation in the middle)

2000-2100 Presentation

Significance:

Tel Hai was established as a kibbutz in 1918, following the defeat and gradual break-up of the Ottoman Empire. Following the relinquishment of this area to the French by the British, tensions developed between the French and the Arabs living in the area. Although Tel Hai and its inhabitants had self-identified as neutral, disputes arose between the kibbutz and Arabs in the area. During the most significant dispute, a firefight broke out killing eight Jews.

Although historically minor in its significance, the events at Tel Hai served as an rallying cry for Jewish Zionists. One of the residents of Tel Hai, who was killed during the firefight, was Joseph Trumpeldor. His final words were reportedly, "Never mind. It's a good day to die for our country."

The battle at Tel Hai and the death of Joseph Trumpeldor inspired decades of Jews to join the Zionist cause and settle the Land of Israel via kibbutzes.

DAY TWO:

Jaffa Port to Tel Gezer Land Navigation Course

educating participants about the geographical significance within the Land of Israel as well as the significance of the land in relation to the location of powerful empires during this period.

What:

Teams perform a night helo-cast (each time staggered in 15 minute increments) into an awaiting zodiac boat and successfully navigate 2 kms to the Jaffa Port.

Each time receives eight grid locations they need to successfully reach in order to get to their final destination. At each point, they will receive a fact about the *Via Maris* and the historical significance of maintaining control over the area.

All final grid locations take them to the Top of Tel Gezer. The event ends when the final team arrives.

Each team is scored on their time as well as the number of points.

The morning is spent discussing:

The King's Highway, Spice Road, Via Maris,

The strategic location of the Land Of Israel as a land bridge between continents as well as between historically significant empires (Egyptians, Assyrians, Babylonians, Mesopotamians). Short Discussion on each empire as they appear in biblical literature

The location of Tel Gezer, its geographic advantage, and discussions on the difficulties of traveling in this area (elevation advantage of hills vs. traveling through on lower ground).

End with a demonstration of typical weapons from the period and ask how approaches to troop movement shift with evolving weapon technology.

Where:

Start:

Jaffa Port

End:

Tel Gezer

When:

Team One Deploys:	2000
Team Two Deploys:	2015
Team Three Deploys:	2030
Team Four Deploys:	2045

1000-1130	Discussion
1130-1230	Weapons Demonstration
1230	Conclusion

Significance:

Jaffa holds an important strategic location for two reasons. Firstly, it was historically the only viable port in the area for large vessels involved in troop movement and mercantilism. Secondly, the area adjacent to the port of Jaffa rises approximately 40 meters above sea level. It commands an impressive overwatch of the coastline and is naturally a very defensible location.

The Spice Route, The King's Highway, and the Via Maris all route through the Land of Israel. To travel, on land, from modern-day Egypt to modern-day Syria, Jordan, Iraq, or Iran, one had no choice but to travel through modern-day Israel.

Much of the geographic landscape contains hills, valleys, but not many ridge lines. As a result, travelers would not be able to maintain the high ground while traversing the area. Regardless of whether the travelers were Seleucid Soldiers or merchants traveling from Egypt to Babylonia, the landscape served as a serious strategic disadvantage.

Tel Gezer was one such area established to keep a watchful eye on the landscape and be able to alert surrounding cities of potential dangers.

By navigating from Jaffa Port to Tel Gezer, teams will get a feel for the difficulties and vulnerabilities that occur when navigating the land. With the help of the weapons demonstration, teams will see capabilities as well as limitations involved in attacking/defending these areas during ancient times.

DAY THREE:

Educating participants about the end of the Second Temple Period and the rise of Zealots

What:

Black-tie charity event. 50% of the proceeds go to The Dror for the Wounded Foundation. This Israeli foundation “helps severely wounded Israeli Soldiers and provides these brave individuals with financial assistance for medical and psychological treatments, education and training, small construction projects, advocacy and general financial aid. In allocating resources, we consider each Soldier's individual situation and need” (www.drorfoundation.org). The other 50% of the proceeds go to the Wounded Warrior Project. This American foundation works “to raise awareness and enlist the public's aid for the needs of severely injured service members; to help severely injured service members aid and assist each other; to provide unique, direct programs and services to meet their needs” (www.woundedwarriorproject.org).

The event will serve to educate the public (to include the participants of the competition) on how destructive war can be for a community, both historically as well as presently. This will be achieved through an analysis of the end of the Second Temple Period and comparing it to the Liberation of France during World War Two.

This will serve as the first portion of the evening. All teams are required to attend the presentation.

Guests will be informed that a veteran-specific exercises are being conducted in the area and not to be alarmed if they witness a piece of the exercise.

The second portion of the evening will serve as the team event. Two actors playing important government officials will be in attendance. Each of them will be protected by a personal security team (PST) of two trained individuals. It will be the task of Team One to capture or kill the first government official without being identified or arrested. It will be the task of Team Two to observe the government official from afar, without being identified, and counter the efforts of Team One. Team Three has the same task as Team One. And Team Four has the same task as Team Two. They will, however, focus on the second government official. No team will know who their opponent is or the identity of the other government official.

At the conclusion of the event, the teams will receive a slightly more focused presentation about the end of the Second Temple Period and the rise of the Zealots (Sicarii).

Where:

The courtyard of the Jerusalem Municipality.

When:

1800-1900 Cocktail Party
1930-2030 Presentation
2030-0000 Ball
0030-0130 Presentation on Sicarii
0130 Conclusion

Significance:

Unconventional warfare is nothing new. Throughout history, countless groups have engaged in what modern terminology considers black ops. The Sicarii, the OSS, the CIA, and Mossad either used or still use similar tradecraft for similar ends. This will aid in a sharpening of the participants' knowledge of the end of the Second Temple Period. It will take the focus away from the result of Titus' victory and the destruction of the Temple and highlight the struggle for the people on the ground during the period.

DAY FOUR / FIVE:

Hostage Rescue (Entebbe Raid)

Educating participants about a more recent event in Israeli Military History. This event serves to highlight the current difficulties Israel faces and how the international community shares similar issues and ethical dilemmas. The second task draws many parallel to the Entebbe Raid in 1976.

What:

Teams perform two tasks for this event. First event involves a situation where hijackers have boarded and taken a landed Boeing 737, its crew, and its passengers hostage. Each team must successfully approach, have one team member board the plane, and neutralize the threat without causing harm to any of the hostages.

The second task involves a second group of terrorists who have taken an airport terminal hostage. Each team, using shock and awe tactics, must enter the terminal and neutralize the threat without causing harm to any of the hostages.

Following the event, the teams will learn about the Entebbe Raid and similar events in modern Israeli military history

Where:

Israeli Military Airbase, location TBD.

When:

Day One:

Mission Brief and Planning

Day Two:

Task One:

0900-1000	Team One
1000-1100	Team Two
1100-1200	Team Three
1200-1300	Team Four

Task Two:

1300-1400	Team One
1400-1500	Team Two
1500-1600	Team Three
1600-1700	Team Four

1830-2000 Presentation on Entebbe Raid and the fertile ground for development of Israel's counter-terrorist and hostage rescue teams.

Significance:

Modern Israeli Military History has evolved to include locations outside of the Land of Israel. These include politically sensitive situations where the location of these events occurs in non-permissive and sometimes hostile nation-states. This is no different for the United States military with its share of similar events in recent history. Whereas the concept of tragedy and empathy can certainly develop when studying Ancient military history in the Land of Israel, studying events firmly seated in modern history increases the degree with which one can relate to and feel for the people involved in the events.

DAY SIX:

Airborne Operations (“Follow Me”)

Educating participants on the Sinai War of 1956 and the rise of the paratrooper as a source of pride in Israeli society.

What:

Each team will prepare and conduct a tactical airborne operation from a UH-60 Blackhawk Helicopter. Each team will designate a jumpmaster, or team member ultimately responsible for mission planning and the giving of orders while in-flight. Each team's jumpmaster will have five hours from mission brief to conduct the airborne operation.

Each team will exit the aircraft from 800m above ground level (AGL). Each team member will be expected to land within a 10m x 10m circle and have 30 seconds from landing to accurately engage a 150m target using a pre-zeroed M4.

Following this event, the teams will receive a presentation on paratroopers in the Israeli military and their niche in Israeli military strategy.

Where:

Upper Galilee, preferably on a tilled but empty field.

When:

0900 (1400 Time On Target) Team One Mission Brief
1000 (1500 Time On Target) Team Two Mission Brief
1100 (1600 Time On Target) Team Three Mission Brief
1200 (1700 Time On Target) Team Four Mission Brief

1800-1930 Presentation on the ethos of the Israeli paratroopers and their involvement in the Sinai Campaign of 1956
1930 Conclusion

Significance:

Israeli zeitgeist holds IDF paratroopers as disciplined, elite, and highly trained Soldiers. There are several battles where Israeli paratroopers proved themselves every bit as tough and professional. One of which is the Sinai Campaign where a battalion of paratroopers, under the command of Major “Rafael” Eitan, jumped into the Sinai and participated in the 29 October attack on Mitla Pass.

DAY SEVEN:

The Necessity Of Guerrilla Warfare In Military Strategy (Battle Of Bet Zur)

Educating participants on the Hasmonean Revolt and tactics employed by Judah Maccabee in 164 BCE.

What:

Teams operating as a squad-sized element (6 veterans) set in an ambush against a platoon-sized element (30) of opponent forces (OPFOR). Teams must successfully lay-in an ambush, fall back to drop OPFOR into less advantageous terrain, and perform a pincer movement (element moves to each side of the OPFOR) in order to attack right and left flanks of the OPFOR.

Where:

Wooded area near Modi'in.

When:

1000-1100	Team One
1100-1200	Team Two
1200-1300	Team Three
1300-1400	Team Four

1400-1530	Presentation on Hasmonean Revolt near Maccabean Tombs and an in-depth discussion on two specific battles: Battle of Bet-Zur and
Battle of	Elasa
1530	Conclusion

Significance:

Judah is generally thought of as one of the most brilliant military leaders in Jewish history. Analyzing his tactics and creativity at Bet-Zur and using it as basis for comparison, the Battle of Elasa seems odd and out of place. Did Judah purposefully fall at Elasa? Did it serve as a rallying cry and inspiration to the Hasmonean army? In a protracted war with a vastly more powerful nation, how does win and at what cost?

DAY EIGHT:

The Enemy Of Your Enemy:

Josiah's Dilemma at Megiddo (609 BCE)

educating participants on the political complexities of the ancient near east.

What:

Teams receive information from Saudi intelligence that Iran is sending advisors to Syria in order to assist in the war effort of Basher al-Assad's forces. Due to the volatile geopolitical climate, Saudi Arabia has secretly made a pact with Israel and the US. Saudi Arabia sees a potential national security threat if Iran is allowed to fund al-Assad and keep him in power. Saudi Arabian officials have asked Israel and the US to intercept the Iranian advisors and interrogate them for pertinent classified information.

Saudi intel states that Iranian advisors will be secretly traveling by ground convoy from Jordan to Syria. The convoy's route will take them through the Golan Heights.

The convoy consists of six heavily armed tactical vehicles, containing approximately eight veterans in each vehicle. The advisors will be traveling in an armored car, located in the middle of the convoy.

Israeli intel reports receipt of a coded message from the Iranian government stating that any confrontation with Iranian diplomats or their staff will be seen as an act of aggression and cause for war.

Each team, upon receipt of this intelligence, will have six hours to accept and create a viable "snatch and grab" mission. If accepted, each team will conduct their mission. Convoys and personnel will be supplied by the IDF and non-lethal training ammo (simunition) will be used in place of live ammunition.

Where:

Golan Heights

When:

Mission Brief:

0600 Team One
0700 Team Two
0800 Team Three
0900 Team Four

Mission Kick-Off:

1200 Team One
1300 Team Two
1400 Team Three
1500 Team Four

1600-1730 Debrief and Discussion of each team's plan and subsequent mission.
1730-1800 Presentation on the current geopolitical climate of the region and possible second or third-order effects of this mission.
1800-1900 Presentation on Josiah and the dilemma he faced

1900 Conclusion

Significance:

In 609 BCE, several things are happening. Assyria, as a powerful empire, is disintegrating. Babylonia is building its empire and looking to fill the power vacuum left once Assyria has fully destabilized. Egypt, not wanting a new threat to emerge in the region, mobilizes its powerful army and moves to help Assyria fight Babylonia. King Josiah, whose kingdom of Judah serves as the bridge between Egypt and Assyria, has made a pact with Babylonia. The pact states that Judah will be a vassal for Babylonia in exchange for Babylonian protection.

King Josiah, upon hearing about the intentions of the Egyptians, mobilizes his much smaller army and marches to intercept the Egyptians. When Josiah's forces meet up with the Egyptian force, Pharaoh Necho makes it clear to Josiah that he does not desire a conflict or battle with him. Necho simply wants to move his troops through Josiah's land.

Josiah does not listen and the two forces battle at Megiddo. Josiah is killed there, but his goal might have been achieved anyway. Babylonia defeats Assyria and the Assyrian empire is not mentioned again in any historical documents.

Each team is faced with a similar dilemma as King Josiah. And, like Josiah, has the option of whether or not to conduct their mission.

DAY NINE:

Rest Day At Ein Gedi & The Dead Sea

competition has ended. participants rest and learn more about the geography and natural resources in Israel.

What:

Teams will use the day as a recovery day. They will hike in Ein Gedi, and relax in the Dead Sea.

Guides assigned to the group will explain the significance of underground aquifers in Israel. Guides will also teach the group about the Jordan Rift Valley and how the Dead Sea was created

At the end of the day, the teams will prepare meals indigenous to the areas in which they were raised. They will spend the night on a kibbutz located on the beach of the Dead Sea.

Where:

Ein Gedi and the Dead Sea

When:

0800-1600 R&R at Ein Gedi and Dead Sea

1600-1730 Presentation by guides on Israel's aquifers and the Jordan Rift Valley

Significance:

Ein Gedi and the Dead Sea attract nearly three million tourist each year (approximately 2.7 million tourists annually visit the Dead Sea). Additionally, in order to understand Israel, it is important to view the various aspects of its geography. Hiking in Ein Gedi allows participants to witness the terrain of the area and actually observe the natural stratification in the rocks.

DAY TEN:

Award Ceremony On Masada

educating participants on the events leading up to and including the Zealot standoff at Masada

What:

Teams will hike up Masada and arrive at the top no later than thirty minutes before sunrise. Teams will receive awards according to their performance during the competition and trophies signifying each teams ranking will be presented.

Where:

Mount Masada

When:

0330-0430	All teams hike up Masada
0430-0445	Invocations from Israeli and American chaplain.
0445-0530	Presentation of Awards
0530-0545	Final Words on the importance of a strong partnership between Israel and the US.
0545-0700	Guides provide historical analysis of Masada and tour what remains of the fortress.
0700	Conclusion

Significance:

Masada is a powerful testament of the trials people have always been willing to put themselves through in order to remain free. The zealots there gave the ultimate sacrifice and it's important to remember why powerful guardians must always exist. There will always be wolves at the gate. It's the job of sheepdog to keep its flock safe. The participants of this competition represent the protective sheepdog. This is evident in the repurposing of Psalms 121:4, "Behold, he who watches over Israel will neither slumber nor sleep." Although referring to God, the verse was reinterpreted to refer to the Israeli Defense Force.

2. The Heroes to Heroes Program

As Bibiana Narcissa walked around Israel's national military cemetery at Mount Herzl in Jerusalem last August, she noticed the many stones placed on the graves of fallen Soldiers. Until then, she had been unfamiliar with the Jewish custom of leaving small rocks on tombstones, instead of flowers.

She was also moved to see a group of active-duty Soldiers visiting the cemetery with an IDF educator-guide. In Israel, it is common for Soldiers and members of the public to come pay their respects to fallen they may never have met.

"I would like to see that back in the United States. People there don't have the same understanding of the military experience as they do here in Israel," Narcissa told The Times of Israel.

As a US military veteran, Narcissa, 45, has struggled since her discharge from the United States Air Force in 2003 with post-traumatic stress disorder (PTSD),

and with finding a sense of purpose in life. Back at home in Detroit, she found few people who could understand what she was going through. But it was different in Israel, where she learned that that because of mandatory military service for most citizens, everyone here can relate to her experience.

“There is not that disconnect between military vets and the public like there is in the US,” she said.

Narcissa was in Israel with nine other American military veterans participating in Heroes to Heroes, an all-expenses-paid trip that brings them together with IDF vets. They tour the country jointly, visiting tourist and religious sites. More importantly, they bond with one another and create a supportive and healing community that lives on well past the trip.

Narcissa participated in the first women’s group Heroes to Heroes has organized since Jewish New York City area businesswoman Judy Isaacson Schaffer founded the Heroes to Heroes Foundation in March 2010. Former Republican Arkansas Governor Mike Huckabee and his wife Janet Huckabee serve as honorary national chairs.

The other nine trips have been exclusively for male US military combat veterans with PTSD or moral injury, or who otherwise face challenges reintegrating into civilian life. (In August, some of the women were combat vets like the men, while others were victims of military sexual trauma.)

Following in her father’s footsteps

“It’s about getting them to forgive themselves for doing what they were asked to do in combat,” Schaffer explained about her organization’s mission.

‘Twenty-two vets commit suicide every day.’

Inspired by her WWII US military veteran father’s interactions with fellow vets, Schaffer was motivated to do something to try to stem the tide of suicides among those who have served in the US Armed Forces.

“Twenty-two vets commit suicide every day,” Schaffer said, citing a statistic mentioned often by politicians and activists. It more accurately reflects the situation among older vets who served in conflicts prior to the wars in Iraq and Afghanistan, according to an article in the Los Angeles Times from January 2015.

The article presented the findings of a recent study showing that recent veterans commit suicide at an annual rate of one per day. This is a rate 50% higher than people who have never served in the military. The study, published in the February 2015 issue of the Annals of Epidemiology, included all 1,282,074 veterans who served in active-duty units between 2001 and 2007 and left the military during those years. It found an annual suicide rate of 29.5 per 100,000 among those veterans, with a slightly higher rate among those who had never been deployed to Afghanistan and Iraq than those who had been.

The LA Times also reported in 2015 that female vets commit suicide at nearly six times the rate of other women, and at a rate that approaches that of male veterans — a finding that surprised researchers. The article pointed to a 2012 survey by the Defense Department that found that an estimated 10% of active-duty women were raped and another 13% subjected to other unwanted sexual contact. This is thought to be a possible contributing factor to the high number of suicides among women who have served.

'If they can forgive themselves, God can forgive them, too.'

When starting Heroes to Heroes, Schaffer knew instinctively that Israel was the only place to take the veterans. Not only is it a country where a majority of its citizens are military veterans, but it was also the obvious location for American vets to reconnect (or connect for the first time) to their religious or spiritual roots.

"Israel provides outlets to put perspective on what they were asked to do by their government. It's where they can reconnect with themselves, others and their Creator. If they can forgive themselves, God can forgive them, too," Schaffer said.

Give and take towards renewal

On each Heroes to Heroes trip, the 10 American veterans are joined by five IDF veterans for a packed eight-day itinerary. They hit all the typical religious tourism sites, including the Western Wall, the Via Dolorosa and the Church of the Holy Sepulchre in Jerusalem's Old City, the Church of the Nativity in Bethlehem, and Capernaum on the shore of the Sea of Galilee. They also have the opportunity to be baptized in the Jordan River.

The group, which lodges at kibbutz guest houses, also visits sites related to Jewish, Zionist and IDF history, such as Masada, Yad Vashem, Ammunition Hill and the Latrun Tank Museum. Discussions in these settings are about values and choosing life.

For many, the most moving moments come at the 9/11 Living Memorial Plaza in Jerusalem, and while planting trees in partnership with the Jewish National Fund.

"Planting trees is a key element of the program. It symbolizes growth and renewal. It means a lot to the US vets to leave behind something they themselves put into Israeli soil. Some of them even keep an eye on their trees via GPS and Google Maps," Schaffer said.

There is little free time for the US vets when they are in Israel. Alcohol consumption is forbidden, and instead of going out on the town at night, the entire group gathers to debrief and process what they have done, seen and felt during the day.

The week-long experience is led by professional tour guides and coaches trained by Schaffer. The coaches are themselves graduates of a Heroes

to Heroes trip. In fact, Narcissa's brother Anthony Webster, who did two combat tours and was awarded two Purple Hearts, was a guide on her trip. Webster had encouraged his sister to apply to the program after he went to Israel with Heroes to Heroes and found the experience to be life-changing.

Equally important as the sites the US vets visit — if not more so — are the opportunities they have to meet and get to know the IDF veterans travelling and lodging with them, as well as other Israeli vets, active-duty IDF Soldiers, and terrorism victims.

“Things are very real, very in-your-face in Israel in terms of terrorism and other dangers. It's beautiful to see that Israelis don't let that make them stop living. If Israelis can find a reason to live, we can too,” said Narcissa.

The Americans also discover sides of Israel they don't see in the news, and they return home with preconceived notions they had about the country disproved.

‘If Israelis can find a reason to live, we can too.’

“Most were not fans of Israel before coming to the country, but connection to Israel becomes strong,” Schaffer claimed.

Narcissa, who is African-American, said she had been under the assumption that Jews did not like Blacks. She was pleasantly surprised to not only see the diversity among Israelis, but also to discover that the color of her own skin made no difference to Israelis.

‘Women relate on a different level’

According to founder Schaffer, male combat veterans are more in need of the Heroes to Heroes program than are the women, because women generally open up more and speak to one another about their trauma.

This notwithstanding, Mimi Berman, a 25-year-old American-Israeli who served in an IDF combat field intelligence unit on the southern Egyptian border from 2009 to 2011 found her participation in the women's Heroes to Heroes trip invaluable.

“I was blown away by the American women right from our conversation with them on the first night of the trip. They are incredibly strong. They have gone through so much, but they keep going as they continue to deal with their emotional turmoil,” Berman said.

While she herself has not experienced combat trauma, she found the program to be as life-changing for her as it was for her American counterparts. It was a powerful experience to help the American women finally feel like they were in a place where they were understood and fit in.

“Women relate on a different level. They need a different level of connection, and especially to connect with other women when dealing with this very heavy

stuff. It was a case of powerful women empowering other powerful women. It gave me a renewed sense of pride in being both a woman and an Israeli,” Berman said.

‘It was a case of powerful women empowering other powerful women.’

It has not been difficult to recruit US vets who meet the application requirements for Heroes to Heroes. According to Schaffer, who serves as the organization’s president, some 1,000 vets have expressed interest, and there is a long waiting list.

In contrast, it has been more difficult to find IDF vets to participate in the trips. Unlike many of the US vets who are unemployed and on disability, most IDF vets are either working or studying and find it hard to take eight full days off away from their regular routines, and from their families.

There is also the issue that Heroes to Heroes requires Israeli participants to either be native English speakers, or at least have a solid command of the language.

Schaffer has partnered with a number of key individuals in the IDF, as well as military-related Israeli organizations in an effort to identify potential Israeli participants. Berman, for instance, found out about the trip through her contacts in Garin Tzabar, a program of Israeli Scouts that brings American Jews and the children of Israelis living in America to serve in the IDF.

The Lone Soldier Center is another Heroes to Heroes partner. In addition to hosting the American vets and introducing them to past and present lone Soldiers [IDF Soldiers living independently, and Soldiers from abroad without immediate family in Israel] and the center’s volunteers, it helps recruit English-speaking IDF vets for Heroes to Heroes trips.

“LoneSoldierswanttoconnectwithandsupporttheAmericanvets.Theyfinditinterestingandrewarding,” said Josh Flaster, The Lone Soldier Center’s national director.

Flaster said the US vets have great respect and admiration for their lone Soldier counterparts serving in the IDF.

“From the perspective of the US veterans, the lone Soldiers they meet and seamlessly bond with are engaged in the same fight and carry out the same mission they were tasked with — to defend and protect innocent lives, to defend democracy and freedom against acts of terror, hate, anarchy and other nasty faces of Islamic extremism that have appeared in the Middle East and across the world,” Flaster said.

Schaffer started Heroes to Heroes as a side project, but is now devoting herself to it full-time. She said she has seen how the Israel trips have turned lives around.

“Many of our alumni credit Israel with saving their lives and lifting the load of the burden of killing. One vet was finally able to say out loud that he had

killed a 10-year-old boy in Iraq. He said it at the children's memorial at Yad Vashem," Schaffer recalled.

Narcissa and the other US vets are required to commit to a series of year-long post-journey processing sessions. In addition, they choose to keep in close touch with the Israelis they met and got to know, and who were critical to their transformative experience.

"I am more grounded now. It used to be easy some days to wake up and not feel like you have a purpose. Now I have purpose. I want to help other people," Narcissa said.

Appendix A.2

What Is Good & What Does God Require? Jewish Ethics (*Mussar*) as a Roadmap

Alan Morinis, *With Heart in Mind: Mussar Teachings to Transform Your Life*

A recent Mussar master, Rabbi Elya Lopian, actually defined Mussar as making the heart feel what the intellect understands. Making the heart feel what the mind knows requires learning and then another step beyond. The proposition that lies at the heart of Mussar is that because life is inherently a process of growing and we have free will, it is within our power and capacity to direct the process of our own change...The highest and best use of a life is to aim toward either *shleimut* (meaning wholeness) or *kedusha* (holiness). These are but two dimensions of the same phenomenon. The more we become living embodiments of our ideals, the more we transition from our partialness (even brokenness) toward becoming more whole, and in wholeness we become vessels for holiness itself. The Mussar masters tell us that this is the open secret that makes sense of the journey of life.

We are not to pursue just any ideals, however. The ideals to which Mussar helps us draw closer come not from our own imaginations or from popular culture or from the philosophers but from the Torah and its interpretations (which are also part of the Torah). The Torah articulates stunning ideals for what a human being can be. In the five Books of Moses, the word kindness (*chesed*) appears 248 times.

Generosity, compassion, grace, patience, and love are all held up as divine qualities we are meant to embody in our own lives—and *mussar* gives us the tools.

Divine Attributes of Mercy

Exodus 34:6-7

And the Lord passed by before him, and proclaimed: The Lord, the Lord, God, merciful and gracious, slow to anger, and abundant in goodness and truth; keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty (requirement of t'shuvah); visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation (accountability of one's actions).

Imitatio Dei

Rabbi Joseph B. Soloveitchik, *And from There You Shall Seek*

In the practical realm, this conflict is embodied in the principle of *Imitatio Dei*. Halachic Judaism placed this principle at the center of the universe. And you shall walk in His ways (Deut. 28:9) as He is, so you shall be (see Sotah 14a). This is my God and I will imitate Him (Ex. 15:2) as He is, so you shall be (Shabbat 133b).

Mishneh Torah, Human Dispositions 1:5-6

We are commanded to walk in these intermediate paths - and they are good and straight paths - as [Sefer Devarim 28:9] states: And you shall walk in His ways.

[Our Sages] taught [the following] explanation of this mitzvah: Just as He is called *Gracious*, you shall be gracious; Just as He is called *Merciful*, you shall be merciful; Just as He is called *Holy*, you shall be holy; In a similar manner, the prophets called G-d by other titles: Slow to anger, Abundant in kindness, Righteous, Just, Perfect, Almighty, Powerful, and the like. [They did so] to inform us that these are good and just paths. A person is obligated to accustom himself to these paths and [to try to] resemble Him to the extent of his ability.

Sotah 14a:9-14

Rabbi Hama the son of Rabbi Hanina said: (Deuteronomy 13:5) "After God you shall walk." And is it possible for a man to walk after the Presence of God? And doesn't it already say (Deuteronomy 4:24) "Because God is a consuming flame?"? Rather, [it means] to walk after the characteristics of God. Just as He clothed the naked [in the case of Adam and Chava so, too, should you clothe the naked. Just as the Holy One Blessed be He visited the sick [in the case of Avraham after his *brit milah*] so, too, should you visit the sick. Just as the Holy One Blessed be He comforted the mourners [in the case of Yitzhak after Avraham passing so, too, should you comfort the mourners. Just as the Holy One Blessed be He buried the dead [in the case of Moshe so, too, should you bury the dead.

Rambam, *The Guide of the Perplexed*

When [Moses] asked for knowledge of the attributes and asked for forgiveness for the nation, he was given a [favorable] answer with regard to their being forgiven. Then he asked for the apprehension of His essence, may He be exalted. This is what he means when he says "Show me, I pray Thee, Thy glory;" whereupon he received a [favorable] answer with regard to what he had asked for at first - namely, "Show me Thy ways." ...It is then clear that the "ways" - for a knowledge of which he had asked and which, in consequence, were

made known to him - are the actions proceeding from God, may He be exalted. The Sages call them "characteristics" and speak of the "thirteen characteristics." This term, as they use it, is applied to moral qualities...For the utmost virtue of man is to become like unto Him, may He be exalted, as far as he is able; which means that we should make our actions like unto His, as the Sages made clear when interpreting the verse "You shall be holy." They said: "He is gracious, so be you also gracious; He is merciful, so be you also merciful."

In the Bavli Talmud, our sages exert a lot of energy figuring out when exactly God judges us for our actions, and the finality of that judgment. What is not explored, however, is the way God mirrors to us how we are to treat one another. God is many things at many times. In the end, however, God is always kind, merciful, and gracious...and that is what God requires of us, as well.

Rosh Hashanah 17a

The House of Hillel said, God who abounds in mercy leans towards [a judgment of] mercy"...How does God act? It is taught on Tannaite authority in the house of R. Ishmael: He passes over the first transgression [of each type], and this is [Gods] attribute [of mercy].

Rava said, [As for] anyone who passes over his right [to exact punishment against another], they pass over all of his transgressions, as it says [Mic. 7:18: Who is a God like you], pardoning iniquity and passing over transgression. For whom does God pardon iniquity? For the one who pardons transgression [in others].

Rosh Hashanah 17b

Said R. Aha bar Hanina, [God passes over transgression] for the remnant of his inheritance, but not for all [the people] of his inheritance! [The verse means that God passes over the transgression of] whomever makes himself as though he were a remnant [by humbling himself and behaving like the righteous (Rashi)].

Rav Huna pointed out an [apparent] inconsistency: It is written [Psa. 145:17]: The Lord is just in all his ways. And [in the continuation of the same verse] it is written, and kind in all his doings. [There is no contradiction.] [The point is that] at first [God is] just and [then], at the end, [he is] kind.

R. Eleazar pointed out an [apparent] inconsistency: It is written [Psa. 62:12]: And to you, Lord, belongs kindness. And [in the continuation of the same verse] it is written, For you requite a man according to his deeds. [There is no contradiction.] At first, For you requite a man according to his deeds. And, at the end, And to you, Lord, belongs kindness.

Ilpi, and some say Ilpa, pointed out an [apparent] inconsistency: It is written [Exo. 34:6]: and abounding in kindness. And [in the continuation of the same verse] it is written, and truth. [How can God be kind and, at the same time, judge a man according to the truth?] [There is no contradiction.] At first and truth. And, at the end 'and abounding in kindness.'

**The Way God Interacts with Us
Illuminates
The Way We Are to Interact With Each Other**

Rosh Hashanah 17b

R. Yose the priest joined her [Valeria the proselyte,] and said, I will tell you a parable illustrating the matter: [This is] as in [the case of] a man who lent his associate a *maneh* and, in the presence of the king, established a time [for repayment]. And [the borrower] swore to him on the life of the king [that he would repay the loan]. The time came, and he did not repay it. He [therefore] went to make peace with the king. But [the king] said to him, For the insult done to me, I forgive you. Go and make peace with your associate [who lent you the money].

So too [is the distinction between the verses]: Here [at Num. 6:26, which refers to God lifting His countenance in forgiveness, reference is] to transgressions that are between a person and the omnipresent.

But here [at Deu. 10:17, which states that God does not lift His countenance in forgiveness, reference is] to transgression that are between one person and another.

Where Do I Start & How Do I Begin?

Alan Morinis, *With Heart in Mind: Mussar Teachings to Transform Your Life*

There Is No Place To Seek Holiness Other Than Where You Are Right Now.

When you walk the pathway...it does not provide you with holiness, it removes the obstacles to the holiness that is already and inherently abundant within you.

Too much engagement in business is an obstacle. Being egotistical is an obstacle. Excessive or quick anger is an obstacle. Judging others negatively is an obstacle. Whether stated in the positive or the negative, [the] purpose [of Mussar is] to remove a barrier that obstructs the light of holiness that glows within you from shining into your life and through you into the world.

Appendix A.3

Mi Dor L'Dor: Teaching Jewish Values to our Children

Explanation: This mini--course is meant as a course offered as an adult education mini-course for soon-to-be and new parents. I would hope this text opens up/gives learners permission to talk basic and essential values they should model to their children and, in turn, their children should internalize and model as well. Practices that might develop could include: seeking out others and asking for forgiveness, non-violent communication and resolution, practicing, and reflecting/actively working on how to be more compassionate in every day actions, treating others well in every aspect of daily life, the pursuit of wisdom that extends beyond knowledge, a weekly *heshbon ha nefesh* practice.

I might frame this mini-course by defining halakha, discussing the reasoning behind halakha, and its importance in a time when we do not feel obligated by it. I would also discuss possible reasons why these texts are so prominent during the High Holy Days, and ask open-ended questions about the significance of including these texts in High Holy Day ritual. Text translations come from either Jacob Neusner's *The Babylonian Talmud: A Translation and Commentary*, or from Jacob Neusner's *The Mishnah: A New Translation*. The intent of this mini-course is to really analyze our core values and assess the level of importance they hold in our daily actions.

Session Guidelines: Each session will be its own 90 minute class. The first 30 minutes will be *hevruta* time. The class will be divided into the number of texts for the day. The second 45 minutes will be allocated for all *hevrutot* to teach their respective text to the rest of the class. The final 15 minutes of each class be set aside to discuss how these texts go together and to determine the overarching takeaway.

Take Away: We should know our individual core values and be able to assess the level of importance they hold in daily life and action. How do we talk about our values? Do our actions align with those respective values? In other words, do we walk our talk?

Objectives: Learners will become more familiar with Jewish ethics and values. Learners will be able to articulate core values and clearly explain the importance of those values and how their values inform everyday life. Learners will be able to assess which values they would like to pass on to their children, and explain why those values will be important to their children.

Lesson I) - With Great Power Comes Great Responsibility

Take Away: Having power means being responsible and accountable for its use.

Objective: Learners will be able to identify power dynamics within a text. Learners will be able to answer the question, “Does having power justify using power?”

Guiding Questions: What is the point of the text? How does each text relate to the others? Does “power” show up in this text? If so, who has the power? How is power used? Do these texts contain Jewish ethics, values, or morals? If so, what are they?

Megillah 10b:

Now does the Holy One, blessed be He, rejoice in the downfall of the wicked? Is it not written, “As they went out before the army, and say, Give thanks unto the Lord, for his mercy endures forever” (II Chronicles 20:21), and R. Yohanan said, Why are the words “for he is good” omitted from this thanksgiving? Because the Holy One, blessed be He, does not rejoice in the downfall of the wicked?

And R. Yohanan further said, What is the meaning of the verse, “And one came not near the other all the night? (Exodus 14:20) The ministering angels wanted to chant their hymns, but the Holy One, blessed be He, said, The work of my hands is being drowned in the sea, and you chant hymns.

מי חדי הקב"ה במפלתן של רשעים והא כתיב דברי הימים ב כ-כא בצאת לפני החלוץ ואומרים הודו לה' כי לעולם חסדו וא"ר יוחנן מפני מה לא נאמר כי טוב בהודאה זו לפי שאין הקב"ה שמח במפלתן של רשעים ואמר רבי יוחנן מאי דכתיב שמות יד-כ ולא קרב זה אל זה כל הלילה בקשו מלאכי השרת לומר שירה אמר הקב"ה מעשה ידי טובעין בים ואתם אומרים

Rumble in The Jungle by Rajiv Shah:

There was a humor and a humanity to Muhammad Ali that seemed to belie the savage nature of the sport he dominated. Ali is a study in that contrast that has grasped our fascination with him as an athlete and man for so many decades. George Foreman spoke of Ali's greatness in the documentary, “Facing Ali.” In the film Foreman recounts the famous “Rumble in the Jungle” fight that took place in Kinshasa, Zaire in 1974. He says the best punch of that fight was never landed. Foreman said that as he was stumbling and headed for the canvas in the eighth round, Ali could have easily punched him on the way down. Ordinarily, boxers will finish off the collapsing fighter, but Ali didn't. He kept his fist cocked but didn't deliver the blow. There was something humane about not throwing the punch—something aesthetically beautiful in a moment of pure brutality – that made Ali the greatest fighter in Foreman's estimation.

Lesson II) What Is Good and What Does God Require

Take Away: There is little value in refusing to forgive another. Mercy, compassion, and kindness are always just.

Objectives: Learners will be able to articulate a few of the value's God seems to appreciate, as described within these particular texts. Learners will be able to

explain the importance of these values and why every generation should learn and practice these values.

Guiding Questions: Why are mercy, compassion, and kindness essential values? What does practicing these values say about a person?

Talmud Bavli, Rosh Hashanah 17a:

The House of Hillel says, "But God who abounds in mercy leans towards [a judgment of] mercy." How does God act? R. Eleazar says, "He presses down [on the side of the balance-scale representing merit], as it is said [Micah 7:19]: 'He will again have compassion upon us. He will push down our iniquities.'" R. Yosé bar Hanina said, "He lifts [the side of the balance-scale representing wrongdoings], as it is said [Mic. 7:18: 'Who is a God like you], raising iniquity and passing over transgression.'" It is taught on Tannaite authority in the house of R. Ishmael: He passes over the first transgression [of each type], and this is [God's] attribute [of mercy].

בית הלל אומרים ורב חסד מטה כלפי חסד היכי עביד רבי אליעזר אומר כובשו שנאמר (מיכה ז', יט) (ישוב ירחמנו יכבוש עונותינו ר' יוסי בר חנינא אמר נושא שנאמר) מיכה ז', יח (נושא עון ועובר על פשע תנא דבי רבי ישמעאל מעביר ראשון ראשון וכן היא המדהאמר רבא ועון עצמו אינו נמחק דאי איכא רובא עונות מחשיב בהדיהו) רבא אמר (כל המעביר על מדותיו מעבירין לו על כל פשעיו שנאמר נושא עון ועובר על פשע למי נושא עון למי שעובר על פשע

Talmud Bavli, Sukkah 49b:

R. Eleazar said, "What is the sense of the verse of Scripture, 'It has been told you, O man, what is good, and what the Lord requires of you: only to do justly, to love mercy, and to walk humbly with your God' (Mic. 6:8)? "To do justly' refers to justice. "To love mercy' refers to doing deeds of loving kindness. "And to walk humbly with your God' refers to taking out a corpse for burial and bringing the bride into the marriage-canopy.

א"ר אלעזר מאי דכתיב) מיכה ו', ח (הגיד לך אדם מה טוב ומה ה' דורש ממך כי אם עשות משפט ואהבת חסד והצנע לכת עם אלהיך עשות משפט זה הדין ואהבת חסד זו גמילות חסדים והצנע לכת עם אלהיך זו הוצאת המת והכנסת כלה לחופה

Talmud Bavli, Sotah 14a:

Rabbi Hama the son of Rabbi Hanina said: (Deuteronomy 13:5) "After God you shall walk." And is it possible for a man to walk after the Presence of God? And doesn't it already say (Deuteronomy 4:24) "Because God is a consuming flame"? Rather, [it means] to walk after the characteristics of God. Just as He clothed the naked [in the case of Adam and Chava] so, too, should you clothe the naked. Just as the Holy One Blessed be He visited the sick [in the case of Avraham after his *brit milah*] so, too, should you visit the sick. Just as the Holy One Blessed be He comforted the mourners [in the case of Yitzhak after Avraham's passing] so, too, should you comfort the mourners. Just as the Holy One Blessed be He buried the dead [in the case of Moshe] so, too, should you bury the dead.

ואמר רבי חמא ברבי חנינא מאי דכתיב) דברים יג, ה (אחרי ה' אלהיכם תלכו וכי אפשר לו לאדם להלך אחר שכינה והלא כבר נאמר) דברים ד, כד (כי ה' אלהיך אש אוכלה הוא אלא להלך אחר מדותיו של הקב"ה מה הוא מלביש ערומים דכתיב) בראשית ג, כא (ויעש ה' אלהים לאדם ולאשתו כתנות עור וילבישם אף אתה הלבש ערומים הקב"ה ביקר חולים דכתיב) בראשית יח, א (וירא אליו ה' באלוני ממרא אף אתה בקר חולים הקב"ה ניחם אבלים דכתיב) בראשית כה, יא (ויהי אחרי מות אברהם ויברך אלהים את יצחק בנו אף אתה נחם אבלים הקב"ה קבר מתים דכתיב) דברים לד, ו (ויקבר אותו בגיא אף אתה קבור מתים

Lesson III) Importance of Wisdom

Take Away: The difference between knowledge and wisdom is humility.

Learning from others is essential to wisdom.

Objectives: Learners will be able to define *wisdom* and *humility*. Learners will be able to articulate recommended parameters for a discussion or conversation.

Guiding Questions: What is a proud heart? How do you define wisdom? Why is humility connected to wisdom?

Alan Morinis, Every Day, Holy Day:

True wisdom cannot dwell in the proud-hearted, nor will they ever achieve the ultimate, which is pure understanding, because they are too proud to go to sages and learned ones. —Rabbi Bahya Ibn Paquda (11th c.) phrase.

No more than my space, no less than my place. To practice humility, never be the first to speak. Alternatively, to stretch into your space, speak up more readily.

Mishna, Pirkei Avot 4:1:

Ben Zoma says: Who is the wise one? He who learns from all men, as it says, "I have acquired understanding from all my teachers" (Ps. 119:99).

בן זומא אומר: איזהו חכם? הלומד מכל אדם, שנאמר): תהלים קיט צט.

Mishna, Pirkei Avot 5:7:

Seven things are [found] in an uninformed person and seven in a wise man. A wise man does not speak in front of someone who is greater than him in wisdom or in number; and he does not interrupt the words of his fellow; and is not impulsive in answering; and he asks to the point and answers as is proper; and he speaks to the first [point] first and the last [point] last; and about that which he has not heard [anything], says, "I have not heard [anything]"; and he concedes to the truth. And their opposites [are the case] with an unformed person.

שְׁבַע דְּבָרִים בְּגִלְמֵ וְשִׁבְעָה בְּחֻכָּם. חֻכָּם אֵינוֹ מְדַבֵּר בְּפָנֵי מִי שֶׁהוּא גָדוֹל מִמֶּנּוּ בְּחֻכָּמָה וּבְמִנְיָן ,
וְאֵינוֹ נִכְנָס לְתוֹךְ דְּבָרֵי חֲבֵרוֹ, וְאֵינוֹ נִבְהָל לְהִשָּׁיב, שׂוֹאֵל כְּעִנְיָן וּמַשִּׁיב כְּהִלָּכָה, וְאוֹמֵר עַל רֵאשׁוֹן
רֵאשׁוֹן וְעַל אַחֲרוֹן אַחֲרוֹן, וְעַל מֶה שֶׁלֹּא שָׁמַע, אוֹמֵר לֹא שָׁמַעְתִּי, וּמוֹדֶה עַל הָאֻמָּת. וְנִחְלֹפִיהֶן בְּגִלְמֵ:

Lesson IV) Letting Go of Grudges and Resentments.

Take Away: It is important to let go of grudges and resentments. We are told to do justly, love mercy, and walk humbly with God. According to our tradition, God lets go of grudges and resentments and forgives every person on an annual basis.

Objectives: Learners will be able to articulate what letting go of grudges and resentments means in rabbinic texts.

Guiding Questions: What is the difference between *justice* and *kindness*? What are the inconsistencies mentioned in the text? Are they actually inconsistencies? How is God abounding in kindness?

Talmud Bavli, Rosh Hashanah 17a/b:

Said R. Aha bar Hanina, “[God passes over transgression] ‘for the remnant of his inheritance,’ but not for all [the people] of his inheritance!”

(מיכה ז, יח) (לשארית נחלתו אמר רבי אחא בר חנינא אליה וקוץ בה לשארית נחלתו ולא לכל נחלתו)

(Rashi: The verse means that God passes over the transgression of whoever makes oneself as a remnant [through humility and behaving like the righteous].)

Rav Huna pointed out an [apparent] inconsistency: It is written [Psa. 145:17]: ‘The Lord is just in all ways.’ And [in the continuation of the same verse] it is written, ‘and kind in all actions.’ [There is no contradiction.] [The point is that] at first [God is] “just” and [then], at the end, [God is] kind. R. Eleazar pointed out an [apparent] inconsistency: It is written [Psa. 62:12]: ‘And to you, Lord, belongs kindness.’ And [in the continuation of the same verse] it is written, ‘For you requite a person according to their deeds.’ [There is no contradiction.] At first — “For you requite a person according to their deeds.” And, at the end — “And to you, Lord, belongs kindness.”

Ilpi, and some say Ilpa, pointed out an [apparent] inconsistency: It is written [Exo. 34:6]: ‘and abounding in kindness.’ And [in the continuation of the same verse] it is written, ‘and truth.’ [How can God be kind and, at the same time, judge someone according to the truth?] [There is no contradiction.] At first—and truth. And, at the end—‘and abounding in kindness.’

למי שמשלים עצמו כשירים רב הונא רמי (כתיב) תהלים קמה, יז (צדיק ה' בכל דרכיו וכתוב וחסיד בכל מעשיו בתחלה צדיק ולבסוף חסיד רבי אלעזר רמי (כתיב) תהלים סב, יג (ולך ה' חסד וכתוב

כי אתה תשלם לאיש כמעשהו בתחלה כי אתה תשלם כמעשהו ולבסוף ולך ה' חסד אילפי ואמרי
לה אילפא רמי (כתיב) שמות לד, ו (ורב חסד וכתיב ואמת בתחלה ואמת ולבסוף ורב חסד

Talmud Bavli, Rosh Hashanah 17b:

R. Yosé the priest joined her[, Valeria the proselyte,] and said, "I will tell you a parable illustrating the matter: "[This is] as in [the case of] a man who lent his associate a maneh and, in the presence of the king, established a time [for repayment]. And [the borrower] swore to him on the life of the king [that he would repay the loan]. "The time came, and he did not repay it. He [therefore] went to make peace with the king. "But [the king] said to him, 'For the insult done to me, I forgive you. Go and make peace with your associate [who lent you the money].'

"So too [is the distinction between the verses]: "Here [at Num. 6:26, which refers to the lifting of God's countenance in forgiveness, reference is] to transgressions that are between a person and the omnipresent. "But here [at Deu. 10:17, which states that God does not lift countenance in forgiveness, reference is] to transgressions that are between one person and another."

נטפל לה רבי יוסי הכהן אמר לה אמשול לך משל למה הדבר דומה לאדם שנושה בחבירו מנה וקבע לו זמן בפני המלך ונשבע לו בחיי המלך הגיע זמן ולא פרעו בא לפייס את המלך ואמר לו עלבוני מחול לך לך ופייס את חבירך הכא נמי כאן בעבירות שבין אדם למקום כאן בעבירות שבין אדם לחבירו

Lesson V) Are we inherently good, evil, or blank slates?

Take Away: People are not binary. Within each person exists a duality of every desire. It is important to acknowledge the duality and choose the good/just/righteous desire.

Objectives: Learners will be able to articulate the difference between the Good Desire and the Evil Desire. Learners will be able to explain why both good inclinations and bad inclinations are important.

Guiding Questions: Are people inherently good or inherently evil? Why do we have good desires and evil desires? What is one way for people to control their desires?

Bereishit Rabbah 8:5:

Rabbi Simon said: "When God was about to create human beings, the angels formed themselves into groups, some saying, 'Let human beings be created,' while others urged, 'Let human beings not be created.' Thus it is written in Psalm 85:11 'Love and truth fought together; righteousness and peace combated each other.'

Love said, 'Let people be created because they will perform acts of love.' Truth argued, 'Let people not be created because all of them will be consumed by lies.' Righteousness said, 'Let them be created because they will do many

righteous deeds.' Peace said, 'Let them not be created because they will be consumed by fighting.'

What did God do?...People are very [good], as it is written "And God say all that God had made and behold, it was very good." [This day is called 'very good' because people were created then] therefore people are very good. While the angels were talking and debating with one another, God created human beings anyway and then said, "What are you arguing about? People have already been created!"

א"ר סימון בשעה שבא הקב"ה לבראת את אדם הראשון, נעשו מלאכי השרת כיתים כיתים, וחבורות חבורות, מהם אומרים אל יברא, ומהם אומרים יברא, הה"ד) תהלים פה (חסד ואמת נפגשו צדק ושלוש נשקו, חסד אומר יברא שהוא גומל חסדים, ואמת אומר אל יברא שכולו שקרים, צדק אומר יברא שהוא עושה צדקות, שלום אומר אל יברא דכוליה קטטה, מה עשה הקב"ה נטל אמת והשליכו לארץ הה"ד) דניאל ח (ותשלך אמת ארצה, אמרו מלאכי השרת לפני הקב"ה רבון העולמים מה אתה מבזה תכסיס אלטיכסייה שלך, תעלה אמת מן הארץ, הדא הוא דכתיב) תהלים פה (אמת מארץ תצמח, רבנן אמרי לה בשם ר' חנינא בר אידי ורבי פנחס ורבי חלקיה בשם רבי סימון אמר, מאד, הוא אדם, הה"ד וירא אלהים את כל אשר עשה והנה טוב מאד, והנה טוב אדם, ר' הונא רבה של צפורין אמר עד שמלאכי השרת מדיינין אלו עם אלו ומתעסקין אלו עם אלו בראו הקב"ה, אמר להן מה אתם מדיינין כבר נעשה אדם.

Brachot 5a:

Rabbi Levi ben Hama said in the name of Rabbi Shimon ben Lakish: A person would always appoint the Yetzer Hatov in the soul to fight against the Yetzer Hara. For it is taught in the Torah: Fight back and you will not sin (Psalm 4:5). If a person can control these desires, it is well and good. If not, that person should study the Torah. For it is taught in the Torah: "Commune with your own heart" (Exodus 24:12). If that helps the person to control these urges, it is well and good. If not, let that person recite the Shema. For it is taught: "When you go to bed". If it helps the person to control these, urges, it is well and good. If not, let that person meditate the day of her/his death. For it is taught: "And be silent, Selah."

א"ר לוי בר חמא אמר ר"ש בן לקיש לעולם ירגיז אדם יצר טוב על יצר הרע שנא) 'תהלים ד, ה (רגזו ואל תחטאו. אם נצחו מוטב ואם לאו יעסוק בתורה שנאמר אמרו בלבבכם אם נצחו מוטב ואם לאו יקרא קריאת שמע שנאמר על משכבכם אם נצחו מוטב ואם לאו יזכור לו יום המיתה שנאמר ודומו סלה.

Bereishit Rabbah 9:7:

Rabbi Nahman said in Rabbi Samuel's name: 'Behold, it was good' refers to the Good Desire; 'And behold, it was very good' refers to the Evil Desire. (It only says 'very good' after man was created with both the good and bad inclinations, in all other cases it only says 'and God saw that it was good') Can then the Evil Desire be very good? That would be extraordinary! But without the Evil Desire, however, no man would build a house, take a wife, beget children or conduct

business; and thus said Solomon: 'Again, I considered all labor and all excelling in work, that it is a man's rivalry with his neighbor' (Ecclesiastes 4:4).

טוב והנה טוב יצר זה מאד טוב הנה אמר נחמן בר שמואל רב בשם נחמן בר שמואל בר נחמן רבי
נשא ולא בית אדם בנה לא הרע יצר שאלולי אלא, אתמהא, מאד טוב הרע יצר כי, רע יצר זה מאד
מרעהו איש קנאת היא כי: (ד קהלת): אומר שלמה וכן ונתן נשא ולא הוליד ולא, אשה

Appendix A.4

GLOBAL RESILIENCE ORAL WORKSHOPS⁶⁵

Part I

Rationale and Methodology for Global Resilience Oral Workshops (GROW)

As the world is studying well-being and resilience, two interventions are yet to be explored. First, what difference if any would spiritual interventions have on well-being in adolescents? Second, how can resilience principles be adapted for adolescents who are oral learners in cross-cultural settings? In order to address these two questions, the author presents a character-based resilience curriculum that uses archetypal stories of resilience from the Bible. The name of this proposed program is Global Resilience Oral Workshops (GROW).

Rationale and Methodology

Objectives: The objectives of this study are fourfold: to use GROW curriculum's spiritual and non-spiritual positive interventions 1) to increase resilience against depression, 2) to increase an overall sense of human flourishing, 3) to build character, and 4) to increase hope and happiness in adolescents in non-western settings around the world.

I. Use positive interventions to build resilience against depression through the following skills:

A. Building strong interpersonal relationships (Dutton & Heaphy, 2003; Rath & Harter, 2010) through capitalizing and active constructive response (Gable et al., 2004)

B. Connecting thoughts and feelings through a basic understanding of the relationship between belief and consequences (Ellis, 2010; Reivich & Shatté, 2002).

⁶⁵ McDaniel Seale, Dana, "Strengths Building, Resilience, and the Bible: A Story-Based Curriculum for Adolescents Around the World" (2014). Master of Applied Positive Psychology (MAPP) Capstone Projects. Paper 55. <http://repository.upenn.edu>

C. Building self-efficacy and self-esteem through problem solving (Reivich & Shatté, 2002), use of Bible story analysis (Jonassen & Hernandez-Serrano, 2002), and group brainstorming (Parnes, 1959; Heller, Keith, & Anderson, 1992; Mc Murray, 1994)

II. Use positive interventions (PERMA construct, Seligman, 2011) to build a sense of human flourishing through:

A. Positive Emotions

1. Demonstrating gratitude (Kashdan et al., 2006; McCullough et al., 2002).
2. Gratitude in prayer (Rosmarin et al., 2011).
3. Savoring (Bryant & Veroff, 2005)
4. Creating hope enhancers through activities such as music, play, and drama (Lopez et al., 2004)
5. Exercising (Mutrie & Faulkner, 2004).)
6. Creating experiences of awe in collective singing (Haidt, 2006)
7. Practicing forgiveness (Shechtman et al., 2009) B. Engagement (flow) (Csikszentmihalyi, 1990)
8. Singing (Walker, 2010)
9. Telling stories (Walker, 2010)
10. Acting in dramas (Walker, 2010)
11. Brainstorming (Walker, 2010; Mc Murray, 1994)
12. Praying (Penman, Oliver, & Harrington, 2009)

C. Relationships (Rath & Harter, 2010)

1. Team working in pairs with accountability/encouragement partners
2. Capitalizing and practicing active constructive response (Gable et al., 2004).

3. Team working through brainstorming (Masten et al., 1990)

D. Meaning

1. Praying (Paloma & Pendleton, 1991)
2. Worshipping (Ellison, 1991)

4. Sharing personal narratives (Tomasulo & Pawelski, 2012) E. Achievement.

1. Goal setting (Lopez et al., 2004) in practicing positive interventions
2. Memorizing of character definitions and corresponding Bible verses (Gander et al., 2013)
3. Certificate of completion for the course.

III. Use positive interventions to increase satisfaction with life through the study of character strengths (Park & Peterson, 2009).

A. Studying the meaning of character definitions

B. Spotting character strengths in story characters and friends (Seligman, 2011)

C. Identifying personal character strengths (Seligman, 2011)

D. Practicing positive interventions using character strengths (Seligman, 2011)

IV. Use pre and post-assessment measures to evaluate the effect of the GROW intervention on the hope and happiness of the adolescents completing the program.

Hypothesis: Students who participate in a 26-week program of 90-minute weekly sessions using a Bible story-based character and resilience curriculum designed for oral learners will show increased happiness and hope.

Setting: This program will be offered for use by organizations and individuals who work with adolescents, including schools, community organizations, non-governmental organizations, drug and alcohol prevention programs, community health projects, churches, group homes, correctional facilities, and other venues. An initial pilot project will be administered in Manaus, Brazil, in the spring of 2015, by co-investigator and sociologist/linguist, Lenita Assis. Assis will present the material to a group comprised of adolescents from various indigenous groups from Northern Brazil.

Intervention: The instructor will present the material in the proposed curriculum. The initial session will provide an introduction to the course and baseline testing of perceived happiness, using the single question happiness scale (Abdel-Khalek, 2006) and hope, using the Children's Hope Scale (Valle, Huebner, & Suldo, 2004). Twenty-four lessons will follow, using one story per week. The final class session will be used for conducting strength spotting in order to allow all people in the class to know their core strengths. A game about character strengths will be played as a review of all character strengths. Students will be re-tested with the single question happiness scale (Abdel-Khalek, 2006) and the Children's Hope Scale (Valle et al., 2004).

Content, structure and rationale for the curriculum: Each 90-minute lesson will follow the same basic format.

1. Start with a group song. Collective group singing ignites what Jonathan Haidt refers to as a "hive experience," or an elevated experience of transcendence in which a group melds into oneness and a sense of being one (Haidt, 2013). Music helps create a happy atmosphere by the release of positive emotions through flow (Csikszentmihalyi, 1990). More specifically, adding a worship focus to the song may assist in creating sacred moments. Worship is an expression of spirituality. Spirituality is correlated to a sense of meaning in life (Fry, 2000). Elevation is created through collective awe (Haidt, 2006).

2. Collectively recite the past week's character definition and Bible verse in unison. Transcendence, awe, and a sense of community are built through collective actions that solidify a group of voices into a single voice (Haidt, 2006). Repetition is an important teaching tool for oral learners (International Orality Network, 2014).
3. Share three good things that have come from the past week's positive intervention practice. This exercise gives students a chance to capitalize and practice giving and receiving active constructive response (Gable et al., 2004). Students will have an

opportunity to do this in the large group and in partnership with another student who is their accountability/ encouragement partner for the week. Partnerships such as these allow the character trait of honesty to be built through authentic relationships (www.viacharacter.org), and a smaller group may have the potential to foster greater authenticity. Partners will walk and talk in teams for 15 minutes as they review the good things that happened in their homework assignment. While walking and talking, encouragement partners will also have an opportunity to develop the character quality of team work by taking an open-minded and curious view in understanding their partners' points of view (www.viacharacter.org). The character strength zest involves increasing energy. Walking (health permitting) is a way to increase zest (www.viacharacter.org) as well as increase positive emotion (Mutrie & Faulkner, 2004).

4. Define the character strength for the week. Defining the character strength provides a clearer understanding of the meaning of the character quality, which may be particularly necessary when working with other languages and cultures.
 5. Read or listen to the story. This allows students to do strength spotting within the characters of the story and also acts as a hope enhancer (Lopez et al., 2004).
 6. Ask a volunteer to tell the story. After the story, the teacher will ask listener to do strength spotting in which they identify the focused character quality in one of the characters. This creates a greater sense of meaning through story telling (Ganzel, 1999). It also teaches character strengths (McCullough et al., 2002) and creates engagement (Csikszentmihalyi, 1990).
7. Discuss these questions:
- a. What does this story teach about the given character strength? (Identification of character strengths) (McCullough et al., 2002)
 - b. Tell a story about yourself or someone you know who is very strong in this character trait. What shows strength of character? This question provides integration of the self through personal narrative (Tomasulo & Pawelski, 2012). It may also give opportunity for capitalizing and for active constructive response (Gable et al., 2004).

c. What stories do you have from your family or community about this character trait This question helps build a stronger positive relationship by offering respectful recognition (Stephens, 2011) of local, cultural and religious values. It also gives opportunity for integration of the self through a personal narrative (Tomasulo & Pawelski, 2012), and it provides meaning through the personal narrative (Ganzel, 1999).

8. Ask volunteers to act out the Bible story or another story about someone who is showing the selected character quality. Drama provides a chance for play (Stephens, 2011) and interactive flow (Walker, 2010). Story telling is a hope enhancer (Lopez et al., 2004).

9. Recite the memory verse. Students will be asked to memorize a Bible verse that

correlates with the character strength. They will then recite this as a group the following week. Oral learners learn best through memorization and a verse gives a simple reminder for the greater truth. (Goal setting) (Locke, 1996)

10. Solve the Problem: In this section the student will seek to identify the problem that the main character of the story faced, the cause of the problem and the solution that the character used to solve the problem. In some stories, students will identify beliefs and consequences (Ellis, 1962; Reivich & Shatté, 2002).

11. Brainstorm a solution. As a group, students will brainstorm as many possible situations as possible that call for the selected character strength . They will discuss what they believe builds the character strength. They will also offer advice that they would give to a friend who wants to grow in that strength, and they will suggest self talk that a person might use to stay strong or grow in a certain character strengths. Brainstorming boosts creativity (www.viacharacter.org) through divergent thinking and allows for creative solutions (Masten et al., 1990), as well as allowing for the application to be contextually driven.

12. Set a Goal. Students are asked to set a goal of practicing the selected character strength in a different way each day of the week. The class will be divided into dyads that become accountability/encouragement partners for the coming week. The dyad partners will walk for 15 minutes as they discuss the way that they plan to use the character strength. They will also practice affirmation of each other and pray for

each other. In the following session, they will share the experiences that they had in practicing the character strength. This exercise offers positive interventions in the areas of: the building of relationships (Rath & Harter, 2010), goal setting (Locke, 1996), practicing of character strengths (Park & Peterson, 2009) and physical exercise (Mutrie & Faulkner, 2004).

13. Take time to savor. Students will be asked to take two minutes to sit in silence. During this time they will silently consider something good that has happened that day, in class, or before arriving. They will reflect on what went well and what caused it to go so well (Bryant, 1989).
14. Practice forgiveness. Students are asked to take 2 minutes to reflect in silence on forgiveness. During this time they will silently reflect on the questions: Do I need to ask for God's forgiveness for anything? Do I need to ask others to forgive me? Do I need to forgive anyone for hurting me? What are my next steps? (Schechtman et al., 2009)
15. Practice gratitude. Class members are asked to thank other class members for something that they have said or done in class that day. The session will close in prayer, thanking God for giving all that is necessary to develop the selected character strength (Rosmarin et al., 2011).

Evaluation: Prior to the first lesson in the GROW curriculum, all adolescents who have agreed to participate in the program and who have signed an informed consent form will be asked to take a pre-test on the single question happiness scale (Abdel-Khalek, 2006) and the Children's Hope Scale (Valle, Huebner, & Suldo, 2004). During the last session, participants will be asked to re-take these two measures, and paired t-tests will be used to examine changes in participants' level of happiness and hope before and after participation in GROW. Settings that have concerns about alcohol and substance misuse will also include pre and post measures of the Single Alcohol Screening Question (Williams & Vinson, 2001) and the Single Drug Screening Question (Smith, Schmidt, Allensworth-Davies, & Saitz, 2010).

Part II

Curriculum for Global Resilience Oral Workshops (GROW)

LESSON 1: Perseverance: Noah and the Ark

Genesis 6.9-8:22

1. Start with a song.
2. Share three good things about last week's homework: Allow students to practice capitalizing (sharing a blessing or something good that came from the assignment) and then practice active constructive response. (Encourage the student to share a detailed account while affirming and celebrating with the person who is sharing). The teacher will model this first with three students in front of the class and then students will do this with each other in pairs, sharing three good things with their partner as they walk and talk for 15 minutes.
3. Define the character strength: "Perseverance: Finishing what one starts; persisting in a course of action in spite of obstacles, 'getting it out the door', taking pleasure in completing tasks."
4. Listen to the story and listen for examples of perseverance in the characters: Perseverance: Genesis 6.9-8.22. (Noah and the Ark)
5. Ask a volunteer to tell the story in his or her own words. (In order to get the most accurate story possible, it may be important to allow more than one person tell the story.)
6. Discuss the story using discussion questions.
 - A. What does this story teach about perseverance?
 - B. Tell about a time when you or someone you know showed perseverance.
 - C. What tells you that Noah persevered?
 - D. What stories do you have from your family or community about showing perseverance?
7. Ask volunteers to act out the Bible story or another story about someone showing perseverance.
8. Memory Verse: But those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint (New International Version, Isaiah 40.31)

9. Solve the Problem: What was the problem that Noah and his family faced? What was the cause of problem? What did God tell Noah to do to solve the problem? How did perseverance help Noah solve the problem?

10. Brainstorm a solution: As a group, brainstorm as many situations as possible that call for showing perseverance. Discuss what helps a person be persevering. What are ways to show perseverance? What could you say to encourage a friend who wants to develop stronger skills in perseverance? What can they tell themselves?

11. Set a Goal: Divide the large group into dyads. Each dyad will become encouragement partners. As they walk and talk for 15 minutes, each partner will share ways that they plan to practice this new character strength each day of the coming week in a different way. Next week, encouragement partners will share with each other what their experiences were in practicing perseverance.

12. Take time to savor: Take two minutes to sit in silence. Ask students to silently consider something good that has happened in class or before arriving. What went well? What

caused it to go so well?

13. Practice gratitude in a large group: Form a circle. Ask class members to thank other class members and or the teacher for something that they have said or done in class that day.

14. Practice forgiveness: Students are asked to take 2 minutes to reflect in silence on forgiveness. During this time they will silently reflect on the questions: Do I need to ask for God's forgiveness for anything? Do I need to ask others to forgive me? Do I need to forgive anyone for hurting me? What are my next steps?

15. Practice gratitude in prayer: Close in prayer, thanking God for giving all that is necessary persevere.

GROW

LESSON 2: Humor: Abraham and Sarah

Genesis 12.1-3; 15.1-6; 17.15-19; 21.1-7

1. Start with a song, then recitation of last week's character strength and Bible verse.

2. Share 3 good things about last week's homework: Allow students to practice capitalizing (sharing a blessing or something good that came from the assignment) and then practice active constructive response. (Encourage the student to share a detailed account while affirming and celebrating with the person who is sharing). The teacher will model this first with 3 students in front of the class and then students will do this with each other, sharing 3 good things in groups of two as they walk and talk for 15 minutes.
3. Define the character strength: "Humor: playfulness; liking to laugh and tease; bringing smiles to other people; making (not necessarily telling) jokes."
4. Listen to the story and listen for examples of humor in the characters: Genesis 12:1-3; 15:1-6; 17:15-19; 21:1-7.
5. Ask a volunteer to tell the story in his or her own words.
6. Discuss the story using discussion questions:
 - A. What does this story say about laughter?
 - B. Tell about a story that makes you laugh. Who is someone you know who has a good sense of humor? What makes them funny? .
 - C. What did God do in this story that shows he has a sense of humor? What did Abraham and Sarah do that shows that they had a sense of humor?
 - D. What stories do you have from your family or community about humor?
7. Ask volunteers to act out the Bible story or another story about something humorous.
8. Memory Verse: A cheerful heart is good medicine, but a crushed spirit dries up the bones (Proverbs 17. 22).
9. Solve the Problem: What was the problem that Abraham and Sarah faced? What was God's solution? What made Abraham laugh? In what ways did his sense of humor help him accept the news of having a newborn at 100 years old?
10. Brainstorm a solution: As a group, brainstorm as many situations as possible that it helps to have a sense of humor. Discuss what helps a person learn to laugh and not take life so seriously. What could you tell a friend who wants ideas on how to learn to laugh and see life from a lighter perspective? What can they tell themselves?

11. Set a Goal: Each day of the coming week think of something that makes you laugh and ways that you can make others laugh. Look for an opportunity to visit a friend who makes you laugh. (Divide the large group into dyads. Each dyad will become encouragement partners.) As they walk and talk for 15 minutes, each partner will share ways that they plan to use this new character strength. Next week, encouragement partners will share with each other what their

experiences were in adding humor to their lives in a new way.

12. Take time to savor: Take two minutes to sit in silence. Ask students to silently consider something good that has happened in class or before arriving. What went well? What caused it to go so well?

13. Practice gratitude in a large group: Form a circle. Offer an opportunity for class members to thank other class members and or the teacher for something that they have said or done in class that day.

14. Practice forgiveness: Students are asked to take 2 minutes to reflect in silence on forgiveness. During this time they will silently reflect on the questions: Do I need to ask for God's forgiveness for anything? Do I need to ask others to forgive me? Do I need to forgive anyone for hurting me? What are my next steps?

15. Practice gratitude in prayer: Close in prayer, thanking God for giving all that is necessary to celebrate life with humor.

GROW

LESSON 3: Prudence: Abraham's Servant

Genesis 24

1. Start with a song, then recitation of last week's character strength and Bible verse.

2. Share 3 good things about last week's homework. Allow students to practice capitalizing (sharing a blessing or something good that came from the assignment) and then practice active constructive response. Encourage the student to share a detailed account while affirming and celebrating with the person who is sharing. The teacher will model this first with 3 students in front of the class and then students will do this with each other, sharing 3 good things in groups of two as they walk and talk for 15 minutes.

3. Define the character strength: "Prudence: Being careful about one's choices; not saying or doing things that might later be regretted."
4. Listen to the story and listen for examples of prudence in the characters: Genesis 24. Abraham's servant seeks a wife for Abraham.
5. Ask a volunteer to tell the story in his or her own words. (In order to get the most accurate story possible, it may be important to allow more than one person tell the story.)
6. Discuss the story:
 - A. What does this story teach about prudence?
 - B. Tell about a time when you or someone you know showed prudence.
 - C. What tells you that Abraham's servant was showing prudence?
 - D. What stories do you have from your family or community about prudence?
7. Ask volunteers to act out the Bible story or another story about someone showing prudence.
8. Memory Verse: The simple believe anything but the prudent gives thought to his steps (Proverbs14.15).
9. Solve the Problem: What was the problem that Abraham's servant faced? What was the cause of his problem? What was the solution that he found? In what ways did he use prudence when solving his problem?
10. Brainstorm a solution: As a group, brainstorm as many situations as possible that call for showing prudence. Discuss what helps a person be prudent? What are ways to show prudence? What could you say to encourage a friend who wants to develop stronger skills becoming more prudent? What can they tell themselves?
11. Set a Goal: Each day of the coming week practice using prudence in a different way.

(Divide the large group into dyads. Each dyad will become encouragement partners.) As they walk and talk for 15 minutes, each partner will share ways that they plan to use this new character strength. Next week, encouragement partners will share with each other what their experiences were in practicing prudence.

12. Take time to savor: Take two minutes to sit in silence. Ask students to silently consider something good that has happened in class or before arriving. What went well? What caused it to go so well?
13. Practice gratitude in a large group: Form a circle. Class members are asked to thank other class members and or the teacher for something that they have said or done in class that day.
14. Practice forgiveness: Students are asked to take 2 minutes to reflect in silence on forgiveness. During this time they will silently reflect on the questions: Do I need to ask for God's forgiveness for anything? Do I need to ask others to forgive me? Do I need to forgive anyone for hurting me? What are my next steps?
15. Practice gratitude in prayer: Close in prayer, thanking God for giving all that is necessary to
have prudence or good judgment.

GROW

LESSON 4: Forgiveness: Jacob and Esau

Genesis 27; 28.1-5; 32.1-21; 33.1-18

1. Start with a song, then recitation of last week's character strength and Bible verse.
2. Share 3 good things about last week's homework. (Allow students to practice capitalizing (sharing a blessing or something good that came from the assignment) and then practice active constructive response. (Encourage the student to share a detailed account while affirming and celebrating with the person who is sharing). The teacher will model this first with 3 students in front of the class and then students will do this with each other, sharing 3 good things in groups of two as they walk and talk for 15 minutes.
3. Define the character strength: "Forgiveness: Forgiving those who have done wrong; accepting the shortcomings of others; giving people a second chance; not being vengeful."
4. Listen to the story and listen for examples of forgiveness in the characters: Genesis 27; 28.1-5; 32: 1-21; 33.1-18. Jacob seeks Esau's forgiveness and Esau grants it.

5. Ask a volunteer to tell the story in his or her own words. (Since this is a long story, it may be best to have different people tell it in parts).

6. Discuss the story

A. What does this story teach about forgiveness?

B. Tell about a time when you or someone you know asked for or gave forgiveness.

C. What tells you that Esau forgave Jacob?

D. What stories do you have from your family or community about showing forgiveness? Was there ever a time when you asked for forgiveness from God or

someone else and were forgiven?

7. Ask volunteers to act out the Bible story or another story about someone showing forgiveness, and someone asking for forgiveness.

8. Solve the Problem: What was the problem that Jacob faced? What was the cause? What was his solution? What was the problem that Esau faced? What was the cause? What was the solution? What did Jacob believe that he needed to do when he met his brother? How do you

think he felt when he knew his brother was getting nearer? What did Esau believe about his meeting with Jacob? How did the character strength of forgiveness help Esau solve his problem?

10. Brainstorm a solution: As a group, brainstorm as many situations as possible that call for asking for or giving forgiveness. Discuss what helps a person be a forgiving person. What are ways to show forgiveness? What could you say to encourage a friend who wants to truly learn to forgive? What can they tell themselves?

11. Set a Goal: Each day of the coming week practice forgiveness toward others and ask for forgiveness from those you may have hurt. (Divide the large group into dyads. Each dyad will become encouragement partners.) As they walk and talk for 15 minutes, each partner will share ways that they plan to use this new character strength. Next week, encouragement partners will share with each other what their experiences were in practicing forgiveness.

12. Take time to savor: Take two minutes to sit in silence. Ask students to silently consider something good that has happened in class or before arriving. What went well? What caused it to go so well?

13. Practice gratitude in a large group. Form a circle. Class members are asked to thank other class members and or the teacher for something that they have said or done in class that day.

14. Practice forgiveness: Students are asked to take 2 minutes to reflect in silence on forgiveness. During this time they will silently reflect on the questions: Do I need to ask for God's forgiveness for anything? Do I need to ask others to forgive me? Do I need to forgive anyone for hurting me? What are my next steps?

15. Practice gratitude in prayer: Close in prayer, thanking God for giving all that is necessary to be more forgiving.

LESSON 5: Perspective: Joseph

Genesis 39

1. Start with a song, then recitation of last week's character strength and Bible verse.

2. Share three good things about last week's homework. (Allow students to practice capitalizing--sharing a blessing or something good that came from the assignment) and then practice active constructive response. (Encourage the student to share a detailed account while affirming and celebrating with the person who is sharing). The teacher will model this first with three students in front of the class and then students will do this with each other, sharing three good things in groups of two as they walk and talk for 15 minutes.

3. Define the character strength Perspective: (wisdom) Being able to provide wise counsel to others; having ways of making sense to the world that make sense to oneself and to other people.

4. Listen to the story and listen for examples of perspective in the characters:

Genesis 39—Joseph shows perspective on temptation

(optional additional stories include: Story two-Genesis 40, 41---perspective on the importance of gaining wisdom from God. Story three-Genesis 42-45---perspective on forgiveness and why bad things happen

in life. Story four-- Genesis 46-47---perspective on the importance of caring for family.)

5. Ask a volunteer to tell the story in his or her own words. (In order to get the most accurate story possible, it may be important to allow more than one person tell the story.)

6. Discuss the story:

A. What does this story teach about perspective?

B. Tell a story about a time when you or someone you know showed perspective. C. What tells you that Joseph used the character strength of perspective?

D. What stories do you have from your family or community about demonstrating or using perspective?

7. Ask volunteers to act out the Bible story or another story about someone demonstrating perspective.

8. Memory Verse: Whoever walks with the wise becomes wise, but the companion of fools will suffer harm (Proverbs 13.20).

9. Solve the Problem: What was the problem that Joseph faced? What was the cause of

his problem? What were his solutions? What did Joseph believe about having sex with his employer's wife? How did he feel when she tempted him? How did he use perspective to help solve his problem?

10. Brainstorm a solution: As a group, brainstorm as many situations as possible that call for showing perspective (wisdom). Discuss what helps a person attain perspective. What are ways to show wisdom/perspective? What could you say to encourage a friend who wants to develop stronger skills in being wise? What can they tell themselves?

11. Set a Goal: Each day of the coming week practice using wisdom in a different way. (Divide the large group into dyads. Each dyad will become encouragement partners.) As they walk and talk for 15 minutes, each partner will share ways that they plan to use this new character strength. Next week, encouragement partners will share with each other what their experiences were in practicing perspective or wisdom.

12. Take time to savor: Take two minutes to sit in silence. Ask students to silently

consider something good that has happened in class or before arriving. What went well? What caused it to go so well?

13. Practice gratitude in a large group. Form a circle. Class members are asked to thank other class members and or the teacher for something that they have said or done in class that day.

14. Practice forgiveness: Students are asked to take 2 minutes to reflect in silence on forgiveness. During this time they will silently reflect on the questions: Do I need to ask for God's forgiveness for anything? Do I need to ask others to forgive me? Do I need to forgive anyone for hurting me? What are my next steps?

15. Practice gratitude in prayer: Close in prayer, thanking God for giving all that is necessary to have perspective or to be wise.

GROW

LESSON 6: Creativity: Moses's Family

Exodus 1.1-2.10

1. Start with a song, then recitation of last week's character strength and Bible verse.
2. Share three good things about last week's homework. (Allow students to practice capitalizing--sharing a blessing or something good that came from the assignment) and then practice active constructive response. (Encourage the student to share a detailed account while affirming and celebrating with the person who is sharing). The teacher will model this first with three students in front of the class and then students will do this with each other, sharing three good things in groups of two as they walk and talk for 15 minutes.
3. Define the character strength creativity: Thinking of novel and productive ways to conceptualize and do things; includes artistic achievement but is not limited to it.
4. Listen to the story and listen for examples of creativity in the characters: Exodus 1-2.10. Moses's sister finds a creative way to save her brother from being killed.
5. Ask a volunteer to tell the story in his or her own words. (In order to get the most accurate story possible, it may be important to allow more than one person tell the story.)

6. Discuss the story:

- A. What does this story teach about creativity?
- B. Tell a story about a time when you or someone you know showed creativity.
- C. What tells you that Moses's sister was being creative in the way that she worked to keep him alive?
- D. What stories do you have from your family or community about being creative?

7. Ask volunteers to act out the Bible story or another story about someone showing creativity.

8. Memory Verse: Do you see someone skilled in their work? They will serve before kings; they will not serve before officials of low rank. (Proverbs 22. 29)

9. Solve the Problem: What was the problem that Moses's sister faced? What was the cause of her problem? What were the solutions that she found? In what ways did she use creativity when solving his problem? Many of the Hebrew families in Egypt believed that there was no way to protect their baby sons. What did Moses's sister believe? What did Moses's sister feel because of her beliefs?

10. Brainstorm a solution: As a group, brainstorm as many situations as possible that call for showing creativity. Discuss what helps a person be creative? What are ways to show creativity? What could you say to encourage a friend who wants to develop creativity? What can they tell themselves?

11. Set a Goal: Each day of the coming week practice using creativity in a different way. (Divide the large group into dyads. Each dyad will become encouragement partners.) As they walk and talk for 15 minutes, each partner will share ways that they plan to use this new character strength. Next week, encouragement partners will share with each other what their experiences were in practicing creativity.

12. Take time to savor: Take two minutes to sit in silence. Ask students to silently consider something good that has happened in class or before arriving. What went well? What caused it to go so well?

13. Practice gratitude in a large group: Form a circle. Class members are asked to thank other class members and or the teacher for something that they have said or done in class that day.

14. Practice forgiveness: Students are asked to take 2 minutes to reflect in silence on forgiveness. During this time they will silently reflect on the questions: Do I need to ask for God's forgiveness for anything? Do I need to ask others to forgive me? Do I need to forgive anyone for hurting me? What are my next steps?

15. Practice gratitude in prayer: Close in prayer, thanking God for giving all that is necessary to be very creative.

GROW

LESSON 7: Humility: Moses at the Burning Bush

Exodus 3

1. Start with a song, then recitation of last week's character strength and Bible verse.
2. Share three good things about last week's homework. (Allow students to practice capitalizing--sharing a blessing or something good that came from the assignment) and then practice active constructive response. (Encourage the student to share a detailed account while affirming and celebrating with the person who is sharing). The teacher will model this first with three students in front of the class and then students will do this with each other, sharing three good things in groups of two as they walk and talk for 15 minutes.
3. Define the character strength humility: Modest. Allows accomplishments to speak for themselves; focuses on others.
4. Listen to the story and listen for examples of humility in the characters: Exodus 3. Moses meets God at the burning bush.
5. Ask a volunteer to tell the story in his or her own words.
6. Discuss the story:
 - A. What does this story teach about humility?
 - B. Tell about a time when you or someone you know was humble.
 - C. What did Moses say or do that showed that he was humble?
 - D. What stories do you have from your family or community about showing humility?

7. Ask volunteers to act out the Bible story or another story about someone showing humility.
8. Memory Verse: When pride comes, then comes disgrace, but with the humble is wisdom (Proverbs 11.2).
9. Solve the Problem: What did Moses hear from the burning bush? What problem did God ask Moses to solve? What did Moses believe about his worthiness to lead the Israelites out of Egypt? What do you think Moses was feeling? What did God believe about Moses's ability to do the job? What did God say that he would do to help Moses do this big project? What were God's solutions for the problem?
10. Brainstorm a solution: As a group, brainstorm as many situations as possible that call for humility. Discuss what helps a person be humble. What are ways to show humility? What could you say to encourage a friend who wants to truly learn to be humble? What can they tell themselves? Set a Goal: Each day of the coming week practice humility in a new and different
11. Set a goal: Each day of the coming week practice humility in a new and different way. (Divide the large group into dyads. Each dyad will become encouragement partners.) As they walk and talk for 15 minutes, each partner will share ways that they plan to use this new character strength. Next week, encouragement partners will share with each other what their experiences were in practicing humility.
12. Take time to savor: Take two minutes to sit in silence. Ask students to silently consider something good that has happened in class or before arriving. What went well? What caused it to go so well?
13. Practice gratitude in a large group. Form a circle. Class members are asked to thank other class members and or the teacher for something that they have said or done in class that day.
14. Practice forgiveness: Students are asked to take 2 minutes to reflect in silence on forgiveness. During this time they will silently reflect on the questions: Do I need to ask for God's forgiveness for anything? Do I need to ask others to forgive me? Do I need to forgive anyone for hurting me? What are my next steps?

15. Practice gratitude in prayer: Close in prayer, thanking God for giving all that is necessary to be more humble.

GROW

LESSON 8: Hope: Joshua and Caleb

Numbers 13.1–14.24

1. Start with a song, then recitation of last week's character strength and Bible verse. Share three good things about last week's homework. (Allow students to practice capitalizing--sharing a blessing or something good that came from the assignment) and then practice active constructive response. (Encourage the student to share a detailed account while affirming and celebrating with the person who is sharing). The teacher will model this first with three students in front of the class and then students will do this with each other, sharing three good things in groups of two as they walk and talk for 15 minutes.
2. Define the character strength hope (optimism, future-mindedness, future orientation): expecting the best in the future and working to achieve it; believing that a good future is something can be brought about.
3. Listen to the story and identify examples of hope in the characters: Numbers 13.1- 14.24 (Joshua and Caleb)
4. Ask a volunteer to tell the story in his or her own words.
5. Discuss the story:
 - A. What does this story teach about hope?
 - B. Tell a story about a time when you or someone you know showed hope, even when

it may not have been easy.
 - C. What tells you that Joshua and Caleb had hope when others did not?
 - D. What stories do you have from your family or community about hope?
7. Ask volunteers to act out the Bible story or another story about someone showing hope.

8. Memory Verse: For I know the plans I have for you, declares the LORD, plans for welfare and not for evil, to give you a future and a hope (Jeremiah 29.11).

9. Solve the Problem: What was the problem that the Israelites faced in moving to a new country? What did most of the people believe about the problem? What were their emotions and feelings? What did Joshua and Caleb believe about the problem? In what ways did they use hope when solving the problem?

10. Brainstorm a solution: As a group, brainstorm as many situations as possible that call for showing hope. What helps a person to have hope even when it is hard? What are ways to show hope? What could you say to encourage a friend who wants to develop a more positive hopeful attitude? What can they tell themselves?

11. Set a Goal: Each day of the coming week practice using hope in a different way. (Divide the large group into dyads. Each dyad will become encouragement partners.) As they walk and talk for 15 minutes, each partner will share ways that they plan to use this new character strength. Next week, encouragement partners will share with each other what their experiences were in practicing hope.

12. Take time to savor: Take two minutes to sit in silence. Ask students to silently consider something good that has happened in class or before arriving. What went well? What caused it to go so well?

13. Practice gratitude in a large group. Form a circle. Class members are asked to thank other class members and or the teacher for something that they have said or done in class that day.

14. Practice forgiveness: Students are asked to take 2 minutes to reflect in silence on forgiveness. During this time they will silently reflect on the questions: Do I need to ask for God's forgiveness for anything? Do I need to ask others to forgive me? Do I need to forgive anyone for hurting me? What are my next steps?

15. Practice gratitude in prayer: Close in prayer, thanking God for giving all that is necessary to have hope.

GROW

LESSON 9: Love of Beauty and Excellence: Naomi and Ruth

Ruth 3

1. Start with a song, then recitation of last week's character strength and Bible verse.
2. Share three good things about last week's homework. (Allow students to practice capitalizing - sharing a blessing or something good that came from the assignment) and then practice active constructive response. (Encourage the student to share a detailed account while affirming and celebrating with the person who is sharing). The teacher will model this first with three students in front of the class and then students will do this with each other, sharing three good things in groups of two as they walk and talk for 15 minutes.
3. Define the character strength love of beauty: Appreciating beauty, excellence, and or skilled performance in various domains of life.
4. Listen to the story and listen for examples of love of beauty and excellence in the characters: Ruth 3.
5. Ask a volunteer to tell the story in his or her own words.
6. Discuss the story:
 - A. What does this story teach about love of beauty and excellence?
 - B. Tell a story about a time when you or someone you know showed a love for beauty for excellence.
 - C. What shows you that Ruth was a person of excellence?
 - D. What stories do you have from your family or community about the importance of excellence and beauty?
7. Ask volunteers to act out the Bible story or another story about someone showing love for beauty and excellence.
8. Memory Verse: Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable--if anything is excellent or praiseworthy--think about such things (Philippians 4.8).
9. Solve the Problem: What was the problem that Ruth and Naomi faced? What was the cause of the problem? What did Ruth do to be an excellent friend to

Naomi? What did Naomi do to be an excellent friend to Ruth? How did Ruth's character strength of excellence help her solve her problems?

10. Brainstorm a solution: As a group, brainstorm as many situations as possible that call for a love for beauty and excellence. Discuss what helps a person practice a love for excellence? What helps a person appreciate beauty? What could you say to encourage a friend who wants to develop a love for beauty and excellence? What can they tell themselves?

11. Set a Goal: Each day of the coming week practice using love of beauty and excellence in a different way. (Divide the large group into dyads. Each dyad will become encouragement partners.) As they walk and talk for 15 minutes, each partner will share ways that they plan to use this new character strength. Next week, encouragement partners will share with each other what their experiences were in practicing love of beauty and excellence.

12. Take time to savor: Take two minutes to sit in silence. Ask students to silently consider something good that has happened in class or before arriving. What went well? What caused it to go so well?

13. Practice gratitude in a large group. Form a circle. Ask class members to thank other class members and or the teacher for something that they have said or done in class that day.

14. Practice forgiveness: Students are asked to take 2 minutes to reflect in silence on forgiveness. During this time they will silently reflect on the questions: Do I need to ask for God's forgiveness for anything? Do I need to ask others to forgive me? Do I need to forgive anyone for hurting me? What are my next steps?

15. Practice gratitude in prayer: Close in prayer, thanking God for giving all that is necessary to have a love for beauty and excellence.

GROW

LESSON 10: Bravery: David and Goliath

1 Samuel 17

1. Start with a song, then recitation of last week's character strength and Bible verse.

2. Share three good things about last week's homework. (Allow students to practice capitalizing--sharing a blessing or something good that came from the assignment) and then practice active constructive response (Encourage a detailed account while affirming and celebrating with the person who is sharing). The teacher will model this first with three students in front of the class and then students will do this with each other, sharing three good things in groups of two as they walk and talk for 15 minutes.

3. Define the character strength: Bravery is voluntarily taking action to help others in spite of significant risks or dangers. Brave individuals seek to do what they believe is important and right to do even though it may cost them personally.

4. Listen to the story and listen for examples of bravery in the characters: I Samuel 17.1-51— the story of David and Goliath.

5. Ask a volunteer to tell the story in his or her own words. (In order to get the most accurate story possible, it may be important to allow more than one person tell the story.)

6. Discuss the story:

A. What does this story teach about bravery?

B. Tell about a time when you or someone you know showed bravery.

C. What tells you that this was an act of bravery?

D. What stories do you have from your family or community about bravery?

7. Ask volunteers to act out the Bible story or another story about someone showing bravery.

8. Memory Verse: Have I not commanded you? Be strong and courageous. Do not be afraid, do not be discouraged, for the Lord your God is with you wherever you go (Joshua 1.9) Set a goal to memorize this verse this week.

9. Solve the Problem: What was the problem that David and his tribe/people group faced? What thinking trap did they fall into? What did the Israelites believe about Goliath? How did this make them feel? What did David believe about Goliath? How did this make him feel? David chose to believe something different than his friends believed. How did his belief in God help him become brave?

10. Brainstorm a solution: As a group, brainstorm as many situations as possible that call for bravery. Discuss what helps a person become brave.

What could you say to encourage a friend who wants to be brave? What can they tell themselves?

11. Set a Goal: Each day of the coming week practice bravery in a different way. (Divide the large group into dyads. Each dyad will become encouragement partners.) As they walk and talk for 15 minutes, each partner will share ways that they plan to use this new character strength. Next week, encouragement partners will share with each other what their experiences were in practicing bravery.

12. Take time to savor: Take two minutes to sit in silence. Ask students to silently consider something good that has happened in class or before arriving. What went well? What caused it to go so well?

13. Practice gratitude in a large group. Form a circle. Class members are asked to thank other class members and or the teacher for something that they have said or done in class that day.

14. Practice forgiveness: Students are asked to take 2 minutes to reflect in silence on forgiveness. During this time they will silently reflect on the questions: Do I need to ask for God's forgiveness for anything? Do I need to ask others to forgive me? Do I need to forgive anyone for hurting me? What are my next steps?

15. Practice gratitude in Prayer: Close in prayer, thanking God for giving all that is necessary to become brave and courageous.