Meeting Spiritual/Ritual and Emotional Needs During a Trauma:

The COVID-19 Pandemic and the Celebration of Passover 2020/5780

Aviva M. Levin

Interfaith Doctor of Ministry in Clinical Education for Pastoral Ministry Program,

Hebrew Union College – Jewish Institute of Religion, New York

DMI 500

Advisors:

Dr. Jessica Mitchell, Ph.D., LP, NCPsyA

Rabbi Richard Address, D.Min.

Dr. Wynd Harris, Ph.D., D.Min.

February 28, 2021

Acknowledgements

How can I share, in just a few sentences, the extent to which I am grateful for what my academic and psychoanalytic mentor, Dr. Jessica Mitchell, has done for me? Jessica's knowledge, patience, caring, focus, and genuine commitment to my success supported me in my moments of doubt as well as in my moments of inspiration. Jessica willingly shared her passion for research and her deep respect for those who lay the foundation of the field to which she has dedicated her life's work. It has been my honor to be mentored by someone of Jessica's caliber.

When illness struck my family, it was my theology mentor, Rabbi Richard Address, who helped me see the value of pressing 'pause.' Richie's vast knowledge and love of Jewish history and literature aided in stretching my academic horizons. I am grateful for Richie's tutelage and gentle nature.

Dr. Wynd Harris was the key to unlocking the world of statistics and data analysis for this research neophyte. Wynd translated statistics into a user-friendly and accessible language that I could engage in order to make sense of the data that I had gathered. Wynd was an integral part of bringing me from theories and hypotheses to proofs and proposals.

When I first met Dr. Jennifer Harper on the phone, I knew that I had encountered someone by whose side I could walk for years to come. Jennifer is the glue that made all things possible for me in the D.Min. program at HUC-JIR. Jennifer implemented the hybrid distance-learning program that allowed me to access this one-of-a-kind educational program. Jennifer's unfaltering faith in my process provided me with the fortitude necessary to reframe roadblocks as opportunities for growth.

In closing, I am grateful to my loving and supportive family. My husband, Jason Levin, and my children, Zeke, Mya, and Cole Levin have been both patient and forgiving. As my research took over our lives, they helped me laugh. They keep me grounded and remind me that I can soar. You are the best of the best! I love you most!

Abstract

Jewish religious rituals in the United States have traditionally been defined and practiced within the walls of the various congregations across the country. What happens when access to those buildings is cut off as a result of a world trauma? Are congregations able to effectively serve the emotional and spiritual/ritual needs of congregants who no longer have access to their houses of worship? Other than the weekly celebration of Shabbat, Passover was the first major holiday impacted by the COVID-19 pandemic. This study was designed to lay the groundwork for determining the success or failure of Jewish religious institutions to adapt in congruence with those they serve during a time of world trauma. Thirty-six congregants representing two Reform Jewish synagogues in the area of Westchester, New York, completed a 15-minute survey of forty-three (43) multiple choice questions, which explored the emotional and spiritual support they received during Passover 2020, as well as their satisfaction or dissatisfaction with that support. The survey was designed by the investigator using SurveyMonkey (SurveyMonkey, 2020), a cloud-based survey host with the ability to generate analytic data based on respondent submissions. Analysis of the survey data was done with single and comparative graphical analyses along with a few strategic descriptive ordinary least squares regression analyses. The results of the survey support the hypotheses presented by this research. It has been demonstrated that a trauma such as the COIVD-19 pandemic has resulted in increased feelings of (a) disappointment; (b) grief: (c) loneliness: (d) sadness: and (e) worry in individuals. Further demonstrated is that religious rituals can provide participants with feelings of: (a) fulfillment; (b) happiness; (c) optimism; (d) peace; and (e) support. Finally, it has been demonstrated that Jewish synagogues did not meet the emotional, spiritual, or ritual needs of their members when re-imagining Jewish holy days during the pandemic.

Table of Contents

Statement of Need

In February of 2020, a change blanketed the world: country by country, state by state, and city by city, residents were told to "stay safe at home." People around the world, almost overnight, went from being world travelers, to being self-quarantined for their own safety and for the safety of others. We sat in our homes, and those who had access to television watched death tolls rise as a seemingly out of control virus rampaged entire countries one at a time. Fear and anxiety ran rampant over security and happiness. Families were divided as people were unable to travel home – stuck wherever they were for at least two weeks and facing two weeks of quarantine at their final destination to protect the people they loved most in the world from whatever exposure they may have had. Schools, restaurants, and businesses all over the world were closed suddenly and governments were left to devise plans to keep citizens safe as medical teams focused on diagnostics, treatment, and prevention protocols.

Worldwide we read about religious institutions struggling to determine the responses that their communities needed, wanted, and expected. Where and how would weekly services be held? Could we acknowledge life cycle events in the company of family and friends (baby namings, baptisms, bar mitzvahs, bat mitzvahs, weddings, funerals)? If someone needed pastoral care, what would that look like in our new normal? One of the most powerful questions came from the Christian community regarding the offering and receiving of the sacraments: how could the community forgo its most powerful physical relationship with Jesus without access to congregants and care-seekers?

For me, personally, I was aggrieved over the potential loss of my Passover Seder. For more than 15 years, I have hosted an average of 40 people on the first night of Passover. Approximately 50 percent of attendees were members of my family (my husband, our three children, our parents, various cousins, and a variety of in-laws). The balance of our guest list always told the story of where we were in our lives: schoolmates, families from the PTA, teachers, students, employers, employees, and each of them

were asked to bring friends and family to support their own comfort. We welcomed Jews, non-Jews, religious, non-religious, traditional, and non-traditional.

I created a Haggadah (the service book designed specifically to be used for Passover only) and updated it every couple of years based on the ever-changing face of the world: politics, war, famine, etc. I carefully crafted the service to keep the traditional prayers and maintain the Seder (order) as dictated by tradition. By asking guests not to contribute to the meal I could make even the most observant among us comfortable with the level of care taken in protecting kashrut (Jewish dietary laws). I shopped, cooked, and prepared every aspect of the meal.

The service is always held in a tent, representative of the Bedouin lifestyle of the Israelites exiting from Egypt. We sat on blankets and picnic chairs (for the comfort of the elders in our group). Dinner during a Seder is held more than three-quarters of the way into the service: approximately 1.5 to 2 hours into the evening. We exited the tent in preparation for the meal and passed by the side of our home which my children decorated to represent the sea through which the Israelites passed through to their ultimate freedom. In addition to the theme of 'freedom' that is associated with the holiday, I always had a secret theme to heighten the excitement over the arrival of dinner. Dinner would be announced as the secret was revealed. Our themes ranged from Harry Potter, with one long table for each of the Hogwarts schools, and hand-held foods (turkey drumsticks, french-fries, etc.) served on giant platters, to Chinese New Year, with food served in take-out containers with chopsticks, while dragons and colorful fans hung down from the ceilings and walls. We celebrated childhood with a meal of comfort foods (mashed potatoes, burgers with homemade kosher-for-Passover buns) by offering giant-sized board games and a train resembling Thomas the Train Engine offering rides up and down the street. We even celebrated Western movies with a BBQ dinner, a jail cell for photo ops, a petting zoo and pony rides up and down the street. Last year, 2019 we served BBQ ribs and celebrated in the style of the Jumanji films with a bird show, exotic animals, and special candy treats made to look like jungle

creatures on request. After our meal, we would return to the tent to complete the Seder service and to

enjoy a rousing song session.

As soon as Seder ended each year, I would begin planning for the next year. This year,

2020/5780, all the planning came to a screeching halt just one month before Passover. I kept the

entertainers and event rentals on hold as long as I could, hoping that COVID-19 would pass over us. But

it did not. Instead, we were asked to stay at home, and, when going on "essential" errands, to maintain

a physical distance of 3 feet from other individuals. Some people started wearing masks and gloves

outside of their homes to protect themselves and others. It felt as though our world was closing in on us

and Passover was "closed for repairs."

I worked with an entertainment contractor to hire the 'extras' that made each year unique. I

had already been in touch with my contractor for this year and we had several design elements reserved

and entertainers contracted. I did not like going back on my contractual obligations, but one month

before the first night of Passover, I needed to release the entertainers from our contracts. How could I

incorporate entertainers in a Passover celebration that would be held over the internet? I also hated the

idea of canceling our annual gathering and turning what had always been a community celebration of

freedom and spiritual reflection into an intimate dinner with my immediate family attending via

computer screen. There had to be more that I could do. More that I could create that would resemble

the Passover Seder to which we had grown accustom. I was invested in meeting the needs and

expectations of my community. If it had to be done differently, that was fine, but cancelling or

pretending that I could create the same sense of spiritual and emotional energy online without changing

the ritual was not an option. My contractor and I let our creative juices flow and engaged in

conversation every couple of days trying to push the limits of what people thought could happen over ZOOM[1].

I started reading every post online regarding how to have what was being called a 'virtual' Seder. Nothing that I read was inspiring. Synagogues were offering experiences that invited people to witness their leaders fulfilling the rituals online. Bringing people together with a shared experience, but not involving people to participate in the Seder itself. Seder has always been a joint learning experience, not a sit back and observe others service. For this reason, Passover Seder is the most celebrated of all of the Jewish holidays "with more than 70% of Jewish Americans taking part…" (Markoe, 2016). Synagogue programs would bring Jews together but there was no effort to keep all of the traditional elements of the Passover Seder intact. I also heard about many families trying to make the best of having a small dinner and celebration in their homes. People who had never hosted a Seder in the past were being guided on how to prepare their homes and their meals. I felt the need to do more.

In 70 CE, the Romans set the Holy Temple in Jerusalem on fire. The destruction of the Temple in Jerusalem put an end to the ritual sacrifice and all of the traditional observances that had defined the Jewish community since its inception. "Many Jews believed that sin itself could be overcome only by bringing a sin offering in the Temple. Without such forgiveness, the sinner was condemned to alienation from God, which is equivalent to estrangement from valid existence. But the channel of sacrifice was now cut off." (Greenberg, 1988) It was only at the Temple, in observance of the priests' performance of sacrifices that "they felt an emanation of divine force that showered grace and blessing on the people and made the Lord's power a stunning presence. For these people, after the destruction there was only emptiness." (Greenberg, 1988)

---

[1] "ZOOM is the leader in modern enterprise video communications, with an easy, reliable cloud platform for video and audio conferencing, collaboration, chat, and webinars across mobile devices, desktops, telephones, and room systems. ZOOM Rooms is the original software-based conference room solution used around the world in board, conference, huddle, and training rooms, as well as executive offices and classrooms. Founded in 2011, ZOOM helps businesses and organizations bring their teams together in a frictionless environment to get more done. ZOOM is a publicly traded company on Nasdaq (ticker: ZM) and headquartered in San Jose, California." (About Us, 2020)

After the destruction of the holy Temple, did the Jewish community throw their hands up in the air and become overwhelmed by their loss? No, they used the tools that they had to reinvent Judaism based in prayer and a new system of laws and rituals created surrounding the preparation of all food now known as *kashrut*. The Jewish community redefined their rituals by looking at the meaning and intentions of the rituals that they had lost and reimagining them in their new normal outside of Jerusalem and away from their Holy Temple. (Eskenazi & Weiss, 2008, p. 610) They did more…they grew. They could no longer rely on the priests to perform rituals on their behalf, they needed to personalize Judaism and bring it into their homes. In 2020, in the face of COVID-19 we have been given a similar challenge. It appeared to me that the offerings provided by houses of worship were designed to maintain the position of clergy as the only Jews responsible for the fulfillment of ritual commandments, and they were deciding to keep the rituals static rather than to reinvent them.

I decided to reach out to members of my community and ask them what they might be willing to do to recreate a Passover Seder that remained true to the meaning of the rituals but also addressed the feeling of loneliness and separation that had overwhelmed every one of our thoughts. How could we maintain meaning and make something new that built on what we had available to us in our new normal?

The result was the birth of a ZOOMover Seder (a term we coined) that we will not soon forget, and we will incorporate into all of our future celebrations. We had over 100 people online with us as we celebrated Passover this year. People who had been unable to join us in the past because of distance were now welcomed warmly and were elevated to the status of 'sharing our table.' It took a tremendous amount of advance planning that involved learning about technology and its pros and cons. How could we sing together if we have to be muted? How could we engage people in the participation that is central to the Seder service? The biggest challenge was that we did not want to 'screen share' our Haggadah because it would make it impossible for us to see one another if one Seder host was

controlling everyone's screens. We had to send instructions in advance to all of our potential attendees.

We also had to listen to the advice of the ADL (Anti-Defamation League) with regard to protecting

ourselves against ZOOMbombing.[2] We concerned ourselves with those who may not feel comfortable

accessing new technology. There was much to do, and extraordinarily little time. But the need felt great,

and the effort necessary. In the end, we will never have a Seder again without all of my family in

attendance from around the world – because now we know just how easy it was to arrange and it didn't

involve flights, hotel reservations, or any intense financial obligation. Local synagogues did not put an

equal amount of time and energy into attending to the needs of the community. Jewish organizations

chose to focus on the rituals and the roles traditionally played by religious leaders (both professional

and lay). The opportunity to address the active needs and well-being of the individual members of their

community who rely on religion to provide a secure base for their emotional and spiritual well-being

when the world around them has become tumultuous was missed.

---

[2] "'Zoombombing,' a reference to the popular video conferencing platform ZOOM in which virtual meetings are disrupted by graphic or threatening messages or actions, often including those that contain hate speech or pornographic content, have quickly garnered attention across the country." (How to prevent "Zoombombing", 2020)

Review of Relevant Scholarship

Psychoanalytic Review

Attachment Theory

Sigmund Freud, in his *Three Essays on Sexuality*, states that "the final outcome of sexual

development lies in what is known as the normal sexual life of the adult." (Freud, 1953, p. 116) John

Bowlby supports Freud's understanding that seemingly unrelated infant behaviors become organized

and manifest as coordinated behaviors in adults. It therefore follows that adult behaviors can be better

understood by analyzing developmental behaviors as seen in infancy and childhood. Freud describes

these infant behaviors as "essentially auto erotic (i.e. that it finds its object in the infant's own body)"

(Freud, 1953) and disregards the emotional relationship that is developed between mother and child.

Furthermore, Freud proports that the relationship between infant and mother is based purely on the

secondary drive implying that though the infant relies on the mother for feeding, without that need

there would be no need for the two to depend on one another. Once pleasured by the act of feeding,

the infant detaches. (Fitton, 2012, p. 121)

Bowlby revisions Freud's theories by focusing on that dyad relationship between mother and

child and identifies the link between them as one of reliance on the part of one on the other. The term

that Bowlby coins to call attention to this critical set of relational actions is 'attachment behaviors.'

(Bowlby, 1958, p. 351) Bowlby explains that there are multiple levels on which mother and child depend

on one another and that only one of those relates to Freud's oral stage. According to Holmes and Slade

who define human attachment as "the observation that from the start of life, in common with other

mammals, we develop inextricable connections with those who care for and protect us." (Holmes &

Slade, 2018, p. 16) Conversely, with no attachment, a child would be unable to survive. Therefore,

Bowlby explains that human beings instinctively stop behaviors that risk the stability of their attachment

to their care giver. It can be extrapolated therefore, that people in their adulthood, would seek to end

those behaviors or circumstances that cause ruptures to their relationships. It is no wonder that in times

of trauma, human beings rely on activities that bring them back most securely and quickly, to a sense of

normalcy, comfort, and safety.

Secure Base

Bowlby was not satisfied with the idea that the importance of the bond between mother and

child was restricted to physical needs and gratification. (Bowlby, Attachment and Loss: Retrospect and

Prospect, 1982) Bowlby theorized that human beings have a need to relate emotionally with other

human beings. These relationships are witnessed in a child's need to be held, to explore, to play, and to

feel safe. Bowlby then began studying the negative results of ruptured infant-mother relationships

which then shed light on the positive results of positive relationships on the future ability of the infant

to form healthy relationships. Bowlby referred to this satisfactory relationship as resulting in a 'secure

base' on which the infant can develop healthy adult relationships. This 'secure base' in relation to the

mother figure explains that the individual can, after separation and individuation, reliably return to the

mother for support in times of crisis, illness, trauma, or fear. "The knowledge that an attachment figure

is available and responsive provides a strong and pervasive feeling of security, and so encourages the

person to value and continue the relationship." (Bowlby, 1982) Holmes and Slade further the potential

for developing a secure base beyond infancy in an individual's adult relationships. If there has been an

unrepaired rupture in the infant-mother dyad, it can be repaired by developing relationships with other

adults on whom one can rely for emotional and physical safety and protection. "Alongside security

provision, an attachment relationship is defined…as one that is person-specific, intimate, and affect-

regulating." (Holmes & Slade, 2018, p. 29) In theory, "secure people survive as infants, thrive as children,

and flourish as adults." (Holmes & Slade, 2018, p. 17)

Ainsworth draws more direct links between childhood experiences and adult behaviors and struggles with the language of 'dependency,' and 'object relations' as they were being used to describe an infant's behavior. According to Ainsworth, other psychoanalysts theorized that a healthy child should be expected to grow out of 'dependency' and 'object relations' or risk being classified in adulthood as having 'unhealthy relationships.' Ainsworth explains that the term 'dependency' had become synonymous with 'helplessness' and was used to describe a child's learned reliance on its mother resulting in dependence on her and no desire for the development of independence. In adulthood, this dependence is seen as 'needy' and is observed in an individual's need for external affirmation, adoration, and attention. (Ainsworth, 1969) It is in avoidance of this misconception, that Ainsworth explains Bowlby's introduction of the term 'attachment.' Ainsworth explains that "'Attachment refers to an affectional tie that one person (or animal) forms to another specific individual. Attachment is thus discriminating and specific." (Ainsworth, 1969, p. 971)

Resilience

An individual who has multiple experiences of rupture and repair in their personal narrative can either fall apart or develop resilience. Resilience, according to Michael Rutter is "viewed as a process and not as a fixed attribute of an individual…It could not be assumed that the same features would be protective in relation to all risks. Moreover, resilience was an interactive concept and had to be inferred; it could not be measured directly as if it was a characterlogical trait." (Rutter, 2012) It is important to understand that resilience can be strengthened based on an individual's experiences and no two people will develop a necessarily predictable response to a given rupture. Furthermore, "insecure patterns (of attachment) are not to be conceived as unhealthy or undesirable in themselves, rather as *resilience-promoting adaptations* to specific environments, enabling survival under adverse circumstances." (Holmes & Slade, 2018, p. 75) So, your infancy is not the only opportunity for the development of a

secure base. In fact, the society in which we live sees as, at least part of their role, the providing of a

sense of security to its citizens. This is shown with regard to personal health and safety via social

services like police, health care, and programs for physically and mentally challenged members of the

community to get the support they need to interact with society in a physically and mentally supported

way. (Holmes & Slade, 2018, p. 75) Keeping in mind that in order to build a secure base it is

recommended that certain relational elements be present for the care seeker: "reliability, consistency,

warmth, sensitivity, responsiveness, appropriate limit-setting, rupture/repair pathways,

encouragement, and respect for autonomy. " (Holmes & Slade, 2018, p. 139)

Some theorists may conclude that unresolved stressors or ruptures in early life will result in an

inability to withstand future breaks in emotional stability. However, there are others who more closely

resonate with the development of a steeling effect. The steeling effect is the development of a tolerance

for exposure to future stress. Adversity can result in increased vulnerability and the weakening of an

individual's overall well-being or, it can provide the individual with an inner fight that makes them more

able to tolerate the introduction of additional negative exposures. (Rutter, 2012, p. 341) It is, therefore,

critical for institutions and organizations within a community to reach out and measure the needs of

their constituents, rather than to rely on a particular representative group to determine the needs of

the many whom they serve.

Good Enough / Object Relations

Winnicott's notion of 'good-enough mothering' (Winnicott, 1971) (which does not refer only to

the biological mother of an individual) is another reminder that interpersonal relationships need not be

perfect to be effective. Rather, Winnicott reminds us that being imperfect is forgivable so long as we

hold ourselves accountable and repentant for our missteps. If, for whatever reason, a parent fails to

provide what a child needs, amends can be made with apologies and commitments to not repeat the

'failure.' So long as the parent can make "an active adaptation that gradually lessens, according to the

infant's growing ability to account for failure of adaptation and to tolerate the results of frustration"

(Winnicott, 1971, pp. 13-14) the infant will develop skills for adapting to imperfection. A positive

outcome from experiencing this balance and caring system of rupture and repair is the development of a

child who has healthy expectations based in reality rather than in a fantasy of anticipated perfection or a

nightmare of recurring failure.

"Object relations…refers to the intrapsychic dimensions of experiences with others – that is, to

the mental representations of the self and of the other and of the role of each in their interactions."

(Tyson & Tyson, 1990, p. 69) Psychoanalytic theories proport that human beings engage transitional

object relations when the object of desire is unavailable. For example, the use of a pacifier when a

feeding source is unavailable, or the reliance on a teddy bear to snuggle in the absence of a parent or

loved one. Winnicott theorizes that the transitional object is not in replacement of the object of desire,

but rather a tool for soothing the pain of loss of the original object. For Winnicott, this is a

demonstration of human creativity – the ability to sooth one's self by way of a transitional,

representational, symbolic object to repair the rupture of separation from the preferred object. (Eigen,

2004)

Winnicott further explains "rupture/repair" pertaining to object relations with regard to

individuation. Regarding the relationship developed in the infant-mother dyad, a rupture occurs when

the infant no longer sees the mother as an object, but rather as something over which it has control. The

infant discovers that it can control the objects around it when it no longer simply feeds from the breast

but learns to interact with it. A first bite from a child, and the instinctual pain response experienced by

the mother, is empowering to the infant. The child is now learning that it has power to inflict change on

the objects in its life and it must not cause harm if it wants to remain in relationship with an 'other.'

"The subject says to the object: 'I destroyed you,' and the object is there to receive the communication.

From now on the subject says: 'Hullo object!' 'I destroyed you.' 'I love you.' 'You have value for me

because of your survival of my destruction of you.' (Winnicott, 1971, p. 120) Winnicott stresses the

importance of this sense of power with relation to objects as critical for healthy repairs to stem from

ruptures (traumas). Samuels, Shorter, and Plaut, in *A Critical Dictionary of Jungian Analysis,* explain the

importance of this type of self-realization by explaining that "though we may speak of a person in terms

of his internal and external objects that is not how he experiences himself." (Samuels, Shorter, & Plaut,

2013, p. 101)

Beeghly and Tronick, in their article, Early Resilience in the Context of Parent-Infant

Relationships: A Social Developmental Perspective, demonstrate how a "good enough" relationship

between parent and infant in the first year of life will provide the child with critical adult behaviors and

skills. In their adulthood, the child of a healthy infant-parent dyad will possess the coping mechanisms

necessary to remain in relationship with another and to appropriately "repair mismatches." (Beeghly &

Tronick, 2011) "In turn, the experience of reparation contributes to a sense of trust and eventually, a

secure attachment relationship with that person." (Beeghly & Tronick, 2011) In adulthood, when these

behaviors are consistent, they indicate that a secure base was established. "Notably, dyads' successful

reparatory processes are associated with positive affect. For infants, iterative successful reparatory

processes contribute to the formation of a core sense of positive affect, conveying a general sense of

well-being." (Kochanska, Aksan, Penney, & Doobay, 2007)

Faith

In his book, *The Electrified Tightrope* (2004), Michael Eigen's conclusions regarding an

individual's capacity for faith, evolve from breaking down the theories of psychoanalysts like Freud,

Winnicott, Lacan, and Bion. Eigen seeks to understand the "ideal" for which a person strives when

developing attachment, or object-relation. What need is being sought, and in what way does the object

of attention, fill that need? Like other analysts, Eigen struggles with Freud's theories because they seem

to be based on a status of presumed conflict to which an individual is responding rather than initiating -

it is the conflict that defines a person.

According to Eigen, Winnicott references the space between desire and acquisition when he

describes the relationship developed by an infant in the act of destruction and re-relating described

above. (Eigen, 2004, p. 113) Eigen explains that Winnicott's destruction is symbolic of a person's ability

to emotionally transition from a physical object to an inner emotional self-reliance. In his explanation,

Eigen emphasizes Winnicott's understanding, similar to that of Freud, that life requires conflict, but

Winnicott is distinguished from Freud by furthering the idea that this conflict exists in order to create

individuation. The result of Winnicott's understanding is the introduction of anxiety and guilt in the

individual and the creation of a desire to make reparations to the object from whom/which the person is

separating. Eigen reminds us that this distinction occurs in a preverbal state and is based on faith

instincts. (Eigen, 2004, p. 116)

Eigen discusses faith further through the lens of Lacan who believed that there is a gap in

human development that his filled by the development of faith. The gap, in Lacan's understanding is the

space that develops between a mother and a child during the child's search for independence. In an

effort to set itself apart, and in the mother's effort to regain her own independence, the child navigates

a figurative 'gap' in their life. Lacan explains how that which fills the gap is later identified as a repressed

awareness of both "the originary subject-object interlocking *and* the latter's rupture, lived experiencing

before and after the trauma of separation." (Eigen, 2004, p. 118) Lacan gives vocabulary to his gap

which provides opportunities for individuals to experience it differently, either as symbolic 'real' or

symbolic 'imaginary,' both of which are of value. It is the symbolic nature that Lacan focuses on, the

experience of the individual, their willingness to grasp the undefinable. "The subject is genuinely

recreated through his participation in the movement of language, through his interaction with the

Other, bearer of the Word (namely revelation)." (Eigen, 2004, p. 119) Eigen brilliantly encapsulates

Lacan's definition of faith in his writing, "The subject's search for the truth about himself evolves by

listening to a live play of meaning that always exceeds his grasp. Here faith is necessary. One cannot

master the real, or life of meaning in any fundamental way. One can only try to participate in one's own

revisioning through impact and revelation, with all the openness and intensity of insight one can

muster." (Eigen, 2004, p. 120)

Eigen continues his investigation into faith development by interpreting Bion's faith in "O, to

denote ultimate reality (namely absolute truth, the godhead, the infinite, the thing-in-itself)." (Eigen,

2004, p. 123) According to Eigen, Bion defines faith as the "*primary methodological* principle" (Eigen,

2004, p. 124) behind successful psychoanalysis and that the 'being' and 'knowing' are woven together to

define human experience. Since this definition of an individual relies on balancing that which is

intellectually and scientifically knowable and the life of the one experiencing the world, each person's

faith necessarily develops differently. To relate to this differentiation and provide it with a shared

vocabulary, Bion introduces us to 'O.' Bion's O is the ultimate definition of one's personal understanding

of an experience and cannot be questioned but must instead be engaged to understand the individual in

question. We must assume, according to Eigen's expression of Bion's work, that everyone has a

relationship with O even if they cannot demonstrate or articulate its existence or its role in their lives.

(Eigen, 2004) O is part of human experience and part of the secure base on which an individual forms

their own subjective reflection on their engagement with the world.

Eigen, in closing his chapter on faith, attachment, and object relations states that, "If parents

and self are, in part, gradually distinguished from idealizations, they cannot account for the capacity to

idealize." (Eigen, 2004, p. 135) It is this 'capacity to idealize' that Eigen proposes is at the core of an

individual, "what is most real for the subject. His emotional truth or way of being a subject, who one is."

(Eigen, 2004, p. 136) This supports the Carl Jung's understanding of God as something that must be

addressed by psychology because we must engage that which is present for the individual. As Jung

wrote, "It is not for psychology, as a science, to demand a hypostatization of the God-image. But, the

facts being what they are, it does have to reckon with the existence of a God-image." (Jung, 1969 (c), p.

528)

God

Jung furthers his explanation of the importance of engaging God language by expressing his

belief that "The God-image functions as…a system of values and moral arbiter." In other words, people

define their behavior with respect to their personal understanding of God's expectations for them. All

human actions, for one who believes in God, are enacted in the name of God. Therefore, it is valuable to

seek to understand an individual's relationship with God to understand what motivates them to respond

to a higher power and how that belief supports their well-being. "Whatever an individual claimed to

experience as God, that which represented the person's highest value whether expressed consciously or

unconsciously, and typical religious motifs which recurred in the history of ideas, dogma, myth, ritual,

and art." (Samuels, Shorter, & Plaut, 2013, p. 62)

Religion

The God image created by an individual, according to Jung, reflects "the potential wholeness of

the individual" (Samuels, Shorter, & Plaut, 2013, p. 130). This image then serves as a major influence on

the individual's perception of what is defined as a positive or a meaningful life experience. Any objects

or symbols designed by human beings to express or enhance their relationship with God, therefore, link

man to God and serve to support the emotional well-being of those people who subscribe to the item's

emotional impact. That shared emotional attachment becomes a core component of organized religion.

Jung explains, "the term 'religion' designates the attitude peculiar to a consciousness which has been changed by experience of the numinous (Jung, 1969 (a), p. 9)

Sonja Lyubomirsky asserts that, just because "religious beliefs can't be empirically tested or falsified…doesn't mean that the *consequences* of having religious beliefs, participating in religious life, or searching for the sacred cannot be studied." (Lyubomirsky, 2007, p. 228) In fact, she explains, that her research demonstrates that individuals who frequently attend religious services and who self-identified religion as important in their lives, were better able to cope with trauma. Lyubomirsky identified two reasons why active participants in religious communities are more quickly able to adjust to their circumstances based on her research. "Those active in their churches reported greater social support…and were able to find some meaning, however elusive," in their traumatic experience. (Lyubomirsky, 2007, p. 228) Lyubomirsky further states that her research into what she refers to as 'subjective happiness,' which she uses interchangeably with 'well-being,' demonstrates that "47 percent of people who report attending religious services several times a week describe themselves as 'very happy,' versus 28 percent of those who attend less than once a month." (Lyubomirsky, 2007, p. 228)

Other researchers have also been able to quantify the impact of being a member of a formal religious community in times of trauma. Philip Classen, in his chapter in *Loneliness and Longing*, refers to a client who was experiencing a family trauma and was living in a state of anxiety regarding her future, when she chose to attend a church function. "My client was the recipient of many acts of loving kindness from fellow church members…these friends and "extended family members" of her long invested-in faith community. These people and their generous acts were, in my client's words, "emotional life-savers." (Willock, Bohm, & Coleman Curtis, 2012, p. 226) Because generosity and community service are the tenets of many world religions it is not unexpected that churches and temples are safe havens of emotional and when required, financial support of their congregants and their communities at large. (Willock, Bohm, & Coleman Curtis, 2012, p. 227)

Well-Being

When discussing an individual's "well-being" we are referring to various elements of that

person's life as they exist in harmony with one another. Tchiki Davis has broken down the elements of

someone's well-being into 5 (five) relatable categories: (a) emotional, (b) physical, (c) social, (d)

workplace, and (e) societal. Davis explains that "to build your overall well-being, you have to make sure

all of these types are functioning..." (Davis, 2019) Davis further concludes that if one element of your life

experience is thrown out of balance, it will necessarily, and perhaps irrevocably impact your overall

emotional well-being. This is true to an even greater extent when the impact on your experience is out

of your control as in experiences of trauma, loss, or other unforeseen introductions of stress on any of

the five aforementioned categories.

Of critical note for the purposes of this research is the understanding that, according to Uchino

in his 2006 publication, "being socially connected is not only influential for psychological and emotional

well-being but it also has a significant and positive influence on physical well-being." (Holt-Lunstad,

Smith, Baker, Harris, & Stephenson, 2015, p. 227) In fact, Holt, et al., take the idea of social isolation's

impact on health to the next step, indicating a direct relationship between increased mortality rates and

individuals who are socially isolated for reasons other than personal comfort. In other words, there are

times when a person requires privacy, or alone-time in order to process information, bring calm, or

maintain balance. These are incidents of chosen isolation. But when social isolation is forced on people,

they tend to become lonely, to experience negative emotional states that can then impact an

individual's overall health and well-being. Loneliness, according to Holt, et al., if sustained for long

periods of time will increase episodes of depression and anxiety "regardless of age or socioeconomic

status." (Holt-Lunstad, Smith, Baker, Harris, & Stephenson, 2015, p. 233) Surprisingly, the Holt, et al.,

study found no differentiation in results when isolating and focusing on a distinction between

"loneliness" and "social isolation" as both resulted in the same statistical probability of premature

mortality. Also, their research established that "Middle-age adults were at greater risk of mortality when

lonely or living alone than when older adults experienced those same circumstances." (Holt-Lunstad,

Smith, Baker, Harris, & Stephenson, 2015, p. 234) A Pew Center Survey suggests that 20% of people who

are dissatisfied with the quality of their life within their local community are more likely to feel isolated

and lonely. (Bialik, 2018) This suggests that there is an onus of responsibility on community leaders to be

aware of and responsible (to a certain degree) for the overall well-being of their members.

According to Ed Diener, in his article on Subjective Well Being (SWB), when evaluating an

individual's overall well-being (colloquially referred to as an individual's happiness) (Diener, 2000, p. 34),

ascertaining that person's view of their situation is as critical to their experience as the experience itself.

This understanding, according to Diener, enables people to decide for themselves if they have a 'good

life' and therefore see themselves as 'happy.' It is how an individual evaluates their life that is critical,

rather than how others believe that, in their perspective, another should feel. An onlooker will struggle

to determine if a person is happy or unhappy, so it is only the person experiencing an emotional state

who can accurately discern that emotion. Diener acknowledges the numerous variables involved in

determining a person's happiness but draws the conclusion that it is incumbent on researchers to

address not only 'who' is happy, but under what circumstances is someone happy and how does that

influence someone's Subjective Well-Being. Based on his research, Diener notes that "people's

values…seem intimately tied to what events are perceived as good and bad." (Diener, 2000, p. 40)

Ritual

There are many definitions for the word 'ritual,' and not all of them are related to religious

practices. As such, Rappaport, in his book, Ritual and Religion in the Making of Humanity, spends

chapters explaining and refining his definition in order to include as many aspects of ritual as possible

ranging from religious to neurotic to mating to performed, to stated, etc. "the performance of more or less invariant sequences of formal acts and utterances not entirely encoded by the performers." (Rappaport, 1999, p. 24) One of the points that Rappaport drives home repeatedly is the understanding that without an audience to receive and accept ritual, it holds little to no value. This does not mean that rituals must be performed publicly, but if others do not accept the ritual as binding or impactful than it holds no meaning and need not be repeated. Rappaport goes deeper into ritual and explains that it must have an action of some kind that is understood and accepted. Even the way in which individuals greet one another is considered a ritual because when we wave and smile to others from our own society, it is received as a gesture of kindness and not aggression because we have agreed that it is so. (Rappaport, 1999)

Rappaport also introduces the idea that not all rituals can be performed by anyone and have the same meaning. If a human being performs the rituals associated with the mating of a bird, it is not likely to provide the human with a mate, rendering the ritual a piece of performance art and not a ritual at all. (Rappaport, 1999) One can extrapolate that this is true in religious communities in that a non-ordained individual may perform a wedding, but it will not be accepted by society as a wedding resulting in a marriage unless the person performing the ritual has been given the authority to do so and the community accepts that ordaining organization (be it government or seminary). Rappaport transitions his explanation of ritual to his respect for the observance of religious ritual. He does not suppose that one must always believe in all aspects of religious doctrine nor does he receive religious ritual as binding to behaviors. In fact, he refers to Paul Tillich's understanding of the role of doubt in the maintenance of faith. "If faith is understood as being ultimately concerned, doubt is a necessary element in it. It is a consequence of the risk of faith. The doubt which is implicit in faith is not a doubt about facts or conclusions…Even the most orthodox theologian does not deny the right of methodological doubt in matters of empirical inquiry or logical deduction." (Tillich, 1957, p. 21) "It is also of interest in this regard

that Judaism does not require the devout to believe, for belief is not subject to command. It does, however, demand of them that they *accept* the law, and this acceptance is signaled by, and is intrinsic to, conformity to the ritual observances that pervade all of life." (Rappaport, 1999, p. 120)

Another interpretation of what makes rituals effective is presented in an article by Gino & Nortin. "People engage in rituals with the intention of achieving a wide set of desired outcomes, from reducing their anxiety to boosting their confidence, alleviating their grief to performing well in a competition – or even making it rain." (Gino & Norton, 2013) The article continues to explain that the performance of the ritual does require scientific proven causality. According to the studies referenced in the article, the authors are confident in concluding that if the person performing the ritual believes that the desired outcome can be achieved it is more likely to be successful. (Gino & Norton, 2013)

Jung's understanding of religious rituals is that they are designed to bring intent and consciousness to their participants. Meaning that those involved in enacting ritual are bringing to life, in a physical manner, their understanding of God in a way that is understood and raises meaning in the context of a particular time and culture. The implication of Jung's understanding is that in times of trauma, or the experiencing of the numinous, rituals must change to reflect those experiences and to respond to those changes in how we understand God. (Samuels, Shorter, & Plaut, 2013, p. 131) As our relationship with the world and the divine alter, so too must the ways in which we express our relationship with the divine. In truth, ignoring such alterations in the human experience relegate religion and ritual to obsoletion.

Further study of Jung sees his work on the "'psychology of transference' (Jung, 1969 (b)) as an interpretation of the ritual symbolism of a psychological metamorphosis." (Samuels, Shorter, & Plaut, 2013, p. 132) It therefore stands to reason that, in Jung's representation of the appearance of the "shadow" archetypal, when consciousness is in a threatened or doubtful condition, (Samuels, Shorter, & Plaut, 2013, p. 139) rituals for returning to a state of peace can be designed and implemented to

support a person's (or group of people's) return to wholeness. The symbols used in ritual have been

given transformative powers and their meaning becomes an unconscious invention in answer to a

conscious problematic that give meaning back to our lives. (Samuels, Shorter, & Plaut, 2013, p. 146)

The wholeness to which Jung refers is to be understood as the ultimate goal of an individual's

quest for what we might refer to as peace of body, mind, and spirit. Wholeness is "The fullest possible

expression of all aspects of the personality, both in itself and in relation to other people and the

environment." (Samuels, Shorter, & Plaut, 2013, p. 160) Samuels, et al., warn that "a greed for

wholeness can be an escape from psychological conflict." (Samuels, Shorter, & Plaut, 2013, p. 160)

In an article on anxiety and ritual, George Homans synthesizes an understanding of the human

reliance on symbols. He presents that "since the form of ritual action is not determined by the nature of

a practical result to be accomplished…we say that it is 'symbolic.'" (Homans, 1941, p. 172) In other

words, we create symbols to represent intangible needs or desires rather than tangible objects of desire.

The beauty within this statement is the understanding that rituals are symbolic and therefore can be

interpreted in a variety of ways by the participants in the ritual. Rituals are also, therefore, not static,

and can have altered meanings based on the atmosphere of the world and the individual enacting them.

Harmons further presents that "ritual actions do not produce a practical result on the external

world…but this is not to say that ritual has no function…It gives the members of the society confidence;

it dispels their anxieties; it disciplines the social organization." (Homans, 1941, p. 172)

"In rituals, the most ordinary of actions and gestures become transformed into symbolic

expressions, their meaning reinforced each time they are performed." (van Gennep, 1960) Hobson, et

al., in their research on the psychology of rituals, state, "the repeated kneeling and bowing of religious

prayer signals commitment to God and provides solace." (Hobson, Schroeder, Risen, Xygalatas, &

Inzlicht, 2017, p. 260) Their research addresses the rising theory that "the elaborate rituals observed in

the real world, which have been central to shaping human experience, build on basic neurocognitive,

affective, and motivational processes." (Hobson, Schroeder, Risen, Xygalatas, & Inzlicht, 2017, p. 260)

People often recount that when introduced to stress, fear, or trauma, they inexplicably begin reciting

prayers that under different circumstances are not part of their daily routines. For example, a young

adult on a flight that is experiencing severe turbulence will begin reciting the traditional Shema prayer

even if they haven't attended services in years. The ritual of repeating a mantra from their youth

becomes a soothing agent. According to research done by Lang, et al., it was determined that "anxiety

motivates organisms to return to familiar low-entropy states in order to regain a sense of control."

(Lang, Kratky, Shaver, Jerotijevic, & Xygalatas, 2015, p. 1892) Additionally, the researchers determined

that an individual's perception of their anxiety increased the need to repeat behaviors: the more one

was aware of their own anxiety, the more they relied on ritualized behaviors to help alleviate the

perceived anxiety. (Lang, Kratky, Shaver, Jerotijevic, & Xygalatas, 2015) The research of Hobson et al.,

further determined that rituals that are repeated in this manner are strictly sequenced, structured,

ordered, and necessarily stick to their script. (Hobson, Schroeder, Risen, Xygalatas, & Inzlicht, 2017)

Theological and Historical Review

Jung, as a psychoanalyst and physician, psychiatrist, engaged an understanding of humanity that

necessitated the acceptance of an unknown, a numinous, a greater power that exists in the universe.

"The numinosum is either a quality belonging to a visible object or the influence of an invisible presence

that causes a peculiar alteration of consciousness." (Jung, 1969 (a), p. 6) This numinous cannot be

scientifically proven through standard scientific methodology, but its existence cannot be underplayed

as it relates to the secure base individuals rely upon to endure trauma and rise in the face of

hopelessness. Experiencing numinosity is necessarily preceded by an individual's "readiness to trust a

transcendent power…(though) Jung maintained that he did not necessarily find proof of the existence of

God; yet, in all instances, the experiences were of such profundity that mere descriptions could not

convey their effects." (Samuels, Shorter, & Plaut, 2013, p. 100)

Jung's ability to embrace this intangible power provided a vocabulary for the world to engage in

unanswerable questions. Questions like: "Why is this happening to me?" "What is the meaning of this?"

"Why should I even bother?" These are the questions that Jung, and those who came after him,

understood as critical to human existence. Jung's work imparted the importance of spiritual rituals that

allow individuals to express their relationship with the Divine. According to Freud, Bowlby, Ainsworth,

and those who worked after them, these spiritual behaviors provide us with a secure emotional base

when the world seems to pull the rug out from under us. Our ability to recover from trauma, is the

ability to call upon our practiced rituals that symbolize our faith and acceptance of things outside of our

power.

When one discusses Jewish trauma, one's thoughts tend to turn first to the Holocaust, a.k.a.

World War II. I propose, that one of the most traumatic moments in Jewish history, when the rug was

pulled out from under us, was the disappearance of the role of the priests. With the destruction of the

Temple in Jerusalem in 70 CE came an immediate loss of employment for the priesthood and their staff.

Their jobs had become superfluous. You do not require anyone to perform sacrifices if the only place

where sacrifices were permitted has been demolished with little-to-no hope of being rebuilt in your

lifetime. It is notable that the "legitimacy of the priests derives from their lineage, that of the rabbis was

a function of their knowledge. Even an illiterate priest could fulfill his role as long as he was capable of

performing the Temple rites, which were widely believed to be the primary way for people to relate to

God. For the rabbis, however, Torah replaces the Temple as the central institution of worship, and it is

halacha (Jewish laws) rather than Temple ritual that forms the path of divine service. The rabbis'

authority derives from their role as interpreters of Torah and teachers of *halacha*. Rabbis do not serve as

intermediaries between man and God as priests do; rather, all Jews can and should have equal access to

Torah (Five Books Of Moses) and can worship God directly through prayer and *halacha*—even if it is the

rabbis who are authorized to explain the Torah and define the parameters of that worship. Rather than

being Temple officiates, the rabbis gained their authority by serving as teachers, judges, and

preachers—" (Hidary, 2014)

Richard Hidary (2014), in his book *Jewish Rhetorics: History, Theory, Practice*, points out three

contributing factors to the loss of the priests as religious representatives within the historic Jewish

community. He begins by citing the destruction of the Second Temple in Jerusalem in 70 CE as having

obliterated the ability to offer sacrifice. Since the primary role of the priesthood was to enact sacrifice

on behalf of the Jewish community, the work of the priests simply disappeared. Though the Jewish

community had experienced the destruction of the First Temple in 586 BCE, the community was able to

return to Jerusalem and rebuild, so the priests remained critical to the survival and implementation of

ritual sacrifice as required by the oral law. After the destruction of the second temple several uprisings

(most famously, the Bar Kochba Revolts and the stand at Masada) were raised in an effort to return to

Jerusalem. However, as a result of the number of Jews killed during the Roman occupation of Jerusalem

and the thousands of Jews who were enslaved during the same time period, it was not until the 20th

century CE that Jews were able to regain their beloved homeland and its capital city.

The destruction of the Second Temple can be viewed through a Darwinian lens to understand

three ways that Jews responded. Darwin, in his 1859 book, *The Origin of Species*, introduced the

language of 'adapt, migrate, or die' to describe the options available to animals in times of trauma.

When faced with a predator, one may adapt to a new way of life that protects them from the predator,

or they may migrate to a new location where, at least temporarily, the predator has no power, or they

will fall to the power of the predator and die. (Darwin, 1909) Rabbi Benay Lappe, in the presentation of

her "crash theory," correlates this to the behaviors of the Jews in the face of losing their way of

practicing their faith. She sees the migrants, as those who simply wish to hold the status quo together.

They move away from the site of the trauma (Jerusalem) and wait for some alternative to present itself.

She explains that some of the migrants will find a way back to Judaism if Judaism is recreated in a way

that will avoid a repeat of the trauma from which they ran. Alternatively, Judaism will die in their failure

to adapt because they will not return to Jerusalem in their lifetime or in the lifetimes of their children.

Those who choose to die find no alternative to what they have. They may stand and fight (Bar Kochba,

Masada, etc.) but their unwillingness to see a creative solution or alternative to ritual sacrifice will result

in the death of their Judaism. Those who choose to adapt are the minority of individuals who rise to the

challenge of the loss of the Temple and seek alternatives. It is, according to Rabbi Lappe's theory, those

who adapted who ushered in the rabbinic period in Jerusalem. (Lappe, 2016)

"I think for 100 or 200 years before the destruction of the Second Temple, there was a small

group of people, who we now call rabbis who were already creating a new form of Judaism. They were

fathering in little ashrams, that we now call synagogues, and doing this new-fangled kind of ritual called

prayer that they imagined was actually going to conjure up God's presence." (Lappe, 2016) When the

Second Temple did fall, it was this small group who refused to see the loss of the Temple as the end of

Judaism. They were already prepared for a need to adapt. This minority of Jews believed that one can

hold on to the master story of Judaism and introduce the aspects of their new reality to enrich what was

and to replace what can no longer be. The ancient rabbis pay homage to the destruction of the temple

and incorporate reference to the hope that it will be returned, but do not allow the loss, the mourning,

to be the central theme of their new vocabulary for accessing the Holy One. Rabbi Lappe proposes that

the Judaism that the rabbis created is crashing, and we require a new vocabulary for engaging with the

Divine. "I think that we're in a crash as enormous as the crash of the Second Temple…we've had a good

run of it, right? Two thousand years…not bad. And for the last…150 years or so, it's been crashing.

We've been in a crumble, from Emancipation to Holocaust through modernity, and I think we're pretty

close to the end. Rabbinic Judaism was created and worked for a people that was oppressed and

beleaguered, and relatively impoverished…and needed to have two challahs on the table on Friday night

to feel a sense of self-esteem. And having two challahs has been really meaningful, because when you

didn't feel that way six days out of the week, this ritual made you feel that way. Well, when you can

have two challahs on the table any night of the week, maybe Shabbos has got to serve a different need."

Sarah Hurwitz, in her book *Here All Along*, reflects on the destruction of the Second Temple as a

transitional moment that should teach Jews the necessity for renewal of our structures and rituals to

keep them relevant to the times in which we live. "I find it heartening that the destruction of the Second

Temple, horrific as it was, led to an era of renewal when Jews left behind their sacrifice-based practices

and transitioned to the kind of Judaism we're still practicing today, two thousand years later. Without

this transition, Judaism likely would not have survived and flourished as it did. We too must let our old

walls crumble." (Hurwitz, 2019, p. 188)

After the destruction of the Temple in Jerusalem in 70 CE, and the simultaneous exile of the

Jewish community into what would become known as the Diaspora, Jews were forced to reframe the

celebration of Passover. Though the celebration remained focused on the Exodus from Egypt, the idea

of celebrating freedom in the Jewish homeland seemed inconsonant with Jews living outside of the

Promised Land. The Jews of the time "adopted the strategy of mandating the telling of a story…

adher(ing) to the original meaning of the festival as deriving from the initial redemption from Egypt that

served as a sign of a second deliverance still to come." (Yuval, 1999, p. 98) It was congruent with the

trauma that they were experiencing, to focus intensely on the idea of returning to Jerusalem and going

from servitude to hope. As Yuval points out in his book, *Passover and Easter*, it was a time for Jews to

find a new self-identity. It is safe to assume, though it is still being debated, that this practice of

storytelling as seen in the Haggadah (prayer guide for Passover observance), is a post-70 CE addition to

Passover. There is no evidence of telling the story of the Exodus all night long or even a review of the

halacha (Jewish laws) associated with Passover until the establishment of Yavneh. (Yuval, 1999)

In modern times, Jews rely on prayer and worship to converse with God. We no longer look for

outside ritual, such as sacrifice, to speak on our behalf. If we have wants or desires, we join with our

synagogue community and pray. But our obligations are not left in the pews of our synagogues, it is

understood that Jews are a people of action. We are commanded to participate in *tikkun olam* (repairing

the world) not to sit back and ask for God to repair our errors or to cleanse us of our sins. We must be

proactive partners with the Divine if we want to enact change. It is not expected that prayer is a place

for "contemplation or petition it's about action." (Hurwitz, 2019, p. 87) When the Israelites stood at the

Sea of Reeds, with raging waters in front of them and the Egyptian army charging behind, it was not

enough to call out for help. Nachshon did not stand and cry out for another to save him, he did not rely

on God to engage him. He took a step into the water and continued until he was up to his neck, trusting

God, putting his life in God's hands, and the waters of the sea parted, and he and the Israelites were

able to walk to freedom trusting that God was with them. It was not prayer it was action that

demonstrated the presence of the Almighty. (Unknown, 135 CE) Many people associate spirituality with

contemplation and prayer, but Judaism associates spirituality with the actions that we take to protect

and heal ourselves. "It's less a pursuit of once-in-a-lifetime highs, and more a series of routine practices, the effects of which build slowly over time…(designed) to build character, treat others well, and serve something greater than ourselves." (Hurwitz, 2019, p. 91)

When Jews gather for the celebration of the Passover Seder, we engage actively in this kind of spiritual development of ourselves. We do not sit in pews listening to stories of what has happened in our world and being told how to respond. During the Seder, we are, traditionally, active participants. During Seder, we try to evoke the feelings of having been slaves ourselves as a way to remind us of how that felt and not to allow others in our communities to suffer that same indignity. Seders must, therefore, always change to be impactful to the participants. Hurwitz recalls her most memorable Seder as the one in which a banana had been added to the Seder plate. As she tells the story, the banana was there to recall a recent headline and photo from the news that depicted a child lying face down in the sand. The boy, Aylan Kurdi, a 3-year-old Syrian refugee, had drowned with his brother during their family's recent exodus. The banana had been a favorite treat of the young boy, and so a banana joined the traditional Seder objects to remind us that our exodus from Egypt is not unique among the people of the world and that there are others who stand at the edge of their seas praying for miracles to guide them to safety. (Hurwitz, 2019) We can say that we stand with them, but if we do not act, our words are empty, and our hearts are unimpacted. So, we add the banana, to make a change in the Seder that impacts our view of the current world situation.

When our world was stopped in its tracks in the face of the COVID-19 pandemic, how did we change our Seder experiences? Did we change them? Did we wait for someone else to make a change? Did our religious institutions reach out to us and invite us to place a mask, or an apple (to keep the doctors away) on the Seder plate?

One of the most painful aspects of working as a chaplain during the pandemic has been the awareness that the Eucharistic ministers cannot distribute the sacraments of the Christian community.

The importance of the embodiment of the Divine in the bread as body, and in the wine as blood, to a Christian's sense of wholeness and wellbeing is without replacement. The trauma of losing the greatest symbol of devotion to, and acceptance of, the concept of Jesus having died for one's sins, is the taking in of his body and blood symbolically through communion. Prayers have been constructed to ease the suffering hearts of Christians who cannot partake in this physical act as a result of restrictions against human contact during the pandemic. For true believers, this is a band-aid that covers the injury but does not heal the wound of the loss of this expression of faith. I predict that when we can safely return to public worship, the giving and receiving of communion will be reinstated as an expression of faith.

Hurwitz takes her understanding of the role of a Passover Seder further by inquiring about the true purpose of the Haggadah (the prayer book used to guide the order and content of a Seder). If it is removed for a year, like communion, will it be returned, or replaced? Looking closely at the Haggadah, it seems to ramble through the events of history and move in and out of celebrations and traumas. Hurwitz compared the storyline of a Haggadah with the retellings of a rape victim. Hurwitz explains that, in her experience as a counselor on a rape crisis hotline, victims do not tell a linear story of their experience. More often, as a trauma victim retells a story, they recall their emotional responses to what was happening and justify their actions and their choices to not act when fear had them frozen in time. Victims of trauma will tell the narrative from inside of their minds, not from the perspective of their attacker. It is an emotional retelling or sharing. Hurwitz believes that a similar goal is attained in the structure of a Haggadah and the participation in a Seder. After hearing a victim's story, the listener tends to see danger in their daily lives where none had been felt previously. The listener has been awakened to their own fears and the notion that they too could be a victim of trauma. Participants in a Seder should feel that they themselves could be, or perhaps, already are, victims of slavery and in need of a personal exodus. "It is not so much about ensuring that we *know* the story, but that we *feel it* – that

we're left with a visceral, lingering sense of how it feels to be on the wrong end of oppressive power."

(Hurwitz, 2019, p. 178)

Is modern Judaism impactful enough to carry us to the next stage in our community's evolution? If we need to be moved to action, are our ancient rituals impacting us emotionally and encouraging us with new forms of *tikkun olam* (repairing the world) that address our current condition? When we are emotionally vulnerable, isolated, or distanced from our community because of illness, age, gender, or sexual orientation, will the Jewish community find new vocabulary for welcoming the stranger? Can we rely on the rabbinate and the synagogue to adapt our rituals, or must we begin to build a new central point – perhaps a virtual one. One where we can all meet together again, as in ancient times, to celebrate, to mourn, to encounter the Divine and to support one another in our journey. How do we survive the isolation of a pandemic, the fall of a political power, without losing site of our need to believe in something greater than ourselves?

The ZOOMover Seder was an adaptive response to trauma. In the face of losing a Passover celebration, losing our centuries old formula of retelling the story of the Exodus from Egypt, we adapted in the tradition of those who have kept Judaism alive in the face of a crash. In Exodus 3:14, Moses asks God by what name he should refer to God when speaking to the Israelites. The answer was, "I will be what I will be." (*eh'yeh asher eh'yeh* אֶהְיֶה אֲשֶׁר אֶהְיֶה). Even in biblical times, it was clear that God is to be what is needed at that moment. Changing our relationship with God, how we communicate, when we communicate, is as ancient as the Jewish/Israelite people themselves. When we are met with new and changing technologies and societal variations we create new rituals to meet the needs of the people in the time. The rituals being created to respond to these changes are steeped in tradition with echoes of the past while simultaneously embracing the new.

In Jeremiah 30:2, God speaks to the community in a letter and tells the newly exiled community to "write down in a scroll all the words that I have spoken to you." There was no longer a temple, or a

priest to act religiously or spiritually on behalf of the Israelites. In the expulsion was born the need for

the members of the community to carry the burden of the tradition in their own hands. They needed to

study the words, learn them, and enact them through prayer, as it says in Jeremiah 29:4-7, "Build

houses and live in them, plant gardens and eat their fruit…Multiply there, do not decrease. And seek the

welfare of the city to which I have exiled you and pray to God in its behalf; for in its prosperity you shall

prosper." The Israelites were told not to abandon their core beliefs, but to find new ways to engage with

God. With each changing landscape on which the Jewish community has found itself, we have

developed new forms of engagement.

Rabbi Lawrence Hoffman, in his book, Re-thinking Synagogues, asserts that one of the things

that distinguishes the Jewish community from other religious groups is that our spiritual home remains

in Jerusalem. "Catholics do not yearn to return and live in Rome; it is not their home." (Hoffman, 2016,

p. 15) The idea that Judaism has a homeland, for Hoffman, is why terms such as 'exiles,' 'refugee,' and

'wanderers' are traumatic triggers that cut deeply into certain members of the Jewish community. In a

time when people of all faiths have been 'cut-off' from their houses of worship, this isolation is

particularly painful for the Jewish community. It is true that Christianity has had to learn to accept

worship outside of their chapels as well, but the emotional impact is felt uniquely, especially during

Pesach, by observant members of Judaism who see themselves, once again, as having lost their homes,

in the shape of their synagogue buildings.

Rabbi Hoffman continues by noting that the Bible's narrative is built on the idea of exile from

the beginning. The book of Genesis begins with the creation of a home for humanity and animal kind,

and by the end of the first chapter, Adam and Eve were exiled. Avram and Sarai were told to leave their

home, change their names, and go to the land that God would show them. It was not long before their

great grandchildren were forced out of their homes by famine. There is a short return to the land that

had been promised to Abraham and Sarah, only to be exiled to Babylonia, to return to Jerusalem, and

then again to be exiled after the destruction of the Second Temple in 70CE. Eighteen-hundred years

later, the State of Israel was established, and the Jewish home had been returned. But peace and

stability are still out of reach and many do not consider the return complete because of the presence of

the Al Aqsa Compound on the site where The Temple once stood.

Hoffman takes the role of synagogue life to task in his book and explains that synagogues were

intended to echo and enhance home celebration of Judaism. Instead, he believes that synagogues have

become the center of ethnic Judaism and without them, Jews are unable to keep their religion alive. If

one subscribes to Hoffman's thinking, then without access to synagogues, Judaism dies. Further

concerning to Hoffman is the fact that synagogues have become more about programming and less

about religious and spiritual practices. In fact, Hoffman asserts that synagogues have become "a market,

not a sacred community; hewing to an ethnic and corporate model that was outmoded twenty years

ago; and pursuing an atomistic existence." (Hoffman, 2016, p. 18) As the Jewish community lost

synagogue access during the pandemic, this reality became highlighted. People were not looking for

programs, they were isolated, anxious, and afraid, but they did not have the habits and rituals of their

faith community to support them when they were in need. "In these psychologically sophisticated days,

everyone knows that perceived need governs motivation. If we do not appeal to people's needs, they

will be unmotivated to join us, patronize us, or consult us." (Hoffman, 2016, p. 42)

In modern times, the Reform rabbis did read their community and responded to a need by

consciously deciding to include and support same sex marriages and the creation of what were, at the

time of their introduction, considered untraditional families. Rather than keeping traditions in place that

were designed for heterosexual marriages, new traditions were created and embraced by the

traditionally liberal Jewish community. In response to the COVID-19 pandemic, many new rituals have

been created to celebrate the work of our front line medical personnel. These rituals are coming from

individuals, and not institutions, further emphasizing Hoffman's prediction regarding the dissociation

from or re-thinking of synagogues as necessary to the Jewish future. We find ways to lift up the spirit of those who serve us to show them our gratitude and to purify and sanctify their work. The blessings of the hands has become central to the work being done in hospitals and medical centers around the country. Websites like ritualwell.org exist to provide people with a platform for sharing their creative responses to the needs of the community. The following is taken from their website describing their efforts regarding the pandemic. "The coronavirus pandemic has shaken our lives. Many of us have experienced loss of loved ones, loss of income, illness, fear, isolation, frustration, fatigue. Some of us have put our lives at risk on the front lines as doctors and nurses, grocery workers, delivery workers, and other places of vulnerability. All of us are trying to cope and adapt to a new reality…Below are blessings, prayers, poems, and rituals written during the pandemic…These resources offer healing, hope, meaning, structure, gratitude, and joy during this fragile moment." (RitualWell: Tradition and Innovation, 2018) These information sharing platforms are invaluable to members of the Jewish community: in a time of isolation, to feel connected to one another through ritual provides emotional stability and provides the secure base that is necessary for our overall wellbeing.

However, unlike the authors of the Talmud, what is being presented is dozens of variations and not a single unified voice. Years from now, people will look back at our efforts and determine if this is the reason why Judaism has continued to splinter off into dozens of smaller versions of the same core beliefs. Had the leadership of the Reform movement come together to create an alternative Seder rather than letting everyone come up with their own rituals, perhaps when we celebrate in the future, we would feel part of a larger community. One of the most unified aspects of the Passover Seder that arose in 2020 was the creation of hybrid rituals: rituals that include a combination of in-person and online attendees. God only knows the path on which our religious community has embarked and where it will lead us. I pray that it protects the future of Judaism and the love of study, worship, and repairing the world for which we have historically found unity, comfort, and strength.

It is a dichotomy with which we need to struggle. Perhaps it is diversity and the creation of dozens of acceptable ways to celebrate Judaism that has kept Judaism alive through the ages. Maybe we do not need our leadership to create a unified set of templates for us to follow. It might be time for synagogues to close their doors to dictating rituals and to instead open Judaism to members of the community to redefine their relations with the Divine independently. This is a generation of individuation – where an individual stands up for their own needs and interests rather than for the ideals of those in political power. Is this the beginning of the next generation of Judaism? Is Judaism moving into the homes of its followers - to be refined and redefined by individuals and not institutions?

I believe that these are the questions that need to be actively engaged in order to keep Judaism alive. As a first step toward finding the answers, I have narrowed my queries to three key hypotheses that I will test in a quantitative study.

Hypotheses

This is a quantitative pilot study exploring three hypotheses:

1. The impact of a trauma like the COVID-19 pandemic can result in increased feelings of (a) disappointment; (b) grief: (c) loneliness: (d) sadness: and (e) worry in individuals.

2. Religious rituals can provide a sense of wholeness and emotional well-being by providing participants with feelings of: (a) fulfillment; (b) happiness; (c) optimism; (d) peace; and (e) support.

3. Jewish synagogues did not meet the emotional, spiritual, or ritual needs of their members by failing to generate suitable adaptations of the Passover Seder in meaningful and supportive ways.

Method

Quantitative Research

"Quantitative approaches to research center on achieving objectivity, control, and precise measurement." (Leavy, 2017, p. 87) This voluntary survey, comprising of forty-three (43) questions, was conducted via email with members of two Reform Jewish synagogues in Westchester, New York. The guidelines for presentation of the survey (including its results and analysis) as well as this researcher's conclusions and discussion are consistent with the 7th edition of the Publication Manual of the American Psychological Association. (American Psychological Association, 2020)

Inclusion and Exclusion

Participants who, for whatever reason, began the survey, but did not complete the survey in its entirety, were excluded from the final data analysis. Only data retrieved from completed surveys were considered or reported in the results. A total of six surveys were excluded for being incomplete.

Participant Characteristics

Westchester county in New York is a socioeconomically wealthy community in the northeast corridor of the United States. Two synagogues in Westchester County were asked to invite their congregants to participate in the opt-in survey. Both congregations are members of the Union of Reform Judaism and have clergy and professional staff members who are graduates of the Hebrew Union College. Synagogue 'A' opted to include a link to the survey in their weekly online newsletter (Appendix A) which is received by all of the 650 families who are members of the congregation. Synagogue 'B,' which has a membership of 340 families, sent a personal email invitation (Appendix B) from the senior rabbi to the members of the Board of Trustees (composed of 18 individuals) and the Ritual Practices

Committee (composed of 10 additional individuals) and did not solicit the full membership of the

synagogue. A total of 36 completed surveys were received: 22 from Synagogue 'A', and 14 from

Synagogue 'B'.

Procedure

The questionnaire (Appendix C) is composed of Likert scales (Likert, 1932), semantic differentials

(McLeod, 2018), dichotomous inquiries, and open-ended objective data collection. Likert scales "assume

that the strength/intensity of experience is linear, i.e., on a continuum from strongly agree to strongly

disagree and makes assumptions that attitudes can be measured. Respondents may be offered a choice

of five to seven or even nine pre-coded responses with the neutral point being 'neither agree nor

disagree.'" (McLeod, Likert Scale, 2019). The first four questions of the survey are Likert scale as

employed in the Subjective Happiness Scale (SHS) (Lyubomirsky, 2007) designed by Dr. Sonja

Lyubomirsky and Dr. Heidi Lepper. The SHS is comprised of 4 Likert scale questions. Semantic

differentials "asks a person to rate an issue or topic on a standard set of bipolar adjectives (i.e. with

opposite meanings), each representing a seven point scale." (McLeod, 2018) Table 1 identifies which

question style was applied to each of the survey questions.

Table 1

Question Styles

Question style	Survey question number
Likert Scale	1, 2, 3, 4, 6, 7, 8, 9, 10, 11, 15, 16, 17, 24, 25, 26, 32, 36, 37, 38, 39
Semantic Differential	12, 13, 14, 21, 22, 23, 28, 29, 30, 31
Dichotomous	5, 18, 19, 20, 27, 33, 34, 35, 40, 41, 42
Open-Ended	27, 43

The order of the questionnaire was designed based on suggestions to help avoid "respondent

fatigue." (Leavy, 2017, p. 107) "Placing demographic questions last in order to reduce respondent

fatigue for the substantive questions." (Ruel, Wagner, III, & Gillespie, 2016, p. 42) And this researcher

included a "brief conclusion in which you thank respondents for their participation." (Leavy, 2017, p.

107) The questionnaire is divided into four sections to help respondents maintain clarity and focus. The

first section (questions 1 (one) to 14) was dedicated to "emotions and rituals." Responses to the first

section set a baseline for the respondent's emotional well-being and for understanding how they relate

to religious rituals in relationship to those emotions. The second section (questions 15 to 23) allows the

researcher to compare past Passover practices with those respondents experienced during the early

days of the COVID-19 pandemic. The third section (questions 24 to 31) allows the researcher to account

for the High Holy Days prior to and during the COVID-19 pandemic. This section was added to account

for any changes in an individual's emotional relationship with their religious institution based on the

High Holy Days which occurred prior to the distribution of the survey. The fourth section (questions 32

to 43) addresses demographic data which "describe(s) the sample of people or organizations in the

study." (Connelly, 2013) The fifth section is an expression of this researcher's appreciation for

respondent participation. This final section includes a reminder to participants of how to contact this

researcher if they have any questions or concerns regarding the research or their participation.

Emotions Chosen for Identification

Emotions chosen for representation in the survey are listed alphabetically in an effort to avoid the

appearance of the researcher seeking a pre-determined set of responses. An element of choosing the

emotions identified in the question was the finding of a 50/50 balance between emotions with a

connotation of being either negative or positive. The emotions represented in the survey are: (a)

disappointed (negative); (b) fulfilled (positive); (c) grief (negative); (d) happy (positive); (e) lonely

(negative); (f) optimistic (positive); (g) peaceful (positive); (h) sad (negative), (i) supported (positive); and

(j) worried (negative).

 Lyubomirsky's research into the impact of happiness on an individual's overall wellbeing and on that

person's ability to find inner peace after trauma (Lyubomirsky, 2007) demonstrated to this researcher

the importance of determining a survey respondent's emotional status at the beginning of a survey.

Most poignantly, in a survey regarding emotional status, it is important to gauge a respondent's

emotional starting point, in order to understand how that individual views and emotionally responds to

events in general. For this reason, this researcher has included Lyubomirsky's 4-question Likert scale

survey titled, "Subjective Happiness Scale," at the opening of the research survey. This will allow the

researcher to create a baseline for the overall well-being of her subjects and how that impacts the rest

of their survey results regarding behaviors and emotions. Table 2 presents the questions which comprise

Lyubomirsky's Subjective Happiness Scale.

Table 2

Lyubomirsky's Subjective Happiness Scale survey

Question	Likert Scale						
1. In general, I consider myself:	1 not a very happy person	2	3	4	5	6	7 a very happy person
2. Compared with most of my peers, I consider myself:	1 less happy	2	3	4	5	6	7 more happy
3. Some people are generally very happy. They enjoy life regardless of what is going on, getting the most out of everything. To what extent does this characterization describe you?	1 not at all	2	3	4	5	6	7 a great deal
4. Some people are generally not very happy. Although they are not depressed, they never seem as happy as they might be. To what extent does this characterization describe you?	1 a great deal	2	3	4	5	6	7 not at all

SurveyMonkey

This investigator designed and distributed the questionnaire using SurveyMonkey, an online

software manufacturer that provides tracking and coding compatibility with Microsoft Excel and assists

in the production of charts based on demographic data of participants as well as any combination of

data collected as specified by the researcher. Returns on SurveyMonkey are fully encrypted and

guarantee the anonymity of all who chose to respond to the questionnaire. Each submission was

automatically assigned a code that was exported to Excel with all of the completed questionnaire data

to maintain privacy. The survey required that each question be answered, no skipping was permitted. If

a participant chose not to complete the survey, all of that individual's data was excluded from all

analysis. (SurveyMonkey, 2020)

Question Categories

   This researcher created a detailed coding system for question types and categories based on the

intentions of the research and focused on relating responses to the original hypotheses. Table 3

identifies the questions within the survey that will be used to address the hypotheses.

Table 3

Survey questions organized by topic and chronological timeline

Timeline	Code	Category	Corresponding Question Numbers
Past	B	Emotional Well-Being Prior to 2020	1, 2, 3, 4, 6, 7, 8, 9, 10, 12, 13, 31, 38
Present	C	Seder Experience 2020 (COVID-19)	17, 19, 20, 21, 22, 23
General	D	Demographic	32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43
General	E	Emotional Well-Being	1, 2, 3, 4, 6, 7, 8, 9, 10, 11, 12, 13, 14, 21, 22, 28, 29, 31, 36, 38, 39
General	F	Relationships (e.g., family, friends)	6, 7, 8, 9, 36
General	H	Happiness Scale	1, 2, 3, 4
General	I	Religious Identity	5, 8, 12, 13, 14, 15, 16, 17, 18, 19, 20, 22, 23, 24, 25, 26, 28, 30, 42, 43
Past	P	Seder Experience Prior to 2020	15, 16, 18
General	R	Religious Rituals	5, 8, 12, 13, 14, 15, 16, 17, 18, 19, 20, 22, 23, 24, 25, 26, 27, 30, 31
General	S	Seder Experience	15, 16, 17, 18, 19, 20, 21, 22, 23
General	T	Secular Rituals (e.g., Thanksgiving)	6, 7, 9
Present	Y	High Holy Days 2020	26, 27, 28, 29, 30
Present	W	Emotional Well-Being 2020	1, 2, 3, 4, 11, 14, 21, 22, 28, 29, 31, 39
Past	HH	High Holy Days Prior to 2020	24, 25

Sample Size

This researcher received a total of 36 completed surveys. Synagogue 'A' opted to include a link to the survey in their weekly online newsletter (Appendix A) which is received by all of the 650 families who are members of the congregation. From synagogue 'A', 28 people opted to participate in the survey. Synagogue 'B' opted to send a personal email invitation from the senior rabbi (Appendix B) to the 18 members of the Board of Trustees and the 11 members of the Ritual Practices Committee. It is notable that there is one person who is a member of both committees, to whom only 1 invitation was sent. A total of 28 individuals at synagogue 'B' were invited to participate and 14 people opted-in to the survey.

Results

Analysis of Demographic Data

        Demographic information was gathered at the end of the survey to avoid weariness on the part of the participant. However, demographic data is presented at the beginning of the analysis process as it will necessarily inform the way in which other data points are interpreted. Graphic charts are provided for responses that had an impact on the research analysis. If a set of answers to a question did not inform the analyst, the chart has not been shared in the body of the paper. Graphic charts for each survey question are provided in Appendix D.

        Question 32, as shown in Figure 1, informs that a majority of participants (72%) are between the ages of 50 and 79 years old. Eight individuals are younger than 50 years old. Two participants are over the age of 80 years old. No surveys were completed by individuals under the age of 17.

Figure 1

Age

Q32 What is your age?

Answered: 36   Skipped: 0

	0 TO 16 YRS. (1)	17 TO 24 YRS. (2)	25 TO 49 YRS. (3)	50 TO 64 YRS. (4)	65 TO 79 YRS. (5)	80 OR MORE YRS. (6)	TOTAL	WEIGHTED AVERAGE
(no label)	0.00% 0	8.33% 3	13.89% 5	44.44% 16	27.78% 10	5.56% 2	36	4.08
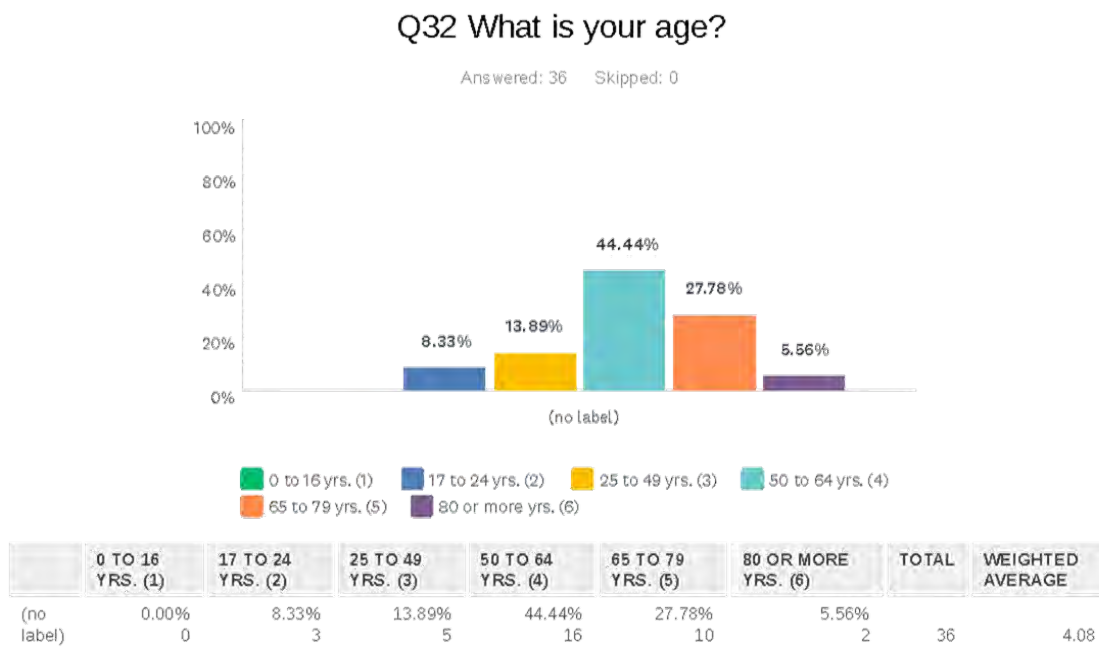
Questions 33, 34, and 35, ask participants to self-identify by gender, sexual orientation, and sex.

Figure 2 shows that a majority of respondents, 72%, identify as cisgender-female, whereas 14% of

respondents identify as cisgender-male. Fewer than 3% of respondents identify as transgender male and

11% chose not to disclose their gender identity. Figure 3 shows that just under 92% of participants

identify as heterosexual. There is an even distribution of participants of under 3% each identifying as

bisexual, queer, or choosing not to disclose. Responses to sex identity are consistent with expectations

based on gender identification. Sex identity responses indicated 83% female, 14% male, and 3%

intersex. Of note is that question 35 did not have a 'choose not to disclose' option.

Figure 2

Gender Identification

Q33 Gender Identification

Answered: 36   Skipped: 0

ANSWER CHOICES	RESPONSES	
Cisgender Woman	72.22%	26
Cisgender Man	13.89%	5
Transgender Woman	0.00%	0
Transgender Man	2.78%	1
Gender Queer	0.00%	0
Non-Binary	0.00%	0
Questioning	0.00%	0
Choose Not to Disclose	11.11%	4
TOTAL		36
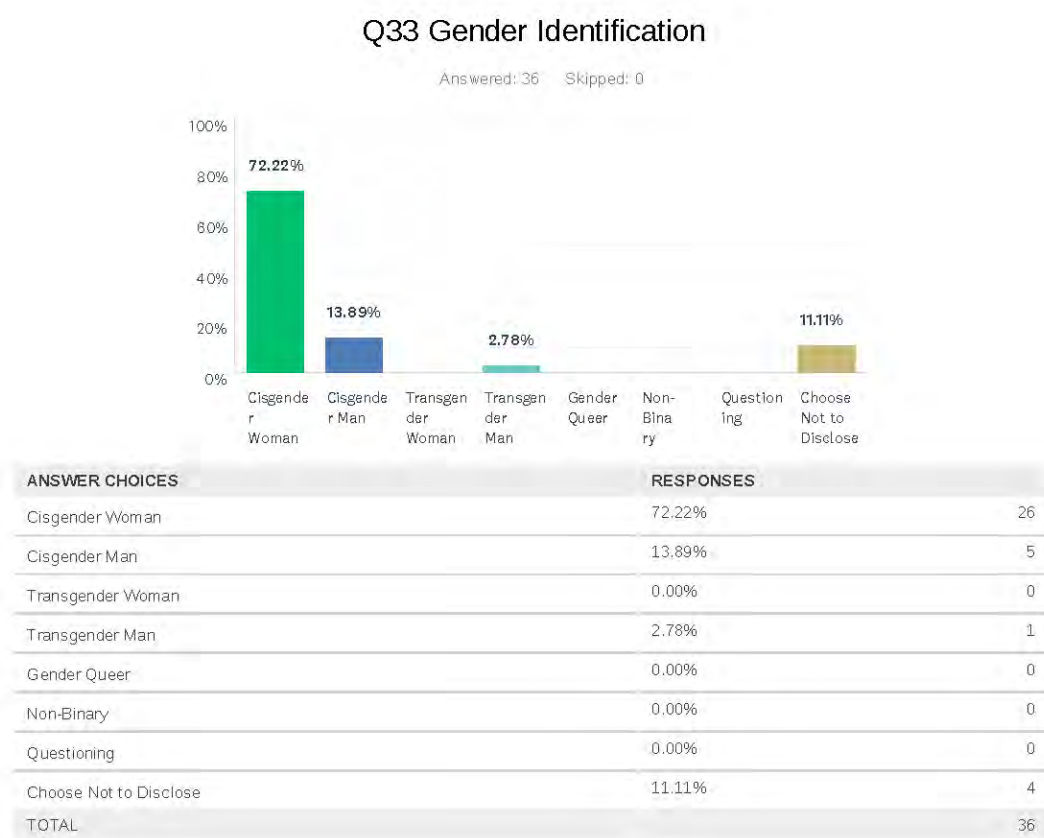
Figure 3

Sexual Orientation

Q34 Sexual Orientation

Answered: 36   Skipped: 0

ANSWER CHOICES	RESPONSES	
Gay	0.00%	0
Lesbian	0.00%	0
Asexual	0.00%	0
Bisexual	2.78%	1
Pansexual	0.00%	0
Queer	2.78%	1
Heterosexual	91.67%	33
Questioning	0.00%	0
Choose Not to Disclose	2.78%	1
TOTAL		36
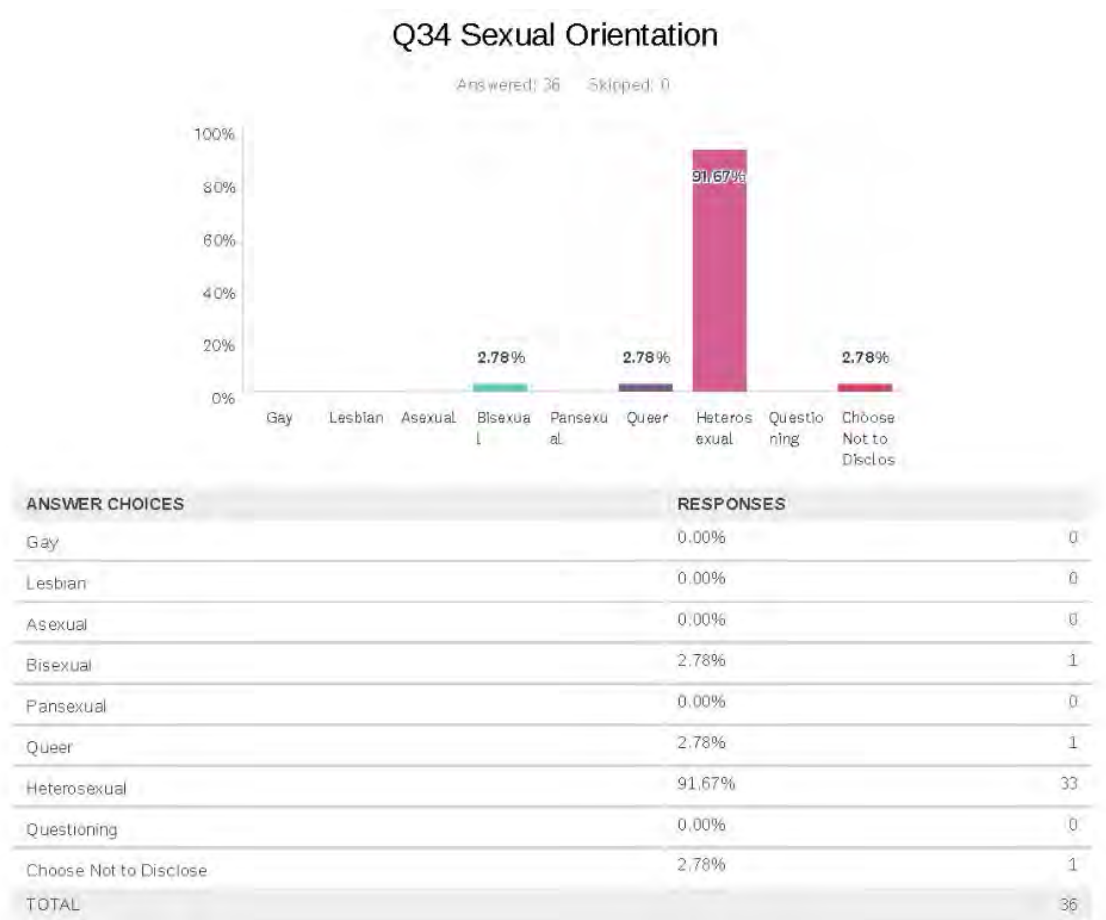
The trend of high responses to the opt-in survey from cisgender females who are heterosexual, is worthy of note; particularly for synagogue 'B,' whose survey was sent only to members of the congregation's lay leadership. Questions may be asked as to why so few of the respondents identify as male or as non-heterosexual. Additional curiosity is raised regarding wether or not Reform lay leadership positions are mostly being filled by those who identify as heterosexual females.

Figure 4 identifies a potential source of loneliness during the pandemic. Analysis of survey responses to current emotional needs may well be impacted by whether or not one lives alone or has others sharing a living space. A majority of participants, 92%, live with at least one other person, and 3 people, representing 8% of respondents, live alone.

Figure 4

With whom do you live

	ALONE (0)	WITH 1 (ONE) OTHER PERSON (1)	WITH 2 TO 4 OTHER PEOPLE (2)	WITH 5 OR MORE PEOPLE (3)	TOTAL	WEIGHTED AVERAGE
(no label)	8.33% 3	52.78% 19	38.89% 14	0.00% 0	36	1.31
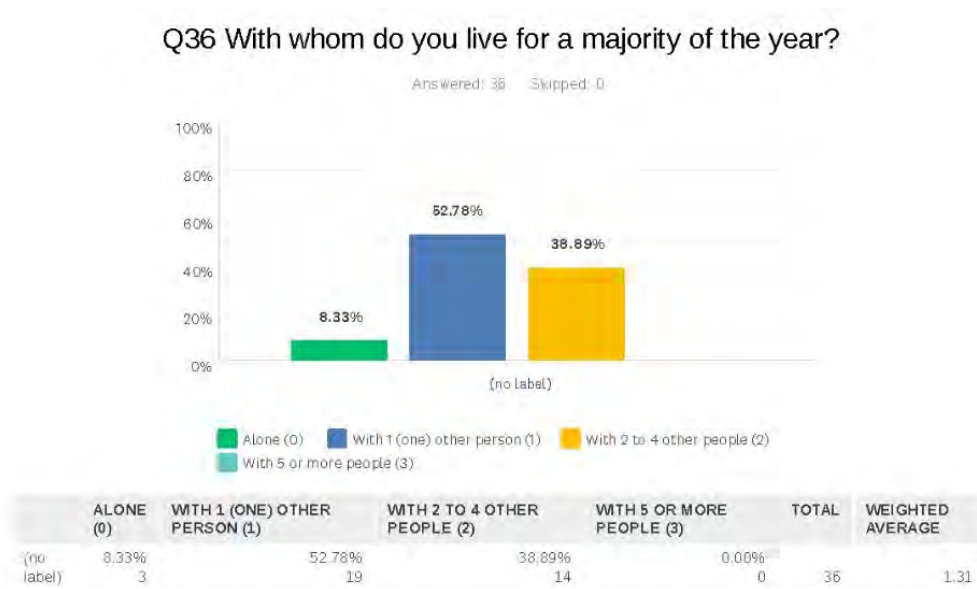
The level of formal education received by participants informs the quality of responses as well as an understanding of the significance of lending one's voice to research. It is important to note in Figure 5, that 100% of survey respondents are studying toward, or have received degrees in higher education. This may speak to the socioeconomic community being surveyed. While 8% are currently enrolled in college, close to 30% have earned a bachelor's degree and a majority of respondents, 61% have earned post-graduate degrees.

Figure 5

Highest level of education

Q37 What is the highest educational degree you have received?

	DID NOT ATTEND FORMAL SCHOOLING (0)	SOME HIGH SCHOOL BUT NO DEGREE (1)	HIGH SCHOOL DEGREE OR EQUIVALENT (E.G., GED) (2)	SOME COLLEGE BUT NO DEGREE (3)	CURRENT COLLEGE STUDENT, NO DEGREE YET (4	ASSOCIATE OR TECHNICAL DEGREE (5)	BACHELOR DEGREE (6)	POST GRADUATE DEGREE (7)	TOTAL	WEIGHTED AVERAGE
(no label)	0.00% 0	0.00% 0	0.00% 0	0.00% 0	8.33% 3	2.78% 1	27.78% 10	61.11% 22	36	6.42
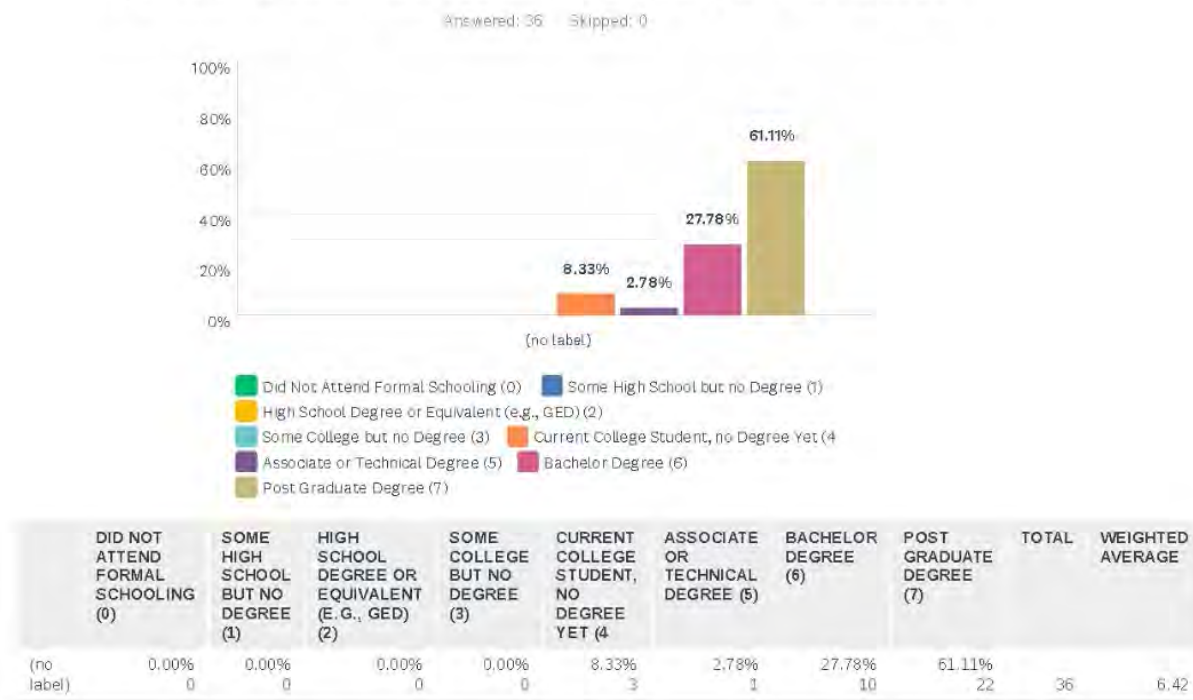
An aspect of life that provides a secure base for individuals is their employment status. In an

effort to remove this as a confounding element to the results of the survey, participants were asked, in

questions 38 and 39, to provide information on individual employment status before COVID-19 and

comparing that to their employment status at the time the survey was taken. For the purposes of

identifying a start date to the pandemic, this researcher has chosen March 2020. March can be clearly

identified as the time during which the United States began to experience lockdowns and government

ordained shutdowns of businesses, places of learning, and religious institutions. The responses to the

two questions reflect a less than 10% decrease in full-time employment, a less than 7% increase in rate

of retirement, and an increase of 2% of participants who identify as unemployed. Despite the

employment loss, and a presumption of increased personal grief regarding that loss, the numbers are

not sufficiently significant to have impacted the balance of the survey as it informs personal wellbeing.

Question 40 demonstrated that 97% of respondents were born in the United States of America,

and a single respondent was born in France. Whereas question 41 garnered the fact that 100% of

respondents are residents of New York state. As per question 42's responses, 100% of participants

identify as members of the Jewish community. There was no question asking for a breakdown of

affiliation within the Jewish community as the sources for participants are two Reform Jewish

congregations. However, question 43 asked participants to name their synagogue affiliation, and,

despite the fact that the researcher can identify the congregation to which participants belong, two

participants chose not to disclose, and the college students identified their places of worship based on

their on-campus affiliations.

Analysis of Survey Questions

The first hypothesis explored by this researcher was whether or not the impact of a trauma like the COVID-19 pandemic can result in increased feelings of (a) disappointment; (b) grief; (c) loneliness; (d) sadness; and (e) worry in individuals. This researcher predicted a positive result, and the survey results support this conclusion.

Questions 10 (Figure 6) and 11 (Figure 7) were designed to establish the emotional impact of the calendar year 2020 which introduced the COVID-19 pandemic. Question 10 asks participants to recall how they felt in 2019, and question 11 asks respondents to reflect on their current emotional status.

Figure 6

Survey question #10

* 10. Emotionally, in 2019, I felt:

	Never	Rarely	Sometimes	Somewhat Frequently	Frequently	Almost Always	Always
Disappointed	○	○	○	○	○	○	○
Fulfilled	○	○	○	○	○	○	○
Grief	○	○	○	○	○	○	○
Happy	○	○	○	○	○	○	○
Lonely	○	○	○	○	○	○	○
Optimistic	○	○	○	○	○	○	○
Peaceful	○	○	○	○	○	○	○
Sad	○	○	○	○	○	○	○
Supported	○	○	○	○	○	○	○
Worried	○	○	○	○	○	○	○

Figure 7

Survey question #11

* 11. Emotionally, since the end of March 2020, I have felt:

	Never	Rarely	Sometimes	Somewhat Frequently	Frequently	Almost Always	Always
Disappointed	○	○	○	○	○	○	○
Fulfilled	○	○	○	○	○	○	○
Grief	○	○	○	○	○	○	○
Happy	○	○	○	○	○	○	○
Lonely	○	○	○	○	○	○	○
Optimistic	○	○	○	○	○	○	○
Peaceful	○	○	○	○	○	○	○
Sad	○	○	○	○	○	○	○
Supported	○	○	○	○	○	○	○
Worried	○	○	○	○	○	○	○

Many of the emotions selected as indicative of a poor sense of well-being, once the pandemic hit, these negative feelings intensified. Also supportive of an overall decrease in emotional stability and feelings of security are the responses to emotions perceived as indicative of a positive overall sense of well-being. These questions were coded as Likert scales ranging from 0 (zero) to 6 (six) where zero was 'never' and six was 'always.' Regarding 'optimism,' (Figure 8) there was a marked drop from a mean of 4.083 in 2019 to 3.222 in 2020. It is also of interest that in 2020, unlike 2019, no one felt optimistic 'always.'

Figure 8

Distribution of 'optimism' as indicated by results of questions 10 and 11.

Distributions

Q10f19Optimistic

Quantiles

100.0%	maximum	6
99.5%		6
97.5%		6
90.0%		5
75.0%	quartile	5
50.0%	median	4.5
25.0%	quartile	3.25
10.0%		2
2.5%		1
0.5%		1
0.0%	minimum	1

Summary Statistics

Mean	4.0833333
Std Dev	1.2507141
Std Err Mean	0.2084523
Upper 95% Mean	4.5065141
Lower 95% Mean	3.6601526
N	36

Q11f20Optimistic

Quantiles

100.0%	maximum	5
99.5%		5
97.5%		5
90.0%		5
75.0%	quartile	4.75
50.0%	median	3
25.0%	quartile	2
10.0%		1
2.5%		1
0.5%		1
0.0%	minimum	1

Summary Statistics

Mean	3.2222222
Std Dev	1.3961398
Std Err Mean	0.23269
Upper 95% Mean	3.694608
Lower 95% Mean	2.7498365
N	36

Another positive indicator of feeling secure is identifying yourself as 'peaceful.' Using the same Likert scale as described above, we see a drop from a mean of 3.364 in 2019, to just 3.03 in 2020 and a full step down from a median of 4 in 2019 to just 3 in 2020. (Figure 9) As with the analysis of optimism, 2020, unlike 2019, saw no one selecting 'always' as representative of their peacefulness.

Figure 9

Distribution of 'peaceful' as indicated by results of questions 10 and 11.

Q10g19Peaceful

Quantiles		
100.0%	maximum	6
99.5%		6
97.5%		6
90.0%		5
75.0%	quartile	5
50.0%	median	4
25.0%	quartile	3
10.0%		1
2.5%		0
0.5%		0
0.0%	minimum	0

Summary Statistics	
Mean	3.6388889
Std Dev	1.3969922
Std Err Mean	0.232832
Upper 95% Mean	4.1115631
Lower 95% Mean	3.1662147
N	36

Q11g20Peaceful

Quantiles		
100.0%	maximum	5
99.5%		5
97.5%		5
90.0%		5
75.0%	quartile	4
50.0%	median	3
25.0%	quartile	2
10.0%		1
2.5%		1
0.5%		1
0.0%	minimum	1

Summary Statistics	
Mean	3.0277778
Std Dev	1.3624791
Std Err Mean	0.2270798
Upper 95% Mean	3.4887744
Lower 95% Mean	2.5667812
N	36

Self-identifying one's self as feeling supported by any measure (family, community, rituals, faith, etc.) is a further indication of the security of an individual's overall well-being. Looking at how participants in the survey evaluated their own sense of being supported in 2019, as compared to their experience in 2020 continues the trend indicating decreased emotional stability during the COVID-19 pandemic. Table 10 indicates survey respondents' self-statements with respect to their feelings of support. Here it is noted that there is a drop from a mean of 4.611 in 2019, to 4.389 in 2020.

Figure 10

Distribution of 'supported' as indicated by results of questions 10 and 11.
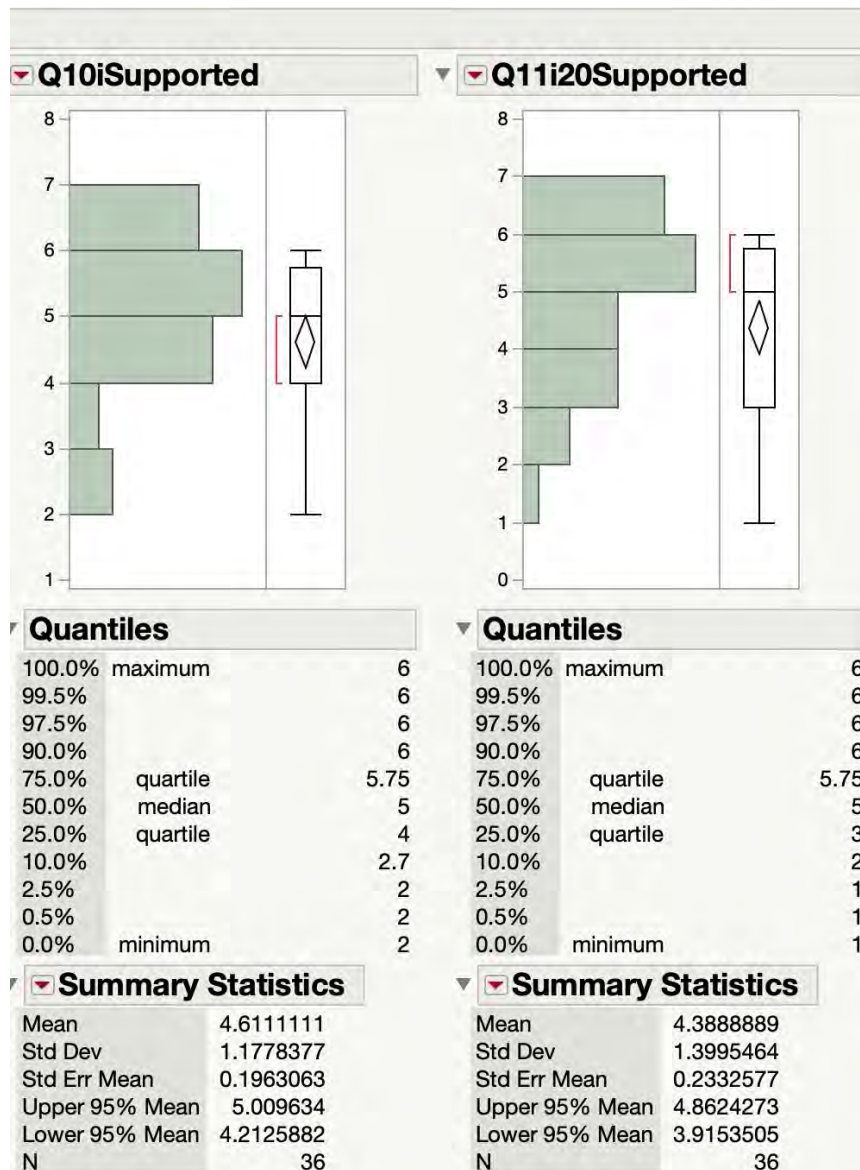
On the opposite side of the scale, we see how respondents self-evaluated the presence of grief,

loneliness, sadness, and worry as they compared their 2019 memories with their current emotional

status. Again, the Likert scale from 0 (zero) as associated with 'never,' to 6 (six) which equates to

'always.' Figure 11 indicates an increase of self-identified feelings of grief from 2019 to 2020. A median

of 1 (one) which represents a selection of 'rarely' experiencing grief in 2019 in contrast with the 2020

median of 2 (two) which represents 'sometimes' experiencing grief. The mean here jumps from 1.528 in

2019, to 1.944 in 2020.

Figure 11

Distribution of 'grief' as indicated by results of questions 10 and 11.

Distributions

Q10c19Grief		Q11c20Grief	

Quantiles

		Q10c19			Q11c20
100.0%	maximum	4	100.0%	maximum	4
99.5%		4	99.5%		4
97.5%		4	97.5%		4
90.0%		4	90.0%		4
75.0%	quartile	2	75.0%	quartile	2.75
50.0%	median	1	50.0%	median	2
25.0%	quartile	1	25.0%	quartile	1
10.0%		0	10.0%		1
2.5%		0	2.5%		0
0.5%		0	0.5%		0
0.0%	minimum	0	0.0%	minimum	0

Summary Statistics

	Q10c19		Q11c20
Mean	1.5277778	Mean	1.9444444
Std Dev	1.1335434	Std Dev	1.1198072
Std Err Mean	0.1889239	Std Err Mean	0.1866345
Upper 95% Mean	1.9113137	Upper 95% Mean	2.3233327
Lower 95% Mean	1.1442419	Lower 95% Mean	1.5655562
N	36	N	36

Similar trends are seen in the analysis of self-reporting on feelings of 'loneliness,' 'sadness,' and 'worry.' Regarding 'loneliness,' (Figure 12) respondents indicated a 2019 median of 1 (one) that increased to 1.5 in 2020 and a 2019 mean of 1.250 that in 2020 increased to 1.667. Notable on the loneliness scale is the increased distribution of reports. In 2019 some respondents indicated 'never' feeling lonely through 'sometimes' experiencing loneliness, whereas in 2020 responses ranged from 'never' to 'almost always.' This variance in individuals identifying loneliness as present in their lives further supports the researcher's hypothesis that 2020 saw a marked decrease in overall people's sense of their own emotional stability and well-being.

Figure 12

Distribution of "loneliness" as indicated by results of questions 10 and 11.
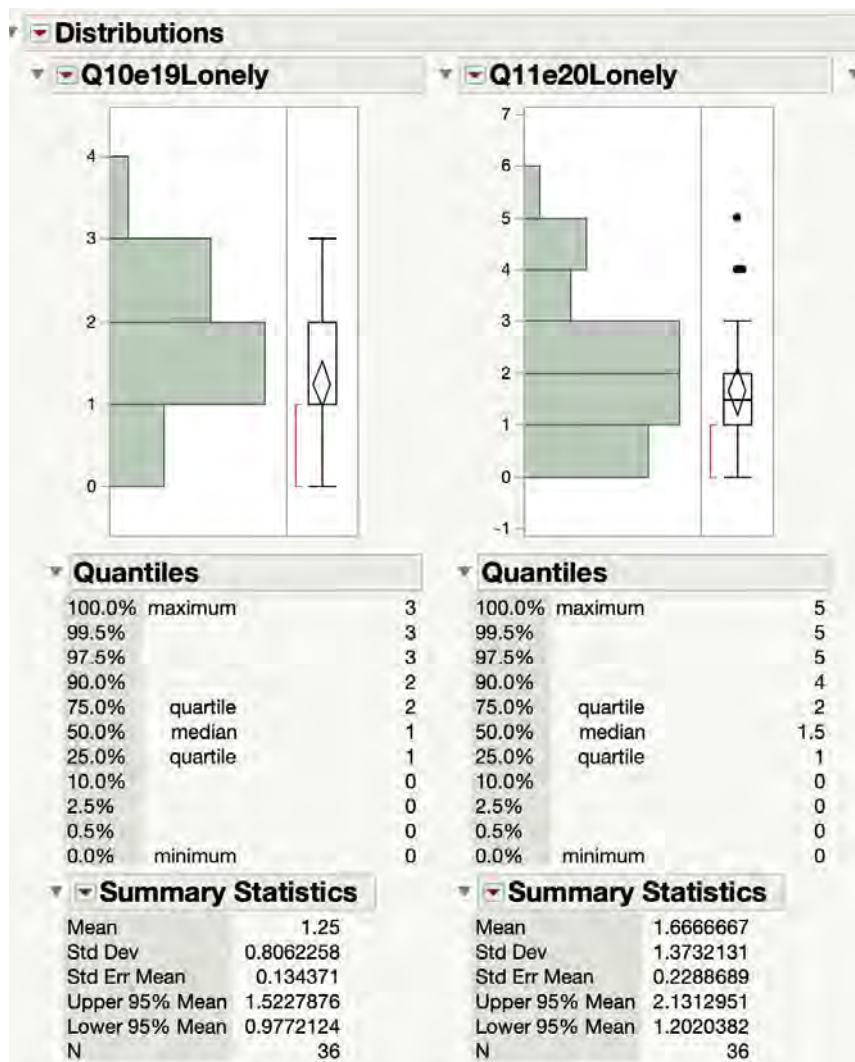
Self-identifying 'sadness' (Figure 13) increased between 2019 and 2020. Similar to what was indicated with regard to 'loneliness' the analysis 'sadness' was spread over the range from 'never' to 'almost always.' Though the median remained steady at '2' between the two years, the change in the mean is where the data clearly indicates the increase of an overall sense of sadness in 2020, which had a mean of 2.167 as compared to 2019, which had a mean of 1.639. This change can be attributed to the overall range of sadness having increased by 2 points from a maximum value of 3 in 2019 to 5 in 2020.

Figure 13

Distribution of 'sad' as indicated by results of questions 10 and 11.
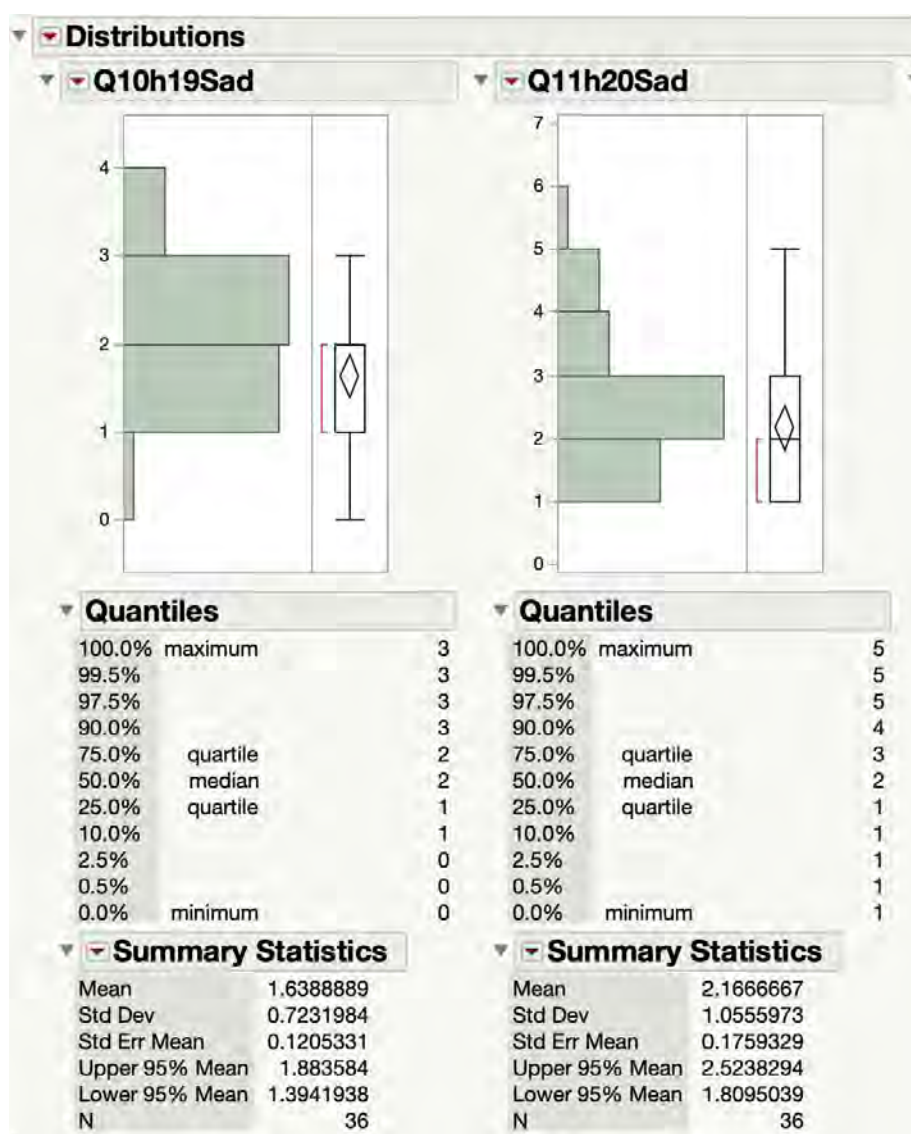
A similar trend to what was reported for 'sadness' can be seen in the analysis of those who self-identified as experiencing an increase in 'worry' (Figure 14) when comparing their pre-COVID experience to their current emotional status. Both 2019 and 2020 saw a median of 3 (three) 'somewhat frequently' with regard to 'worry.' However, the disappearance of anyone reporting to have 'never' been worried in 2020 and the introduction in the 2020 scale to include 'always' as a selected option indicate further support of the researcher's first hypothesis regarding the emotional impact of COVID-19. The 'worried' scale also demonstrates an increase in a mean of 2.611 in 2019 to 3.222 in 2020. The exact same move of .611 as calculated on the previously analyzed 'sad' scale.

Figure 14

Distribution of 'worried' as indicated by results of questions 10 and 11.

Q10j19Worried Quantiles		
100.0%	maximum	5
99.5%		5
97.5%		5
90.0%		4
75.0%	quartile	3
50.0%	median	3
25.0%	quartile	2
10.0%		1
2.5%		0
0.5%		0
0.0%	minimum	0

Q11j20Worried Quantiles		
100.0%	maximum	6
99.5%		6
97.5%		6
90.0%		5
75.0%	quartile	4
50.0%	median	3
25.0%	quartile	2
10.0%		2
2.5%		1
0.5%		1
0.0%	minimum	1

Summary Statistics	
Mean	2.6111111
Std Dev	1.2018504
Std Err Mean	0.2003084
Upper 95% Mean	3.0177588
Lower 95% Mean	2.2044634
N	36

Summary Statistics	
Mean	3.2222222
Std Dev	1.3117297
Std Err Mean	0.2186216
Upper 95% Mean	3.6660477
Lower 95% Mean	2.7783967
N	36

A point of interest revealed in the process of conducting an Ordinary Least Squares Regression analysis on drivers of happiness showed a significant positive relationship between 'happiness' and 'optimisim' and between 'happiness' and 'support.' The research demonstrates that one's 'optimism' and level of 'support' are key drivers to their happiness during trauma such as the one generated by the COVID-19 pandemic. Someone who self-identifies as optimistic and well supported trends toward classifying themselves as happy with a p-value (predictability) of .00006 for optimism and .02196 for support as demonstrated in Figure 15.

Figure 15

Relationship between feelings of happiness, and feelings of both optimism, and support

The second hypothesis that this researcher explored was to determine whether or not religious

rituals can provide a sense of wholeness and emotional well-being by providing participants with

feelings of: (a) fulfillment; (b) happiness; (c) optimism; (d) peace; and (e) support. It was this

researcher's prediction, that the performance of religious rituals provides members with a sense of

attachment that can support their overall well-being. This hypothesis was supported by the data

collected in the research process. Question 12 (Figure 16) in the survey employed semantic differentials

ranging from 'strongly disagree' (-3) to 'strongly agree' (3) with 'neutral' as the center point.

Respondents were asked to self-identify positive emotional responses to religious rituals that are linked

to a person's overall emotional wellness.

Figure 16

Survey question #12

* 12. Religious rituals meet my need to feel:

	Strongly Disagree	Disagree	Mildly Disagree	Neutral	Mildly Agree	Agree	Strongly Agree
Fulfilled	○	○	○	○	○	○	○
Happy	○	○	○	○	○	○	○
Optimistic	○	○	○	○	○	○	○
Part of a Family	○	○	○	○	○	○	○
Part of a Community	○	○	○	○	○	○	○
Peaceful	○	○	○	○	○	○	○
Supported	○	○	○	○	○	○	○

Figure 17 demonstrates that one-third of respondents to question 12 either disagreed that religious ritual provided them with a sense of fulfillment or identified 'neutral,' as their experience. However, two-thirds of participants did identify as being 'fulfilled' in the presence of religious rituals. Though precise response distribution varied, the same two-thirds report religious rituals carrying with them a sense of feeling 'happy.' Fewer participants, approximately 50%, reflect on religious rituals as providing them with 'optimism.' Religious rituals overwhelmingly provide participants with feeling 'part of a family,' (>80%) 'part of a community,' (>94%) 'peaceful,' (75%) and 'supported' (>77%). This supports the research regarding the importance of rituals and religion for providing a secure base for emotional stability in individuals.

Figure 17

Self-identified positive emotional responses to religious rituals.

Q12 Religious rituals meet my need to feel:

Answered: 36   Skipped: 0

	STRONGLY DISAGREE (-3)	DISAGREE (-2)	MILDLY DISAGREE (-1)	NEUTRAL (0)	MILDLY AGREE (1)	AGREE (2)	STRONGLY AGREE (3)	TOTAL	WEIGHTED AVERAGE
Fulfilled	0.00% 0	13.89% 5	2.78% 1	16.67% 6	38.89% 14	22.22% 8	5.56% 2	36	0.69
Happy	0.00% 0	5.56% 2	8.33% 3	25.00% 9	25.00% 9	30.56% 11	5.56% 2	36	0.83
Optimistic	5.56% 2	5.56% 2	5.56% 2	30.56% 11	27.78% 10	19.44% 7	5.56% 2	36	0.50
Part of a Family	0.00% 0	5.56% 2	2.78% 1	11.11% 4	16.67% 6	36.11% 13	27.78% 10	36	1.58
Part of a Community	0.00% 0	2.78% 1	0.00% 0	2.78% 1	11.11% 4	52.78% 19	30.56% 11	36	2.03
Peaceful	0.00% 0	2.78% 1	8.33% 3	13.89% 5	25.00% 9	41.67% 15	8.33% 3	36	1.19
Supported	0.00% 0	2.78% 1	5.56% 2	13.89% 5	19.44% 7	50.00% 18	8.33% 3	36	1.33

For the purposes of this research, it was necessary to compare respondents' memories of how

religious rituals had impacted them before the COVID-19 pandemic as compared to how they currently

respond to religious rituals. Questions 13 and 14 (Figure 18) of the survey were designed to elicit this

data. For this researcher, if survey participants did not identify religious rituals as being supportive of

their emotional well-being, the hypotheses put forth in this research would have been invalidated.

Having determined in question 12 that rituals positively impact emotional well-being, it was necessary

to determine if the pandemic effected the established impact of religious rituals.

Figure 18

Questions 13 and 14 of the survey.

Figure 19 shows that, in response to questions 13 and 14, survey participants were less likely to

identify religious rituals as supportive in 2020 than they were in 2019. Having previously identified

religious rituals as positively impactful on emotional stability, the drop in the effectiveness of religious

rituals is poignant to this research. One notable change between pre-pandemic and now is in the

percentage of individuals who selected 'mildly agree' that religious rituals support their emotional

needs. Pre-pandemic, more than 22% of respondents mildly agreed that religious rituals supported their

individual emotional needs, whereas just over 8% 'mildly agreed' during the pandemic. Pre-pandemic,

more than 38% of participants responded between 'neutral' and 'disagree,' with no one stating that

they 'strongly disagreed' that religious rituals were supportive. During the pandemic however, more

than 69% fell into that 'neutral' and below categories, with two participants selecting 'strongly disagree.'

A feeling of overall let down by religious rituals during the current pandemic is evident in the analysis of

the collected data.

Figure 19

Comparing religious rituals as supportive between 2019 (pre-pandemic) and 2020 (during the pandemic)

Q13 Prior to March 2020, religious rituals supported my emotional needs.
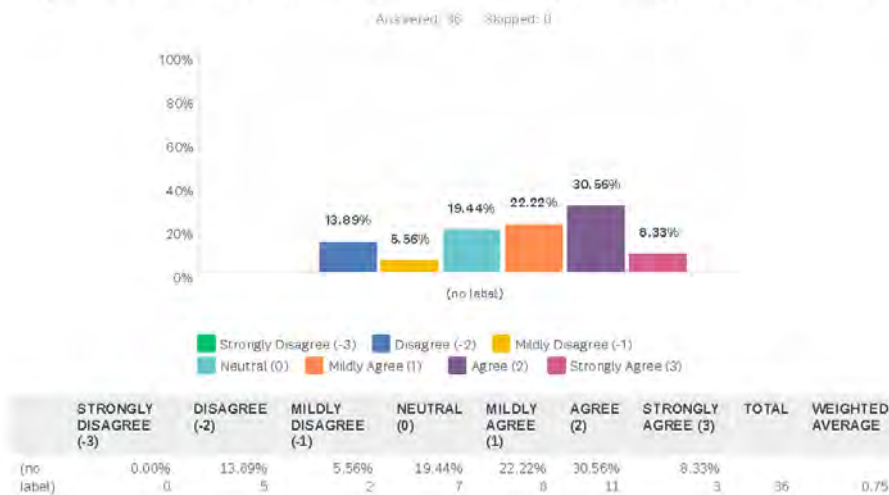
	STRONGLY DISAGREE (-3)	DISAGREE (-2)	MILDLY DISAGREE (-1)	NEUTRAL (0)	MILDLY AGREE (1)	AGREE (2)	STRONGLY AGREE (3)	TOTAL	WEIGHTED AVERAGE
(no label)	0.00%	13.89%	5.56%	19.44%	22.22%	30.56%	8.33%		
	0	5	2	7	8	11	3	36	0.75

Q14 Since March 2020, religious rituals have supported my emotional needs.

	STRONGLY DISAGREE (-3)	DISAGREE (-2)	MILDLY DISAGREE (-1)	NEUTRAL (0)	MILDLY AGREE (1)	AGREE (2)	STRONGLY AGREE (3)	TOTAL	WEIGHTED AVERAGE
(no label)	5.56%	16.67%	8.33%	19.44%	8.33%	27.78%	13.89%		
	2	6	3	7	3	10	5	36	0.47
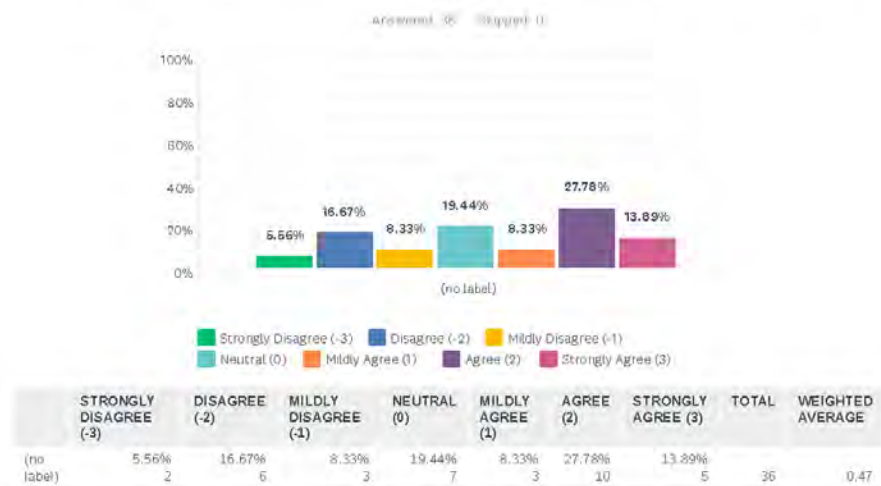
Having asked survey participants to reflect on the overall impact of religious rituals on their

emotional well-being, this researcher invited respondents to reflect on the specific rituals associated

with the Passover Seder. Passover was the first major Jewish holiday celebration to be observed during

the pandemic. Question 21 (Figure 20) echoes the form and content of questions 11 and 12 and covers

the same named emotions: (a) disappointed; (b) fulfilled; (c) grief; (d) happy; (e) lonely; (f) optimistic; (g)

peaceful; (h) sad; (i) supported; and (j) worried.

Figure 20

Survey question #21

* 21. My Passover/Seder experience in 2020 left me feeling:

	Strongly Disagree	Disagree	Mildly Disagree	Neutral	Mildly Agree	Agree	Strongly Agree
Disappointed	○	○	○	○	○	○	○
Fulfilled	○	○	○	○	○	○	○
Grief/Remorse	○	○	○	○	○	○	○
Happy	○	○	○	○	○	○	○
Lonely	○	○	○	○	○	○	○
Optimistic	○	○	○	○	○	○	○
Peaceful	○	○	○	○	○	○	○
Sad	○	○	○	○	○	○	○
Supported	○	○	○	○	○	○	○
Worried	○	○	○	○	○	○	○

Passover Seder observances in 2020 resulted in both positive and negative emotions identified

as being present when participants reflected back on their experiences. Some participants identified as

feeling 'supported' and 'fulfilled' by the ritual. Participants also self-identified feelings of sadness.

Additional research could determine the precise nature of the sadness. It is the researcher's opinion that

since we were in our first experience of lockdown in the United States, and families were prohibited

from gathering in each other's homes, the identification of feeling sad is in alignment with expectations

with >55% identifying as such. (Figure 21) Participants self-identified a feeling of happiness at a rate of

>63%. However, the results related to grief/remorse are inconsistent with expectations. The data

analysis demonstrates that >77% of respondents fell in the range from 'neutral' to 'strongly disagree' as

related to identifying grief as present after Seder.

Figure 21

Analysis of emotional status post Passover/Seder 2020.

	STRONGLY DISAGREE (-3)	DISAGREE (-2)	MILDLY DISAGREE (-1)	NEUTRAL (0)	MILDLY AGREE (1)	AGREE (2)	STRONGLY AGREE (3)	TOTAL	WEIGHTED AVERAGE
Disappointed	5.56% 2	5.56% 2	16.67% 6	13.89% 5	22.22% 8	27.78% 10	8.33% 3	36	0.58
Fulfilled	16.67% 6	11.11% 4	5.56% 2	19.44% 7	33.33% 12	11.11% 4	2.78% 1	36	-0.14
Grief/Remorse	16.67% 6	22.22% 8	0.00% 0	38.89% 14	11.11% 4	8.33% 3	2.78% 1	36	-0.58
Happy	11.11% 4	8.33% 3	2.78% 1	13.89% 5	33.33% 12	27.78% 10	2.78% 1	36	0.44
Lonely	19.44% 7	8.33% 3	16.67% 6	22.22% 8	16.67% 6	16.67% 6	0.00% 0	36	-0.42
Optimistic	8.33% 3	19.44% 7	8.33% 3	36.11% 13	11.11% 4	16.67% 6	0.00% 0	36	-0.28
Peaceful	5.56% 2	11.11% 4	11.11% 4	41.67% 15	11.11% 4	19.44% 7	0.00% 0	36	0.00
Sad	11.11% 4	19.44% 7	2.78% 1	11.11% 4	30.56% 11	22.22% 8	2.78% 1	36	0.08
Supported	2.78% 1	2.78% 1	11.11% 4	36.11% 13	11.11% 4	22.22% 8	13.89% 5	36	0.72
Worried	8.33% 3	19.44% 7	2.78% 1	52.78% 19	11.11% 4	2.78% 1	2.78% 1	36	-0.42

Figures 22 and 23 focus on demonstrating the decrease in positive emotions and the increase of negative emotions following Passover Seder 2020 as they correlate to self-identifying as 'happy' or 'disappointed.' As stated previously, people who self-identified as 'happy,' unpredictably aligned their self-evaluation of feeling 'grief/remorse' with a p-value of .0769. Further research could be done to clarify this unexpected result. These same participants predictably aligned their self-evaluations of feeling 'fulfilled' by a p-value of .0001, of feeling 'sad' by a p-value of .0023, and of feeling 'supported' by a p-value of .0971. This demonstrates that the feelings generated by attendance at Seder are, overall, supportive of a person's secure base and sense of well-being.

Figure 22

Distribution of Happiness as a result of Passover Seder 2020.
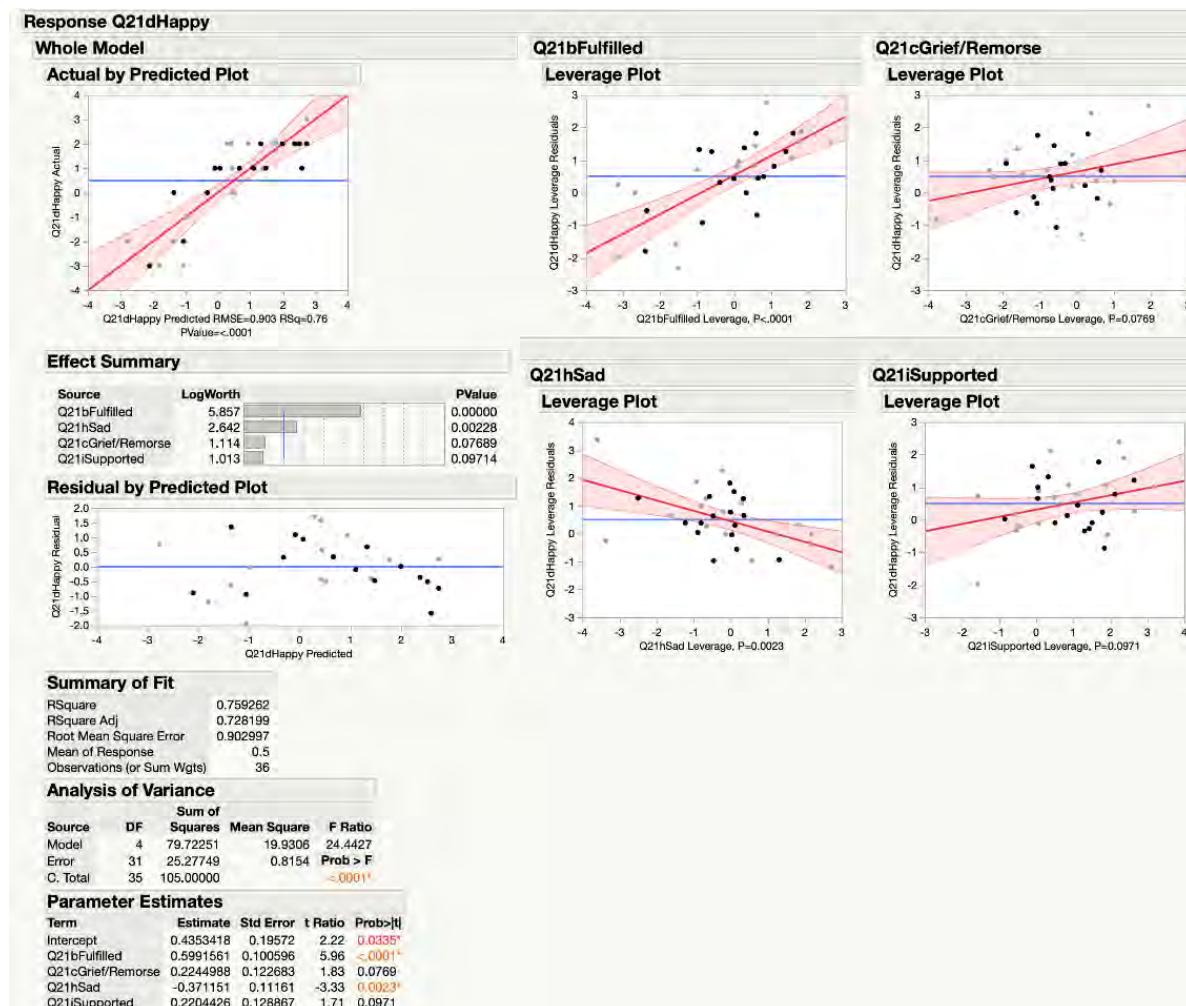
Figure 23 focuses on those who self-identify as being 'disappointed' by their 2020 Seder experience. As expected, these participants negatively identify with positive emotions such as 'happy' and 'optimistic.' 'Happy' is negatively aligned with disappointment with a p-value of .0078 and with 'optimistic' with a p-value of .0341 as they are affectively opposites. Results are as expected with relation to someone who identifies as 'disappointed' equally identifying with the negative emotion of 'sad.' 'Sad' is aligned with disappointment with a p-value of 0.0014. This demonstrates that being disappointed by Seder has a negative impact on an individual's overall sense of well-being and security.

Figure 23

Distribution of Disappointment as a result of Passover Seder 2020.
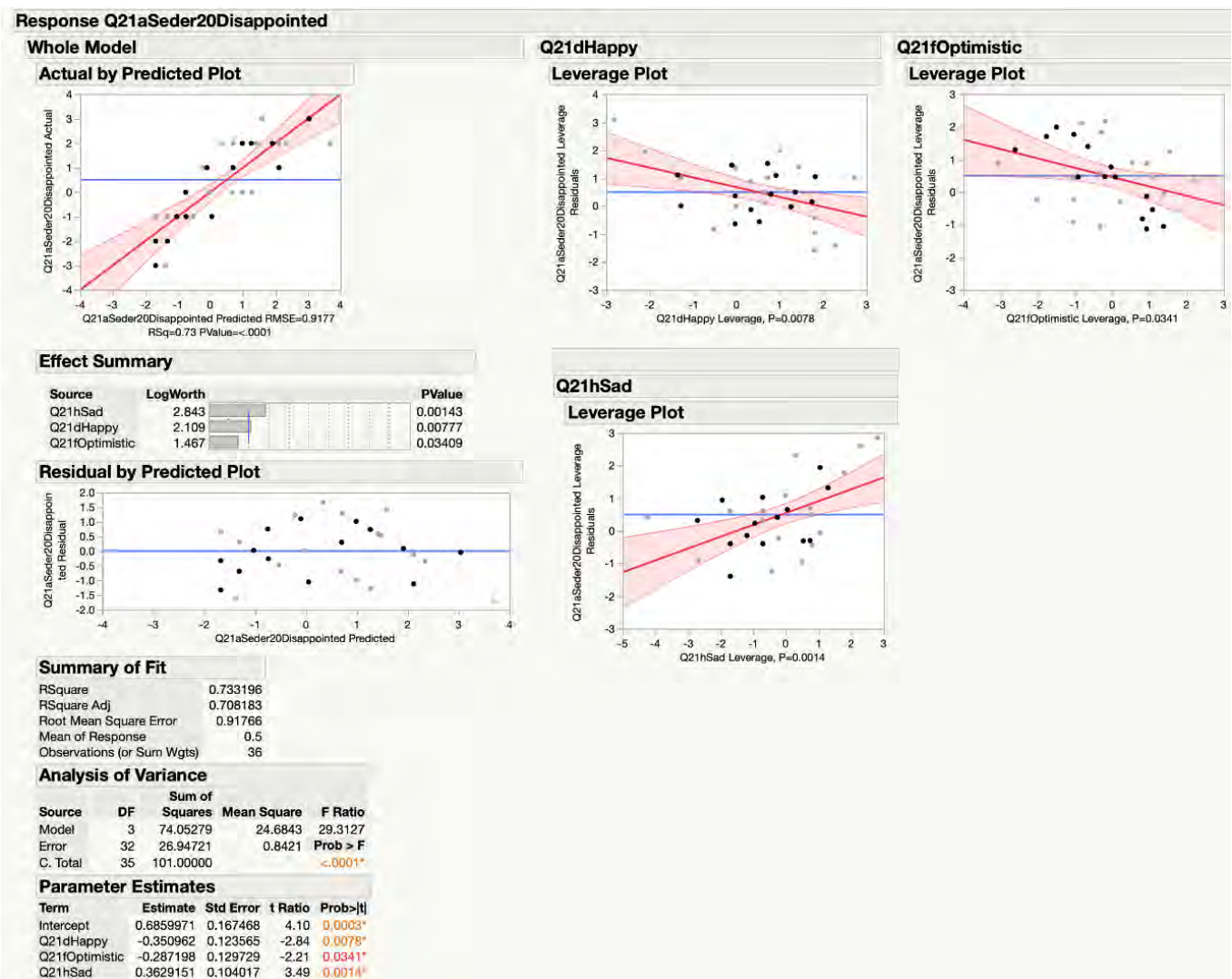
In exploring the third hypothesis, this researcher posed questions 22 and 23 (Figure 24). The third hypothesis presents the idea that Jewish synagogues did not meet the emotional, spiritual, or ritual needs of their members by failing to generate suitable adaptations of the Passover Seder in meaningful and supportive ways.

Figure 24

Survey questions 22 and 23.

* 22. My religious institution (e.g., synagogue) met my emotional needs regarding Seder 2020.

Strongly Disagree	Disagree	Mildly Disagree	Neutral	Mildly Agree	Agree	Strongly Agree
○	○	○	○	○	○	○

* 23. My religious institution met my spiritual needs regarding Seder 2020.

Strongly Disagree	Disagree	Mildly Disagree	Neutral	Mildly Agree	Agree	Strongly Agree
○	○	○	○	○	○	○

No one surveyed said they 'strongly agree' that their emotional needs were met by their religious institutions regarding Passover Seder 2020. While <42% felt some emotional support from their religious institution, >58% selected 'neutral,' 'mildly disagree,' or 'disagree.' The results regarding institutional support of spiritual needs were almost identical to the responses regarding emotional needs. No one identified that they 'strongly agree' that their spiritual needs were met regarding Seder 2020. While <39% of respondents felt some sort of spiritual support from their institution, >61% selected 'neutral,' 'mildly disagree,' or 'disagree' in their survey response. This indicates to this researcher a need to further ascertain institutional impact on an individual's sense of support, be it emotional or spiritual, as a result of how Jewish rituals are addressed during the pandemic.

Since the survey was conducted almost 9 months after Passover 2020, this researcher decided

to include a section of the survey to assess respondents' experiences during the High Holy Day season.

In 2020, the High Holy Day season (identified here as including Erev Rosh Hashana, Rosh Hashana,

Selichot, Erev Yom Kippur, and Yom Kippur) ran from the evening of September 17 through the evening

of September 28. Whereas Passover Seder had been celebrated within the first weeks of lockdown, the

High Holy Days occurred months later. Survey participants were presented with a set of questions

regarding the High Holy Days that replicated those posed regarding Passover Seder. As a parallel to

question 21 about Seder 2020, question 28 (Figure 25) asked participants to review their emotional

response to the High Holy Days in 2020.

Figure 25

Survey question 28.

* 28. My High Holy Day experience in 2020 left me feeling:

	Strongly Disagree	Disagree	Mildly Disagree	Neutral	Mildly Agree	Agree	Strongly Agree
Disappointed	○	○	○	○	○	○	○
Fulfilled	○	○	○	○	○	○	○
Grief/Remorse	○	○	○	○	○	○	○
Happy	○	○	○	○	○	○	○
Lonely	○	○	○	○	○	○	○
Optimistic	○	○	○	○	○	○	○
Peaceful	○	○	○	○	○	○	○
Sad	○	○	○	○	○	○	○
Supported	○	○	○	○	○	○	○
Worried	○	○	○	○	○	○	○

Respondents indicated that their positive emotional status was supported by their High Holy

Day experiences. As shown in Figure 26, pariticipants selcting 'mildly agree,' 'agree,' and 'strongly agree'

represented >58% who felt 'fulfilled,' >61% who felt 'happy,' >52% who felt 'optimistic,' >61% who felt

'peaceful,' and >69% who felt 'supported.' When identifying negative emotions, pariticipants selecting

'mildly agree,' 'agree,' and 'strongly agree' represented >19% who felt 'disappointed,' >5% who felt

'grief/remorse,' >22% who felt 'lonely,' >27% who felt 'sad,' and 25% who felt worried.

Figure 26

Analysis of emotional status post High Holy Days experience in 2020

Q28 My High Holy Day experience in 2020 left me feeling:

	STRONGLY DISAGREE (-3)	DISAGREE (-2)	MILDLY DISAGREE (-1)	NEUTRAL (0)	MILDLY AGREE (1)	AGREE (2)	STRONGLY AGREE (3)	TOTAL	WEIGHTED AVERAGE
Disappointed	22.22% 8	25.00% 9	13.89% 5	19.44% 7	13.89% 5	5.56% 2	0.00% 0	36	-1.06
Fulfilled	2.78% 1	5.56% 2	13.89% 5	19.44% 7	13.89% 5	25.00% 9	19.44% 7	36	0.89
Grief/Remorse	38.89% 14	11.11% 4	19.44% 7	25.00% 9	5.56% 2	0.00% 0	0.00% 0	36	-1.53
Happy	0.00% 0	8.33% 3	8.33% 3	22.22% 8	11.11% 4	36.11% 13	13.89% 5	36	1.00
Lonely	33.33% 12	19.44% 7	11.11% 4	13.89% 5	11.11% 4	11.11% 4	0.00% 0	36	-1.17
Optimistic	0.00% 0	2.78% 1	19.44% 7	25.00% 9	25.00% 9	16.67% 6	11.11% 4	36	0.67
Peaceful	0.00% 0	0.00% 0	16.67% 6	22.22% 8	19.44% 7	19.44% 7	22.22% 8	36	1.08
Sad	25.00% 9	16.67% 6	13.89% 5	16.67% 6	22.22% 8	5.56% 2	0.00% 0	36	-0.89
Supported	0.00% 0	0.00% 0	5.56% 2	25.00% 9	22.22% 8	27.78% 10	19.44% 7	36	1.31
Worried	19.44% 7	22.22% 8	5.56% 2	27.78% 10	16.67% 6	8.33% 3	0.00% 0	36	-0.75

In continuation of the parallel being drawn between Passover 2020 and the High Holy Days

2020, this researcher posed questions 29 and 30 as shown in Figure 27. Answers to these questions

demonstrated that survey participants, by a large margin (>75%), 'mildly agree,' 'agree,' or 'strongly

agree' that their religious institutions met their emotional and spiritual needs during the High Holy Days.

Questions 22 and 23, the parallel Passover questions for 2020, had fewer than 41% of respondents

choose 'mildly agree,' 'agree,' or 'strongly agree' that their religious institutions met their emotional or

spiritual needs at that time.

Figure 27

Survey questions 29 and 30.

Data analysis of the survey demonstrates support of this researcher's third hypothesis. As shown in Figure 28, survey participants did not feel supported emotionally or ritually by their institutional responses to Passover Seder. This analysis also points to a greater distribution of emotions during High Holy Days with the introduction of participants choosing to self-identify as strongly disagreeing with feeling supported during the High Holy Days. Regarding institutions meeting emotional and ritual needs, there is a notable drop in overall mean values from responses to Seder (questions 22 and 23) which were .4167 and .2778, as opposed to responses to the High Holy Days which were 1.528 and 1.694. Is this a result of the difference in tone and focus of these two rituals? The Passover Seder is about celebrating freedom and the High Holy Days are a time to reflect on one's imperfections. Or is this a result of the newness of the pandemic during Passover as opposed to being 6-months into pandemic isolation at the time of the High Holy Days? Further research into these responses could be designed to clarify the precise causes of the identified disappointment.

Figure 28

Distribution of responses to religious institutional support of emotional and ritual needs as indicated by responses to questions 22, 23, 29, and 30.
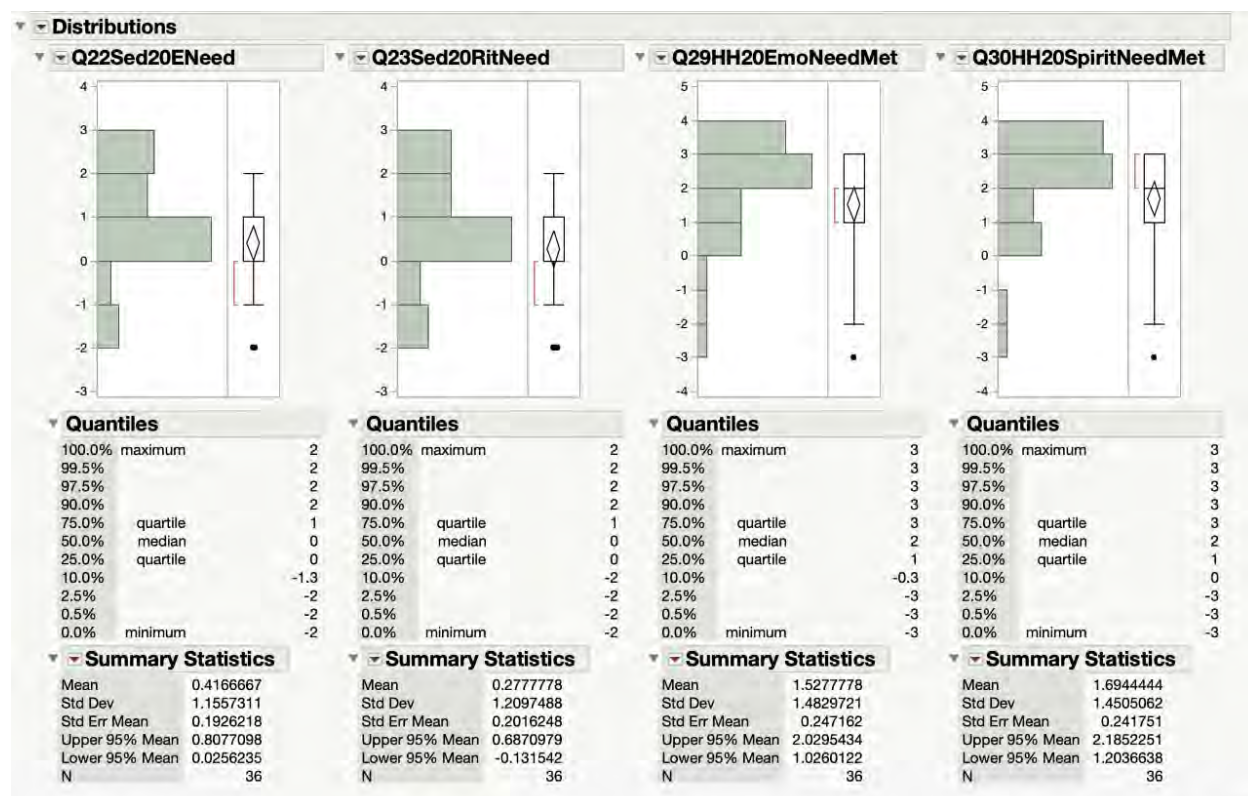
Discussion

During 2020 there were several major events in the United States that may have contributed to our nation's trend toward negativity. For example, the protests associated with increased awareness of social and ethnic inequality, a surge of unemployment, the election of President Biden, the insurrection at the Capitol in Washington, D.C., and the impeachment of President Donald Trump. Demographic data indicates that certain of the aforementioned were not personally experienced by respondents to the survey. For example, the status of employment of those surveyed shows that this population did not personally experience joblessness (questions 38 and 39) though they may be related to or familiar with someone who was negatively impacted by unemployment. Not all factors were eliminated in this manner. Since the pandemic is still in full swing, it is reasonable to assume that it has had the greatest overall impact on every individual's overall experience of 2020.

There were several attempts made by this researcher to gather responses to the survey for this study. In the past year, people have been isolated to such an extent that most of our socializing is done online (i.e., ZOOM, email, and social media outlets). As a result, it is harder to gather the attention of a community for the purpose of requesting data. In this researcher's experience, people are only reading information that impacts them personally and tend to ignore institutional emails such as those generated by organizations, synagogues, and educational representatives. For example, an email from a teacher of your child will be significant, but an email from the school district is going to be filtered out by most recipients as it most likely will not impact your to-do list for the coming days. Institutions have also initiated policies, at the request of their membership, to limit the quantity of emails and not to participate in forwarding outside requests. Even with these restrictions in place, members are not reading institutional emails.

Efforts made to survey congregations in California, where this researcher resides, resulted in such low responses that the results were not usable. Two congregations with memberships of over 500

families each, shared the survey link in a weekly email newsletter to their communities. Each

congregation received a total of one participant. After several failed attempts of a similar nature, two

congregations from New York were able to generate impactful responses to the survey. The rabbis of

each of the congregations related the importance of the survey by calling people's attention to it during

congregational gatherings (services, meetings, etc.). Had it not been for the lockdown and quarantine

protocols, this researcher would have approached congregations by asking people to gather for a

presentation on the topic followed by the completion of the survey. The presence of the researcher may

have resulted in a much higher rate of return on the survey itself.

The survey results support all three hypotheses set forth by the researcher and suggest that

further research be conducted regarding the impact of congregational programming and planning on

the emotional and spiritual well-beings of their congregants. The holiday of Passover is successful as a

sustaining and supportive ritual because of the percentage of those who continue to participate

annually in a Seder hosted in people's homes. People enact the Passover observances themselves and

therefore can securely rely on their ability to sustain the rituals in the absence of a congregational

setting.

The survey responses open the doors to questioning why rituals were less impactful during the

pandemic. Did the rituals hold less meaning in and of themselves, or were people feeling unstable and

therefore they required a different presentation of the rituals for them to have their original impact?

Alternatively, were the rituals originally more impactful because of the environment in which they

occurred? Is it possible that a lack of the physical presence of community or family while rituals are

performed more important than the rituals themselves? Further research may be able to address these

questions.

Poignant to this study, is the fact that the High Holy Days, (defined as being comprised of Erev

Rosh Hashana, Rosh Hashana, Selichot, Erev Yom Kippur, and Yom Kippur) were less demonstrative of

individual emotional or spiritual support. This is most likely a result of the fact that High Holy Days were translated by congregations as moving from the pulpit to a screen. The presence, or absence, of a congregation had no impact on the performance of the rituals which were frequently prerecorded and presented by clergy and lay leadership excluding personal participation by general congregational members. Further research into how to translate the meaning of the High Holy Days, and other synagogue-based-celebrations into hybrid (online and in-person) observances may serve to support the future existence of synagogue facilities. In this researcher's experience and witnessing, Chanukkah celebrations, already observed with candle lighting and gift giving, predictably, carried on as usual during the pandemic, but Purim, where Megillah reading, carnivals, and spiels are the norm, may require a new framework to be impactful.

More research on what is and is not impactful for a hybrid audience of ritual and religious celebrations and commemorations is recommended. It is this researcher's opinion, based on an understanding of the theories of Attachment and the psychological importance of rituals, that engagement must be reinterpreted as 'physical participation with repetition' and not solely as 'witnessing' to be impactful. If synagogue life and the role of clergy are to survive this change in world dynamics, they too must change.

Seminaries focused on transdenominational training of its students are preparing a new style of Jewish clergy, focused on mindfulness and experiential lifelong learning within Judaism. A survey comparing the experiences of the community-based congregations being created by these rabbis, cantors, and Jewish professionals, in the time of the COVID-19 pandemic, to those of denominationally bound institutions, may generate information that would help the Jewish community adapt and support one another during this time of transition. Traditionally, these smaller communities are not building-bound and do not have building funds built into their membership fee equations.

It is the hope and prayer of this researcher to engage leadership and membership alike in a conversation about how to protect the future of Judaism. It is time to allow Jews to return to the secure base of a belief in one God, to open our understanding of how God exists in our world, and how we can best honor that relationship moving forward. A newly re-educated and re-empowered Jewish community will adapt to the traumas of our generation and permit us to strengthen our path in the future. This demonstration of resilience, for which Judaism has been known for thousands of years, is vital to our continued ability to withstand future traumatic events that we will inevitably face as time moves on.

References

About Us. (2020). Retrieved April 29, 2020, from Zoom.us: https://zoom.us/about

Ainsworth, M. D. (1969, December). Object Relations, Dependency, and Attachment: A Theoretical

    Review of the Infant-Mother Relationship. *Child Development, 40*(4), 969-1025.

    doi:https://doi.org/10.2307/1127008

American Psychological Association. (2020). *Publication Manual of the American Psychological*

    Association (7th ed.). Washington, D.C.: American Psychological Association.

    https://doi.org/10.1037/0000165-000

Beeghly, M., & Tronick, E. (2011). Early Resilience in the Context of Parent-Infant Relationships: A Social

    Development Perspective. *Current Problesm in Pediatric and Adolescent Health Care, 41*(7), 197-

    201. doi:https://doi.org/10.1016/j.cppeds.2011.02.005

Bialik, K. (2018, December 3). Americans unhappy with family, social or financial life are more likely to

    say they feel lonely. *Fact Tank: News in the Numbers*. Retrieved from https://pewrsr.ch/2SrzQGf

Bowlby, J. (1958). The Nature of the Child's Tie to His Mother. *International Journal of Psycho-Analysis*,

    39:350-373.

Bowlby, J. (1982). Attachment and Loss: Retrospect and Prospect. (J. S. McLeigh, Ed.) *American Journal*

    of Orthopsychiatry, 52(4), 664-678. doi:https://doi.org/10.1111/j.1939-0025.1982.tb01456.x

Connelly, L. (2013, July-August). Demographic Data in Research Studies. *MedSurg Nursing, 22*(4), 269+.

Darwin, C. (1909). *The Origin of Species.* New York: The Colier Press.

Davis, T. (2019). What is Well-Being? Definition, Types, and Well-Being SKills. *Psychology Today*.

    Retrieved from https://www.psychologytoday.com/us/blog/click-here-happiness/201901/what-

    is-well-being-definition-types-and-well-being-skills

Diener, E. (2000, January). Subjective Well-Being: The Science of Happiness and a Proposal for a National

Index. *American Psychologist*, 34-43. doi:https://doi.10.1037//0003-066X.55.1.34

Eigen, M. (2004). *The Electrified Tightrope.* (A. Phillips, Ed.) New York, NY: Routledge: Taylor and Francis

Group.

Eskenazi, T. C., & Weiss, A. L. (Eds.). (2008). *The Torah: A Women's Commentary.* New York, New York:

URJ Press.

Fitton, V. (2012, May 14). Attachment Theory: History, Research, and Practice. *Psychoanalytic Social

Work*, 19:1-2, 121-143. doi:https://doi.10.1080/15228878.2012.666491

Freud, S. (1953). *On Sexuality: Three Essays on the Theory of Sexuality and Other Works* (Vol. 7). (A.

Richards, Ed., & J. Strachey, Trans.) New York, NY, USA: Penguin Books. Retrieved from

https://archive.org/details/in.ernet.dli.2015.65743/page/n3/mode/2up?q=disconnected+and

Gino, F., & Norton, M. I. (2013, May 14). *Behavior & Society: Why Rituals Work.* Retrieved from

ScientificAmerica.com: https://www.scientificamerican.com/article/why-rituals-

work/#:~:text=People%20engage%20in%20rituals%20with,more%20rational%20than%20they%

20appear.

Greenberg, I. (1988). *The Jewish Way: Living the Holidays.* New York, New York: Simon & Schuster.

Retrieved from My Jewish Learning.

Hidary, R. (2014). The Rhetoric of Rabbinic Authority: Making the Transition from Priest to Sage. In M. a.

Bernard-Donals (Ed.), *Jewish Rhetorics* (pp. 16-45). Waltham, Massachusetts: Brandeis

University Press. doi:https://doi.org/10.2307/j.ctv102bdvm

Hobson, N. M., Schroeder, J., Risen, J., Xygalatas, D., & Inzlicht, M. (2017). The Psychology of Rituals: An

Integrative Review and Process-Based Framework. *Personality ad Social Psychology Review*, 1-

25. Retrieved from

https://faculty.haas.berkeley.edu/jschroeder/Publications/Hobson%20et%20al%20Psychology%

20of%20Rituals.pdf

Hoffman, R. L. (2016). *Re-Thinking Synagogues.* Woodstock, VT: Jewish Lights Publishing.

doi:https://doi.10.1353/sho.0.0258

Holmes, J., & Slade, A. (2018). *Attachment in Therapeutic Practice.* (S. Trefgarne, Ed.) SAGE Publications.

Holt-Lunstad, J., Smith, T., Baker, M., Harris, T., & Stephenson, D. (2015, March 1). *Loneliness and Social

Isolation as Risk Factors for Mortality: A Meta-Analytic Review.*

doi:https://doi.10.1177/1745691614568352

Homans, G. C. (1941, April-June). Anxiety and Ritual: The Theories of Malinowski and Radcliffe-Brown.

American Anthropologist, 43(2), 164-172. doi:https://doi.org/10.1525/aa.1941.43.2.02a00020

How to prevent "Zoombombing". (2020, March 30). Retrieved from ADL: Fighting Hate for Good:

https://www.adl.org/blog/how-to-prevent-zoombombing

Hurwitz, S. (2019). *Here All Along: FInding Meaning, Spirituality, and a Deeper Connection to Life - in

Judaism (After Finally Choosing to Look There).* New York: Spiegel & Grau.

Jung, C. (1969 (a)). *The Collected Works of C.G. Jung, Volume 11* (Second ed., Vol. 11). (S. Read, M.

Fordham, G. Adler, W. McGuire, Eds., & R. Hull, Trans.) Princeton, NJ: Princeton University Press.

doi:https://doi.org/10.1515/9781400851003

Jung, C. (1969 (b)). *The Collected Works of C.G. Jung, Volume 16* (Second ed., Vol. 16). (S. H. Read, M.

Fordham, G. Adler, W. McGuire, Eds., & R. Hull, Trans.) Princeton: Princeton University Press.

doi:https://doi.org/10.1515/9781400851003

Jung, C. (1969 (c)). *The Collected Works of C.G. Jung, Volume 8* (Second ed., Vol. 8). (S. Read, M.

Fordham, G. Adler, W. McGuire, Eds., & R. Hull, Trans.) Princeton, NJ: Princeton University Press.

doi:https://doi.org/10.1515/9781400850952

Kochanska, G., Aksan, N., Penney, S., & Doobay, A. (2007, December). Early positive emotionality as a

heterogeneous trait: implications for children's self-regulation. *Journal of Personality and Social

Psychology, 93*(6), 1054-1066. doi:https://doi.10.1037/0022-3514.93.6.1054

Lang, M., Kratky, J., Shaver, J., Jerotijevic, D., & Xygalatas, D. (2015, July 20). Effects of Anxiety on

Spontaneous Ritualized Behavior. *Current Biology, 25*, 1892-1897.

doi:https://doi.10.1016/j.cub.2015.05.049

Lappe, R. B. (2016, March 03). Episode 3: Exodus - Benay Lappe (Full Transcript). (D. Libenson, & L.

Rofes, Interviewers) Judaism Unbound. Retrieved from

https://www.judaismunbound.com/podcast-transcripts/2016/3/3/episode-3-exodus-benay-

lappe-full-transcript

Leavy, P. (2017). *Research Design: Quantitative, Qualitative, Mixed Methods, Arts-Based, and

Community-Based Participatory Research Approaches.* New York: Guilford Press. doi:

https://doi.org/10.1111/fcsr.12276

Likert, R. (1932). *A Technique for the Measurement of Attitudes* (Vol. 22:No 140). (W. R.S., Ed.) New

York, NY: Archives of Psychology. Retrieved from Simply Psychology:

https://legacy.voteview.com/pdf/Likert_1932.pdf

Lyubomirsky, S. (2007). *The How of Happiness.* New York: Penguin Group.

Markoe, L. (2016, April 22). Passover, most beloved Jewish holiday, explained. *USA Today*. Retrieved

from https://www.usatoday.com/story/news/world/2016/04/22/passover-jewish-holiday-

explained/83387514/

McLeod, S. (2018, October 24). *Attitude Measurement.* Retrieved from Simplypsychology.org:

https://www.simplypsychology.org/attitude-measurement.html

McLeod, S. (2019, August 03). *Likert Scale.* Retrieved from Simply Psychology:

https://www.simplypsychology.org/likert-scale.html

Rappaport, R. (1999). *Ritual and Religion in the Making of Humanity.* Cambridge: Cambrdige University

        Press. doi:https://doi.org/10.1017/CBO9780511814686

RitualWell: Tradition and Innovation. (2018). (R. Judaism, Producer) Retrieved from Ritualwell.org:

        https://www.ritualwell.org/coronavirus

Ruel, E., Wagner, III, W., & Gillespie, B. (2016). *The Practice of Survey Research: Theory and Applications.*

        Thousand Oaks, CA: SAGE Publications, Inc. doi: https://dx.doi.org/10.4135/9781483391700

Rutter, M. (2012). Resilience as a Dynamic Concept. *Development and Psychopathology*(24), 335-344.

        doi:https://doi.10.1017/S0954579412000028

Samuels, A., Shorter, B., & Plaut, F. (2013). *A Critical Dictionary of Jungian Analysis.* New York:

        Routledge. doi:https://doi.org/10.4324/9780203713822

SurveyMonkey. (2020, November). Retrieved from SurveyMonkey Inc.: www.surveymonkey.com

Tillich, P. (1957). *Dynamics of Faith* (2011 E Publication ed.). New York: HarperCollins.

        doi:https://doi.org/10.1177%2F004057365701400213

Tyson, P., & Tyson, R. (1990). *Psychoanalytic Theories of Development: An Integration.* New Haven: Yale

        University Press. doi:https://doi.org/10.1177/000306519304100327

Unknown. (135 CE). Midrash: Mekhilta d'Rabbi Yishmael. *Mekhilta d'Rabbi Yishmael*. (R. S. Silverstein,

        Trans., & Sefaria, Compiler) Talmudic Israel/Babylon: Talmudic Rabbinate. Retrieved from

        https://www.sefaria.org/Mekhilta_d'Rabbi_Yishmael?lang=en

van Gennep, A. (1960). *The Rites of Passage.* (M. Vizedom, & G. Caffee, Trans.) Chicago: University of

        Chicago Press.

Willock, B., Bohm, L., & Coleman Curtis, R. (2012). *Loneliness and Longing: Conscious and Unconscious*

        Aspects. East Sussex: Routledge. doi: https://doi.org/10.1002/j.2167-4086.2013.00025.x

Winnicott, D. W. (1971). *Playing and Reality.* London and New York: Rutledge Classics.

        doi:https://doi.10.1192/S0007125000001768

Yuval, I. (1999). Easter and Passover as Early Jewish Christian Dialogue. In I. Yuval, & P. a. Bradshaw (Ed.),

Passover and Easter: Origin and History to Modern Times (pp. 98-124). Notre Dame, Indiana:

University of Notre Dame Press. doi:https://doi.org/10.2307/j.ctvpj7618.9

Appendix A

Newsletter Invitation to Congregants in Synagogue 'A'

Lend Your Voice

How did 2020 impact your spiritual and emotional well-being?

Chaplain Aviva Levin, a friend of Rabbi ████, is a D.MIN (Doctor of Interfaith Ministry) candidate at the Hebrew Union College. Aviva is seeking anonymous participants of every age and of every level of religious engagement for her research.

[Take the Survey Here]

Appendix B

Letter to Board of Trustees and Religious Practices Committee of Synagogue 'B'

Hi all,

█████ and I were approached by a woman named Aviva Levin, whose sister Shoshana Dweck is affiliated with our community and whom some of you may know. Aviva is pursuing her Doctorate in Ministry (DMin) at HUC, where █████ and I were ordained and where █████ received her Educators degrees. Aviva is in desperate need of help for her dissertation, as I'm sure you can imagine how hard it is to get folks to share information that would help her out.

We thought we could be helpful to Aviva by sharing her 15-minute survey link with you, comprising the Board of Trustees and the Religious Practices Committee. If you are able and so inclined, you would be doing more than a mitzvah, as her findings may end up being of great significance moving forward. You may also feel free to share this with anyone you think might be interested, as "the more, the merrier" definitely applies here.

As she says: "In short, my research is on the effectiveness of Jewish rituals in light of the pandemic and social isolation, with a particular focus on Seder and the High Holy Days."

Here is the link to her survey.

https://www.surveymonkey.com/r/AvivaLevin_HUC-DMIN

Thank you for your consideration!

Yours,

█████

Appendix C

Welcome to My Survey

Title of Research Project: Meeting Spiritual/Ritual and Emotional Needs During a Trauma: The COVID-19 Pandemic and the Celebration of Passover 2020
Name of Investigator: Aviva Levin, Doctor H.C. of Jewish Religious Education
Email Address of Investigator: aviva.levin@huc.edu

Aviva Levin is conducting research on how members of the Jewish community adapted Passover 2020 in light of the COVID-19 pandemic. This research is being conducted in fulfillment of the requirements for the degree of Doctor of Interfaith Ministry for Pastoral Care at the Hebrew Union College and is being supervised by her clinical and theological mentors at the college. The purpose of your participation in this research is to help the investigator learn if individual spiritual/ritual and emotional needs were met by experiences created to celebrate Passover Seder in 2020.

The following questionnaire is designed by the investigator specifically for the purpose of this research. The questionnaire includes demographic data regarding your age, religious affiliation, and education, information related to your previous ritual experiences, and details about Passover and the High Holy Days in 2020. All questions are answerable by checking a box by the answer that best represents your experience. The survey will take between 10 and 15 minutes to complete. It is important to answer every question in the survey and you will be asked to return to any skipped or incomplete sections before your results can be submitted.

The records from this study will be kept confidential. No individual identities will be used in any reports or publications resulting from the study. Your email address will not be stored, all data received will be coded, and the IP address through which you submit your survey will be stored separately from the data collected. The survey results will be deleted from the investigator's SurveyMonkey account no later than one year from the date collected. Remaining data will be held in confidence by the investigator for seven years. Only the investigator and her supervisors will have access to the collected data and all identifying information will have been coded for anonymity.

Your decision whether or not to participate in this study is voluntary and confidential.

If you have any questions about the questionnaire or how it will be incorporated in the research, please contact the investigator, Aviva Levin, who can be reached by email at aviva.levin@huc.edu.

Emotions and Rituals

* 1. In general, I consider myself:

1. Not a very happy person	2	3	4	5	6	7. A very happy person
○	○	○	○	○	○	○

* 2. Compared with most of my peers, I consider myself:

1. Less Happy	2	3	4	5	6	7. More Happy
○	○	○	○	○	○	○

* 3. Some people are generally very happy. They enjoy life regardless of what is going on, getting the most out of everything. To what extent does this characterization describe you?

1. Not at all	2	3	4	5	6	7. A great deal
○	○	○	○	○	○	○

* 4. Some people are not very happy. Although they are not depressed, they never seem as happy as they might be. To what extent does this characterization describe you?

1. Not at all	2	3	4	5	6	7. A great deal
○	○	○	○	○	○	○

* 5. Which of the following represents your relationship with Judaism? (please enter a response for each row)

	False	True
I have no relationship with Judaism	○	○
I have a relationship with God	○	○
I am connected to Jewish Culture	○	○
I attend High Holy Day services	○	○
I regularly celebrate Jewish holidays	○	○
I am spiritually connected to Judaism	○	○
I am a member of the Jewish community	○	○
The history of the Jewish people is my history	○	○
I am not bound by Jewish practice or ritual	○	○
I maintain a level of kashrut (keeping kosher)	○	○

Emotions and Rituals

* 6. Does your family eat meals together?

Never	Rarely	Sometimes	Somewhat Frequently	Frequently	Almost Always	Always
○	○	○	○	○	○	○

* 7. Do you have a tradition of gathering with extended family and/or friends for secular holiday celebrations (e.g., Thanksgiving, 4th of July)?

Never	Rarely	Sometimes	Somewhat Frequently	Frequently	Almost Always	Always
○	○	○	○	○	○	○

* 8. Do you have a tradition of gathering with extended family and/or friends for religious holiday celebrations (e.g., Rosh Hashana, Passover)?

Never	Rarely	Sometimes	Somewhat Frequently	Frequently	Almost Always	Always
○	○	○	○	○	○	○

* 9. Do you have a tradition of gathering with extended family and/or friends for life cycle observances (e.g., weddings, baby namings)?

Never	Rarely	Sometimes	Somewhat Frequently	Frequently	Almost Always	Always
○	○	○	○	○	○	○

* 10. Emotionally, in 2019, I felt:

	Never	Rarely	Sometimes	Somewhat Frequently	Frequently	Almost Always	Always
Disappointed	○	○	○	○	○	○	○
Fulfilled	○	○	○	○	○	○	○
Grief	○	○	○	○	○	○	○
Happy	○	○	○	○	○	○	○
Lonely	○	○	○	○	○	○	○
Optimistic	○	○	○	○	○	○	○
Peaceful	○	○	○	○	○	○	○
Sad	○	○	○	○	○	○	○
Supported	○	○	○	○	○	○	○
Worried	○	○	○	○	○	○	○

Emotions and Rituals

* 11. Emotionally, since the end of March 2020, I have felt:

	Never	Rarely	Sometimes	Somewhat Frequently	Frequently	Almost Always	Always
Disappointed	○	○	○	○	○	○	○
Fulfilled	○	○	○	○	○	○	○
Grief	○	○	○	○	○	○	○
Happy	○	○	○	○	○	○	○
Lonely	○	○	○	○	○	○	○
Optimistic	○	○	○	○	○	○	○
Peaceful	○	○	○	○	○	○	○
Sad	○	○	○	○	○	○	○
Supported	○	○	○	○	○	○	○
Worried	○	○	○	○	○	○	○

* 12. Religious rituals meet my need to feel:

	Strongly Disagree	Disagree	Mildly Disagree	Neutral	Mildly Agree	Agree	Strongly Agree
Fulfilled	○	○	○	○	○	○	○
Happy	○	○	○	○	○	○	○
Optimistic	○	○	○	○	○	○	○
Part of a Family	○	○	○	○	○	○	○
Part of a Community	○	○	○	○	○	○	○
Peaceful	○	○	○	○	○	○	○
Supported	○	○	○	○	○	○	○

* 13. Prior to March 2020, religious rituals supported my emotional needs.

Strongly Disagree	Disagree	Mildly Disagree	Neutral	Mildly Agree	Agree	Strongly Agree
○	○	○	○	○	○	○

* 14. Since March 2020, religious rituals have supported my emotional needs.

Strongly Disagree	Disagree	Mildly Disagree	Neutral	Mildly Agree	Agree	Strongly Agree
○	○	○	○	○	○	○

Passover Seder

15. Prior to March 2020, on average, how many Passover Seders did you attend per year?

0 (zero)	1 (one)	2 (two)	3 (three)	more than three
○	○	○	○	○

* 16. Prior to March 2020, approximately how many total Passover Seders had you attended?

0 (zero)	1 to 10	11 to 19	20 to 49	50 or more
○	○	○	○	○

17. How many Passover Seders did you attend in 2020?

0 (zero)	1 (one)	2 (two)	3 (three)	more than three
○	○	○	○	○

* 18. Prior to March 2020, which of the following most accurately describes your role(s) in a Passover Seder? (select all that apply)

	False	True
No Prior Seder Experience	○	○
Host or Hostess	○	○
Seder Leader	○	○
Guest	○	○
Observer	○	○
Participant	○	○
Teacher	○	○
Student	○	○

Passover Seder

* 19. Regarding Passover 2020, which of the following most accurately describes your role(s) in Passover Seder? (select all that apply)

	False	True
No Seder Experience	○	○
Host or Hostess	○	○
Seder Leader	○	○
Guest	○	○
Observer	○	○
Participant	○	○
Teacher	○	○
Student	○	○

* 20. For Passover 2020, I chose to (check all that apply):

	False	True
Not attend a Seder	○	○
Attend a Seder in my home (non-virtual)	○	○
Attend a Seder in person outside of my home	○	○
Attend a virtual Seder hosted by family	○	○
Attend a virtual Seder hosted by friends	○	○
Attend a virtual Seder hosted by an organization or institution (e.g., synagogue, school, etc.)	○	○
Host a virtual Seder for family	○	○
Host a virtual Seder for friends	○	○
Host a virtual Seder for an organization or institution (e.g., synagogue, school)	○	○

Passover Seder

* 21. My Passover/Seder experience in 2020 left me feeling:

	Strongly Disagree	Disagree	Mildly Disagree	Neutral	Mildly Agree	Agree	Strongly Agree
Disappointed	○	○	○	○	○	○	○
Fulfilled	○	○	○	○	○	○	○
Grief/Remorse	○	○	○	○	○	○	○
Happy	○	○	○	○	○	○	○
Lonely	○	○	○	○	○	○	○
Optimistic	○	○	○	○	○	○	○
Peaceful	○	○	○	○	○	○	○
Sad	○	○	○	○	○	○	○
Supported	○	○	○	○	○	○	○
Worried	○	○	○	○	○	○	○

* 22. My religious institution (e.g., synagogue) met my emotional needs regarding Seder 2020.

Strongly Disagree	Disagree	Mildly Disagree	Neutral	Mildly Agree	Agree	Strongly Agree
○	○	○	○	○	○	○

* 23. My religious institution met my spiritual needs regarding Seder 2020.

Strongly Disagree	Disagree	Mildly Disagree	Neutral	Mildly Agree	Agree	Strongly Agree
○	○	○	○	○	○	○

High Holy Days

* 24. Prior to 2020, on average, how many High Holy Day services did you attend per year (considering a maximum of 5 services per year: Erev Rosh Hashana, Rosh Hashana, Selichot, Erev Yom Kippur, and Yom Kippur)?

0 (zero)	1 (one)	2 (two)	3 (three)	4 (four)	5 (five)
○	○	○	○	○	○

* 25. Prior to 2020, approximately how many total High Holy Day services had you attended (considering a maximum of 5 services per year: Erev Rosh Hashana, Rosh Hashana, Selichot, Erev Yom Kippur, and Yom Kippur)?

0 (zero)	1 to 10	11 to 19	20 to 49	50 or more
○	○	○	○	○

* 26. How many High Holy Day services did you attend in 2020 (considering a maximum of 5 services: Erev Rosh Hashana, Rosh Hashana, Selichot, Erev Yom Kippur, and Yom Kippur)?

0 (zero)	1 (one)	2 (two)	3 (three)	4 (four)	5 (five)
○	○	○	○	○	○

* 27. For the High Holy Days in 2020, I chose to (check all that apply):

	False	True
Not attend a service	○	○
Attend services virtually with my home synagogue	○	○
Attend services virtually with a synagogue other than my home synagogue	○	○
Attended services virtually with a synagogue I had never attended previously	○	○
Attend services in-person in a synagogue or other institution	○	○
Create my own rituals	○	○
Join private rituals created by friends or family	○	○

Other (please specify)

High Holy Days

* 28. My High Holy Day experience in 2020 left me feeling:

	Strongly Disagree	Disagree	Mildly Disagree	Neutral	Mildly Agree	Agree	Strongly Agree
Disappointed	○	○	○	○	○	○	○
Fulfilled	○	○	○	○	○	○	○
Grief/Remorse	○	○	○	○	○	○	○
Happy	○	○	○	○	○	○	○
Lonely	○	○	○	○	○	○	○
Optimistic	○	○	○	○	○	○	○
Peaceful	○	○	○	○	○	○	○
Sad	○	○	○	○	○	○	○
Supported	○	○	○	○	○	○	○
Worried	○	○	○	○	○	○	○

* 29. My religious institution (e.g., synagogue) met my emotional needs regarding the High Holy Days in 2020.

Strongly Disagree	Disagree	Mildly Disagree	Neutral	Mildly Agree	Agree	Strongly Agree
○	○	○	○	○	○	○

* 30. My religious institution met my spiritual needs regarding the High Holy Days in 2020.

Strongly Disagree	Disagree	Mildly Disagree	Neutral	Mildly Agree	Agree	Strongly Agree
○	○	○	○	○	○	○

My Religious Institution

* 31. My religious institution (e.g., synagogue) demonstrates interest in my overall well-being.

Strongly Disagree	Disagree	Mildly Disagree	Neutral	Mildly Agree	Agree	Strongly Agree
○	○	○	○	○	○	○

Demographics

* 32. What is your age?

0 to 16 yrs.	17 to 24 yrs.	25 to 49 yrs.	50 to 64 yrs.	65 to 79 yrs.	80 or more yrs.
○	○	○	○	○	○

* 33. Gender Identification

○ Cisgender Woman   ○ Transgender Man   ○ Questioning

○ Cisgender Man   ○ Gender Queer   ○ Choose Not to Disclose

○ Transgender Woman   ○ Non-Binary

* 34. Sexual Orientation

○ Gay   ○ Bisexual   ○ Heterosexual

○ Lesbian   ○ Pansexual   ○ Questioning

○ Asexual   ○ Queer   ○ Choose Not to Disclose

* 35. Sex

○ Female   ○ Male   ○ Intersex

* 36. With whom do you live for a majority of the year?

Alone	With 1 (one) other person	With 2 to 4 other people	With 5 or more people
○	○	○	○

* 37. What is the highest educational degree you have received?

Did Not Attend Formal Schooling	Some High School but no Degree	High School Degree or Equivalent (e.g., GED)	Some College but no Degree	Current College Student, no Degree Yet	Associate or Technical Degree	Bachelor Degree	Post Graduate Degree
○	○	○	○	○	○	○	○

* 38. Prior to March 2020, my formal work status was best described as:

Not Working	Retired	Student, Not Employed	Student, Working Part-Time	Student, Working Full-Time	Working Part-Time	Working Full-Time
○	○	○	○	○	○	○

Demographics

* 39. Currently, my formal work status is best described as:

Not Working	Retired	Student, Not Employed	Student, Working Part-Time	Student, Working Full-Time	Working Part-Time	Working Full-Time
◯	◯	◯	◯	◯	◯	◯

* 40. What is your country of birth?

◯ United States of America

◯ Other (please specify)

* 41. In what state or U.S. territory did you have legal residence in March 2020?

* 42. How do you identify religiously?

◯ Not Jewish

◯ Jewish

* 43. With what synagogue, or other Jewish worship community, do you currently belong or associate? (please type the names of all that apply, if none, please answer "none")

Thank you!

I appreciate your participation in my research. May you be blessed with strength, health, and courage, as you navigate the changes in our shared world experience.

If you have questions about my research, please reach out, and I'll be there.

B'Shalom,
Aviva Levin
aviva.levin@huc.edu

Appendix D

Q1 In general, I consider myself:

Answered: 36   Skipped: 0
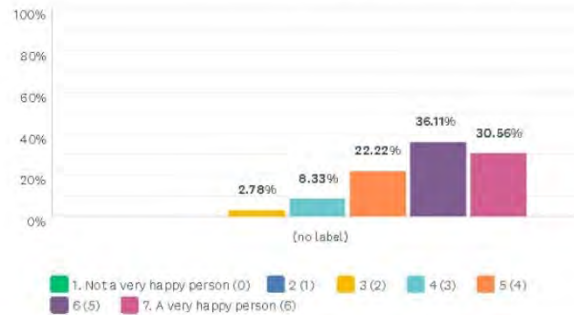
	1. NOT A VERY HAPPY PERSON (0)	2 (1)	3 (2)	4 (3)	5 (4)	6 (5)	7. A VERY HAPPY PERSON (6)	TOTAL	WEIGHTED AVERAGE
(no label)	0.00% 0	0.00% 0	2.78% 1	8.33% 3	22.22% 8	36.11% 13	30.56% 11	36	4.83

Q2 Compared with most of my peers, I consider myself:

Answered: 36   Skipped: 0
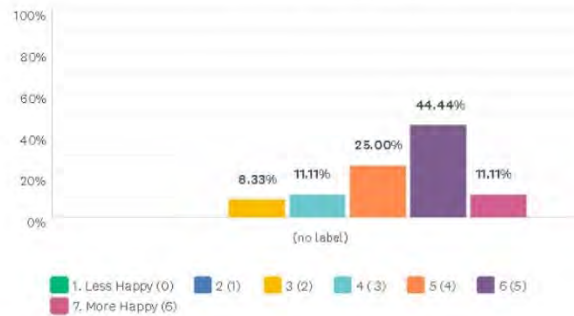
	1. LESS HAPPY (0)	2 (1)	3 (2)	4 (3)	5 (4)	6 (5)	7. MORE HAPPY (6)	TOTAL	WEIGHTED AVERAGE
(no label)	0.00% 0	0.00% 0	8.33% 3	11.11% 4	25.00% 9	44.44% 16	11.11% 4	36	4.39

Q3 Some people are generally very happy. They enjoy life regardless of what is going on, getting the most out of everything. To what extent does this characterization describe you?

Answered: 36   Skipped: 0

	1. NOT AT ALL (0)	2 (1)	3 (2)	4 (3)	5 (4)	6 (5)	7. A GREAT DEAL (6)	TOTAL	WEIGHTED AVERAGE
(no label)	0.00% 0	5.56% 2	2.78% 1	11.11% 4	33.33% 12	36.11% 13	11.11% 4	36	4.25

Q4 Some people are not very happy. Although they are not depressed, they never seem as happy as they might be. To what extent does this characterization describe you?

Answered: 36   Skipped: 0

	1. NOT AT ALL (0)	2 (1)	3 (2)	4 (3)	5 (4)	6 (5)	7. A GREAT DEAL (6)	TOTAL	WEIGHTED AVERAGE
(no label)	47.22% 17	36.11% 13	8.33% 3	2.78% 1	2.78% 1	2.78% 1	0.00% 0	36	0.86

Q5 Which of the following represents your relationship with Judaism? (please enter a response for each row)

Answered: 36   Skipped: 0

	FALSE (0)	TRUE (1)	TOTAL	WEIGHTED AVERAGE
I have no relationship with Judaism	97.22% 35	2.78% 1	36	0.03
I have a relationship with God	33.33% 12	66.67% 24	36	0.67
I am connected to Jewish Culture	0.00% 0	100.00% 36	36	1.00
I attend High Holy Day services	2.78% 1	97.22% 35	36	0.97
I regularly celebrate Jewish holidays	5.56% 2	94.44% 34	36	0.94
I am spiritually connected to Judaism	2.78% 1	97.22% 35	36	0.97
I am a member of the Jewish community	0.00% 0	100.00% 36	36	1.00
The history of the Jewish people is my history	2.78% 1	97.22% 35	36	0.97
I am not bound by Jewish practice or ritual	69.44% 25	30.56% 11	36	0.31
I maintain a level of kashrut (keeping kosher)	77.78% 28	22.22% 8	36	0.22

Q6 Does your family eat meals together?

Answered: 36   Skipped: 0

	NEVER (0)	RARELY (1)	SOMETIMES (2)	SOMEWHAT FREQUENTLY (3)	FREQUENTLY (4)	ALMOST ALWAYS (5)	ALWAYS (6)	TOTAL	WEIGHTED AVERAGE
(no label)	2.78% 1	2.78% 1	11.11% 4	13.89% 5	19.44% 7	38.89% 14	11.11% 4	36	4.06

Q7 Do you have a tradition of gathering with extended family and/or friends for secular holiday celebrations (e.g., Thanksgiving, 4th of July)?

Answered: 36   Skipped: 0

	NEVER (0)	RARELY (1)	SOMETIMES (2)	SOMEWHAT FREQUENTLY (3)	FREQUENTLY (4)	ALMOST ALWAYS (5)	ALWAYS (6)	TOTAL	WEIGHTED AVERAGE
(no label)	0.00% 0	0.00% 0	0.00% 0	8.33% 3	5.56% 2	44.44% 16	41.67% 15	36	5.19

Q8 Do you have a tradition of gathering with extended family and/or friends for religious holiday celebrations (e.g., Rosh Hashana, Passover)?

Answered: 36   Skipped: 0

	NEVER (0)	RARELY (1)	SOMETIMES (2)	SOMEWHAT FREQUENTLY (3)	FREQUENTLY (4)	ALMOST ALWAYS (5)	ALWAYS (6)	TOTAL	WEIGHTED AVERAGE
(no label)	0.00% 0	0.00% 0	0.00% 0	2.78% 1	2.78% 1	36.11% 13	58.33% 21	36	5.50

Q9 Do you have a tradition of gathering with extended family and/or friends for life cycle observances (e.g., weddings, baby namings)?

Answered: 36   Skipped: 0

	NEVER (0)	RARELY (1)	SOMETIMES (2)	SOMEWHAT FREQUENTLY (3)	FREQUENTLY (4)	ALMOST ALWAYS (5)	ALWAYS (6)	TOTAL	WEIGHTED AVERAGE
(no label)	0.00% 0	0.00% 0	2.78% 1	2.78% 1	8.33% 3	30.56% 11	55.56% 20	36	5.33

Q10 Emotionally, in 2019, I felt:

Answered: 36   Skipped: 0

	NEVER (0)	RARELY (1)	SOMETIMES (2)	SOMEWHAT FREQUENTLY (3)	FREQUENTLY (4)	ALMOST ALWAYS (5)	ALWAYS (6)	TOTAL	WEIGHTED AVERAGE
Disappointed	2.78% 1	36.11% 13	44.44% 16	8.33% 3	8.33% 3	0.00% 0	0.00% 0	36	1.83
Fulfilled	0.00% 0	2.78% 1	16.67% 6	16.67% 6	33.33% 12	30.56% 11	0.00% 0	36	3.72
Grief	16.67% 6	41.67% 15	27.78% 10	2.78% 1	11.11% 4	0.00% 0	0.00% 0	36	1.50
Happy	0.00% 0	0.00% 0	8.33% 3	11.11% 4	38.89% 14	38.89% 14	2.78% 1	36	4.17
Lonely	19.44% 7	47.22% 17	27.78% 10	5.56% 2	0.00% 0	0.00% 0	0.00% 0	36	1.19
Optimistic	0.00% 0	5.56% 2	8.33% 3	13.89% 5	25.00% 9	44.44% 16	2.78% 1	36	4.03
Peaceful	2.78% 1	8.33% 3	11.11% 4	16.67% 6	33.33% 12	25.00% 9	2.78% 1	36	3.56
Sad	2.78% 1	44.44% 16	44.44% 16	8.33% 3	0.00% 0	0.00% 0	0.00% 0	36	1.58
Supported	0.00% 0	0.00% 0	11.11% 4	5.56% 2	25.00% 9	33.33% 12	25.00% 9	36	4.56
Worried	2.78% 1	16.67% 6	22.22% 8	33.33% 12	19.44% 7	5.56% 2	0.00% 0	36	2.67

Q11 Emotionally, since the end of March 2020, I have felt:

Answered: 36   Skipped: 0
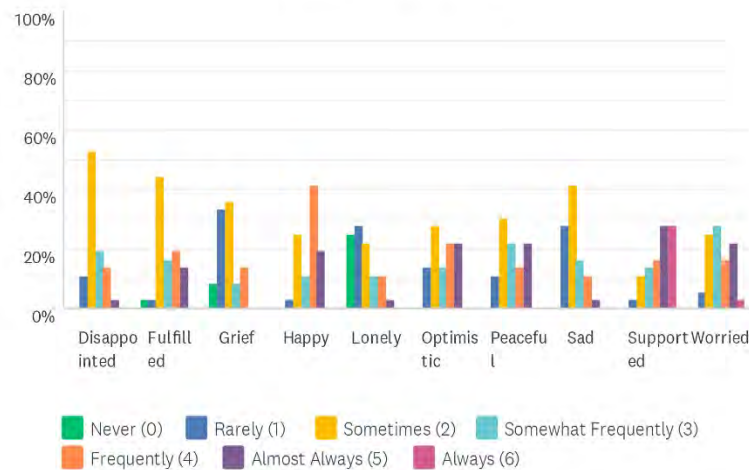
	NEVER (0)	RARELY (1)	SOMETIMES (2)	SOMEWHAT FREQUENTLY (3)	FREQUENTLY (4)	ALMOST ALWAYS (5)	ALWAYS (6)	TOTAL	WEIGHTED AVERAGE
Disappointed	0.00% 0	11.11% 4	52.78% 19	19.44% 7	13.89% 5	2.78% 1	0.00% 0	36	2.44
Fulfilled	2.78% 1	2.78% 1	44.44% 16	16.67% 6	19.44% 7	13.89% 5	0.00% 0	36	2.89
Grief	8.33% 3	33.33% 12	36.11% 13	8.33% 3	13.89% 5	0.00% 0	0.00% 0	36	1.86
Happy	0.00% 0	2.78% 1	25.00% 9	11.11% 4	41.67% 15	19.44% 7	0.00% 0	36	3.50
Lonely	25.00% 9	27.78% 10	22.22% 8	11.11% 4	11.11% 4	2.78% 1	0.00% 0	36	1.64
Optimistic	0.00% 0	13.89% 5	27.78% 10	13.89% 5	22.22% 8	22.22% 8	0.00% 0	36	3.11
Peaceful	0.00% 0	11.11% 4	30.56% 11	22.22% 8	13.89% 5	22.22% 8	0.00% 0	36	3.06
Sad	0.00% 0	27.78% 10	41.67% 15	16.67% 6	11.11% 4	2.78% 1	0.00% 0	36	2.19
Supported	0.00% 0	2.78% 1	11.11% 4	13.89% 5	16.67% 6	27.78% 10	27.78% 10	36	4.39
Worried	0.00% 0	5.56% 2	25.00% 9	27.78% 10	16.67% 6	22.22% 8	2.78% 1	36	3.33

Q12 Religious rituals meet my need to feel:

Answered: 36   Skipped: 0

Legend: Strongly Disagree (-3) Disagree (-2) Mildly Disagree (-1) Neutral (0) Mildly Agree (1) Agree (2) Strongly Agree (3)

	STRONGLY DISAGREE (-3)	DISAGREE (-2)	MILDLY DISAGREE (-1)	NEUTRAL (0)	MILDLY AGREE (1)	AGREE (2)	STRONGLY AGREE (3)	TOTAL	WEIGHTED AVERAGE
Fulfilled	0.00% 0	13.89% 5	2.78% 1	16.67% 6	38.89% 14	22.22% 8	5.56% 2	36	0.69
Happy	0.00% 0	5.56% 2	8.33% 3	25.00% 9	25.00% 9	30.56% 11	5.56% 2	36	0.83
Optimistic	5.56% 2	5.56% 2	5.56% 2	30.56% 11	27.78% 10	19.44% 7	5.56% 2	36	0.50
Part of a Family	0.00% 0	5.56% 2	2.78% 1	11.11% 4	16.67% 6	36.11% 13	27.78% 10	36	1.58
Part of a Community	0.00% 0	2.78% 1	0.00% 0	2.78% 1	11.11% 4	52.78% 19	30.56% 11	36	2.03
Peaceful	0.00% 0	2.78% 1	8.33% 3	13.89% 5	25.00% 9	41.67% 15	8.33% 3	36	1.19
Supported	0.00% 0	2.78% 1	5.56% 2	13.89% 5	19.44% 7	50.00% 18	8.33% 3	36	1.33

Q13 Prior to March 2020, religious rituals supported my emotional needs.

Answered: 36   Skipped: 0

Legend: Strongly Disagree (-3) Disagree (-2) Mildly Disagree (-1) Neutral (0) Mildly Agree (1) Agree (2) Strongly Agree (3)

	STRONGLY DISAGREE (-3)	DISAGREE (-2)	MILDLY DISAGREE (-1)	NEUTRAL (0)	MILDLY AGREE (1)	AGREE (2)	STRONGLY AGREE (3)	TOTAL	WEIGHTED AVERAGE
(no label)	0.00% 0	13.89% 5	5.56% 2	19.44% 7	22.22% 8	30.56% 11	8.33% 3	36	0.75

Q14 Since March 2020, religious rituals have supported my emotional needs.
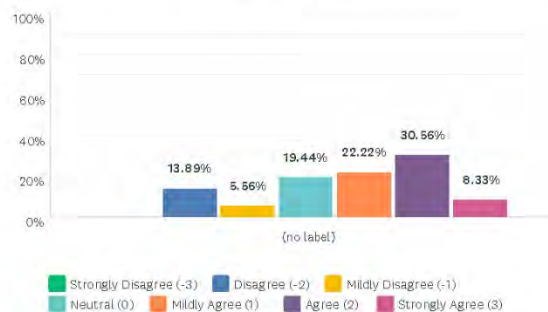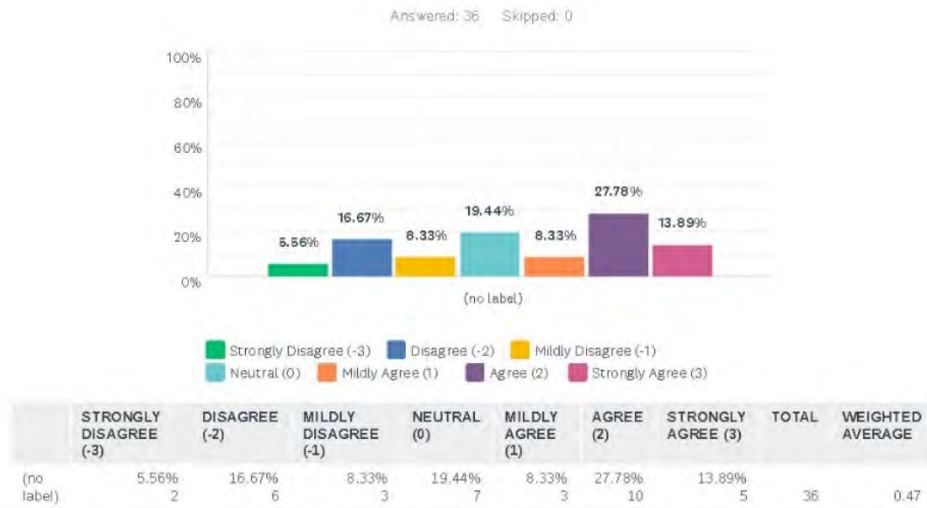
Answered: 36   Skipped: 0

	STRONGLY DISAGREE (-3)	DISAGREE (-2)	MILDLY DISAGREE (-1)	NEUTRAL (0)	MILDLY AGREE (1)	AGREE (2)	STRONGLY AGREE (3)	TOTAL	WEIGHTED AVERAGE
(no label)	5.56% 2	16.67% 6	8.33% 3	19.44% 7	8.33% 3	27.78% 10	13.89% 5	36	0.47

Q15 Prior to March 2020, on average, how many Passover Seders did you attend per year?

Answered: 36   Skipped: 0

	0 (ZERO) (0)	1 (ONE) (1)	2 (TWO) (2)	3 (THREE) (3)	MORE THAN THREE (4)	TOTAL	WEIGHTED AVERAGE
(no label)	0.00% 0	27.78% 10	66.67% 24	2.78% 1	2.78% 1	36	1.81

Q16 Prior to March 2020, approximately how many total Passover Seders had you attended?

Answered: 36   Skipped: 0

	0 (ZERO) (0)	1 TO 10 (1)	11 TO 19 (2)	20 TO 49 (3)	50 OR MORE (4)	TOTAL	WEIGHTED AVERAGE
(no label)	0.00% 0	0.00% 0	0.00% 0	38.89% 14	61.11% 22	36	3.61

Q17 How many Passover Seders did you attend in 2020?

Answered: 36   Skipped: 0
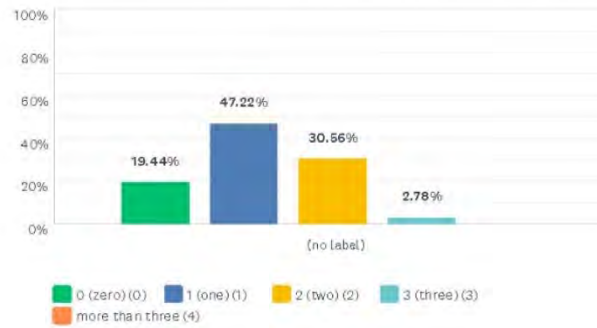
	0 (ZERO) (0)	1 (ONE) (1)	2 (TWO) (2)	3 (THREE) (3)	MORE THAN THREE (4)	TOTAL	WEIGHTED AVERAGE
(no label)	19.44% 7	47.22% 17	30.56% 11	2.78% 1	0.00% 0	36	1.17

Q18 Prior to March 2020, which of the following most accurately describes your role(s) in a Passover Seder? (select all that apply)

Answered: 36   Skipped: 0
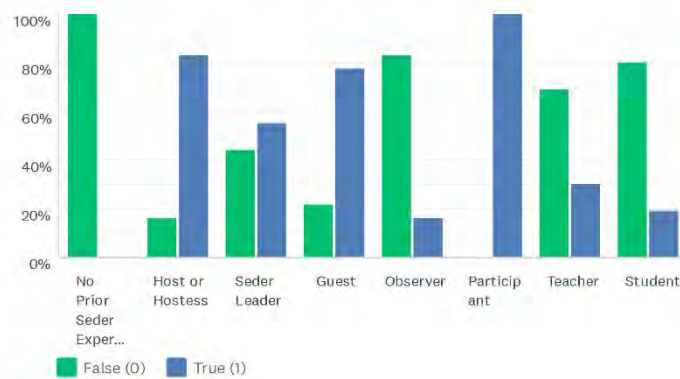
	FALSE (0)	TRUE (1)	TOTAL	WEIGHTED AVERAGE
No Prior Seder Experience	100.00% 36	0.00% 0	36	0.00
Host or Hostess	16.67% 6	83.33% 30	36	0.83
Seder Leader	44.44% 16	55.56% 20	36	0.56
Guest	22.22% 8	77.78% 28	36	0.78
Observer	83.33% 30	16.67% 6	36	0.17
Participant	0.00% 0	100.00% 36	36	1.00
Teacher	69.44% 25	30.56% 11	36	0.31
Student	80.56% 29	19.44% 7	36	0.19

Q19 Regarding Passover 2020, which of the following most accurately describes your role(s) in Passover Seder? (select all that apply)

Answered: 36 Skipped: 0
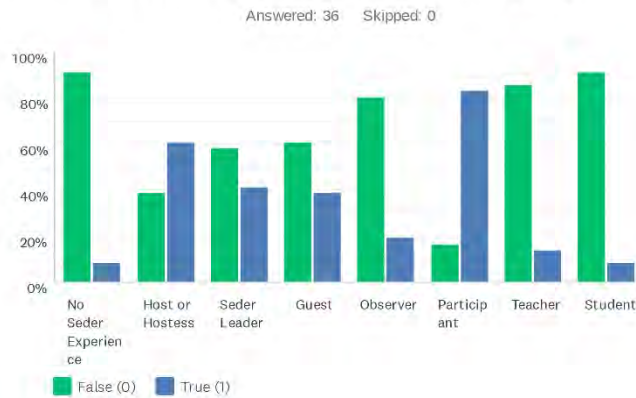
	FALSE (0)	TRUE (1)	TOTAL	WEIGHTED AVERAGE
No Seder Experience	91.67% 33	8.33% 3	36	0.08
Host or Hostess	38.89% 14	61.11% 22	36	0.61
Seder Leader	58.33% 21	41.67% 15	36	0.42
Guest	61.11% 22	38.89% 14	36	0.39
Observer	80.56% 29	19.44% 7	36	0.19
Participant	16.67% 6	83.33% 30	36	0.83
Teacher	86.11% 31	13.89% 5	36	0.14
Student	91.67% 33	8.33% 3	36	0.08

Q20 For Passover 2020, I chose to (check all that apply):

Answered: 36 Skipped: 0
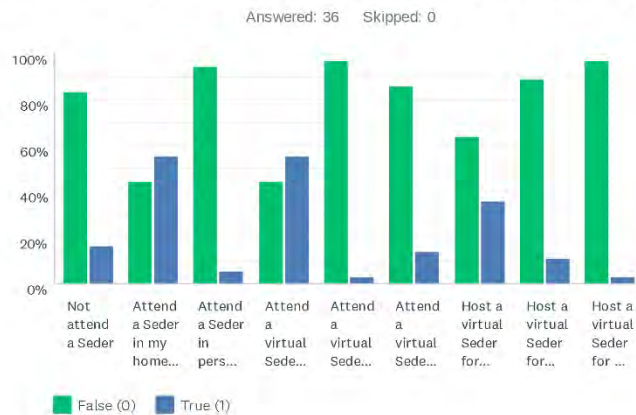
	FALSE (0)	TRUE (1)	TOTAL	WEIGHTED AVERAGE
Not attend a Seder	83.33% 30	16.67% 6	36	0.17
Attend a Seder in my home (non-virtual)	44.44% 16	55.56% 20	36	0.56
Attend a Seder in person outside of my home	94.44% 34	5.56% 2	36	0.06
Attend a virtual Seder hosted by family	44.44% 16	55.56% 20	36	0.56
Attend a virtual Seder hosted by friends	97.22% 35	2.78% 1	36	0.03
Attend a virtual Seder hosted by an organization or institution (e.g., synagogue, school, etc.)	86.11% 31	13.89% 5	36	0.14
Host a virtual Seder for family	63.89% 23	36.11% 13	36	0.36
Host a virtual Seder for friends	88.89% 32	11.11% 4	36	0.11
Host a virtual Seder for an organization or institution (e.g., synagogue, school)	97.22% 35	2.78% 1	36	0.03

Q21 My Passover/Seder experience in 2020 left me feeling:
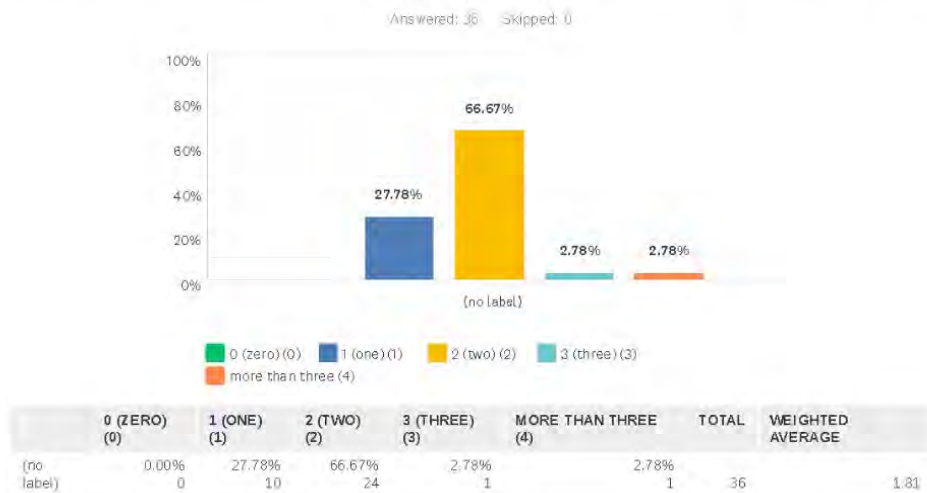
Answered: 36   Skipped: 0

	STRONGLY DISAGREE (-3)	DISAGREE (-2)	MILDLY DISAGREE (-1)	NEUTRAL (0)	MILDLY AGREE (1)	AGREE (2)	STRONGLY AGREE (3)	TOTAL	WEIGHTED AVERAGE
Disappointed	5.56% 2	5.56% 2	16.67% 6	13.89% 5	22.22% 8	27.78% 10	8.33% 3	36	0.58
Fulfilled	16.67% 6	11.11% 4	5.56% 2	19.44% 7	33.33% 12	11.11% 4	2.78% 1	36	-0.14
Grief/Remorse	16.67% 6	22.22% 8	0.00% 0	38.89% 14	11.11% 4	8.33% 3	2.78% 1	36	-0.58
Happy	11.11% 4	8.33% 3	2.78% 1	13.89% 5	33.33% 12	27.78% 10	2.78% 1	36	0.44
Lonely	19.44% 7	8.33% 3	16.67% 6	22.22% 8	16.67% 6	16.67% 6	0.00% 0	36	-0.42
Optimistic	8.33% 3	19.44% 7	8.33% 3	36.11% 13	11.11% 4	16.67% 6	0.00% 0	36	-0.28
Peaceful	5.56% 2	11.11% 4	11.11% 4	41.67% 15	11.11% 4	19.44% 7	0.00% 0	36	0.00
Sad	11.11% 4	19.44% 7	2.78% 1	11.11% 4	30.56% 11	22.22% 8	2.78% 1	36	0.08
Supported	2.78% 1	2.78% 1	11.11% 4	36.11% 13	11.11% 4	22.22% 8	13.89% 5	36	0.72
Worried	8.33% 3	19.44% 7	2.78% 1	52.78% 19	11.11% 4	2.78% 1	2.78% 1	36	-0.42

Q22 My religious institution (e.g., synagogue) met my emotional needs regarding Seder 2020.

Answered: 36   Skipped: 0

	STRONGLY DISAGREE (-3)	DISAGREE (-2)	MILDLY DISAGREE (-1)	NEUTRAL (0)	MILDLY AGREE (1)	AGREE (2)	STRONGLY AGREE (3)	TOTAL	WEIGHTED AVERAGE
(no label)	0.00% 0	8.33% 3	5.56% 2	44.44% 16	19.44% 7	22.22% 8	0.00% 0	36	0.42

Q23 My religious institution met my spiritual needs regarding Seder 2020.
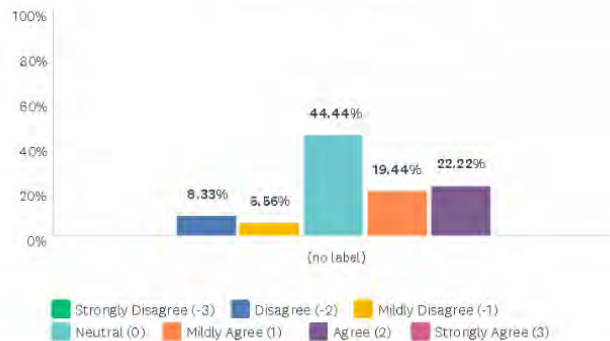
Answered: 36   Skipped: 0

Legend: Strongly Disagree (-3), Disagree (-2), Mildly Disagree (-1), Neutral (0), Mildly Agree (1), Agree (2), Strongly Agree (3)

	STRONGLY DISAGREE (-3)	DISAGREE (-2)	MILDLY DISAGREE (-1)	NEUTRAL (0)	MILDLY AGREE (1)	AGREE (2)	STRONGLY AGREE (3)	TOTAL	WEIGHTED AVERAGE
(no label)	0.00% 0	11.11% 4	8.33% 3	41.67% 15	19.44% 7	19.44% 7	0.00% 0	36	0.28

Q24 Prior to 2020, on average, how many High Holy Day services did you attend per year (considering a maximum of 5 services per year: Erev Rosh Hashana, Rosh Hashana, Selichot, Erev Yom Kippur, and Yom Kippur)?

Answered: 36   Skipped: 0

Legend: 0 (zero) (0), 1 (one) (1), 2 (two) (2), 3 (three) (3), 4 (four) (4), 5 (five) (5)

	0 (ZERO) (0)	1 (ONE) (1)	2 (TWO) (2)	3 (THREE) (3)	4 (FOUR) (4)	5 (FIVE) (5)	TOTAL	WEIGHTED AVERAGE
(no label)	2.78% 1	0.00% 0	16.67% 6	19.44% 7	38.89% 14	22.22% 8	36	3.58

Q25 Prior to 2020, approximately how many total High Holy Day services had you attended (considering a maximum of 5 services per year: Erev Rosh Hashana, Rosh Hashana, Selichot, Erev Yom Kippur, and Yom Kippur)?

Answered: 36   Skipped: 0

Legend: 0 (zero) (0), 1 to 10 (1), 11 to 19 (2), 20 to 49 (3), 50 or more (4)

	0 (ZERO) (0)	1 TO 10 (1)	11 TO 19 (2)	20 TO 49 (3)	50 OR MORE (4)	TOTAL	WEIGHTED AVERAGE
(no label)	0.00% 0	2.78% 1	0.00% 0	5.56% 2	91.67% 33	36	3.86

Q26 How many High Holy Day services did you attend in 2020 (considering a maximum of 5 services: Erev Rosh Hashana, Rosh Hashana, Selichot, Erev Yom Kippur, and Yom Kippur)?

Answered: 36   Skipped: 0

	0 (ZERO) (0)	1 (ONE) (1)	2 (TWO) (2)	3 (THREE) (3)	4 (FOUR) (4)	5 (FIVE) (5)	TOTAL	WEIGHTED AVERAGE
(no label)	25.00% 9	0.00% 0	11.11% 4	5.56% 2	33.33% 12	25.00% 9	36	2.97

Q27 For the High Holy Days in 2020, I chose to (check all that apply):

Answered: 36   Skipped: 0

	FALSE (0)	TRUE (1)	TOTAL	WEIGHTED AVERAGE
Not attend a service	72.22% 26	27.78% 10	36	0.28
Attend services virtually with my home synagogue	13.89% 5	86.11% 31	36	0.86
Attend services virtually with a synagogue other than my home synagogue	80.56% 29	19.44% 7	36	0.19
Attended services virtually with a synagogue I had never attended previously	94.44% 34	5.56% 2	36	0.06
Attend services in-person in a synagogue or other institution	94.44% 34	5.56% 2	36	0.06
Create my own rituals	80.56% 29	19.44% 7	36	0.19
Join private rituals created by friends or family	91.67% 33	8.33% 3	36	0.08

#	OTHER (PLEASE SPECIFY)	DATE
1	Went to services run by my Hillel (kind of a synagogue?)	1/8/2021 3:38 PM
2	attended services virtually, and special curated safe and meaningful experiences in person with my synagogue	1/8/2021 3:30 PM

Q28 My High Holy Day experience in 2020 left me feeling:
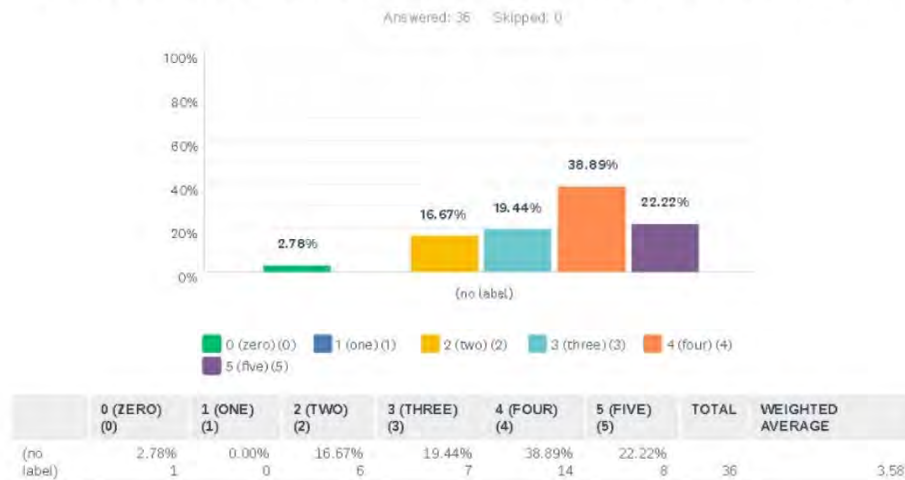
Answered: 36   Skipped: 0

	STRONGLY DISAGREE (-3)	DISAGREE (-2)	MILDLY DISAGREE (-1)	NEUTRAL (0)	MILDLY AGREE (1)	AGREE (2)	STRONGLY AGREE (3)	TOTAL	WEIGHTED AVERAGE
Disappointed	22.22% 8	25.00% 9	13.89% 5	19.44% 7	13.89% 5	5.56% 2	0.00% 0	36	-1.06
Fulfilled	2.78% 1	5.56% 2	13.89% 5	19.44% 7	13.89% 5	25.00% 9	19.44% 7	36	0.89
Grief/Remorse	38.89% 14	11.11% 4	19.44% 7	25.00% 9	5.56% 2	0.00% 0	0.00% 0	36	-1.53
Happy	0.00% 0	8.33% 3	8.33% 3	22.22% 8	11.11% 4	36.11% 13	13.89% 5	36	1.00
Lonely	33.33% 12	19.44% 7	11.11% 4	13.89% 5	11.11% 4	11.11% 4	0.00% 0	36	-1.17
Optimistic	0.00% 0	2.78% 1	19.44% 7	25.00% 9	25.00% 9	16.67% 6	11.11% 4	36	0.67
Peaceful	0.00% 0	0.00% 0	16.67% 6	22.22% 8	19.44% 7	19.44% 7	22.22% 8	36	1.08
Sad	25.00% 9	16.67% 6	13.89% 5	16.67% 6	22.22% 8	5.56% 2	0.00% 0	36	-0.89
Supported	0.00% 0	0.00% 0	5.56% 2	25.00% 9	22.22% 8	27.78% 10	19.44% 7	36	1.31
Worried	19.44% 7	22.22% 8	5.56% 2	27.78% 10	16.67% 6	8.33% 3	0.00% 0	36	-0.75

Q29 My religious institution (e.g., synagogue) met my emotional needs regarding the High Holy Days in 2020.
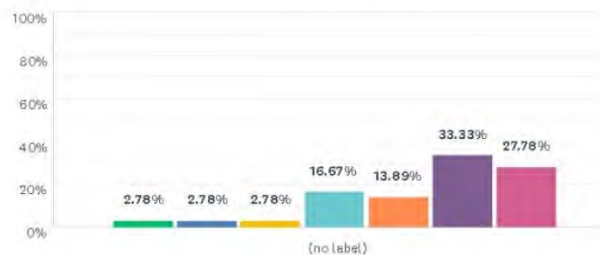
Answered: 36   Skipped: 0

	STRONGLY DISAGREE (-3)	DISAGREE (-2)	MILDLY DISAGREE (-1)	NEUTRAL (0)	MILDLY AGREE (1)	AGREE (2)	STRONGLY AGREE (3)	TOTAL	WEIGHTED AVERAGE
(no label)	2.78% 1	2.78% 1	2.78% 1	16.67% 6	13.89% 5	33.33% 12	27.78% 10	36	1.47

Q30 My religious institution met my spiritual needs regarding the High Holy Days in 2020.
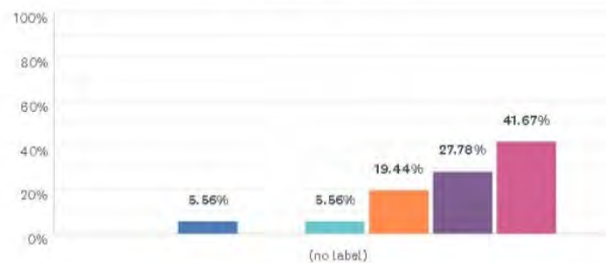
Answered: 36   Skipped: 0

	STRONGLY DISAGREE (-3)	DISAGREE (-2)	MILDLY DISAGREE (-1)	NEUTRAL (0)	MILDLY AGREE (1)	AGREE (2)	STRONGLY AGREE (3)	TOTAL	WEIGHTED AVERAGE
(no label)	2.78% 1	2.78% 1	0.00% 0	16.67% 6	11.11% 4	33.33% 12	33.33% 12	36	1.64

Q31 My religious institution (e.g., synagogue) demonstrates interest in my overall well-being.

Answered: 36   Skipped: 0

	STRONGLY DISAGREE (-3)	DISAGREE (-2)	MILDLY DISAGREE (-1)	NEUTRAL (0)	MILDLY AGREE (1)	AGREE (2)	STRONGLY AGREE (3)	TOTAL	WEIGHTED AVERAGE
(no label)	0.00% 0	5.56% 2	0.00% 0	5.56% 2	19.44% 7	27.78% 10	41.67% 15	36	1.89

Q32 What is your age?

Answered: 36   Skipped: 0

	0 TO 16 YRS. (1)	17 TO 24 YRS. (2)	25 TO 49 YRS. (3)	50 TO 64 YRS. (4)	65 TO 79 YRS. (5)	80 OR MORE YRS. (6)	TOTAL	WEIGHTED AVERAGE
(no label)	0.00% 0	8.33% 3	13.89% 5	44.44% 16	27.78% 10	5.56% 2	36	4.08

Q33 Gender Identification

Answered: 36   Skipped: 0

ANSWER CHOICES	RESPONSES	
Cisgender Woman	72.22%	26
Cisgender Man	13.89%	5
Transgender Woman	0.00%	0
Transgender Man	2.78%	1
Gender Queer	0.00%	0
Non-Binary	0.00%	0
Questioning	0.00%	0
Choose Not to Disclose	11.11%	4
TOTAL		36

Q34 Sexual Orientation
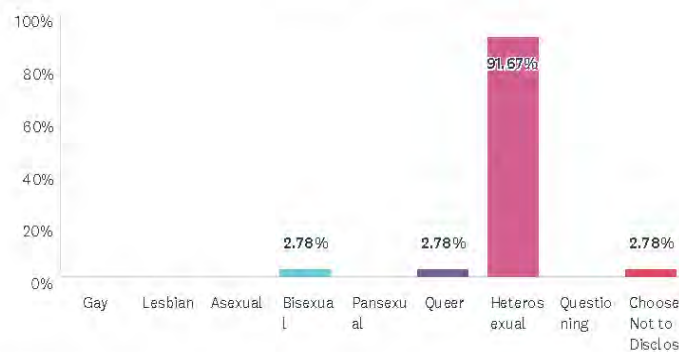
Answered: 36   Skipped: 0

ANSWER CHOICES	RESPONSES	
Gay	0.00%	0
Lesbian	0.00%	0
Asexual	0.00%	0
Bisexual	2.78%	1
Pansexual	0.00%	0
Queer	2.78%	1
Heterosexual	91.67%	33
Questioning	0.00%	0
Choose Not to Disclose	2.78%	1
TOTAL		36

Q35 Sex

Answered: 36 Skipped: 0
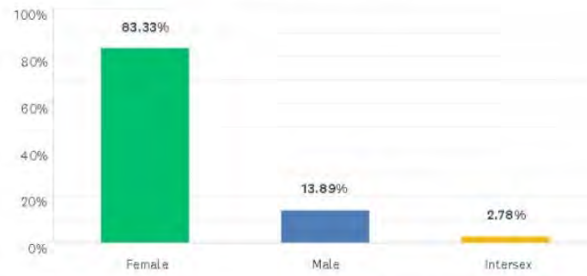
ANSWER CHOICES	RESPONSES	
Female	83.33%	30
Male	13.89%	5
Intersex	2.78%	1
TOTAL		36

Q36 With whom do you live for a majority of the year?

Answered: 36 Skipped: 0

- Alone (0)
- With 1 (one) other person (1)
- With 2 to 4 other people (2)
- With 5 or more people (3)

	ALONE (0)	WITH 1 (ONE) OTHER PERSON (1)	WITH 2 TO 4 OTHER PEOPLE (2)	WITH 5 OR MORE PEOPLE (3)	TOTAL	WEIGHTED AVERAGE
(no label)	8.33% 3	52.78% 19	38.89% 14	0.00% 0	36	1.31

Q37 What is the highest educational degree you have received?

Answered: 36 Skipped: 0

- Did Not Attend Formal Schooling (0)
- Some High School but no Degree (1)
- High School Degree or Equivalent (e.g., GED) (2)
- Some College but no Degree (3)
- Current College Student, no Degree Yet (4
- Associate or Technical Degree (5)
- Bachelor Degree (6)
- Post Graduate Degree (7)

	DID NOT ATTEND FORMAL SCHOOLING (0)	SOME HIGH SCHOOL BUT NO DEGREE (1)	HIGH SCHOOL DEGREE OR EQUIVALENT (E.G., GED) (2)	SOME COLLEGE BUT NO DEGREE (3)	CURRENT COLLEGE STUDENT, NO DEGREE YET (4	ASSOCIATE OR TECHNICAL DEGREE (5)	BACHELOR DEGREE (6)	POST GRADUATE DEGREE (7)	TOTAL	WEIGHTED AVERAGE
(no label)	0.00% 0	0.00% 0	0.00% 0	0.00% 0	8.33% 3	2.78% 1	27.78% 10	61.11% 22	36	6.42

Q38 Prior to March 2020, my formal work status was best described as:

Answered: 36   Skipped: 0

Legend:
- Not Working (0)
- Retired (1)
- Student, Not Employed (2)
- Student, Working Part-Time (3)
- Student, Working Full-Time (4)
- Working Part-Time (5)
- Working Full-Time (6)

	NOT WORKING (0)	RETIRED (1)	STUDENT, NOT EMPLOYED (2)	STUDENT, WORKING PART-TIME (3)	STUDENT, WORKING FULL-TIME (4)	WORKING PART-TIME (5)	WORKING FULL-TIME (6)	TOTAL	WEIGHTED AVERAGE
(no label)	11.11% 4	30.56% 11	5.56% 2	2.78% 1	0.00% 0	13.89% 5	36.11% 13	36	3.36

Q39 Currently, my formal work status is best described as:

Answered: 36   Skipped: 0

Legend:
- Not Working (0)
- Retired (1)
- Student, Not Employed (2)
- Student, Working Part-Time (3)
- Student, Working Full-Time (4)
- Working Part-Time (5)
- Working Full-Time (6)

	NOT WORKING (0)	RETIRED (1)	STUDENT, NOT EMPLOYED (2)	STUDENT, WORKING PART-TIME (3)	STUDENT, WORKING FULL-TIME (4)	WORKING PART-TIME (5)	WORKING FULL-TIME (6)	TOTAL	WEIGHTED AVERAGE
(no label)	13.89% 5	36.11% 13	5.56% 2	2.78% 1	0.00% 0	13.89% 5	27.78% 10	36	2.92

Q40 What is your country of birth?

Answered: 36   Skipped: 0

ANSWER CHOICES	RESPONSES	
United States of America	97.22%	35
Other (please specify)	2.78%	1
TOTAL		36

#	OTHER (PLEASE SPECIFY)	DATE
1	France	1/10/2021 3:47 PM

Q41 In what state or U.S. territory did you have legal residence in March 2020?

Answered: 36   Skipped: 0

100.00%
(36)

Alabama	Alaska	American Samoa	Arizona	Arkansas	California
Colorado	Connecticut	Delaware	District of Columbia (DC)	Florida	
Georgia	Guam	Hawaii	Idaho	Illinois	Indiana	Iowa
Kansas	Kentucky	Louisiana	Maine	Maryland	Massachusetts
Michigan	Minnesota	Mississippi	Missouri	Montana	Nebraska
Nevada	New Hampshire	New Jersey	New Mexico	New York	
North Carolina	North Dakota	Northern Marianas Islands	Ohio	
Oklahoma	Oregon	Pennsylvania	Puerto Rico	Rhode Island	
South Carolina	South Dakota	Tennessee	Texas	Utah	Vermont
Virginia	Virgin Islands	Washington	West Virginia	Wisconsin	
Wyoming					

Q42 How do you identify religiously?

Answered: 36   Skipped: 0
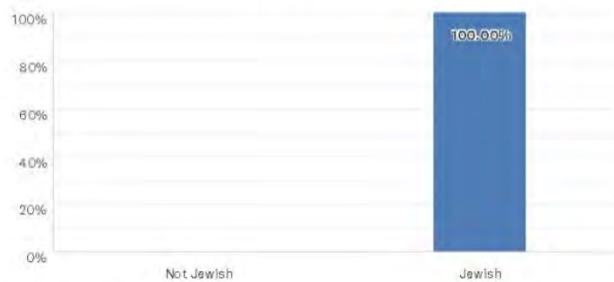
ANSWER CHOICES	RESPONSES	
Not Jewish	0.00%	0
Jewish	100.00%	36
TOTAL		36

Q43 With what synagogue, or other Jewish worship community, do you currently belong or associate? (please type the names of all that apply, if none, please answer "none")

Answered: 36   Skipped: 0

Answers to Q43 not shared in accordance with confidentiality agreement between researcher and opt-in participants.