

# FAITH AND HOPE

DCoE Resilience Conference, 2009

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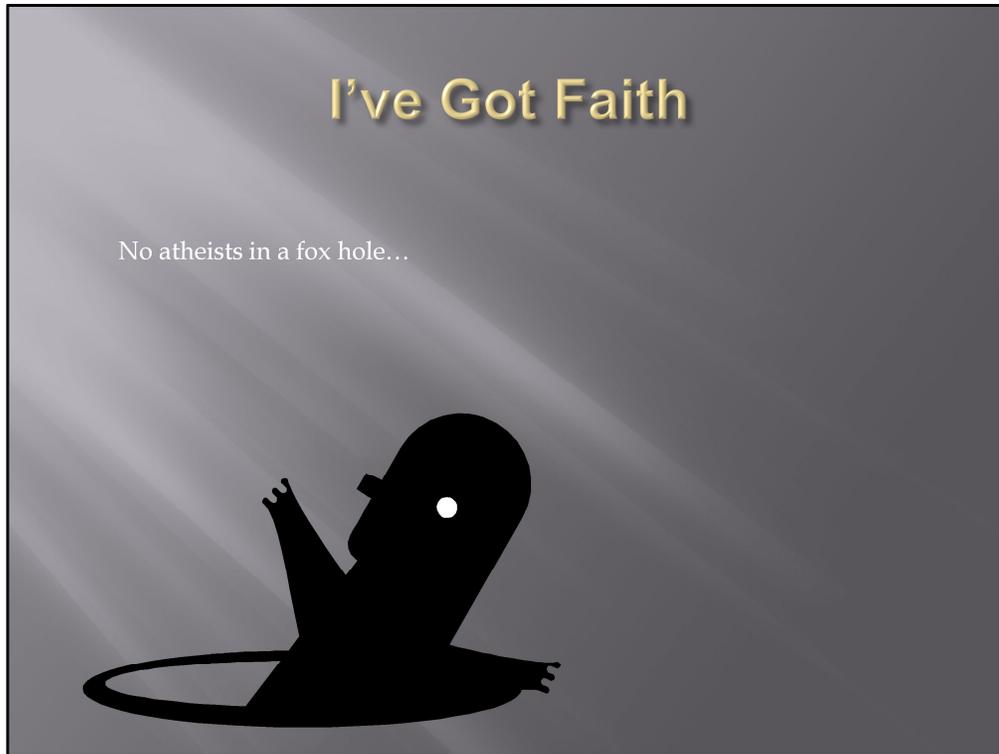
Good Morning!

I am US Navy Chaplain Mark Smith, currently serving as the US Coast Guard Pacific Area senior chaplain. As you can see by my bio I have also served Navy, National Science foundation, and Marine Corps commands. I have also been generously listed as one of the authors of a chapter on Spirituality and Trauma in war in Combat Stress Injury by Figley and Nash. I have been asked to speak about Faith and Hope, and I will probably also touch upon other items of interest about the spiritual side of the whole person. Particularly as it relates to trauma and war.

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I am going to approach this wonderfully huge topic from three viewpoints. I've Got Faith. Trust Me? And, The Way Ahead – hope. Please give me an opportunity to take you into this rich realm filled with possibilities and challenges.



I have the unique experience of having individually debriefed around 500 senior enlisted and officers upon their immediate return from Iraq in OIF III, and 05-07. These were not just those who sought help, but every officer and senior enlisted (Gunnery Sgt and above) who deployed with the 1<sup>st</sup> Marine Expeditionary Force Command Element and special units in 2004 and 2006.

The quote on the slide might appear to be the obligatory statement of any chaplain giving this presentation. And while some would, and I would say rightfully, dispute that it is true, from my experience, here is what I do see:

Some found their faith damaged.  
Some found confirmation for their skepticism.  
Far more often I saw deepening of faith.  
Far more often I saw new explorations of faith.  
Far more often I saw better theology than I would have guessed would have come from a Marine.

## I've Got Faith

- ▣ A religion
  - Member
  - Former member
  - interested
- ▣ A belief
  - Personal, may match others, or not
  - May be related to transcendent issues, or not
- ▣ Confidence
  - I trust
  - Christianity's emphasis

What does someone mean when they say, "I've got faith"? I think there are three main things they may mean:

A religion. I belong to something bigger than me. Or I am interested, or used to be involved. There is an existing system of belief I somehow relate to.

A belief. My faith is more personal, and based on my interpretation. Or, I have a belief in a theory on how the world functions, how things should work, or a philosophy on how I will handle things.

Confidence. There is a system, or person, or things, that I trust. Even if I don't know all the answers or outcomes, I have confidence in the structures, or at least my assumptions of what may happen.

Question: When you say, "I've got faith," which are you most likely to mean? A, B, or C?

## I've Got Faith

Bad Theology	Better Theology
God promises to protect me (my family, buddies, etc.) so I (they) won't get hurt	Good pray-ers still get hurt, but God promises to protect them through it, maybe in an ultimate sense
God will give me victory over my enemies (the Psalmist said...)	Maybe. Maybe not. God may not be as concerned about who wins, as what. And even that will ultimately be decided at a later date
God is punishing me	We may be punishing ourselves, or just living in an unredeemed world. Regardless, God's goal is reunion, not torture
God is withdrawing from me	We are probably the one who moved, and we will be welcomed back
God can't forgive me	"Can't?" Must not be God. That's God's goal, and if anyone can do it...

Imagine two Christian Football teams in a match up. Both pray together as a team that they would win this one for all their earnestness and loving fans and families. After all, didn't they ask God to be with them every time they practiced? Did the losing team not pray hard enough, or was less loved by God? Does it really matter to God which team wins? Or, is it more important how each relationships to God grows?

But here is what warriors talk about when they talk to me about faith issues... Now this is from a Christian perspective, but is illustrative...

It may be called by others "negative religious coping," or "challenging problematic beliefs" (CPT), but let's call it what it really is ... bad theology. No good theologian would allow these to stand. You can explore their pain, but you can also answer their questions... **READ FROM SLIDE**

>>>**Psalmist said...** Psalms 18:28- 29 Yea, thou dost light my lamp; the LORD my God lightens my darkness. Yea, by thee I can crush a troop; and by my God I can leap over a wall. **/Back to slide to repeat victory statement, then\** Better -- Maybe. Maybe not. God may not be as concerned about who wins, as what. And even that will ultimately be decided at a later date. God is our refuge and strength, a very present help in trouble. Therefore we will not fear, though [everything is crashing down around us...] Psalm 46

### **READ**

Last: Better -- "Can't?" Then it must not be God. That's God's goal, and if anyone can do it... It would have to be God.

When we believe these things, we set ourselves up for a fall, and become Morally injured when "God" disappoints us. Now, these answers would be a bit trite abruptly presented to a grieving warrior, but the concept points in the direction of correcting negative religious coping. Good theology, about a loving and capable God, can help us better handle difficult circumstances. And you can talk about bad stereotypical theology in Buddhism, Judaism, Islam, etc.

## I've Got Faith

- Current crop of atheists say
  - Faith is blindly accepting things that can't be proven
  - Mythos/Logos
  - There is something more.

This is an example of bad theology. Richard Dawkins, Christopher Hitchens, Sam Harris, and others have set up a straw dog of bad theology and done a terrific job of shooting down that god (though it cannot be denied that they have identified some true challenges the church does face). But they miss the fact that Faith is looking at a dimension that by definition cannot be proven by science. **Everyone**, at one time or another, catches a glimpse of what can't be fully described. Have you ever been moved by music? Awed by stars or mountains? Felt transported by a special meal with friends in a way that seemed magical? There is something more. Karen Armstrong, in her latest book, *The Case for God*, talks about the ancient philosophical division of thought which saw a difference between what could be clearly seen, and what seemed beyond our observation. I am not talking about a God of the Gaps – where everything we don't understand must be God, which is problematic every time we learn something new, but rather, those things that don't appear measurable at all – emotions, beauty, desire to understand our place in this world. They called it the logos, for what they could describe, and Mythos, for human things not easily explained. In some ways, this Mythos was early psychology. Though that realm has been identified differently over the centuries, it has always been clear that we are more than the sum of our parts. There are dimensions of our world that we will never fully explain on our own.

Francis Collins, former head of the Human Genome project and currently Director of the National Institutes of Health, in his book, *The Language of God*, talks about these kinds of things when he talks about a general human sense of Moral Law, about human spiritual feelings, and the ability to think about ourselves. There is something more to us than meets the eye.

## Trust Me?

- ▣ Jesus – “Your faith has made you whole”
  - Passed the theological test?
  - Trusted in the person?
- ▣ But when leaders are perceived to fail us
- ▣ When our view of the world appears to fail us
- ▣ When colleagues, friends, loved ones, abandon us
- There is injury to our trusted sources

**From, “I’ve Got Faith,” to, “Do you trust me?”** According to Karen Armstrong, in *The Case for God*, this is the problem Christianity presented to other religions. In most, faith was pretty much assumed. Of course you believed in God. You follow God even if you don’t understand. In fact, this was carried out in demonstrable ways in both early history, and early Christianity. The initiations for adulthood, as well as the Easter Vigil leading to Baptism were experiences of difficult journeys. You didn’t start with the beliefs of the tribe, or doctrine of the church, you went through the experience (the script for which might have looked silly to you before the experience) and at the end of the ‘crisis’ had new appreciation for the status of the group you were joining. Then you went on to learn the mores and the doctrine. You develop trust through the process, and theology from the **standpoint** of trust. Think Chiefs initiation. Boot Camp. Crossing the Line ceremonies, pinning on wings, Defense of thesis,

The word for faith, in the greek, *pistis*, or *pisteow*, was sometimes translated as “Belief.” But nearly always actually means “faith in someone, or something.” When he said “Believe in me,” he was really saying, “Trust me!” It is a **relationship** word, not a **doctrine** word. But modern Christians began saying you had to believe the right things before you could be called a follower. Karen Armstrong says Jesus was actually essentially asking them, “Do you trust me?, then your trust is well placed.” Often a theological exclamation was made afterward, “You indeed are sent from God!”

In what do we put our trust? In whom? For Faith [Capital F] we need good theology, and we have already discussed that. But there are many sources to which we may direct our trust. **CLICK and READ** Been well documented this causes problems.

## Trust Me?

- ▣ Moral injury and moral repair in war veterans:  
A preliminary model and intervention strategy  
Clinical Psychology Review (29 July 2009) by  
Brett T. Litz, Nathan Stein, Eileen Delaney, et  
al.
  - Definition
  - Effects
  - Preventatives

[From Moral injury and moral repair in war veterans: A preliminary model and intervention strategy Clinical Psychology Review (29 July 2009) by Brett T. Litz, Nathan Stein, Eileen Delaney, et al.]

This study examines what happens to that trust. We'll look at what Litz' study says about the definition, the effects, and the preventatives for moral injury.

## Trust Me?

- ▣ **Moral Injury** -- Moral injury and moral repair in war veterans: A preliminary model and intervention strategy *Clinical Psychology Review* (29 July 2009) by Brett T. Litz, Nathan Stein, Eileen Delaney, et al.
- ▣ Moral injury requires an act of transgression [or witnessing or discovering results of] that severely and abruptly contradicts an individual's personal or shared expectation [s] ...[making them]...aware of the discrepancy between his or her morals and the experience (i.e., moral violation), causing dissonance and inner conflict.

[From Moral injury and moral repair in war veterans: A preliminary model and intervention strategy *Clinical Psychology Review* (29 July 2009) by Brett T. Litz, Nathan Stein, Eileen Delaney, et al.]

### **READ SLIDE**

This disconnect is not only a clash with what you see in relation to the enemy – it is within your circle as well. When you feel like your leadership has let you down, put you in a morally wrong situation, or abandoned you in a time of need, there is a disconnect with someone or something you put your trust in.

## Trust Me?

- Moral Injury effects
  - *self-harming behaviors*
  - *self-handicapping behaviors*
  - *Demoralization*
  - Worst is, they might make long-lasting changes to self that include over-compensating for the violation, enlarged feelings of being responsible, or expecting injustice. The more they remember and react in these ways, the more rigid the beliefs become despite any actual evidence to the contrary.

[From Moral injury and moral repair in war veterans: A preliminary model and intervention strategy Clinical Psychology Review (29 July 2009) by Brett T. Litz, Nathan Stein, Eileen Delaney, et al.]

### The effects of Moral Injury:

*self-harming behaviors*, such as poor self-care, alcohol and drug abuse, severe recklessness, and parasuicidal behavior,

*self-handicapping behaviors*, such as retreating in the face of success or good feelings, and

*demoralization*, which may entail confusion, bewilderment, futility, hopelessness, and self-loathing.

**READ Worst is...**Worst is, they might make long-lasting changes to self that include over-compensating for the violation (believing now that that is all they are – a violator), enlarged feelings of being responsible (it's all my fault, I am damned anyway), or expecting injustice (there is nothing anymore to cause anyone to be moral). The more they remember and react in these ways, the more rigid the beliefs become despite any actual evidence to the contrary.

## Trust Me?

- Preventatives for Moral Injury
  - Just-world beliefs
  - Positive self-esteem
  - Self-forgiveness
  - Exposure to corrective (positive) life experience

[From Moral injury and moral repair in war veterans: A preliminary model and intervention strategy Clinical Psychology Review (29 July 2009) by Brett T. Litz, Nathan Stein, Eileen Delaney, et al.]

### **Preventatives for Moral Injury**

**Just-world beliefs** -- Believing that there is some form of justice in the world. That at some point, the pendulum will swing and a better world will prevail, maybe only in some ways, and maybe imperfectly and in pieces, but things will begin to right themselves. These kind of beliefs have been shown to be helpful to resilience, as well as the ***perception of the ability*** to recover from painful things.

**Positive self-esteem** – having a strong sense of who you are and feeling good about that. Believing you are a person of worth is a protective, and along with the ability to forgive yourself, increases your motivation to make things better.

**Self-forgiveness** -- While it is healing to forgive others, it is probably even more telling for the individual to be able to forgive the self. Forgiving self removes roadblocks and enables moving on.

**Exposure to corrective (positive) life experience.** One of the main therapeutic goals in repair and renewal Litz identifies is getting the person involved in positive life experiences – becoming Good-Deed-Doers, to quote the wizard. Doing good deeds and seeing others do good deeds creates positive attitudes about the world, and **recovers the ability to give and receive love!**

### **Extra notes:**

Just-world beliefs enable better coping with difficult outcomes (prisoners not acting out but accepting their just punishment, (Dalbert & Filke, 2007; Otto & Dalbert, 2005), and seeing their improvement goals as possible. [This finding has been replicated with young adults in assisted-living housing (Sutton & Winnard, 2007).] Viewing goals as attainable and the expectation that justice is balanced (i.e., that transgressions have consequences *and* redress and repair are possible) are especially important in light of moral injury because they may increase the motivation to seek out opportunities for renewal and redemption.

Self-esteem mediates the relationship between belief in a just world and self-forgiveness (Strelan, 2007). Self-esteem (i.e., expectations of self-worth and personal agency) is a protective factor against the development of moral injury; these beliefs reduce the likelihood of global causal attributions and increase motivation for corrective action.

In describing healing efforts, in what may be preventative as well, Litz says, “there are two routes to moral repair and renewal: (a) psychological- and emotional-processing of the memory of the moral transgression, its meaning and significance, and the implication for the service member, and (b) exposure to corrective life experience.” Positive life experiences of similar kinds can be a builder of resilience. Increasing the accessibility of positive judgments about the self by doing good deeds and positive judgments about the world by seeing others do good deeds, as well as by **giving and receiving care and love.**

## Peak Experience

- Abraham Maslow defined a peak experience as an "intensification of any experience to the degree there is a loss or transcendence of self"
- A peak experience is one in which an individual perceives an expansion of his or herself, and detects a unity and meaningfulness in life. Intense concentration on an activity one is involved in, such as running a marathon, may invoke a peak experience.

This positive, and preventative view of the world is not a new concept.

Abraham Maslow, one of the pillars of Personality Psychology, talks about what it takes to reach the pinnacle of his hierarchy of needs – self-actualization – he calls it “Awareness,” and identifies that most people who seem to maintain this constant enjoyment and awe of life, often have a “peak experience.” Have you had a peak experience? Mountaintop experience?

### **READ SLIDE**

Francis Collins, again in the Language of God, quotes C. S. Lewis describing the act of God to create us in God’s image, “Then, in the fullness of time, God caused to descend upon this organism, both on its psychology and physiology, a new kind of consciousness which could say “I” and “me,” which could look upon itself as an object, which knew God, which could make judgments of truth, beauty and goodness, and which was so far above time it could perceive time flowing past...” These are the elements of what it means to be human. I am going to ask you now to think of a peak experience of your own. And we will think about how these “human spirit” elements might be part of these experiences. Each of the following slides will explore one concept. It will be said several different ways on that one slide – so, if any of those statements speaks to you, has meaning or significance to your experience, use that connection for your vote at the bottom of the slide. There will be six of these slides. They will start after the next one. We’re looking for self-transcendence, autonomy, creativity, ability to love and be loved, language, and aesthetics in your experience.

## Reflection

- ▣ Relax. Be peaceful and reflective for a while.
- ▣ Think of a time when you felt particularly spiritual. It can be a religious experience, but can also be a spiritual experience you don't consider related to religion. Remember what happened, what it felt like, what your response was. Reflect on what made it spiritual for you.

So, Relax. Be peaceful and reflective for a while. Think of a time when you felt particularly spiritual. It can be a religious experience, but can also be a spiritual experience you don't consider related to religion. For me, one would be my sense of call to the ministry, shared by members of my small group on a Youth Choir tour. Or, it was listening to a Requiem by Russian Composer Rachmaninoff which had me in another realm for hours. Or the dinner at a fine restaurant with good friends, good wine, and heady conversation. Think of a moment you might call spiritual. Remember what happened, what it felt like, what your response was. Reflect on what made it spiritual for you.

## Thinking of your peak experience...

- Did your experience include an awareness of your place in the world? An ability to take a look at yourself from an outside perspective?
  - Were you aware of your limits, and things outside those limits? Things in your control, and things not?
  - Was there a sense of the “bigger picture?”
  - If you can relate any of these feelings to your experience, how much were they a part of your experience?
- Press A if only **little or none**. Press B if it was **some**. Press C if it was a **strong** part of your experience.
- self-transcendence

## Thinking of your peak experience...

- Did your experience include a sense of your ability to choose? Did you have choice in the event?
  - Were you free to respond to the event in some way?
  - Did you have a hand in bringing about the event?
- Press A if only **little or none**. Press B if it was **some**. Press C if it was a **strong** part of your experience.

autonomy

## Thinking of your peak experience...

- Did your experience include a sense of love? Did you feel love for anyone, or anything?
  - Did you sense that you were loved by someone or something?
  - Were you aware of loving connections, or intentions, or desires?
- Press A if only **little or none**. Press B if it was **some**. Press C if it was a **strong** part of your experience.

loving or being loved

## Thinking of your peak experience...

- Did your experience include a sense of creativity? Were you participating in something creative? Did you witness creativity?
  - Did you find yourself putting something together – thoughts, realizations, actions, material things – in a new or novel way?
  - Were you involved in making something new, or re-newed?
- Press A if only **little or none**. Press B if it was **some**. Press C if it was a **strong** part of your experience.

creativity

## Thinking of your peak experience...

- How was language a part of your spiritual experience?
  - It is very hard to think about anything without using language, are you aware of how language was used in your experience?
  - How was language important to the sense of the spiritual in this event?
- Press A if only **little or none**. Press B if it was **some**. Press C if it was a **strong** part of your experience.

language

## Thinking of your peak experience...

- Did your experience include a sense of beauty? Was there a sense that things fit right, or were balanced or whole?
  - Was there an element of the fine arts involved? Did something appear beautiful?
  - Did you feel beautiful? Was there beauty in art, or nature, or thought, or action?
- Press A if only **little or none**. Press B if it was **some**. Press C if it was a **strong** part of your experience.

aesthetics

## The Way Ahead – Hope

- Real expectations
  - We hope we will do well
  - We hope we will survive
  - We hope our friends will be okay
  - We hope to go home whole
  - We hope our equipment will work right
  - We hope our training will sustain us
  - We hope our leaders will not lead us astray

Having hope makes resilience possible. When we can see a Way Ahead that is desirable we have a better chance of bouncing back. They may find their hope in their Faith, or in their beliefs, or in the trust they place in leaders, colleagues, loved ones, and on.

## Factors of Religious Functioning

Harris, Erbes, Engdahl, Olson, Winskowski, & McMahonill (2008)

- ▣ Seeking Spiritual Support
  - Positive religious coping
  - Functions of Prayer
    - ▣ Acceptance
    - ▣ Assistance
    - ▣ Calm and Focus
    - ▣ Deferral/Avoidance
- Predicted Posttraumatic Growth
- ▣ Religious Strain
  - Negative religious coping
  - Alienation from the divine
  - Religious rifts
  - Fear and guilt
- Predicted PTSD symptoms

From "Religion as a Risk and Resilience Factor," Cynthia B. Eriksson, PhD  
ISTSS 2008, November 13, 2008

Last year at the ISTSS conference in Chicago, Cynthia Eriksson presented "Religion as a Risk and Resilience Factor," and identified some of the preventative, or resilience-building aspects of faith. This was a study of religiously active trauma survivors. Cynthia Eriksson quotes a study that demonstrated...

### READ SLIDE

Cynthia B. Eriksson, PhD  
ISTSS 2008  
November 13, 2008

## The Way Ahead – Faith

- ▣ Positive Religious Coping
  - Benevolent Reappraisal
    - seeking a lesson from God in the event
  - Seeking Spiritual Support
    - searching for comfort in God's care
  - Active Religious Surrender
    - coping as one can then leaving the outcome with God
  - Seeking Spiritual Connection
    - recognizing that one is part of a larger spiritual force (Peres, et. al., 2007).

### **The Way Ahead – Faith**

These are some of the positive religious coping behaviors that have demonstrated ability to increase resilience.

Positive Religious Coping

*benevolent reappraisal*, or seeking a lesson from God in the event;

*seeking spiritual support*, or searching for comfort in God's care;

*active religious surrender*, or coping as one can, then leaving the outcome with God;  
and

*seeking spiritual connection*, or recognizing that one is part of a larger spiritual force (Peres, et. al., 2007).

But the percentage of positive religious coping may not be a majority of the population. In fact, is probably a minority. And there are some problems for those with limited experience with a faith.

## The Way Ahead – A Faith (2)

- ▣ All the world's faiths lead to hope, when properly understood
- ▣ Fight Bad theology
  - The problem of proximity
- ▣ Teach BETTER theology
- ▣ Develop the practice of reflection
  - Deeper thought about what you believe
    - ▣ Does God really favor certain football players?
    - ▣ Would God really have to think about when to replace the soles on his sandals?

### **The Way Ahead – A Faith**

All the world's faiths lead to hope, when properly understood. The Golden rule is found in all, there is a path to get beyond suffering...etc.

#### **Fight Bad theology**

The problem of proximity – Americans are so close to Christianity, yet so far. Much of the population have a stereotypical view of what the faith means, and much of it is misled.

Teach BETTER theology – whenever you have the chance. Think broader strokes. Think keeping all of scripture in tension with each other – they are describing things beyond human understanding, so paradoxes are to be expected.

#### **Develop the practice of reflection**

##### **Deeper thought about what you believe**

Does God really favor certain football players?

Would God really have to think about when to replace the soles on his sandals? Or trim his beard? God, to fit the definition, must be beyond all physical laws – If God is the author of the Big Bang, God is by definition outside physics.

## The Way Ahead – A Belief

- Train with appropriate hopes
  - Be realistic and honest in briefs
  - Talk to broader effort goals and expectations
- Just-world beliefs
  - The more leaders believe...
  - Many studies demonstrate value of positive outlook
- Positive self-esteem
- Self-forgiveness
- Positive world experiences
- Peak experiences

### **The Way Ahead – A Belief ----→ Train with appropriate hopes**

Be realistic and honest in briefs  
Talk to broader effort goals and expectations

### **Just-world beliefs**

The more leaders believe..., the more their followers will  
Many studies demonstrate value of positive outlook – not just “positive thinking” the over-doing of which has recently and rightfully taken a beating in print – but rather having the approach that improvement is possible. Something can be done. And it is worth the effort.

Positive self-esteem – programs that help people see their worth, value their contributions, You know, It’s a Wonderful Life, but real-world style. Honest self-worth assessment experiences are a resilience builder.

Self-forgiveness – Lack of self-forgiveness has been clearly demonstrated to be a predictor of PTSD severity in Vietnam veterans. Good self-forgiveness skills include: facing the event, accepting responsibility for what is appropriate, experiencing the negative emotions associated with it, devoting sufficient energy to heal, and committing to living differently in the future.

Positive world experiences We can create good-deed-doing experiences. Community Relations projects. Strong command support for reaching out and taking care of others can go a long way.

### **Peak Experiences**

Retreats  
Service to others experiences  
-- How do we get people to reconsider negative thinking patterns if they don’t face crisis? Human being don’t change if they don’t have to. Initiations, realistic training, life –confronting retreat experiences get people to change. We have to give serious thought to how to do this right.

Though these areas have been studied, more needs to be done.

### **Additional Notes:**

Self-forgiveness -- In terms of adaptation to behaviors required in war, studies [Witvliet, Phipps, Feldman, & Beckham (2004)] have found that lack of self-forgiveness was related to PTSD symptom severity in Vietnam veterans. Self-forgiveness conceptually entails acknowledging the event, accepting responsibility for it, experiencing the negative emotions associated with it (e.g., Hall & Fincham; Holmgren, 2002), devoting sufficient energy to heal (Fisher & Exline, 2006), and committing to living differently in the future (Enright, 1996). Hall and Fincham (2008) have shown that feelings of guilt, conciliatory behaviors, and the perception of forgiveness from others affected self-forgiveness over time.

## The Way Ahead – A Confidence

- ▣ Building trust in our leaders
  - We hope our equipment will work right
  - We hope our training will sustain us
  - We hope our leaders will not lead us astray
  - We trust that our leaders care for the whole person
    - ▣ Self-transcendent
    - ▣ Autonomous
    - ▣ Creative
    - ▣ Loving
    - ▣ Communicating
    - ▣ Enjoying beauty

### The Way Ahead – A Confidence

Building trust in our leaders – Leaders must do everything they can to instill confidence in their warriors to make these hopes fulfilled:

Make sure they know their equipment will work right

Make sure they know their training will sustain them

Make sure they know their leaders will not lead them astray

Make sure they know their leaders care for the whole person

Body, Mind, and Spirit – we need to address that hard to understand, that Mythos, those special attributes that make us human. How are these connected to our wholeness, and our resilience? Can we look to the preparations we give our troops and balance them in terms of how they relate to our abilities to be:

Self-transcendent

Autonomous

Creative

Loving

Communicating

Enjoying beauty

Our beliefs, our spiritual practices, our connecting relationships spring from these capabilities. More research will give us ways to measure these dimensions of spirituality. And that is an ongoing challenge in the world of Faith and Hope.

Is my hope we have time for  
some faith discussion well-  
founded?

## Resources

- ▣ Armstrong, Karen *The Case for God*. Alfred A. Knopf, 2009.
- ▣ Collins, Francis S. *The Language of God : A Scientist Presents Evidence for Belief*. Free Press, July 2006.
- ▣ Figley, Charles R. and William P. Nash *Combat Stress Injury: Theory, Research, and Management*. Routledge, 2007.
- ▣ Litz, Brett T., Nathan Stein, Eileen Delaney, et al. *Moral injury and moral repair in war veterans: A preliminary model and intervention strategy* *Clinical Psychology Review*, 29 July 2009
- ▣ MacDermid, Shelley M., Rita Stamper, Rona Schwarz, et al. *Understanding and Promoting Resilience in Military Families*, Military Family Research Institute at Purdue University, July 2008. (brochure)
- ▣ Peres, J.F.P., Moreira-Almeida, A., Nasello, A.G., & Koenig, H.G. (2007). Spirituality and resilience in trauma victims. *Journal of Religion and Health*, 46, 343-350.

These are some of the works I mentioned, but I particularly want to point out the next to the last, MacDermid, which I may not have mentioned. Very useful resource.

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