

Soul Repair: After Moral Injury is hosted by Dr. Susan Diamond and Dr. Rita Nakashima Brock. And is produced by [Studio D Podcast Production](#).

Episode 1: What Is Moral Injury?

What makes love possible and sustainable when we face shattering loss, horror, betrayal, and brokenness? In this episode, we begin our exploration into moral injury as rooted in human goodness. Experts in religion and philosophy join hosts Rita and Susan to consider what makes moral injury so crucial for today's spiritual leaders to understand and what we can learn about the repair of souls on the journey through the worst challenges we face in life.

Hosts:

Rev. Rita Nakashima Brock, Ph.D., is Senior Vice President for Moral Injury Programs at Volunteers of America (VOA) and a Commissioned Minister of the Christian Church (Disciples of Christ) in the Capital Region. She is a former professor and academic administrator and co-author of *Soul Repair: Recovering from Moral Injury After War*. An online, one-hour moral distress-relief program at VOA is open to the public at www.voa.org/rest.

Rev. Susan Ward Diamond, D.Min., is Lead Pastor of Florence Christian Church, Florence, KY, and was ordained as a pastor in the Christian Church (Disciples of Christ) in 1990. She has served on a number of boards and leadership roles in the denomination, including moderator of the church. She is author of *The Daily Grind: GOD with Your Coffee*. Her daily blog, "Thoughts for the Day," can be found at pastorsusantftd.wordpress.com.

Guests:

Dr. Aristotle Papanikolau, Professor of Theology and Co-Founder and Co-Director of the Orthodox Christian Studies Center at Fordham University

Rev. Dr. Brian Powers, U.S. Air Force veteran and Assistant Professor, Vann Fellow in Christianity and the Armed Forces, and Executive Director of the International Centre for Moral Injury at Durham University, UK

Rabbi Nancy Wiener, Founding Director of the Jacob and Hilda Blaustein Center for Pastoral Counseling; Dr. Paul and Trudy Steinberg Distinguished Professor in Human Relations at Hebrew Union College and Jewish Institute of Religion

Dr. Joseph Wiinikka-Lydon, Senior Research Analyst, The Intelligence Project, Southern Poverty Law Center and former Lecturer in Religion and Assistant Director, Center for Principled Problem Solving and Excellence in Teaching at Guilford College

Resources:

Rita Nakashima Brock and Gabriella Lettini, *Soul Repair: Recovering from Moral Injury After War*, Beacon 2012.

Kim Geringer and Nancy Wiener, “Insights into Moral Injury and Soul Repair from Classical Jewish Texts,” *Journal of Pastoral Psychology*, 2019/02/01.

Brett Litz, et. al., 2009. Moral injury and moral repair in war veterans: A preliminary model and intervention strategy. *Clinical Psychology Review* 29, 695–706, p. 695.

Aristotle Papanikolaou, “What Is Moral about Moral Injury? A Virtue Approach, in *Moral Injury and Beyond: Understanding Human Anguish and Healing Traumatic Wounds*, ed. Renos Papadopoulous, Routledge, 2020.

Brian Powers, *Full Darkness: Moral Injury, Original Sin, and Wartime Violence*, Eerdmans, 2019.

Jonathan Shay, *Achilles in Vietnam: Combat Trauma and the Unmaking of Character*. Athenaeum Press, 1994.

Joseph Wiinikka-Lydon, *Moral Injury and the Promise of Virtue*, Palgrave MacMillan, 2019.

For online Moral Distress Relief: www.voa.org/rest.

SOUL REPAIR_E1_Transcript

Susan [00:00:05] This is Soul Repair: After Moral Injury where we bring to light a misunderstood trauma.

Rita [00:00:13] In each episode, we will walk together through the labyrinth that is moral injury.

Susan [00:00:34] Hi, everybody. I'm Susan Diamond, lead pastor of Florence Christian Church Disciples of Christ in Florence, Kentucky.

Rita [00:00:41] And I'm Rita Nakashima Brock, senior vice president of Moral Injury Programs at Volunteers of America.

Susan [00:00:48] Rita, can I just say how thrilled I am that we are launching the new podcast Soul Repair After Moral Injury?

Rita [00:00:57] Susan I'm thrilled too. I just so been looking forward to the conversations we'll be having and the many guests that have agreed to be on our podcast.

Susan [00:01:09] Yes. So as we begin, we want to take a moment to let you know what this podcast is about and why we're doing it. So, Rita, why don't you actually help us with this concept of moral injury?

Rita [00:01:20] Yes, Susan, let me begin by saying that anyone who has ever done the wrong thing knows what it's like to feel a moral conflict. We may try to apologize or do something else

to fix the situation, but if it isn't clear how to fix it or it can't be fixed, or maybe it's harm done to us, we may feel moral distress that lingers. If we accumulate too much moral distress or face an overwhelming situation of mass harm or death, like a lot of us sort of experienced during this pandemic, we may begin to doubt ourselves or others. We may be buried by guilt, grief, shame, or a sense of helplessness, or even get stuck in outrage. At that level of moral injury, we may start drinking, using drugs to avoid pain, give up a career we once loved, give up on ourselves, or God, lose our faith and maybe even start thinking about ending our lives. People with moral injury suffer because we care about others and want a life with a purpose that goes beyond personal success. And while the term moral injury isn't used, I actually think it's an ancient concept in religion.

Susan [00:02:45] I do, too. We have both been involved in church life a very long time. I am a minister, a pastor of a local church, and Rita is a chaplain and theologian. And we hope that this podcast is going to be helpful to anyone who wants to learn more about moral injury in those they love, but also within themselves. And so we're going to be talking to a wide variety of people during these episodes. We're going to be talking to religious folks. We're going to talk to spiritual counselors and chaplains and clergy. We're going to be talking to veterans and pastoral counselors, as well as health care workers and first responders, all who have been impacted in some way by moral injury. And so, Rita, I'd like to ask you, how did you get involved with this work in moral injury?

Rita [00:03:37] I got interested in it because I read an essay in 2009 about moral injury and veterans, and it healed a major brokenness in my life that just lingered. I grew up in a military family, and my dad was a World War Two veteran who landed in Normandy and fought in Europe as an automatic rifleman all the way until the war ended. He came home not in good shape, but his family helped him recover, and so he re-enlisted. And then in his forties, he did two tours in Vietnam as a medic, and it was his second tour that turned him into a cold and angry and controlling person that I didn't recognize as my father. So I was leaving for college at the time he came home and avoided him as much as possible until he died eight years after he got home. So it took me a long time to figure out what was wrong with him. And it was the essay that helped me understand and really helped me forgive him. So moral injury has become a major work for me, I think the most important work I've ever done in my life. And because of the pandemic, so much has erupted since the pandemic that it's being studied in all kinds of populations: health care workers, social workers, first responders, spiritual caregivers, teachers, and all kinds of people who have survived the last three years. So, Susan, how did you learn about it?

Susan [00:05:05] Well, I first learned about moral injury when I was on a sabbatical in 2012. Part of that sabbatical was visiting my former seminary, Brite Divinity School. And it just so happened that I was walking down the hall and I saw this door that said The Soul Repair Center on it, and underneath Rita Nakashima Brock, who was the director, and I went, what? So anyway, I saw Rita and we started to talk about it.

Rita [00:05:38] Yeah, I remember that conversation. It was an amazing conversation.

Susan [00:05:41] I had no idea what moral injury was. I was fascinated with it. So this is a little aside, but I used to work at Brite Divinity School before I went to school there as a secretary, and I was the secretary to the dean. I was going back to look at the office where I worked and where the dean was and the Soul Repair Center was there. So it was really kind of interesting to me. And so we talked about it. But let's go back a couple of years because this is important to this story as well...when we first met. We were in Washington, D.C., both of us, we met on the Washington, D.C. Metro in January of 2010. We were both there along with millions of other people for the inauguration of President Obama. But we were also there to support our denominational leader, Sharon Watkins, who was preaching at the inaugural prayer service.

Rita [00:06:42] Well, of course, the odds of meeting somebody going to the inauguration were about 100% that day. But the odds of meeting someone in your own denomination... When you said Sharon Watkins, I looked at you and said, "Are you a Disciple too?" The odds of that were just virtually nil.

Susan [00:07:01] Yes. That's right.

Rita [00:07:02] Because we were such a small denomination.

Susan [00:07:04] And it was the beginning of a friendship that has lingered for 12 years now. And so that takes me to what I'm going to say next. What fascinated me is how those twists and turns of our lives, as we were going through those, that we kept bumping into each other over and over again. And it's made me think about it. It's kind of like what happens when you're walking a labyrinth; with every turn you see something new that you might have not noticed before, but also something very familiar. And that's also really an important thing for us to think about as we're talking about moral injury. It keeps unfolding in new directions. And in my ministry, I think I was drawn to it because as a pastor I've been working with this my whole career. I just didn't have language for it. And so this is very, very, important for us.

Rita [00:08:02] Yeah, and I agree. I think maybe I came to intuitively understand that it's a form of suffering that I need to think about because I began my life in a Buddhist family in Japan and already at five I had to change languages, religion, country and everything-- culture. And so I actually believe that every religion understands what it means to violate our conscience and to feel like we're no longer a good person, to be afraid that we're going to lose the love and connections to our family and communities because we're no longer good people. So I just think that's a part of the human condition and that religions have ways of dealing with moral injury. Maybe not all of them are effective, but they at least know what it is and they want to help people recover and face a future with anticipation instead of dread. So I want our listeners to know that we will be talking about how people recover from moral injury and even looking at best practices for supporting people who have it.

Susan [00:09:09] I think that that's a key piece for us to think about because it's one thing to define something and then be able to put ourselves into that lens of understanding, but also moving us to a place of healing. And how do we get there? What's the pathway that will take us there? And it is kind of like a labyrinth in some ways, isn't it?

Rita [00:09:35] Yeah, it is. Life keeps bringing up new challenges. And part of the journey through Moral Injury is becoming more resilient so that the things that might cause you to stumble on that path are things that you can work your way through and keep going.

Susan [00:09:52] And one final thing you said that I think it's really important for our listeners to know is that even though we come out of the Christian tradition and faith, that this is something that all religions, all traditions can benefit from. So I hope that as we are doing this work together, that we will continue to think about how it permeates all of humanity, all life traditions, all religious faiths.

Rita [00:10:21] Yeah. And we have a good sample in the speakers and our first episode today because we all began working on moral injury at about the same time over a decade ago when there weren't that many people working on it. So we kept running into each other. And I really like the way they talk about it and their depth of understanding. So they're our first panel to help us get our arms around what is actually a pretty complicated concept. So just to give you a little taste of who you'll be hearing for, I can tell you-- and this may sound a little bit like a setup for a joke, but we will hear from an Orthodox Christian theologian, a Presbyterian minister who is an Air Force veteran, a rabbi and a philosopher.

Susan [00:11:13] And we're not doing it at a bar.

Rita [00:11:16] We hope that the conversation will be as rich as it could be in a bar, but we weren't there.

Susan [00:11:21] Absolutely. So here we go. Let's listen to episode one.

Rita [00:11:40] We have four guests who will be discussing moral injury. They've been working on it for a long time and have deep knowledge of it, and we thought it would be really helpful to see how many different ways people understand it and bring their own life experiences to their understanding of the term moral injury. And so I'm going to introduce them one at a time and let them say a little bit about themselves, and then we'll have a conversation about how we're seeing this space of moral injury right now and where we think it's going. So the first person to present to us today is Dr. Aristotle Papanikolaou. Known as Telly to those of us who know him. And he is a professor of theology and co-founding director of the Orthodox Christian Studies Center at Fordham University. So welcome Telly.

Telly [00:12:32] Hello, friends. Thank you very much for having me here. I teach at Fordham University, an orthodox theologian at a Catholic university, and I really stumbled upon moral injury. I stumbled upon it from a recommendation from a friend who said, "You should read Jonathan Shay's books." And why did he recommend that to me? Because I had been doing some research in trauma and truth telling and its role in trauma recovery. And a group of Orthodox theologians were doing something on war. And a book actually came out Orthodox Perspectives on War. And, of course, that's especially relevant given what's happening in Ukraine today. So we got together to talk about this and my initial thought was to talk about truth telling and how veterans really don't have the space to tell the truth about their experiences, their embodied experiences, what they've seen, what they've felt and what they come back with. And then as I

was telling this to a friend, he said, "Well, you should read Jonathan Shay's books." And that was the first time I was introduced to the word moral injury. And very quickly I tried to really make this connection. I think it's a little bit hard sometimes for people to get this connection. But in Christian spirituality and orthodox Christian spirituality, we have this word called deification or theosis and sometimes it conveys the idea of becoming Zeus or Thor and it really doesn't mean that. It means to become like God, but to become like God in the sense of loving as God loves. And the key term in that Christian mystical tradition for making sense of that, what it looks like, how we get there, the means through which we move towards that way of being in the world is virtue. So virtues are like building blocks that realign the soul, do a kind of soul repair in such a way that we can presence God more in our lives. So once I kind of heard the word moral injury, I immediately thought of that. I immediately thought of how the key role that virtue plays and that relationship with God and that grace, that sort of presencing.

[00:14:56] And I immediately thought what moral injury means. And I know we're going to talk about today about the various meanings it's taken on. But, for me, what I thought of was how in fact violence, trauma, violence committed. Being violenced upon is an injury in the sense that given the kind of symptoms we know that moral injury and PTSD caused. It makes it, makes love difficult, it makes relationships difficult, it makes intimacy, it makes trust, and it makes certain patterns of relationality like friendship. And it really got me to see that there's a sense in which the moral injury has something to do with moving towards that way of being in the world and being with oneself, being with others, and being with God. And virtue plays a certain kind of interesting role. I mean, it can be misinterpreted. If I bring up virtue in relationship to moral injury, it may sound as if those who experience these particular kinds of these embodied effects, let's say, of violence, they're doing something wrong. They're not virtuous enough. But that's not really what's being talked about. What's being talked about are the kinds of practices we can engage in that can ultimately allow us to live in and through and to somehow also experience the grace of God, this presencing of God, which in the end ultimately leads to certain positive ways of thinking about relationality, again, to ourselves, to others, and to God. So somehow moral injury has something to do with injuring that capacity of ours to move in that direction.

Rita [00:16:51] Thank you, Telly. Our next panelist is Reverend Dr. Brian S. Powers, who's the Bernard William Vann Fellow in Christianity and the Armed Forces at Durham University in England. So, Brian, how did you encounter moral injury?

Brian [00:17:09] Thanks, Rita. So, actually, I have somewhat of a more intimate experience with moral injury before I even knew what it was. In a previous life, what seems like a long time ago now, I was the Special Operations Weather Team commander in the early 2000s, which is a branch of the Air Force Gray Berets-- which probably sounds a little cooler than it actually is-- providing weather support to Army units, Airborne and Special Operations Army units. So I was actually deployed with the 82nd Airborne in Iraq and with the U.S. Army's third and seventh Special Forces groups in Afghanistan in 2007. In Afghanistan, as it was for many people, was the most difficult of those two deployments for me personally. I think there were more encounters with some morally compromising situations that I had as an officer there and some that were simply, for lack of a better way to describe it, tragic situations that occur in wartime fairly regularly, unfortunately. So for me, upon my return, from that deployment in 2007, I found myself deeply questioning my own faith that I grew up with. I was often privately very angry and

distant in ways that my wonderful wife was very patient and caring, certainly, in helping me through. And I was lucky-- certainly even most of my peers-- in having a lot of the resources to kind of figure out what was happening with me, what was going on. And one of those was certainly the time and capacity to interrogate my faith in seminary and graduate school. So that's at the center of what I did. I spent the next several years trying to rebuild this from the opposite perspective of experiencing that and then finding language that made sense of it. And what really impacted me the most, however, is that as I was doing this in fact many of my brothers in arms in this situation were suffering different life trajectories. So there's no combat casualties among these gray berets that I was a part of, in either Iraq or Afghanistan, which is a remarkable thing in one sense. But the relatively small community of only 150 or so folks had seen several members take their own lives in the time since, and actually another officer heroically lost his life when confronted by an Iraq veteran under his command who came into his training unit shooting in San Antonio, Texas, at home. So that impacted me a great deal as I struggled with trying to figure out things myself. And somewhere in those years of study-- I can't remember exactly where to be honest-- I encountered Jonathan Shay's Achilles in Vietnam. Probably similarly it sounds like you Telly, that Shay was my first encounter with this idea of moral injury. And really at that same time, I was discovering that the language of theology was marvelously expressive in communicating ideas of suffering and moral failure and agony and betrayal and these really complex formulations of human agency and guilt as well as communicating ideas that really worked straight through those concepts into hope, resurrection and redemption without leaving them behind, but really addressing those deep senses of suffering.

[00:20:28] And so that was at the same time really resonating with my own experience. And, for me, what I discovered was that the heart of moral injury in many instances, certainly not all, as a person seeking to find a way to make sense ethically of a world that no longer does, to have a context in which to evaluate their own actions, that bears that weight, bears the weight of, I think, the authentic horror of a lot of it. And hopefully it enables them to find a way back towards positive relationships with others and with society. And so, for me, one of the first resonant voices was that of Augustine of Hippo, one of the major theological influences in certainly the Western Christian Church. His understanding of original sin, which really I thought gets well at the complexity of human agency in that we don't always...can't orient ourselves towards what we think is good, and our very sense of good is actually impacted by a lot of other forces in that compel us to act in certain ways that we're not even aware of. And it really takes a decent amount of interrogation to get to. And so that was really the voice that I found as I pursued my doctoral work. And through a lot of that is focusing on Augustine is really a helpful way to explain a lot of what's going with veterans. And that has a moral psychology that makes sense in kind of walking a fine line between saying it's not your fault and it's all your fault if somebody experiences guilt and shame, that really has a nuanced reflection of that that I think makes sense because I think a lot of times veterans feel one of those two ways. So that's been a helpful path through to me. So I'm honored I should say that I've been able to continue this kind of exploration in a different cultural context now in the UK, taking up the Vann Fellowship here in 2018. And so it's interesting to see how different cultural factors impact that, and that kind of the wrestling with all those theological concepts and how they're formed in our cultures is something that's really interesting to me today.

Rita [00:22:37] Thank you, Brian. You also are starting a moral injury center for Europe, are you not?

Brian [00:22:43] Yes, thanks. I was going to get to that. In the autumn here we're launching the International Center for Moral Injury. That's really going to pull together a lot of threads in the UK and hopefully tie together several different organizations in the US and a couple of in Europe too.

Rita [00:22:55] Great. Thank you. Our third panelist today is Rabbi Dr. Nancy H. Wiener, who is the Steinberg chair in Human Relations and founding director of the Blaustein Center for Pastoral Counseling at Hebrew Union College Jewish Institute for Religion.

Nancy [00:23:13] Good morning. So in 2012, 2013, I was busy finishing up a book called Maps and Meaning Levitical Models for Contemporary Care, and my coauthor, Joe Hershman, and I were working on a chapter that focused on the role of the Levitical priest and what he did in relation to warriors when they went out to battle and returned home as depicted in Deuteronomy 20 and Numbers 31. We were struck by a few key elements. The first was that both the farewell and the welcome back were highly ritualized and involved a range of communal leaders, including priests. Second, that warriors returning home were required to participate in a ritual cleansing for themselves, their uniforms and their gear. And that this wasn't an exercise in washing away accumulated dirt, but it was an attempt to cleanse themselves inside and out of the residue their participation in war had left on their souls. And third, that rather than wash and immediately appear back in the bosom of their family, they had to participate in an extended waiting period before they could return to daily life in the community. The biblical text reflected a deep understanding that coming home from battle wasn't easy. That the external and internal impact of being in an arena where life and death meet and where the norms of normal human behavior are breached, causes wounds (internal and external) that need to be named, acknowledged and healed. In our search, through contemporary psychological literature on the impact of being a warrior or a soldier, we came across the then new book Soul Repair by Lettini and Nakashima Brock, and we were taken by the fact that there was language for the experience of the Biblical Warrior's moral injury and recognition of the slow often painful process that individuals experienced in order to reenter their communities and heal from their often invisible but very present wound's soul repair. In the years, since our book's publication, I have dived more deeply into how Jewish teachings, values and history dovetail with what we're learning about moral injury and soul repair. I was particularly struck while reading some commentaries on the story of Joseph and his brothers, that Joseph in the pit as his brothers are sitting arrayed around it eating, describes his soul as being in deep pain. And that his brothers are also described with similar words when they are recalling what they did when they reencountered Joseph. That idea that there's a parallel process for both the victim and the perpetrator that is so profound in the literature of moral injury is actually depicted in the ways that the biblical authors were able to understand the dynamic.

[00:26:32] And also the notion that our soul goes through many different states of being and that we can actually feel like we've lost our soul and the soul needs restoration. And what it is for us to be thinking of the ways in which people become disconnected from their sense of having a soul and what it is to be part of the process of helping them reconnect. I've also spent quite a bit

of time looking at Jewish philosophers and religious thinkers, particularly focusing on Maimonides and 20th century Jewish philosophers and their discussions of shame and guilt, repentance and forgiveness and other concepts that are key to moral injury. With a colleague, Kim Geringer, I've written a number of papers and taught at national conferences on Jewish approaches and understandings of the key concepts that are connected with moral injury. And together we've created a course for rabbinical students that we've taught a number of times now on moral injury and soul repair, and created multi-part webinars for rabbis in the field so that we can introduce them to moral injury. In the depths of COVID, we helped our rabbinic colleagues gain some tools for recognizing and providing support and care for frontline health care workers who were suffering from moral injury. And the field and its relevance inspired me to organize and host at Hebrew Union College, Jewish Institute of Religion, the first conference on moral injury and soul repair, focusing on Jewish teachings and experiences which we held last year as a virtual conference in June of 2021. We used that as an opportunity to bring together mental health professionals, as well as Jewish and non-Jewish clergy for two days of learning about moral injury and soul repair, writ large and the unique ways the Jews have been experiencing moral injury. And the unique tools found in the Jewish religion and its teachings and practices that can contribute to soul repair. It really was a remarkable opportunity for us to give voice to long hidden and ignored ethical breaches and to begin to explore ways for us as a community to move forward.

Rita [00:29:14] Thank you, Nancy. Our final panelist today is Dr. Joseph Wiinikka-Lydon who is a lecturer in religion and ethics and assistant director of the Center for Principled Problem Solving at Guilford College. Welcome, Joe.

Joe [00:29:30] Thank you so much, Rita. Thank you for all of the verbiage that you've had to get through to introduce me. I appreciate it. My memory's very poor, and I don't remember whether it was Jonathan Shay's work or whether it was the 2009 article from Bret Litz and his coauthors that I heard first. I heard them when I was in my doctoral program at Emory University, and both of those were kind of swimming around. It was new, at least in the religion department, in religion and ethics, Emory. And people were kind of trying to grapple and wrestle with these different visions of moral injury. And I came to it when I was writing my dissertation which was on the war in Bosnia Herzegovina in the 1990s. And one of the things that I thought that was really interesting was that a lot of the people who were giving testimony about the war, as well as some ethnographies, reflected the fact that people, in an anthropologists words, it didn't feel normal anymore. Some people even felt like they had changed and not for the good morally. There's just a lot of tales of this. And it just seemed with all of the writing that had been done on wars like Bosnia, there didn't seem to be a lot that really talked about that level of people feeling that they were morally changed. The relationships with others, how they saw each other, how they saw the world, what they could hope for, everything that the other panelists have been talking about. And so it was actually halfway through the dissertation when I came upon this idea of moral injury. So I'd kind of come at it from, I guess you could say, the noncombatant civilian side, how war was affecting the society more broadly. And so I didn't actually kind of use moral injury until I went back and rewrote the dissertation for a book. But I saw that the language of moral injury could really put a word or concept and help to organize and articulate the experience that people were having. The transformation that happens through war. And I got into all of this myself because I don't have a military background, but I came of age in the 1990's

high school and college. The end of history, all of that was happening, huge boom in the United States. But then at the same time you had something like Bosnia, you had Rwanda, and that was something that kind of stuck with me as I wanted to do something about it. I wanted to be engaged, but there was really no way to do that. So it's something that stuck with me for a while. And it also comes just kind of on a personal note, what I have been discovering personally. And I think these issues are always intellectual, but they're also personal. Something kind of hooks us. And for me, at the same time, I was in between high school and college and all this was happening, both my parents died and I no longer really had a home.

[00:32:50] It's also a time when, at least the United States, people leave home and they don't come back. So even if you try to come back, it's a very different place, right? It was also a time when I was coming out as queer. So I had experienced this loss of a world, loss of family, loss of the idea of the world being a place where goodness could happen. Where kind of telling what you were saying, where love was possible. And so that's not war. I've never experienced war. But there was something about that experience that I felt had, even if it's a tenuous line into moral injury, when I heard about reading people going through war, either as people who are combatants or these very fuzzy terms, combatants, noncombatants. For me, looking at moral injury-- and I've written mostly about the war context-- it also says something just deeply profound about what it is to be human. And though I really don't want to blur the lines between the experience of war and other experiences, there are connections there because humans are throughout it, right? There's humans in all these different places and they're trying throughout life to make sense of life, especially when all of a sudden everything is turned upside down or you have great loss. I think war is a great way to talk about this because it's very profound and very tense. But I did find my way in moral injury and the study can be very depressing. But it also has a very personal tag that I feel as I'm doing this work I'm finding a little healing myself as well. So it's kind of like those are the different levels that has made this study very hopeful and also, to me, very profound and important just as a person and also as somebody who does religious studies and somebody who's an ethicist.

Rita [00:34:46] Thank you, Joe. Thanks to all four of you for these very interesting approaches and entry points to moral injury.

Susan [00:35:05] What a fantastic panel. Each one of them presents such an interesting lens by which we look at moral injury together. I'm especially interested in hearing more as they reflect on definitions of moral injury and what they see ahead as we think about the role of spiritual leaders and communities in addressing it.

Rita [00:35:25] Yes, and we had so rich a conversation with our guests, that we decided that we needed to extend it into the second episode. So just a quick reminder that you don't have to wait for it. You can access it right now at a time that's convenient for you. But you will not want to miss what our guests say next.

Susan [00:35:48] Soul Repair: After Moral Injury is hosted by me, Dr. Susan Diamond.

Rita [00:35:53] And me, Dr. Rita Nakashima Brock.

Susan [00:35:56] And is produced by Studio D Podcast Production.

Rita [00:36:00] You can listen to Soul Repair anywhere you get your podcasts. And if you'd like to support the show, please subscribe or leave a review and tell everyone you know about Soul Repair.

Susan [00:36:12] All you have to do is open up the podcast app on your phone, look for Soul Repair and click the plus button in the top right, then scroll down until you see ratings and reviews and tell us your thoughts.

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