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TSC 3019 Illness and Recovery in Communities of Faith

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### Final Project

One of the reasons I took this class was to find ways to make Unitarian Universalist congregations more welcoming to and inclusive of military personnel and their families. Due to our denomination's history of pacifism, the rejection of war has become embedded into our congregational life at the expense of providing help and care for those who are affected by war by serving as soldiers. Regardless of what a conflict-free Unitarian Universalist utopia might look like, from a prophetic standpoint, the reality of today, here and now, is that wars are fought for a multitude of reasons and from a pastoral standpoint, it is our responsibility as a religious communities to find a way to both care for our fellow human beings affected by their participation, and at the same time work to make a world in which they no longer have to fight. This final project is a Veterans' Communion service to be done every year on the Sunday closest to Veterans' Day, and it is designed to become part of the cultural ethos of the congregation as part of a larger effort, with the resources of the UUA military chaplains' program for training congregations, to make people recognize that there is a difference between objecting to the concept of war without demonizing or ostracizing those who participate in it.

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Veterans' Communion, for a Unitarian Universalist Setting  
Designed as a core structure which can be adapted to individual congregational settings.

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### **Welcome & Greeting**

*Traditional script regularly used by the individual congregation*

### **Centering Sound**

*Music Director/Minister leads everyone in #396 I Know This Rose Will Open<sup>1</sup>, ending in a round.*

I know this rose will open.  
I know my fear will burn away.  
I know my soul will unfurl its wings.  
I know this rose will open.

### **Prelude**

*Chosen by the Music Director/Minister based on the music resources and preferences of the congregation.*

### **Call to Worship & Chalice Lighting**

LEADER: “I do not pretend to understand the moral universe; the arc is a long one, my eye reaches but little ways; I cannot calculate the curve and complete the figure by the experience of sight; I can divine it by conscience. And from what I see I am sure it bends towards justice.” —Theodore Parker, minister, 1810–1860<sup>2</sup>

Today I light our chalice for the work we do to help the universe bend towards justice, both in the world at large and within our own small communities.

### **Hymn**

LEADER: Please rise in body or in spirit for our first hymn, #6 Just As Long As I Have Breath.<sup>3</sup>

Just as long as I have breath,  
I must answer, “Yes,” to life;  
though with pain I made my way,  
still with hope I meet each day.  
If they ask what I did well,  
tell them I said, “Yes,” to life.

Just as long as vision lasts,  
I must answer, “Yes,” to truth;  
in my dream and in my dark,  
always that elusive spark.  
If they ask what I did well,  
tell them I said, “Yes,” to truth.

Just as long as my heart beats,  
I must answer, “Yes,” to love;  
disappointment pierced me through,

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1 *Singing the Living Tradition*, UUA.

2 Gail Tittle and Matt Tittle, *Bless All Who Serve: Sources of Hope, Courage and Faith for Military Personnel and Their Families* (Boston, MA: Skinner House Books, 2010) Kindle Locations 664-667. Kindle Edition.

3 *Singing the Living Tradition*, UUA.

still I kept on loving you.  
If they ask what I did well,  
tell them I said, "Yes," to love.

### **"Reading" 1**

LEADER: Today's service is, to put it mildly, a little controversial. I fully expect more than a few of you to take offense at the beginning, and most likely for a variety of reasons. But I ask you to remember that as Unitarian Universalists, our call is to ask difficult questions that make many people uncomfortable, and sometimes those people have to be ourselves. I'm going to let First Lieutenant Chris Antal explain why.

*LEADER signals the tech team to lower the lights and begin the video projection.*

<http://www.uua.org/publications/skinnerhouse/authorfeatures/173302.shtml> , from 1:51 to 6:54

### **Music Performance or Choral Anthem/Response**

*Chosen by the Music Director/Minister based on the music resources and preferences of the congregation.*

*Examples:*

*"1917," originally released by Emmylou Harris & Linda Ronstadt<sup>4</sup>*

*"Better Times Are Coming," Stephen Foster<sup>5</sup>*

*Medley of "When Johnny Comes Marching Home"<sup>6</sup> and "Johnny I Hardly Knew Ye"<sup>7</sup>*

### **Prayer & Silence**

LEADER: Please join me in prayer, followed by a full minute of reflective silence; after which, we will sing "Spirit of Life", hymn 123, while seated.

"Let me not pray to be sheltered from dangers,  
But to be fearless in facing them.

Let me not beg for the stilling of my pain,  
But for the heart to conquer it.

Let me not look for allies in life's battlefield,  
But to my own strength.

Let me not crave in anxious fear to be saved,  
But hope for the patience to win my freedom.

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4 <http://www.songlyrics.com/emmylou-harris-linda-ronstadt/1917-lyrics/>

5 [http://www.oldielyrics.com/lyrics/kate\\_anna\\_mcgarrigle/better\\_times\\_are\\_coming.html](http://www.oldielyrics.com/lyrics/kate_anna_mcgarrigle/better_times_are_coming.html)

6 [http://en.wikipedia.org/wiki/When\\_Johnny\\_Comes\\_Marching\\_Home](http://en.wikipedia.org/wiki/When_Johnny_Comes_Marching_Home)

7 [http://en.wikipedia.org/wiki/Johnny\\_I\\_Hardly\\_Knew\\_Ye](http://en.wikipedia.org/wiki/Johnny_I_Hardly_Knew_Ye)

Grant me that I may not be a coward, feeling your mercy in my success alone;  
But let me find the grasp of your hand in my failure.” —Rabindranath Tagore, poet, 1861–1941<sup>8</sup>

*LEADER sits down, keeping count of the minute. When it is over, LEADER signals the Music Director/Minister to begin the hymn.*

### Hymn

#123 Spirit of Life<sup>9</sup>

Spirit of Life, come unto me.  
Sing in my heart all the stirrings of compassion.  
Blow in the wind, rise in the sea;  
Move in the hand, giving life the shape of justice.  
Roots hold me close; wings set me free;  
Spirit of Life, come to me, come to me.

### Offertory

LEADER: Will the ushers please come forward?

Given the special topic of today's service, our offertory will be given to the Wounded Warriors Project<sup>10</sup>, an organization that uses the core values of fun, integrity, loyalty, innovation, and service, with a vision to “foster the most successful, well-adjusted generation of wounded service members in our nation's history.” Their purpose is to “raise awareness and enlist the public's aid for the needs of injured service members”; “to help injured service members aid and assist each other”; and “to provide unique, direct programs and services to meet the needs of injured service members.”<sup>11</sup>

*Music played during the Offertory collection is “Ashoken Farewell,”<sup>12</sup> which will be recognized as the signature piece from the soundtrack to Ken Burns's documentary The Civil War.*

### Reading 2—Choose One

“No one survives this world without wounds and pains, without loss and grief. No one walks

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8 Gail Tittle and Matt Tittle, *Bless All Who Serve: Sources of Hope, Courage and Faith for Military Personnel and Their Families* (Boston, MA: Skinner House Books, 2010) Kindle Locations 363-374. Kindle Edition.

9 *Singing the Living Tradition*, UUA.

10 <http://www.woundedwarriorproject.org/>

11 <http://www.woundedwarriorproject.org/mission.aspx>

12 [http://en.wikipedia.org/wiki/Ashokan\\_Farewell](http://en.wikipedia.org/wiki/Ashokan_Farewell)

this earth without failure, without falling, without being less than they might have been. And yet, our ability to break keeps us alive. Our capacity to admit when we are hurt, when we are afraid, when we have lost something precious, and when we have lost hope gives us the opportunity to become stronger. Unlike our bones when we are physically hurt, our souls and spirits grow stronger than they were before the injury. Painful places become powerful. Empty places become full. We achieve this healing not through a miracle but by sharing our pain, anguish, and hurt with one another. We tell each other our stories, just as warriors have after battle for thousands of years. We tell of how we miss those who are gone, of how we regret the place where we failed, of how we were afraid. We remember lost comrades. We remember lost hopes. We remember dreams that seem far away. Through that sharing, we learn that we are not alone. Our failures and wounds bind us together in ways no success ever can. A failure shared is no longer lonely. A loss shared is a something precious found again. A pain shared is a pain eased. In sharing with one another, we become strong in the broken places.<sup>13</sup>” —David Pyle, Army chaplain

OR

“Moral injury names a deep and old dilemma of war. The moral anguish of warriors defines much literature about war from ancient times to the present, such as the Greek *Iliad* and Indian *Bhagavad-Gita*, both war epics; the Hebrew Psalms; and modern novels and films, such as *Catch-22*, *The Deer Hunter*, or *Matterhorn*. We see discussions of moral injury in current memoirs of the wars in Afghanistan and Iraq. In *Packing Inferno: The Unmaking of a Marine*, Tyler E. Boudreau, a veteran of Iraq and former Marine officer, reflects on the apparent inability of societies to learn from works of art and history about the torture that war inflicts on the souls of veterans. He concludes that societies have understood war only as much as they really wanted to learn about it and its deeper meaning.

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13 Gail Tittle and Matt Tittle, *Bless All Who Serve: Sources of Hope, Courage and Faith for Military Personnel and Their Families* (Boston, MA: Skinner House Books, 2010) Kindle Locations 1130-1142. Kindle Edition.

Not everyone was so unable or unwilling to understand, Tyler notes. In *Mrs. Dalloway*, Virginia Woolf portrayed the suicidal anguish after World War I of Septimus Smith as if she were a veteran herself. Tyler reflects on her perceptive depiction:

*She was just a writer. That tells me, if nothing else, that the information was there. The capacity to know existed. It wasn't beyond human understanding. They weren't too primitive. If Virginia Woolf knew about combat stress, everybody else could have known, too. They did not know because they didn't want to know.*

Still, not even Tyler could face telling the truth about war. After he left the Corps, he worked as a Casualty Assistance Calls Officer (CACO), which required him to call the parents of wounded Marines. He could not bring himself to call soldiers' families and report honestly that, among the wounds they suffered, 'your boy is coming home with a broken heart.' Never once was he able to say it, and he regrets it still that he did not.<sup>14</sup> – excerpt from *Soul Repair* (Brock/Lettini)

### Hymn

LEADER: Please rise in body or in spirit for our next hymn, #391 Voice Still and Small<sup>15</sup>

Voice still and small,  
 deep inside all,  
 I hear you call, singing.  
 In the dark and rain,  
 sorrow and pain,  
 still you remain singing.  
 Calming my fears,  
 quenching my tears,  
 through all the years, singing.

### Homily & Communion

Instead of a full twenty-minute sermon, this will be a shorter homily, written to the specifics of each congregation's demographics, ending with congregational communion. With the video and reading as a starting point, I will expand into my own experience in a military family, and how I extrapolate my grandfather's recovery from being a POW in Korea to the unconditional love and support of his family

<sup>14</sup> Rita Nakashima Brock and Gabriella Lettini, *Soul Repair: Recovering from Moral Injury after War* (Boston, MA: Beacon Press, 2012) Kindle Locations 80-95. Kindle Edition.

<sup>15</sup> *Singing the Living Tradition*, UUA.

and religious community. I will use the section on soldiers receiving communion while on tours from Brock & Lettini's *Soul Repair*<sup>16</sup> to discuss how profound the sense of unconditional love and forgiveness from God/Jesus helped them get through the trials of combat. This, of course, calls us to provide such care in a UU community and to soldiers who are not Christian in ways that do not ostracize those who are not Christian, and to show that we are a welcoming place for military families who need support systems to get through the modern family-systems problems created by extended tours of duty and stop-loss contract extensions. In a community for which the basis of coming together is each other, and not God, the gratitude and healing power of communion must therefore come from within us. And so this is the place where UU Veterans' Communion is born, and why this service will be so controversial for so many. Just as Christians give thanks to Jesus for his sacrifice, and take communion in remembrance of Him, so shall we take communion to give thanks to those who serve and fight in our battles, while at the same time recognizing the sacrifice of mind, body, and spirit that the service entails in the here and now. And, just as Christian communion is a recognition of the bond shared by Christians in doing the work Christ calls them to do, this communion is a recognition that the military and their families are not Other, but are a part of our community, and that part of our work is to love them and help them at the same time as we work to make real a vision of the world where military service may not be needed.

*Communion will be offered to any who wish, and military personnel & families will not be asked to identify themselves. This is about the congregation showing devotion and commitment. At the end of communion, LEADER announces the next hymn.*

### Hymn

LEADER: Please rise as you are willing and able to sing our closing hymn, #18 What Wondrous Love.<sup>17</sup>

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<sup>16</sup> Rita Nakashima Brock and Gabriella Lettini, *Soul Repair: Recovering from Moral Injury after War* (Boston, MA: Beacon Press, 2012) Kindle Locations 643-665. Kindle Edition.

<sup>17</sup> *Singing the Living Tradition*, UUA.

What wondrous love is this,  
o my soul, o my soul,  
what wondrous love is this,  
o my soul?  
What wondrous love is this  
that brings my heart such bliss,  
and takes away the pain of my soul, of my soul,  
and takes away the pain of my soul.

When I was sinking down,  
sinking down, sinking down,  
when I was sinking down,  
sinking down  
when I was sinking down  
beneath my sorrows ground,  
friends to me gathered round, o my soul, o my soul  
friends to me gathered round, o my soul.

To love and to all friends  
I will sing, I will sing,  
to love and to all friends  
I will sing.  
To love and to all friends  
who pain and sorrow mend,  
with thanks unto the end I will sing, I will sing,  
with thanks unto the end I will sing.

LEADER: Please remain standing for the benediction.

### **Benediction**

LEADER: “Whether we support or oppose a particular war, we contribute to a better, more moral society when we take responsibility for healing the devastating aftermath of combat. To accept responsibility requires people courageous enough to face the moral questions that war raises and people willing to listen compassionately and carefully to the moral anguish of veterans.” – from *Soul Repair* (Brock/Lettini)<sup>18</sup>

May we find ourselves with enough courage and compassion to be whatever our veterans need us to be.  
Go in peace.

### **Postlude**

*Chosen by the Music Director/Minister based on the music resources and preferences of the congregation.*

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<sup>18</sup> Rita Nakashima Brock and Gabriella Lettini, *Soul Repair: Recovering from Moral Injury after War* (Boston, MA: Beacon Press, 2012) Kindle Locations 151-153. Kindle Edition.

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The greetings that callers hear when they connect with your call center set the tone for the entire interaction and are therefore directly tied to customer satisfaction and loyalty. Establishing and regularly reviewing your call center phone greetings can make the difference between providing an adequate customer experience and going above and beyond customer expectations. [Subscribe to the Blog](#). Sign up for CX and call center insights delivered weekly to your inbox. How are the words Greeting and Welcome related? Greeting and Welcome are synonymous, and they have mutual synonyms.Â Usage example: the volunteer directed the conference participants towards the coffee after offering them a cheerful greeting. Welcome is a synonym for greeting in reception topic. In some cases you can use "Welcome" instead the word "Greeting" as a noun or a verb, when it comes to topics like hello. popular alternative. Nearby Words: greet, greeted. Synonyms for Greeting. Phrases for welcome speeches: 3 ways, with examples, to tailor welcoming words to fit your occasion perfectly.Â Phrases for welcome speeches. By: Susan Dugdale | Last modified: 07-16-2019 | First published: 01-01-2010. The challenge of a welcome speech is to find alternate ways to express yourself sincerely without resorting to a string of undifferentiated "same-old, same-old" phrases to greet your guests with. And alongside the challenge to avoid using stale words, there's an additional question.