



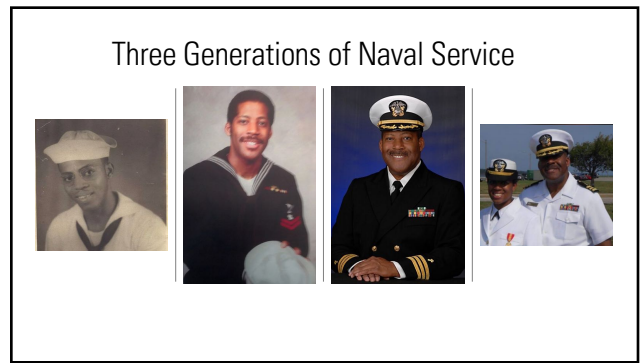
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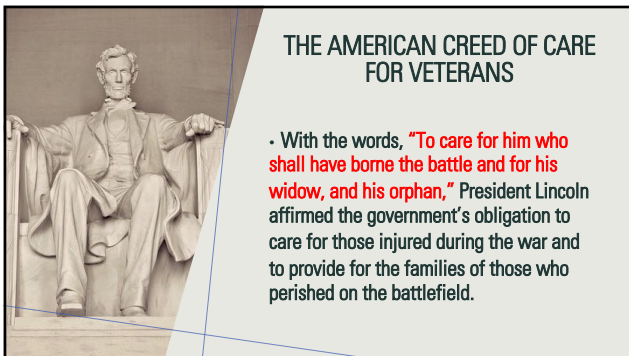
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55 percent of Iraq and Afghanistan Veterans said they feel disconnected from civilian life.

7

25 percent of today's combat Veterans develop PTSD or stress response.

8

THEMES OF CARE

- Military Culture
- Wounds of War (Visible and invisible)
- Moral Injury
- Behavioral/Mental Health Support Resources
- Suicide Prevention
- Pastoral Care for the Veteran and Family Members
- Community Engagement
- Partnerships
- REBOOT Combat Recovery: A faith-based combat trauma resiliency program

9

MILITARY CULTURE

10

MILITARY CULTURE 1

- **War is antithetical to the heart, mind and will of God!**
 - The people of God are His representatives upon the earth, and He intends that they shall be lights in the moral darkness of this world. Scattered all over the country, in the towns, cities, and villages, they are God's witnesses, the channels through which He will communicate to an unbelieving world the knowledge of His will and the wonders of His grace. It is His plan that all who are partakers of the great salvation shall be missionaries for Him. The piety of the Christian constitutes the standard by which worldlings judge the gospel. Trials patiently borne, blessings gratefully received, meekness, kindness, mercy, and love, habitually exhibited, are the lights that shine forth in the character before the world, revealing the contrast with the darkness that comes of the selfishness of the natural heart. (PP 134.2)

11

MILITARY CULTURE 2

- **Because of sin, conflict is inevitable**
 - To alter a person's mind and orientation to kill another human warps the imago dei.
 - But, someone has to defend faith and family.
 - Not to do so is infidelity. (1 TIM 5:8)
- **Preparation eliminates military paralysis**
- **Pacifism, Passivity, Non-Combatancy and Avoidance are not the same thing. Nor are they equal.**
- **The ability to fight often eliminates the need to fight.**
- **Warfare alters the nature of the warrior.**
- **The Voice of God is the best remedy of PTSD**

12

MILITARY CULTURE 3

- Abraham's response to military encroachment
 - Abraham, dwelling in peace in the oak groves at Mamre, learned from one of the fugitives the story of the battle and the calamity that had befallen his nephew. He had cherished no undisturbed memory of Lot's ingratitude. All his affection for him was awakened, and he determined that he should be rescued. Seeking, first of all, divine counsel, Abraham prepared for war. From his own encampment he summoned three hundred and eighteen trained servants, men trained in the fear of God, in the service of their master, and in the practice of arms. His confederates, Mamre, Eshcol, and Aner, joined him with their bands, and together they started in pursuit of the invaders. The Eliezeites and their allies had encamped at Dan, on the northern border of Canaan. Flushed with victory, and having no fear of an assault from their vanquished foes, they had given themselves up to reveling. The patriarch divided his force so as to approach from different directions, and came upon the encampment by night. His attack, so vigorous and unexpected, resulted in speedy victory. The king of Elam was slain and his panic-stricken forces were utterly routed. Lot and his family, with all the prisoners and their goods, were recovered, and a rich booty fell into the hands of the victors. To Abraham, under God, the triumph was due. The warrior of Jehovah had not only rendered a great service to the country, but had proved himself a man of valor. It was seen that righteousness is not cowardice, and that Abraham's religion made him courageous in maintaining the right and defending the oppressed. His heroic act gave him a widespread influence among the surrounding tribes. On his return, the king of Sodom came out with his retinue to honor the conqueror. He bade him take the goods, begging only that the prisoners should be restored. By the usage of war, the spoils belonged to the conquerors, but Abraham had undertaken this expedition with no purpose of gain, and he refused to take advantage of the unfortunate, only stipulating that his confederates should receive the portion to which they were entitled. (PP 135.1)

13

WOUNDS OF WAR

- Seeing and causing death and destruction
- PTSD and TBIs
- Near Death Experiences and life afterward (David and Ishbibinob)
- Rape and torture (Victim or victimizer GITMO)
- Exhaustion
- Depression
- Burn out
- Betrayal

14

MORAL INJURY

- "Moral injury is the damage done to one's conscience or moral compass when that person perpetrates, witnesses, or fails to prevent acts that transgress one's own moral beliefs, values, or ethical codes of conduct."
 - Within the context of military service, particularly regarding the experience of war, "moral injury" refers to the lasting emotional, psychological, social, behavioral, and spiritual impacts of actions that violate a service member's core moral values and behavioral expectations of self or others (Litz et al., 2009).

<https://moralinjuryproject.syr.edu/about-moral-injury/>

15

The image shows two book covers. The left cover is 'THE WOUNDED WARRIOR' by Dr. Steve Stephens, featuring a white background with a red banner that says 'THE WOUNDED WARRIOR' and a subtitle 'A SURVIVAL GUIDE FOR THOSE WHO HAVE SERVED OUR COUNTRY'. The right cover is 'WOUNDED WOMAN' by Dr. Steve Stephens and Pam Vredeveit, featuring a blue background with a yellow flower and a blue water ripple.

16

BEHAVIORAL/MENTAL HEALTH SUPPORT RESOURCES

Older Veteran Behavioral Health Resource Inventory

https://armer.ca.networkofcare.org/content/client/1189/Older_Veterans_Behavioral_Health_Resource_Inventory_050418.pdf

17

REBOOT RECOVERY

OVERCOMING TRAUMA TOGETHER

<https://rebootrecovery.com>

18