



Cultivating Resilience in a Time of COVID

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1. *The Inheritors*, Gita Arian Baack, p. 149

Resilience is the process of creating meaning out of the contradictions of life's darkness and light. It builds on the strength of relationships and community. It is the affirmation of life and of our own power. It leads to growth, compassion, and positivity.

2. Havdalah; Isaiah 12:2

הָיָה אֵל יְשׁוּעָתִי אֲבֹטָח וְלֹא אֶפְחָד כִּי עָזִי וְזִמְרַת יְהוָה יִי נוֹהִי לִי לְיִשׁוּעָה:

Indeed, God is my deliverance; I am confident and shall not fear.

for God is my strength and song, and has been a help to me.

3. *Loss, Trauma, and Resilience: Therapeutic Work with Ambiguous Loss*, Pauline Boss

I define resiliency as the ability to stretch (like elastic) or flex (like a suspension bridge) in response to the pressures and strains of life. (Page 48)

Being resilient means learning to live with unanswered questions. (Page 59)

Walsh (1998, 2003) has developed a family resilience framework to guide assessment and intervention, targeting key processes that promote resilience in three domains of family functioning:

1. Belief systems (making meaning of adversity, positive outlook, transcendence and spirituality)
2. Organizational patterns (flexibility, connectedness, social and economic resources)
3. Communication processes (clarity, open emotional expression, collaborative problem solving) (Page 59)

4. Kohelet 4:9-12

טובים השנים מן-האחד אשר יש-להם שכר טוב בעמלם:

Two are better off than one, in that they have greater benefit from their earnings.

כי אם-יפלו האחד יקים את-חברו ואילו האחד שיפול ואין שני להקים:

For should they fall, one can raise the other; but woe betide him who is alone and falls with no companion to raise him!

גם אם-ישכבו שנים וחס להם ולאחד אף חם:

Further, when two lie together they are warm; but how can he who is alone get warm?

ואם-יתקפו האחד השנים יעמדו נגדו והחוט המושלש לא במהרה ינתק:

Also, if one attacks, two can stand up to him. A threefold cord is not readily broken!

5. Proverbs 12:25

(כה) דאגה בלב-איש ישיחנה ודבר טוב ישיחנה:

If there is anxiety in a person's heart let that person bring it low, and turn it into joy with a good word.

6. Babylonian Talmud, Yoma 75a

(משלי יב, כה) דאגה בלב איש ישיחנה רבי אמר ורבי אסי חד אמר ישיחנה מדעתו וחד אמר ישיחנה לאחרים

'If there is anxiety in a person's heart' - Ammi and R. Assi [explained the phrase "bring it low" differently], one said: One should suppress it, the other said: One should tell it to others.

7. *The Body Keeps the Score*, Bessel Van Der Kolk, p. 357

Resilience is the product of agency: knowing that what you do can make a difference.

8. Mishnah Sanhedrin 4:5

(5) Therefore but a single person was created in the world, to teach that if anyone has caused a single life to perish from Israel, that one is deemed by Scripture as if they had caused a whole world to perish; and anyone who saves a single soul from Israel, that one is deemed by Scripture as if they had saved a whole world.

לפיכך נברא אדם יחיד, ללמדך, שכל המאבד נפש אחת מישראל, מעלה עליו הכתוב כאילו אבד עולם מלא. וכל המקיים נפש אחת מישראל, מעלה עליו הכתוב כאילו קיים עולם מלא

Again [but a single person was created] to proclaim the greatness of the Holy Blessed One; for humans stamp many coins with one seal and they are all like one another; but the King of kings, the Holy Blessed One, has stamped every human with the seal of the first man, yet not one of them are like another. Therefore everyone must say, “For my sake was the world created.”

ולהגיד גדלותו של הקדוש ברוך הוא, שאדם טובע כמה מטבעות בחותם אחד וכלן דומין זה לזה, ומלך המלכים הקדוש ברוך הוא טבע כל אדם בחותמו של אדם הראשון ואין אחד מהן דומה לחברו. לפיכך כל אדם ואדם חייב לומר, בשבילי נברא העולם.

9. "The Summer Day," by Mary Oliver

Who made the world?
Who made the swan, and the black bear?
Who made the grasshopper?
This grasshopper, I mean-
the one who has flung herself out of the grass,
the one who is eating sugar out of my hand,
who is moving her jaws back and forth instead of up and down-
who is gazing around with her enormous and complicated eyes.
Now she lifts her pale forearms and thoroughly washes her face.
Now she snaps her wings open, and floats away.
I don't know exactly what a prayer is.
I do know how to pay attention, how to fall down
into the grass, how to kneel in the grass,
how to be idle and blessed, how to stroll through the fields,
which is what I have been doing all day.
Tell me, what else should I have done?
Doesn't everything die at last, and too soon?
Tell me, what is it you plan to do
With your one wild and precious life?

10. Genesis 2:1-3

1 Thus the heavens and the earth were finished, and all their multitude. 2 And on the seventh day God finished the work that God had done, and God rested on the seventh day from all the work that God had done. 3 So God blessed the seventh day and hallowed it, because on it God rested from all the work that God had done in creation.

בראשית ב' א'-ג'

(א) וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם: (ב) וַיְכַל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: (ג) וַיְבָרֶךְ אֱלֹקִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכֹל-מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹקִים לַעֲשׂוֹת: (פ)

11. *The Sabbath*, Abraham Joshua Heschel, pages 22-23

The words: “On the *seventh* day God *finished* His work” (Genesis 2:2) seem to be a puzzle. Is it not said: “He *rested* on the *seventh* Day”? “In six days the Lord made Heaven and Earth (Exodus 20:11)? We would surely expect the Bible to tell us that on the sixth day God finished His work. Obviously, the ancient rabbis concluded, there was an act of Creation on the seventh day. Just as Heaven and Earth were created in six days, *menuha* was created on the Sabbath.

“After the 6 days of creation-- what did the universe still lack? *menuha*. Came the Sabbath, and came menuha, and the universe was complete.” (Rashi on Genesis 2:2)

Menuha, which we usually render with “rest” means here much more than withdrawal from labor and exertion, more than freedom from toil, strain or activity of any kind. *Menuha* is not a negative concept but something real and intrinsically positive. This must have been the view of the ancient rabbis if they believe that it took a special act of creation to bring it into being, that the universe would be incomplete without it.

“What was created on the seventh day? Tranquility, serenity, peace and repose.” (Genesis Rabba 10:9)