2019
Mental Health
High Holiday Toolkit
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Jewish High Holiday Initiative

As a response to the opioid, mental health and substance abuse crises affecting our country and Jewish Community, The Blue Dove Foundation is encouraging Synagogues and their Rabbi’s and/or leadership to strongly consider #QuietingTheSilence and discussing the struggles of mental health and substance abuse in our communities. Education and dialogue will further the conversation and help eradicate the shame and stigma.

The Jewish High Holidays are the perfect time to start a conversation around mental health. With your assistance during the high holidays, using the information provided in this toolkit, we hope that Jewish Communities across the country will:

- Start a community-wide conversation during the Jewish High Holidays.
- Have open and honest conversations about the challenges we are facing as a community related to mental health and substance abuse.
- Create a community of care.
- Learn about and share resources as well as organizations available to assist with mental health and substance abuse struggles locally and nationally.
- Be introduced to ways individuals can get involved.

The tools and resources enclosed include:

- Speaking points for Rabbis and Synagogue leaders
- Sermon talking points
- Suggested texts to reference
- Sample texts to use
- A flyer to distribute to congregants with national assistance hotlines
- A Mi Sheberach for those in recovery
- A special Tekiah Gedolah shofar blasts to #QuietTheSilence

While you may not use everything in this toolkit, we hope there are pieces that will be helpful to you as you find ways to include this critical topic in your words and thoughts during the upcoming Jewish High Holidays.

If you have any questions or if you have something you’d like to contribute to the resources, please email info@thebluedovefoundation.org.

A special thank you to the team that created this toolkit and have worked endlessly to drive change in our Jewish Community. And thank you to our community for #QuietingTheSilence.

We wish you and your synagogue and community, a wonderful New Year.
The Blue Dove Foundation was created to help address the issues of mental health and/or substance abuse in the Jewish community. We are starting in Atlanta with plans to expand quickly across the United States and Canada.

The Jewish community is not immune to the issues the rest of the country is struggling with when it comes to mental health and substance abuse, although it often is not discussed. Many individuals and their families suffer privately and lack the information necessary to address their struggles.

We accomplish our work through program, promotional and support partnerships. The Foundation acknowledges the importance of partnerships in solving this community problem and values both our existing relationships and future partners whose missions align with ours.

Our Mission
The Blue Dove Foundation’s mission is to educate, equip and ignite our Jewish community with tools to understand, support and overcome the challenges presented by mental health and substance abuse. As a community and through Tikkun Olam, we will improve and save lives while eradicating the shame and stigma surrounding mental health and substance abuse in our global Jewish Community.

Our Work
1. Education, awareness and outreach – Encourage conversations and provide information and tools for individuals and families seeking assistance.
2. Financial assistance for treatment – Hardship scholarships and/or interest-free loans.
3. Scalable programs – Develop, design and launch easily replicated programs for schools, synagogues, community centers, camps, institutions and affinity groups. Program Examples: speaker series, mental health Shabbat dinners, community trainings utilizing The Blue Dove Foundation mental health & substance abuse toolkit, and more.

Connect With Us
- Phone: (404) 490-2391
- Email: info@thebluedovefoundation.org
- Website: www.thebluedovefoundation.org
- Facebook: https://www.facebook.com/TheBlueDoveFoundation/
- Instagram: https://www.instagram.com/BlueDoveFoundation/
Get Involved with Us
We are always looking for individuals and like-minded organizations to partner with to amplify our message and create meaningful resources.

Like to write? Share your story.
We’re always looking to share personal stories, insight and professional thoughts about a topic related to mental health and/or substance abuse.

Got skills? Join a committee.
Share your expertise by joining one of our several committees: financial or medical evaluation for interest-free loans/grants for treatment, grant writing, medical advisory, program development or Rabbinic advisor.

Got Community? Host an educational program.
Use our program-in-a-box guides to host a small parlor meeting in your home, a community training or a larger educational program for your local community using our successful #QuietingTheSilence platform.

Love to share? Amplify our work
Amplify our work and mission by sharing our resources and programs with your members.
Suggested Text and Narratives to Utilize in Services

These are some suggested texts and narratives that can draw parallels and help explain mental health and substance abuse with a Jewish lens. Please feel free to edit and use what applies to your sermon, announcements and your Synagogue community.

- Sisera’s Mother – Rosh HaShanah 33b, Judge 5:28-30
- Jonah’s connection to the dove
- Unetanneh Tokef - Who by fire who by water?
- Binding of Isaac- what do we listen to and what follow and who pay the price?
- Yishmael and the Well Hagar Could Not See- Even if the answer is in front of you it does not mean you can always see it.
- Mi Sheberach - one who blesses- blessing- bracha- same root as “knee”. What brings us to our knees.
  - Special Mi Sherberach for those in recovery included in High Holiday Services Tools section.
- Yizkor- memorial prayer- another great moment to talk about people who we might have lost to mental health and/or drugs.
Sermon Speaking Points
(Framing the Topic)

These are suggested speaking points; please feel free to edit and use what is applicable to your sermon and your synagogue community.

- Personal welcome and Happy New Year greeting
- Looking forward to an exciting and safer New Year
- Mention national mental health and substance abuse statistics (see Appendix B).
- Draw parallels from Jewish law/text/prophets
  - Tikkun Olam - it’s our responsibility to repair the world and make it a better and safer community for all
- We have to talk about mental health and substance abuse to eliminate the shame and stigma
- Symbolism - you will begin to see a blue dove which represents a safe space and support for mental health and substance abuse
  - You’ll see the blue dove on Kippahs - check mine out. It’s a small blue dove that says I can create a safe space and am a friend and ally for those affected by mental health and substance abuse
  - You’ll see the blue dove on jewelry pieces which can be purchased to show your support of mental health and substance abuse. Additional information is available on the Blue Dove Foundation Website
- Acknowledging the loss that has taken place recently in your local Jewish community and others
  - If there is someone willing to share a personal story, you can ask them to or reference them with their permission
- Urge the community to gain knowledge about mental health and substance abuse by attending events and trainings
- Urge the community to keep an eye on loved ones and check in with them regularly
- Introduce mental health training and educational programs in your community
  - Our community is creating opportunities to educate each other and to help each other
  - Our synagogue community is also looking at creating gatherings and trainings. Setup your own events utilizing community resources.
- Our community has to do our part to get rid of shame and stigma around mental health and substance abuse in the Jewish community
- Don’t self-diagnose yourself or someone else. Leave it up to a professional.
- Better to talk to someone, than to suffer in silence
  - Your synagogue community is here for you, your Rabbi is here for you
- Introduction of how you can support
o Attend events and invite others to join you
o Utilize local resources and your community to educate yourself
o Be a friend and create a safe space
Tools for High Holiday Services

Special High Holiday Shofar Blasts
Written by Rabbi, Brad Levenberg, Temple Sinai in Atlanta, GA

• The Shofar blast can be used on Rosh Hashanah to connect to breaking the silence around talking about mental health and addiction.
• The Shofar blast can be used on Kol Nidre to invite the community to make a new vow to talk about mental health and substance abuse in the new year.

Liturgical Selection 1: Shofar
The texts of Jewish tradition have indicated that the sound of the Shofar is intended to rouse us from our sleep, to jolt us awake and into action. On Rosh Hashanah, as we dedicate this sacred moment to considering the year that has passed and the year still to be, we do so with hearts made heavy by missed opportunities. The liturgy calls us to reflect upon those moments where we fell short, where we could have done more, and the Shofar challenges us to dedicate ourselves anew to those important tasks.

We have done important work in responding to the needs of others. But as we engage these final calls of the Shofar, with the final blast of Tekiah Gedolah as the clarion call to action, may we find ourselves attuned to the deafening cries of mental illness and addiction which have been obstructed; while some have been screaming, many of us have heard nothing but silence. The shofar calls us to offer renewed attention to those struggling in our midst; the Shofar calls us to answer their cries with “Hineni” – here I am.

Liturgical Selection 2: Mi Chamocha
Mi Chamocha, the text we will soon encounter as a community on this yuntiff morning, is piece found in the Book of Shemot, recited just as the people emerged from slavery to freedom. “Who is like You, God, among all that is worshipped?” Indeed, God is awesome in power and splendor, and those miracles that were worked in the days of our ancestors remain the legends we offer today.

We know that slavery can come in many forms, and we encounter far too many in our friendship and family circles who have been, or are presently, enslaved by habit and addiction. May we dedicate ourselves to being God’s hands to work miracles in those lives as well, offering
support and encouragement as they move through the journey of recovery. As our ancestor Nachshon displayed bravery in taking that first step into the Sea, may we celebrate the courage of first steps that our friends and family members take toward recovery. And to those whose journey to recovery has not yet begun, may you embark during this year to come on the trek through the wilderness of healing and wholeness... and may you never feel as if you are walking alone.

Mi Sheberach for Those in Recovery
Written by Rabbi, Brad Levenberg, Temple Sinai in Atlanta, GA

Utilize the Mi Sheberach as a prayer for those who are struggling with mental health and/or substance abuse.

God, there are those among us who struggle with addiction. We offer this special prayer for those in recovery:

- Mi Sheberach, to the one who blesses: May God bless you with the courage to conquer your cravings, the strength to stay far from temptations and from people who can lead you astray.
- Mi Sheberach, to the one who blesses: May God hear the cry of your soul and bless you with the knowledge that you have the power to remake your life, to repair what has been destroyed, to recover what has been lost, to receive all the blessings that have been ignored.
- Mi Sheberach, to the one who blesses: When you fall into despair, may God bless you with hope. If you stray from the path of recovery, may God show you how to begin again. May God renew your faith in yourself. May God open your eyes to all the miracles that surround you.

Bless all those who are living in recovery. God, lead them on the path back to life, back to love, and back to You. Amen.
Appendix A
Published Articles/Sermons Relating the High Holidays to Mental Health and Substance Abuse

On Rosh Hashanah it is written, and on Yom Kippur it is sealed
Written by Cohen teaches, offers pastoral care and works in mental health outreach in the Jewish community. She lives with her husband in Denver and can be reached at ravsjcohen@gmail.com.

On Rosh Hashanah it is written, and on Yom Kippur, it is sealed:
how many will pass on and how many will be born;
who will live and who will die;
who in his fullness of time and who not in her full time;
... who will be at peace and who will be troubled;
who will be serene and who will be disturbed.

As we prepare, for the new year, the words and melody of the U’ne’taneh Tokef ring in our hearts. Each year, some who are present with us at Rosh Hashanah will not live until the next year. And some who are present (or not able to be present) will experience a kind of death in life: not fullness of time, but a life that is troubled, disturbed. For some, life will not feel worth living.

As rabbis, we want to reach out to these people (and their families, who are hurting as well). How do we do so? What can we accomplish?

The first step is to know our limits. We will not cure mental illness by mentioning the topic from the bima. Literature in our lobby will not prevent every suicide, and opening our study doors to those who want to talk will not convince every vulnerable person to come in.

But that does not mean these steps are not powerful. When, during our Mi Sheberach (or healing service), we call out the need for healing for those suffering from mental illnesses, from depression to schizophrenia, from addiction and eating disorders to obsessive compulsive disorder, we let our congregants know we see them — and are not afraid. We pray for a רפואה שלמה re’fu’ah shleimah, after all, a complete healing: נפש and guf, body, mind and soul.

When we put literature in our lobby about the National Alliance for Mental Illness (NAMI), AA and the Trevor Project (crisis and suicide intervention and education for LGBTQ youth), we proclaim: We see you. Folks with mental health issues, you are welcome here.

When we post the National Suicide Hotline (1-800-273-8255) and text line (741741) in our bathrooms, we say: Help is available. Use this number. Or. . . call the rabbi. (Some congregations are creating business cards with
such information as well as links to websites with mental health resources to put in their lobbies and bathrooms. This way, people in need can take the information home easily and discretely.

When we preach about Jewish value of bikkur holim — of seeing the ill among us and caring for them — we reduce stigma. We remind our community that mental illness is just that — an illness — and not a choice. And those who are sick, and their families, need the same support as those struggling with any chronic illness. Mental illness is, for most, not a one-time event but a journey, with times of peace and times of struggles, with remissions and recurrence. But the person with the mental illness is always there, under the surface, beneath the symptoms. As rabbis, we must call out the need to see each person, whether he is well or struggling, when she is serene and when she is disturbed.

We have no power over who will live and who will die. But for the rest: Much lies in our hands. Teshuvah, Tefillah, Tzedakah: these help temper the harshness of the decree.

Teshuvah: Let us call for a welcome, a return home, if you will, of all our congregants. When rabbis mention mental illness from the bima, congregants will flood forward with their stories, their experiences, their pain. Let us make known our shuls are open to them this High Holy Day season and always.

Tefillah: Let us make space before G-d for those who are hurting, whether with an illness of their own or a family member’s. Help our congregants know G-d cares about their suffering, that our synagogues can be places to find space with the Holy One, and even those who rage against the Creator belong in our midst. Coming before the Holy One of Blessing to tell our story, whether it is a song of praise, a yearning for answers or an angry tirade, is always sacred experience.

Tzedakah: Let us act with righteousness. Each morning, during Birkot HaShachar, we remember the middot that help us create a more just, and a kinder, world. Included among these are welcoming strangers, visiting the sick, acting with loving kindness. . . and making peace among people. Help us to inspire our congregants to act with care and compassion toward one another.

Together, we may help those who are troubled find serenity, if only for a time, in our communities. We will not cure those who are disturbed and hurting, but we can acknowledge their presence, welcome them as part of our kehillah ke’doshah, our holy community, and thus help them to find renewal, rejuvenation and return during this High Holy Day season.
Rabbi Stacy Friedman’s 2014/5775 Kol Nidre Sermon on Mental Health
Written by Rabbi Stacy Friedman, Congregation Rodef Sholom in San Rafael, CA

Kol Nidre Sermon Excerpt

“Judaism has always understood that physical and mental illness are equally deserving of healing, and we are all a key to that healing. We need to make it safer for more people to come out from behind the shadows and find the support and care they need to continue to go on with their lives, both those living with mental illness and their family and friends who care for them. We need to start talking more openly about the ‘secret’ illness that nobody wants to talk about. It wasn’t so long ago that people only spoke in whispers about cancer. And while today we can speak about cancer and other diseases of the body freely, mental illness still carries with it a stigma and prejudice that prevents so many from seeking the help we need. But Judaism understands that emotional and spiritual pain are as real and serious as that of the body. Just look at the Mi Sheberach prayer, the prayer for healing we recite every Shabbat and holiday: refuat ha-nefesh uh-refuat ha-guf, we pray for healing of spirit, the soul, and healing of the body. And so many of us are in need of healing for both.”

Full Version Available Online
Physical and Mental Health During the High Holy Days
Written by Rabbi Ruth Adar, The Coffee Shop Rabbi

Before I learned to read Hebrew, the High Holy Days could wreck me. The language of “sin” and “repentance” that I learned as a child sent me into a tailspin of despair. Avinu Malkeinu [Our Father, Our King] was a fearsome image before which I cowered, a failure. A whole day of that, plus fasting, sent me into a black pool of depression. Even the relatively lighter “hit” of Rosh Hashanah was hard.

I have several students who are diabetics. Each has a highly personal way of managing their blood sugar, and it is critical to their well-being. Allowing the blood sugar to get out of whack isn’t just uncomfortable, it can be life-threatening.

I know a woman who struggles with eating disorders. For her, the talk about fasting for Yom Kippur has a siren edge to it. The Rosh Hashana table, laden with sweet dishes seems to her like a giant honey trap.

For those with a physical or mental illness, the High Holy Days can be a difficult time. The basic and most important rule is that we must choose life: in other words, do what we need to do to survive. Without life, there is no holiness.

Here are some things I have learned. I share them for the benefit of anyone who needs them:

PIKUACH NEFESH (pee-KOO-ach NEH-fesh) means “preservation of life.” It overrides nearly every other commandment. Do whatever you need to do to take care of your body/soul this week. If that means go to the beach for your Yom Kippur “service,” do it. If that means eat, take your meds, go to a meeting, or call your therapist, DO IT. Don’t wait to collapse, or for permission – just do whatever it is you need to do for your health.

FASTING – Fasting isn’t good for everyone. It’s bad for diabetics, pregnant women and people with a history of eating disorders. If there is some reason fasting isn’t good for you, DON’T FAST on Yom Kippur. (Again, pikuach nefesh!) All you have to say to anyone is “health reasons.” (They should not be quizzing you, anyway.) One strategy for dealing with feeling left out of the fast is to take one or more meals with someone else who doesn’t fast. Trust me, there are many Jews in that category. You are still welcome at the Break-the-Fast, don’t worry!

The Yom Kippur fast is not a weight-loss opportunity. The point of Yom Kippur fasting is holiness; we can seek that holiness in the discipline and humility required to follow medical directions.
**MEDICATION** – If you are on medication, take your meds and take them as your doctor has directed. If you are supposed to have food or water with meds, take what you should take. Messing around with medications is sinful: take them the way the doctor says to take them. There is no shame to taking them, and they have saved lives. I take mine every day, including Yom Kippur, and I say a blessing when I take them.

**LANGUAGE** – If you grew up in a Christian household, the language of prayer of the High Holy Days can be intense. “Sin” is an English translation for a range of Hebrew words, which mean everything from “mistake” to “malicious wrongdoing.” “Repentance” is the English translation for *teshuvah*, which covers a much larger concept than merely being sorry. It means turning, changing course, and sometimes, coming home.

If you find the language of the High Holy Days upsetting, I can suggest two things to do, one immediate and the other long-term. One is to schedule some time with your rabbi or another teacher to talk about Jewish approaches to “sin” and “repentance.” The long-term solution that worked for me was that I studied Hebrew and set myself free from clumsy translations. This doesn’t require full fluency in Hebrew, just enough to let you say and understand the prayers.

**DON’T BE SHY** – Don’t be shy about taking whatever action you need to take about your self-care. Remember it is a *mitzvah*, a commandment, to take care of yourself and to stay alive! If services are too upsetting, don’t go. Go for a walk, go to the beach. Maybe this year your *teshuvah*, your turning, will be to give your rabbi a call after the holy days are over and get the name of a good therapist.

*Whatever your situation, know that you are not alone!* Many of us deal with some health issue over Yom Kippur. Help is available if you reach out for it.

Article online at [https://coffeeshoprabbi.com/2017/09/16/physical-and-mental-health-during-the-high-holy-days/](https://coffeeshoprabbi.com/2017/09/16/physical-and-mental-health-during-the-high-holy-days/)
On Brokenness and Becoming Whole in the New Year: How the Jewish Community is Confronting Mental Illness and Addiction
Written by Rabbi Rachel Ain, Sutton Place Synagogue in New York, NY

Reb Nachman of Bratzlav once wrote: A certain king sent his son far away to study. The son eventually returned to the king’s palace fully versed in all the arts and sciences. One day the king told his son to take a large stone and bring it up to the top floor of the palace. But the stone was so heavy that the prince could not even lift it up. Eventually the king said to his son, “Did you really imagine that I meant you to do the impossible and carry the stone just as it is up there? Even with all your wisdom, how were you supposed to do such a thing? That was not what I meant. I wanted you to take a big hammer and smash the stone into little pieces. This is how you will be able to bring it up to the top floor.” The hard work of the High Holidays, is figuring out which stones need lifting, smashing, and rebuilding. It isn’t easy to smash our hearts, but we need to begin to assess why we must do this.

First, we need to show our vulnerability because sometimes, we need to be broken in order to become whole; we might be scared of what is inside and it takes incredible bravery and strength to open it up. In fact, there is tremendous power in showing our vulnerability. Theodore Roosevelt said “it is not the critic who counts; not the man who points out how the strong man stumbles. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who strives valiantly. Who at the best knows in the end the triumph of high achievement, and who at the worst, if he fails, at least failed while daring greatly.” During the New Year to be written into the book of life. But this doesn’t mean to just be living, physically, it means to be truly alive. To be in the arena. To be the authors of our own stories. To know there will be peaks and there will be valleys but we need to be willing to be broken into order to be rebuilt.

As we head on our journey for growth we can use the Jewish version of a GPS, by focusing on a spiritual GPS. Teshuvah, Tefillah and Tzedakah. Repentance, Prayer, and Justice. Teshuvah is a process by which we reconcile our past actions with ourselves, with God, and with others, and pledge to change. After we have committed ourselves to teshuvah, we must use the next directional map that we have – the mahzor during the holidays and the siddur throughout the year – which help us with the second step, the step of tefillah, and it is the atlas of all atlas’s on our journey towards a greater spiritual self. But, our spiritual journey doesn’t end with prayer, at least not for us as Jews, because we are taught, Al tifrosh min ha’tzibur. Don’t disconnect ourselves from the community, and that is where our third element, tzedakah comes in. People often translate tzedakah loosely as charity, but I would argue that we need to look at its root word, justice, to understand that to seek out justice means to work with and for a community. To be a part of something, not apart from it. There are many ways for each of us to get involved in these issues. Whether it is confronting our own vulnerability or participating in programs that recognize all of our challenges, we can enter this new year more whole.
As a congregational Rabbi, I have made the commitment to make mental health part of the conversations that we have with our congregants this year and so Sutton Place Synagogue will be hosting Dr. Sam Klagsbrun to speak about issues of anxiety and depression. Further, I am proud to be getting involved with the T'Shuvah Center, The T'Shuvah Center is a nonprofit residential center and community in New York and is a direct response to the addiction epidemic, that is steeped in Jewish values. Born out of Beit T'Shuvah Los Angeles, T'Shuvah Center follows the same mission to guide individuals and families towards a path of living well, so that wrestling souls can recover from addiction and learn how to properly heal. The T'Shuvah Center’s faith-based model, founded on authenticity and wholeness, integrates spirituality, psychotherapy, Jewish teachings, and the 12 Steps. T'Shuvah Center believes everyone has the right to redemption. In thinking about this center, I am proud that I will be attending an all day conference on October 10th, at the JCC of Manhattan where topics will be presented that offer a Jewish response to the addiction epidemic through various teachings led by experts in the field of recovery.

Our journeys aren’t easy. Whether individually or as a community. In 1853 an abolitionist minister Theodore Parker who studied at Harvard Divinity School and eventually became an influential transcendentalist and minister in the Unitarian church gave a sermon where he said “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 experience of sight. I can divine it by conscience. And from what I see I am sure it bends toward justice.”

To me this is the definition of faith in the year ahead, but it isn’t pre-determined. It is hopeful. But to get it towards justice takes work. To understand that something needs to be perfect, first means to confront the idea that it isn’t yet perfect.

None of us are perfect. We aren’t striving for perfection, but we are striving towards our potential. And to do that we might need to go into our toolbox, take Rav Nahman’s hammer, to break ourselves up first, and then rebuild it, with teshuva, tefillah, and tzedaka, in order that we may enter the New Year, better, more complete, more whole, if not a bit scarred.

Appendix B
Mental Health & Substance Abuse Statistics

Substance Abuse Statistics
Source: CDC - [https://wonder.cdc.gov](https://wonder.cdc.gov)

Drug overdoses kill more than cars, guns and falling do.

More than 72,000 drug overdose deaths in 2017.

In 2016 there were over 64,000 drug overdose deaths. ⅔ were attributable to opioids. 918 in GA.

The sharpest increase occurred among deaths related to fentanyl and synthetic opioids with nearly 30,000 overdose deaths.

Illicit drugs and prescription opioids—a 2-fold increase in a decade.

From 2002 through 2017, there was a 7.6-fold increase in the total number of deaths related to heroin.

Mental Health Statistics
Source: National Alliance on Mental Illness (NAMI) - [https://www.nami.org](https://www.nami.org)

Prevalence Of Mental Illness
- Approximately 1 in 5 adults in the U.S. (46.6 million) experiences mental illness in a given year.
- Approximately 1 in 25 adults in the U.S. (11.2 million) experiences a serious mental illness in a given year that substantially interferes with or limits one or more major life activities.
- Approximately 1 in 5 youth aged 13–18 (21.4%) experiences a severe mental disorder at some point during their life. For children aged 8–15, the estimate is 13%.
- 1.1% of adults in the U.S. live with schizophrenia.
- 2.6% of adults in the U.S. live with bipolar disorder.
- 6.9% of adults in the U.S.—16 million—had at least one major depressive episode in the past year.
- 18.1% of adults in the U.S. experienced an anxiety disorder such as posttraumatic stress disorder, obsessive-compulsive disorder and specific phobias.
- Among the 20.2 million adults in the U.S. who experienced a substance use disorder, 50.5%—10.2 million adults—had a co-occurring mental illness.

Social Stats
- An estimated 26% of homeless adults staying in shelters live with serious mental illness and an estimated 46% live with severe mental illness and/or substance use disorders.
- Approximately 20% of state prisoners and 21% of local jail prisoners have “a recent history” of a mental health condition.
- 70% of youth in juvenile justice systems have at least one mental health condition and at least 20% live with a serious mental illness.
• Only 41% of adults in the U.S. with a mental health condition received mental health services in the past year. Among adults with a serious mental illness, 62.9% received mental health services in the past year.
• Just over half (50.6%) of children with a mental health condition aged 8-15 received mental health services in the previous year.
• African Americans and Hispanic Americans each use mental health services at about one-half the rate of Caucasian Americans and Asian Americans at about one-third the rate.
• Half of all chronic mental illness begins by age 14; three-quarters by age 24. Despite effective treatment, there are long delays—sometimes decades—between the first appearance of symptoms and when people get help.

**Consequences Of Lack Of Treatment**
• Serious mental illness costs America $193.2 billion in lost earnings per year.
• Mood disorders, including major depression, dysthymic disorder and bipolar disorder, are the third most common cause of hospitalization in the U.S. for both youth and adults aged 18–44.
• Individuals living with serious mental illness face an increased risk of having chronic medical conditions. Adults in the U.S. living with serious mental illness die on average 25 years earlier than others, largely due to treatable medical conditions.
• Over one-third (37%) of students with a mental health condition age 14–21 and older who are served by special education drop out—the highest dropout rate of any disability group.
• Suicide is the 10th leading cause of death in the U.S., and the 2nd leading cause of death for people aged 10–34.
• More than 90% of people who die by suicide show symptoms of a mental health condition.
• Each day an estimated 18-22 veterans die by suicide.
Appendix C

PDF Flyer Insert for High Holiday Newsletters

- This flyer is available for download at [http://www.thebluedovefoundation.org/resources](http://www.thebluedovefoundation.org/resources) and includes national resources to get help and information about The Blue Dove Foundation.
- We encourage you to print the flyer and include it as an insert in your High Holiday newsletter.

Transforming the way
THE JEWISH COMMUNITY responds to
MENTAL HEALTH & SUBSTANCE ABUSE

The topic of mental health and substance abuse is one that is often not discussed in the Jewish community.

It’s time to stop suffering silently.
The Blue Dove Foundation is working towards:
- Advancing the conversation
- Eradicating the stigma & shame
- Overcoming the financial barriers to seeking treatment

Get Involved:
- Amplify our work by sharing with your community
- Host an educational program
- Join a committee
- Share your story, thoughts and insights

NATIONAL RESOURCES
At-Arón for Families of Alcoholics 1-800-344-2866 - www.ataron.org
Alcohol and Drug Helpline 1-800-622-2222 - www.adaas.org
National Alliance on Mental Illness (NAMI) 1-800-955-NAII (6264) - www.nami.org
National Center for Elder Abuse 1-800-677-1116 - www.elderabuse.org
National Domestic Violence Hotline 1-800-799-SAFE - www.thehotline.org
National Drug Helpline 1-800-622-2222 - www.drughelpline.org
National Eating Disorders Association 1-800-999-9999 - www.nationaleatingdisorders.org
National Sexual Assault Hotline 1-800-656-4673 - www.rainn.org
Veterans Crisis Line 1-800-273-8255 - www.veteranscrisisline.net

“Whoever saves a life, saves the world.”
- TEACHINGS OF THE TALMUD
Appendix D

The Blue Dove Foundation has Kippahs with a the Blue Dove logo on it. We are asking Rabbis, Clergy, Staff, Temple Presidents and notable members to consider wearing the Kippah to show unity and support to spark the conversation around mental health and/or substance abuse in our communities. #QuietingTheSilence

Kippahs are available to purchase online at: www.thebluedovefoundation.org for their cost of $10 each.