

Chapter 1 : Positive Emotions and the Grieving Process

The intention to grieve may be felt strongly, even as an obligation to mourn, however, if permission isn't granted for oneself and from one's peers to experience the passion of grief, there remains this pervasive sense of loss.

The stages model, which came about in the 1960s, is a theory based on observation of people who are dying, not people who experienced the death of a loved one. This model found limited empirical support in a study by Maciejewski et al. The research of George Bonanno, however, is acknowledged as debunking the five stages of grief because his large body of peer-reviewed studies show that the vast majority of people who have experienced a loss are resilient and that there are multiple trajectories following loss. Philadelphia Museum of Art Studies of fMRI scans of women from whom grief was elicited about the death of a mother or a sister in the past 5 years resulted in the conclusion that grief produced a local inflammation response as measured by salivary concentrations of pro-inflammatory cytokines. These responses were correlated with activation in the anterior cingulate cortex and orbitofrontal cortex. This activation also correlated with the free recall of grief-related word stimuli. This suggests that grief can cause stress, and that this reaction is linked to the emotional processing parts of the frontal lobe. Among those persons who have been bereaved within the previous three months of a given report, those who report many intrusive thoughts about the deceased show ventral amygdala and rostral anterior cingulate cortex hyperactivity to reminders of their loss. In the case of the amygdala, this links to their sadness intensity. In those individuals who avoid such thoughts, there is a related opposite type of pattern in which there is a decrease in the activation of the dorsal amygdala and the dorsolateral prefrontal cortex. In those not so emotionally affected by reminders of their loss, studies of fMRI scans have been used to conclude that there is a high functional connectivity between the dorsolateral prefrontal cortex and amygdala activity, suggesting that the former regulates activity in the latter. In those people who had greater intensity of sadness, there was a low functional connection between the rostral anterior cingulate cortex and amygdala activity, suggesting a lack of regulation of the former part of the brain upon the latter. Several researchers have proposed functional explanations for grief, attempting to solve this puzzle. Sigmund Freud argued that grief is a process of libidinal reinvestment. The griever must, Freud argued, disinvest from the deceased, which is a painful process. John Archer, approaching grief from an attachment theory perspective, argued that grief is a byproduct of the human attachment system. However, in the case of death, the response is maladaptive because the individual is not simply lost and the griever cannot reunite with the deceased. Grief, from this perspective, is a painful cost of the human capacity to form commitments. Other researchers such as Randolph Nesse have proposed that grief is a kind of psychological pain that orients the sufferer to a new existence without the deceased and creates a painful but instructive memory. The authors argue that throughout human evolution, grief was therefore shaped and elaborated by the social decisions of selective alliance partners. Risks[edit] Bereavement, while a normal part of life, carries a degree of risk when severe. Some researchers have found an increased risk of marital breakup following the death of a child, for example. Others have found no increase. John James, author of the Grief Recovery Handbook and founder of the Grief Recovery Institute, reported that his marriage broke up after the death of his infant son. Many studies have looked at the bereaved in terms of increased risks for stress-related illnesses. Colin Murray Parkes in the 1960s and 1970s in England noted increased doctor visits, with symptoms such as abdominal pain, breathing difficulties, and so forth in the first six months following a death. Others have noted increased mortality rates Ward, A. Individuals with PGD experience severe grief symptoms for at least six months and are stuck in a maladaptive state. Critics of including the diagnosis of complicated grief in the DSM-5 say that doing so will constitute characterizing a natural response as a pathology, and will result in wholesale medicating of people who are essentially normal. Complicated grief is characterised by an extended grieving period and other criteria, including mental and physical impairments. The Mayo Clinic states that with normal grief the feelings of loss are evident. When the reaction turns into complicated grief, however, the feelings of loss become incapacitating and continue even though time passes. They are also considered to be complicated because, unlike normal grief, these symptoms will continue regardless of the amount of time that has passed and despite

treatment given from tricyclic antidepressants. The Mental Health Clinical Research team theorizes that the symptoms of complicated grief in bereaved elderly are an alternative of post-traumatic stress. These symptoms were correlated with cancer, hypertension, anxiety, depression, suicidal ideation, increased smoking, and sleep impairments at around six months after spousal death. These inhibitors have been found to reduce intrusive thoughts, avoidant behaviors, and hyperarousal that are associated with complicated grief. In addition psychotherapy techniques are in the process of being developed. For other uses, see Bereavement disambiguation. This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. Death of a child can take the form of a loss in infancy such as miscarriage or stillbirth [30] or neonatal death, SIDS , or the death of an older child. In most cases, parents find the grief almost unbearably devastating, and it tends to hold greater risk factors than any other loss. This loss also bears a lifelong process: Parents who suffer miscarriage or a regretful or coerced abortion may experience resentment towards others who experience successful pregnancies. Suicide[edit] Suicide rates are growing worldwide and over the last thirty years there has been international research trying to curb this phenomenon and gather knowledge about who is "at-risk". When a parent loses their child through suicide it is traumatic, sudden and affects all loved ones impacted by this child. Suicide leaves many unanswered questions and leaves most parents feeling hurt, angry and deeply saddened by such a loss. Parents, family members and service providers have all confirmed the unique nature of suicide-related bereavement following the loss of a child. They report a wall of silence that goes up around them and how people interact towards them. One of the best ways to grieve and move on from this type of loss is to find ways to keep that child as an active part of their lives. It might be privately at first but as parents move away from the silence they can move into a more proactive healing time. A spouse often becomes part of the other in a unique way: The days, months and years after the loss of a spouse will never be the same and learning to live without them may be harder than one would expect. The grief experience is unique to each person. Sharing and building a life with another human being, then learning to live singularly, can be an adjustment that is more complex than a person could ever expect. After a long marriage, at older ages, the elderly may find it a very difficult assimilation to begin anew; but at younger ages as well, a marriage relationship was often a profound one for the survivor. A factor is the manner in which the spouse died. The survivor of a spouse who died of an illness has a different experience of such loss than a survivor of a spouse who died by an act of violence. The grief, in all events, however, can always be of the most profound sort to the widow and the widower. Emotional unsteadiness, bouts of crying, helplessness and hopelessness are just a small sample of what a widow or widower can expect to face. Depression and loneliness are very common. Feeling bitter and resentful are normal feelings for the spouse who is "left behind". Immediately after the death of a spouse, there are tasks that must be completed. Planning and financing a funeral can be very difficult if pre-planning was not completed. Changes in insurance, bank accounts, claiming of life insurance, securing childcare are just some of the issues that can be intimidating to someone who is grieving. Social isolation may also become imminent, as many groups composed of couples find it difficult to adjust to the new identity of the bereaved, and the bereaved themselves have great challenges in reconnecting with others. Widows of many cultures, for instance, wear black for the rest of their lives to signify the loss of their spouse and their grief. Only in more recent decades has this tradition been reduced to a period of two years, while some religions such as Christian Orthodox many widows will still continue to wear black for the remainder of their lives. This is more likely if the adult carers are struggling with their own grief and are psychologically unavailable to the child. Studies have shown that losing a parent at a young age did not just lead to negative outcomes; there are some positive effects. Some children had an increased maturity, better coping skills and improved communication. Adolescents valued other people more than those who have not experienced such a close loss. This allows the adult children to feel a permitted level of grief. Others may shut out friends and family in processing the loss of someone with whom they have had the longest relationship. This is especially true when the death occurs at an important or difficult period of life, such as when becoming a parent, at graduation, or at other times of emotional stress. It is important to recognize the effects that the loss of a parent can cause, and to address these effects. For an adult, the willingness to be open to grief is often diminished. A

failure to accept and deal with loss will only result in further pain and suffering. It is an essential part of healing. Despite this, sibling grief is often the most disenfranchised or overlooked of the four main forms of grief, especially with regard to adult siblings. Adult siblings eventually expect the loss of aging parents, the only other people who have been an integral part of their lives since birth, but they do not expect to lose their siblings early; as a result, when a sibling dies, the surviving sibling may experience a longer period of shock and disbelief. If siblings were not on good terms or close with each other, then intense feelings of guilt may ensue on the part of the surviving sibling guilt may also ensue for having survived, not being able to prevent the death, having argued with their sibling, etc. A very young child, under one or two, may be found to have no reaction if a carer dies, but other children may be affected by the loss. At a time when trust and dependency are formed, a break even of no more than separation can cause problems in well-being; this is especially true if the loss is around critical periods such as 8â€”12 months, when attachment and separation are at their height information, and even a brief separation from a parent or other person who cares for the child can cause distress. For example, younger children see death more as a separation, and may believe death is curable or temporary. Reactions can manifest themselves in "acting out" behaviors: Adolescents may respond by delinquency , or oppositely become "over-achievers": It is an effort to stay above the grief. For example, children who have been physically, psychologically or sexually abused often grieve over the damage to or the loss of their ability to trust. Since such children usually have no support or acknowledgement from any source outside the family unit, this is likely to be experienced as disenfranchised grief. Initial support involves reassuring children that their emotional and physical feelings are normal. Schools are advised to plan for these possibilities in advance. It may be found among survivors of combat, natural disasters, epidemics, among the friends and family of those who have died by suicide, and in non-mortal situations such as among those whose colleagues are laid off. Other losses[edit] People who become unemployed, such as these California workers, may face grief from the loss of their job Parents may grieve due to loss of children through means other than death, for example through loss of custody in divorce proceedings; legal termination of parental rights by the government, such as in cases of child abuse ; through kidnapping; because the child voluntarily left home either as a runaway or, for overage children, by leaving home legally ; or because an adult refuses or is unable to have contact with a parent. This loss differs from the death of a child in that the grief process is prolonged or denied because of hope that the relationship will be restored. A person who strongly identifies with their occupation may feel a sense of grief if they have to stop their job due to retirement, being laid off, injury, or loss of certification. Those who have experienced a loss of trust will often also experience some form of grief. Lay out three sets of five pieces of note paper on a table.

Chapter 2 : Restoring the Passion of Grief - Infinite Heart

The strength of The Cue for Passion lies in the range of texts Gail Holst-Warhaft examines and the number of contexts she explores in order to consider the place of grief in Western society. --Joy Damousi (Melbourne Age).

The Gospel of John accounts varies slightly. The conspiracy against Jesus by the Jewish Sanhedrin priests and the teachers of the law, now known as Council Friday. A woman anoints Jesus. He says that for this she will always be remembered. In Jerusalem, the Last Supper shared by Jesus and his disciples. Jesus gives final instructions, predicts his betrayal, and tells them all to remember him. On the path to Gethsemane after the meal. Jesus tells them they will all fall away that night; after Peter protests he will not, Jesus says Peter will deny him three times before the cock crows. Gethsemane, later that night, Jesus prays , meanwhile, the disciples rest. Suddenly, the cock crows and Peter remembers what Jesus had said. In response to the screaming mob Pilate sends Jesus out to be crucified. According to the Gospel of Matthew, Judas, the betrayer, is filled with remorse and tries to return the money he was paid for betraying Jesus. When the high priests say that that is his affair, Judas throws the money into the temple , goes off, and hangs himself. Jesus is crucified and dies. Herod is excited at first to see Jesus and hopes Jesus will perform a miracle for him; he asks Jesus several questions but Jesus does not answer. Herod then mocks him and sends him back to Pilate after giving him an "elegant" robe to wear. Matthew, Mark and John have Pilate offer a choice between Jesus and Barabbas to the crowd; Luke lists no choice offered by Pilate, but represents the crowd demanding his release. Once condemned by Pilate, he was flogged before execution. The Canonical Gospels, except Luke, record that Jesus is then taken by the soldiers to the Praetorium where, according to Matthew and Mark, the whole contingent of soldiers has been called together. They place a purple robe on him, put a crown of thorns on his head, and according to Matthew , put a rod in his hand. They mock him by hailing him as " King of the Jews ", paying homage and hitting him on the head with the rod. According to the Gospel of John, Pilate has Jesus brought out a second time, wearing the purple robe and the crown of thorns, in order to appeal his innocence before the crowd, saying Ecce homo , "Behold the man". According to the Gospel of Matthew they replied, " His blood be on us and on our children! According to the Gospel accounts he is forced, like other victims of crucifixion, to drag his own cross to Golgotha , [17] the location of the execution. The three Synoptic Gospels refer to a man called Simon of Cyrene who is made to carry the cross Mark However, the Gospel of Luke refers to Simon carrying the cross after Jesus, in that it states: Crucifixion by Albrecht Altdorfer The Synoptic Gospels state that on arrival at Golgotha, Jesus is offered wine laced with myrrh to lessen the pain, but he refuses it. Jesus is then crucified, according to Mark, at "the third hour" 9 a. Mark has the plaque say simply, King of the Jews. The Gospel of John claims that this fulfills a prophecy from Psalms Some of the crowd who have been following taunt Jesus , saying "He trusts in God; let God deliver him now! According to the Gospels, two thieves are also crucified, one on each side of him. According to Luke, one of the thieves reviles Jesus, while the other declares Jesus innocent and begs that he might be remembered when Jesus comes to his kingdom see Penitent thief. John records that Mary, his mother, and two other women stand by the cross as does a disciple, described as the one whom Jesus loved. According to the synoptics, the sky becomes dark at midday and the darkness lasts for three hours, until the ninth hour when Jesus cries out Eloi, Eloi, lama sabachthani? John says that, as was the custom, the soldiers come and break the legs of the thieves, so that they will die faster, but that on coming to Jesus they find him already dead. A soldier pierces his side with a spear. Further claims concerning the Passion are made in some non-canonical early writings. Another passion narrative is found in the fragmentary Gospel of Peter , long known to scholars through references, and of which a fragment was discovered in Cairo in The narrative begins with Pilate washing his hands, as in Matthew, but the Jews and Herod refuse this. Joseph of Arimathea , before Jesus has been crucified, asks for his body, and Herod says he is going to take it down to comply with the Jewish custom of not leaving a dead body hung on a tree overnight. Herod then turns Jesus over to the people who drag him, give him a purple robe, crown him with thorns, and beat and flog him. There are also two criminals, crucified on either side of him and, as in Luke, one begs Jesus for forgiveness. The writer says Jesus is silent as they crucify him, " As in

the canonical Gospels, darkness covers the land. Jesus is also given vinegar to drink. Peter has "My Power, My Power, why have you forsaken me? He is then "taken up", possibly a euphemism for death or maybe an allusion to heaven. Serapion of Antioch urged the exclusion of the Gospel of Peter from the Church because Docetists were using it to bolster their theological claims, which Serapion rejected. Mark describes two separate proceedings, one involving Jewish leaders and one in which the Roman prefect for Judea, Pontius Pilate, plays the key role. Luke, alone among the gospels, adds yet a third proceeding: The non-canonical Gospel of Peter describes a single trial scene involving Jewish, Roman, and Herodian officials. The first and most obvious is the one from Isaiah This prophetic oracle describes a sinless man who will atone for the sins of his people. By his voluntary suffering, he will save sinners from the just punishment of God. The death of Jesus is said to fulfill this prophecy. For example, "He had no form or comeliness that we should look at him, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed" From the cross, Jesus cried with a loud voice, Eli, Eli, lema sabachthani? King David , in Psalm 22, foretold the sufferings of the messiah. For example, "I am a worm and no man, the reproach of men and the outcast of the people. All who see me, laugh me to scorn, they draw apart their lips, and wag their heads: The words " they have pierced my hands and feet " are disputed, however. The third main prophecy of the Passion is from the Book of the Wisdom of Solomon. Protestant Christians place it in the Apocrypha , Roman Catholics and Eastern Orthodox among the deuterocanonical books. For example, "Let us lie in wait for the just, because he is not for our turn He boasteth that he hath the knowledge of God, and calleth himself the son of God Let us see then if his words be true For if he be the true son of God, he will defend him, and will deliver him from the hands of his enemies. Let us examine him by outrages and tortures Let us condemn him to a most shameful death These things they thought, and were deceived, for their own malice blinded them" Wisdom 2: Namely, the following Old Testament passages: He guards all his bones: But one of the soldiers pierced his side with a spear, and at once there came out blood and water In the Gospel of Mark , Jesus is described as prophesying his own Passion and his Resurrection three times: On the way to Caesarea Philippi , predicting that the Son of Man will be killed and rise within three days. After the transfiguration of Jesus , again predicting that the Son of Man will be killed and rise within three days. On the way to Jerusalem, predicting that the Son of Man will be delivered to the leading Pharisees and Sadducees , be condemned to death, delivered to the Gentiles , mocked, scourged, killed, and rise within three days. Christians argue that these are cases of genuine and fulfilled prophecy and many scholars see Semitic features and tradition in Mark 9: After the third prophecy, the Gospel of Mark states that the brothers James and John ask Jesus to be his left and right hand men, but Jesus asks if they can drink from the cup he must drink from. They say that they can do this. Jesus confirms this, but says that the places at his right and left hand are reserved for others. In the Roman Catholic church, a large cross depicting the crucified Christ is brought out into the church and each of the faithful come forward to venerate the cross. Rather than having the Gospel read solely by the priest, whole Roman Catholic congregations participate in the reading of the Passion Gospel during the Palm Sunday Mass and the Good Friday service. These readings have the Priest read the part of Christ, a narrator read the narrative, other reader s reading the other speaking parts, and either the choir or the congregation reading the parts of crowds i. The first of these twelve readings is the longest Gospel reading of the entire liturgical year. In addition, every Wednesday and Friday throughout the year is dedicated in part to the commemoration of the Passion. Daily meetings are held, some times two or three times a day, to follow the events of the day. During the course of the reading, the Congregation sings hymn verses to respond to the events of the text. Most liturgical churches hold some form of commemoration of the Crucifixion on the afternoon of Good Friday. Sometimes, this will take the form of a vigil from noon to 3: Sometimes there will be a reenactment of the Descent from the Cross ; for instance, at Vespers in the Byzantine Eastern Orthodox and Greek-Catholic tradition. The Roman Catholic tradition includes specific prayers and devotions as acts of reparation for the sufferings and insults that Jesus endured during his Passion.

These Acts of Reparation to Jesus Christ do not involve a petition for a living or deceased beneficiary, but aim to repair the sins against Jesus. Some such prayers are provided in the Raccolta Catholic prayer book approved by a Decree of , and published by the Holy See in which also includes prayers as Acts of Reparation to the Virgin Mary. The Stations of the Cross[edit] Main article:

Chapter 3 : About Us - The Grief Recovery Method

Original lyrics of Passion Of The Night song by Burden Of Grief. Explain your version of song meaning, find more of Burden Of Grief lyrics. Watch official video, print or download text in PDF.

In one study on coping with the loss of an infant to SIDS, nearly half of the parents were experiencing positive emotions three months after the death. Positive emotions need not be intense or prolonged to produce beneficial effects. In fact, mourners with just a minimal amount of positive emotions and a great deal of negative emotion do better than those with no positive emotions at all. Positive and negative emotions are independent of one another, and co-occur along side of one another. Positive emotions play a role in regulating depression and other negative emotions that are associated with grief. Those who show more positive emotions in the first few months following the loss are likely to exhibit less grief and distress in the future. Positive emotions can improve the way people cope with their loss. As a result of gaining some distance from negative emotions and being restored and replenished by positive emotions, mourners are more able to focus their attention on the tasks that are most important to them and make progress on these tasks. It is more difficult to experience positive emotions following some kinds of loss than others. Available evidence suggests that it is indeed possible for the bereaved to enhance their positive emotions. Two approaches for enhancing positive emotions are engagement and focusing on what matters now. In fact, cognitive and behavioral interventions for depression have often relied on this approach. Being involved in an engaging activity can break the grip of negative thoughts, at least temporarily. Examples of engaging activities include going shopping, attending a sporting event with a friend, taking your dog for a walk, or going to the library. Involvement in an engaging activity will increase positive affect more than involvement in an activity that is less engaging. However, experts concur that involvement in just about any activity is better than not being involved. Because bereavement is often accompanied by a profound loss of interest in life, it may be difficult for mourners to become engaged in particular tasks. In most cases, mourners continue with the task once they are drawn into it. In some cases, people are able to make an accurate assessment of what activities will engage them. In other cases, this may not be possible. I have never tried line dancing but I hate dancing, so my expectations were low. To my surprise, it was a lot of fun, and we are going to go again next week. Given everything that has happened, what matters to me at this point in my life? One woman, who had lost her older son, decided that what mattered now was to be the best possible mother to her surviving son. It made me feel happy," she said. A woman whose husband had died decided that what mattered now was staying healthy so that she could raise her children. It felt good to do something for my family," she said. To some people, what matters now is working to prevent what happened to their loved one from happening to others. Such individuals are often drawn to organizations such as Mothers Against Drunk Driving, where they are able to contribute energy and passion to the cause. It is important to note that for the bereaved person, what matters now may not be the same as what mattered then. This has no importance to me now. The research shows that just a small increase in positive emotions can produce beneficial effects. The more one engages in these practices, the more positive emotions will continue to increase. This can result in an upward spiral of wellbeing characterized by better relationships within the family, a greater feeling of connection with extended family and friends, and a greater appreciation for what is important. Facial expressions of emotion and the course of conjugal bereavement. *Journal of Abnormal Psychology*, , Current Directions in Psychological Science, 9, What good are positive emotions in crises? A prospective study of resilience and emotions following the terrorist attacks on the United State on September 11th, *Journal of Personality and Social Psychology*, 84 2 , Humor, laughter, and happiness in the daily lives of recently bereaved spouses. *Omega*, 58 2 , The role of daily positive emotions during conjugal bereavement. *The Journals of Gerontology: Wortman* is an expert on grief and bereavement, and has published more than articles and book chapters on this topic. She conducted a large study on spousal loss that followed respondents for years to identify the predictors of successful adjustment. Her main area of expertise concerns how people react to the sudden, traumatic death of a loved one. Her research demonstrates that those who experience this type of loss show enduring difficulties

in many areas of their lives.

Chapter 4 : Loss, Change & Grief

The Cue for Passion has 2 ratings and 1 review. Having set aside age-old ways of mourning, how do people in the modern world cope with tragic loss? Using.

A sense of loss, and, loss itself may be anything from developing a disease or illness, a traumatic injury, death of a pet, losing a job, divorce, a move to a new location, or the passing of a friend or family member. Whatever the loss may be, it is a life event that may be inclusive of a personal or collective experience of loss. The BIG question is: Discovering for oneself that grief is a process; a process that requires courage and perseverance, along with the intention to surrender to whatever emotions may be felt in any given moment is fulfilling. For many, this may come in the form of shedding lots of tears. For others, it may be feeling anger or regret. Regardless of the type of emotion that manifests, there is sorrow and there is loss. Make beauty out of grief. An individual reaction to not wanting to face what has occurred; seeking a preferable reality. Contending with frustration from denial, one may state: Who is to blame? The hope that one can avoid a cause for grief; seeking a compromise to hopefully return to a previous lifestyle which will accommodate present needs that stem from the past, prior to the traumatic event. Feeling intense sadness to the point of saying: I miss the love of what is lost, be that a person or a familiar situation that was sustained over time. Sensing that all is well and everything is going to be okay. Embracing the event; seeking a stable condition of emotion. This model assists with the emotions and feelings of grief by offering a guide through the process. In experiencing the grief process, one also allows others to be invited into this valuable experience of healing as well. There is no established framework that suggests that there is ONE way to experience grief. The objective is to be willing to experience it. As each of us can acknowledge and honor the trauma of loss and are willing to grieve that, a new path is created for healing and a shift in consciousness occurs; individually and collectively. We are about restoring a passion for grief when we allow ourselves to accept the gift of life that is offered to us in every moment. All love is not lost. One may feel the heartbreak, however the opportunity to choose love is readily available. Give yourself permission to feel the grief from loss. It is okay to grieve! Shed your tears in the passion of grief. Sometimes hidden and stuffed in shame, your tears are a gift for healing. Why do you think Mother Earth holds her waters of salt? Tears of triumph dear ones! Let yourself bathe in these waters of truth. Let love make all things new in your life! Make peace with where you are.

Chapter 5 : The Passion of the Christ According to Emmerich - Tim Challies

Passion Of The Night Lyrics: Father can you help me I am dying tonight, the ritual begins / Misery, no escape, captivity / Misery, no escape, captivity in hell / Going down the stairs follow my.

Anger is one of the stages in the cycle of grief and sometimes it can grow into a debilitating and crucifying condition. I figure I lost more than a decade of my life to anger and depression. The anger was caused by injustice and trauma in my childhood that resulted in an issue that no medicine would heal. I felt like I was a broken person and I felt robbed of a life. I never received much counselling but ultimately Jesus allowed me to understand that a life of purpose can result even when trauma leaves you with scars that you feel will not heal. I spent so much time being angry that ultimately it felt like this anger was spreading like a cancer. It was out of control and it was stealing my every moment. Multiple people had hurt me and those people had to pay! But as I grew in my love for Jesus, I began to realize that someone had to break the chain of injustice and that someone had to be Jesus. I began to pray that Jesus would heal me and make my life productive and end this anger and depression that had become a cancer in my life. Jesus has allowed me to realize that there is a force of evil that enters people and that evil causes so much hatred and violence and the only way to stop it is with His love. I asked Jesus for the grace to forgive and He gave it to me and made me free. I asked God to help me find purpose in life and He gave me purpose. I surrendered my pain to Him and I stopped longing for justice and retribution. I also learned that suffering offered to God can destroy the demons that are violating the lives of innocent people. If today you are feeling angry or depressed, know that I am praying for you. Because only by praying for the perpetrators of violence will we be able to stop the crime before it is committed. Keep your eyes on the eternal horizon and know that Jesus can make you free. I pray that He gives you the grace to be able to distinguish between the crime that is hateful and the criminal who is possessed by evil and in desperate need of mercy. May all souls be saved by the love of Jesus Christ!

Chapter 6 : Project MUSE - The Cue for Passion: Grief and Its Political Uses (review)

Check out Passion of the Night by Burden Of Grief on Amazon Music. Stream ad-free or purchase CD's and MP3s now on blog.quintoapp.com

Chapter 7 : 25 Great Quotes on Passion - Travis McAshan

Anger is one of the stages in the cycle of grief and sometimes it can grow into a debilitating and crucifying condition. I figure I lost more than a decade of my life to anger and depression. The anger was caused by injustice and trauma in my childhood that resulted in an issue that no medicine would heal.

Chapter 8 : ANALYSIS: Passion and the Obama speech - Washington Times

defines grief and its performance as embarrassing or even unhealthy. At the heart of The Cue for Passion is a keenly intelligent analysis of the dynamics through which in the late twentieth century this immense force of grief.

Chapter 9 : Grief - Wikipedia

Grief is a multifaceted response to loss, particularly to the loss of someone or something that has died, to which a bond or affection was formed. Although conventionally focused on the emotional response to loss, it also has physical, cognitive, behavioral, social, cultural, spiritual and philosophical dimensions.