A TIME TO WEEP

CLINICAL AND SPIRITUAL FOUNDATIONS
FOR EFFECTIVE GRIEF COUNSELING

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ECCLESIASTES 3:1-4

To everything there is a season,
A time for every purpose under heaven
A time to be born,
And a time to die;
A time to plant
And a time to pluck what is planted;
A time to kill,
And a time to heal;
A time to break down,
And a time to build up;
A time to weep,
And a time to laugh;
A time to mourn,
And a time to dance;

ROMANS 12:15

Weep with those who weep...
Psalm 42 (NIV)
1 For the director of music. A maskil of the Sons of Korah. As the deer pants for streams of water, so my soul pants for God, O my God. 2 My soul thirsts for God, for the living God. When can I go and meet with God? 3 My tears have been my food day and night, while men say to me all day long, "Where is your God?" 4 These things I remember as I pour out my soul: how I used to go with the multitude, leading the procession to the house of God, with shouts of joy and thanksgiving among the festive throng. 5 Why are you downcast, O my soul? Why so disturbed within me? Put your hope in God, for I will yet praise him, my Savior and my God.

Psalm 42 (NIV)
My soul is downcast within me; therefore I will remember you from the land of the Jordan, the heights of Hermon—from Mount Mizar. 7 Deep calls to deep in the roar of your waterfalls; all your waves and breakers have swept over me. 8 By day the Lord directs his love, at night his song is with me—a prayer to the God of my life. 9 I say to God my Rock, "Why have you forgotten me? Why must I go about mourning, oppressed by the enemy?" 10 My bones suffer mortal agony as my foes taunt me, saying to me all day long, "Where is your God?" 11 Why are you downcast, O my soul? Why so disturbed within me? Put your hope in God, for I will yet praise him, my Savior and my God.

Psalm 43 (NIV)
1 Vindicate me, O God, and plead my cause against an ungodly nation; rescue me from deceitful and wicked men. 2 You are God my stronghold. Why have you rejected me? Why must I go about mourning, oppressed by the enemy? 3 Send forth your light and your truth, let them guide me; let them bring me to your holy mountain, to the place where you dwell. 4 Then will I go to the altar of God, to God, my joy and my delight. I will praise you with the harp, O God, my God. 5 Why are you downcast, O my soul? Why so disturbed within me? Put your hope in God, for I will yet praise him, my Savior and my God.
What is the first significant loss you experienced in your life?
WHAT SHAPED YOUR GRIEF PERCEPTION?

- People
- Experiences
- Circumstances
- Systems
- Culture

STATISTICS?
WHAT IS THE DEATH RATE IN YOUR STATE?

LOSS?

- Loss is a universal experience
- The longer you live the more losses you will experience
Isaiah 53:3-4 (NIV)

“He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not. Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted.”

Ecclesiastes 1:18 (NIV)

“For with much wisdom comes much sorrow; the more knowledge, the more grief.”

Ecclesiastes 11:8 (NIV)

“However many years a man may live, let him enjoy them all. But let him remember the days of darkness, for they will be many.”
1 Peter 4:12-19 (NIV)

“Dear friends, do not be surprised at the painful trial you are suffering, as though something strange were happening to you. But rejoice that you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed. If you are insulted because of the name of Christ, you are blessed, for the Spirit of glory and of God rests on you. If you suffer, it should not be as a murderer or thief or any other kind of criminal, or even as a meddler.”

1 Peter 4:12-19 (NIV)

“However, if you suffer as a Christian, do not be ashamed, but praise God that you bear that name. For it is time for judgment to begin with the family of God; and if it begins with us, what will the outcome be for those who do not obey the gospel of God? And, “If it is hard for the righteous to be saved, what will become of the ungodly and the sinner?” So then, those who suffer according to God’s will should commit themselves to their faithful Creator and continue to do good.”

Why do we grieve?
C.S. Lewis (1960) in his book *The Four Loves* states:

“There is no safe investment. To love at all is to be vulnerable. Love anything, and your heart will certainly be wrung and possibly broken. If you want to make sure of keeping it intact, you must give your heart to no one, not even to an animal. Wrap it carefully round with hobbies and little luxuries; avoid all entanglements; lock it up safe in the casket or coffin of your selfishness; but in that casket—safe, dark, motionlessness, airless—it will change. It will not be broken; it will become unbreakable, impenetrable, irredeemable. The alternative to tragedy, or at least to the risk of tragedy, is damnation. The only place outside of Heaven where you can be perfectly safe from all the dangers and perturbations of love is Hell.”

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**GRIEF IN THE BIBLE**

- He heals the brokenhearted and binds up their wounds.  
  PS 147:3
- Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Matt 5:3-4
- But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 Thess 4:13-14

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**PSALM 139 (NIV)**

- O Lord, you have searched me and you know me. 2 You know when I sit and when I rise; you perceive my thoughts from afar. 3 You discern my going out and my lying down; you are familiar with all my ways. 4 Before a word is on my tongue you know it completely, O Lord. 5 You hem me in—behind and before; you have laid your hand upon me. 6 Such knowledge is too wonderful for me, too lofty for me to attain. 7 Where can I go from your Spirit? Where can I flee from your presence? 8 If I go up to the heavens, you are there; if I make my bed in the depths, you are there. 9 If I rise on the wings of the dawn, if I settle on the far side of the sea, 10 even there your hand will guide me, your right hand will hold me fast. 11 If I say, “Surely the darkness will hide me and the light become night around me,” 12 even the darkness will not be dark to you; the night will shine like the day, for darkness is as light to you. 13 For you created my inmost being; you knit me together in my mother’s womb.
PSALM 139 (NIV)

14 I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. 15 My frame was not hidden from you when I was made in the secret place. When I was sown together in the depths of the earth, 16 your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be. 17 How precious to me are your thoughts, O God! How vast is the sum of them! 18 Were I to count them, they would outnumber the grains of sand. When I awake, I am still with you. 19 If only you would slay the wicked, O God! Away from me, you bloodthirsty men! 20 They speak of you with evil intent; your adversaries misuse your name. 21 Do I not hate those who hate you, O Lord, and abhor those who rise up against you? 22 I have nothing but hatred for them; I count them my enemies. 23 Search me, O God, and know my heart; test me and know my anxious thoughts. 24 See if there is any offensive way in me, and lead me in the way everlasting.

I walked a mile with Pleasure,
She chattered all the way;
But left me none the wiser,
For all she had to say.
I walked a mile with Sorrow
And ne’er a word said she;
But, oh, the things I learned from her
When Sorrow walked with me!

Along the Road

WHAT WAS LOST

- Bereavement: to be robbed of
- Perception: others vs self
- Level of attachment
- Impact on life
LOSSES

- Primary
- Secondary
- Friend grief

FRIEND GRIEF

"Memories of people and places are not objects in our heads. They are clusters of snakelike neurons, arranged in branching throughout the brain. The strength of a memory has to do with the connections of neurons their links to other ideas and other memories." (Bonanno, 2009)
Society generally views grief as:
- Intense emotional suffering
- Acute sorrow deep sadness
- Cause of suffering

Rando (1993) defines grief as:
“The process of experiencing the psychological, behavioral, social, and physical reactions to the perception of loss.”
CLINICAL IMPLICATIONS OF GRIEF

- Grief is experienced all facets of a person's life
- Grief is a continuing development. It is not static and changes with time
- Grief is a natural, expectable reaction to all types of loss not just death.
- Grief is greatly dependent upon one's perception of the loss. (Rando, 1993)

GRIEF EXPERIENCED

Grief is experienced in four major ways:
- **Psychologically** (Affects, cognitions, perceptions, attitudes, and philosophy/spirituality)
- **Behaviorally** (Personal action, conduct, or demeanor)
- **Socially** (Reactions to and interactions with others)
- **Physically** (Bodily symptoms & physical health.

WHAT HAVE YOU LOST?

- The greatest loss may not be obvious to others
- The griever may not be aware of the secondary losses
- Recognizing the secondary losses takes time
Assumptions vs Assessment

- Don’t assume what the greatest loss is
- Help people grieve the actual loss

LOSS INVENTORY

Divorce Loss Example
- Friends
- Lifestyle
- Daily child contact
- Household chores
- Babysitter
- Accountant
- In-law family
- Finances
- Ministry
- Freedom
- Neighborhood
- Shared holidays
- Parental partner
- Shopper
- Dream
- Support system

MOURNING

A social state or condition of experiencing & expressing the grief because of the loss or bereavement.
GRIEF WORK

- Lindemann in a landmark study on grief (1944) describes the impact of “grief work.”
- The process involved in the completion of tasks necessary for the resolution of grief and the formation of a revised world with new relationships.
- Mixed views on this from researchers

MOURNING

There are different processes going on in mourning:
1. Undoing the psychosocial ties binding the mourner to the loved one
2. Adaptation to the loss (internal focus)
3. Adaptation to new world (external focus)

INTER-RELATED TERMS

- Can you be bereaved and not have grief and mourning?
- External mourning without internal grieving.
- Internal grieving without being able to externally mourn.
WHAT COMPLICATES GRIEF?

- Loss is difficult to define
- People do not acknowledge the loss
- Person is not recognized as a griever

WHAT COMPLICATES GRIEF?

*Ambiguous loss* is difficult because:

- Confusion and difficulty identifying the problem
- Uncertainty prevents people from adjusting to the ambiguity of their loss
- People are denied the rituals that ordinarily support a defined loss

DISENFRANCHISED GRIEF

*A loss that cannot be openly acknowledged, publicly mourned or socially supported*

Three types of disenfranchised grief:

1. Relationships that are not recognized or socially sanctioned
2. The loss is not recognized as significant
3. The griever is not recognized (Doka, 1989)
Nothing can make up for the absence of someone whom we love…it is nonsense to say that God fills the gap; God doesn’t fill it, but on the contrary, God keeps it empty and so helps us to keep alive our former communion with each other, even at the cost of pain. The dearer and richer our memories, the more difficult the separation. But gratitude changes the pangs of memory into a tranquil joy. The beauties of the past are borne, not as a thorn in the flesh, but as a precious gift in themselves.” D. Bonhoeffer

Bowlby (1980) uncomplicated responses
- Numbing
- Yearning & searching
- Disorganization and despair
- Reorganization

Kubler-Ross (1969) has one of the most known stage model from her work with dying patients. This model was developed to be used in relations to one’s own grief in facing one’s own death not for bereavement.
- Denial
- Anger
- Bargaining
- Depression
- Acceptance
WORDEN’S 4 TASKS

1. Accept the reality of the loss
2. Work through the pain
3. Adjust to the environment without the deceased
4. Emotionally relocate the deceased and moving on

RANDO’S THEORY OF THE GRIEF PROCESS

Avoidance Phase
- Recognize the loss

Confrontation Phase
- React to the separation
- Recollect and re-experience the deceased and the relationship.
- Relinquish the old attachments to the deceased and the old assumptive world.

Accommodation Phase
- Readjust to move adaptively into the new world without forgetting the old
- Reinvest

KEY SCRIPTURE

Psalm 13 (NIV)

For the director of music. A psalm of David. How long, O Lord? Will you forget me forever? How long will you hide your face from me? How long must I wrestle with my thoughts and every day have sorrow in my heart? How long will my enemy triumph over me? Look on me and answer, O Lord my God. Give light to my eyes, or I will sleep in death; my enemy will say, “I have overcome him,” and my foes will rejoice when I fall. But I trust in your unfailing love; my heart rejoices in your salvation. I will sing to the Lord, for he has been good to me.
WHAT IS NORMAL GRIEF?

- There is no normal grief pattern (commonly experienced symptoms)
- Healthy grief is individual grief
- Feeling bad is good
- Feeling good is good

DSM 5 Update Related to Grief

- A new version of the Diagnostic and Statistical Manual of Mental Disorders was released earlier this year.
- There has been no diagnosis for grief as a mental illness. There is simply a "v-code" for bereavement as "other conditions that may be a focus of clinical attention".
- Several changes were considered to address the 10-15% of bereaved individuals whose symptoms are disabling.

DSM 5 Update Related to Grief

- Proposal to add "Complicated Grief Disorder" or Prolonged Grief Disorder was rejected.
- The accepted change was to remove the "Bereavement Exclusion" from depression and adjustment disorder which previously excluded individuals who recently lost a loved one from a diagnosis of major depression or adjustment disorder even if they met criteria.
Arguments by supporters of the change

- Allows grieving individuals to get a diagnosis if they meet criteria as some insurance companies only authorize coverage when a diagnosis is given.
- Allows treatment with antidepressant medications sooner.
- Other losses such as divorce and job loss were not "excluded" so death of a loved one should not be excluded.

Arguments by opponents of the change

- "Pathologizing" of a normal response to loss.
- It can be difficult to differentiate between symptoms of normal grief and depression.
- May lead to over prescription of antidepressants for the bereaved.

Arguments by opponents of the change

- 80% of antidepressants prescribed by family physicians/GP who do not have the training in distinguishing between grief and depression like psychiatrists.
- People may never get assistance in working through grief.
PROLONGED GRIEF

- About 10-15% struggle with enduring grief reactions
- Prolonged grief can cause serious problems
- "Everything is missing" vs a "piece of me is missing"
- Lack of life focus, interests, goals, pleasure
- Dominated by yearning

DEPRESSION VS PROLONGED GRIEF

**Symptoms of depression have no object:**
- global and undifferentiated
- worthlessness
- fatigue
- inability to concentrate
- diminished interest or pleasure
- disturbed sleep patterns

**Symptoms of prolonged grief:**
- entirely focused on finding what was lost
- yearning brings no comfort just deeper pain
- Search becomes endless, hopeless and futile
- inability to find comfort in other relationships
“In brief, the demarcation between uncomplicated and complicated mourning is hazy at best and constantly changing. Such change is due not only to advancements in data collection in this area but also to the fact that no determination of abnormality can be made without taking into consideration the various sets of factors known to influence any response to loss. Reactions to loss can only be interpreted within the context of factors that circumscribe the particular loss for the particular mourner in the particular circumstances in which the loss took place.”

RANDO (1984)

CLINICAL INDICATORS OF COMPLICATED MOURNING (RANDO, 1993)

1. A pattern of vulnerability to, sensitivity toward, or overreaction to experiences entailing loss and separation
2. Psychological and behavioral restlessness, oversensitivity, arousal, over activity, geared up, constantly occupied, as if cessation of activity would permit surfacing of repressed anxiety provoking material.
3. Unusually high death anxiety focusing on self or loved ones
4. Excessive and persistent over idealization of the deceased and/or unrealistic positive recollections of the relationship.
5. Rigid, compulsive, or ritualistic behavior sufficient to impinge on the mourner’s freedom and well-being
CLINICAL INDICATORS OF COMPLICATED MOURNING

6. Persistent obsessive thoughts and preoccupation with the deceased and elements of the loss.

7. Inability to experience the various emotional reactions to loss typically found in the bereaved and/or uncharacteristically constricted affect.

8. Inability to articulate, within one’s capacity existing feelings/thoughts about the loss/deceased.

9. Relationships with others are marked by fear of intimacy and other indices of avoidance stemming primarily from fear of future loss.

10. The commencement or escalation after the death of self-defeating, self-destructive, or acting-out behavior, including psychoactive substance dependence or abuse.

11. Chronic experiences of numbing, alienation, depersonalization, or other affects and occurrences that isolate the mourner from herself and others.
CLINICAL INDICATORS OF COMPLICATED MOURNING (RANDO, 1993)

12. Chronic anger, annoyance or a combination of anger and depression (e.g. irritability, belligerence, intolerance)

13. A pattern of self-destructive relationships commencing or escalating subsequent to the death, including compulsive caregiving and replacement relationships

CONTINUING BOND

- Old perspectives on grief: bereaved must relinquish/disconnect attachment to deceased
- Originated from Freud’s work *Mourning and Melancholia*
- Goal of “grief work” is not detachment

REPOSITIONING

- Adaptation - life style, readjusting, habits and routine
- Psychosocial transitioning
- Repositioning in life
- Readjusting
A HEALTHY CONTINUING BOND

Rando (1993) two conditions for a healthy CB with deceased:

1. Recognizing that the person is dead and the implications
2. The bond must not interfere with moving forward into a new life

HEALTHY MOURNING

Bowlby identified healthy mourning as occurring when a griever accepts “both that a change has occurred in his external world and he is required to make corresponding changes in his internal, representational world and reorganize and perhaps reorient, his attachment behavior accordingly.”

CS LEWIS

- Grasping at holding on to memories of wife
- Letting go and recovery brought renewed memories
- When he mourned her the least, he “remembered her the best”
- “...and the remarkable thing is that since I stopped bothering about it, she seems to meet me everywhere.”
GETTING “STUCK”

- Feelings/thoughts not validated
- Lack of safe relationships to express
- Unhealthy learned grief/coping style
- Unresolved issues/unfinished business

LIFE OF PI

HELPING THE GRIEVING

C - Caring & Companioning
A – Assessment & Action
R – Resource & Referral
E - Encouragement, Exploration & Education
Caring & Companioning

- Care and compassion is essential
- Presence of helpful people
- Safety
- Give space
- Unobtrusive

Assessment & Action

- Assessment vs assumption
- Doing for vs doing with
- Balancing (Galatians 6:1-8)
- Do no harm!
LIFE IMPACT TIMELINE

TIMELINE IMPACT EXPLORATION

- Narrative of the timeline
- “Tell me why you have ranked them this way”
- How has this incident/person impacted the course of your life?
- Identify the secondary losses
- Help them formulate a theology of suffering
- Assess transformative perceptions, life assumptions and behaviors

Resource & Referral

- Short-term and long-term resources
- Changing needs
- Changing support system
- Friend grief
**FRIEND GRIEF**

- **Encouragement, Exploration & Education**

  - **Encouragement**
  - **Exploration**
  - **Education**

**PATTERNS OF GRIEF**

- **Instrumental**
- **Intuitive**
- **Blended**
Do I grieve when you cannot see me cry?

A persistent way of expressing grief that is at odds with the griever’s primary internal experience.

Lack of congruence and harmony between internal state and external expression.
STATES VS STAGES

- Research does not validate grief stage models
- People are unique and experience their grief uniquely

RESILIENCY & GRIEF

A JOURNEY IN GRIEF

- Impact: Numbness, darkness in the depths, chaos
- Anchoring: Finding the rock
- Reality: Assessment
- Wilderness: Confusing journey
- Rebuilding: New beginning
- Reinvesting: New life
- The Calms: Joy, peace, connection
IMPACT

- Numbness
- Drowning
- Darkness
- Grasping
- Chaos
- Shock

IMPACT

- Time distortion
- Confusion
- Denial
- Impaired functioning

LAMENT IN THE PSALMS
Psalm 77 (NIV)
1 For the director of music. For Jeduthun. Of Asaph. A psalm. I cried out to God for help; I cried out to God to hear me. 2 When I was in distress, I sought the Lord; at night I stretched out untiring hands and my soul refused to be comforted. 3 I remembered you, O God, and I groaned; I mused, and my spirit grew faint. Selah 4 You kept my eyes from closing; I was too troubled to speak. 5 I thought about the former days, the years of long ago; 6 I remembered my songs in the night. My heart mused and my spirit inquired: 7 "Will the Lord reject forever? Will he never show his favor again? 8 Has his unfailing love vanished forever? Has his promise failed for all time? 9 Has God forgotten to be merciful? Has he in anger withheld his compassion?" Selah 10 Then I thought, "To this I will appeal: the years of the right hand of the Most High." 11 I will remember the deeds of the Lord; yes, I will remember your miracles of long ago. 12 I will meditate on all your works and consider all your mighty deeds. 13 Your ways, O God, are holy. What god is so great as our God? 14 You are the God who performs miracles; you display your power among the peoples. 15 With your mighty arm you redeemed your people, the descendants of Jacob and Joseph. Selah 16 The waters saw you, O God, the waters saw you and were enraged; the very depths were convulsed. 17 The clouds poured down water; the skies resounded with thunder; your arrows flashed back and forth. 18 Your thunder was heard in the whirlwind, your lightning lit up the world; the earth trembled and quaked. 19 Your path led through the sea, your way through the mighty waters, though your footprints were not seen. 20 You led your people like a flock by the hand of Moses and Aaron.

LAMENT
- Loss is universal
- Lament is often a lost language in the church
- Lament begins in Genesis with Abel (Gen. 4:10)
- Expression of lament is biblical
- Lament usually precedes praise
- Lament and praise are often intertwined
- There is an appeal to experience the grief while focusing the heart
WHAT IS LAMENT?

- A basic form of prayer that spontaneously expresses to God the pain and suffering that accompanies trauma, crisis, death, and grief.
- Laments of Scripture are the preeminent petitionary prayer of the Old Testament
- Lament protests the irrationality of suffering and discharges conflicting emotions through plea, petition, or complaint

WHAT IS LAMENT?

- The lament prayer often projects a duality of anger and love in which the lamenter dramatically appeals for intervention to change the situation.
- The lament psalms direct their appeal to God, seeking deliverance from trouble and distress.

WHAT IS LAMENT?

- Lament gives voice to the suffering and accompanies deep loss, regardless of the loss. Lament is not about suffering; it is the language of suffering, and underlying lament are the tears and pain.
THE STRUCTURE OF LAMENT

The lament in the psalms has three distinguishable subjects:

1. God,
2. the one who laments, and
3. the enemy

GENERAL STRUCTURE OF LAMENT

1. An opening address, which often includes a vocative, such as "Oh Lord;"
2. The lament or complaint, which provides a description of the trouble or distress;
3. A plea or petition for God's response, often giving reasons for God to act;
4. A profession of trust, faith, or confidence in God, and;
5. A vow of praise to God or a sacrifice. (Westermann, 1981)

WRITING PERSONAL PSALMS
LAMENT IN THE CHURCH

- How the church can help:
  - Modeling & educating by leadership
  - Integrating it in worship
  - Interactive community of care
  - Safe communities

ANCHORING

- Getting head above water
- Finding the rock
- Standing up
- Anchoring: sea vs ground
- Safe people
- Hope

FACING REALITY

- What happened?
- Identifying the loss
- Facing denial
THE WILDERNESS

- Feeling alone/isolation/Abandonment
- Directionless
- Can’t see the forest because of the trees
- Questions & missing pieces
- Searching & doubt
- Inner struggles

RECONSTRUCTING

What do you have to do before you rebuild?
- Deconstruction
- Cleanup
- Design
- Invest
- Rebuild

RECONSTRUCTING

- Reconstructing theological, life assumptions, world views
- Remember but reposition what was lost within life
- Formation of new identity
- Adopt new ways of interacting with the world
WARNINGS

- Rebuilding too quickly
- Lack of foundation
- Support system changes
- Internal changes

LIFE AFTER LOSS & TRAUMA
THE EARLY AFTERMATH

LIFE IN THE LATER PHASES
CHANGES IN

- Frequency
- Intensity
- Duration

REINVESTING

- New dreams
- New relationships
- Making meaning from loss
- Significance
OUR PERCEPTION OF ADVERSITY

“...And we rejoice in the hope of the glory of God. Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us” (Romans 5:1-5).

THE CALM

- Joy
- Peace
- Connection
- Continuing bond

GRIEF OSCILLATION

Griever has:
- Capacity to regulate expression of grief
- Ability to experience sadness and joy
Ecclesiastes 7:3

“Sorrow is better than laughter, because a sad face is good for the heart.”

GRIEF AND JOY

Psalm 30:5

“Weeping may linger for the night, but joy comes with the morning”

Nehemiah 8:10: People are grieving. Instructed to put their grief aside

“...and do not be grieved, for the joy of the Lord is your strength”

MATTHEW 5:4

“Blessed are those who mourn, for they will be comforted”
Resilient people are less likely to use avoidance and distraction as coping strategies.

Understand that waves of grief will come episodic.

Find comfort in talking about or thinking about the deceased - feel happy or peace.

It is common to experience a full range of emotions following loss.

Feelings of happiness and sadness are normal.

It is common to have continuing bonds (CB) with the deceased but the relationship must change.
Hebrews 4:14-16

(NIV) “Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin. Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.”

The beautiful people are those who have known defeat, known suffering, known struggle, known loss, and have found their way out of the depths. These people have appreciation, and sensitivity, and an understanding of life that fills them with compassion, gentleness, and a deep, loving concern. Beautiful people do not just happen.

Elizabeth Kubler-Ross
TAKE AWAY POINTS
- There are common grief symptoms
- Everyone experiences their grief differently
- People have different needs in mourning loss
- People may not always experience intense grief symptoms
- The experience of grief symptoms are usually episodic
- People often need permission to explore the ways they need to grieve
- People often have an ongoing relationship with the deceased
- Sadness and joy are a healthy part of grieving

INSTRUCTORS
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