

RECONCILIATION : LOVE MEANS BEING ABLE TO SAY YOU'RE SORRY

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1: "Love Means Never Having to Say You're Sorry" Revisited |

The movie ended with Oliver still being unable to accept his father's show of compassion by interrupting his father and said, "Love means never having to say you're sorry." Not the best move, Oliver.

Print Young People and Confession Fr. Milton Efthimiou The motivation for this article came from a young teenager who heard me speak on pornography and drugs. He asked me if it was a sin to read "dirty books," and to occasionally smoke marijuana. I told him that he should go to his priest and that if he wished to reconcile himself with God, he should go to the sacrament of confession. He called me back one day and said that his priest said that we no longer emphasize the confessional and that the confessional should be used for very serious sins. What is the Orthodox position on confession or penance? These two terms can be used interchangeably. Can it be an aid to modern day problems that the young encounter? Years ago, going to Confession was not very complicated. There was a certain anxiety about confessing serious sins, but confession was like not eating meat on Fridays or during Lent, and fasting before going to Holy Communion. But now things seem to be different. Private Confession or Penance has become one of the truly "neglected sacraments. Those religious educators who wanted to delay the sacrament of Penance maintained that small children do not have a very clear idea of what sin is and that their confessions tend to be mere rote recitals. Besides not meaning very much from a religious point of view, these educators maintain, the practice of receiving the sacrament when children are too young can lead to a lifetime habit of superficial experiences of the sacrament of Penance. Besides, they say, children do have a sense of sin. A third group resort to another practice: Most of this group says that since children are not capable of committing a truly serious sin - one that involves a complete turning away from God - there is no absolute obligation for them to receive the sacrament of Penance. The point of this booklet is that our young people ought to be receiving this sacrament because it is a great tool for helping the young work through their adolescent problems. But how can we help them to perceive the meaning of the sacrament and help them want to receive it? A priest recently told me that he explained the sacrament of Penance at several youth meetings. When he asked the group whether they wanted to receive the sacrament of Penance, most of them said: Today there are many voices suggesting that remorsefulness is a bad thing. Some propose that people should be without hangups, be "laid-back," or "hang loose," in the words of the young. But there is also such a thing as a healthy remorsefulness. All people do things that are wrong, and it would be subhuman not to be able to accept the responsibility for them. The problem people are not the sinners, but the ones who are no longer aware of doing wrong. Resorting to drugs, obscene literature, valium pills, psychoanalysis etc. In the long run, though, it is a very unhealthy tactic simply to deny responsibility. The advice often given is: If it feels bad, forget it. To become more fully human, more truly ourselves, we have to face our failures. And not just our inadvertent mistakes but also the situations in which we more or less deliberately turn away from what we really want to be. The main and tragic problem of adults is their own fear of accepting their own guilt. And this obviously would interfere with the ability to convey a sense of security and confidence about this sacrament to their children. Yet, all Greek Orthodox want their children to grow up to be good practicing Orthodox Christians. In order to experience forgiveness and reconciliation we first have to be able to acknowledge that we are guilty of something. It is a sense of acknowledging responsibility, or even more simply, we need a sense of sin before we can experience forgiveness. To put it positively we need, "a sense of responsibility. The whole of human life was included in the humanity and godliness of Jesus Christ. All human growth is likewise Christian and religious. What we do in our specific religious actions is make the religious dimension of our whole human reality explicit. Young people who are growing in self-control and in respect for others, who feel some responsibility and sense of sin for not living up to all they ought to be, are young people who are becoming more and more what God wants them to be. This kind of growth is very implicit in Orthodox teaching of the Fathers. This growth is Christian growth. It must be pointed out here that it is not always a good idea to be too explicit about religious

motivation in nurturing the moral sense of young people - especially when it comes to punishment and threat. Parents should never give children the idea that God is some big policeman in the sky: This is the most fundamental lesson children must learn. After the child has learned this lesson, the role of God as judge and critic can be better understood. This is the meaning when the priest calls out to the congregation, "In fear of God, those with faith and love come forth" to receive Holy Communion, as we profess in the Divine Liturgy every Sunday. We often have a very hard time believing that we are really forgiven. Even when the priest puts his stole on our heads and reads the prayer of absolution. The good news seems to be too good to believe. Being able to accept forgiveness is also a gift. It has been my experience that both young people and adults can more readily realize that they are sinners, but have a hard time believing that they are really forgiven. Just as young people need a good self-image before they can face their inadequacies, so, too, they need the confidence that they are loved, to be able to accept forgiveness. The sacrament of Confession is a solemn celebration by the Church of something that happens all the time in our lives. It is accentuated in the ritual, face to face with the priest. People can recognize a need for forgiveness and the need to experience this forgiveness in a visible way. The Christian Home The connection between marriage, the family and the Church is as old as Christianity. In the letter to the Ephesians, St. Paul talks about marriage and the love that ought to unite husband and wife. Then he says, "This is a great foreshadowing; I mean that it refers to Christ and the Church," 5: The emphasis here should be on the fact that the church is not just buildings, not just the bishops, priests, and not even just the community gathered for the Divine Liturgy or the sacraments. The Church is also present in the lives, in the concrete reality, of the Christians we encounter. The Church is more visible when it is gathered together in the local parish for Divine Liturgy, but the Church is also present when it teaches and exercises its sacramental function in the home. The whole family, not just the married couple, is a sacrament, a visible manifestation of what Christ really is, in the same way that the Church as a whole is a sign and sacrament. If, however, the above will have meaning, it must be in the context of children, and it is a known fact that it takes a long while before children can appreciate community parish worship in the church. Children have a hard time taking part in large community events. This is why informal preparation in the family can lead up to participation in the sacrament of Holy Communion as well as the other services of the Church. But just as all proclamations of the gospel in Christian life are related to its proclamation in the formal church setting, just as all love in Christian life for example, that between Christian spouses and their family is related to the formal celebration of that love in the churches Eucharistic celebration, so all forgiveness and reconciliation in Christian life is related to the explicit sacrament of reconciliation that is celebrated in the Church. The Mechanics of Reconciliation When the Orthodox tradition speaks of the sacrament of Penance or Confession as the "rite of reconciliation," in the words of St. Maximos the Confessor, this is in reference to reconciliation with the community of the faithful, the Ekklesia. When reconciled with the Ekklesia, we are thereby reconciled with God as well. The priest in the sacrament of Penance speaks for the community as well as for God when he reads the prayer of absolution for forgiveness and reconciliation. Just as there is no sin which is not in some way an offense against my neighbor and against the community, there is no reconciliation with God which is not reconciliation with the community. The sacrament of confession is not something abstract and invisible. It has to do with my real relationship with actual people in my life. The family can help the young in their psychological preparation for recognizing and acknowledging sin, accepting forgiveness, and realizing reconciliation. When parents help their young to come to a realization of what is right and wrong, help them cope with it, assure them that there is a way for God to forgive them and make them feel accepted back into the family circle, the family is really celebrating an event of Christian reconciliation. The experience is a fore-runner to the sacramental meaning of Penance, though of course, does not take the place of the full sacramental reality of the Church sacrament. The young are being prepared at home for the time when they can receive this sacrament at the hands of the priest, where larger dimensions of sin and forgiveness are explicitly expressed. Oscar Wilde once said sadly, "you always hurt the ones you love. Many of us can be reasonably decent with people we come into contact with rarely, or on a merely superficial

basis. It seems that we save our frustrations and disappointment for our closest relatives and friends. The reason for this may be entirely negative. We generally let ourselves go with people we trust, people we feel will accept us in spite of all. Husbands and wives may just take turns letting off steam. The one who is attacked and seems to feel instinctively, "I better not let this go too far," and avoids adding fuel to the fire, this may not always happen, but with normal tensions in normal families, it often does. Psychologists notice that abused children seem to fight less among themselves than children in normal families. There comes a point however, when children and young people have to learn to ask for forgiveness and to forgive. With younger children this forgiveness has to be more subtle, less verbal than what might be expected of older ones. It should be expressed symbolically when it cannot be expressed in words. One child may let the other play with a toy for a while. One says something for the other on a completely different topic. Being human is a matter of being both flesh and spirit. Just as every offense is somehow visible and sensible, so every reconciliation must be something seen and felt in order to have reality for us. Putting this in an Orthodox Christian context, reconciliation should have an explicitly Christian expression too. Not that religion should be brought up over every little family fight. Family prayers, perhaps around the dinner table, or in front of the iconostasis, could from time to time incorporate the theme of reconciliation.

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2: Love means never having to say you're sorry - Wikipedia

John Lennon too, declared: 'Love means having to say sorry every 15 minutes.' The turning-point in Disney's Beauty And The Beast comes when the huge, violent Beast mumbles 'Sorry' to Belle.

Discussion I was 16 when this movie came out. Looking back, we must have seen it 7 times in seven separate dates with 7 different girls. Hated it and it showed-probably why I never had a second date with any of them. Since when do we hurt the people we know we love and care the most about and not feel remorse afterward and want to apologize? I again have had the recent experience of hurting someone I cared very much about. I felt better, of course but what was the point? His shortcomings were evident early in the story. He, too, felt the need to control his father just as his father controlled him. His father, surprisingly, was able to help by asking how he could help. Oliver was able to ask for the money. There was obvious dishonesty in the answer but nonetheless, Oliver helped his father by asking for that money. He failed to see that he could not accept his father for who he was. You put up a wall to keep from getting hurt, but it also keeps you from getting touched. She saw through that and although by watching the movie, it is clear she was telling him the person he could not accept or care about was his father. Not her even though that clearly caused problems between the two of them. His perpetual tendency towards self-pity carried to her death. Stop blaming yourself, you stupid preppy. Would you please hold me? I mean really hold me. Oliver was handicapped as a result of his obstinance and unreasoning prejudice towards his father. Jenny on the other hand, although admittedly agnostic, demonstrated a sense of reasoning not demonstrated by Oliver. She was his sole source of joy and happiness. As she was dying, that pending loss of someone to help him find an inner peace and serenity was gone. This is not to imply an organized religious conformation, but to simply give up his control that was preventing him helping Jenny. Agnostics are able to identify that a willingness to maintain control over their daily affairs can destroy others to a great degree. Oliver frankly never got on track. Although it is unclear in the story why or how Oliver III, the son of a bitch, was able to do what Oliver IV could not, he did two things that showed unconditional love towards his son that rejected him. I made some calls, and when I found out I jumped in the car. Oliver, I want to help. There are steps to take in all our affairs if we are ever to make amends with those we harm and thereby bring peace to everyone around. The New York Times.

3: ShieldSquare Block

When the time is right, and your significant other seems open to your apology, say it, mean it, and move on. Bring some love and laughter into the tougher times in your relationship by being humble about your shortcomings and laughing at your self a little.

All her trust is gone, so she thinks evil of his motives. She believes him to be self-centered and unloving because of the way he has neglected or treated her. The only thing a man can do to restore trust is to express empathy and compassion for her wounded condition, which is done through relating to her like he would with a woman he just ran over in his truck. Trust will not be restored if he explains things about himself and why he did what he did. Trust will not be restored if he apologizes over and over, and promises to change. And trust will not be restored if he makes declarations of the depth of his love and shows it through some kind of romantic gesture. Make certain that your letter is not mostly about you and your thoughts, rather make it about her broken heart, followed up by how you broke it. I strongly recommend that you send the letter to me for review before you give it to your wife. Every man I have spoken with, who has sent it without having it reviewed first, regretted it. There are always blind spots in communication that ultimately offend a woman. Speaking to a hardened heart it is no simple matter to write a letter to someone who is so embittered that they misinterpret everything you say. He has lost all her trust, so she is ready to think the worst of his motives. Therefore, he must be careful of how he phrases sincere apologies, promises of repentance, professions of love, or even compliments. Anything he says will often be interpreted as evidence of his self-centeredness. Because of this, any communication must be carefully written or spoken. If you desire help with crafting the best letter for your wife, I am available to help. Below I have provided some guidelines for writing a letter and if you would like counseling click on the Counseling link in the left sidebar. On Guideline 10 below, I have provided some paragraphs as examples of how to write a letter. Believe me – those paragraphs are critical. Because a wounded woman is so sensitive, I would not recommend giving her a letter without first having it reviewed. Please understand that you are not purchasing help with your donation -- the donation is because you have already found help. The letter reviewing is my way of saying thank you to Ultimate Husband supporters. Whether or not you intend to give your letter to your wife or simply use it as basis for conversation, writing a letter and having it reviewed is an exercise that can teach you a great deal about her. A letter reveals to the counselor your blind spots regarding how you see yourself and your wife, and helps you refine your communication skills with her. Here are some guidelines to keep in mind. The goals of a proper letter: The overall objective of the letter is to reestablish lost trust. Your wife is in such a state of emotional pain and distress, and so emotionally wounded that she has lost all trust in you. Therefore, the only way I have found for a man to regain the trust of the woman he hurt is to empathize with her pain and communicate that empathy by compassionately describing to her her pain and what he did to cause it. Guys, your wife is aching for someone to validate her feelings and feel for her in her heartbreak. You heard me right. Yes, your heart is aching to keep her from leaving you, but your goal **MUST** be to make things right with someone you have hurt. Your letter must be to bring healing to someone whom you have damaged. If your goal is to stop your wife from leaving, you will say or promise to do anything to stop her. And she knows that. Your chief goal, therefore, must be to release her in your heart, but reach out to her like a stranger that you have run over with your truck. The goal of the letter is to let your wife know she is understood through your empathy and compassion putting yourself in her place. The goal is not to tell her that you understand or to say the words "I empathize with you. Describe to her how she is feeling using words that reflect your compassion for her. Your wife feels irreparably wounded by the man to whom she entrusted her heart. She feels defrauded, because before the marriage you made her feel cherished, valued, and worth seeking after. How would you feel were you in her position? Not all doctors are known for their empathy, but they have great power to put their patients at ease by diagnosing diseases or other physical maladies. For example, a woman goes to her doctor

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and shows him a rash on her arm that greatly mystifies her. Do you also have an ache in your right knee and a twitch in your left eyebrow? You obviously understand my problem and that gives me hope! Even before the medicine starts working she will be at peace, just because someone understands her. And we as husbands can have a similar power with our wives. If you talk to your wife like a doctor describing the various ways she is feeling, particularly symptoms she neglected to tell you, she may get excited at the prospect that you understand her condition. She not only needs you to describe what she is feeling, but feel for her in her pain. Only then will she think you get it and may be trusted. Phrases that communicate empathy are ones like: The goal is to minimize how much you talk about yourself, especially at the beginning of the letter and at the start of most sentences. The subject of the letter is what she has gone through and how she feels. She has lost all trust in you, because she thinks you are totally self-absorbed. You will only reinforce her opinion by directing attention back to yourself. The fastest way to offend her in your letter is to start off talking apologetically about how you blew it, how your marriage got to this place, or something that you say you understand. If there are more than a few, she will be sure to smell your self-centeredness, and the letter will have done more harm than good. Many men believe that their wife will restore the relationship if they simply confess to everything of which she has ever accused them. Unfortunately, a letter full of confessed wrongs often makes a bitter woman angrier. With every confessed wrong a man simply points her back at himself and his failings. Hearing her husband acknowledge his sins does not restore lost trust. It just makes her dwell on how he wounded her for so many years, thereby exacerbating her pain and frustration. A man must mention his contribution, but only in light of her pain. As you write, keep in mind that the sentences in your letter must not be about you and how you blew it. In the following samples, notice how each sentence is about her pain and then followed by how the husband caused the pain. Use that sentence structure -- describe her pain and then say how you caused it. You might also write two sentences about her and then follow them up with a couple of sentences about what you did to cause the pain. Remember, when people get emotionally wounded they respond the same as they would to a physical wound. They become focused on nursing the wound. Your wife is only open to hearing you talk about her pain first and then what you did to cause it. If trust is to be restored, she must be certain that you understand how she has been made to feel for a long time. Here are a few examples of making her the subject of sentences: Self-oriented sentence From the beginning of our marriage I was so self-centered and thoughtless. I know I must have made you feel neglected and insignificant Wife-oriented sentence You were sure your heart would be safe with me, so you gave it to me, but after we got married, I left you feeling neglected and insignificant. Self-oriented sentence I was so harsh and mean to you whenever you tried to talk to me. I shut you down and treated you like you were starting arguments. Wife-oriented sentence As I look back over our marriage I realize now that all those times you tried to share your heart with me I would shut you down like you were attacking me or starting an argument. Self-oriented sentence Everyday after work I played with my Xbox or watched TV until it was time for bed while you cooked, cleaned, and managed the kids. I ignored you when you begged for help. I am sorry for doing that. Wife-oriented sentence Everyday after work you took care of the kids and the house while I played with my Xbox or watched TV. For years you begged for help, but I defended myself and ignored you. How awful that must have been for you -- the very man you looked to for protection, was the biggest threat to your sanity. The subject of an effective letter must be the woman whose heart you ran over with a truck. Sadly, because your head is swirling in pain from the threat of losing your wife, you may have become even more self-oriented, which may come out in the letter. You therefore must allow your naturally protective nature to take over and relate to your wife as one who needed and continues to need your protection. Remember that your wife is only leaving you, because she is fleeing something that had been a threat to her for a long time. A bitter wife has a low opinion of your spirituality, so will resent hearing you put yourself in good light. In fact, to avoid putting yourself in good light, I suggest starting off a letter pointing to someone else who hit you over the head with the truth. Just one self-oriented sentence is all it takes to ruin a near-perfect letter. I gave one such letter to two female counselors to evaluate and watched them both be stirred emotionally and break into tears by the third paragraph, but when

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they came across that one self-oriented sentence at the beginning of the fourth paragraph, it stopped them cold. The goal of your letter is not to name all the occasions you offended her. At each point in the letter where you make reference to a wound she suffered, you need to provide an example of a bad habit or pattern of behavior that hurt her. It is not wise to bring up specific incidents, because that may easily focus her back on the pain of a particular occasion and she may start to relive it in her mind, thereby stirring up her pain and anger all over again. It is important therefore, that you understand the difference between a specific incident and a pattern of behavior or bad habit. Example of confessing bad habits or patterns of behavior You married me, because you were certain your heart would be safe with me. How awful for you that I rarely defended or stuck up for you when others attacked you. The very man you depended on for protection left you vulnerable.

4: Apology Love Letters

Ultimately, Reconciliation is about coming to the realization that we are being brought back to unity with God and one another through Jesus Christ. God's loving action is paramount, but God's love invites us to nurture our relationship with God and our fellow human beings.

September 12, Luke He ran to his son, embraced him and kissed him! Then the celebration began. There is a very popular saying about love, which goes like this: Love is not opposed to apologizing. In fact, true sorrow can only come from true love; and perfect sorrow comes from perfect love. Sorrow is an expression of love. True sorrow heals and restores true love. How well this is expressed by the parable of the prodigal son. It is love which leads the wayward son to have the confidence to return to his father and to ask for mercy. The son realizes that he does love his father and that he is heartily sorry for having offended him; what is more, the son also knows that his father truly loves him and will forgive him. Even before the son has reached the house, the father runs out to meet him and welcomes his son with the embrace of love. The father has loved his son even when he was astray, now his love is complete as he forgives his son and draws him back into the family. Notice that the boy, when returning, is first greeted by his father and forgiven, and only then does he enter the house. First he receives forgiveness, then he enters for the feast. Consider how inappropriate it would have been if the prodigal son would have simply come into the house without having apologized to his father, without first receiving forgiveness. It would have been terrible! It is very clear: First forgiveness, then the feast. First confession, then communion. However, we must also recognize that for serious sins, the Lord has given us a special sacrament which we must make use of before coming to Communion. I am referring to the sacrament of Confession. After committing serious sins, the Church requires that we go to Confession before coming to Communion. It is just like in the parable "first Confession, then Communion. Now I know that this has not been preached about very much, and perhaps this is the first time some of you have heard this teaching. Instead, we must either remain in the pew or, if staying in the pew would be too difficult, we may come up and cross our arms to receive a blessing "but we must not take Communion when we have serious sin on our souls. If we want to receive Christ in the Sacrament of the Eucharist, we must first receive his forgiveness in the Sacrament of Confession. If we desire to take Communion from the hands of the priest at Mass, we must first receive forgiveness from the hands of the priest in Confession. My brothers and sisters, nothing is more effective in leading us to holiness and union with Christ than a good and worthy Communion. Nothing is more valuable before God than receiving the Eucharist in the state of grace and in a worthy manner. On the other hand, nothing will destroy our union with Christ more than an unworthy Communion. Nothing is more effective in separating us from Christ and plunging us into the depths of hell than taking Communion after having committed serious sin and not having gone to Confession. Let us make no mistake, a good and worthy Communion is everything! Everything relies upon the Most Blessed Sacrament of the altar! I would like to list three serious sins, sins which are very common and which must be confessed before we come to Communion. Certainly, there are many other sins, and there are even many other worse sins, but I mention these three because they are so common and so often misunderstood. Everything I say here is from the Catechism; it is not my opinion, it is the clear teaching of Christ and his Church. First, skipping Sunday Mass. To skip Mass on Sunday, without a grave reason, is a very serious sin. If we skip Sunday Mass, we must not come to Communion until after first going to Confession. Second, any sin against the 6th Commandment; that is, any external sexual sin either alone or with another person "I think you all know what sort of sins I am referring to here. Sins against chastity are very serious. We must confess any external sin against chastity before we come to Communion. Finally, drunkenness and drug abuse. By drunkenness, I do not mean simply being a bit tipsy or loopy; I am talking about real intoxication, a loss of reason. To intentionally get drunk or abuse drugs is a serious sin, it must be confessed before coming to Communion. Moreover, to drive while under the influence is a serious sin "one must first go to Confession before

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coming to Communion. I do not say this to be hard or difficult. This is a teaching of love! It is all about forgiveness and communion. But we must come to Christ in the proper order – we must approach God in a worthy and holy manner. Be sure of this: The good and worthy Communion we make in this life will bring us all to the glory of life everlasting. Posted by Father Ryan Erlenbush.

5: Guidelines for writing a letter of reconciliation

"Love means never having to say you're sorry" is a catchphrase based on a line from the Erich Segal novel Love Story and was popularized by its film adaptation.

The Sacrament of Reconciliation: The peace of mind and soul which this sacrament imparts to us is one for which there is no substitute. It is a peace that flows from a certainty, rather than from an unsure hope, that our sins have been forgiven and that we are right with God. Although many converts to the Catholic Church initially fear it, they quickly come to love the sacrament of Reconciliation once they get over their nameless fears—fears which come from a misconception of what the sacrament really is. In fact, there is a virtue of penance. This is a supernatural virtue by which we are moved to detest our sins from a motive made known by faith, and with an accompanying purpose of offending God no more and of making satisfaction for our sins. Even today, for those outside the Church in good faith, not possessing the sacrament of Penance, it is the only means for forgiveness of sins. Continuing the work of redemption The sacrament of Reconciliation is a sacrament in which the priest, as the agent of God, forgives sins committed after Baptism, when the sinner is heartily sorry for them, sincerely confesses them, and is willing to make satisfaction for them. As they gaped and shrank back in a mixture of fear and dawning hope, Jesus spoke to them reassuringly. The disciples therefore rejoiced at the sight of the Lord. As the Father has sent Me, I also send you. As God, I have the power to forgive sin. I now entrust the use of that power to you. You will be My representatives. Whatever sins you forgive, I shall forgive. Whatever sins you do not forgive, I shall not forgive. Necessary after Baptism Jesus knew well that many of us would forget our brave baptismal promises and commit grave sins after our Baptism. A power of the priesthood This power to forgive sin which Jesus conferred upon his Apostles was not, of course, to die with them; no more so than the power to change bread and wine into his Body and Blood, which he conferred upon his Apostles at the Last Supper. Jesus did not come upon earth just to save a few chosen souls, or just the people who lived on earth during the lifetime of his Apostles. Jesus came to save everybody who was willing to be saved, down to the end of time. He had you and me in mind, as well as Timothy and Titus, when he died on the Cross. It is evident then that the power to forgive sins is a part of the power of the priesthood, to be passed on in the sacrament of Holy Orders from generation to generation. Just think of all that the sacrament of Reconciliation does for us! First of all, if a person has cut himself off from God by a grave and deliberate act of disobedience against God that is, by mortal sin, the sacrament of Reconciliation reunites the soul to God; sanctifying grace is restored to the soul. At the same time, the sin itself or sins is forgiven. Just as darkness disappears from a room when the light is turned on, so too must sin disappear from the soul with the coming of sanctifying grace. When received without any mortal sin on the soul, the sacrament of Reconciliation imparts to the soul an increase in sanctifying grace. This means that there is a deepening and strengthening of that divine-life-shared by which the soul is united to God. And always, any venial sins which the penitent may have committed and for which he is truly sorry are forgiven. These are the lesser and more common sins which do not cut us off from God but still hinder, like clouds across the sun, the full flow of his grace to the soul. If it is a question of mortal sin, Reconciliation wipes out the eternal punishment which is the inevitable consequence of mortal sin. It also remits at least part of the temporal punishment due to sin. The temporal punishment due to sin is simply the debt of satisfaction which I owe to God for my sins even after the sins themselves have been forgiven. A simply example to illustrate this would be that of an angry boy who kicks at the table leg and knocks a piece of pottery off onto the floor. And it is this debt which the sacrament of Reconciliation at least partially reduces, in proportion to the degree of our sorrow. The more fervent our condition is, the more is our debt of temporal satisfaction reduced. Restoring lost merits Still another effect of the sacrament of Reconciliation is that it restores to us the merits of our past good works if these have been lost by mortal sin. As we know, every good work that we perform in the state of grace and with the intention of doing it out of love for God is a meritorious work. It entitles us to an

increase of grace in this life and an increase of glory in heaven. Even the simplest actions—kind words spoken, thoughtful deeds performed—have this effect, not to mention prayers said, Masses offered, sacraments received. However, mortal sin wipes out this accumulated merit, much as a man might lose his life savings by one reckless gamble. God could with perfect justice allow our past merits to remain forever lost even when he forgives our sins. But in his infinite goodness he does not make us start all over again from scratch. The sacrament of Reconciliation not only forgives our mortal sins; it also restores to us the merits which we had so willfully cast away. Additional graces to strengthen us Finally, besides all its other benefits, the sacrament of Reconciliation gives us the right to whatever actual graces we may need, and as we need them, in order that we may make atonement for our past sins and may conquer our future temptations. It is a spiritual medicine which strengthens as well as heals. That is why a person intent upon leading a good life will make it a practice to receive the sacrament of Reconciliation often. Frequent confession is one of the best guarantees against falling into grave sin. In the sacrament of Reconciliation we simply give God a chance to share with us the infinite merits of his Son. That work is *Nihil Obstat*:

6: Young People and Confession - Prayer & Spiritual Life - Greek Orthodox Archdiocese of America

Every relationship has its moments of rupture, and the notion that "love means never having to say you're sorry" is a recipe for disaster. Lasting love and real relationships are based on the partners' capacity to reconcile after those inevitable, though hopefully rare, ruptures.

Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. September Learn how and when to remove this template message Love Is The upper left-hand corner starts with a simple phrase which always begins with "Love Is Each strip is independent of the others; there are no "series" of strips running for a period of time covering the same topic. The main characters are a man and woman depicted unclothed, with no primary or secondary sexual features shown other than the woman having nipples. It is clear which character is male and which is female due to tertiary features. The male has dark black, short hair while the female has light, waist-length hair. The characters have been featured in various stages of romance: Sometimes, the male is shown in a military uniform. Both of these are consistent with original cartoonist Kim Casali and her husband Roberto. The boy and girl have the hair coloring of their opposite gender parent, and have been featured both as infants and as elementary school age. In one of the strips, female is shown talking to her mother-in-law over the phone. A dog, Samson, is shown sometimes in their household, and in one strip they had a small grave with a stick with the name Fido on it, presumably a recently deceased pet dog. In one strip the couple are accompanied by two cats, and in the woman is shown crying over her deceased cat. The male is sometimes shown reading a newspaper named Daily Blah. Other men shown in the strips are different in their looks. They have curly blond hair and sometimes shown with a mustache, while the male is always shown with his usual black short straight hair. Other women shown in strips are short haired as compared to the female who has waist length hair. Although the strip generally deals with light issues, sometimes there are messages related to environment conservation and teaching their kids lessons about the environment. In one of the strips the characters are shown campaigning to save children. Alternate versions[edit] In the s an alternate version of the strip ran in the "Cartoons" paper in the British newspaper the Mail on Sunday. This was a three- or four-panel strip, with the male and female characters drawn fully clothed.

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That is why it is absurd to say "love means not having to say we're sorry"; it contradicts the spirit and flesh reality of life. Putting this in an Orthodox Christian context, reconciliation should have an explicitly Christian expression too.

Milton Efthimiou The motivation for this article came from a young teenager who heard me speak on pornography and drugs. He asked me if it was a sin to read "dirty books," and to occasionally smoke marijuana. I told him that he should go to his priest and that if he wished to reconcile himself with God, he should go to the sacrament of confession. He called me back one day and said that his priest said that we no longer emphasize the confessional and that the confessional should be used for very serious sins. What is the Orthodox position on confession or penance? These two terms can be used interchangeably. Can it be an aid to modern day problems that the young encounter? Years ago, going to Confession was not very complicated. There was a certain anxiety about confessing serious sins, but confession was like not eating meat on Fridays or during Lent, and fasting before going to Holy Communion. But now things seem to be different. Private Confession or Penance has become one of the truly "neglected sacraments. Those religious educators who wanted to delay the sacrament of Penance maintained that small children do not have a very clear idea of what sin is and that their confessions tend to be mere rote recitals. Besides not meaning very much from a religious point of view, these educators maintain, the practice of receiving the sacrament when children are too young can lead to a lifetime habit of superficial experiences of the sacrament of Penance. Besides, they say, children do have a sense of sin. A third group resort to another practice: Most of this group says that since children are not capable of committing a truly serious sin — one that involves a complete turning away from God — there is no absolute obligation for them to receive the sacrament of Penance. The point of this booklet is that our young people ought to be receiving this sacrament because it is a great tool for helping the young work through their adolescent problems. But how can we help them to perceive the meaning of the sacrament and help them want to receive it? A priest recently told me that he explained the sacrament of Penance at several youth meetings. When he asked the group whether they wanted to receive the sacrament of Penance, most of them said: Today there are many voices suggesting that remorsefulness is a bad thing. Some propose that people should be without hangups, be "laid-back," or "hang loose," in the words of the young. But there is also such a thing as a healthy remorsefulness. All people do things that are wrong, and it would be subhuman not to be able to accept the responsibility for them. The problem people are not the sinners, but the ones who are no longer aware of doing wrong. Resorting to drugs, obscene literature, valium pills, psychoanalysis etc. In the long run, though, it is a very unhealthy tactic simply to deny responsibility. The advice often given is: If it feels bad, forget it. To become more fully human, more truly ourselves, we have to face our failures. And not just our inadvertent mistakes but also the situations in which we more or less deliberately turn away from what we really want to be. The main and tragic problem of adults is their own fear of accepting their own guilt. And this obviously would interfere with the ability to convey a sense of security and confidence about this sacrament to their children. Yet, all Greek Orthodox want their children to grow up to be good practicing Orthodox Christians. In order to experience forgiveness and reconciliation we first have to be able to acknowledge that we are guilty of something. It is a sense of acknowledging responsibility, or even more simply, we need a sense of sin before we can experience forgiveness. To put it positively we need, "a sense of responsibility. The whole of human life was included in the humanity and godliness of Jesus Christ. All human growth is likewise Christian and religious. What we do in our specific religious actions is make the religious dimension of our whole human reality explicit. Young people who are growing in self-control and in respect for others, who feel some responsibility and sense of sin for not living up to all they ought to be, are young people who are becoming more and more what God wants them to be. This kind of growth is very implicit in Orthodox teaching of the Fathers. This growth is Christian growth. It must be pointed out here that it is not always a good idea to be too explicit about religious motivation in nurturing the moral sense of young

people - especially when it comes to punishment and threat. Parents should never give children the idea that God is some big policeman in the sky: This is the most fundamental lesson children must learn. After the child has learned this lesson, the role of God as judge and critic can be better understood. This is the meaning when the priest calls out to the congregation, "In fear of God, those with faith and love come forth" to receive Holy Communion, as we profess in the Divine Liturgy every Sunday. Paul said, "all who have sinned are deprived of the glory of God, all are now undeserveably justified by the gift of God, through the redemption wrought in Christ Jesus," Romans 3: We often have a very hard time believing that we are really forgiven. Even when the priest puts his stole on our heads and reads the prayer of absolution. The good news seems to be too good to believe. Being able to accept forgiveness is also a gift. It has been my experience that both young people and adults can more readily realize that they are sinners, but have a hard time believing that they are really forgiven. Just as young people need a good self-image before they can face their inadequacies, so, too, they need the confidence that they are loved, to be able to accept forgiveness. The sacrament of Confession is a solemn celebration by the Church of something that happens all the time in our lives. It is accentuated in the ritual, face to face with the priest. People can recognize a need for forgiveness and the need to experience this forgiveness in a visible way. The Christian Home The connection between marriage, the family and the Church is as old as Christianity. In the letter to the Ephesians, St. Paul talks about marriage and the love that ought to unite husband and wife. Then he says, "This is a great foreshadowing; I mean that it refers to Christ and the Church," 5: The emphasis here should be on the fact that the church is not just buildings, not just the bishops, priests, and not even just the community gathered for the Divine Liturgy or the sacraments. The Church is also present in the lives, in the concrete reality, of the Christians we encounter. The Church is more visible when it is gathered together in the local parish for Divine Liturgy, but the Church is also present when it teaches and exercises its sacramental function in the home. The whole family, not just the married couple, is a sacrament, a visible manifestation of what Christ really is, in the same way that the Church as a whole is a sign and sacrament. If, however, the above will have meaning, it must be in the context of children, and it is a known fact that it takes a long while before children can appreciate community parish worship in the church. Children have a hard time taking part in large community events. This is why informal preparation in the family can lead up to participation in the sacrament of Holy Communion as well as the other services of the Church. But just as all proclamations of the gospel in Christian life are related to its proclamation in the formal church setting, just as all love in Christian life for example, that between Christian spouses and their family is related to the formal celebration of that love in the churches Eucharistic celebration, so all forgiveness and reconciliation in Christian life is related to the explicit sacrament of reconciliation that is celebrated in the Church. The Mechanics of Reconciliation When the Orthodox tradition speaks of the sacrament of Penance or Confession as the "rite of reconciliation," in the words of St. Maximos the Confessor, this is in reference to reconciliation with the community of the faithful, the Ekklesia. When reconciled with the Ekklesia, we are thereby reconciled with God as well. The priest in the sacrament of Penance speaks for the community as well as for God when he reads the prayer of absolution for forgiveness and reconciliation. Just as there is no sin which is not in some way an offense against my neighbor and against the community, there is no reconciliation with God which is not reconciliation with the community. The sacrament of confession is not something abstract and invisible. It has to do with my real relationship with actual people in my life. The family can help the young in their psychological preparation for recognizing and acknowledging sin, accepting forgiveness, and realizing reconciliation. When parents help their young to come to a realization of what is right and wrong, help them cope with it, assure them that there is a way for God to forgive them and make them feel accepted back into the family circle, the family is really celebrating an event of Christian reconciliation. The experience is a fore-runner to the sacramental meaning of Penance, though of course, does not take the place of the full sacramental reality of the Church sacrament. The young are being prepared at home for the time when they can receive this sacrament at the hands of the priest, where larger dimensions of sin and forgiveness are explicitly expressed. Oscar Wilde once said sadly, "you always hurt the ones you love.

RECONCILIATION : LOVE MEANS BEING ABLE TO SAY YOU'RE SORRY

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Many of us can be reasonably decent with people we come into contact with rarely, or on a merely superficial basis. It seems that we save our frustrations and disappointment for our closest relatives and friends. The reason for this may be entirely negative. We generally let ourselves go with people we trust, people we feel will accept us in spite of all. Husbands and wives may just take turns letting off steam. The one who is attacked and seems to feel instinctively, "I better not let this go too far," and avoids adding fuel to the fire, this may not always happen, but with normal tensions in normal families, it often does. Psychologists notice that abused children seem to fight less among themselves than children in normal families. There comes a point however, when children and young people have to learn to ask for forgiveness and to forgive. With younger children this forgiveness has to be more subtle, less verbal than what might be expected of older ones. It should be expressed symbolically when it cannot be expressed in words. One child may let the other play with a toy for awhile. One says something for the other on a completely different topic. Being human is a matter of being both flesh and spirit. Just as every offense is somehow visible and sensible, so every reconciliation must be something seen and felt in order to have reality for us. Putting this in an Orthodox Christian context, reconciliation should have an explicitly Christian expression too. Not that religion should be brought up over every little family fight. Family prayers, perhaps around the dinner table, or in front of the iconostasis, could from time to time incorporate the theme of reconciliation.

8: Love Story () - IMDb

For 5 years without my mistake I used to say sorry and used to reconcile and they never changed, they didn't stop at only saying bad words, and provoking my husband to beat me and goin to witch doctor to destroy me, they did more things by saying everyone that I am mad.

9: When Confession is needed before receiving Communion | Father Ryan's Sunday Sermons

Songfacts category - Songs about reconciliation or forgiveness. Monthly Newsletter. A monthly update on our latest interviews, stories and added songs.

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