

Process of Grief

Elza Bibic*

Informative Publishing Institution "Svetigora", Metropolitanate of Montenegro and the Littorral with its See in Cetinje SPC, Montenegro

***Corresponding Author:** Elza Bibic, Informative Publishing Institution "Svetigora", Metropolitanate of Montenegro and the Littorral with its See in Cetinje SPC, Montenegro.

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"He was a man in the land Uz and he was called Jov, and this man was good and ridgteous and fearing God, and turning away from evil. And he was born to him seven sons and three daughters" [1].

(Jov 1,1-2)

- How we are facing the loss of close people? And how when these losses are multiple?
- What about official psychology and psychiatry? And is there anything to say to such a man? Is there a drug for a man who has suffers such losses?
- Where her psychotherapies, medicines, herbal remedies and soaps were then?
- Where at that time its umpires and accomplices?
- Further, we can wonder if we are suffering a whole life due to the death of some of us close people? And is such suffering merely an expression of love for the person concerned, or, at one point it turns into a certain kind of pathological attachment to another, the inability to reconcile with the facts and the changes that the newly emerging situation brings?
- Whether the departure of close people from this world provokes and wakes up in the name of some defect, which, in normal circumstances would not even be activated at all?

We have asked a lot of questions that we will try to give answers.

It is necessary to say that a deceased person does not have to be close at all in the family, cognitive sense - to feel a great loss and suffering due to her death; we can only experience it as such, as someone who was very close to us; which means that the immediacy and continuity of contact necessarily do not have to lead the spiritual and mental closeness, in general, the quality of the relationship that existed.

The process of oscillation through which we pass is accompanied by a series of symptoms. This process differs according to its course in young people and older people. In adults, it resembles a major depressive disorder, while in younger symptoms it can be very different, from person to person. And from our age, emotional and spiritual maturity, it depends to a large extent how we react to death.

Pre-school children imagine death as a temporary dream, from which someone will wake up and the deceased person return. Some older children accept death as a condition that is permanent, so they are asked about its physical aspects, while older school children experience death as something that must happen to everyone, and once and for them.

Often the tiredness starts from the moment when we find that someone close to us, such as the natives, born brothers and sisters, suffer from some of the ailments, especially when we realize that it will end in death. It was noticed that at the time of their death, we do not show visible aspects of obesity. The reason for this can be - that we have evolved before. In today's time, grandparents often overstretch their role as parents, because of their children's over-employment - so that the grandchildren become fairly tied to them; therefore, the suffering of their death - when it comes to it - is intense.

Although happiness is not often happening, the death of the born siblings can cause a numerous pathological mental states. Then it is necessary for a child or young person to explain, what death is (how much it is in our power) what happened, and what happens to the deceased after his death; in this way, we can eliminate various riddles and doubts that young people can report later.

According to the doctors Jerotic opinion: "The grieving people are often scared, sometimes confused, de-concentrated and sometimes suffer from insomnia".

At the moment of death, for example a parent - young person or a child - should not be distracted from the house, with friends or relatives (all in the desire to leave him out of difficult situations) but should leave him home, in addition to other family members.

It is considered that the death of the child is an emotion that is mostly stressful, a factor that can be a trigger of latent mental illnesses, for the person who is exposed to it. If such losses are many times as much - and what kind of pain - is difficult to imagine.

And the Holy Scripture of the Old Testament describe the parents grief over the multiple losses of the child - when the children of two years were killed according to the Herodian commandment: "The voice in Ramah, the plow, and the riches and the riches of many, Rahil mourns their children, and will not be satisfied because they are not alive" (Mt 2,18).

Doctor Jerotic believes that persons who experienced some traumatic experiences (suicides of the near ones, murders, numerous incidents of loss in accidents) should be directed to help some professionals, priests, psychologists or psychiatrists in order to face the loss and life that requires different organization.

I think that the moment throughout the whole process is that the traumatized person is strong enough to accept the fact that close people no longer have, she should - let him go- and continue to live a life, as he is.

Lamentation for the deceased parent never stops, but this is a problem that we can still live with.

Every loss is difficult. It does not mean that we should not talk about it or even avoid these topics. Sometimes we ignore it and then we suppress emotions - and there may be a problem.

According to the opinion of the Orthodox psychiatrist, archimandrite Cyprian Keren, there are cases of grief that grow into a pathology in which a person does not want to reconcile with the fact that the deceased person no longer exists and continues to live in completely changed circumstances that deviate in less or more from reality and obligation towards oneself and others: it falls into a state of anger, despair, treachery, misuse, alcohol and sometimes it is done or attempted to commit suicide... Doctor Jerotic considered that the: "normal process of grieving takes from one to two years. Initially, the state of the juice appears, it is unbelievable in the events that have taken place, so that the reactions of the person who has been hurt are in some way blocked, frozen".

But, this period is quite limited, and we all can see that a little later, it comes to a state of awareness, despair, pain due to loss, which is accompanied by intense emotions, on the occurrence and finally, acceptance of the resulting circumstances.

In some cases, people turn to God, prayers and come to a state that we would mostly call as a state of enlightenment [2-4].

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