

«SHE GOT UP AT ONCE AND BEGAN TO SERVE THEM» (LK. 4,39)

THE WOUNDS: recognising them, naming them and making a process of reconciliation with ourselves and with others that is reflected in our relationship with God

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1. Introduction

I have been asked *to work* on the theme of the wound in the context of the congregational journey: «INTO DEEP SEA WE CAST THE NETS». This path aims to lead us to be **«renewed Congregational Body, consecrated women in the process of conversion, who walk with others, who live and work for an inclusive and intercultural fraternity for the mission»**. It has deepened topics of self-knowledge, evolutionary stages of life, and self-esteem at the human-spiritual level. Also around the emotional and corporal affective process in the different stages of a woman in following Jesus with the topic "The house was filled with the smell of perfume" j. And now we will work on the subject of wounds.

I want to start with the idea of doing *work*. Coincidentally I came across some words from the Argentine psychoanalyst and philosopher Luciano Lutereau, which express the importance of the word *work* for Freud. The whole inner process of healing is work. "To be a healthy person is to be a person capable of working with experiences"¹ and to heal you have to elaborate, work something, a material that will be transformed with this work.

Personal, human, psychological, spiritual growth is also a task. We come here to work on the issue of wounds. For those who feel moved to this arduous process, this small reflection can serve as an introduction. While looking for the source of these words of Lutereau, I found a very suggestive post about *psychological laziness*, written by several psychoanalysts. I thought it was a great genius to warn us of a super palpable reality which is ignored. These women tell us that there is resistance to psychic work, but it is necessary to rescue it and propose it, because it is inescapable of our human condition, not only as individuals, but also as shapers of the *Polis*, of society, in this case we would say of the community, of the Congregation.² Therefore, the reason for being here is not only psychological or spiritual, it is also political and ethical. We have a responsibility to work out our wounds to be reconciled and reconciling women.

Sisters, we are here to shake off psychological laziness and build the community that has a task in the world: to humanize, to fraternize. I invite each of us to set out to do so.

¹ Lucianolutereau instagan

² <https://www.barbarie.lat/post/la-flojera-ps%C3%ADquica>

Notice that when a woman is in labor we say she is in labor. Let us take this woman giving birth as if we were each one, each house, the Congregation. Giving birth to themselves, not without the labor pains, of course.

1.1. An African story³⁺

“In an African village, a group of young women have come together **to humiliate** one of them that they were all jealous of because she was «different» and had a very beautiful necklace. They **planned a trap** for the one they envied. When she joined them, they told her that all of them had thrown their necklaces into the stream as an offering to the river god. The young woman was a generous person, so she took off her necklace and threw it into the river. The others dug up their necklaces, which they had buried in the sand, and left laughing and mocking her.

THE ABANDONED YOUNG WOMAN WAS LEFT ALONE AND SAD.

She had been deceived to do a well-intentioned action, but silly one. She wandered along the riverbank, begging the god to return the necklace... She received no response, but **finally, she heard a voice urging her to dive into a nearby deep pool**. She did not doubt **the voice was coming from the god**. She plunged into the unknown and found herself in the riverbed, where an old woman was sitting waiting for her

This old woman was horribly ugly, even repulsive, as she was **covered in open sores**. Seeing the young woman, he asked her bluntly, **"Lick my wounds!"** **Immediately the young woman obeyed, because she had a compassionate heart, and licked the repulsive sores as she had been asked to do**. Then the old woman said to her, "Since you have not refused and licked my wounds, I will hide you and protect you when the monster comes to devour the flesh of young women". At that moment she heard a roar, a huge monster came screaming that because it smelled that a young girl was there. But **the old woman had hidden** her, so the monster left cursing.

Then the old woman spoke to her with these words: "Here is the necklace, go to the village and you will see a stone, take it and throw it in the pond." The young woman obeyed. The old woman gave her **a necklace of far greater beauty** than any ornament the young woman had ever had.

The other young women quickly noticed the beautiful new necklace and asked her where she had found it. She responded that an old lady who lived at the bottom of the river had given it to her. Without waiting any longer, they jumped into the pond. The old woman asked each one of them the same thing, to lick her wounds, but all those young women laughed at her and told her that they would not do anything so repulsive – and also so useless – and asked her to give them necklaces immediately... There was the roar of the giant monster which seized one after another all the young girls and made a big meal with them. This is the end of the story.

³ Helen M. Luke, *The Way of Woman: Awakening the Eternal Feminine*, EDAF Madrid, 1997

Exercise to deepen

** I invite you to review the story. Try to imagine yourself in the place of the young woman and to feel, to see how all the characters in the story are elements of you, of your psyche. I invite you to perceive all that in your own body, to the extent that you are given to feel it that way, without forcing anything.

She heard a voice urging her to dive into a nearby deep pool. He plunged into the unknown... where an old woman was sitting waiting for her... horribly ugly, even repulsive, covered in open sores... He had a compassionate heart, and she licked the repulsive sores... A huge monster came screaming... But the old woman had hidden her, so soon after the monster left... the old woman had hidden her... "Here's your necklace, a beaded necklace of far greater beauty... The other girls ran out in bloc and jumped into the pond.

- ✓ How do these words resonate with you?
- ✓ Can you see that wise and compassionate old woman in the depths of your soul?
- ✓ Are there any sores you need to lick?
- ✓ What parts of you are like the "other envious young women", who distract you, deceive you, don't want you to lick your wounds, take away beauty and goodness? Identify them, give them proper names.
- ✓ The beaded necklace is the renewed identity. Contemplate what you would be if you jumped into the river and listened to the wise woman in you.

2. I am wounded, women wounded

2.1. Being wounded. The existential wound, of living... They appear as demons, monsters, dragons that scare us.

«Infinite wound is the term that, finally, I see most appropriate to express the incision, very deep and in the form of a cross, that reaches us to the center of the soul—or, rather, that generates our soul—. So that to live is, at best, to be close to this wound and to act on its vibration.»⁴ As Esquirol says, to live, to exist is *to be close to this wound and to act from its vibration*. There is a woundedness that comes with our existence, with the fact of being. That wound is finitude, our radical contingency that is expressed in that we are mortal, that there is another one there in front of me, that I do not control, that is independent of me. Finitude that is felt in radical solitude, even when I meet others; the deepest loneliness of being and suffering one's own, what touches me. That hunger for meaning, essential to every human being, is another way in which the human condition of infinite wound manifests itself.

⁴ Josep Maria Esquirol, *Human, More Human: An Anthropology of the Infinite Wound (The Cliff) number 418* (Spanish Edition) (p. 9). Cliff. Kindle edition.

The full life, the good life is to keep up with that vibration of the wound that moves us. Javier Melloni calls the heart of this wound *essential desire*, which he says «is linked to the sensation and shudder of separation, absence and emptiness. This is our condition as creatures thrown into life: to continually note our radical lack, the *ananké* of the Greeks. It is this very scarcity, this necessity that sets us in motion toward our completion».⁵ The radical lack, the desire, is what makes us seek, moves us to act, sometimes so that we integrate and sometimes we lose focus from our center.

****** Let us make room within ourselves for this infinite wound. Feel in your body the mortality, the limit, the radical loneliness, but also the longing for something more, the desire. Feel that hollow, which can be like a womb, where we can harbor so much life. Stay there with that, wait a minute. Embrace the movement that awakens in you.

2.2. b. Let us dwell on the concretions of the existential wound⁶

Myths, fairy tales, literature in general, are full of such struggles. Face monsters, cross forests, be awakened by a fairy or a prince, we can defeat a spell or get out of a curse, recover a magic ring; Discover a secret, or an enigma... or losing the necklace of identity, as in the story we heard at the beginning. Claude Missiaen based on the existential psychotherapy of Irvin D. Yalom⁷, works a proposal in which he calls existential “demons” to the four basic concerns that inhabit us, that we try to avoid, and which are there filling us with anxiety.⁸ But, if we face them, they can give us the possibility of gaining freedom, meaning and authenticity.

****** I invite you to let the fear or existential worry that at this time assails you most frequently, or that is there in the background. Name it. The first thing that comes to you and makes sense to you.

Claude's proposal is reflected in these four existential wounds or dragons. I will only say a few very brief words to situate what each of these existential preoccupations consists of:

The limit, the finitude. The primary source of fear and anguish is death. It remains present continuously and disturbingly in our lives. Death is the permanent reminder of our vulnerability, through illness, risks, insecurities, threats, real or imagined. As Esquirol says, «Finitude and death are not overcome: they are faced.»⁹ It's always going to be there. The point is that life and death are inseparable, that is why you can not live in peace exorcising everything that sounds like death, but neither can we live in peace with it always present. «People have an incredible capacity to forget that they are mortal, but at the same time to forget that they are still alive» (Kramer 1996) Quoted by Claude Missiaen. An intense anxiety disorder can be a symptom of the vertigo of finitude.

⁵ JAVIER MELLONI, *Essential Desire*, Santander, Salt Terrae, 2009, p.16

⁶ For this topic I recommend two movies: ***How to Train Your Dragon*** and ***The Sea Beast***. Both are animated.

⁷ IRVIN D. YALOM, *Existential Psychotherapy*, Herder, Barcelona, 1984

⁸ CLAUDE MISSIAEN, *Course on Existential Demons and Focusing*.

⁹ JOSEP MARÍA ESQUIROL, *Intimate resistance. Essay on a philosophy of proximity*, Acantilado, Barcelona, p.91

Loneliness, existential isolation. As Yalon says, it is «the separation of the world»¹⁰, which he also describes masterfully as «A valley of solitude that can be accessed by multiple avenues»¹¹. The awareness of death is one of those paths where we are alone. People in loneliness and existential isolation find themselves in an unbearable place, of great helplessness. It is no coincidence that borderline personality disorder is so frequently diagnosed today, and its main symptom being a feeling of loneliness and radical abandonment.

Empty, meaningless, insignificant. The source of the majority of neurosis is in the lack of meaning. The question of meaning can be about life and/or my life. When we speak of meaning, we are talking about coherence, acquiescence, this means that there is a correspondence between life and the self. While purpose has to do with intention, goal. When we talk about the meaning of life we cannot fail to mention Victor Frankl who, from the nonsense of Auschwitz, discovered that even there you could live with meaning having people to love and some project to carry out. This existential preoccupation makes me think of depression as a clear expression of what it entails.

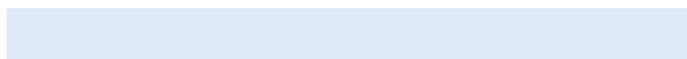
Decision, responsibility, freedom. Taking responsibility is also a frequent reason for anxiety and vertigo. Since existentially I am destined to take charge of my life and the world; since I am a being in the world as Heidegger would say, I cannot escape either myself or the world. I am here with myself, with the others and the other. I have to configure, respond, take responsibility, take charge. What if it goes wrong? What if I'm wrong? Responsibility is accompanied by guilt. Addictions and emotional dependence are super present in our society, as an escape from responsibility and freedom.



Exercise to deepen

** Take a moment to see this in yourself. Which of these four are most present in your life now? What do you notice it in? How does it manifest itself to you?

- I invite you to take note of what you find. It writes for you, just to tell and listen to you in what you write.
- Hopefully in small groups, with some sisters, whether from the community or not, you can have a time of spiritual conversation to be able to share how you live this, the grace you are most needing and what the Lord invites you to. Each sister serves as support and encouragement for the other.



3. Suffering a wound: child neglect, child abuse

¹⁰ Ibidem, p.427

¹¹ Idem, p. 428

A second way we see ourselves with the wound is having suffered some neglect or abuse in childhood, and even before birth. This experience leaves us emotionally malnourished and in some cases in an almost disabling state of absence to cope with life, if we do not receive some treatment. These wounds are recognized because they erupt disproportionately, such as an anachronism or regression, a bodily symptom, relational problems, difficulty in self-assessment and endless other expressions. These manifestations are not the wound, but the signals that it sends. Then, which are the wounds? An emotional wound must respond to the question, how was I wounded? When? The wound has a way, a time and even, many times it is associated with a place and people. That is, they are biographical. They are graphs in our history and in our body. The body is a big topic when we talk about trauma and recovery. We don't have time to address it here.

Wounds immediately refer us to a wounded inner girl, which we can find in personal work, but which we can also find in our relationships. If we pay attention we can realize when the relational dynamic is permeated by the childhood wound. Orihuela points out that we seek ways to compensate our wounds and the suffering they cause. To compensate for the wound, «the decisions we make are usually of three types: **rescue, evade, and attract attention.**»¹² It's part of what we decide to do to survive or overcome our own way.

There are a lot of books, of those of popularization, that take over the internet, some of them best seller, such as *Transform Your Wounds Of Childhood* by Anamar Orihuela, which collects the 5 wounds of childhood. I have done a search to see who made this proposal in its origin, but it has been impossible. I am reluctant to talk about something that is so "handled". Although these five wounds are of radical importance for self-knowledge and community interaction, we will feel hurt where we have been hurt and, on the other hand, we will hurt others as we know, the way we were hurt. Here I only mention them and then pose them for a personal exercise.



Deepening exercise

I invite you to review the five wounds of childhood: **Abandonment, Betrayal, Injustice, Humiliation, Rejection**, comparing it in your life through some questions, some phrases that are like probes and a magic word.

- ✓ Questions can be answered with a nod or a denial. Stop at what you discover or see what happened in your childhood, in your family system.
- ✓ Read each sentence that is preceded by the two asterisks and listen to the body's reaction. The one that makes the most sense to your body, write it on a blank sheet. Then write everything that appears: Where do you feel it? How do you feel it? Wait for the answer. What day-to-day experiences connect to this? What do you need,

¹² Anamar Orihuela, *Transform your childhood wounds*, Penguin Random House ebooks, p.

according to what came to you? What does it invite you to? What steps is he inviting you to take? How to follow your personal *work*? Are there any gifts in this that you receive? Do you want to thank him? Offer?

- ✓ Choose the magic word that is the one you need most now in your life, even if you do not know how or why. Symbolize it (a key, a magic wand, a door...) and place it in a place visible to you.

- 1) Abandonment. Were you left alone when you were a child? Were there clear boundaries and structures in your home? Do you victimize yourself frequently?

** You have the right to feel safe and secure

** You are a person you deserve respect

** You can take care of yourself

A magic word: **BEWARE**

- 2) Betrayal. Have you experienced uncertainty and mistrust in relation to your parents and/or caregivers? Didn't they keep their promises? Did they leave you waiting?

** You can let go and relax

** It's over, trust

A magic word: **TRUST**

- 3) Injustice. Were you abused in any way when you were a child? Did you experience any markedly unfair reality in your childhood? Did you have a very authoritarian caregiver? Did you have a very rigid and severe family system?

** You can be wrong

** You have the right to be flexible and spontaneous

A magic word: **EQUALITY**

- 4) Humiliation. Did you experience any shame that you still remember as a child? Has shame accompanied you in your life? Do you take care of others, even if it is to your detriment? Do you find it hard to enjoy, to receive good things? Are your boundaries respected or do you feel abused in different situations?

** Enough ignoring your needs

** Let others take care of their own

** You are a worthy person

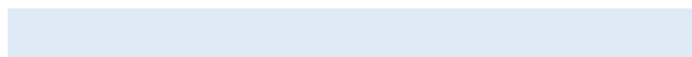
A magic word: **RESPECT**

- 5) Rejection. Are you a desired girl? What was the environment like, in your home, at birth? Do you have difficulty feeling that you belong?

** You deserve to be taken care of

** You are an important person to us

A magic word: **ACCEPTANCE**



It is very important that we know that this wounded inner child who expresses herself in a wounded personality is there to protect us from the primal wound. It is regularly present in the form of fear of abandonment, betrayal, rejection, injustice, humiliation. It is something in us that is triggered to free us from going through the same thing again. The problem is that the present is confused with the traumatic past. But, this part of my wound, which wants to protect me, is my ally.

4. Wounds of adulthood. Abuse of power, spiritual abuse, abuse of trust.

It is true that most of the time we feel hurt in adulthood, it is a childhood wound that is manifesting. But it is also undeniable that we can receive very deep damage in adulthood. In this case, being religious, damages related to the heart of our choice: abuse of power and spiritual abuse.

Authority authorizes, encourages the personal power of each one, his-her autonomy, while authoritarianism disqualifies, lowers autonomy, lowers the esteem of people. That is why the misuse of power dis-authorizes, diminishes the people that under its care. Abuse is a wound in the soul of people and of the church itself. If there is abuse, communion is broken, that is, the community is hurt. And it is not broken by those who suffer it when they reveal or reveal the abuse, nor is it broken by someone who dares to denounce, or who accompanies those who suffer it and helps them regain freedom. The abuser, the abuser, is the one who breaks communion.

Abuse is often not a direct and open attack on interior freedom, without which neither faith nor consecration is possible. It begins with small details that seem unimportant, but that eat away at the soul, undermine autonomy. Start with prohibitions, impediments, that seem to lead you to be more in tune with the community and what led you to it. There are plenty of examples: telling you how you should dress, restricting yourself in what you eat; inciting you, encouraging you not to take certain medical treatments or taking them partially; forbidding you to talk to certain people or tell you with whom you can do it, even imposing companions or spiritual directors, all these obstacles are giving a sectarian touch¹³ to the community, Congregation or group. All these «rules» pave the way for abuse.

Exposing the Abuse of Dr. Miguel Perlaza¹⁴, with his evangelistic language he manifests with great clarity what spiritual abuse is:

Spiritual abuse is taking advantage of a person's need for support; to also weaken the normal development of this; When a spiritual leader uses his position to control or manipulate another person there is spiritual abuse on the part of the latter.

¹³ They are organizations in which their members manifest an excessive devotion to a person or cause; and who manipulate and control their faithful to satisfy the goals of their leaders, regardless of the welfare of other followers. (Tapper, 2005).

¹⁴ Perlaza, Miguel. *Exponiendo El Abuso Espiritual* (Spanish Edition). Palibrio. Edición de Kindle.

In these words the minister Perlaza, I have underscored some verbs which express very well the actions involved in spiritual abuse: take advantage, weaken, control, manipulate, belittle, separate, suppress, wear out, use, dominate, ignore, run over. Incredible the number of actions that manifest spiritual abuse

Catholic theologian, Dr. Doris Resinger, did research on abuse in the Church as a result of her own experience of abuse that led her to leave a Religious Congregation. Put your finger on the sore. Let's listen to her:

Spiritual abuse is the violation of another person's inner freedom and, as such, is at the same time and also the violation of his personal relationship with God, which is necessarily based on his-her inner freedom. Without freedom, the foundation of faith is lost. Without freedom faith cannot arise, and if interior freedom is destroyed, faith and consecration to God are also destroyed.

To finish this section, let's return to two words that Doris places with force: rape and inner freedom. Feeling abused, even in adulthood, is experienced as a violation, a violent irruption that puts us between a rock and a hard place. Either I am not consecrated or I accept these humiliating, infantilizing, harmful conditions. What is at stake is my inner freedom, the flow of the deepest mine, where only God and his Spirit can penetrate.



Personal exercise. Abuse of power, spiritual

- ✓ Go back over these verbs. Have you experienced any of this in the Congregation? Have you suffered from any authority in any trade or task? Have you exercised it against any sister in your charge in any office or task? **Take advantage, weaken, control, manipulate, belittle, separate, suppress, wear out, use, dominate, ignore, run over?**
- ✓ How free do you feel inwardly in your community, with your superiors? Let the body, the central area of it give you an answer. Trust what it tells you.
- ✓ Is it derived from what you're seeing, any personal action or work?
- ✓ If you realize that none of this occurs in your community and / or Congregation I invite you to thank and protect it with your respect and care for everyone. If you understand that it is happening, I encourage you to pray over it and ask the Spirit for light to denounce it or talk to the right person.

5. How to treat them? Self-care, take care of ourselves, take care

Caring has to do with healing, watching, thinking carefully; It is also related to nurturing and begetting or creating. That is to say, that when facing the question about the treatment of wounds, the answer comes to us in the broad and profound sense of the action of caring. We need to be very careful when talking about care so as not to confuse it with the superficiality of self-realization or self-improvement that distracts so much from true and radical work with the self.

5.1. a. Reparation, reconciliation, healing: Selfcare

To treat wounds, whatever they are, the first thing is to learn about what I don't want to know about. See what I don't want to see. It is necessary to name what happens to me, stop putting out what goes inside. It is extremely important to remain still, to pause, silence so that inner dissonances emerge.

Talk, write, say. Put words to what you find, give it a voice, but a loud voice, in front of someone who can listen to me, confront you, illuminate you. Sometimes a sister, a companion on the road, a spiritual companion, a professional psychologist. It is important to talk, narrate, this helps to see the thread and be able to pull it, when it is ready.

You can *work* in many ways, from many angles. There are many slits through which I can open and enter the home of my self. I can enter through the body, its symptoms, its pains, its postures, the sensations that inhabit it, its knots... The body carries with it the scars: lowered gaze, shrinkage, dejection, raising the shoulders, lowering the head. I can also see it in my relationship with food, in its disproportions or compulsions. I can enter because of the emotions that prevail in me, my anger, shame, guilt, fear, sadness.

A means to realize and intervene are the projections in others of what is in my shadow. That's where the transferences that occur in my relationships of help or with the authority come in. Other defensive mechanisms can give me light if I pay attention to them, for example: regression, intellectualization, spiritualization, rationalization, among others.

There are many strategies, therapies, techniques that can help the recovery of wounds. It is important not to do this process alone. But it is worth doing, because what is at stake is to live fully and help others to have more life.

I want to end this section by underlining something very simple, said by Esquirol, but which we cannot take for granted, «to reflect is already to take care of oneself. In fact, the self emerges in reflection»¹⁵. This is fundamental, it is this constant elaboration of reflection that will give birth to the self, which is the place from where we can meet and give ourselves in an authentic way. What is at stake is originality, our continuous

¹⁵ Esquirol, *Intimate resistance*, O.c. p. 92

recreation. We need reflection to remake ourselves, to re-create ourselves. What is at stake is not just anything, it is life given, shared and entrusted. As he indicates, Esquirol himself this process is a conversion.¹⁶

Deepening exercise

- A simple question you can ask yourself is: What topics do I not want to touch? What don't I want to talk about? What do I avoid?
- I invite you to get in touch with your body so that you read it. Make a scan of it. You can start with the most external: your posture, the features of your face, what do they express? What do they talk about or what do they shout?
- You can, if it helps, look at your digestive system. How are you there? Talk about what you swallow, the lack of digestion of something...
- I suggest you do an exercise about projections. It's very simple: Write down the 3 things that bother you the most about others, the least bearable about others. Describe what it is about that bothers you. Then he realizes that nothing outside of me upsets me if it's not because something says about me. Ask yourself, what is in me about each of those things? How is that in me? What can't I stand about myself that I project into others?
- How thoughtful are you? Give yourself a number from 1 to 10, with 10 being the maximum and 1 minimum. What do you need for this care of your self?

5.2. I go with others, also wounded

*José María Esquirol says that: The human of the human lies in welcoming the other. We come naked into the world, and it's cold, and we welcome each other. The most basic community is that of protection. It is the community that heals, that heals us... Living together is not living side by side, **but giving life** to one another.¹⁷*

I just want to emphasize this, that community life is not an economic matter, because it is cheaper for us to have everything in common or because we can better attend to the tasks of the Congregation. We live in community because we believe in love and we want to bear witness to it. We believe that we serve as a shelter and support for each other. We live together to form a therapeutic community, which has a healing dynamic. The community is like a flow of life that springs from our wounds, already licked, already treated. The wounds attended, instead of being, what they often are for communities: an impediment to life, is an enabler. From the wounds treated we become more human,

¹⁶ Ibidem, p.96

¹⁷ Esquirol, the penultimate kindness. Essay on human life.

more understanding, more compassionate with others. Let's finish with these verses by the poet Claudio Rodríguez.

It's hospitality. It is the origin of the party and of the song.
 Because it's just the hospitable word which saves
 even if it leaves the wound. And love is just a
 hospital wound, even if it has no cure.¹⁸

Hospitality is about welcoming the foreigner, the stranger. It seems that this concept does not fit when we talk about people who live together. But, it allows us to maintain a treatment towards the one who is already familiar, as if he always deserved the welcome and respect of a stranger. We could do that exercise, live a week treating ourselves with the care and attention that you would offer a person visiting who you want to make feel at home. Each one acts as host of the other, each one is caretaker of the other. Each one approaches trying to get rid of their prejudices, trying to learn, to know. It would be interesting to do this test. Listen to the other with gentle curiosity.

Finally, our hospitable life among us must extend to others. At the service of the wounded of history and even of the wounded earth. Today more than ever humanity needs us as women healers and healers. We don't go alone. It is the Spirit who works in us. Trust!

Exercise for deepening

- How hospitable am I? Do I give shelter to the others? Do I feel protected by the community? What do I need to be a woman who shelters, welcomes, welcomes others?
- How can my home, my community be a therapeutic space for us and for others? What do we need most for this? What can I contribute?

6. Appendix: Post-Submission Questions

- 1) *How to deal with a person who has a sexual harassment during childhood days, and as she grows in adulthood this experience kept on disturbing her, and she has difficulty to forgive the person. So, the question is what approach shall we use to help the person to be able to heal from this experience?*

¹⁸ Esquirol, Josep Maria. Human, more human... o.c. p. 87

In this case, the person would benefit from intensive and long-lasting psychotherapy. The goal cannot be to forgive the abuser. The only person who has to forgive is himself, making peace with himself is the horizon, but that is not easy, it requires time, patience. I recommend getting the book *The Courage to Heal: A Guide for Women Survivors of Childhood Sexual Abuse*, by Ellen Bass. Go working on this book and go to psychotherapy.

2) *Can you experience the 4 dragons or if you do not work one leads to live the other three?*

Without any doubt, we experience the 4, because that is in us, it is part of our human condition. The point is that we do not always experience them in the same way. The important thing is to detect the one that is now bothering me, frightening, stalking me and with that work, tame it as it is done with a wild animal. It's still a wild animal, but I tamed it. I will always be attentive, careful, I will attend to him, I will approach, because he is a dragon or a snake.

3) *You do not live one by one these "Dragons" normally combine the 4, but one takes more strength and dominates, according to his own experience.*

A comment answering the question.

4) *How can sisters of a certain age be helped to work on the wounds they drag through all their lives without healing them?*

It is extremely difficult when a person has dragged a wounded history without working, without seeing, without taking care of it. It is practically impossible to help them from the outside, only self-awareness and decision to take care of themselves; hitting rock bottom sometimes gets the person on the road to recovery. But, love is never wrong, it is never lost, it is never too much. The most we can do, if the case is very chronic: charity, compassion, patience, with the person, but not let them determine the life of the community. If she doesn't want to go, encourage her, but leave her, for example. Try to pull her up, but don't let her pull down the community.

5) *It is very difficult to remove from office an authority that abuses its power, the victims are oriented to know how to die, but should we insist on letting ourselves be killed?*

This is very hard, but I'm glad it comes out. I believe that we should not rest when there is abuse until it ceases to exist. We must not rest, I repeat. Help must be sought. Call the person and talk to him (in most cases the people who abuse do not have consciousness of guilt, they believe that they are doing what they should do). It is very important to seek the right help. The mechanisms are in place so that this can be remedied when it occurs. That authority has another authority and that other authority has a council, a team that helps it, and hopefully there's another authority over that; there is also a dicastery in Rome for Religious Life... What I want to say is that we must exhaust the mechanisms we have. But, don't leave it at that. Notice that the question expresses: that «the victims are oriented to know how to die», whether real or symbolic this dying and that letting themselves be killed, we are saying that there are people suffering because of the behaviors of those who have been chosen to care.

6) *The spiritual abuse is violating the inner freedom of the person. How this can be happened?*

¿Cómo sucede esto? Sucede porque lo espiritual es algo muy íntimo. Las personas con autoridad en la vida religiosa están a cargo de acompañar lo más sagrado, que es mi deseo de servir, de amar, lo que Dios me dice. Si el poder espiritual, se corrompe, en este caso, el alcance es lo más interior. Porque el contenido es el mundo interior, espiritual. Los temas que se usan para abusar son las virtudes: no eres generosa, o disponible, te falta caridad... o los votos: es una falta a la obediencia, a la pobreza, es egoísmo...

How does this happen? It happens because the spiritual is something very intimate. People with authority in religious life are in charge of accompanying the most sacred, which is my desire to serve, to love, what God tells me. If spiritual power is corrupted, in this case, the attainment is the innermost. Because the content is the inner, spiritual world. The themes that are used to abuse are the virtues: you are not generous, or available, you lack charity ... or vows: it is a lack of obedience, poverty, it is selfishness...

7) *The abuse of authority is sometimes disguised, how to help the person who exercises it realize?*

It is true, the abuse of authority and all abuse overlap, for the same reason we said in the previous question. It is very important in the experience of abuse to also take care of the abuser. In fact, in the work with sexual abuse it is stated that many times the victim needs psychotherapeutic help and that the abuser always needs help. If we extrapolate it to the abuse of power and trust we have that the abused person needs help, that something is not working well in him. How to do it? It is a bit difficult, but you have to reveal the abuse, report it on the part of the victims and whoever perceives it; and on behalf of the authorities, remove him from service..

8) *It is good to mention the need to work to give name to the manifestations that are giving and that denote childhood damage and in the walk of life.*

It has to be worked on.

9) *Faced with the fear of reaching the end in a therapeutic process and/or possible attachment to the psychotherapist, believe that you can alone and leave it, but with doubts about whether it is the best.*

It is clearly a trap, in the question is the answer. There is fear because important issues that require work are being mobilized. Attachment in helping relationships is called transference, Freud says that this is the condition for cure. Love or hate is regularly given, these feelings are aroused as anachronisms, it is past experiences that are being awakened in that relationship. This is also an aid to the process if you have the courage to cope.

10) *We say that as we get older, we are less capable of change, so as not to remain in conformism?*

True, in a sense, but not quite. If a person from a young age encourages reflection, goes working, is not afraid, wants to live in truth, in middle age remains the same, when older it will remain the same, it will be a wise and humble old woman. The problem with the inability to change is not age, it's that I haven't made the habit; Rather, that the habit I have is that of psychological laziness, then it becomes irremediable. I think the best way is to start young, insist on middle age and old age, be patient.