



## Holy Ghost Orthodox Church

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# DORMITION FAST

**ON THE MEND:** Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Archbishop Jovan, Bishop Robert, Father John Harvey, Father Jakiw Norton, Father Dragan Filipović, Father Stevo Rocknage, Father Paul Stoll, Father Igor Soroka, Father Joseph Kopchak, Father Cuthbert Jack, Father Elias Warnke, Father Nestor Kowal, Father George Yatsko, Father Paul Bigelow, Father Emilian Balan, Father John Nakonachny, Father Steve Repa, Protopresbyter William Diakiw, Protodeacon Joseph Hotrovich, Father Adam Yonitch, Pani-Dobrodijka Sonia Diakiw, Joshua Agosto and his family, Mike Holupka, Eva Malesnick, Stella Peanoske, Joe Nezolyk, Nick Behun, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Linda Mechtly, Mary Mochnick, Evelyn Misko, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, Mary Alice Babcock, Dorie Kunkle, Andrea, & Melissa [Betty O'Masta's relatives], Mary Evelyn King, Sam Wadrose, Isabella Olivia Lindgren, Ethel Thomas, Donna, Erin, Michael Miller, Grace & Owen Ostrasky, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Liz Stumpf, Theodore Nixon, Michelle Corba Kapeluck, Linda Hippert & family, Margaret Vladimir, Luke Emmerling, John Sheliga, George Rocknage, Robert McKivitz, Liz Obradovich, Halyna Zelinska [Bishop Daniel's mother], Charlotte, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Eleanor Kelly, Bryan, Nancy Barylak, Patrick Keenan, Khrystyna Chorniy, Anthony Cormier, Nathan Forbeck, Sarah Doyle, Samuel Peters, Jean Stutchell, Esther Holupka, Wanda Mefford, David Vallor, Henry Faraly, Betty O'Masta, Julie Eiler, Vince Ferro, Dorothy Lednovich, Bob C., Allie—young girl with leukemia, Heather Kramer, Jane Wartinbee, Matthew—21-year-old with cancer, Nicholas Orlando, Mary Ann Kuznik, Michael Woloschak, Michael Pryhodzenko, Sonia Luciw, Theresa Ditto, Mary Ann Musial, Mary Pelino, Yvonne Christy, Myron & Barbara Spak, Pete Niederberger, Julia Duda, Lisa Pandle, Kris & Julie Hanczar, John Kennedy, Diane McDaniel, Loretta,

Nancy, Carol, & Michael Sheliga, Gaelle Kelly, Irma McDivitt, Robin Young, Mckayla, Rachel, Carl & Margaret Reed, Theodore Demopoulos, Jillian Bowman, Lydia Wilson, Robert Pointon, Walter Cecelia, John Persico, Jeff Miller, Mary Kernick, Glenn Miller, Jean Marie, Donna & Walter McCrackin, Bonnie & Eugene Blair [Pani Gina's parents], Mel & Charlotte Malik, David Hoenshell, Barbara Macino, Shelley Hill, Mikaela Kapeluck, Linda Cawley, Gerald Cogley, Helen Bozo, Corey Guich, Robert Vangrin, Susan "Billie" Mason, Pauline Witkowsky, Sera White, Donald Griffey, Deborah Smith, Nancy & Eric Dunik, Julian Stroz [child with cerebral palsy], Dr. Kirsten Ream, Patricia Corey, Michelle, Katie Swarm, Richard Dunst, Michelle, Patrick, Linda Morris, Howard Simpson, Chris, Pastor Ed Bowen, David Hiles, Karen Johnson, Jennifer, Jerry Quinn, Cher Mount, Frank & Janet Horrell, Jim Wandling, Susan Bertram, Gail, Sirena Sharp, Ron Paulovich, Fred DeNorscia, Sandi Anderson, Donald Uebing, Sabrina, Shirley, Denny Mader, Ella Campbell, Tom Hyatt, Bill Janiro, Jean Symanko-Andy's sister, William Lemonakis, Barbara McDougall, Alma Wyke, Lindsay Romanczak & family, Virginia Catherine Pynch, Susan Lucas, Manny Lopez, Neil Carter & family, James Paluh, Mickie Weikel, Evelyn Krempasky, Tammy Strunk, Loida Esbry, Darlene Chicka Deskins, Drew, Alice & Keith Philipa, Kateryna Kocelko, Nancy Heinbaugh, Judi Danser, Mira Filipovic, Lynn, Jacqueline, Irma Opacic, Sharon, Zan Cheng, Debby, Jeff Jones, Kristy, Elaine Ellenberger, Margaret Thurston [Evelyn's sister], and Daria Masur ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

**Congratulations to Amy [Zerebnick] and David Lewis who are expecting their first child in February! May God watch over them and keep them in His Grace!**

**PLEASE REMEMBER IN YOUR PRAYERS: All Christians and the others in the Middle East who are suffering during this time of great tragedy and unrest. May God watch over and keep them safe! Lord have mercy!**

**PRAYER LIST: Please help update our prayer list. If you or someone you know no longer needs to be on the prayer list or if there is someone who needs to be on the list please let Father Bob know. Remember—Prayers are ALWAYS FREE! Thank you!**

Please remember ALL American service men and women in your prayers. May God watch over them and all American service men and women—and bring them all home safely!

PLEASE REMEMBER TO BRING YOUR “BOXTOPS FOR EDUCATION” AND CAMPBELL’S SOUP LABELS TO CHURCH. There is a shoebox in the basement for Debbie Paouncic’s class. THANK YOU ALL FOR YOUR HELP!

**REMEMBER—PRAYERS ARE ALWAYS FREE!**

Communion Fasting: nothing to eat or drink after midnight, EXCEPT in cases where your doctor tells you to eat or drink something for medical reasons: medication, diabetes, etc. If you have a question, please ask Father Bob.

**AT ANY TIME—if there is an emergency, if you have questions, or if you just need to talk, please CALL FATHER BOB at [412] 279-5640.**

#### SCHEDULE OF SERVICES

**SUNDAY, AUGUST 17 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM  
10<sup>TH</sup> SUNDAY AFTER PENTECOST; HOLY 7 YOUTHS OF EPHEBUS: MAXIMILIAN,  
JAMBLICUS, MARTINIAN, JOHN, DIONYSIUS, EXACUSTODIAN, & ANTONIUS;  
MARTYR EUDOCIA OF PERSIA; MARTYR ELUTHERIUS OF CONSTANTINOPLE**

*Tone 1*

1 Corinthians 4:9-16

Matthew 17:14-23

***Parastas in Blessed Memory of Helen & Edward Pytlak—Rena & Bob Pytlak***

**SUNDAY, AUGUST 24 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM  
11<sup>TH</sup> SUNDAY AFTER PENTECOST; AFTERFEAST OF THE TRANSFIGURATION;  
HOLY MARTYR & ARCHDEACON EUPLUS OF CATANIA; MARTYRS BASIL &  
THEODORE AND SAINT PRINCE THEODORE OF OSTROG [IN MONASTICISM  
THEODOSIUS]**

*Tone 2*

1 Corinthians 9:2:12

Matthew 18:23-35

***Parastas in Blessed Memory of Steve Kuzman—John & Debbie Paouncic***

**THURSDAY, AUGUST 28**

**DORMITION OF THE MOST HOLY THEOTOKOS**

**SUNDAY, AUGUST 31 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM  
12<sup>TH</sup> SUNDAY AFTER PENTECOST; AFTERFEAST OF THE DORMITION; MARTYRS  
FLORUS & LAURUS OF ILLYRIA; MARTYRS HERMES, SERAION, & POLYAENUS OF**

**ROME; MARTYRS HILARION, DIONYSIUS, & HERMIPPUS, HIEROMARTYR  
EMILIAN & ABOUT 1000 OTHERS OF ITALY; SAINTS JOHN AND GEORGE;  
REPOSE OF SAINT JOHN-ABBOT OF RILA**

*Tone 3*

1 Corinthians 15:1-11

Matthew 19:16-26

**BULLETIN INSERT FOR 17 AUGUST 2014  
10<sup>TH</sup> SUNDAY AFTER PENTECOST; HOLY 7 YOUTHS OF EPHESUS:  
MAXIMILIAN, JAMBLICUS, MARTINIAN, JOHN, DIONYSIUS,  
EXACUSTODIAN, & ANTONIUS; MARTYR EUDOCIA OF PERSIA;  
MARTYR ELUTHERIUS OF CONSTANTINOPLE**

**TROPARION—TONE 1**

When the stone had been sealed by the Jews;  
While the soldiers were guarding Thy most pure Body;  
Thou didst rise on the third day, O Savior, Granting life to the world.  
The powers of heaven therefore cried to Thee, O Giver of life:  
Glory to Thy Resurrection, O Christ! Glory to Thy Kingdom!  
Glory to Thy Dispensation, O Thou who lovest mankind.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever,  
and unto ages of ages. Amen.

**KONTAKION—TONE 1**

As God, Thou didst rise from the tomb in glory, raising the world with  
Thyself.  
Human nature praises Thee as God, for death has vanished!  
Adam exults, O Master!  
Eve rejoices, for she is freed from bondage and cries to Thee:  
Thou are the Giver of Resurrection to all, O Christ!

**PROKEIMENON—TONE 1**

**READER:** Let Thy mercy, O Lord, be upon us as we have set our hope on  
Thee.

**PEOPLE:** Let Thy mercy, O Lord, be upon us as we have set our  
hope on Thee.

**READER:** Rejoice in the Lord, O you righteous! Praise befits the just!

**PEOPLE:** Let Thy mercy, O Lord, be upon us as we have set our  
hope on Thee.

**READER:** Let Thy mercy, O Lord, be upon us.

**PEOPLE:** As we have set our hope on Thee.

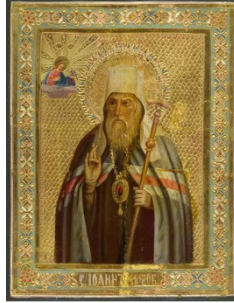
## **ALLELUIA VERSES**

God gives vengeance to me, and subdues people under me.

He magnifies the salvation of the king, and deals mercifully with His Christ, with David and his seed forever!

### ***The Sunflower***

*On Divine Will and Human Will*



The only true means for attaining our happiness in this life and in the next is the constant turning of our attention within ourselves, to our own conscience, to our thoughts, words, and deeds, so as to raise them to passionlessness: this will reveal to us our mistakes in life and indicate the only path to salvation. This path is the entire devotion of our whole being, of our whole self with all the circumstances of our life, to the will of God. As a symbol of this our turning to God we may take the growth of the sunflower; let it be ever before our eyes.

Christian! Observe once and for all how the sunflower even on gloomy days pursues its circular course, following the sun with the unchanging love and attraction natural to it. Our sun, illuminating our path through this world, is the will of God; it does not always illuminate our path in life without clouds; often clear days are followed by gloomy ones: rain, wind, storms arise... But let our love for our Sun, the will of God, be so strong that we may continue, inseparably from it, even in days of misfortune and sorrow, like the sunflower on gloomy days, to navigate faultlessly on the sea of life, following the indications of the 'barometer' and 'compass' of the will of God, which leads us into the safe harbor of eternity...

It will seem to us that we are deprived of everything; even if we have a great abundance in everything, we will always be in fear, despondent, agitated, faint-hearted, every hour full of cares and various anxieties, sorrow and vain sighing, until we sincerely return to God and devote ourselves and each other completely to the will of God, as the sunflower strives toward the sun. Let us begin diligently to examine the visible signs of God's will in events and conform our will to them. Let the will of God be for us the guiding star in life, and let each of us engrave and hold forever in his heart this one thing: 'Blessed be the Name of the Lord!' (Job, ch. 1.)

- From *St. John of Tobolsk's Iliotropion*, first published in 1714.



**Volume II: Worship-The Church Year: Fr. Thomas Hopko  
Transfiguration—August 6/19**

The transfiguration of Christ is one of the central events recorded in the gospels. Immediately after the Lord was recognized by his apostles as “the Christ [Messiah], the Son of the Living God,” he told them that “he must go up to Jerusalem and suffer many things ... and be killed and on the third day be raised” (Mt 16). The announcement of Christ’s approaching passion and death was met with indignation by the disciples. And then, after rebuking them, the Lord took Peter, James, and John “up to a high mountain”—by tradition Mount Tabor—and was “transfigured before them.”

... and his face shone like the sun, and his garments became white as snow and behold, there appeared to them Moses and Elijah, talking with him. And Peter said to Jesus, “Lord, it is well that we are here; if you wish I will make three booths here, one for you and one for Moses and one for Elijah.” He was still speaking when lo, a bright cloud overshadowed them, and a voice from the cloud said, “This is my Beloved Son, with whom I am well pleased; listen to him.” When the disciples heard this, they fell on their faces with awe. But Jesus came and touched them, saying, “Rise, and have no fear.” And when they lifted up their eyes, they saw no one but Jesus only. And as they were coming down the mountain, Jesus commanded them, “Tell no one the vision, until the Son of Man is raised from the dead” (Mt 17:1-9, see also Mk 9:1-9; Lk 9:28-36; 2 Peter 1:16-18).

The Jewish Festival of Booths was a feast of the dwelling of God with men, and the transfiguration of Christ reveals how this dwelling takes place in and through the Messiah, the Son of God in human flesh. There is little doubt that Christ’s transfiguration took place at the time of the Festival of Booths, and that the celebration of the event in the Christian Church became the New Testamental fulfillment of the Old Testamental feast in a way similar to the feasts of Passover and Pentecost.

In the Transfiguration, the apostles see the glory of the Kingdom of God present in majesty in the person of Christ. They see that in him, indeed, all the fullness of God was pleased to dwell, that “in him the whole fullness of deity dwells bodily” (Col 1:19, 2:9). They see this before the crucifixion so that in the resurrection they might know who it is who has suffered for them, and what it is that this one, who is God, has prepared for those who love him. This is what the Church celebrates in the feast of the Transfiguration.

*Thou wast transfigured on the mount. O Christ God, revealing Thy glory to Thy disciples as they could bear it. Let Thine everlasting light shine upon us sinners. Through the prayers of the Theotokos, O Giver of Light, glory to Thee (Troparion).*

*On the mountain wast Thou transfigured, O Christ God, and Thy disciples beheld Thy glory as far as they could see it; so that when they would behold Thee crucified, they would understand that Thy suffering was voluntary, and would proclaim to the world that Thou art truly the Radiance of the Father (Kontakion).*

Besides the fundamental meaning which the event of the Transfiguration has in the context of the life and mission of Christ, and in addition to the theme of the glory of God which is revealed in all of its divine splendor in the face of the Saviour, the presence of Moses and Elijah is also of great significance for the understanding and celebration of the feast. Many of the hymns refer to these two leading figures of the Old Covenant as do the three scripture readings of Vespers which tell of the manifestation of the glory of God to these holy men of old (Ex 24:12-18; 33:11-34:8; 1 Kings 19:3-16).

Moses and Elijah, according to the liturgical verses, are not only the greatest figures of the Old Testament who now come to worship the Son of God in glory, they also are not merely two of the holy men to whom God has revealed himself in the prefigurative theophanies of the Old Covenant of Israel. These two figures actually stand for the Old Testament itself: Moses for the Law and Elijah for the Prophets. And Christ is the fulfillment of the Law and the Prophets (Mt 5:17).

They also stand for the living and dead, for Moses died and his burial place is known, while Elijah was taken alive into heaven in order to appear again to announce the time of God's salvation in Christ the Messiah. Thus, in appearing with Jesus on the mount of Transfiguration, Moses and Elijah show that the Messiah Saviour is here, and that he is the Son of God to whom the Father himself bears witness, the Lord of all creation, of the Old and New Testaments, of the living and the dead. The Transfiguration of Christ in itself is the fulfillment of all of the theophanies and manifestations of God, a fulfillment made perfect and complete in the person of Christ. The Transfiguration of Christ reveals to us our ultimate destiny as Christians, the ultimate destiny of all men and all creation to be transformed and glorified by the majestic splendor of God himself.

There is little doubt that the feast of the Transfiguration of Christ belonged first to the pre-Easter season of the Church. It was perhaps celebrated on one of the Sundays of Lent, for besides certain historical evidence and the fact that today Saint Gregory Palamas, the great teacher of the Transfiguration of Christ, is commemorated during Lent, the event

itself is one which is definitely connected with the approaching death and resurrection of the Saviour.

*... for when they would behold Thee crucified, they would understand that Thy suffering was voluntary (Kontakion).*

The feast of the Transfiguration is presently celebrated on the sixth of August, probably for some historical reason. The summer celebration of the feast, however, has lent itself very well to the theme of transfiguration.

The blessing of grapes, as well as other fruits and vegetables on this day is the most beautiful and adequate sign of the final transfiguration of all things in Christ. It signifies the ultimate flowering and fruitfulness of all creation in the paradise of God's unending Kingdom of Life where all will be transformed by the glory of the Lord.



ORDER OF SAINT ANDREW THE APOSTLE  
ARCHONS OF THE ECUMENICAL PATRIARCHATE IN AMERICA

ISIS empties Nineveh Plains: 200,000 Christians flee, huge humanitarian disaster—  
8/7/2014

*The World Council of Arameans reported on 'ISIS just emptied Nineveh Plains: 200,000 Christians flee, huge humanitarian disaster.'*

*The World Council of Arameans (Syriacs) is dedicated to answer the call to protect and secure the rights, liberty and equality of the Aramean people, safeguard and promote the cultural heritage of its ancestors, ensuring justice, and uniting all its people as a self-determined and internationally recognized Aramean nation.*

### **ISIS empties Nineveh Plains: 200,000 Christians flee, huge humanitarian disaster**

**Last night, two Aramean children and a mother were killed as a result of a shameless attack by ISIS terrorists against Baghdeda (Qaraqosh) in North Iraq. At the same time, in the middle of the night, more than 40,000 Aramean families -- comprising at least 200,000 human beings -- fearfully fled their ancestral homes, towns and villages in the Nineveh region. Another unprecedented humanitarian disaster is now unfolding in Iraq.**

Most recently, thousands of Aramean families had already escaped the Mosul region to the Nineveh province, after the Islamic State of Iraq and Syria (ISIS) terrorists rampaged the area. The Syriac Orthodox Archdiocese of St. Matthew, including its fourth-century Monastery of Mor Matay, and other local dioceses have been closed.

The Nineveh plains are now emptied from its native Christians, who belong to the Syriac Orthodox, Syriac Catholic, Chaldean and Assyrian (Nestorian) churches in the region. This is the second region that has been



emptied from its Aramean population for the first time in its millennia-old history. Thus, an ancient civilization, cultural heritage and population have been destroyed and erased from Iraq's future.

The majority, if not all, of the local Muslim population apparently did not fear their lives to abandon their homes, while the Kurdish Peshmerga fighters suddenly retreated. The withdrawal of the Kurds is striking, particularly in light of a similar situation that took place a few days ago where thousands of Yezidi men, women and children were abandoned and sacrificed to ISIS by the Peshmerga.

All the developments that have been taking place in Syria and Iraq, once again reveal that there is a clear agenda to divide Iraq into three portions: a Shiite, Sunni (ISIS-controlled) and Kurdish part, whereas defenseless and vulnerable minorities like the Aramean Christians and Yezidis are forced out of their ancient homeland. The World Council of Arameans (Syriacs) ("WCA") condemns in the strongest possible terms this latest ISIS invasion. This is nothing short of genocide and ethnic cleansing. A new humanitarian disaster is unfolding and the international community simply does not seem to care.

The WCA President, Johny Messo, expressed his deep concerns as follows: "How many more crimes against humanity does the world want to see before it finally speaks up? Where are the conscience and the sense of responsibility of the world leaders? Where are the principles of ethics and objective journalism by the mainstream media? We urgently call upon the international community, spearheaded by the United Nations, the European Union, Council of Europe, the Arab League and the Organization of the Islamic Conference, to act immediately and without further delay. Not to speak is to speak and not to act is to act!"

Mr. Messo further explained: "Yesterday we arrived to Lebanon to discuss the deteriorating situation of our people in Iraq and Syria with the Syriac Orthodox Patriarch and today we would join His Holiness and the Patriarchs of the other native churches in the Middle East at a press conference this afternoon where a joint declaration would be issued. This morning, however, we were deeply shocked when His Holiness broke the news to us. We are all very troubled by this news."

Before the USA and its allies invaded Iraq in 2003, the Aramean Christian population consisted of 1.4 million souls. Today, less than 400,000 Arameans have remained in their homeland. With the latest developments taking place, the future of this ancient indigenous population of Iraq is at the brink of extinction. In Syria, the same developments have been taking place. Similar attempts of genocide and ethnic cleansing were already successfully accomplished in Turkey in the last century, which saw its

numerous native Armenian, Greek and Aramean populations dwindle to less than 100,000.

In all these cases, the foreign policies of Western countries have turned out to be utterly destructive to the many hundreds of thousands of native Aramean Christians who experienced persecutions, beheadings, crucifixion, kidnappings, expulsions and more. Simultaneously, Western governments and mainstream media have remained utterly silent and ignored the cries for help by the Arameans.

**The Order of Saint Andrew the Apostle, Archons of the Ecumenical Patriarchate**  
8 East 79th Street, New York, NY 10075

The Order of St. Andrew the Apostle is comprised of Archons of the Ecumenical Patriarchate who have been honored for their outstanding service to The Orthodox Church by having a Patriarchal title, or "offikion," bestowed upon them by His All Holiness, Ecumenical Patriarch Bartholomew. Those upon whom this title of the Mother Church has been conferred are known as "Archons of the Great Church of Christ," and the titles are personally conferred by the Exarch of the Ecumenical Patriarchate in America, His Eminence Archbishop Demetrios.

The Order of St. Andrew's fundamental goal and mission is to promote the religious freedom, wellbeing and advancement of the Ecumenical Patriarchate, which is headquartered in Istanbul, Turkey.

### **Relationships and Forgiveness—by Father Alexis**

Perhaps our own experience provides us with evidence concerning the next antecedent to forgiveness: the nature of our relationship with another person.

Our relationship with the one who has offended us usually does influence our willingness to forgive the offense and the offender. When we are involved in a committed relationship with another person, the sting of the offense may be more pronounced, but often our willingness to forgive is determined by the quality and history of the relationship that enable us to forgive more readily. Riek and Mania concluded similarly in writing, "Commitment between the offender and victim is likely to influence one's reaction to an offense. When people have invested a great deal in a relationship and see it as beneficial, they may be motivated to 'explain away' their partners' offenses in order to allow the relationship to continue. Indeed, Finkel, Rusbult, Kumashiro, and Hannon (2002) found that as the level of commitment between two people increases, the likelihood of forgiveness also increases."

The fathers offer us profound and beautiful insights into the goal of human relationships. Their thinking is summarized well by Abba Isaiah whom I quote in *Ancient Christian Wisdom*, "Nature did not fashion human beings to be like solitary beasts, but rather like a flock of gregarious animals who share the same pastures, so that each person would live not only for himself, but also for his father and mother, for his siblings, for his spouse, for his children, for his other relatives, for his friends, for his fellow townsmen, for his fellow countrymen, for those living in his part of the world, for all humanity, even for every aspect of all things, for the entire world, and foremost for his God and Maker." Clearly, living for others means having a commitment to others and investing oneself in relationships with others. According to Abba Isaiah, this is what it means to be

human. Our ultimate calling is for our commitments and our relationships to expand until they include everyone from the least of our brethren to the God of all. And in doing so, forgiveness should become easier, not because we explain away the offenses of others, but because we love them away with the very love of God.

If we agree with researchers that the quality and importance of relationships play an important role in a forgiving disposition and if we note that the Christian faith is very much about the quality and importance of our relationship with the triune God and our every neighbor for whom God became incarnate, it would be difficult to argue with the fact that acquiring a forgiving disposition is imperative for a full, flourishing, and blessed human life.

As Elizabeth A. Gassin writes in her article, "Interpersonal Forgiveness From an Orthodox Perspective", "God creates each person in His own image and likeness, meaning that we are relational beings because God Himself has an eternal relationship of love between Father, Son, and Holy Spirit. Therefore, our fulfillment of self is found ultimately in loving others, including our enemies, with an active, perfect, self-sacrificing love." Put otherwise, when we repair relationships through forgiveness we are not only working for God's will to be done "on earth as it is in heaven," but also entering into the mystery of being in the image and likeness of God. In that image and in that forgiveness, we ultimately find fulfillment.

However, according to the Orthodox Christian understanding of forgiveness, there is also an incarnational aspect to imitating Christ in forgiving others. Gassin notes, "Another facet of this same argument is that in forgiving and reconciling with an offender, we participate in the life of Christ. In fact, we might even say that we "incarnate" Christ in the lives of self and offender. This refers back to the notion of theosis discussed above. Archbishop Chrysostomos (personal communication, March, 2000) writes that when we control our fallen passions, such as anger, in the face of offense: God rewards this labor, not just with the control of our passions, but with the transformation of our intention and desires, such that we attain the same passionless passion that was in Christ...once we have been cleansed, we participate in the Divine nature, and the purity of the image of God is restored in us... Orthodox Christians who forgive an offender with a heart undarkened by the passions of pride and anger continues to be purified by the Spirit of Love. They also enter into the life and nature of Christ, who emptied Himself for the sake of those who were at enmity with God and offers new life through His Resurrection and the sending of His Spirit. For Orthodox Christians, this process of entering into Christ's life is the very definition of salvation."

Forgiveness sets us on that glorious road of which Saint Athanasius of Alexandria wrote, "He was made man, that we might be made god"(Incarnation of the Word, 5:3). In other words, we are called to become by grace what the Lord Christ is by His nature, related to all, compassionate towards all, committed to all, forgiving towards all, loving for all. In this context, it is clear that the keen insights gleaned from psychology concerning the relational antecedent of

forgiveness are transformed by the fathers into deep healing that is capable of transforming the entire person, and by that person's commitments and relationships with others, the entire world.