



## 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], Donna Cacioppo [Evelyn's niece], and Daria Masur ARNOLD: Stefania Lucci, Steve Sakal, and Homer Paul Kline. We pray that God will grant them all a speedy recovery.

**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 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 & Victor Burlack—John & Debbie  
Paouncic & Evelyn Burlack***

**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

**SUNDAY, SEPTEMBER 07 DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM 10:30 AM  
13<sup>TH</sup> SUNDAY AFTER PENTECOST; RETURN OF THE RELICS OF SAINT  
BARTHOLOMEW FROM ANASTASIOPOLIS TO LIPARI; HOLY APOSTLE TITUS OF  
THE 70; SAINTS BARSESS & EULOGIUS-BISHOPS OF EDESSA & SAINT  
PROTGENES-BISHOP OF CARRHAE, CONFESSORS; SAINT MENAS-PATRIARCH  
OF CONSTANTINOPLE**

*Tone 4*

1 Corinthians 15:13-24

Matthew 21:33-42

***Litany in Blessed Memory of Josephine Roman & Suzie Pelczar—Fr. Bob***

## **BULLETIN INSERT FOR 24 AUGUST 2014**

**11TH 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]**

### **TROPARION—TONE 2**

When Thou didst descend to death, O Life Immortal,  
Thou didst slay hell with the splendor of Thy Godhead!  
And when from the depths Thou didst raise the dead,  
All the powers of heaven cried out:  
O Giver of Life! Christ our God! Glory to Thee!

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

### **KONTAKION—TONE 2**

Hell became afraid, O Almighty Savior,  
Seeing the miracle of Thy Resurrection from the tomb!  
The dead arose! Creation, with Adam,  
Beheld this and rejoiced with Thee!  
And the world, O my Savior, praises Thee forever!

### **PROKEIMENON—TONE 2**

**READER:** The Lord is my strength and my song. He has become my salvation.

**PEOPLE:** **The Lord is my strength and my song. He has become my salvation.**

**READER:** The Lord has chastened me sorely, but he has not given me over to death.

**PEOPLE:** **The Lord is my strength and my song. He has become my salvation.**

**READER:** The Lord is my strength and my song.

**PEOPLE:** **He has become my salvation.**

## **ALLELUIA VERSES—TONE 2**

The Lord answer you in the day of trouble! The name of the God of Jacob protect you!

Save the king, O Lord, and hear us on the day we call!

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Protocol No. 145/14

### **August 15/28, 2014—Feast of the Dormition of the Theotokos**

To the Most Reverend Hierarchs, the Reverend Priests and Deacons, the Monks and Nuns, the Presidents and Members of the Parish Councils of the Greek Orthodox Communities, the Distinguished Archons of the Ecumenical Patriarchate, the Day, Afternoon, and Church Schools, the Philoptochos Sisterhoods, the Youth, the Hellenic Organizations, and the entire Greek Orthodox Family in America

Beloved Brothers and Sisters in Christ,

We commemorate this blessed Feast of the Dormition of the Most Holy Theotokos and Ever-Virgin Mary, honoring and celebrating her faith in God and the witness of the miraculous power of grace in her life through her willing obedience to His will. As a result of the amazing level of personal holiness and the abundance of grace, the Theotokos offers us a superb example of a relationship with God and a deep connection with Him that is essential for our lives and the sacred institution of the family.

In addition to the impact of the power and presence of Christ on her as a person, the transformative influence of the grace of God guided the Theotokos as a Mother and in building and nurturing a family in which her Son was also the Son of God. Through faith and grace, she was instrumental in creating the perfect family, the Holy Family, from the birth of Christ and His perfection as an infant through His thirty years with His family in Nazareth.

The person of the Theotokos as a superb model in creating a family as a holy institution is important for families today when faith and grace are essential in the midst of so many challenges. With this in mind, we celebrate the Feast of the Dormition following our 42nd Biennial Clergy-Laity Congress. A blessing that continues from the Congress is the ongoing reflection and emphasis of our theme, "The Orthodox Christian Family: a Dwelling of Christ and a Witness of His

Gospel.” As we are seriously engaged in applying this theme in our homes and ministry, we are guided by the example of the Theotokos.

Our focus on the family and the priority of ministry to the family has abundantly shown that its true identity and character is known when the family is connected to God. In the life and witness of the Theotokos and through the Incarnation, we are shown the necessity of this relationship. Certainly, the importance of the family is affirmed in that God, when He became man, was born as a baby in a family and was nurtured as an infant within a family under the holy care of the Theotokos.

The life and repose of the Theotokos also reveal to us and to our families the power of the presence of Christ. This power, the result of her response of faith to the grace of God, was shown through her life-long commitment to His will and in the miracles associated with her repose. Through faith and grace she experienced the true and abundant life free from corruption and death, and through her witness we can see the power that is offered to the family. When the family is also a dwelling of Christ, the family has the power of His Resurrection and finds true life. Then, the love of Christ is felt and shared, and each member rejoices in the fact of being a dwelling of Christ.

Finally, the life and Dormition of the Most Holy Theotokos offer a genuine and faithful testimony of how the family should be a witness of the Gospel. The power that she has been given by God to accomplish mighty acts, the heights of holiness that she has attained in which she intercedes on our behalf, are due to her tremendous faith in the power and promise of the Gospel. Her life was dedicated to truth and to sharing the love of God with others, and her Dormition affirms that her hope in salvation and assurance in the promises of God were fulfilled. Through her life we can see that when the family is connected to God, and the lives and home of the family are filled with the presence of Christ, the family offers a true and beautiful witness of the grace, life, joy, and love that is presented in the Gospel.

On this blessed Feast of the Dormition as we reflect on the beautiful and holy witness of the Theotokos to each of us and to the family, may we seek her supplications and intercessions on behalf of families. May we prayerfully ask for her compassion for our families. As she has been a refuge and shelter for so many down through the ages, may we also affirm her protection for families so that they can overcome the challenges and burdens of this life and be a dwelling of Christ and a witness of His Gospel. And may we offer thanksgiving and praise to God for her life and service as we commemorate her Dormition and honor her as the blessed Mother of our God.

With paternal love in the Christ,



**+ + "All Generations Shall Call Me Blessed." + +**

The relationship of the most blessed Virgin Mary was more fully established with God when she dedicated her life to live in the Temple at the very young age of three. She stayed there for about eleven years and, Tradition tells us, she was fed by an angel and lived a life of deep prayer in her hidden life with the Lord of Sabaoth. When God was manifest in His Incarnation in the world through her active cooperation, their relationship reached an entirely different and more intimate level. God, Who is always transcendent and beyond all thought and knowledge, was now also small and vulnerable, hungry and thirsty, and touchable and immediately present in His complete Humanity which He took on. These two, mother and son, were very close, very dear, and yet even more, in what is still a great mystery.

Those who knew her personally, like the Twelve Holy Apostles, the Evangelist St. Luke, and others whose accounts have come down to us like St. Dionysios the Areopagite, show her as a very extraordinary but extremely humble woman of unsurpassed goodness, chastity, and love for God. Just as Eve our first mother is remembered for her willing disobedience to God's commands to her and Adam, so the Virgin is called the second Eve and mother of all the living in the Church, for by her willing obedience in following God's revelation by the archangel of the great Mystery of the Incarnation to come, as hard as that was to even imagine, she is for us an icon of faith, hope, love, and the radical following of God's good will in whatever is asked of us. She was the first to begin pilgrimages to the holy places where her Son lived, suffered, died, and rose again. She was the first to enter into the deepest level of prayer, where God meets mankind in the deep heart. She was the first and only one to combine motherhood and virginity. She is blessed indeed, and we join with all generations of the Church in calling her blessed, most blessed, all blessed. May she remember us her children in the Heavenly Kingdom to come. Amen.

*"For He hath regarded the low estate of His handmaiden: for, behold, henceforth all generations shall call me blessed."* (Luke 1: 48)

The Monks of St. Isaac of Syria Skete  
and the Nuns of the Convent of St. Silouan  
and the Faithful of St. Nicholas Church

and the Staff of Orthodox Byzantine Icons and St. Isaac's Bookstore.

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Date: August 13, 2014

**Statement**

**By His All-Holiness Ecumenical Patriarch Bartholomew  
on the Present Violence in Iraq**

The recent wave of violence against innocent families and children in Iraq has rendered the world shocked and horrified. We will not remain indifferent or silent before such irrational persecution, cultural intolerance and appalling loss of life, especially when it is caused by religious hatred and racial hostility.

The targeting of tens of thousands of Christians (including Arameans, Chaldeans, and Assyrians) and other religious minorities (including Turkmens, Yazidis, and Kurds) can never be justified in the name of any religious creed or conviction.

What we are witnessing before our eyes in Iraq is the uprooting not simply of a religious minority – in this case the Yazidis, whose very existence is being threatened – but of an entire civilization. The victimization and extermination of women and children, as well as of the elderly and disabled, for any reason whatsoever – much more so in the supposed name of religious conviction – is a repudiation of our own future. Such calamity and cruelty of adherents to one religion can never be defended by cowardly and falsely invoking another religion. Such brutal acts are categorically unacceptable and unjustifiable before both God and humankind.

Violence never is pacified by violence, and hatred is only overcome by tolerance. Knowing that true and lasting peace only comes to pass through genuine encounter and dialogue, we call upon religious leaders and political authorities in this wounded region to promote conversation to resolve dispute, and to support peaceful means to overcome conflict. We implore the same of all leaders in other parts of the world, especially in Gaza and Israel, in order that those conflicts, too, may not further escalate at the expense of more human life. It is precisely for this reason that, at the invitation of Pope Francis, we gathered in Rome for an interfaith summit of peace with Presidents Peres and Abbas last June.



The situation in Iraq is especially critical. The humanitarian predicament is more urgent than ever. Our response must be immediate and tangible. Therefore, we appeal to every responsible organization and every person of good will – beyond any support through perpetual and persistent prayer – to assist with material and humanitarian resources so that these innocent victims may no longer endure hunger, suffering, and death.

It is our wholehearted hope and fervent prayer that the God of love–worshipped by Jews, Christians and Muslims alike–may prevail over the false idols of fanaticism and prejudice. May the compassionate Lord grant peace to all.

At the Ecumenical Patriarchate, the 13<sup>th</sup> of August, 2014

### **Empathy, Ruminations, and the Way of the Fathers** by [Father Alexis](#)

In continuing the discussion of psychological antecedents to forgiveness, psychologists rightly place a high value on the trait of empathy. Riek and Mania write, “Empathy consists of cognitively perceiving the world from another’s perspective and emotionally experiencing what another feels (Stephan & Finlay, 1999; Wade & Worthington, 2005). A number of models of forgiveness posit empathy as a key variable in the process of forgiveness (Enright & Fitzgibbons, 2000; Worthington, 1998). On the basis of work linking empathy with altruism, McCullough and colleagues (1997) predicted and found that empathy was also linked with higher levels of forgiveness.”

Empathy involves a shift from a focus on my feelings in being wronged to an awareness of how the other person was feeling before the transgression and is now feeling afterwards. Empathy not only broadens our perspective beyond the orbit of self, but also provides the cognitive space in which we can perceive our own capacity to commit the same transgression. This change in thought and feeling, in turn, makes room for sympathy, compassion, and forgiveness.

Although the fathers did not use the term empathy (which entered the English language in 1909 as a not particularly successful translation of the German *Einfühlungsvermögen*, given that empathy in Greek has always meant being impassioned against someone), they certainly were familiar with empathy’s close cousins, compassion and sympathy, and spoke about aspects of empathy that Christians would do well to cultivate. In the Russian redaction of the work *Unseen Warfare*, Theophan the Recluse counsels, “Never allow yourself boldly to judge your neighbour; judge and condemn, no one, especially for the particular bodily sin of which we are speaking. If someone has manifestly fallen into it, rather have compassion and pity for him. Do not be indignant with him or laugh at him, but let his example be a lesson in humility to you; realizing that you too are extremely weak and as easily, moved to sin as dust on the road, say to

yourself: 'He fell today, but tomorrow I shall fall.' Know that, if you are quick to blame and despise others, God will mete out a painful punishment to you by letting you fall into the same sin for which you blame others. 'Judge not, that ye be not judged' (Matt. vii. 1); you will be condemned to the same punishment, in order to learn from it the perniciousness of your pride and, thus humbled, to seek a cure from two evils: pride and fornication. Even if in His mercy God protects you from downfall and you keep the chastity of your thought inviolate, stop blaming others if you were blaming them, and instead of relying on yourself, be still more afraid and do not trust your own steadfastness."

If a Christian exchanges compassion and pity, for judgment and condemnation, the path to forgiveness is opened. And one spiritual way to do that is through the empathy-promoting saying of Abba Dorotheos: "him today, surely me tomorrow" (Discourse 6). This brings humility and an awareness of our own frailty. It makes it easier not to judge, not to blame, not to condemn, but instead to be compassionate, loving, and forgiving. It is also significant that our focus is on the person who is in many ways like us, not on what the person has done that offends us.

The reason for this focus will become clear if we turn to the issue of ruminating over offenses. Riek and Mania write, "Another major influence on forgiveness is rumination. Increases in rumination are associated with decreases in forgiveness (Berry et.al, 2001; Kachadorurian, Fincham, & Davila, 2005; McCullough et al., 1998). It appears that the more one focuses on past transgressions, the harder it is for him or her to forgive."

Harmful rumination coincides with the patristic teaching on the remembrance of wrongs (*μνησικακία*) that Ammonios Grammaticus defined as long-standing anger in contrast to a short outburst (On the Difference of Synonymous Expressions). For the fathers, the remembrance of wrongs is a passion of self-defense, related to anger and pride, that increases these passions to such an extent that they can lead a person to murder and bloodshed (Saint Gregory of Nyssa, Canonical Letter to Letoium, PG 45.225). According to Saint Synclitica, "Anger is like smoke that briefly obstructs the soul's vision and then disappears, but the remembrance of wrongs makes that soul into a wild beast" (Life of Synclitica, PG 28.1524). This is why the fathers counsel us to cut off thoughts about others especially as they relate to their slights and offenses. Thus, Saint Maximus the Confessor would counsel: "Do not recall in times of peace what was said by a brother in times when there were bad feelings between you, even if offensive things were said to your face, or to another person about you, and you subsequently heard of them. Otherwise you will harbor thoughts of the remembrance of wrongs and revert to your destructive hatred of your brother"

(Fourth Century on Love, 34). Perhaps, the best treatment for rumination or the remembrance of wrongs is prayer that unites us with our longsuffering, compassionate, forgiving Heavenly Father and that can make us a bit more like Him (Saint Gregory of Nyssa, *On the Lord's Prayer*).

Empathy is helpful in terms of providing us the opportunity to see another's fault as potentially our own and to become compassionate, understanding, and a bit more humble. Ruminating on the actions of another is on the contrary harmful in terms of moving us rapidly from that terrible action to that horrible person with whom we have no desire to empathize. The way of empathy is a path to compassion, sympathy, and humility that makes room for forgiveness, while the way of rumination (or remembrance of wrongs) is a road that leaves us in a pit a pit of bitterness, seething with anger and a desire for vengeance that precludes the possibility of forgiveness. From psychological research and from the wisdom of the fathers, we can see that for the peace of forgiveness to be ours we need to focus our attention on the sinner to be loved rather than the sin to be hated in a spirit of humility and with the acknowledgement of our own weaknesses and capacity to offend.

Elizabeth Gassin writes in her article, "Interpersonal Forgiveness From an Eastern Orthodox Perspective," that "The passion of anger, which is often rooted in pride (Mark the Ascetic, 1979), also plays a role in the struggle to forgive. Because anger is seen as a vice, a goal of spiritual growth in the Orthodox tradition is to develop the ability to react to offenses with sympathy and prayer for the offender and to evaluate sin in oneself (Archimandrite Sophrony, 1974; Benigsen, 1997; Ilias the Presbyter, trans. 1984; Peter of Damascus, trans. 1984; Ustiuzhanin, 2000). (Interestingly, the importance of empathy for an offender in forgiveness has received some empirical support in the work of McCullough, Worthington, and colleagues [Worthington, 1998; McCullough et al., 1998; McCullough, Worthington, & Rachal, 1997].) Anger at another in defense of oneself basically has no support in Orthodox writings."

The Psalm chanted during every Orthodox Vespers is an apt one in terms of a discussion about empathy, ruminations and the way of the Fathers:  
Lord, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practice wicked works with men that work iniquity: and let me not eat of their dainties. Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities.

When we turn to God humbly in prayer, when we close off unprofitable inner dialogue with a door about our lips, when we incline our heart only towards that which is good, we can look at our brother as our brother, our sister as our sister, with compassion, with empathy, without rumination, and yes with forgiveness.