

INSCAPE August 2014

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Dear Sisters and Brothers in Christ:

May you always be consciously aware of the grace and peace of Our Lord Jesus Christ, the love and mercy of God the Father, and the communion of the Life-Giving Holy Spirit dwelling within your heart!

IN HUMILITY AND IN LOVE

On the Destroyer of the Passions, Most Sublime Humility,
which is Rooted in Spiritual Perception.

He who thinks that it is possible to use the visible word in order to describe the awareness and effect of the Love of the Lord exactly, holy humility gracefully, blessed purity truly, Divine enlightenment clearly, the fear of God honestly, or assurance of heart sincerely, and imagines that by his description of things of this kind he will enlighten those who have never actually experienced them, is like a man who by words and comparisons wants to give an idea of the sweetness of honey to people who have never tasted it. But just as the latter talks in vain, not to say babbles, so the former either gives the impression of having no experience of what he is talking about, or else has become the mere toy of vainglory (boastful vanity).

This subject sets before us as a touchstone, a treasure preserved in earthen vessels, that is to say in our bodies, and it is of a quality that baffles all description. This treasure has an inscription, which is incomprehensible because it comes from above, and those who try to explain it with words give themselves great and endless trouble. And the inscription runs thus: *Holy Humility*. (St. John Climacus, *The Ladder of Divine Ascent*, step 25).

Imagine that Jesus were to return in the flesh today. What advice do you think he would give us to change our chaotic, self-centered lives and to seriously listen to his voice in our hearts?

He never gave us a blueprint or a detailed rule of life, which would guarantee us to be saved if we obeyed it to the letter. When we look at the great saints of the Church, we find that many did not preach the Gospel in foreign lands, as Paul, Peter and the early apostles did. Some fasted and lived very demanding, ascetical lives like the Fathers and Mothers of the desert. Other saints were not able to do much fasting or to devote long hours to praying unceasingly (1 Thessalonians 5:17). Some saints were virgins, others were married. Some were ordained clergy, others were lay persons. Some were intellectual giants and great scholars, others were very simple, even uneducated persons.

But there has never been a holy Christian person, who did not feel that he or she had to live a humble life as Jesus did. All saints sought to obey Jesus who commands us even today: "Take My yolk upon you, and learn from Me, for I am gentle and humble in My heart, and you will find rest for your souls" (Matthew 11:29). Fr. George Maloney is thoroughly convinced that Jesus would teach us this exact same command again and again, and have us practice it diligently. This would be a sign of our fidelity to Him; a sign of our courage to be His disciples, and to become truly human, joyful and creative persons.

THE SELF-EMPTYING CHRIST

When we prayerfully contemplate the earthly life of Jesus as it is presented in the Gospels, we are moved deeply by the depths of his humility. St. Paul summarizes how we are to imitate the attitude that guided Jesus in his mission among us: "Reason this within you which Jesus Christ also reasoned. Who, being in the form of God, did not consider it robbery to be equal to God; but made himself of no reputation and took upon himself the form of a servant and was in

the likeness of men; and, being found in the form of a man, he humbled himself and became obedient to death, even the death of the cross; therefore God also has highly exalted him and given him a name which is above every name” (Philippians 2: 5-9).

Here we have God incarnate showing us that he is the highest power, holiness, beauty and wisdom; yet out of love for us he became the lowest. He lived out, “what seems to be God’s foolishness is wiser than men’s wisdom, and what seems to be God’s weakness is stronger than men’s strength” (1 Corinthians 1:25). For this reason Augustine exhorts Christians of all times to come to Jesus and learn humility from his teachings and example: “O Teacher and Lord of mortals, unto whom death was pledged and passed on in the cup of pride, he would not teach what he himself was not. He would not bid what he himself did not. I see you, O Good Jesus, with the eyes of faith which you have opened for me, as in an assembly of the human race, crying out and saying, ‘Come unto Me, and learn of Me’.”

SELF-SUFFICIENCY

But why do we moderns think so rarely of humility and have such little desire to practice it in our daily lives? We have lost our sense of belonging to a community, not only in our families, but also in our parishes, in our neighborhoods, at work, in our nation and in the entire universe. We have rejected historical, living sacred traditions, and therefore we disregard our need to belong to a community based on traditional values handed down by our ancestors. We tend to perceive ourselves as rugged individuals, not in need of any community. Through our Western culture each of us has become “an island unto ourselves,” as the poet John Donne wrote.

Our own ideas, longings, ambitions and beliefs have no connection to a historical community larger than ourselves. *I* decide what is important, moral and truthful. It is the way *I* see things that makes everything correct and truthful. How difficult it is in such a culture to think of the virtue of humility as anything other than a repressing of our human nature.

Robert Edward "Ted" Turner III, an American media mogul, philanthropist and businessman; known as founder and owner of the cable news network CNN, explains his personal philosophy of life, which typifies that of so many others living in our Western spirit of pragmatism: “Don’t go to church on Sundays to pray to some unknown being who hasn’t shown up in thousands of years to come and save you. You need to get off your knees, roll up your sleeves and save yourself...How can Christianity address the problems of air pollution, nuclear proliferation and overpopulation when it is geared toward the issues of Jesus Christ’s day: the domination of Rome and grinding slavery? Jesus tried to give his contemporaries hope in the next world, because he could see that there was no hope in the current one.”

Self-sufficiency is a myth that we believe in; the basis for all our strivings. Yet, we are beginning to reap only alienation and gnawing loneliness---the result of divinizing ourselves and forsaking God as the ultimate source of all power, gifts and talents we possess. Such illusory self-sufficiency inflates our pride until we live entirely in self-imposed isolation from God, other human beings and even the material world around us.

NEED FOR HUMILITY

I have dared to write this *Inscape* Newsletter topic on humility, knowing full well that even Christians might automatically dismiss it, considering it a return to a long outmoded way of putting down our basic goodness. No doubt, the subject of humility has had a “bad press.” Over the next few months covering this theme of humility, we will outline some of the reasons for our disdain of traditional teachings on humility and our failure to incorporate humility into our daily lives. We will highlight the nature of true humility, especially as found in the teaching of Jesus and his humble lifestyle on this earth, particularly in his public ministry.

God Trinity is boundless love by nature, without any limitations of freedom that could lead to false pride. Only Christ and God's created beings---angels and us humans---can possess the virtue of humility. As human, Jesus had in fact limitations. He needed to grow in faith, hope and love of the Father. He humbled himself by emptying himself (Philippians 2:7-8) dying for love of us. He thus images the love within the Trinity, which pours out toward us in the uncreated energies of the Father, Son and Holy Spirit. Christ bridges God's perfect and constant love for us. In him we come to know that love and humility are distinct but inseparable.

Mary, the Ever-Blessed and Most Pure Mother of God (Theotokos), the humble handmaid of the Lord who gave birth to the Son of God, is the archetype of what each of us must be like before God and neighbor. She is also the archetype of the Church, called to bring about the transfiguration of this universe into the total Christ.

Before such scriptural teaching and examples of authentic humility, how can we convert and become gentle and humble of heart? There is a great need to offset the humanistic psychology which claims that our human nature is "okay" in itself. Sin is too negative in such a view to be a focus of any human attention! Yet, we begin to acquire true humility when the Holy Spirit gives us greater self-knowledge and we confess our brokenness and sinfulness before the Lord, recognizing our need of a Saviour. T.S. Eliot wrote: "The only wisdom we can hope to acquire is the wisdom of humility; humility is endless."

The upcoming Inscape Newsletters will deal with ways by which we can enter into developing true humility. Our living in a humble manner before God must be reflected in relationships of truth and righteous justice. Authentic humility is a necessary therapy for overcoming false pride and sin in our members (Romans 7:24) in order to fulfill God's eternal plan of salvation for us, who made us according to his image and after his likeness, Jesus Christ (Genesis 1:26-27).

DEATH UNTO NEW LIFE

The reality of death will always laugh at us, negating what we call life through its wall of darkness and nothingness. Only love that is humble dares to embrace death-dealing opportunities in our daily situations, and above all in our final death. It hopes in the power of the humble Servant of Yahweh, who died freely out of love for us, but then was glorified and empowered by the Father to bring us new life through humility.

God Trinity is always holding out to his chosen children the choice between life and death, between humility and pride, just as he offered it to his chosen people in the desert: "I call heaven and earth to bear witness against you this day; that I have set before you life and death, blessings and cursings; therefore choose life, that both you and your descendants may live; that you may love the Lord your God, and that you may obey his voice, and that you may cleave to him; for he is your life and the length of your days; that you may dwell in the land which the Lord swore to your fathers, to Abraham, to Isaac, and to Jacob, to give to you" (Deuteronomy 30: 19-20).

Negatively, humility is total self-emptying of all that impedes the fullness of divine life, the fusion of our spirit with God's Spirit. Positively, it is the life of our spirit, knowing, loving, possessing, and delighting in God, our neighbor, and all creation in the same divine light. In a word, one who loves knows nothing but love. To be truly empty and humble of heart is to receive riches from the only Triune Community of perfect and eternal love "He has showed you, O man, what is good and what the Lord requires of you, that you shall do justice and love mercy and be ready to walk humbly after the Lord your God" (Micah 6:8).

I pray that all who read this spiritual newsletter and Fr. Maloney who wrote it, will allow the Holy Spirit of the gentle and humble Jesus to touch us deeply in our hearts. May we be wounded by the Trinity's love, indwelling at the core of our being, and passionately desire to journey inwardly to the abyss of our nothingness. And may we continually beg for the grace that God-Trinity may be the source, the center and the ultimate goal of our every thought, word and deed! Let us together learn of Jesus, gentle and humble of heart!

WHATEVER HAPPENED TO HUMILITY?

We are entering in Western civilization into a period of tremendous inner emptiness and meaninglessness. We have become alienated from God, from our loved ones in our families, from other human beings, as well as from the natural world around us. We are a people who live habitually "disconnected" from a loving, intimate community; removed from the love of those who "love us into our true selves," without which we can never find our true identity.

We were made by God to live in harmony with him as our primary source of life and the goal of all our striving. Yet, electronic media and vast communication, and the printed word present to us an image of bland human beings, bored with life, seeking often by violence and sexual aggression to find some way out of their boredom. Gross commercialism and marketing advertisements have presented us as insatiable consumers, absolutely needing the latest beauty aids, the newest dog and cat food. We appear to be a manipulated automaton ruled by good old computers, which program us to what we should desire and then sends us out to fulfill those desires.

The Austrian psychiatrist Victor E. Frankl has pointed out the growing *angst* or anxiety that fills the hearts of modern men and women with a sense of meaninglessness: "Effectively an ever-increasing number of our clients today suffer from a feeling of interior emptiness---which I have described as existential emptiness---a feeling of total absence of a meaning to existence."

You and I sit in the narrowness of our world, confused, yet somehow suspecting that we were made for something greater. Does not Holy Scripture and Sacred Tradition call us noble creatures, made according to God's own image and likeness (Genesis 1:26)? Is not our destiny (divinization by grace, theosis) to become participators of God's very own nature (2 Peter 1:4)?

How beautiful and noble and dignified we are is describe by the Psalmist: "What is man, that thou art mindful of him? And the son of man, that thou visitest him? For thou hast made him a little lower than angels, and hast clothed him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet" (Psalms 8:4-6).

OUR TRUE GREATNESS

Our true greatness consists in being so loved by God that he has given to each of us his own Son, the Word enfleshed "so that everyone who believes in him may not be lost, but have eternal life" (John 3:16). Under the illumination of the Spirit of Jesus we are called to experience that we are really daughters and sons of a loving Father (Romans 8:15; Galatians 4:6).

Jesus Christ is the image of the invisible God (Colossians 1:15) according to whom we have been created. We grow into our true, human greatness by responding to the call of Jesus to become one with him, a loving child of the heavenly Father. This necessitates our free decision to accept a healthy and noble submission in truth and justice to Jesus Christ, to become the unique person God is calling each of us to become in his Son Jesus.

The Protestant Swiss theologian Emil Brunner (rejected liberal theology's portrait of Jesus as merely a highly respected human being, and who insisted that Jesus was God incarnate and central to salvation) describes this awesome responsibility given to us human beings to respond freely to God's call: "The necessity for decision, an obligation which he can never evade, is the distinguishing feature of man...it is the being created by God to stand "over-against" him, who can reply to God, and who in this answer alone fulfills---or destroys---the purpose of God's creation."

THE TRUE IMAGE OF JESUS

Over the two thousand years of Christianity we have been given various images of who Jesus Christ is. There is the image of Jesus-Jew, Jesus-Pantocrator, Jesus-Caesar, Jesus-Monk, Jesus-Doctor, Jesus-Bridegroom, Jesus-Torquemada (of the Inquisition), Sweet Jesus, Jesus-Brother, Jesus-Reformer, Jesus-Femina, Jesus-Gay, and Jesus Christ Superstar.

But the image that rings truest to the Gospels is that of Jesus, humble of heart. This is the Jesus encountered by his first community of followers, and the one who most of us moderns desperately search for in our own lives. He asked all who wished to enter into the new creation of eternal life through an intimate union with him, that they should learn of him how to become humble of heart. Thus they would be able to love God with their whole heart and love others as they love themselves.

WHATEVER HAPPENED TO TRUE HUMILITY?

What is your immediate reaction when you hear the word *humility*? Don't you conjure up an image of a person with low self-esteem? Don't you picture a type of human being who is fawning, sycophant, a weakling and courting the favor of the powerful, according to the model of Dickens' Uriah Heep (in his novel *David Copperfield*)?

Webster's dictionary defines humility as: "A state or quality of being humble in spirit. Freedom from pride and arrogance." Perhaps many of us modern Christians have received a distorted view of humility in negative terms, expressed, for example, in that classic medieval spirituality, *The Imitation of Christ* by Thomas a' Kempis, who wrote: "You have nothing whereof you can glory, but many things for which you ought to account yourself vile; for you are much weaker than you are able to comprehend."

A CULTURE THAT OPPOSES HUMILITY

Our modern Western culture has virtually ignored humility, considering it a denial of one's intrinsic worth as an individual. There has been much confusion in our understanding of pride and humility. Some psychologists have vigorously reacted to this by insisting on the necessity of a healthy pride and a good esteem of ourselves and our talents.

Webster's *New International Dictionary* defines pride as: "Inordinate self-esteem; an unrealistic conceit or superiority in talents, beauty, wealth, rank, etc." The psychologist Willard Gaylin presents a different view of pride: "As a psychoanalyst in mid-twentieth-century America, I view pride as a virtue and its absence the deficiency of our time. The restoration of pride is a major goal in treatment. Self-respect and self-value are essential components which underlie the healthy (good) life."

PRIDE VERSUS HUMILITY

Should we have a more positive view of pride and humility? Dr. Robert J. Furey poses the question and leads us to a more balanced view of both: "So who is right? Is pride healthy or unhealthy? The answer is that pride is a very positive characteristic which can easily become destructive. When feelings of pride turn destructive, however, they are properly called feelings of conceit, arrogance or superiority. Pride describes a feeling of positive regard for ourselves, a very healthy feeling...Without humility, pride becomes conceit and arrogance...Without pride, humility becomes passivity and complacency. Together, pride and humility form a foundation for healthy growth. If we begin to pay more attention to humility, pride may one day become a virtue."

SELF-SUFFICIENCY

Our technological world tends to de-humanize individuals and reduce them to functional robots with no worth or self-esteem. This risks to undo the delicate balance between a true Christian pride, based on God's loving graces and our own free cooperation, and an authentic humility that allows us to accept our limitations and shortcomings. Accepting our frailties and sins, our weaknesses and evils, we might refuse to accept any responsibility for a personal change, for a repentance of sorrow for failing to be our true, noble self. By overemphasizing our pride, instead, we might end in a self-imposed isolation from God and all human beings in an anti-societal *self-sufficiency*.

The theologian Samuel Dresner describes this most prevalent tendency in our modern society as: "The sin of which modern man is most frequently found guilty is that of 'self-sufficiency'." It is the belief that man is sufficient unto himself and needs no divine authority and guide. It is the certainty that man is capable of fathoming all secrets, of controlling all events, of mastering all situations, even of achieving a utopian society of peace and prosperity which would endure until the end of time."

ISLANDS UNTO OURSELVES

With the aid of many humanistic psychologists we see a phenomenon growing in Western, affluent countries that refuse to allow God to be the center of all created reality. It substitutes the individual human ego as the center of all one's thoughts, desires and strivings. The result is very evident in our immense rate of divorces, the breakup of any self-sacrificing commitments to each other and to one's children, along with the growing hatred for certain minorities due to race, color or creed.

Such a spirit of selfishness might be the main reason why true humility is not very popular in today's society. Morality becomes very relative to our selfish whims, and there is no openness toward God's commandments. Children bring guns to school, kill their playmates and show no remorse. By society considering humility a negative trammeling to the individuals creativity, we also see the continued erosion of any sense of sin among great numbers of human beings today.

WHATEVER BECAME OF SIN?

In his book, *Whatever Became of Sin?* Dr. Karl Menninger insists that much of the problem of society's ills today lies in the ignoring of the reality of personal sin and responsible guilt, recognized and rectified by all of us. He writes: "In all of the laments and reproaches made by our seers and prophets, one misses any mention of 'sin,' a word which used to be a veritable

watchword of prophets. It was a word once in everyone's mind, but now rarely if ever heard. Does that mean that no sin is involved in all our troubles---sin with an 'I' in the middle? Is no one any longer guilty of anything? Guilt perhaps of a sin that could be repented and repaired or atoned for? Is it only that someone may be stupid or sick or criminal---or asleep? Wrong things are being done, we know; tares are being sown in the wheat field at night. But is no one responsible, no one answerable for these acts? Anxiety and depression we all acknowledge, and even vague guilt feelings; but has no one committed any sins?"

LACK OF REPENTANCE AND FORGIVENESS

Our exalted sense of self-sufficiency truly leads to this lack of any sense of sin. We refuse to accept our guilt and to have remorse for having chosen death through our blatant pride, rather than life through true repentance. We neglect to reflect on the inner powers, especially those that lie within our unconscious, and which St. Paul describes as his "unspiritual self" that is "sin in his members" (Romans 8:24).

We are proud to be tolerant toward persons of different nationalities, color and religious beliefs. Yet, we fail to recognize how often we pass judgment of others, having little knowledge of their background and life-experiences. We are like Albert Camus' gin-sodden lawyer in his novel, *The Fall*. Both the lawyer and we live near the hellish canals of Amsterdam. We are the judge of everyone, but never the penitent. Proud persons see a humble, inner attention to control our thoughts and moods and to bring them under "domination and captivity to Jesus Christ" (2 Corinthians 10:5) as an inhibition against personal freedom and creativity.

The words of the sixth-century desert Father Dorotheos still apply to most of us: "Every one of us is very careful, on every occasion, to throw the blame on his brother and to strike him down with its weight. Every one of us is negligent and keeps none of the commandments, and we demand in return that our neighbors keep them all."

This attitude can only be overcome by true humility, which necessitates a vital relationship to a personal God, the source of truth and justice. Such a relativistic morality, which is no true morality, has been strongly condemned by Pope John Paul II in his encyclical, *Veritatis Splendor*: "According to some, it appears that one no longer need acknowledge the enduring absoluteness of any moral value. All around us we encounter contempt for human life after conception and before birth; the ongoing violation of basic human rights of the person; the unjust destruction of goods minimally necessary for a human life."

DOES HUMILITY MEAN SUBSERVIENCE?

Another reason why the modern world rejects the concept of humility is that for many of us it has for centuries connoted a spirit of subservience toward the authority figures in our society. Is it not true that humility has been a buzz word from time immemorial for women and whole classes of societies to consider themselves inferior to others? Today many individuals and groups move to throw off the shackles of prejudices against them that held them in low self-esteem.

How many women have been told by their pastors that their husbands would not abuse them if they were more docile and obedient to them as the true head of the household? Women in their homes were taught that their task was to give continued, "unselfish" sacrifice. We also think of the terrifying caste system imposed on certain groups of people, who were encouraged in a spirit of fatalism to humbly accept to do their *karma* to be eventually "liberated." We think of the black slave, man and woman, who in America was taught socially and religiously to be humble and debased before the master-owner.

HUMILITY DEFINED BY THEOLOGIANS

A great factor that has diminished any enthusiasm for the development of humility in our modern times was the traditional approaches and definitions of humility by theologians and spiritual writers of the Middle Ages. In the twelfth century, Bernard defined humility as “a virtue by which a person, knowing himself as he truly is, abases himself.”

Thomas Aquinas defined humility similarly: “Humility is the virtue by which a person considers his weak nature and places himself in the lowest position according to his own situation.” In another definition he also stresses not striving for higher things and to be submissive to those in higher authority. “The virtue of humility consists in keeping oneself within one’s own bounds, not reaching out to things above oneself, but to submit to one’s superior.”

Using Aristotle’s treatment of human virtues, Thomas and his successors spilt much ink on distinguishing the uniqueness of humility and whether it is related to the virtues of magnanimity and temperance---a real yawner for most modern persons.

SPIRITUAL FORMATION

Laypersons, men and women, as well as ordained clergy, priests and ministers, were all too often instructed by their spiritual directors to consider humility in negative terms, opposing the deadly sin of all sins, pride. If pride is an exaggerated opinion of oneself, denying at least implicitly that God alone is the source of all good, then humility, in turn, teaches to consider oneself as of no decent account, always prone toward sin based on pride.

Would you agree with me that we are not enthusiastic to develop humility in our spiritual life, because our Christian teachers and preachers linked humility with repressing a healthy pride, a God-given self-respect and a longing to be esteemed by others?

PRAGMATISM AND HUMAN DIGNITY

One obstacle for living in a true balance between a proper self-esteem and a humble stance before God, neighbor and the entire created world comes from our Western, technological culture. This society dictates to us that our worth lies in the quantity of our possessions, especially money, the symbol of “power,” which enables us to buy expensive playthings like multi-million dollar mansions, yachts, personal aircraft, costly cars and wardrobes. All these possessions exist at a great distance from necessities.

We are reckoned in the obituary columns as famous or important, as one who has lived a full and “creative and productive” life, by what important things we accomplished while on this earth and with what important friends and acquaintances we associated. Our society forces us to find our uniqueness in competitiveness toward others. When persons retire from their life’s work in our country, they are often considered to have come to a stop, not only in their productivity, but also in their value to society.

An essential element of true humility is the realization that we are not God but human. Therefore, by our very nature we will always be limited in our gifts and abilities. It is very human to honestly accept our limitations, our failures and mistakes, and above all our deliberate sinfulness before a God who has no limitations but has become one with us in his Only-Begotten Son, Jesus Christ. But Christ, being from all eternity in equality with God, “emptied himself to assume the condition of a servant, and become as human beings are; and being as all beings are, he was humbler yet, even to accepting death, death on a cross” (Philippians 2:7-8).

Perhaps the ultimate answer to “Whatever happened to humility?” must be that we Christians know and understand the incredibly good news that we have been destined by God to become his children in and through Christ. This understanding is possible through the revelation that Jesus became limited and was tempted in all things but did not sin (Hebrews 4:15). Yet, we continue to disbelieve his revelation and his intimate indwelling presence, one with the Father and the Holy Spirit. Thus we continue to live in the lies of our all-consuming pride and fail to balance our inner dignity with the need to be ever watchful and vigilant over every thought, word and deed, since there is sin within us and all around us.

WALK WITH INTEGRITY AND HUMILITY WITH GOD

Jesus is saying to us, his disciples: “Here I am, this place is Holy. Here you are to learn from Me and become humble as I am. Take off your shoes, your self-reliance, throw your fig-leaf securities to the wind and approach this burning bush to become consumed by the fire of My divine love for you.” This is the highest union, the infused union with Christ and through him with the Trinity, in which God communicates himself as Father, Son and Spirit. It can never be achieved by conceptual knowledge, wherein he opens himself to us if we ardently desire to receive such a grace. True humility is the gift of the Holy Spirit given to the “little ones,” the ones who, like Jesus, in the words of Georges Bernanos (French author and soldier in WWI), present to God “the wonder of empty hands.”

Acquiring humility lies not so much in what we do but in the gift that awaits us when we open the door of our heart, and we stand before him who has always been there. He reveals that his infinite love for us, which is one with that of the All Holy Undivided Trinity, is also a self-emptying love in which humility and love become one in perfect communion and unity within the uniqueness of personhood. And we ache in the depths of our being to become more truthful and beautiful, to die to everything that is a lie, deceit, or false pride, and to find a true pride, one with true humility. We become humbler still in amazement, as we experience the perfect and infinite merciful love of God in Christ Jesus, who reveals how much more God’s love would still want to make of us, and what instead we have been in our wandering “lostness” to Love itself.

Perhaps now, in next month’s (September) *Inscape Newsletter*, we are ready to examine the characteristics of what *true humility* means.

May the Holy Transfiguration of Christ be the illumination within the darkness of our hearts.

Fr. John Michael Zboyovski