

Saints Peter and Paul Orthodox Church

Albanian Archdiocese - OCA

9230 Old Bustleton Avenue

Philadelphia, PA 19115

215-676-3311

Rev. Nicholas Dellermann – Rector (860-861-7468)

SUNDAY, FEBRUARY 25

38th Sunday after Pentecost

Sunday of the Publican and the Pharisee

**Tone 5
Troparion
(Resurrection)**

*Let us, the faithful, praise and worship the Word,
co-eternal with the Father and the Spirit,
born for our salvation from the Virgin;
for He willed to be lifted up on the Cross in the
flesh,
to endure death,
and to raise the dead
by His glorious Resurrection.*

**Tone 4
Troparion
(from the Lenten Triodion)**

*Let us flee from the pride of the Pharisee!
Let us learn humility from the Publican's tears!
Let us cry to our Savior:
"Have mercy on us,
O only merciful One!"*

✠ Prokeimenon ✠

Tone 5 (Resurrection)

Thou, O Lord, shalt protect us / and preserve us from this generation forever. (Ps. 11:7)

V. Save me, O Lord, for there is no longer any that is godly! (Ps. 11:1a)

I AM A WORM AND NOT A MAN, BUT NOT EXACTLY

Hieromonk Roman (Kropotov)

One day a brother came to Abba Serapion. The Abba invited him pray and wanted to wash his feet, but the brother refused, calling himself sinful and unworthy. Then the Abba advised him not to go wandering around from place to place, but to remain in his cell. These words so angered the brother that his face even changed. Seeing this, the elder said to him, "You just called yourself sinful and unworthy of life itself, but as soon as I said something beneficial to you with love, you got angry (Patericon).

The Pharisee and the Publican.

This story is now centuries old, but the problem of false humility lives to this day. In our time also, Christians continue to exercise themselves in ostensible humility and demonstrate their spiritual ignorance. Taking their place in the in the "sinner's queue" after the apostle Paul, believers generously pronounce all kinds of unflattering epithets aimed at themselves.

"Worms," "swine," "goats," and all manner of "stinking dogs" step on each other to inform the whole world of their unworthiness, sincerely believing in their souls that this is that very sign of true humility. But all you have to do is nick their shaky vanity, disagree with their opinion—God forbid!—and not accept their advice, and all that feigned piety will immediately crumble into dust, to reveal the uncomely visage of self-delusion.

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✠ The Epistle Reading ✠

The reading is from St. Paul's Second Letter to Timothy 3:10-15

TIMOTHY, my son, you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions, my sufferings, what befell me at Antioch, at Iconion, and at Lystra, what persecutions I endured; yet from them all the Lord rescued me. Indeed all who desire to live a godly life in Christ Jesus will be persecuted, while evil men and impostors will go on from bad to worse, deceivers and deceived. But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus.

Letra e dyte e Apostull Pavlit drejtuar Timotheut 3:10-15

Po ti i re prapa mësimin tim, sjelljet, qëllimin, besimin, zemërgjerësinë, dashurinë, durimin, përndjekjet, pësimet, që më ndodhën në Antioki, në Ikoni, në Listër. Çfarë përndjekjesh pësova! Dhe Zoti më shpëtoi nga të gjitha. Po edhe gjithë sa duan të rrojnë me shprestari në Krishtin Jisu do të përndiqen. Po njerëzit e ligj e gënjeshtarë do të shkojnë mbarë në më të ligën, duke gënjyer dhe duke u gënjyer. Po ti qëndro në ato që mësove e u vërtetove, duke ditur prej cilit i ke mësuar; edhe se që nga foshnjëria i di shkronjat e shenjta, të cilat mund të të bëjnë të ditur për shpëtim me anë të besimit që është në Krishtin Jisu.

2-е Тимофею 3:10-15

А ты последовал мне в учении, житии, расположении, вере, великодушии, любви, терпении, в гонениях, страданиях, постигших меня в Антиохии, Иконии, Листрах; каковыя гонения я перенес, и от всех избавил меня Господь. Да и все, желающие жить благочестиво во Христе Иисусе, будут гонимы. Злые же люди и обманщики будут преуспевать во зле, вводя в заблуждение и заблуждаясь. А ты пребывай в том, чему научен и что тебе вверено, зная, кем ты научен. Притом же ты из детства знаешь священные писания, которые могут умудрить тебя во спасение верою во Христа Иисуса.

Tone 5

Alleluia, Alleluia, Alleluia!

V. I will sing of Thy mercies, O Lord, forever; with my mouth I will proclaim Thy truth from generation to generation. *(Ps. 88:1-2)*

V. For Thou hast said: Mercy will be established forever; Thy truth will be prepared in the heavens. *(Ps. 88:3)*

Continued from page 1

“False humility sees itself as humble: it is comical and pitiful to console oneself with this deceptive, soul-destroying spectacle.”¹

What should the right path be like, and is it possible to distinguish between true and false humility, between the truly repentant sinner and the false one (if we can put it that way)?

Probably the first and most obvious signs of a sinner are sins. The apostle Paul tells us about this. Calling himself the “first among sinners,” he is not ashamed of his past excessive zeal and calls himself outright a “blasphemer, persecutor, and offender” of the Church (1 Tim. 1:13). That is, the awareness being a sinner is made possible by true experience of a sinful life, which everyone has, *for there is no man which sinneth not* (2 Chron. 6:36). Holy people considered not only deeds, but also any idle thought to be a betrayal and apostasy from God, even despite the fact that the time of crude sins is behind them. This is why after forty-seven years of severe desert life, St. Mary of Egypt continued to think of herself as a great and accursed sinner.

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✠ The Gospel Reading ✠

The Gospel According to Luke 18:10-14

The Lord said this parable, "Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, 'God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week, I give tithes of all that I get.' But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

Ungjilli Sipas Llukait 18:10-14

Dy njerëz u ngjitën në tempull që të falëshin; njëri ishte Farise dhe tjetri tagrambledhës. Fariseu qëndroi e lutej me veten e tij, duke thënë: O Perëndi, të falënderoj, se nuk jam si njerëzit e tjerë, grabitqarë, të padrejtë, kurorëshkelës, ose edhe si ky tagrambledhës. Agjëroj dy herë në javë, jap të dhjetën nga gjithë ç'kam. Edhe tagrambledhësi kishte ndenjur larg e nuk donte as sytë të ngrinte përpjetë në qiell, po rrihte krahërorin e tij duke thënë: O Perëndi, mëshiromë mua mëkatarin. Ju them juve, ky zbriti në shtëpinë e tij i drejtësuar dhe jo ai, sepse kushdo që ngre lart veten e tij, do të përulet; dhe ai që përul veten e tij, do të ngrihet lart.

От Луки 18:10-14

два человека вошли в храм помолиться: один фарисей, а другой мытарь. Фарисей, став, молился сам в себе так: Боже! благодарю Тебя, что я не таков, как прочие люди, грабители, обидчики, прелюбодеи, или как этот мытарь: пощусь два раза в неделю, даю десятую часть из всего, что приобретаю. Мытарь же, стоя вдали, не смел даже поднять глаз на небо; но, ударяя себя в грудь, говорил: Боже! будь милостив ко мне грешнику! Сказываю вам, что сей пошел оправданным в дом свой более, нежели тот: ибо всякий, возвышающий сам себя, унижен будет, а унижающий себя возвысится.

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! *(Ps. 148:1)*
Alleluia, Alleluia, Alleluia!

Continued from page 2

"Though some have already received forgiveness of sins, for the sake of constantly pushing themselves toward humility of mind they nevertheless firmly remember their former sins, thereby rebuking vain arrogance."²

Thus, a former sinful life always remains in the memory of believer. Not a detailed recollection of different sins, which is harmful to the soul, but the general negative experience serves just like the crock crow for Apostle Peter as a reminder to us of our unworthy life.

"There is no need to remember every sin individually, but we must always maintain an awareness of our sinfulness... However, if a person who is not known for his sensitivity sees pride rising up in himself, then it would not be bad if he would remember his sins, in order to humble himself."³

Other distinguishing features of the true sinner (or of an authentically humble heart) is not comparing himself with others. We tend to compare ourselves with our neighbors. We do this almost unconsciously. We measure ourselves against them in prayers, fasts, prostrations, and alms; we compare our outer appearances, hairstyles, clothing, its cost, etc. We even compete in our closeness to our spiritual fathers and are jealous when it seems to us that he prefers someone else over us.

"The Pharisee syndrome," which contrasts oneself against everyone around, flourishes wildly in us and exposes our false humility. In contrast to the Pharisee, the publican did not see anything around him. He stood one on one before God with his sins, asking only for mercy. Truly, whoever sees himself as sinful does not see the sins of others. He simply has not time for them, because he is completely engrossed in searching and minding his own heart. This is so obvious, just as every patient in the hospital suffers from his own pain and pays no attention to others' diseases. If you wish to compare yourself with someone, then don't measure yourself in piety against your neighbor, but against St. Sergius of Radonezh, St. Seraphim of Sarov, St. John of Kronstadt, and others like them. This kind of comparison may even be beneficial to us.

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PRAYERS	Birthdays, Names-days, & Anniversaries	SCRIPTURE THIS WEEK
<i>For Those Who Have Fallen Asleep</i>		
<p>Newly Departed Matthew Newly Departed Benjamin</p> <p><i>[To be inserted after the petition for the departed]</i> Again we pray for those who have lost their lives because of conflicts in Ukraine, Armenia, and the Middle East: that the Lord our God may look upon them with mercy, and give them rest where there is neither sickness, or sorrow, but life everlasting.</p>	<p>February 25 – March 2 Elizabeth Dani (B)</p> <p><u>Seven-Day Vigil Candles</u> Llukan Dylgjeri – health</p> <p>Seven-Day Vigil Candles are used for the Eternal Light that hangs above the Royal Doors and are often placed in front of the icons of Christ or the Birth-giver of God. If you would like to donate a Seven-Day Vigil Candle, Please include the name or names of those for whom the candle is donated, and we will place them in this section for special prayers.</p>	<p><u>Church Lectionary</u></p> <p><u>Today</u> II Timothy 3:10-15 Luke 18:10-14</p> <p><u>Monday</u> II Peter 1:20-21;2:1-9 Mark 13:9-13</p>
<i>For Those Who Are Sick And Home-bound</i>		
<p>Virginia, Denise, Marie, James, Alexandra, Andrew, Christina, Louise, Porter, Alvin, Tracy, Kathy, Andrew, Maria, Helen, John, Nina, Sophia, Spresha, Kristin, Niko, Spiro, Angjeliki, Melod, Olgay, Ruth, Terry, Naomi, Annette, Tatiana, Lester Jr., Natalia, Otari, Lasha, Fr. Nikolas, Llukan, Marina, Sophia, Fr. Maxwell, Christina, Anastasia, Mary, Martin, Elena, Tatiana, Lauren, Tracy, Anita, Sandi, Anibal, Kakha, Christina, Archbishop Nathaniel</p>		<p><u>Tuesday</u> II Peter 2:9-22 Mark 13:14-23</p> <p><u>Wednesday</u> II Peter 3:1-18 Mark 13:24-31</p> <p><u>Thursday</u> I John 1:8-10;2:1-6 Mark 13:31-37; 14:1-2</p>
<i>Prayers In General</i>		
<p>The community of Ss. Peter & Paul Miami, Fr. Dennis and his family, Fr. Ioan, Christian, Michael, Erica, Kaida, DuDash family, Michael, Robert, Ally, Steve, Jake and Amanda and their children, Katherine, Ron, Anthony, Volodymyr, Nick, Michael, Rafael, Bob, Barbara, Sandra, Enoch, John, Victoria, Melenie, Grace, Michael, Barbara, Giorgi, Molly, Jim, Chloe, Marsha, Ann, Lilly, Stephen, Gela, Gabriel Joseph, Lombrino, Kondakciu, Diana,</p> <p><i>[To be inserted after the petition for the living]</i> Again we pray for mercy, life, peace, health, salvation, for those who are suffering, wounded, grieving, or displaced because of the conflicts in Ukraine, Armenia, and the Middle East.</p> <p><i>[Petitions at Augmented Litany]</i> Again we pray for a cessation of the hostilities in Ukraine, Armenia, and the Middle East, and that reconciliation and peace will flourish in these places, we pray thee, hearken and have mercy.</p>	<p style="text-align: center;">COFFEE HOUR</p> <p><u>February</u> 18 Bill Rubis and Al Antony Memorial 25 Hank & Mary</p> <p>Coffee Hour is a wonderful chance for us to get together to break bread and spend time with each other, to celebrate those whom we have held memorials for, and to come together as the family of God outside of worship. To sign up, to host a coffee hour, contact Fr. Nicholas or Donna Bacon.</p>	<p><u>Friday</u> I John 2:7-17 Mark 14:3-9</p> <p><u>Saturday</u> I Timothy 6:11-16 Luke 20:46-47; 21:1-4</p> <p><u>Reading the Bible in a Year</u></p> <p>Feb 25: Judges 9-12 Feb 26: Judges 13-16 Feb 27: Judges 17-21 Feb 28: Ruth Mar 01: 1 Samuel 1-4 Mar 02: 1 Samuel 5-8</p>



WHAT IS PRAYER?

On Fasting and Prayer. Part 2/1

St. Justin (Polyansky) of Ufa and Menzelinsk

Prayer is the conversation between a Christian's nous and heart and God, addressed to Him in order to glorify His holy name, or to offer Him thanks, or to entreat of Him everything we need for spiritual and bodily life. Therefore, there are three kinds of prayer: doxology, thanksgiving, and supplication.

The work of prayer is the very first, the most important in the life of a Christian. Prayer is the breath and life of our spirit, such that if we have prayer, then our spirit is alive; and if we have not prayer, then neither is there life in the spirit.

Prayer is very beneficial for the soul, for the body, and for the external well-being of a Christian: Bringing the soul nearer to God, prayer enlightens it, heals its infirmities, and fills it with spiritual joy; prayer strengthens bodily health, heals diseases, and calls God's blessing down on a man's labors and all his earthly pursuits.

Prayer is both internal and external: Internal prayer is that which is performed in the soul of a man; external prayer is that which is accompanied by external signs and performed visibly.

We have a multitude of written prayers, both in the word of God and in the works of the Holy Fathers, and especially in the Church's liturgical books. The highest example of all prayers is the Lord's Prayer, the "Our Father."

And we're not forbidden to pray with short prayers, the main one being: "Lord, Jesus Christ, Son of God, have mercy on me, a sinner!" It's even possible for each of us to pray our own prayers, according to our needs, provided these prayers be said with true piety and are imbued with love for God.

All our concern when praying should be that reverent feelings for God arise in our heart one after the other—the feelings of self-abasement, fidelity, gratitude, doxology, supplication, contrition, submission to the will of God, zealously falling at His feet, and so on, so our soul might be filled with these feelings and our heart might not be empty. When we have these feelings, directed towards God, then our prayer rule is prayer, and when we don't—our prayer rule is not yet prayer. Prayer, or the heart's desire for God, must be awakened, and once awakened it must be strengthened; or, in other words, we must acquire and cultivate a prayerful spirit.

The method and means of acquiring a prayerful spirit are found in the very prayers that we pray as we should. Read or listen to the prayer rule as appointed, and you will certainly arouse and strengthen the ascent to God in your heart; that is, you will enter into a prayerful spirit. A great prayerful power is at work in the prayers of the Holy Fathers, and whoever enters into them with all his attention and zeal will certainly taste of this prayerful power to the extent that his state of mind converges with the content of the prayer. To make our prayer rule a true means for cultivating prayer, we must pray so that both the thought and the heart perceive the content of the prayers that make up our prayer rule, says Bishop [St.] Theophan [the Recluse], a famous, great, and experienced man of prayer.

But such prayer must not be approached lightly, without thinking, haphazardly: Nothing will come of such prayer, save sin alone. No, beloveds, for proper, salvific prayer, we must prepare carefully, with full attention.

Amen.

St. Justin (Polyansky) of Ufa and Menzelinsk
Translation by Jesse Dominick

Azbyka.ru

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<https://orthochristian.com/157675.html>

February Events

February

25 – 10:00am Divine Liturgy

28 – 12:00pm 6th Hour

7:15pm Bible Study via GoogleMeets

March

02 – 11:00am Altar server & Reader Retreat

6:00pm Vespers

03 – 10:00am **Heirarchical Divine Liturgy**

Bishop Nikodhimis Visit

Be at chuech by 9:50 at the latest

06 – 12:00pm 6th Hour

7:15pm Bible Study via GoogleMeets

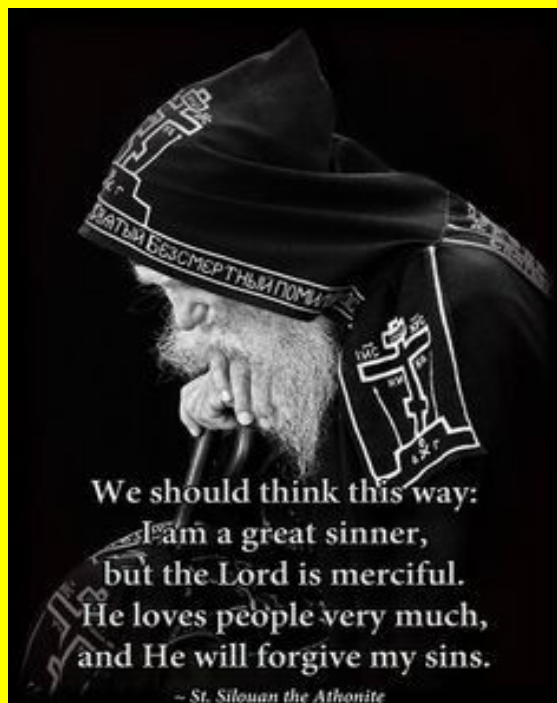
Can't join us in person?

We stream our services on our YouTube Channel:

<https://www.youtube.com/@sspeterpaulorthodoxchurch01810>

Want to donate by Venmo?

St Peter St Paul Alb Orth Ch James Schaeffer



We Must Change the World by Starting With Ourselves

How easy it is to worship with all piety and correctness while standing in a service within an Orthodox temple, yet make no effort to live Orthodoxy during the rest of our week. If we are abusive towards our spouse, abrasive with a coworker, and short tempered with a neighbor, all the piety and liturgical correctness of our Sunday morning is of no value.

If we cheat on our taxes, steal pens from the office, or refuse to point out an error to a clerk who has failed to ring up an item, we will have reduced our life in Christ to no more than membership in a club. If we walk past a child who is being bullied, without intervening, we have become the bully. If we fail to call the police when we hear a neighbor pleading with an abusive husband, not wanting to get involved, we are a wife beater. If we smile at the racist joke of a coworker, we are just as guilty of racism as he.

Being a Christian is far more than adherence to a set of doctrines, or the adaptation of liturgical forms of worship and piety. To be a follower of Christ is not like joining the Elks Club, where paying your dues and attending meetings makes you a member. Taking the name of the Saviour for ourselves, and calling ourselves Christian, must mean that we imitate the Saviour's life. It must mean that others see Christ in us, each and every hour of our day.

We must be the neighborhood peacemaker, the one who is quick to forgive when wronged, the person who is always looking for ways of being in service to others. If we truly wish to be called a Christian, we must put aside hypocrisy in all its forms, and live Christ.

We must work towards changing the world by beginning with ourselves. Saint Seraphim of Sarov told us that if we acquire peace in our heart, we will save a thousand around us. Justice and peace does not come with revolution, but comes when the hearts of men and women are transformed by the Holy Spirit, and this change can only begin, when we put aside all hypocrisy, and replace it with genuine, heartfelt commitment to Jesus Christ, living in imitation of the Saviour.

“Correct faith does not benefit anything, when life is corrupted.”

- St. John Chrysostom

Love in Christ,
Abbot Tryphon

First Official Hierarchical Visitation of His Grace Nikodhim to Ss. Peter and Paul's



Brothers and Sisters, it is with great pleasure that I announce our Bishop, His Grace Nikodhim, is coming for a Hierarchical visit to our parish! His Grace will be involved in several activities on the weekend of his visit. **Saturday, March 2 His Grace will join us for the Altar Server and Reader Retreat from 11:00am to 3:00pm.** All who wish to learn how to serve in the Altar (Orthodox males age 10 and up) and anyone who wishes to learn how to read in the church (any tonsured readers or interested laity) are encouraged to attend! Lunch will be provided. **Vespers will be held at 6:00pm** Saturday evening, followed by a pot-luck dinner with His Grace.

His Grace will celebrate a Hierarchical Divine Liturgy with us on Sunday, March 3. He will be received at the door at 10:00am, so please arrive no later than 9:50am in order to venerate icons, light candles and get settled. A reception will follow Liturgy.

TODAY IS THE LAST COLLECTION WEEK FOR DONATIONS FOR THE IOCC SOUP-ER BOWL EVENT

Our Sunday School children have been collecting non-perishable food items to donate to our local food-bank in an effort to fight hunger and food scarcity in our community. Please help them by bringing in items for them to donate. Next week (Sunday, February 25) is the last day for donations before the items are delivered to the food-bank.

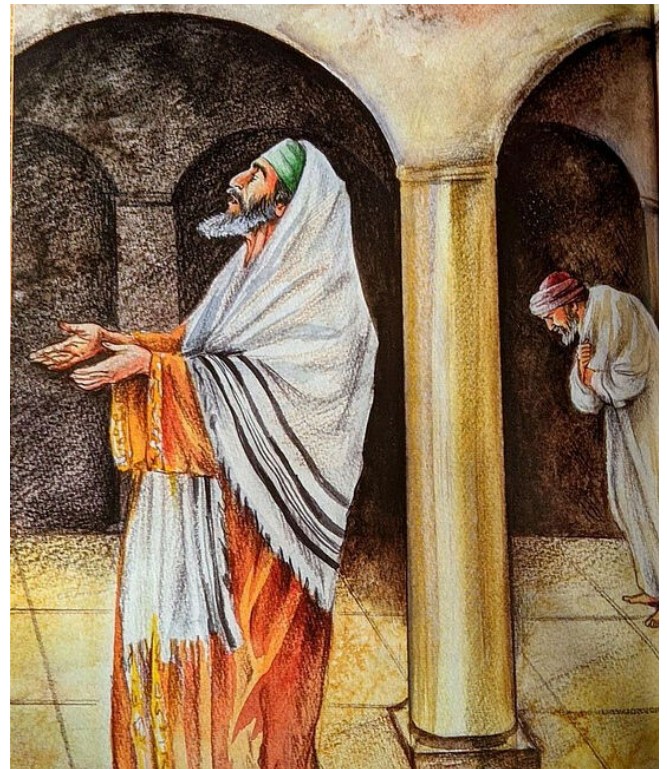
Continued from page 3

Yet another distinguishing feature of the humble heart of a sinner is hiddenness. A humble person does not speak of himself as sinful. He simply feels this before God "One must strive to have humility within," counsels St. Tikhon of Zadonsk, "and as with any piety, one has to have it in the heart. For God judges according to the heart's intentions, and not according to externals, or how we appear to other people." On the long and painful path of coming to know one's own weakness a person humbles himself to such an extent that he completely loses all hope in his own strength.

"Total submission to God is acquired by a person when he ascends to the highest degree of the knowledge of God and the knowledge of his own weakness."⁴

"Wallowing in the abyss of sin," and having come to hate sin with his whole soul, he now hopes only in God's mercy, and sees his salvation as entirely a gift from above. Telling someone how sinful and accursed he is simply makes no sense. This suffered-through reality has become for the sinner his soul's inheritance, the natural feeling of his heart. And in this hope in God the sinner ceases to be a sinner, because, "The sinner who reproaches his own sins becomes righteous through this very reproach of them."⁵

True humility is inalienably bound up with humble-mindedness, that is, humble thoughts about himself. "Do not think more of yourself than you should; but think soberly (cf. Rom. 12:3), the apostle Paul counsels the Roman Christians. This virtue is the exact opposite of humble talk, or speaking humbly about yourself, because it is performed in the temple of the heart, only before the eyes of God. The holy fathers tell us how valuable and important this is in a person's spiritual life:



“When you will have humble-mindedness and will exercise yourself in thoughts of humility, the Lord will come to you in that moment, embrace and kiss you, give you the gift of the right Spirit in your heart, the Spirit of deliverance and forgiveness of sins, crown you with His gifts, and glorify you with wisdom and knowledge. For what is more loved by and pleasant to God than a heart that is contrite and humble, and mind that humbles itself.”⁶

Humble-mindedness is what we now critically lack. A cult of human selfishness is being pushed in all spheres of our existence. “You can achieve everything yourself” (even more applicable to females), “self-healing,” “self-realization,” “self-achievement,” and so on. The prefix “auto” has firmly entered into our daily life. “Don’t stress yourself, don’t limit yourself, experiment, you are worth it,” is what is inculcated in us from the TV screen and from consumer packaging. Social lions and lionesses never present themselves modestly. That is considered dangerous in the modern, competitive world. “If you show weakness you’ll be destroyed,” thinks modern progressive humanity. People are perceived as competitors, and children as a hindrance to self-realization.

If we take a closer look, we will notice that God with His qualities and commandments is completely absent from this system of human deification. Christ’s humility is perceived as weakness and not strength, mighty to work miracles, as it itself is a miracle. The humble person is strong in spirit, like a lion. And with his “forgive me” alone he can disarm any giant. He does not fear changes or anything else; he is not embarrassed by criticism, is at peace when deprived, resolute in doing good, and wise from God in all his initiatives.

Besides that, a real sinner does not give out advice (especially if no one asks him for it). He in general prefers silence and introspection, because this is the inalienable characteristic of a humble heart.

“As opposed to ambition, which scatters a person’s thoughts all over the universe, humility concentrates them in the soul... leads to fruitful and deep self-knowledge, to mental hesychia.”⁷

Just the same, when asked, he prays and says what’s beneficial to the asker, because in this is also love of neighbor. We now have such a disposition that when we walk past people and hear their conversation, we unfailingly stop and put in our two cents. And this we do despite the fact that we not only do not understand the topic of the conversation, we don’t even know those people. And if those people are also arguing, then caught up in the energy of the argument and the emotions of the speakers, we even more eagerly enter into the discourse, especially if we have something to say. Having had our say, we walk away from them all worked up with anger (after all, no one cares about our opinion) and empty. And, regardless of our troubled conscience and inner disappointment, we just go on as if nothing happened and consider ourselves to be humble sinners. But truly “humble is he who preserves silence, who considers himself to be nothing, is not inclined to arguments, and submits himself to all... Who distances himself from idle conversation, does not contradict his elders... who does not insist on his own opinion... and angers no one.”⁸

In conclusion we say: Humility is not a human invention. It is a Christlike quality. Learn of Me; for I am meek and lowly in heart (Matt. 11:29). We can’t somehow give birth to it, produce it, or train ourselves in it. It is ineffable and is given only to those who labor at it correctly, who “strive lawfully” (cf. 2 Tim. 2:5)—and at that not quickly. Humility is “inexplicable by earthly words or language. It is incomprehensible to the fleshly mind, is ineffably comprehended by the spiritual mind, and once comprehended, it abides incomprehensibly.”⁹ It is important for those who like to “humble around” before people to direct their attention to the fact that the Lord is humble precisely in heart, and not in words. And the humility of his heart did not prevent Him from making a whip from cords and casting the sellers out of the temple (Jn. 2:15); it did not prevent Him from becoming wrathful when they didn’t allow the children to come to Him (Mk. 10:14), or calling the servant to answer for striking Him on the face (Jn. 18:23).

“True humility says no humble words, neither takes on humble looks, nor forces itself to think humbly about itself, and does not humble itself by denigrating itself—although all of these are beginnings, manifestations, and various forms of humility; but humility itself is a grace and gift from above.”¹⁰

In a word, we know nothing about true humility, but we still try to imitate the outward actions of the saints, for whom the external was the result of the internal. But we are nevertheless obligated to follow the path of acquiring it, because this is the Savior’s direct commandment, which can bring us God’s mercy; for it is said, I was humbled and the Lord saved me (Ps. 114:5).

Hieromonk Roman (Kropotov)
Translation by OrthoChristian.com
Pravoslavie.ru
11/17/2023

1 St. Ignatius (Brianchaninov)

2 St. John Climacus

3 St. Paisius the Hagiorite

4 St. Ignatius (Brianchaninov)

5 St. John Chrysostom

6 St. Simeon the New Theologian

7 St. Ignatius (Brianchaninov)

8 Holy Abba Isaiah

9 St. Ignatius (Brianchaninov)

10 St. Gregory the Sinaite