

Nicu Dumitrascu

## Dignity and/or Humbleness of a Christian in Times of Danger (with some Patristic References)

### Abstract

The purpose of this study is to show that, despite the major changes that have occurred in society over time, man has remained just as vulnerable to the challenges, pressures and persecutions, regardless of their nature, intensity or seriousness.

Humility should not be confused with the lack of dignity. And the most obvious example is Jesus Christ the Savior himself. He is the one who said "If anyone slaps you on your right cheek turn the other to him also" (Mathew 5:39), but when he was arrested, when he was brought to trial before the Sanhedrin, when he stood before Caiaphas, and one of the soldiers slapped him, he did not turn the other cheek, but gently rebuked him "If I have spoken wrongly, give evidence of the wrong, but if rightly, why strike me?" (John 18:23). Basically here it is not about humility, but about dignity. He remembered the man that he does not see just a



Rev. Prof. Dr. Nicu Dumitrașcu is Professor at the Faculty of Orthodox Theology „Episcop Dr. Vasile Coman”, University of Oradea, Romania

mere man, but God himself. So one does not exclude the other, but it completes. Humility involves the dignity and the Christian dignity is based on humility. Therefore, the Christian is obliged to borrow some of humility / dignity of Christ the man, never separated from God.

Today we are witnessing a perversion of Christian identity. Indifference has seized the man's soul. The sacrifice of the martyrs is overlooked and their offering is forgotten. There are many pointless discussions, enormous and without cover promises, instead of acting effectively and efficiently. The word is not supported anymore by facts.

## Keywords

Dignity, humbleness, humility, martyrs

## 1 Introduction

The relationship between dignity and humbleness is a very interesting theme for reflection not only for the researchers in theological and religious world in general, but also for sociologists and public policy and economic analysts, especially if we consider the continued desacralization of the contemporary world. But it should start with a short discussion related to a certain ambiguity regarding the terminology and meaning of humbleness, or more clearly, identifying it with humility.

It is true that the border between them is very fine, sometimes imperceptible, the manner of interpretation is often contextual and stylistic.

## **2 Humbleness and/or Humiliation**

Regarding the humbleness, the opinions are converging. Humbleness is the one that gives man the opportunity to come to terms with himself and with God, thus fulfilling the commandment of love of the neighbor. It is considered the fundamental virtue without which man cannot hope for the kingdom of heaven. Humbleness sums understanding, awareness and assumption of our own shortcomings and infirmities of our soul, is a state of simplicity, of inner cleanliness before God, who enables man to see himself, as if in a spiritual mirror that always tells the truth. The humble man is the one who is aware of his attitude towards the others around him and accepts it. Humbleness belongs to him as a person, it comes from inside of him.

Opinions are divided regarding humility. Some believe that it can be replaces humbleness, but practically there is no difference between humbleness and humility. Others, on the contrary, talk about a clear distinction, a radical contrast between the two concepts that define a certain state of mind.

Those who speak about an almost total identification between humbleness and humility, assigns the latter almost all traits or qualities of the former. In their vision, humility is one of the fundamental virtues of a human life, whose history, practically begins with Christianity. It is the one that gives human both the meaning of his intrinsic value in relation to God and the cosmos, but also a measurement tool of his own weaknesses and limitations of all kinds. Humility is a unique moral force that strengthens man, it makes him stronger facing temptation, regardless of their source, it not only strengthens but also enlightens man, puts him into relation with the highest spheres of his existence. Humility banishes selfishness and brings with itself a state of wisdom and obedience to the immutable things. It does not propose a state of humiliation and subservience, but a deliverance from the power of an overstated ego that leads to an atrophy of the measure and common sense, or rather said is

the feeling of no limit appreciation of our being. Through humility, man does not degrade himself, but rises and builds himself.<sup>1</sup>

Those who talk about the differences say that it is a mistake to confuse humbleness and humility, because they differ radically, both in meaning and value, although the appreciations are of course subjective and are in accordance with each person's personality. *Humbleness* of a man expresses the devotion, his spontaneous and sincere respect to certain recognized values which ennoble him and develop his capacity to understand and to accept them. *Humility* is at the opposite pole because it involves a state of fear and insecurity of man, a self-denial and a denial of the personal values facing the constraint to which he is subjected by somebody else, who is in a superior position, on which his life depends either directly or indirectly, is an attack at his human dignity.<sup>2</sup>

*Humbleness* brings respect for the man himself, together with a deep inner purification, and also a sense of inner protection to all the temptations of this marginal world which is indifferent to authentic religious values. *Humility* operates with negative values, is determined by external factors and leads to depersonalization. It is accompanied by aggressive reactions, often masked because of fear and obscure interests. If the humbleness is the one which restores man's relationship with himself, with the others and with God, humility is that which brings man, besides a deep inner disorder, an unnatural state of collaboration with his peers and a harmful and dishonest report with God. Humbleness is characterized by freedom, while humility is characterized by coercion. Humbleness is the natural state of man to his Creator, and humility is the unnatural state, the perverted state of the man.

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<sup>1</sup> Ernest Bernea, The meaning of humbleness,  
<http://www.catehetica.ro/sensul-umilintei>.

<sup>2</sup> See: Vasilescumihaela.wordpress.com/2010/09/24/despre-smereniesi-umilinta

However, there are many biblical examples that show us how fine the demarcation boundary between humbleness and humiliation is. In other words, often the two concepts are rather correlative, they do not exclude each other, but, on the contrary, under certain conditions, they replace each other. It is enough to mention some of the best known parables, such as the one of the Canaanite woman (Mathew 15:21 -28), the Publican and the Pharisee (Luke 18: 10 -14), or the prodigal son (Luke 15: 11 - 32). The same happens in the patristic world, where humbleness or humiliation, designate the same reality. A man can be considered *humble* if and when he is guided by the Holy Spirit in all his actions, thinks and speaks accordingly, has no full confidence in himself.<sup>3</sup> Likewise it can be said that a man is *humble* with the sense of humility, when, though he committed good things and his conscience makes him feel worthy, he does not "advertise" himself, but he has humble thoughts when the facts exalt him.<sup>4</sup>

### **3 The Dignity and/or the naturalness of Humbleness**

Sometimes humbleness and humility are separated only by a mere breath of wind, which can change its direction very easily, bringing with itself also different attitudes. In some situations they overlap, in others they are very different, but always the extent to which occurs from each other depending on each person consciousness. It is not my intention to open here a discussion on the *consciousness*, but to capture its role in determining the mood of the man. Consciousness is the one which gives consistency to the attitude of a man who in relation

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<sup>3</sup> St. John Climachus, *Scala Raiului* (Ladder of Divine Ascent), (Timisoara, 1994), p. 398.

<sup>4</sup> St. John the Golden Mouth [<http://www.ioanguradeaur.ro/59/42-nevoia-si-puterea-umilintei>]

to himself or to another person in a particular social context, political or historical.

Although it might be objected, especially by the so-called *free thinkers* or those who are self-proclaimed secular humanists, that between humbleness and dignity there is a gap, because the first can be assigned to a class of medieval thinking, outdated and anachronistic, inappropriate with the development of the contemporary society and the other to an alleged expression of the responsible freedom of each individual, for the good and welfare of all, without a concrete exposure, humbleness is by far not opposable to dignity, but on the contrary. The humble man is a worthy man. Dignity is really an attribute or a trait of humility. The humble man is aware of all his gaps or imperfections, accepts them, recognize them with a *natural naturalness*, which diminishes nothing of his dignity.

The humble man is cheerful, benevolent, willing to help his fellow man without expecting something in return, open to the world and its problems, while the humble, who was humiliated, is fearful, unsure of himself, mimicking an almost strident goodwill, behind which, there is often a fierce selfishness.

Humbleness is the one which make the man to see himself somewhat from outside, dispassionately, in a balanced and fair way to himself. It gives the man a state of relative peace of the soul, in which he is able to find himself as he really is. Practicing humbleness leads him to perfection that does not mean the immediate acquisition of the kingdom of heaven, but the state he can hope for. Little by little, through its continuous practice, although not necessarily at the same intensity, but sometimes, even with substantial gaps, humbleness prints to the human as something which is from his nature. Its signs are seen in the natural behaviour of the man in his everyday life. A humble man does everything with a great joy and a *spontaneity* that gives him a spiritual comfort able to help him to assess himself correctly. The experience of practicing the humbleness leads man to an area of understanding of his own identity in which the rational expressions are no longer sufficient. Humbleness

has the role to make man to express himself through the power of grace, which is beyond any reasonable limit.<sup>5</sup>

It is known that a man who is conscious of his own worth, which he does not show it off, but he assumes it as a gift from God, in an undeserved way, which brings with itself, however, also a huge responsibility, is more benevolent to the others, more tolerant to the faults of his colleagues, more willing to offer help to those who require it. He does not need confirmation from anyone. He is not interested in the small malice, pettiness, and revenge, present in society. Acquires the simplicity of the soul. Realize the greatness of God's creation, and also the uniqueness of the human being, with all its imperfections. The more he is forward on the path of

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<sup>5</sup> Abba Dorotei says that practicing the virtue of humbleness it cannot be explained and exemplified rationally, because it belongs to other values, which are at a higher rank of understanding. He gives the example of the physician and philosopher who, after, through proper training and through lengthy exercise, reach a special craftsmanship, are no longer able to tell how they managed to reach this performance. Why? Because "the soul has acquired the craft slowly, imperceptibly". So it is with humbleness. By practicing the virtues man acquires the state of humbleness that cannot be explained or interpreted to others, but it must be lived and felt personally. See: "All kinds of teachings about humbleness", in: *Philokalia 9*, (Bucharest: Humanitas, 2002), p. 475. Just the same is stated by St John Climacus, namely: man reaches to the state of humbleness, through the continuous practice of prayer, of cleansing the heart, compassion for the faults of his fellow, through recognizing the weakness and unreliability of the good deeds, in a word, through the long practice to cut his own will before the divine one (Ladder, p. 391-393). St Basil the Great, in his turn said that a man can reach humbleness "by cultivating it on all occasions". Nothing should be neglected, even the smallest detail, knowing that no matter how minor it might be, it may have harmful effects on the human soul, "because the soul becomes like those of which he is involved with and of which he commits", in: *Cuvânt despre Smerenie (Word about Humbleness)*, translated by D. Fecioru, "Glasul Bisericii", 10-12, p. 904.

humbleness, truth and justice, the more he is aware of his weaknesses and infirmities.<sup>6</sup>

At the opposite pole is the man who is insecure of his intellectual and spiritual qualities, but eager of an immediate public recognition. Inability to realize and accept some defects of thinking or behavior, leads him in an area of confusion and inner conflicts, which subsequently, exile them in an almost violent and blatantly way, in situations of an oppressive normality.

When superficiality is associated with power, is reached at the point when the man in question, instead of entering into a process of intellectual and spiritual development, he rather reaches the limit of depersonalization, becoming from a being willing of infinite in a brute, capable not only of verbal violence, but also of concrete unspeakable facts.

Let's take the most common example, of a man from a public institution based on a clear value system, and on a professional hierarchy accepted by everyone. It is natural for everyone to try to operate in a principled manner, with respect for the law and colleagues. This is what God requires of us all. I'm not talking about a limit situation, when the man is forced to undergo to severe restrictions, where there is no freedom of choice, but just blind obedience. I am talking about the normality of a society where everyone can operate according to his own conscience. What we do see, however? The higher man rises socially or professionally, the more he loses the innocence and purity with which he was endowed by God. The more he acquires power, more authority over others, the more he goes

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<sup>6</sup> Father D. Săniloae says that "it is strange that the one who obeys more the commandments is more humble. For entering on the path of perfection realizes its endless" (Philokalia 9, p. 475, n. 21). He refers here to the inability of the faithful to be detached of the state of complacency caused by the taking and enforcement of some rules and evangelical regulations, designed to offer him the spiritual comfort he hoped for. Self-sufficiency, however, does not generate spiritual progress, but rather a state of "inertia" of the soul.



far away from himself, claims merits which he is not entitled and treats everyone as an amorphous mass, designed to serve and obey him unconditionally. Under the guise of a false superiority, assumed in a rude way, lies, in most of the times the frustration of a small man, limited in thought and expression, fearful to the evidence, weak in the face of authentic values, and powerless against the truth. This man does not understand that true power, true authority, are not obtained by force, fear, coercion or even terror, he does not understand that the authority is not an attribute of humility, but of dignity that is perfectly in tune with the state of humbleness obtained by ministry, by dedication and sacrifice for each other.<sup>7</sup>

Humbleness is the one that arises dignity. Humbleness is the one that brings power, inner strength, unexplained to the others, but natural, normal, for the people who experience it. A humble man is not afraid of anything, is as dignified facing life and also facing death. Acquires the aura of the saints, that strengthens them when they are in times of trouble and mercy them in times of great openness of mind. Christian humbleness involves a dignified attitude of the man in front of the other people, being vertically in his posture and attitude and always in the state of humiliation, kneeling in prayer before God.<sup>8</sup>

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<sup>7</sup> Even worse is when such a man, who builds his career by a servile behavior, hypocrite, capable of any compromise and concession, without any scruple, because of his false successes proselytizes. Humility that he bears stoically in a long period of time to achieve his ultimate goals, transforms him from a servant, into a ruthless dictator who acts cruelly, with demonic pleasure, against all those who, in a way or another depend on him. The worst is that he perverts the innocent souls of the young, who see him as a role model, without even knowing that "the school" they follow, is not for the good, but for the systematic destruction of their dignity, with disastrous consequences for life.

<sup>8</sup> N. Dumitrașcu, *Saints in the Eastern Patristic Tradition*, in: M. Rothgangel, H. Schwarz (eds.), „Götter, Heroen, Heilige“, (Frankfurt am Main, 2011), p. 54-55.

Therefore, is incomprehensible how today, many people choose to prostrate in front of people and not of God. They have before them the example of the martyrs and of the saints after the terrible ages of persecution, or of the saints of medieval times or even of closer times. Why? Why they do not talk about them, why they do not try at least to know their life, teachings, history? Because the vast majority of the people today run towards what is simple, easy to obtain, towards the mirage of a world without restrictions and obligations, not towards what is consistent and important for their souls.

#### **4 Romania and the Memory of a humble Dignity**

Why those who suffered in prison for their faith not accuse those who remained outside, who may have done compromise, larger or smaller? Because they reached to the humble awareness of their faith which illuminate them on the inside and gave them the power to follow Christ not only in word but also in deed, to forgive not only those who have shown weakness and inconsistency in faith and confession, but even their executioners, those who have made a creed of torturing and killing those who have a faith different from their own. If in the first years of Christianity there was some "exuberance" of martyrdom, based on a misunderstanding of the imminence of the second coming of Jesus Christ, in the times of effective persecution, extremely bloody, history provides examples of faith and amazing Christian dignity, some of them even on the territories inhabited today by Romanians.<sup>9</sup> The Christian calendar is full of saints, Christians who have taken the cross of

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<sup>9</sup> See the list of the martyrs, bishops and Daco-Romanian theologians, along with the pious from the Romanian monasteries, of the holy hierarchs, martyrs and well-believers Romanian rulers. M. Păcurariu, *Sfinții Daco-Romani și Români (Daco-Romanian and Romanian Saints)*, (Bucharest: Basilica Publishing House, 2013), p.384).

Christ with dignity and humbleness, without fear of death, convinced that this earthly life is just a passing from a finite and temporal world in one eternal, without end. For two thousand years the Church has given to the world priceless values, people endowed with exceptional qualities with a solid, unshakable conscience, with an almost angelic morality, capable of heroic deeds incomprehensible to the modern world, confronted with a state of indifference and spiritual deformity. It is enough to name just a few famous figures of Romanian Christian history to more easily understand the spiritual vacuum in which we find ourselves today.

Because this year is dedicated to the celebration of the Brâncoveni Saints, I think is best to mention them here. Several works on this subject will be written, but here I would like to mention this aspect of their martyrdom, the Christian dignity, that goes to the supreme sacrifice. Their worthy attitude facing death, especially the dialogue between the younger son and the ruler Constantin Brâncoveanu, is the most tragic moment, and also the highest act of Christian humbleness from the known history of the Romanian people.<sup>10</sup> The whole picture has both a spiritual dimension through the dignity of the martyrdom of a Christian ruler together with his sons, in one of the holiest festivals of the Church of Christ, and a grotesque size, due to the abject complicity between the Sultan and the Muslim world which he represents and the ambassadors of the European countries, messengers of a duplicitous and humiliating Christian diplomacy.

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<sup>10</sup> After the Romanian voivode assisted to the beheading of his first three children, comes the turn of the youngest, who has a hesitation before the executioner, to save his life as a Muslim, or to save his soul as a Christian! Then the most dramatic moment of the Christian history of our nation occurred. With a simple glance toward his father, full of the power, his paternal love and of his Christian dignity, he accepts his martyrdom, joining the martyrs of the Church of Christ "I want to die as Christian. Hit!"

([www.crestinortodox.ro/carti-ortodoxe/carareaimparatiei](http://www.crestinortodox.ro/carti-ortodoxe/carareaimparatiei)).

Over the centuries we will find the same dignified attitude, an aristocracy of the spirit and a nobility of the attitude, amongst the political prisoners in the Communist prisons. The offense of opinion found his breath in a society governed by illiteracy, incompetence and ignorance, all doubled by a public revolt against all real values, authentic, capable of intellectual and spiritual progress. The best minds of Romanian society were thrown behind bars to delete their memory, to destroy their discernment, to eliminate any hostile or averse attitude.<sup>11</sup> Many of the prisoners had died because of beatings, starvation and suffering of all kinds, but those who survived have shown to the world and the future generations that nothing can destroy a man's conscience.<sup>12</sup> In times of danger, in times of suffering and humiliation the only power comes from God. He strengthened their faith, relieved their suffering and gave them the power to detach from the ugly reality, sordid, difficult to accept, and to

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<sup>11</sup> In the communist prisons reigned a terror system, of extermination of all those who, in one way or another, could have made any opposition. Those elected to carry out such work were of an animal cruelty, where hatred and revenge, supported by a visceral malice against faith, faced the holy forgiveness of those tormented. The executioner said, "... we hate every one of you and we will destroy you. It has ended here with Christ, The dead as well as The risen. We will make sure that the future generations will not know His lies and yours. We, are the Christ to this world! "and the martyr answered 'God forgive you, sir!'" (Sfântul Închisorilor (The Holy of Prisons), (Alba Iulia: Reîntregirea Publishing House, 2007), p.143.

<sup>12</sup> Valeriu Gafencu responded to a challenge issued by the political officers of the prison who arrogate the right of life and death over the prisoners, in a Basilian manner, insisting, however, especially on matters of conscience. He said, calm, fully convinced of the justice of his arguments and testimony "Between me and you sits the conscience. God is not for sale. Transactions of conscience cannot be made. For the freedom of my soul I take the decision to die. It is better to tell the truth bluntly and I serve the truth. I am not the judge of the others, but the confessor of God. There is no construction under the sun that lasts without God. You do not want to receive Christ, I cannot receive the spiritual death."(The Holy of Prisons, p.149).

escape through their mind and to observe the small things in the free world but inaccessible for them. Just observing the little things, seemingly insignificant, made them more aware of the values that otherwise would not have been noticed. In this way they remained dignified in a voluntary humbleness, in harsh outdoor conditions, but particularly rich inside them.

It is remarkable the example that is given to us, in a special style, by one of the last aristocrats of the Romanian culture of the early 21st century. He says that being in prison, which he compares with a fortress where the strength of the spirit is subjected to numerous attempts, discovered the presence of God in simple things, small, which in other normal living conditions, he should not be taken them into account.<sup>13</sup> God is the one who sends to a man in a state of a constraint and almost total restriction of the freedom, a sign that there is no full confinement. And our author tells us how, being sent as a prisoner, 'to perform a work at an embankment, near the houses built for the guards, heard through an open window a few steps of a minuet of Mozart.' He says that the device was immediately closed, probably because it was not a bearable music for those who lived there, but those few moments when he was given to hear something from a song of Mozart have had a salvatory effect on him. And what acted as a 'tool of balance', able to maintain his inner freedom was the memory. Here is how the author expresses this state: 'Time and space disappeared. Spoke the memory. And one more thing, something imperceptibly which passes beyond it. It was not just the memory. It was more than that. There was a time, a signal, a short fragment of life, which saved not an hour, a day, but saved my soul' <sup>14</sup>

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<sup>13</sup> A. Paleologu, *The Christian heritage of Europe*, (Cluj-Napoca: Eikon Publishing House, 2003), p. 22-23.

<sup>14</sup> A. Paleologu, p. 30-31.

## **5 Dignity between Divine Nobility and Human Inconsistency**

What can be easily seen today is that the dignity of the martyrs of our ancestors, especially those in communist prisons, has been replaced, paradoxically, by the oscillating attitude, or rather indifference of those who are left outside, in a controlled and limited freedom. For fifty years the communist regime and ideology tried to repress permanently any attempt to return to normality. Fear has seized the hearts of men, denouncement has become a way of life, and strength of character was replaced by a nearly vegetative consciousness. The dignity of a Christian is not lack of humbleness, is not disobedience or pride, but on the contrary is the state of normality of a person who wants to truly follow Christ. It is true that Jesus Christ is the one who said 'If anyone slaps you on your right cheek turn the other to him also' (Mathew 5:39), but also, when He was on trial, in front of the bishop, and was hit by a minister, said: 'If I have spoken wrongly, give evidence of the wrong, but if rightly, why strike me?' (John 18:23).

Dignity is earned following Christ, who, though He was imprisoned, unfairly judged, insulted, beaten and sentenced to death by crucifixion, turned the tool of torture into one of redemption and offered it to the world as a means of reconciliation with God and inner restoration.

Christ did not complain, did not ask for mercy from those who tormented Him, did not offend them, nor threatened them, but, moreover, He assumed a death that He was not obliged to accept. Beaten and humiliated, abandoned by those to whom He had been a teacher and healer, remaining dignified in the face of death in a complete humbleness. Christ is the one who showed us forever, and in a perfect way, that between dignity and humbleness there is no dissonance, but rather a stylistic congruence. He is showing us also today, that the dignity is

sacrificial, it does not splits of humility and obedience, but go along with them to the death, if necessary.<sup>15</sup>

That is why I find unnatural the attitude of some Christians today, instilled by those who are invested with some authority, temporal in fact, that you should not ask for explanations when your rights are trampled, not to tell the truth when the lie poisons the souls of the surrounding people and harm a person or condemn him or her to an unjust and undeserved sentence, not to criticize arbitrary measures, which aim almost unanimously people without a high support, under the pretext of an evangelical obedience and submission. All these are not related to dignity, or to humbleness, but to fear, fear and cowardice, for your life, your personal interests, family or professional. I think it is necessary for a clear distinction to be made between genuine humbleness, sacrificial and worthy, and humility identified here rather as naivety or stupidity.<sup>16</sup>

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<sup>15</sup> St. Basil the Great says that the whole life of Jesus Christ teaches us what humbleness is. When He was a baby, was lying in the manger. He spent his life in the house of the carpenter Joseph and the Virgin Mary, in obedience and good behaviour, He was subjected to John and was baptized by him, to be done the will of God, suffered calumnies and endured the undeserved sufferings of His crucifixion. After He went through all the phases of human life from birth to death, after He assumed this state of humbleness, He manifested His glory when He lifted to heaven. Therefore, our duty is to follow Him, to humble ourselves so that we can be lifted. (*Word about humbleness*, translated by C. Cornișescu, "Glasul Bisericii" 10-12, 1977. p. 904-905)

<sup>16</sup> Father Justin Pârveu says in an interview that humbleness should not be confused with naivety or stupidity. To be humble does not mean to be obedient to a certain person, or an institution, or an ideological trend. On the contrary, to be humble is to be worthy, to defend your point of view, even categorically, with some strength of character and manhood, especially when it comes to faith. Humbleness does not mean let yourself overwhelmed by certain rules imposed arbitrarily, to allow anyone to invade your mind and soul with foreign ideas of your own judgment, based on a pseudo - authority. Humbleness has through itself a kind of a dignity which places it at the head of the Christian virtues. Therefore, when he speaks about it, he gives it a title

It is unworthy and incomprehensible such behavior, especially of a militant Christian or a servant of the Lord, as long as Christ himself says 'whoever wants to save his life will lose it, but whoever loses his life for my sake will find it' (Mathew10:25). Too bad for him, as he knows very well the meaning of those divine words, which traces the path of an evangelical life, aiming to make him to be closer to the kingdom of God, has no excuse. Also unnatural, is for man to confuse the dignity with pride or rebellion. The dignity has a martyr size, not one of vanity. It identifies with a nobility specific for the high souls, with a seraphic generosity, not with a trivial manifestation, close, sometimes even to vulgarity. Moreover these differences are visible in situations of danger, imposed confinement, of limitation of the civil and religious rights.<sup>17</sup>

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of nobility, says about the prestige of humbleness, which he calls the coat or the mantle of God. Moreover, he shows the distinction between the prestige of the divine humbleness of the Son of God, who through the Embodiment adorned man with virtues that are meant to lead him to salvation, and the prestige of the human humbleness, misunderstood in our time which not rises, but depersonalize(<http://acvilaortodoxa.wordpress.com/2013/08/16/sa-nu-confundam-smerenia-cu-naivitaea-sau-prostia>).

<sup>17</sup> Al. Paleologu says that in a limit situation, of coercion, as in the prison, education and / or intelligence plays a crucial role. On the one hand, are the people with a worse training, or with a labile conscience, which is easily slipping into discouragement and fear, in front of the bleak and unknown future which they are facing, a situation that leads, most often to isolation, discouragement, and perhaps, at some point, to a conjunction with the forces of repression. On the other hand, also he believes that the educated spirits which are in a limited situation like that in prison have spontaneous and unconscious defensive reactions of themselves, through an emphasis of the politeness and attention to the others, which confers them a state of equanimity in a system of repression (*The Christian heritage of Europe*, p. 27-28). It is undoubtedly a proof of control and survival of the human dignity, despite the quasi - total restriction of the freedom of expression. However, generalization is far from being a fully accepted measurement tool, but rather a way of extrapolating data, most often, insufficient and unreliable.



Servile attitude, that we see today in some of our countrymen, is regrettable, namely, those who flaunt their Christian identity in a rough manner, noisy, but in reality, depending on the context and interest, they behave more like a servant. Unjustified fear and self-interest have replaced manhood and dignity of our ancestors and also their spirit of sacrifice for the nation and the country. There is today a dictatorship of indifference and incompetence that most refuse to acknowledge it. A certain conspiracy of the perverted character by the demonic desire to lead and ruthlessly exploit a Christian nation with a dramatic history, often bloody, seized the most important positions in the society and the hope of an immediate deliverance becomes increasingly a chimera. People are attending at a disagreeable spectacle, where the national interest has become a historical term and the collective memory of a worthy past is becoming more and more subject to forgetting and rough handling by pygmies of the Romanian culture and politics. The only institution that could offer a hope to restoration for the inter-human relations within the Romanian society could be the Church, but only if the Church itself will discover its weaknesses, will assume them and correct them.

## **Conclusions**

One of the most important challenges of the contemporary world is the capitalization of the thesaurus of the Christian faith in terms of dignity and humbleness because, as anyone can easily observe, these values, upon which were built the history, culture and current civilization, tend to be replaced by the modern social concepts, of which Christian spirituality is completely lacking. Therefore, despite of the relativization of the national consciousness, is necessary to rediscover in ourselves the thrill of the dignity of our great ancestors, who, despite the hardships and dangers they faced, they put above

everything, even their own lives, the interest of the country and the people that they ruled. For this, however, it is required that each become a model for the other, because only through a moral and spiritual personal gain, can you reach to a Christian social solidarity, where the hierarchy of priorities is not dictated by hidden interests, of the individual or of the group, but by the prestige of the Christian humbleness and dignity.

The duty of a Christian is not only to respect the Gospel commands in any form, but also to prove his faith through concrete facts (Matthew 7:2). Therefore, if a simple Christian, without authority on the leading of political or religious structures, is required to put true humbleness into action, much more is required of one who, by vote or direct designation, acquires his position in society, with the duty to serve it with the whole heart, with all his soul and with all his strength. And then that man will be also dignified and humble, because he is placed in that dignity by the people, to serve them, fulfilling the word of Christ, which says that he who wants to be "first among them" must serve all, following the model of Himself (Mark 10:43-45).