St Michael the Archangel, the divine warrior of heaven - Who is like God!

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Saint Michael the Archangel stands as a beacon of divine justice, the warrior of heaven who casts down the forces of darkness. His name—Who is like God?—is not just a title but a challenge, a declaration against the greatest enemy of truth: egoism. From the beginning, two forces have ruled the world—egoism and unforgiveness. These are the weapons of Satan, the chains that bind souls in darkness, and the seeds of every sin that has ever existed.

Satan was the first egoist. In his pride, he refused to serve. He, a creature made by God, sought to exalt himself above his Creator. He would not bow before the Almighty. He would not accept the divine order. His heart, swollen with arrogance, rebelled, and in his rebellion, he drew others into his ruin. It was in that moment that Saint Michael arose. He did not come with arguments or negotiations—there was no debate in heaven. He came with one piercing question: Who is like God? That question shattered Satan's illusion, exposed the great lie, and was the first exorcism in history. With that challenge, war broke out, and Michael and his angels fought against the dragon, casting him from the heights of heaven into the abyss.

But Satan did not abandon his war. If he could not rule heaven, he would seek dominion over the earth. He approached Adam and Eve with the same deceit that led to his own fall. He did not come as a monster, nor as a conqueror, but as a whisperer. You will be like God, he told them, feeding them the same poison of egoism that had corrupted his own heart. And they believed him. They chose pride over obedience, self over God. The world has been bleeding from that wound ever since.

From that moment, Satan's rule has been upheld by two pillars: egoism and unforgiveness. Egoism turns man inward, away from God, making him a god unto himself. It is the force that says, I will not serve. It is the voice that refuses humility, that seeks only self-interest, that rejects sacrifice. And unforgiveness—the refusal to show mercy—is its twin. It is the refusal to release others from their wrongs, the chain that binds hearts in bitterness. These two forces together have caused every war, every betrayal, every division in history.

Yet, against these forces, Saint Michael still stands. His name is the battle cry of heaven, the call to humility, the call to remember that no one is like God, that no one can stand above His justice and mercy. His question echoes through time, calling us to reject the selfishness that led to Satan's fall, to cast aside the unforgiveness that keeps us enslaved, and to lift our eyes back to the One who alone is worthy of glory.

We are living in a time of war—not just a war of nations, but a war of spirits. Every day, the battle between pride and humility, vengeance and mercy, rages within us. And we must choose. Will we follow the path of the fallen one, clinging to egoism and unforgiveness? Or will we answer Saint Michael's call and live in the truth: Who is like God?

A true battle rages in our world today—a battle between the forces of pride and humility, selfishness and selflessness, unforgiveness and mercy. But in this war, there are those who, like Saint Michael, stand against the tide of egoism. They are the saints among us, the ones who, in their quiet strength, reflect the light of God. How do we recognize them? How do we know those who truly follow the call of Who is like God? There are four unmistakable signs: selflessness, bonhomie, politeness, and meekness.

The first sign of a saintly person is selflessness. In a world that teaches us to seek our own advantage, the saint lives for others. We see this in the mother who lovingly cares for her handicapped daughter, sacrificing her time, her energy, and often her own dreams, not for personal gain, but out of love. She does not count the cost, nor seek recognition. Her strength lies in her willingness to give, expecting nothing in return. The selfless person embodies the very opposite of Satan's egoism. Where he says, I will not serve, she says, Here I am, Lord; I come to do Your will.

The second sign is bonhomie, a simple and genuine goodness that makes others feel at peace. We see this in the gentle soul of Matthew Cuthbert from Anne of Green Gables—a quiet man, a man of few words, yet one whose kindness spoke volumes. His presence alone comforted those around him. He was not loud, not forceful, not seeking to impose himself upon others. Yet, in his humility and warmth, he revealed the heart of a saint. True goodness is not about grand gestures but about the quiet, steady presence of love.

The third sign is politeness, a virtue that may seem small but is in fact a sign of great inner strength. In a world where people rush past one another, too busy or too self-absorbed to acknowledge the presence of another, the saintly person remembers to say, Hello, how are you? These words may seem simple, but they are a recognition of human dignity. The saint sees each person as a child of God, worthy of respect. To be polite is to be humble; it is to recognize that we are not the centre of the universe. It is a small yet powerful rejection of egoism.

And finally, the fourth sign is meekness. Many misunderstand this virtue, thinking it means weakness or passivity. But in Greek, the word for meekness means self-control. It is the ability to govern one's emotions, to restrain anger, to respond to injury not with vengeance but with grace. Christ Himself said, Blessed are the meek, for they shall inherit the earth (Matthew 5:3-12). This is not the inheritance of the proud, the vengeful, or the power-hungry, but of those who have mastered themselves. Meekness is the strength to turn the other cheek, to forgive, to choose patience over wrath. It is the power that Satan despises, for it is the power he could never possess—the power to love despite pain, to bless despite suffering.

These four signs—selflessness, bonhomie, politeness, and meekness—are the marks of a true saint, a warrior of God in the battle against egoism and unforgiveness. They are the ones who, like Saint Michael, live by the question: Who is like God? And they are the ones who will, in the end, stand victorious. Let us strive to follow their path, to reject the lies of the enemy, and to live as true children of the light.

Evil has always sought to rule this world. It disguises itself as power, pride, and selfish ambition, whispering the same lie that deceived Adam and Eve: You will be like God. But those who walk the path of Saint Michael, those who reject egoism and unforgiveness, know that evil can be defeated. The question is—how?

Many believe that defeating evil requires great armies or acts of extraordinary power. But that is the illusion of Satan, the lie that tempts men to fight darkness with more darkness. In The Lord of the Rings, Gandalf speaks a truth that is much closer to the way of God. He says:

"Some believe that it is only great power that can hold evil in check. But that is not what I have found. I have found that it is the small things, everyday deeds of ordinary folk that keep the darkness at bay—simple acts of kindness and love."

This is the secret the devil does not want us to understand. Evil is not defeated by rage, by pride, or by hatred. It is defeated by goodness, by humility, by love. The smallest act of selflessness shines like a sword in the darkness, a weapon that Satan cannot wield. The true victory against evil does not come in the form of conquest but in the quiet, steady resistance of those who choose to love when it is hardest.

Satan, in his cunning, does not always appear as a monster. In The Passion of the Christ, Mel Gibson portrayed him in a chilling way—an old child, with smooth, unnatural features, neither fully innocent nor fully aged. This image captures the heart of evil: something twisted, something unnatural. And in one of the most disturbing moments, Satan mocks the Virgin Mary. As she holds her Son, suffering under the weight of the cross, the devil cradles a grotesque child and whispers mockingly: I am taking care of my children.

This is the great deception of Satan. He suggests that he is the caretaker of humanity, that his way—egoism, pride, sin—is the way of safety and power. But his "children" are not free; they are enslaved, deformed by his lies. He wants the world to believe that holiness is foolishness, that meekness is weakness, that forgiveness is naive. But this is because he knows that if people truly understood the power of humility and love, his reign would crumble.

Saint Michael did not defeat Satan with force alone, but with truth. Who is like God? This question is the eternal challenge to every lie, every deception. It reminds us that God alone is supreme, and anything that seeks to take His place—pride, egoism, sin—will fall. To defeat evil, we must live this truth. We must reject the lie that strength comes from power and instead embrace the strength that comes from faith, hope, and love.

The world is full of darkness, but the light still shines. Every act of selflessness, every word of kindness, every moment of meekness is a victory against the devil. Evil can be defeated, but only if we choose to fight with the weapons of God: humility, truth, and love. Just as Saint Michael cast down the great dragon, so too can we stand against the darkness. And when we do, we echo his battle cry, the truth that shakes the very foundations of hell: Who is like God?

Evil, once embraced, corrupts the heart like a slow poison. No one is born a monster, but when pride and egoism consume a soul, it begins to rot from within. Joseph Conrad's Heart of Darkness gives us a haunting image of such corruption in the character of Kurtz. He was once a man of great potential, full of ambition and ideals, but when cut off from the moral compass of civilization, he gave himself entirely to power, to control, to the unchecked desires of the human heart. He abandoned the light for darkness, and by the time we meet him, he is beyond redemption. His final words, The horror! The horror! are not just the lament of a dying man—they are the realization of what he has become. A man who lives without God, who follows only his own ego, will eventually face this same terrifying revelation.

This is the reality of spiritual warfare. It is not just a struggle between angels and demons, nor only the conflict between good and evil in the world—it is the battle within every human soul. Every day, we are faced with a choice: to resist the darkness or to surrender to it. And in this battle, the enemy's greatest weapon is not force, but deception. He whispers to us the sad philosophy of the fallen world:

"I don't want to see. I don't want to listen. I don't want to talk."

This is the path of cowardice, the refusal to face truth, the decision to close one's eyes to injustice, to ignore the cries of the suffering, to remain silent when evil must be confronted. It is the philosophy of those who choose comfort over conscience. But this is precisely how Satan wins—by convincing us to do nothing, to remain indifferent, to pretend we are not part of the battle. The moment we choose to be blind, deaf, and mute to truth, we have already surrendered.

Yet even in the midst of spiritual warfare, there is a weapon that shatters the chains of darkness—forgiveness. It is not a weakness but a miracle. It is the power that breaks the hold of sin, that destroys the bitterness that the devil seeks to plant in our hearts. We see this miracle in Cancer Ward by Aleksandr Solzhenitsyn, where an ill man reads a book about healing. He is desperate, looking for hope, searching for a way to be made whole. And then one of the gloomy patients in Cancer Ward reacts to the talk of self-healing with this complaint: "I suppose for that you need to have a clear conscience." He is right. You do have to have a clear conscience. When you do the work necessary to clear your conscience, then the joy of living returns.

Here is the secret of true healing—not just of the body, but of the soul. A conscience that is burdened by sin, that refuses to forgive, that clings to hatred and pride, cannot be healed. True healing requires forgiveness, both giving and receiving it. The devil wants us to believe that to forgive is to be weak, but in reality, it is the greatest act of strength. To forgive is to reclaim one's soul from the grip of darkness. It is to step out of the shadows and into the light.

And this is where we return to Saint Michael, the great warrior of heaven. His battle cry, Who is like God?, is not just a challenge to Satan—it is a call to all of us. It is the question that

demands an answer in our lives. Will we follow the way of pride, the way of egoism, the way of Kurtz, the way of the old child in The Passion? Or will we choose the way of humility, the way of forgiveness, the way of healing?

The war is real. The enemy is cunning. But victory belongs to those who choose the light. Evil can be defeated, but only by those who refuse to be blind, who refuse to be deaf, who refuse to be silent. Only by those who arm themselves with the weapons of heaven: truth, courage, humility, and love.

In the end, there is only one question that matters, the same question that shattered the pride of Satan and cast him from heaven: Who is like God?

And if we live our lives as an answer to this question, if we choose to fight the good fight, then on the day of battle, we will not stand alone. Saint Michael fights for us. Heaven fights for us. And the victory of God is assured.