

## CHAPTER ONE.

### I. The Meaning of the Word “DOGMA”.

The Greek word “*dogma*” (“*δόγμα*” = “*doctrine*”) means a “*precept*”, a “*decree*,” an “*opinion*,” or a “*law*.” As a fundamental philosophical principle, the members of a society or a school of philosophy were bound to accept its validity and authenticity. Among the ancient Greeks and Romans the word “*dogma*” was used to refer to:

- 1) philosophical conceptions, and
- 2) directives, which were to be precisely fulfilled.<sup>1</sup>

In the Old Testament Greek (Septuagint; LXX) the word “*dogma*” (“*decree*”) is used to predicate a decree of legal authority or decisions of kings.<sup>2</sup> In the New Testament the word is found five times. In Luke 2:1 and Acts 17:7 it is used to express a royal decree; in Colossians 2:14 and Ephesians 2:15 it is applied to the precepts of the Mosaic Law; and in the Book of Acts 16: 4 the word is used to signify the decision of the Holy

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<sup>1</sup> Xenophon, *Anabasis*, III, 3, 5. Polybius, III, 27, 7. St. Justin, the philosopher and martyr, *I Apology*, ch. 26, 46, in *B*, v. 3, p. 175. Cf. *Ibid*, *I Apology*, ch. 26, 46, in Migne, *P.G.*, 6, 369. St. Isidorus of Pelusion, in Migne, *P.G.*, 78, 185. “Sapientia neque de se ipsa deputare debet, neque de suis decretis, quae philosophi vocant dogmata, quorum nullum sine scelere prodi potest” (Cicero, *Quaestiones academicae*, IV. 9).

<sup>2</sup> Dan. 2:12-13; 6:8-9. Esther 3:9. II Maccab. 10:8; 15:36. Luke 2:1. Acts 17:7. Ephes. 2:15. Col. 2:14, 20.

Apostles, which they took under the Guidance of the Holy Spirit at the Apostolic Council (49 AD).<sup>3</sup>

Nowhere in the New Testament has the word “*dogma*” taken on the ecclesiastical meaning that has prevailed from the time of the holy Fathers<sup>4</sup> until this present day.<sup>5</sup> In its ecclesiastical meaning the word “*dogma*” signifies the Moral Ordinances and Truths regulating Christian faith and life.<sup>6</sup>

St. Ignatius the Theophorus of Antioch, (“the God-bearer” 107 A.D.), an Apostolic Father, instructs us “*to be firmly grounded in the precepts of the Lord and the Apostles.*”<sup>7</sup>

In the letter of Barnabas, it is written that “*there are three basic Doctrines of the Lord: the hope of life, which is the beginning and end of our faith, and*

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<sup>3</sup> Acts 15:1-29. Cf. Evdokimov, *Orthodoxia*, p. 235.

<sup>4</sup> Socrates, *Ecclesiastic History*, book II, ch. 44, in Migne, *P.G.*, 67, 356-357. St. Gregory of Nyssa, *Epistle 6*, in Migne, *P.G.*, 46, 1033, 1036. St. Cyril of Jerusalem, *Catechesis*, IV, 2, in Migne, *P.G.*, 33, 457, 460. Mesoloras, *Practical Theology*, p. 24.

<sup>5</sup> Gavin, *Orthodox Thoughts*, p. 4.

<sup>6</sup> Androustos, *Dogmatique*, p. 3. Evdokimov, *Orthodoxia*, pp. 235-236.

<sup>7</sup> St. Ignatius, *To Magnesians*, 13, 1, in Lightfoot, *Apostolic Fathers*, p. 96.

St. Ignatius, the Theophorus (=God-carrier, +107 A.D.), became the second bishop of Antioch. According to tradition he was the very child, which our Lord took into His arms (Mark 9:36-37). He wrote seven letters to the Christian communities in Asia Minor and to St. Polycarp. These letters contain information on early church doctrines, liturgy, organization, and readiness for martyrdom.

*righteousness, which is the beginning and end of judgment, and love shown in gladness and rejoicing, the testimony of righteous works.*"<sup>8</sup>

The True Path of Faith that has always been carefully preserved in the history of the Church was called "*straight*" or "*right*" ("*ορθός*" – "*orthos*"). In early Christian literature there is constant mention of the keeping of "*the Rule of Faith*" or the "*Rule of Truth.*" Orthodoxy therefore means the straight, the right, the true way of Christian Faith. The term itself was widely used by the Church before the Ecumenical Councils and by all the Fathers of the One Undivided Church both of East and West.

The Doctrines of the Orthodox Church are strictly based upon Holy Scripture and Holy Apostolic Tradition. St. Paul instructs St. Timothy to present himself before God as "*a workman that needs not to be ashamed, rightly dividing the word of truth.*"<sup>9</sup> St. Basil the Great (379 A.D.) says, "*the Doctrine of Faith has as its foundation our Lord Jesus Christ.*"<sup>10</sup> Teachings that are not founded upon the above two Sources cannot claim any place amongst the Doctrines of the Orthodox Church.<sup>11</sup>

The Doctrines are not any rational conceptions, nor images or symbols, which interpret personal feelings or

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<sup>8</sup> *Barnabas*, 1, 6, in Lightfoot, *Apostolic Fathers*, p. 162

<sup>9</sup> 2 Tim. 2:15.

<sup>10</sup> St. Basil the Great, *To Isaiah*, ch. 5, 152, in Migne, *P.G.*, 30, 368A-B. Theodoretus of Cyrus, in Migne, *P.G.*, 82, 249.

<sup>11</sup> Trempelas, *Dogmatique*, v. I, p. 5.

religious opinion of individuals.<sup>12</sup> The Doctrines are the authentic declarations of Faith necessary to Salvation, the precise clarification of Holy Scripture and Holy Apostolic Tradition, harmoniously combined together into a single and organic whole. They are the Gospel through which our Lord instructed His Holy Apostles saying, “*Go therefore and make disciples of all nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have Commanded you,*”<sup>13</sup> and “*he who believes and is baptized will be saved; but he who does not believe will be condemned.*”<sup>14</sup>

God has revealed the Doctrines not for theoretical or intellectual purposes, but for man’s Salvation.<sup>15</sup> The Doctrines present the authentic interpretation of Divine Revelation through the Guidance of the Holy Spirit Who, as promised by our Lord and Saviour Jesus Christ, the Son of God, “*will guide you to all the Truth.*”<sup>16</sup>

These Teachings that were called the “*catholic faith*” by the ancient Fathers of the Church provide the fullness of the Orthodox Faith. St. Vincent of Lerins, a Monastic Father of Gaul (5<sup>th</sup> century A.D.), says: “*Every care should be taken to hold fast to what has been believed everywhere, always, and by all. That is truly and properly ‘catholic,’ as indicated by the force and*

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<sup>12</sup> Ibid., p. 7.

<sup>13</sup> Matth. 28:19-20.

<sup>14</sup> Mark 16:16.

<sup>15</sup> Androustos, *Dogmatique*, p. 26.

<sup>16</sup> John 16:13.

*etymology of the name itself, which comprises everything truly universal.*»<sup>17</sup>

The need to secure the Truths revealed by God through Divine Revelation, led the Orthodox Church to investigate, compare, formulate, develop and define the Teachings of Holy Scripture through legitimate theological speculation in Local, Ecumenical, and General Councils. Doctrines are not just official statements of the content of Christian Faith, which are scientifically presented,<sup>18</sup> they are all the Teachings of the Orthodox Christian Faith, which are contained in Holy Scripture and Holy Apostolic Tradition. These Teachings of the Faith have been experienced within the life of the Orthodox Church and have been defined, explained and formulated in part by her Holy Councils.<sup>19</sup> It is impossible to define the Doctrines without reference to their context, for they are the Operations of God within and through His Church.<sup>20</sup>

The whole heart of the Orthodox Church is established on the new status of man with God.<sup>21</sup> This

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<sup>17</sup> St. Vincent, *Communitorium*, ch. 2. Cf. Boulgareos, *Theologicon*, p. 23. Pomazansky, *Theology*, p. 25, note 4. Androustos, *Dogmatique*, pp. 10 and 15.

<sup>18</sup> Androustos, pp. 2, 3 and 20-31. Balanos, *Is Theology science*, Athens, 1906. Skaltsoune, *Religion and Science*.

<sup>19</sup> Androustos, *Dogmatique*, pp. 1-2. Trempelas, *Dogmatique*, v. I, pp. 6-7. Pomazansky, *Theology*, p. 25. Karmires, *Synopsis*, p. 5. Bratsiotes, «The meaning», v. 28, t. 4. Makarios, *Enchiridion*, p.11.

<sup>20</sup> Rhosse, *System*, p. 28

<sup>21</sup> Matth. 26:28. Mark 14:24. Luke 22:20. 1 Corinth. 11:25. He. 8:8-13; 9:15, 20; 12:24.

Relationship was initiated by the loving Act of God<sup>22</sup> and yet depends upon the response of man and his cooperation.<sup>23</sup> The Orthodox Christian Religion is the elimination of discord between God and man made possible by and functioning through sacred fellowship (“*koinonia*”) founded by our Lord and Saviour Jesus Christ, the Son of God, and the re-establishment of the correct relationship of man to God.<sup>24</sup> As the Living Body of Christ, the Orthodox Church is called not only to confess her Faith to Jesus Christ before the whole world,<sup>25</sup> but also to live according to His Teachings.<sup>26</sup>

St. Cyril of Jerusalem teaches us “*the way of piety consists of two things: the keeping of the exact Doctrines and the performance of good deeds; and neither the Doctrines without good deeds, nor the good deeds which are performed without true Doctrines are acceptable by God.*”<sup>27</sup>

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<sup>22</sup> John 3:16.

<sup>23</sup> Matth. 17:4; 19:17, 21. Mark 8:34-35; 10:43-44. Luke 9:23-24. Mesoloras, *Practical Theology*, pp. 1-18. *Symbolique*, v. III, pp.1-33.

<sup>24</sup> Androustos, *Dogmatique*, p. 21.

<sup>25</sup> Matth. 10:32. Luke 12:8. Heb. 13:15.

<sup>26</sup> Matth. 28:20. John 13:34-35; 14:15, 21, 23-24; 15:10, 12. 1 Corinth. 14:37. 1 John 2:3-6; 3:22-24; 4:21; 5:2-5. 2 John 6-9. Rev. 12:17; 14:12; 22:14.

<sup>27</sup> St. Cyril of Jerusalem, *Catechesis*, IV, ch. 2. Migne, *P.G.*, 33, 456B.

St. Gregory of Nyssa teaches us that “*the Christian way of life is divided into two parts: first, morality and secondly, the preciseness of the true Doctrines.*”<sup>28</sup>

The Orthodox Church acts through a reflective process of human insight and human reasoning. She presents that which has been defined and taught by herself as the authentic and infallible interpreter of Holy Scripture and Holy Apostolic Tradition. The Orthodox Church formulated the Teaching of our Lord necessary to Salvation in unchangeable terms and statements called “*Doctrines.*”<sup>29</sup>

The aim of Orthodox Theology is not to demonstrate the logical necessity of Doctrines, which would then subvert the true conception of “*Doctrines,*”<sup>30</sup> but to present the faith of the Orthodox Church as an organic whole.<sup>31</sup> Thus the Orthodox Doctrines differentiate from those of the Roman Catholic Church, which are based on Holy Scripture and Sacred Tradition, and from those of the Protestant denominations, which have renounced Sacred Tradition.<sup>32</sup>

We must note that besides Doctrines there are also “*pious opinions*” that are allowed to circulate freely among the members of different schools of thought as

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<sup>28</sup> St. Gregory of Nyssa, *Epistle 24*. Migne, *P.G.*, 46, 1089A. Makarios, *Enchiridion*, p. 10-11. Androutsos, *Dogmatique*, p. 2.

<sup>29</sup> Gavin, *Orthodox Thoughts*, p. 5. Trempelas, *Dogmatique*, v. I, p. 8. Androutsos, *Dogmatique*, pp. 3, 9 and 12.

<sup>30</sup> Gavin, *Orthodox Thoughts*, p. 10. Androutsos, *Dogmatique*, p. 31.

<sup>31</sup> Gavin, *Orthodox Thoughts*, p. 7. Androutsos, *Dogmatique*, p. 22.

<sup>32</sup> Androutsos, *Dogmatique*, p. 3.

their own personal conclusions and speculations, provided that they do not violate or oppose any of the Doctrines of the Church. These are called “*theological opinions*,” or “*theologoumena*”<sup>33</sup> (“*matters open for discussion*”).

The organic progress of Christian Doctrine is distinguished from that of alteration. The main criteria of the pure Teachings we have received are their perpetuity, unanimity and catholicity.<sup>34</sup>

## **II. The Essential Characteristics of the Doctrines.**

Each Dogma has two essential characteristics:

- a) *The internal and objective characteristic.* Each Dogma originates from and is based upon the two Sources of Holy Scripture and Holy Apostolic Tradition. It is the Truth that is revealed by God to man (objective view), and
- b) *The external-ecclesiastic and subjective characteristic.* The Church as the infallible Interpreter and Guardian of Divine Truth, investigates, compares, correlates, explicates and interprets with authenticity and infallibly the Teachings of Christian Faith (subjective view).<sup>35</sup>

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<sup>33</sup> Ibid, p. 3. Cf. Gavin, *Orthodox Thoughts*, p. 17.

<sup>34</sup> Androutsos, *Dogmatique*, p. 15.

<sup>35</sup> Trempelas, *Dogmatique*, v. I, pp. 7-8. Cf. Gavin, *Orthodox Thoughts*, pp. 5, 11. Boulgareos, *Theologicon*, pp. 22-23. Androutsos, *Dogmatique*, p. 2. Makarios, *Enchiridion*, pp. 19-20.

The Truths of Christian Faith can also be divided into:

1. Theoretical Truths or Truths of Faith that the faithful must accept with complete mind and heart, and
2. Practical Truths that the faithful practise in daily life.<sup>36</sup>

The Theoretical Truths are subdivided into two other categories:

1. Those that examine the Essence of the Orthodox Christian Faith, which is to say: the Teachings concerning God; God and man; God and the world; Salvation; Eternal Life, etc.
2. Those that refer only to historic events or persons from the Old and New Testaments.

The Practical Truths are also divided into two groups:

1. Truths that teach what man should do, being a logical and moral creature.
2. Truths that teach how man should worship God.<sup>37</sup>

St. Ignatius the Theophorus of Antioch refers to the Doctrines of the Church as the “*precepts of the Lord*”

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<sup>36</sup> Eusebius, *Against Marcellus*, book I, in Migne, *P.G.*, 24, 756. Cf. Androutsos, *Dogmatique*, p. 2.

<sup>37</sup> Makarios, *Enchiridion*, pp.10-11. 1 Tim. 3:15.

*and the Apostles”* <sup>38</sup> and that anyone who falsifies these Teachings faces the threat of Eternal Death. He urges therefore “*not to be misled,*” for “*those who adulterously corrupt households ‘will not inherit the Kingdom of God.’*”<sup>39</sup> Now if those who do such things physically are put to death, how much more if by evil teaching someone corrupts faith in God for which Jesus Christ was crucified! Such a person, having polluted himself, will go to the unquenchable fire, as will also the one who listens to him.”<sup>40</sup>

St. Polycarp of Smyrna urges the faithful not to “*twist the sayings of the Lord to suit his own sinful desire*” and to “*leave behind the worthless speculation of the crowd and their false teachings*” and to “*return to the Word delivered to us from the beginning.*”<sup>41</sup>

St. Irenaeus of Lyons teaches us that “*this preaching and this faith the Church received, although (they) have been spread throughout the world, and with carefulness preserves..., they are taught and passed down as from one mouth. The dialects around the world are different, but the power of the tradition is one and the same.*”<sup>42</sup>

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<sup>38</sup> St. Ignatius, *To Magnesians*, 13, 1, in Lightfoot, *Apostolic Fathers*, p. 96.

<sup>39</sup> Cf. 1 Corinth. 6:9-10.

<sup>40</sup> St. Ignatius, *To Ephesians*, 16, 1-2, in Lightfoot, *Apostolic Fathers*, p. 91.

<sup>41</sup> St. Polycarp, *To Philippians*, 7, 1, 2, in Lightfoot, *Apostolic Fathers*, pp. 126 and 127.

<sup>42</sup> St. Irenaeus, *Heresies*, book I, ch. 1, § 2, in Migne, *P.G.*, 7, 552A. Ibid, in Hadjephraimides, p. 65.

Clement the Alexandrian stresses that “*the beginning of our teachings is from Christ, received through the Prophets, through the Gospel and through the blessed Apostles in many ways.*”<sup>43</sup>

Holy Scripture and Holy Apostolic Tradition contain the Divine Truths. The formulation of these Truths into systematic Doctrines is not the work of any faithful, but that of the Church.<sup>44</sup> Holy Scripture stresses this in the following words of St. Peter: “*No prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Spirit.*”<sup>45</sup>

The Orthodox Church as the Guardian and Interpreter of Divine Revelation, had received the instruction from our Risen Lord “*to teach*” the faithful the Word of God with authority and authenticity.<sup>46</sup> The Church does not reveal a new Revelation but unfolds and interprets the Teachings of the one unique Divine Revelation.<sup>47</sup> These Teachings remain unchangeable and it is essential that they be accepted by all those who wish to be members of Christ’s Body and thereby to be Saved. The Truths of the Orthodox Church define her “*catholic*

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<sup>43</sup> Clement the Alexandrian, *Stromata*, book VII, ch. XVI, in Migne, *P.G.*, 9, 532B.

<sup>44</sup> Androutsos, *Dogmatique*, p. 9.

<sup>45</sup> 2 Peter 1:20-21.

<sup>46</sup> Androutsos, *Dogmatique*, p. 9.

<sup>47</sup> *Ibid*, p. 13.

*consciousness,*” a consciousness that is Guided always by the Holy Spirit.<sup>48</sup>

The term “*catholic*” means “*universal*” as referring to the Orthodox Church of all times, “*where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all.*”<sup>49</sup> The Teachings of the early Church have been preserved in the Orthodox Church, which is the One, Holy, Catholic and Apostolic Church.

### **III. The Truths of Faith and Logic.**

Religious Truths cannot be examined under the microscope of science as any other object or phenomenon of this material world. The spiritual world is revealed only to our souls, if and when the Light of Faith enlightens them.

Religious Truths remain unapproachable to man’s reasoning, because man is incapable of fully understanding God Who is the only Infinite Being,<sup>50</sup> the Cause of Divine Revelation and the Source of all logic.<sup>51</sup> Man uses images from this visible world in order to compare and describe the things that are in heaven<sup>52</sup> and yet they remain for him a Mystery, which can be

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<sup>48</sup> Pomazansky, *Theology*, p. 25.

<sup>49</sup> Col. 3:11.

<sup>50</sup> St. Basil the Great, *To Psalm 115(116):1*, in Migne, *P.G.*, 30, 104B.

<sup>51</sup> Androustos, *Dogmatique*, p. 12.

<sup>52</sup> Heb. 11:1.

understood only through faith. St. Paul the Apostle says: *“For now we see through a glass darkly but then face to face: now I know in part but then shall I know even as also I am known.”*<sup>53</sup>

Some Truths are called *“artacula mixta”*<sup>54</sup> because they are approachable by man’s mind and can be approximately understood. One must never forget that whatever pertains to the invisible world cannot be proven mathematically in order to convince man’s mind to accept its results without any questions or doubts.<sup>55</sup>

St. Basil the Great teaches us that *“faith is above all logical methods and leads the soul to acceptance; faith, not of geometric proof, but that which is the result of the Energies of the Holy Spirit.”*<sup>56</sup>

It is without any doubt that God reveals Himself to man and at the same time He is the Source and Creator of True Logic (*“ορθός λόγος”* = *“orthos logos”*). Logic or reasoning can prepare the way to faith but it is never the source of faith. Logic and Christian Life assist the faithful in their search for an essential understanding of the Essence of Faith. This combination of true reasoning and true faith leads man to a sound assurance of God’s Revelation. It assists the Orthodox Church as well to examine the credibility of the sources and the carriers of

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<sup>53</sup> 1 Corinth. 13:12.

<sup>54</sup> Trempelas, *Dogmatique*, v. I, pp. 11-12. Makarios, *Enchiridion*, p. 15. Androutsos, *Dogmatique*, p. 12-20.

<sup>55</sup> Trempelas, *Dogmatique*, v. I, p. 11.

<sup>56</sup> St. Basil the Great, *To Psalm 115(116):1*, in Migne, *P.G.*, 30, 104B.

Divine Revelation and to formulate correctly the articles of true Orthodox Christian Faith.<sup>57</sup>

Our Lord and Saviour Jesus Christ, the Son of God, used examples of this visible world in order to guide man, through true reasoning, to the understanding of the Truths of the invisible world.<sup>58</sup> *“If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you Heavenly things?”*<sup>59</sup>

Logic is not blinded by faith. It is enlightened through experience and the radiance of Divine Revelation, which, although it is accepted by faith, does not cease to offer knowledge that is objectively true. Clement the Alexandrian supports the principal: *“neither knowledge without faith, nor faith without knowledge.”*<sup>60</sup> Therefore, the Doctrines of the Orthodox Church are not just teachings of Christian Faith but also knowledge received within and experienced through faith. *“If any man will do His Will, he shall know of the Doctrine, whether it be of God, or whether I speak of myself.”*<sup>61</sup>

St. Augustine observes that *“if you haven’t understood, believe, because knowledge is the reward of*

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<sup>57</sup> Trempeles, *Dogmatique*, v. I, p. 12.

<sup>58</sup> Owen, *Theology*, p. 4. Cf. John 10:30, 37-38.

<sup>59</sup> John 3:12.

<sup>60</sup> Clement the Alexandrian, *Stromata*, V, ch. 1, in *B*, v. 8, p.110. Theodoretus of Cyrus, *Homily 1 about Faith*, in Migne, *P.G.*, 83, 816A. Origen, *About Principals*, book IV, ch. 1, in Migne, *P.G.*, 11, 249.

<sup>61</sup> John 7:17.

*faith. Do not seek to understand, in order to believe, but believe, in order that you may understand."*

The Truth of Orthodox Christian Doctrine contains a Mystery that is approachable only by faith but inevitably always remains a Mystery even to the pious.<sup>62</sup> Faith continues to be based on Divine Authenticity and is never displaced by knowledge.<sup>63</sup> Nevertheless, the information and assurance of the context of Divine Revelation, experienced through true faith, becomes sound and steadfast by the assistance of knowledge and consequently "*strong and undoubted proof of what we have received by faith.*"<sup>64</sup>

Doctrine becomes part of man's knowledge. Man embraces Divine Truth and clarifies its context by using correct words and by formulating its Teachings with the precise articles of faith.<sup>65</sup> This development is not something that changes Divine Truth but is a progress that does not change its Essence.<sup>66</sup>

Knowledge and faith grow together and affect one another. Through faith one achieves full consciousness of the Knowledge of Divine Revelation, "*till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature*

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<sup>62</sup> Androutsos, *Dogmatique*, p. 18.

<sup>63</sup> Trempelas, *Dogmatique*, v. I, p. 13. Boulgareos, *Theologicon*, p. 21.

<sup>64</sup> Clement the Alexandrian, *Stromata*, VII, ch. 10, 57. in **B**, v. 8, p. 271.

<sup>65</sup> Boulgareos, *Theologicon*, p. 19.

<sup>66</sup> Androutsos, *Dogmatique*, p. 14.

*of the fullness of Christ.*”<sup>67</sup> Full consciousness means to have a wide and precise knowledge of all things concerning God’s Revelation.<sup>68</sup> The faithful comes to the full knowledge of faith by using his intellectual capability (logic), through which he is able to examine, understand, accept and formulate the Truths revealed by God through His Orthodox Church to him

The Truths of Faith do not contradict man’s logic even though they are above man’s understanding. They become the pure Light that enlightens the mind and the understanding of man.

As Orthodox Christians we must “*be ready always to give a defence to everyone who asks you a reason for the hope that is in you, with meekness and fear.*”<sup>69</sup> When we know and understand our Orthodox Faith, we prevent heresies (false teachings) entering from within the flock of Christ.<sup>70</sup> The Power of True Knowledge is like a protective wall that does not allow the Doctrines to become corrupted by those who wish to change the Divine Truths entrusted to us by God.

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<sup>67</sup> Ephes. 4:13.

<sup>68</sup> Trempelas, *Dogmatique*, v. I, p. 14. Androutsos, *Dogmatique*, p. 9-12. Rhosse, *System*, p. 61.

<sup>69</sup> 1 Peter 3:15.

<sup>70</sup> Clement the Alexandrian, *Stromata*, I, ch. 20, in **B**, v. 7, p. 275. St. John Damascenus, *Catechesis*, I, 5, in Migne, *P.G.*, 94, 801. Boulgareos, *Theologicon*, pp. 20-21.