

Theologian in the service of the Church

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ABSTRACT

English Abstract: *The word about God anticipates some knowledge of God, and the knowledge of God can never be a fruit of the rational, intellectual, metaphysical research, but only of the holy-spiritual experience. Consequently, a theologian of the Church is not the rational man, however great his achievements may be, but the spiritual man, who has the experience of the Saints, namely who has tasted and is living the states of purification, illumination and deification. Disconnected from the reality of the spiritual life, a theologian becomes a false prophet. On the other hand, the Church cannot be divided into two parts, one that ministers to the believers in the place of worship, and another one that speaks from the teacher's desk, through the theologians' voice, but is one and the same Church. Actually, there is no existence more tragic than the one of a theologian, on any education level, teaching things to which he is not connected on the inside, by the heart, and which he does not accept or believe. If such a thing means failure for any science, however, for the area of Theology it is directly suicidal. In fact, the lack of the Orthodox and ecclesial way of thinking and living makes the person theologizing in the area of the Orthodoxy dangerous, because as an officially recognized teacher of Orthodox Theology, he functions as a representative of the Church tradition, while he is nothing but a false prophet. And, while, probably, the science of philology is not endangered by an unlearned philologist or the science of law by an unjust legislator, the science of theology is logically denied in the person of its servant who is an unbelieving or atheist theologian and creates very great obstacles in the way of the accomplishment of the redeeming mission of the Church in the world.*

Keywords: Orthodoxy, salvation, theologian, purification, illumination, deification, Church, Faculty of Theology, theological education.

1. The theology1 of the Orthodoxy

The word about God anticipates some knowledge about God. Yet, the knowledge of God (θεογνωσία), as the Saints' experience confesses everywhere, can never be the fruit of rational, intellectual, metaphysical knowledge; it is the fruit of a holy-spiritual experiencing. This is how Saint Gregory the Theologian defines the principles of ecclesial gnoseology. According to him, theologizing is a premise of those experienced and tried in contemplation (namely in the vision of God) and, first of all, of those who have purified their soul and their body, or are purifying it, in the most adequate manner². God is known according to the extent to which man has seen Him or has experienced theosis. The communion with God makes [man] a theologian³, since theologian is the Saint⁴.

The communion with the uncreated divine glory, as participation to the mystery of the Church, leads man to all the truth⁵. For the Orthodoxy there is no other way of knowing God⁶. The Orthodox believer following in the Saints' footsteps and going along with all the Saints, even before having experienced theosis, theologizes in an Orthodox manner, based on the Saints' glorification, namely based on their theosis experience, and not due to his possible rationalist-metaphysical quests⁷.

The one who has experienced theosis is the only one who can, as a prophet, speak about God's revelation, which revelation is above any dominion. The theology of the one who has seen God is prophetic. The fact of prophesying is identified, as it is known from the Holy Scripture, with that of theologizing⁸. Yet, in Universities, what is cultivated is Theology as a science, the highest of sciences, according to the oath of Doctor in Theology, also taken in our Faculties [from Greece]. University theology is considered actual and true science⁹ and an immense social conquest of Christianity¹⁰, namely a social recognition of the Church. However, it is known that enumerating Theology among the sciences is a heritage of the medieval Rationalism and completely foreign to the patristic conscience itself¹¹. Therefore, what does Theology, taught at university level, research, where does it introduce and what education can it offer?

The Revelation of the Pentecost cannot be researched scientifically and be formulated using created notions and words. It is knowledge of a different kind, spiritual knowledge (namely holy-spiritual), which one cannot receive except behaving and being as a child... And it is not in the works of the thoughts, but it can be tasted from grace... Since no one can acquire it by learning (Avva Isaac the Syrian)¹². With the one experiencing theosis, revelation and understanding are identical¹³. The purification of the heart opens man's way not to theological reasoning but to illumination and authentic theologizing.

As it has been mentioned, Theology as speaking about God is not a science, since the methods used by all the sciences are not in the position to approach the God of faith¹⁴. Yet, it is a fact that the spiritual experiences of the Saints (Prophets, Apostles, Fathers and Mothers) have been stored in different testimonies of the presence and of the advancement of the Church in history, as Christ's body (texts, monuments, artistic expressions), which constitute, in a testifying manner, elements on her life and activity, her inner development and her relation with the world, inside which she is developing and to which her mission refers. It is about the traces left in the historical time by the human part of the divine-human Body of the Church. The theological science, in all its possible expressions, is searching, drawing conclusions, critically rehabilitating, studying and interpreting all these testimonies or drawing on them in the uninterrupted dialogue between the Church and the world¹⁵.

This work of science, though indifferent to the process of man's theosis [theosis represents a possibility both for the educated, and for the uneducated (for instance, Saint Basil the Great, Saint Anthony the Great)], can get to be considered important not just for knowing the past of the Church, but also for her life and testimony in the present. Consequently, the part of the historical presence of the Church that can be researched using the means of science and can be perceived rationally is the topic of theological scientific research and is offered as scientific theology. It is to this frame that the education offered in the Faculties of Theology also belongs. On the one hand, it arms the stakeholders with scientific means, and, on the other hand, it guides them, by means of the sources researched and the rest of its work, in the life in Christ, as it has been revealed from the life of the Saints, namely in the faith and way of living the existence renewed in

Christ. It is easy to understand that this work is all the more efficient to the extent to which the theologian-professor embodies the universal way of living of the Church.

2. The ecclesiality of theological education

Theology, in all its manifestations, is a function of the Church. Its space is the body of the Church¹⁶. Even as a science, Theology is serving the Church, God's people, for whom it actually exists. This is why it has been characterized as the science of sciences¹⁷. Despite the Western influences regarding the contemporary things, even since the Antiquity, the Faculties of Theology have belonged to the Church, although there have also been centrifugal tendencies, which confirms the ecclesiality of Theology.

In Byzantium/Romania¹⁸, theological education was entrusted to the Patriarchal Faculty¹⁹. Theology, as scientific tuition, never received any place among the Higher Education Foundations, as it was considered a premise of the Church body²⁰. Its teachers were usually clerics and monks, as Theology was made up of the life of the Church²¹. This connection between theological education and the Church will continue during the post-Byzantine period and will materialize in the creation of the Faculty of Theology of the Ionian Academy, actually the first Greek Faculty of Theology (1823/4), but also in the birth of her spiritual daughter, the Faculty of Theology of Halki (1844).

Yet, one cannot understand theological science and theology in an Orthodox manner without being aware that the Orthodox scientist does not cease to be a Church limb in the place of his service, working in his own – special and independent – way, yet for the building of the Church body (see 1 Cor. 14: 26). When this awareness is weakened, then the theologian- scientist, though he may stand out as a scientific authority, by wonderful achievements, in the domain of philology, philosophy, history or archeology, is not, however, a theologian of the Church²². Our theological education is not simply religious, but ecclesial. In our tradition, the function of the place of worship and the function of school are interrelated, as it is demonstrated, actually, by the venerable figure of Saint Photios the Great, patriarch of Constantinople, who, being by excellence an example of teacher and theologian of the Church, united in his person and made these two ecclesial types of service shine brightly.

The ecclesiality of theological education means especially the living filial relation of its bearers to the bishop and the local Church. The bishop, as a center of the life of the local Church, cannot remain indifferent to the function of theological education, yet the theological world, as a whole, cannot disconsider the bishop, since the Orthodox conscience has established: no one shall do without the bishop any of the things that belong to the Church²³.

Certainly, it is not so much the respect and the attachment to the bishop's person that constitute the ecclesiality of the theological education area, but rather the attachment to the apostolical and patristic tradition of the Church, which, by definition, the bishop has the duty to embody and serve, as he is the bearer of the apostolic succession, which does not consist only in the uninterrupted historical continuity of the ordinations, but in the tradition and taking over by the bishop of the way of existing of the Church, as life in the Holy Spirit. The centrifugal tendencies, which can be noticed since the 19th century in the theologians' area, are not always the fruit of laicization and revolt, but also of the imperfections or sometimes exaggerations of the shepherding Church.

3. Ecclesial education viewed as premise of ecclesiality

Ecclesiality cannot be perceived separately from life in Christ, expressed as faithfulness to the tradition of the Church. It is not intellectual knowledge that makes a

theologian outstanding, nor can Theology be perceived as a research or professional concern, without premises, with topics in relation to the Church and its faith. This is something that any scientist could do. Theology, as university branch and school teaching, cannot be separated from the ecclesial experience, from the authentic theologizing of the Church. The issue has already been debated with acuity in the 14th century and was solved irrevocably for our tradition.

The theological scientific work carried out, however high and impressive, does not initiate in the Church experience, but supposes it. The more ecclesial the theological education provided in an educational institution is, the more it maintains and facilitates the access to the Church life. The integration of the theologian-scientist in the tradition of the

Saints creates an ecclesial and ecclesiocentric way of living and being. What else [can this mean], naturally, but this: that salvation is redeeming both in knowledge and in dogmas, according to Saint Gregory Palamas, namely we should think the same things as the Prophets, the Apostles, the Fathers, simply as all those by means of whom the Holy Spirit confesses that He has spoken both about God and about His creations²⁴. Actually, there is no other existence more tragic than that of the theologian, from any education level, teaching things to which he is not connected on the inside, through his heart, and which he does not accept or does not believe. While such a thing means failure for any science, in exchange, for the area of Theology it is directly suicidal. Actually, the absence of the Orthodox and ecclesial way of thinking and being makes the person theologizing in the Orthodox area dangerous, because as an officially-appointed teacher of Orthodox Theology, he operates as a representative of the

Church tradition, while he is nothing else but a false prophet. And, while, probably, the science of philology is not endangered by an uneducated philologist or the science of law by the unjust legist, the science of theology is logically denied in the person of its servant [who is] an unfaithful or atheist theologian and creates very great obstacles in the way of the accomplishment of the redeeming mission of the Church in the world. Yet, theological education, as it has been said, has a reason to be only if, by all its activity, helps the work of the Church.

It is, certainly, a fact that the contribution of an authentic ecclesial education is possible only within the limits of the patristic spirit and can never be identified with moralist and pietist teachings, literally corrupting the pastoral work of the Church. The aim of ecclesial education is not to shape moral and useful and, actually, comfortable people, but to integrate the believer in the spiritual life of the Church, which is patristically expressed by the living of the states of purification, illumination and deification (theosis) (for instance, see The Prayer of Saint Symeon the New Theologian in the Order for Receiving the Divine Communion: those who ardently repent, You clean them with Your tender mercies and illumine them and unite them with the light).

Usually, the scientific character of academic Theology is emphasized, certainly self- importantly, with an obvious or hidden underestimation of the pastoral service of the Church. Yet, Schleiermacher has not been unjust when he placed Theology among the positive sciences, due to its practical aim²⁵. The Orthodox theologians also emphasized and sufficiently clarified (Father Ioannis Romanidis)²⁶ the scientific and positive character of the true theological function of the Church, but as therapeutic ascetic function of the human being. The believer's ecclesial education is assured by means of the pastoral science, namely by the integration of the whole man in the spirituality of the

Church, as a communion of the Saints. A Faculty of Theology, and, similarly, school theological education²⁷, does not make Saints. They [these two] can, however, if they remain within their educational limits, guide towards the experience of the Saints, source of Theology, and to the method of healing- theosis (deification) of the human being by the work of the deifying and healing divine grace.

In this point, important distinctions could be made: what kind of faith and tradition are offered by theological education; how is salvation, nevertheless, lived as participation to the mystery of the Church, as life, experience, action. These distinctions are necessary and ought to be well clarified, because a just research of and a correct contribution to the fact what faith and tradition can lead to complete (full) and just (true) integration into how one ought to live [faith and tradition]. Actually, also the fact how faith ought to be lived is offered, on the one hand, empirically, but it is also taught by a specialist professor and scientist, namely by the experienced Confessor or Father, who is truly a Father only as man who has experienced theosis, in other words, as pneumatophor²⁸ (see I Cor. 2: 15). The theologian-professor scientist (when he is Orthodox) introduces theoretically in the tradition; the theologian-professor scientist, having spiritual and pastoral experience, integrates in the practices of tradition.

The pastoral science of the Church, as a therapeutic-ascetic science, is fundamentally a medical-therapeutic science and uses the method of pure science, namely observation and experiment. Seeing the uncreated divine glory is the scientific observation, while surrendering oneself to the therapeutic education of the Church is equal to the experiment, because it can lead to the experience of those who have been deified, namely to theosis (deification). The use of medical terms in a patristic manner for the pastoral service of the Church (doctor, medical healing, spiritual hospital for the Church) represents a confirmation of this reality²⁹.

Therefore, very useful for the work of the Faculties of Theology and, in general, for theological education is to remember the fact that Pastoral and Dogmatic Theology are identical in the patristic tradition, since the destination of the second is the integration on the way of theosis, its premise being the therapeutical power and mission of the dogma (the Orthodox dogma assures the possibility of salvation, namely of theosis).

The Orthodox theologian, researcher or teacher of scientific Theology, has the duty to be a theologian of the Church tradition, namely he has to have inner premises, of the heart, not sentimentalistic, but existential, to be able to see his topic from the inside. In this way, he is the one speaking in the Spirit of God (1 Cor. 12: 3) by his science. His work becomes an extension of the pastoral work of the Church and offers Christ Himself, namely the embodied All-Truth, by the means and methods of his science. Scientific theological research is, by itself, unfaithful³⁰, but this does not mean that the theologian researcher is unloosed of being faithful to the Church life, or that he can interrupt the living connection to it. Because, in this case, it is the theologian himself who gets to be unfaithful and excuses himself from his ecclesial obligations, working, however, caught in other, heavier and, anyway, tyrannical connections.

4. The dynamism of ecclesial education in theological education

Ecclesiastical education, by the inspiration of the Orthodox Church thinking and morals, not just does not oppress the scientific character of the theological work, but even reinforces it, and is multilaterally profitable for it. This education consequently offers the premises both for objectively perceiving and for interpreting the sources of our science, and for discovering their deep beauty³¹, which remains hidden to him who does not have

these premises. The studies of most of us in non-Orthodox environments confirm this position. Even Saint John Chrysostom mentions the need to think and live ecclesiastically for a correct approach of the Church tradition: for such is the nature of our mysteries. Therefore, I am in a different state, while the one indifferent to these is in yet another state. I hear that Christ has crucified

Himself and immediately I admire the love for man; that one hears and considers its lack of power. Hearing about Resurrection, he says that this thing is a myth; while, as far as I am concerned, having received the evidence through the things, I bow in front of God's iconomy... On the one hand, those who do not believe, though hearing, seem not to hear; on the other hand, the believers, having the experience through the Holy Spirit, see the power of the things inside³². Only the traditionalist, not conservatorist, theologian can discern the power of the things inside.

The theological science and the teaching function resulting from it do not introduce in the research, and neither does a didactic use of texts in the absence of the reasons for which they were drafted and of their continual use in the Church. Actually, it is not even the acceptance of the letter of the texts that means orthodoxy or credibility in the theological science. The letter supposes and expresses a life, a way of living, and the terms used are givers of meanings based on the existing premises of the Church body. For instance, the terms life, death, light, glory, tradition, hell, spiritualized etc. find their meaning only within this existential frame. The life in Christ from inside the Church offers the adequate keys and criteria for the hermeneutic approach of the sources of tradition. For example, the teaching on the Holy Mysteries cannot be scholastically unloosed from their premises, as they are lived in the life of the Church and in its pastoral practice.

The theologian's ecclesiality further avoids confusions, such as, for instance, identifying scientific and Church knowledge and attributing a redeeming power to science (as in the case of Barlaam of Seminara and the Western metaphysics). The distinction between the wisdom from above and the outerly or worldly wisdom, in other words, the knowledge of the Uncreated and the knowledge of the created, but also of one's own organs [mind (nous)/heart for the first and reason or thinking for the second] prevents, in the patristic tradition, any conflict between faith and knowledge. The Orthodox believer, according to Father John Romanidis, knows that dialectic rationalism can never become a source of authentic teaching of faith, because, otherwise, it would be as if the Church... could transform research into dogma. The authority for the Christian truth are not the written words of the Bible itself..., but rather the concrete Apostle, Prophet and Saint, who has been glorified in Christ³³ and has become united, through this experience of the glory, with all Christ's friends of all the epochs³⁴.

His special theological studies and his Church experience give the theologian the criteria and premises for the cultivation of a theological science supporting the tradition and not disrespectful of it³⁵. This thing is actually confirmed by the use of science by the Holy Fathers, such as Saint Basil the Great, Saint Photios the Great, Saint Eustathius of Thessalonica etc. This traditionality of the theologian does not prevent scientific research, nor can it be characterized as obstacle. Actually, contemporary science, according to the way it declares itself, is neither more nor less rationalist than any other form of dogmatist religion³⁶. Also according to Marc Bloch, every scientific research is from the beginning full of prejudice³⁷, due to preconception (Vorverständnis), unsurpassed in science as well³⁸.

On the other hand, the Church faith and life, when they are authentic, are not just unaffected by scientific research, but, on the contrary, they can make use of it. For instance, the scientific evidence concerning the falsity of the Pseudo-Isidorian Decretals and of the document Donatio Constantini or the observation of the correct limits of an episcopate during its history etc., not only are not harmful to the faith, but also they reinforce it even more. Actually, there can be no ecclesial faith outside the truth, which truth is also served by scientific research. In science, there is overpassing of the limits of research where there is ignorance of the two types of knowledge and one's own organs, as it actually happens as well in the theologizing that is not patristic and Orthodox. Reducing to silence the scientific research in the area of Theology is undertaken where ecclesiality is replaced by its forgeries, which forgeries call for compliance, without justifying it (see the case of Galileo Galilei).

5. Imbalances and plans to prevail over them

Unfortunately, however, here, too, is valid the distance between theory and practice, between the life of the Saints and our own tragism. It is precisely the disconnection from the spirituality of the Saints that brings the estrangement and obvious dysfunctionality of our ecclesial body on all the levels of its life.

In a world submitting truth to utility, knowledge to technique and logic to historical necessity³⁹ and fighting within the limits of life and death, the Church and its Theology are called to express their word on the hope in us (I Peter 3: 15), give meaning to human existence and fill its desolating gaps, offering authentic liberty within the limits of ascetic self-improvement and selfless love. In their place, to use the language of our critics, correct in many aspects, Church life represents the image of contemporary theology..., yet it is also its consequence, since mutual influence is inevitable and the contemporary Orthodox Theology... [has, unfortunately, come to] represent a slink, a wrong interpretation, a striking anomaly⁴⁰. Yet the shepherding Church is not rarely laicized, manifesting itself as a despotic authority and a worldly power, using means and methods of behaving that deny the paternity and spirituality of the Church. This schizophrenia reaches its culminating point in the distance conspiratively designed between the theological world and the shepherding Church, a fact manifested sometimes by visible conflicts.

Without a self-critical disposition and a spirit of self-reproach, like that of the tax-collector, we will never be able to go over our tragism, which can be seen precisely from the position held in the life of our people by our theology, but also from that held by us, clerics and theologians⁴¹. How connected are we to the life of our people and how much do we influence this life and its evolution? Even those who come to the Faculties of Theology, with few exceptions, target only their professional settlement. Since Theology, as a Church word, has substantially stopped moving the soul of the contemporary man, theological education is taken for a professional outlet and solution. The indifference of our students to the creation of a spiritual connection with the local Shepherds⁴², does not express only the obvious absence of the spiritual, namely Church life, in the case of most of them, but also the disconnection of the theological study from the life of the Church body, since it is perceived only as a chance of professional settlement offered by the State.

In this point, our inner dysfunctionality comes to surface as well, in other words, the weakening and, sometimes, disappearance, in principle, of the spiritual unity and collaboration of the theologians⁴³ with the shepherding Church⁴⁴. The over-accentuation of the scientific character of Theology has created, as it has been said, centrifugal tendencies and distantiation from the life of the Church and from its persons. In

these cases, apostolical traditions are annihilated, and inventions of the modern people are brought in the churches. People technologize instead of theologizing. The wisdom of the world has precedence, since the praise of the Cross is left aside⁴⁵. Does not this thing show the tendency towards a religious transformation of Theology or of theological education, for the sake of its modernization and social recognition? It has been correctly noticed that, being deprived of faith, the so-called «Theology» becomes religiousness⁴⁶. Connected to this fact is the symptom of theological academism, [which has represented] a constant problem of the Greek theological academic family for decennia⁴⁷. In this case, the differentiation of the Church tradition from Theology has to do with the separation of Theology from the life of God's people and its autonomization. However, the authentic Orthodox ecclesiology does not accept a separation of the Church into one teaching from the teacher's desk and another one, shepherding in the place of worship... It is both logically and legally incomprehensible how theological education could evolve autonomously from the Chair, simultaneously with the marginalization of the Church. And this thing is valid, of course, for the whole range of theological education. We shall signal, however, several especially resounding cases: a) Cultivation, among the theologians, of political-social tendencies, yet, by imitating and copying foreign models (political theology), which means, in other words, aspiring to sociability separated from spirituality. Yet, tragically, these theologians are rejected and, sometimes, even with roughness, not out of some love for the existential truth of the Church, but because of their contrary ideological premises. b) The lack of a living connection between the theologians and the local Church has acquired, especially in the circle of the modern ones, large dimensions. In this point, the total lack of a spiritual life is the basic reason. The reason why this is happening is, however, indissolubly connected to the incapacity, sometimes, of the local Church of approaching these theologians, naturally, in order to engage them in its service. c) However, the most determining influence on our Theology, at all its levels, comes from the new forms of theology growing within the limits of the ecumenical dialogue (and meant to serve it), such as the baptismal theology or post-patristic theology, recently appeared in Greece. The latter, actually, separates the Church tradition - harming it obviously - from the authentic patristic theology, in other words depriving it of its historical continuity and emptying it of its Orthodox content.

In the last analysis, if total rebaptizing in the life of our Holy Fathers is a necessary premise for the creation of a spirit of unity and collaboration between the shepherding Church and the theologians' world, this spiritual rebaptizing is all the more necessary in order to face together the spirit of the New Age and the things of the New World Order, which are taking the world back to the Roman Antiquity of its history. And, again, therefore, our fight is not against flesh and blood... (Ephes. 6: 12).

References:

- 1 Beyond its etymological meaning, the term theology (θεολογία, namely oration or discourse about God) has also received, from a historical perspective, the sense of method of drawing close to God, but also of research and scientific contribution concerning the reality of the Church and the systematic presentation of the Christian faith. The Orthodox theology receives meaning especially within the limits of gnoseology. The high form of Theology is that of the theologian in contemplation, which means the continuation of the event of the Pentecost in history. On this topic, see Κων. Γ. Σκουτέρη, *Ἡ ἔννοια τῶν ὄρων «θεολογία», «θεολογεῖν», «θεολόγος» ἐν τῇ διδασκαλίᾳ τῶν Ἑλλήνων Πατέρων καὶ Ἐκκλησιαστικῶν Συγγραφέων μέχρι καὶ τῶν Καππαδοκῶν*, Ἀθήναι, 1972.

- 2 Saint Gregory the Theologian, Orations XXVII, 3, in the PG 36, 13 sq.
- 3 Κων. Παπαπέτρου, *Εἶναι ἡ Θεολογία ἐπιστήμη; Δοκίμιον*, Ἀθήναι, s.a., p. 37.
- 4 Idem, *Ἡ οὐσία τῆς Θεολογίας*, Ἀθήναι, s.a., p. 119.
- 5 John 16: 13.
- 6 Saint Gregory the Theologian observes: do you want to become a theologian and worthy of Divinity one day? Keep the commandments, walk following the precepts; for the practice is the ascent to contemplation (Idem, Orations XX, 12, in PG 35, 1080 B).
- 7 God is above the notions, even the best-thought notions, that man has available to understand and express Him. God is not identified with the notions contained even in the highest theological thought (Κων. Παπαπέτρου, *Πίστη καὶ γνώση*, Ἀθήνα, 1987, p. 8)
- 8 See, for instance 1 Corinthians, chap. 14.
- 9 Π. Ν. Τρεμπέλα, *Ἐγκυκλοπαιδεία τῆς Θεολογίας*, Ἀθήναι, 1980, p. 136.
- 10 Ἡλ. Β. Οικονόμου, *Αἱ Θεολογικαὶ Σχολαὶ εἰς τὴν διακονίαν τῆς Ἐκκλησίας*, Ἀθήναι, 1981, p. 8.
- 11 See Κων. Παπαπέτρου, *Εἶναι ἡ Θεολογία ἐπιστήμη; Δοκίμιον...*, p. 59 sq.
- 12 St. Isaac of Syria, *Τὰ εὐρεθέντα ἀσκητικά, Λόγος ΙΘ΄*.
- 13 Π. Ἰ. Ρωμανίδου, *Κριτικός ἔλεγχος τῶν ἐφαρμογῶν τῆς Θεολογίας*, in *Πρακτικά τοῦ Β΄ Ὁρθοδόξου Θεολογικοῦ Συνεδρίου*, Ἀθήνα, 1980, p. 423.
- 14 Κων. Παπαπέτρου, *op. cit.*, p. 55.
- 15 See about this topic, for more details Γ. Δ. Μεταλληνοῦ, *Ἡ Ἐκκλησιαστικὴ Ἱστορία καὶ ἡ θέση τῆς στὴν Ἐκπαίδευση*, in idem, *Λόγος ὡς ἀντίλογος*, Ἀθήνα, 1992, p. 129.
- 16 See Κων. Γ. Σκουτέρη, *Ἡ ἔννοια τῶν ὄρων «θεολογία»...*, p. 174.
- 17 Ἀθαν. Ἰ. Δεληκωστοπούλου, *Ὁρθοδοξία. Ἡ σύγχρονη πρόκληση*, Ἀθήναι, 1986, p. 94 sq.
- 18 It ought to be mentioned that Romania (Ρωμανία) is actually the name of the Byzantine Empire, the latter name representing a modern historiographic term, invented in the year 1557 by the German historian Hieronimus Wolf.
- 19 See Luis Bréhier, *Le monde Byzantin. La Civilisation Byzantine*, 3, Paris, 1950, p. 492 sq.; Δημ. Μόσχου, *Ἀνεπίκαιρες σκέψεις γιὰ τὶς σχέσεις Θεολογίας καὶ ὑστεροβυζαντινῆς κοσμικῆς διανόησης*, in *Σύναξη* 43 (1992), p. 83 sq.; J. Marrou, *Geschichte der Erziehung im Klassischen Altertum*, München, 1957, p. 475 sq.; G. Podskalsky, *Theologie und Philosophie in Byzanz*, München, 1977, p. 54 sq.
- 20 Due to the connection (of Theology) with the Church and its practical claims, Theology was considered in the past as not meeting the conditions to be characterized as a science [Π. Χρήστου, *Θεολογία, in Ὁρησκευτικὴ καὶ Ἠθικὴ Ἐγκυκλοπαιδεία* 6 (1985), col. 265.]
- 21 Luis Bréhier, *Le monde Byzantin...*, p. 492; see also Π. Φιλόθεου Φάρου, *Ἐκκλησιαστικὴ ζωὴ καὶ Θεολογία*, in the *Σύναξη* 38 (1991), p. 31.
- 22 Ἀθαν. Ἰ. Δεληκωστοπούλου, *op. cit.*, p. 94.
- 23 Ἰγνατίου Θεοφόρου, *Ἐπιστολὴ πρὸς Σμυρν.* 8, 1.
- 24 St. Gregory Palamas, *Λόγος ὑπὲρ τῶν ἱερῶς ἡσυχάζόντων* 2, 1, 42, in *Συγγράμματα*, Α΄, ἔκδ. Π. Χρήστου, Θεσσαλονίκη, 19882, p. 504.
- 25 Π. Ν. Τρεμπέλα, *Ἐγκυκλοπαιδεία τῆς Θεολογίας...*, p. 137 sq.
- 26 Π. Ἰ. Σ. Ρωμανίδου, *Ρωμαῖοι ἢ Ρωμηοὶ Πατέρες τῆς Ἐκκλησίας*, vol. I, Θεσσαλονίκη, 1984, pp. 15, see also Αρχιμ. Ἱεροθέου Βλάχου, *Ὁρθόδοξη ψυχοθεραπεία*, Ἔδεσσα, 1986.
- 27 Namely received in primary and secondary education.
- 28 In other words, bearer of the Holy Spirit.
- 29 Κ. Δ. Μουρατίδου, *Χριστοκεντρικὴ Ποιμαντικὴ ἐν τοῖς Ἀσκητικοῖς τοῦ Μ. Βασιλείου*, Ἀθήναι, 196.
- 30 Κων. Παπαπέτρου, *Εἶναι ἡ Θεολογία ἐπιστήμη; Δοκίμιον...*, p. 17.
- 31 See St. Gregory the Theologian, 31st Discourse, 20-21, in the PG 36, 156 C.
- 32 St. John Chrysostom, Homilies IX to Letter to the Corinthians 1, 2, in the PG 61, 55 sq.
- 33 Namely he has reached the state of theosis.
- 34 Π. Ἰ. Ρωμανίδου, *Κριτικός ἔλεγχος τῶν ἐφαρμογῶν τῆς Θεολογίας...*, pp. 425-426.
- 35 The most important example are the Homilies to the Hexameron of Saint Basil the Great (PG 29, 3 208). See also Βασιλείου Ν. Μακρίδη, *Ἐνα πατερικὸ ὑπόδειγμα ἀπολογητικῆς*, in *Γρηγόριος Παλαμᾶς* 70 (1987), pp. 652-660.
- 36 Phil. Sherrard, *Ὁ ἀπανθρωπισμὸς τοῦ ἀνθρώπου*, in *Δύο κείμενα περὶ Ἐπιστήμης*, ἔκδ. Σύναξη, Ἀθήνα, 1986, p. 49.

- 37 Γ. Δ. Μεταλληνού, *Ἡ Ἐκκλησιαστικὴ Ἱστορία...*, p. 132.
- 38 On the issue of objectiveness, see π. Γ. Δ. Μεταλληνού, *Πηγές Ἐκκλησιαστικῆς Ἱστορίας*, Ἀθήνα, 1989, p. 34 sq.
- 39 Χρ. Γιανναρά, *Ἡ Ἀπολογητικὴ στάθρα τῆς Ὀρθοδόξου Θεολογίας*, Ἀθήνα, 1975, p. 17.
- 40 Π. Φιλόθεου Φάρου, *Ἐκκλησιαστικὴ ζωὴ καὶ Θεολογία...*, p. 50.
- 41 This term, according to its meaning in the Greek society, refers not just to the graduates of the Faculties of Theology, but also to all the religion teachers, teaching the religion class according to the Orthodox Christian teaching of faith.
- 42 Namely with the Priests and the Confessors from their parishes.
- 43 In other words, of religion teachers, as well.
- 44 For concrete cases, see Ἀθαν. Ἰ. Δεληκωστοπούλου, *Ὁρθοδοξία...*, p. 277 sq.
- 45 St. Basil the Great, Epistle XC, 2, in the PG 32, 473 B; see also Κων. Γ. Σκουτέρη, *Ἡ ἔννοια τῶν ὄρων «θεολογία»...*, p. 163 sq.
- 46 Κων. Παπαπέτρον, *Εἶναι ἡ Θεολογία ἐπιστήμη; Δοκίμιον...*, p. 15.
- 47 Χρ. Γιανναρά, *Ὁρθοδοξία καὶ Δύση. Ἡ θεολογία στὴν Ἑλλάδα σήμερα*, Ἀθήνα, 1972, p.56