

The concept of Being in our Era

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«Ὁς νοῦν ἐφώτισας ἀνθρώπου Λόγω τε καὶ σοφίᾳ,
Λαμπρότητος τῆς ἄνω Καὶ κάτω θείας εἰκόνα, Ἴνα φωτὶ
βλέπη τὸ φῶς, Καὶ γένηται φῶς ὅλος»
"You are, who enlightened the mind of the human
being
with reason and wisdom
And You placed the brightness which is above here
below
And the Man may percept the light by light
And so himself may become entirely light".

St. Gregory of Nazianzus. Hymn 1.1.32. PG 37. 511

Summary

Being is the ontological essence of the human person. The long and continuous process of self-identification, starting from the very beginning of the human life aims at knowing the real Being. The phenomenology of Being has been extensively studied, analyzed and discussed in the fields of philosophy, psychology, ethics and sociology in the course of the history of self-knowledge. In Heraclitean philosophy the Being was associated with the Word (λόγος), in Empedoclean one it was implicated in the rivalry between Love and Strife, in Platonic philosophy the human Being has eternal self-identity and it is related with the Self-Knowing, the self-control and the establishment of the inner peace and harmony. According to Aristotle, the purpose of the human Being is to live for the virtue. In Neo-Platonists, Being was involved in the struggle between soul and flesh, expecting the eventual victory of the spiritual over the carnal entity. In the Skepticism, the Being is aiming at searching for the truth, avoiding any dogmatism, in the endeavor to establishing inner peace, tranquility and apathy. Descartes identified Being with Thinking, as fundamental element of the Existence. According to

Kierkegaard, Being is the essence of the existence, always related with the existential anxiety and the endeavors for spiritual purification and perfection. According to Heidegger, the "Being" of the human being is Existence, distinguished into authentic Being and into Being in the world (Dasein), which is related with the temporality. According to Sartre the "Being" is a self-caused being, planted inside the material reality, determined by Nothingness. The man of our era exists in a climax of existential anxiety and insecurity. The moral and spiritual values are challenged by the Idol of the economic prosperity and the materialistic well-being. The spiritual values, the search for the truth, the strive after perfection, eternity, inner peace, are weakened under the pressure of the merciless economic demands. However, the real Being of the human person, created for the eternity and shaped according to unaltered moral principles and values, would continuously endeavor to search for the truth, the harmony, the spiritual beauty, the knowledge, the morality and the sanctification of the human, principles which overcome the Temporality and the Nothingness.

Keywords: Being, moral values, worths, society, economy, globalization

Introduction

Being is the ontological essence of the human person. Understanding Being has been a crucial issue in Philosophy from the Pre-Socratic philosophers up to our Era¹. The self-identification, which is a continuous

¹Parmenides from Elea (fl. c. 500 BC) in his Poem on Nature attempted to find the identity of the Being in the Mind and the mental activity"...τὸ γὰρ αὐτὸ νοεῖν ἐστὶν τε καὶ εἶναι.(For is the same to think and to be)" On Nature and «Χρὴ τὸ λέγειν τε νοεῖν τ' ἐδὼν ἔμμεναι (One ought to say and to conceive that being is)" (Fragm.6).According to Parmenides' path of of thought,

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process starting from the beginning of the human life and processing continuously, aims at knowing the real Being, the inner truth of the human existence.

The search for the knowledge of the individual authentic Being, was the ultimate purpose of life for a considerable number of philosophers. Heraclitus was stating that was endeavoring to discover his authentic Being, during his life (ἐδιζησάμην ἐμωυτόν, I searched myself)². Heraclitus attempting to enter in the depths of his soul realized that the boundaries of the soul are indefinite (ψυχῆς πείρατα ἰῶν οὐκ ἄν ἐξεύροιο πᾶσαν ἐπιπορευόμενος ὁδόν• οὕτω βαθὺν λόγον ἔχει. It is impossible to find the boundaries of soul by following any pathway, so deep and immeasurable is its existence)³.

The soul expressing the inner truth of the human Being⁴ dominates upon the psychosomatic entity of the

the human Being is very positive and dynamic, searching always for the truth, which is an universal value, dwelling in the essentiality. Being as Becoming is in a state of continuous spiritual elevation, in a continuous process to light, freedom virtue and eternity. (On Nature 6). Being exists for ever, it is continuous, concrete and whole. It is impossible to say or to think that Being does not exist “οὐδέ ποτ' ἦν οὐδ' ἔσται, ἐπεὶ νῦν ἔστιν ὁμοῦ πᾶν, ἔν, συνεχές... οὐ γὰρ φατὸν οὐδὲ νοητὸν ἔστιν ὅπως οὐκ ἔστι” (Fragm.8,5-9). A being that is merely a possible being still has a being even by virtue of its possibility. According to Empedocles, whose central issue is the cosmic cycle of life, the soul is imperishable and mind and soul are the same. Being becomes a homogeneous sphere by Love, and it is the “whole”, compact, without any emptiness «οὐδὲ τι τοῦ παντός κενεὸν πέλει οὐδὲ περισσόν». (On nature Frag.13).Anaxagoras claimed that the reason, the mind (νοῦς) rules the world (νοῦς κρατεῖ), as an absolute infinite power, the power of authenticity, truth and self determination «τὰ μὲν ἄλλα παντός μοῖραν μετέχει, νοῦς δὲ ἔστιν ἄπειρον καὶ αὐτοκρατὴς καὶ μέμικται οὐδενὶ χρήματι, ἀλλὰ μόνος αὐτὸς ἐπ' ἑωυτοῦ ἔστιν (All other things participate partly in everything, while Nous (Mind) is infinite and self-dominated, and is mixed with nothing else, but is alone, itself by itself)». and «πάντων. καὶ τῆς περιχωρήσιος τῆς συμπάσης νοῦς ἐκράτησεν (Nous has power over all things)». Aristotle distinguishes potentiality and actuality as modes of being (Metaph Δ 7,1017a35-b9).

²fragmentum B 101

³fragmentum B 45

⁴Aristotle De anima Γ 8431b 21. According to Aristotle the purpose of the human Being is to live for the virtue. Being must be characterized by inner harmony, balance, self-control and moderation. In Heraclitean philosophy

individual and rules the behavior and the performance

the Being was associated with the Word (λόγος) and the self-realization. Thus the authentic expression of the Being is the Reason, the Word, “ο Λόγος” (τοῦ λόγου δ' ἔόντος ξυνοῦ ζῶουσιν οἱ πολλοὶ ὡς ἰδίαν ἔχοντες φρόνησιν (Though the logos is common, the many live as if they had a wisdom of their own)” (Fragm. B2). According to Plato the human Being has eternal self-identity (Plato Republic II,381b). In Stoic philosophy the Being was associated with the self-knowledge, the self-control and the inner peace and harmony. In Neo-Platonism, Being was involved in the struggle between soul and flesh and the eventual victory of the spiritual over the carnal entity of the human being. Descartes identified “Being” with “Thinking” (Cogito ergo sum), considering thinking as fundamental element of the Existence, (dubito, ergo cogito, ergo sum—res cogitans, substantia). According to Heidegger (1978) the “Being” of the human being is not a substance made up of body, mind and spirit, but Being is Existence, is also Being-in-the-World. In everydayness the Being is unfolded day after day. The Being is substantially distinguished in to “authentic” Being and in to “Being in the world” (Dasein), which, as objective Being, participates in the activities of the human society and the social welfare. Being-in-the-world, is bound up ontologically in the structural totality of Dasein's Being. The essence of the human Being is his existence (Heidegger 1978). With death, Dasein stands before itself in its own most potentiality-for-Being. In Being-towards-death, Dasein comports itself towards itself as a distinctive potentiality-for-Being. According to Kierkegaard the human being is an existing infinite spirit. Being is the essence of the existence, related to the existential anxiety and the endeavors for spiritual purification and perfection. The human being has to search always for the truth. Objective and subjective truth are only different ways in which truth manifests itself. In a final analysis, truth is the agreement of being with thought. Essential truth may be within the limits of human understanding. Thinking and understanding, may have aesthetic-intellectual character or ethico-religious one, depending on the spiritual culture of the individual. Buber underlined the importance of the inter personal interaction of the human Being, who develops the direct subjective communication between Me and You and the objective one between Me and It (Buber M. 1985).According to Nikolai Berdyaev the Being in the world performs inside the society, where he realizes his self-verification. The absolute isolation of the personal Being from the society may induce the self-devastation in immense solitude. According to Sartre

in the social environment. In defining a life purpose, the individual would have a positive orientation and a real meaning of his existence. The search for the authenticity of Being and personal being is a crucial issue in Philosophy, Psychology, Ethics, Social studies, Neurosciences, Literature and Arts, given that the knowledge of one's inner self is very important for the understanding of the outer world.

The expression of the soul in the society and the world is related with the inner power of the soul, the culture of the individual⁵, the time, the social environment, the historical and cultural conditions⁶, as well as the

(1966) the Being is "ens causa sui" (a self-caused being), planted inside the material reality of the body and activated in a material universe. Being itself is determined by nothingness. The struggle from the personal freedom is a struggle against the nothingness. According to Jaspers the human Being must be in continuous dialog with the society participating in the social interactions, paying his own role. Jasper underlined that "man always becomes man by devoting himself to this other. Only through his absorption in the world of Being... does he become real to himself». He stated also that "the ultimate objective is to work out a methodology, which arises from the ground of a universal consciousness of Being and points up and illuminates Being" and also "no being known as an object is the Being". Following the wisdom of the pre-Socratic philosophers, Jaspers (1919) claimed on the soul that «each single part is a whole and at the same time it is in the whole» and also that «it is something total and universal at the same time". On the freedom of the Being, Jaspers (1932) stated that each new existence ought to attain freedom by his own source, and the freedom exists only if it is attained by oneself. Hegel described the "Unhappy Consciousness", which is the consciousness of the person who lives social isolation, in solitude. (Wahl, J. *Le Malheur de la conscience dans la philosophie de Hegel*. Paris, 1929).

⁵Aristotle *Ethica Nicomach.* 1103 b 27).

⁶Time and space are fundamental dimensions and magnitudes in the functional expression of the human Being. Spatial factors may affect the exact perception and estimation of time (Walsh 2003), whereas the relationship between space and time is mostly asymmetrical (Casasanto and Boroditsky 2008). The Four-Dimensionalism, following the theory of relativity (Einstein 1922), defends the concept that the material world is composed of temporal and spatial parts (Sider 2001). The real time is the present. However memories from the past may affect the personal time in the present and

social systems.

Each historical period shapes the broad functional field of the individual and directs the general orientation in the pursuit of his spiritual and philosophical expectations. In addition, the cultural and moral standards of each era⁷, play a very important role for the structure of the personality of the individual, as well as his behavior and functional collaboration with the society, since the authority of the society is imposed on the individual naturally⁸. However, the search for the authentic self, which is related with the knowledge of the Being, has a substantial validity for the harmonious incorporation of the individual in the society, without deviation from his own values, worths and ideals, retaining also his self-respect and spiritual freedom⁹.

The human Being in the present era

Science and technology have a high impact on the society of the present era¹⁰, exercising an obvious

direct the functional orientation and programming of the self in the future. The emotional burden of the traumatic experiences is an important factor for remembering them, increasing also their impact on human behavior and social performance. Science and Knowledge are continuous processes extended in all dimensions of time from the past to the future. According to Saint Augustin the present is distinguished (a) in the real present, (b) the present of the past and (c) the present of the future. Any moment of the present participates in the endless time of eternity.

⁷Philosophy aims at increasing the horizons of the knowledge in the broadest possible sense, endeavoring for the truth in association with the science, elevating the human being in high levels of perfection and purification. From the pre-Socratic era philosophy has contributed greatly to human intellectual development, broadening the way from knowledge to wisdom. However, the real freedom is the precious fruit of the pure spiritual life (John 8,36).

⁸Aristotle *Ethica Nicomach.* 1095 a 18

⁹See also « Who is a wise man and endowed with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. ... But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace» (James 3, 13-18).

¹⁰Heraclitus: "The learning of many things does not

influence on the educational and cultural policy in the majority of the western countries¹¹, given that the vital influence of technology is evidently positive in the evolution of the economy, enabling the increase in production and contributing in human prosperity. The western society has been transformed into a technological and economical battle field by virtue of the new techniques and the ongoing financial demands. In addition, the advanced technology has created the illusion about man's supremacy on the world and his domination over nature even against the peace and tranquility of his soul¹².

However, in a society dominated by technology and economics the human being is beset by anxiety, depression and feeling of social insecurity, although technology and economic techniques aim at the amelioration of the quality of human life¹³. The as-

similation of the ideology of the modern man into the technical and financial framework deprives him, in the majority of cases, from the spiritual values¹⁴, the inner harmony and peace, the tranquility, the happiness and the continuous effort for psychic culture.

The domination of the philosophy of the material prosperity, the increased competition, the drive for efficiency, the pressure for increased productivity, the financial instability, the mobility of the capital and the susceptibility to sudden turn from prosperity to depression¹⁵ have reasonably induced the anxiety, the feeling of insecurity and temporality¹⁶, the sadness¹⁷ and the despair in the present society¹⁸, which facing financial

teach understanding;" (Fragm. DK22B40).

¹¹The present society is characterized as society of the knowledge, society of the information and communication. See also Tsousis D. The society of the knowledge. Gutenberg, Athens 2009. and Drucker Peter, A Functioning Society: Selections from Sixty-Five Years of Writing, Community, Society and Polity 2011 and UNESCO. Towards Knowledge Societies. UNESCO world report. 2005.:<http://unesdoc.unesco.org/images/0014/001418/141843e>. Progress is the hallmark of the Western model of development. Unfortunately, western society creates the illusion of self-sufficiency in its indifference to the higher values of life (Pradhan RC. Wittgenstein and The Crisis in Modern Civilization Studies in Humanities and Social Sciences, 2000; 7(1):109-118).

¹²«For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?;» (Matth.16,26).

¹³The quality of life is a multidimensional condition based mostly on the physical and mental health, the freedom, the emotional stability, the spiritual culture, the education and knowledge, the inner peace and harmony and the socioeconomic stability of the human being. According to World Health Organization, "Health is a state of complete physical, mental, and psychological harmony and not merely the absence of disease and infirmity", emphasizing therefor that health is the physical, mental and social well-being. See also Gill TM, Feinstein AR. A critical appraisal of the quality of quality-of-life measurements. JAMA. 1994; 272(8): 619-26, and Felce D, Perry J. Quality of life: Its definition and measurement. Research in developmental disabilities. 1995; 16(1):51-74. According to Lindström (1994) "Quality of Life is the total existence of an individual, a group or a

society describing the essence of existence as measured objectively and perceived subjectively by the individual, group or the society". The quality of life may be distinguished in four global areas (a) the total, (b) the exterior, (c) the interpersonal and (d) the personal one, which concerns the mental and the spiritual aspect of the personal life of the subject. Most authors underline recently the importance of the physical, psychological, social and spiritual component of the quality of life, which are closely connected with the feeling of the personal "well-being" (Ferrell 1995) and the "common good".

¹⁴Heraclitus said: «Thinking well is the greatest excellence; and wisdom is to perform and tell what is true, perceiving things according to their real nature (Fragm.B112).

¹⁵Kapoor S. The financial crisis - causes and cures, Brussels: Friedrich Ebert Stiftung, 2010.

¹⁶«...For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away» (1 Peter1,24).

¹⁷The human being must liberate himself from the depression, the anxiety, the pain and suffering and undergoing an interior regeneration and self-transformation must feel the freedom of his authenticity, the hope of a better life, as de Unamuno wrote precisely "...from the bottom of the despair and misery a new life springs and under the sediment of the despair we would discover the honey on the bottom of the glass of the life. The agony of the despair is followed by the consolation. (Miguel de Unamuno, 1913, Del sentimiento tragico de la vida). The hope is characterized by an inner strength that helps the person to face any disaster with vigor, expecting for a better world.

¹⁸Easterbrook, G. (2003). The progress paradox: How life gets better while people feel worse. New York: Random House

crisis¹⁹ and rising unemployment, strengthens the competition and the search for alternative models of economy²⁰.

The main problem, that becomes crucial in the present era concerns the authenticity of Being and his harmonious incorporation in the society, without any deviation from his principles and moral standards, avoiding at the same time any contradiction and social contrast, which might cause any inhibition or annihilation of his beneficial contribution to others, resulting furthermore in his social delimitation²¹. The strength of the soul, in association with the mental capacities of the human being, such as the intelligence, and the judgment, play a dominant role in his choice of the proper time and place and the suitable environmental factors for his positive and most beneficial social contribution.

Globalization

In the present society, in the atmosphere of current western civilization²², the challenge of

globalization²³, which increases competition and drive for efficiency, strengthened by the electronic revolution and the climax of advanced technology, invites the human Being to enter in a labyrinth of technocratic productive processes, promising improvement of living standards and substantial amelioration of human "well-being"²⁴. Unfortunately the experience, the perspectives and the impact of economic globalization are reasonably different between industrialized and developing parts of the world and the human being in the financial globalized society is merely considered and evaluated as an active participant of the economic evolution.

The true globalization would be feasible whenever the eternal unchanged values²⁵ would be the main driving forces of the social evolution worldwide, given that the moral and spiritual principles compose an unique genuine universal language of the human Being²⁶. In that case, the economy would serve the human being²⁷ in equality²⁸, genuine respect, justice, freedom and solidarity.

The responsibility and the mission of the human being²⁹ in the present globalized society, which is mostly characterized by instability, fragility, volatility and insecurity of the current economic systems, consists in

¹⁹The international financial crisis induced very serious economic, social and humanitarian problems in Europe, increasing the economic discrimination between the North and the South and in a world level increasing the distance between the prosperous and poor social classes, causing serious demographic problems, affecting also the ecology, the peace and social stability, the health and morbidity, the education and culture, the family life and fertility, the mental health, the politics, the social well-being and harmony and the quality of everyday life of millions of citizens, who suffer under the burden of anxiety and despair of quotidian painful struggle for survival. See also Deepa Narayan, *Voices of the Poor: Can Anyone Hear Us*, Oxford University Press: New York 2000.

²⁰Twenge JM. Birth cohort, social change, and personality: The interplay of dysphoria and individualism in the 20th century. In D. Cervone W. Mischel (Eds.), *Advances in personality science* (pp. 196–218). New York: Guilford Press 2002.

²¹See also Baloyannis SJ: The philosophy of the solitude. *Encephalos* 52, 16-28 2015.

²²Wittgenstein characterizes the current western civilization as being without spiritual culture, as carnal civilization or civilization without soul. Suresh Chan: "Attacking Modern Western Civilization: Mahatma Gandhi and Ludwig Wittgenstein" in *Philosophy of Wittgenstein; Indian Responses*, (ed.) R.C. Pradhan, New Delhi: Decent Books, 2000.

²³Kearney M. The local and the global: The anthropology of globalization and transnationalism. *Annual review of anthropology*. 1995:547-565. See also Mansoob Mursheed (2003), 'Globalization is not always good', in *Globalization and Its New Divides*, Dutch University Press: Amsterdam.

²⁴Helliwell emphasized that the members of societies, who are based on justice, confidences, honesty and solidarity have the feelings of self-esteem, social security and well-being, which are unrelated to their economic status (Helliwell JF. *How's life? Combining individual and national variables to explain subjective well-being*. *Economic Modelling*, 20, 331–360.2003.

²⁵See also Baloyannis SJ. The message of Parmenides in the era of globalization. *Encephalos*. 2004;41:71-78.

²⁶"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: (1 Peter 3,8).

²⁷Krugman PR. Increasing Returns, Monopolistic Competition, and International Trade. *Journal of International Economics*, 1979, 9(4), 469-479.

²⁸«There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus». (Gal.3, 28).

²⁹Aristotle, *Politics* 1280 b 31.

retaining the personal virtues and values, the integrity³⁰, the interior peace and tranquility, the interior light and happiness³¹ the moral stability and in endeavoring for the continuous spiritual elevation. Otherwise, a human being tortured with anxiety, hate, enmity, egoism, extreme competition³² and wantonness³³, insecurity, fear³⁴ and despair may project himself, as a rule, in disharmonic, tense and injurious human relationships³⁵, increasing furthermore the existing social distress³⁶.

Although every human being incorporates in his own personality the cultural traits and tendencies of his environment, he is basically a complete, concrete being, absolutely independent, who realizing his individual freedom and his personal responsibility for the social well-being and the real social prosperity, must be inspired and motivated by eternal values³⁷.

The most pure and concrete realization of the social responsibility consists in personal purification, moral

³⁰Heraclitus B29 «...αἰρεῦνται γὰρ ἐν ἀντί ἀπάντων οἱ ἄριστοι, κλέος ἀέναος θνητῶν (For even the best of them choose one thing above all others, immortal glory among mortals)», and «εἷς ἐμοὶ μύριοι, ἐὰν ἄριστος ᾦ (One is ten thousand to me, if he be the best)». (Fragm. B49).

³¹«And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away». (Revel.21,4.) According to Kierkegaard the human psychosomatic entity associates the temporality with the eternity. Every moment of the present time is a part of the eternity.

³²«If any man desire to be first, the same shall be last of all, and servant of all». (Mark 9,35).

³³Heraclitus «Wantonness needs putting out, even more than an extensive fire» (Fragm.43).

³⁴«And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled» (Peter. 1, 3,13-14). According to Nikolai Berdyaev the lack of fear in front of the truth is the supreme achievement of the spirit.

³⁵«At evening time, terror! Before morning, they disappear. This is the fate of those who harm us, and the lot of those who plunder us. (Isaiah 17,14)

³⁶See Parmenides «...ἤδὲ βροτῶν δόξας, ταῖς οὐκ ἐνὶ πίστις ἀληθῆς»

³⁷Diener E, Seligman ME. Beyond money toward an economy of well-being. Psychological science in the public interest. 2004; 5(1):1-31.

perfection³⁸ and spiritual regeneration of the members of the society in peace³⁹, simplicity, genuine human dignity, free will, kindness, truth⁴⁰, freedom⁴¹, self-esteem and genuine love⁴² to each other⁴³, which is uninhibited by any external force⁴⁴, following the pathway⁴⁵ towards the inner transfiguration, according to the initial purity⁴⁶, beauty and brightness of the human soul^{47,48}.

³⁸Empedocles «νηστεῦσαι κακότητος (You should fast malignancy)» Fragm.144. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive» (Ephes.4, 14).

³⁹«...And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus». (Philip.4,7).

⁴⁰The soul who is motivated by the truth" (Plato Sophistis 228c) and also « But speaking the truth in love, may grow up into him in all things, which is the head, even Christ»(Ephes.4,15).

⁴¹«...And ye shall know the truth, and the truth shall make you free" (John 8,32).

⁴²«This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.»John15,12-13

⁴³«...For the love of Christ constraineth us» 2 Cor 5,14.

⁴⁴"In love there is no room for fear, but perfect love drives out fear, because fear implies punishment and no one who is afraid has come to perfection in love". (1 John4,18).

⁴⁵See «...For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings». (Philip.2,13). See also Archimandrite Sophrony Sakharov: We Shall See Him As He Is. Holy Monastery of St. John the Baptist in Essex, England 1993, page.54.

⁴⁶An expression characterized by the purity and the simplicity of the heart is the following "teach your tongue to speak according to your heart" (Abba Poemen, Geronticon).

⁴⁷See also Archbishop Anastasios Giannoulatos: Globalization and Orthodoxy.5th Edition, Akritas Publ. New Smyrni 2000.

⁴⁸«...Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity»(2 Peter 1,4-7).

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