

FATHER JUSTIN POPOVICH: THE BIBLICAL AND PATRISTICAL HERMENEUTICS OF THE DOGMAS OF THE TWENTIETH CENTURY

Abstract. In this study, we have tried to highlight the contribution of great Father Justin Popovich to the development of the Orthodox Dogmatics in the twentieth century. In this respect we have identified the theological frame in which confessed and wrote Fr. Justin Popovich, the dogmatic aspects in which he has made major contributions and the specificity of his thinking in continuity with the Biblical and Patristic thinking of the Church. I have pointed out the place of contributions of Fr. Popovich to the Dogmatics in the demarcation of the Orthodox thinking from the influences of the medieval scholastics, as well as few aspects concerning the renewal of the dogmatic thinking of Serbian Dogmatics in the twentieth-century. Our attempt is meant to be homage to the spiritual and patristic height of Fr. Justin Popovich – who, like Fr. Dumitru Stăniloae – embodied it into his life and theological thinking. Only in such a perspective, he has been able to relate the dogma with the life and the spirituality of the Church, to make the Christ alive in the middle of the Church and world, and to confess that in the lives of the Saints it is necessary to see a vivid, applied Dogmatics.

Key words. Justin Popovich, dogma, Dogmatics, Christology, biblical hermeneutics, patristic

The general frame of the theology of Father Justin Popovich

In the Serbian theology, we do not find a massive development of the dogmatic theology, as we do in the Russian or Greek theology of the nineteenth century and the first half of the twentieth century, due to the difficult times experienced by the Serbian Church in this period. However, we note some contributions of the Serbian theologians to the development of the Orthodox

* cristi.ioja@yahoo.com

dogmatic in this period, those of the Metropolitan Mihailo Jovanovic,¹ the Archimandrite Firmilian Drajić², and the theologians Stevan M. Veselinovich³, Lyubomir Raich⁴ and Sava Teodorovich.⁵ These theologians have their role in the development of the Serbian Orthodox dogmatic, but the *renewal* in real sense, as a disposal of the medieval scholasticism will be achieved through the exceptional contribution of Father Justin Popovich (1894-1979). Due to Father Justin Popovich and his disciples, the Serbian Orthodox theology will be, in the second half of the twentieth century, under the sign of the neo-patristic renewal. His life and theological thinking, inspired from the rich treasure of the patristic theology, have generated a stream of spiritual renewal attended by some bishops, priests, and believers such as Athanasie Jetvich of Bosnia, Amfilohie Radovich, Artemie Radoslavievich of Kosovo etc.

Although the Serbian Orthodox Dogmatic theology does not have the same development as the Russian or the Greek one, however, in some issues, we can talk about the deepest and earliest reflections on dogmas that Father Justin Popovich made in the early 30's of the twentieth century. These reflections regarding the change of paradigm in the Orthodox Dogmatic, from the Orthodox Dogmatic of the nineteenth century, heavily influenced by medieval scholasticism, towards the elaboration of the Orthodox Dogmatic, in which it is assumed the vision and the biblical and patristic method in a real manner. All these are expressed by Justin Popovich before the Congress in Athens (1936), when Georges Florovsky and other theologians launched the call for the return of the orthodox theology the Orthodox Fathers. Thus, we can place the sign of renewal in the Serbian Orthodox dogmatic theology before this Congress, by the exceptional contributions of Father Justin Popovich, who surpasses even the renewing patristic vision of the dogmas achieved by Father Dumitru Stăniloae, whose theological contributions will mark the whole twentieth century.

¹ The Metropolitan Mihailo Jovanovici, *Studiul despre credința creștină*, (sârbă) Cartea întâi, Belgrad, 1883, 294 p. My thanks to Fr. Svetomir Milicici for his support in the translation of some aspects from the Serbian edition of the *Dogmatics of the Orthodox Church*.

² Firmilian Drajić, *Dogmatică*, (sârbă) partea I in „Operele mitropolitului Firmilian” Cartea a V-a, Sremski Karlovci, 1900, 208 p.; Idem, *Dogmatică*, (sârbă) partea a II-a in „Operele mitropolitului Firmilian”, Cartea a șasea, Sremski Karlovci, 1900, 199 p.; The dogma is regarded by F. Drajić in connection with the moral teachings of the Church (see also *Dogmatică și morală*, (sârbă) partea a II-a, in „Operele mitropolitului Firmilian. Cartea a opta”, Sremski Karlovci, 1901, 199 p.).

³ Stevan M. Veselinovici, *Dogmatica Bisericii ortodoxe*, (sârbă) Prima carte, Belgrad, 1912, 448 ; p.; Idem, *Dogmatica* (sârbă) Partea a doua, Cursuri, Belgrad, 92 p.

⁴ Liubomir Raici, *Dogmatică. Despre credința creștină* (sârbă) (Un studiu scurt al Apologeticii și Dogmaticii Bisericii Ortodoxe), manual pentru clasa a VI-a, Belgrad, 1929, 134 p., 1930; Idem, *Dogmatică* (sârbă) (Un studiu scurt al Apologeticii și Dogmaticii Bisericii Ortodoxe), manual pentru școli de specialitate, Belgrad, 1939², 125 p.

⁵ Sava Teodorovici, *Dogmatica ortodoxă cu explicațiile apologetice pentru liceu și preparandi*, (sârbă) Zemun, 1909, 176 p. published in many editions 1917², 1924³, 1931⁴.

Father Justin Popovich – the refocusing of the understanding of the dogmas in the Eastern Tradition

As I mentioned before, the Serbian Dogmatic Theology will identify itself, in the second half of the twentieth century, with impressive patristic and evangelical figure, we might say, of Father Justin Popovich, influenced by the theological and spiritual figure of Bishop Nikolai Velimirovich (1880-1956), the most impressive theological and spiritual figure of Serbian Orthodoxy in the first half of the twentieth century. The personality of Metropolitan Antonii Khrapovitsky (1863-1936) has a certain influence on Fr. Justin, but it does not influence the manner of the interpretation of the dogma. Although Metropolitan Antonii was anti-rationalist and anti-scholastic, he stressed the meaning of the dogmas of the Church in a moralistic a psychological perspective and neo-Kantian type (Ică 1997, 7). However, Father Justin Popovich manages to select the outstanding contributions to the thinking of the Russian theology of his time and to sense the meaning of dogmas as spiritual dimensions of life through a profound reflection on the biblical and patristic sources.

Deeply anchored and based on biblical and patristic theology, Father Justin disavows the various utopias, of humanistic and nihilistic origin of the twentieth century, from which he himself has suffered, putting Jesus Christ God-Man in the centre of his theological message, and thus, realizing in spiritual and prophetic, biblical and hymnological, style and language a true introduction to the Orthodox criterion, which is the base of the dogmatic of the Church, understood as “the orthodox philosophy of the Truth”. Thus, “the holistic view in St John’s the Evangelist and patristic manner of the Logos and if His ecclesial Embodiment, the profound and original thinking of Father Justin Popovich organically assimilated the whole alive ecclesial Tradition of the “classic” Byzantine Orthodoxy (Holy Scripture, patristic, dogmatic, spirituality, worship etc.). At the same time, we can feel the effort of the integration of speculative motifs from the Russian religious philosophy: the divine-humanity (Solovyov), the two philosophies (Florensky), or Dostoevsky (anthropo-theism, West-East, Catholicism-Orthodoxy, the criticism of the Papacy) released from the Gnostic-idealistic, romantic clay, but these motifs are reformulated in terms of the most strict of “classic” patristic and Byzantine manner (in the manner of the “neo-patristic” programme proclaimed by Father Florovsky at the first International Congress of the Faculty of the Orthodox Theology held in Athens in 1936)” (Ică 1997, 14).

Dostoevsky’s influence is evident, especially because Father Justin prepared a paper on the philosophy and religion in Dostoevsky’s works; but because his radical critique to the Western humanism, rationalism, Roman Catholicism, and anthropocentrism the work could not appear at Oxford,

where he conceived it, but later in 1923 in Belgrade. Also based on Dostoevsky works, Fr. Popovich wrote the work *Dostoevsky on Europe and Slavism* (1940). However, it is obvious the influence of the Fathers of the Desert, the Fathers of the Church in Fr. Justin thinking, in whose discourse the asceticism and mystic occupies a well-defined place; he elaborated a doctoral thesis in Athens (1926) *The Problem of Personality and Cognition according to St. Macarius of Egypt*. He will write studies on the theology of St. John Chrysostom, St. Athanasius, St. Isaac the Syrian, St. John Damascene, St. Symeon the New Theologian and a work entitled *The Philosophy of Life according to Saint Sava* (1953). He is well aware of the fundamental role that Scripture plays an objective theological elaboration, but also of the life of the person. He writes 12 volumes of comments to the Epistles of the St. Apostle Paul and the Apostle John. Therefore, the theology of St. Justin Popovich is not only profoundly patristic and contemporary, but also deeply biblical, following the example of the Fathers of the Church, who were theologizing with the Holy Bible in their hands.

Regarding the dogmatic contribution of the theologian Justin Popovich, it is crucial for defining of the Serbian dogmatic theology Dogmatics from the Western influences and, in general, from the influence of the scholastic Orthodox Dogmatics. His *Dogmatics of the Orthodox Church* (three volumes) remains along with Father Dumitru Stăniloae's *Dogmatics* a renewing ferment of the Orthodox dogmatic thinking in the twentieth century. The first volume of his *Dogmatics* deals with the notion of dogmatic, the qualities of the dogmatic, dogma and revelation, the Church and the dogma, the sources of the dogma, the history of the orthodox Dogmatics. Chapter I deals with the being and the attributes of God, the Holy Trinity. Chapter II treated the relationship of God with the world, God as creator of the world and of man, the primordial state, the providence of God.⁶ In the second volume, first chapter, Fr. Popovich speaks about Jesus Christ, the Christology, the Christological heresies, the Virgin Mary, the criticism of the Roman Catholic false teachings about the Mother of God. Chapter II contains the soteriology.⁷ Volume III of the Dogmatics of Father Justin Popovich is published in the same year that Fr. Stăniloae edited his Dogmatics in three volumes, 1978. This volume is divided into three chapters in which he treated – in Chapter I – about ecclesiology, the Church and its characteristics; Chapter II - Pneumatology, the Holy Spirit in the Church, the sacraments, the ecclesiastical hierarchy, the sacred rites

⁶ Justin Popovici, *Dogmatica Bisericii ortodoxe*, (sârbă) Cartea întâi, Belgrad, 1932, 341 p. De asemenea amintim și Arhimandrit Justin Popovici, *Dogmatica Bisericii ortodoxe* (sârbă) Partea I. Manual pentru seminariile teologice, Sremski Karlovci, 1930, 128 p.; Idem, *Dogmatica Bisericii ortodoxe*, (sârbă) Partea II. Sremski Karlovci, 1930, 165 p.

⁷ Idem, *Dogmatica Bisericii ortodoxe*, (sârbă) Cartea a doua, Belgrad, 1935, 680 p.

and celebrations, Mother of God in the Church, the saints, about relics, about icons, the mystery of the Cross; Chapter III - eschatology.⁸

Although these volumes keep - like Fr. Stăniloae also did – the structure of the scholastic Dogmatics of the nineteenth century (Macarius Bulgakov, Sylvester Malevanski), all the content is detached from the scholastic and the conceptual abstract and arid clichés of the dogma specific for the Dogmatics in the nineteenth century. The keeping of the structure of the Dogmatics as a handbook is not rigid, but modified so the dynamism of the dogmatic thought to be present and alive. To realize the spiritual scale of the dogmatic thinking of St. Justin Popovich and methodological and interpretative requirements assumed, we present a text from the *Preface to Dogmatics of the Orthodox Church* (1932).

„The Eternity and Divine-humanity are a category of life and thought of the New Testament. Therefore, as eternal truths, dogmas are always eternal and divine-human. (...) All dogmas are in fact a single truth: the God-man, Jesus Christ. All refer to Him because it came from Him, as every ray of sunshine refers to Sun. (...) The eternal dogmatic truths are not abstract concepts - the conclusions of syllogisms and logical assumptions – they are experienced events in their immediacy and historical reality - because they were manifested, revealed, seen, felt, realised in time and space among the people. For example, the dogma of the Holy Trinity is an eternal truth in manifested multiple appearances in the world of the Old and New Testament, events that took place and were experienced in a real manner. The dogma of the God-man Christ is based on the historical reality of the God-man Jesus of Nazareth (...) The Dogmatic is a “sui generic” mosaic. It ranks and assigned the eternal dogmatic truths according to their peculiarities. It arranges them and compares them according to the light they reflect. In this way, in the mosaic of the eternal truths we obtain the icon of Christ, the icon of the entire Revelation of the Old and the New Testament (...) From this point of view, the saints are the lived incarnation of dogmatic truths: they are keepers of the holy dogmatic truths - and by this they are their preachers and their witnesses. In order to learn dogmatic truths all the Orthodox dogmatists have to go to them - without forgetting for a moment that we do not have communion with the saints except in prayer, fasting and vigil“ (Popovich 1932, quoted from: Ică 1997, 140-145).

The vision over the dogma is biblical, patristic, spiritual, and ascetic and framed in the experience church concentrated in Revelation, Christ, Church. If we make a journey of the dogmatic creation in the Orthodoxy of that period we see that the *Dogmatics* of Father Justin Popovich, concentrated in the first half of the twentieth century in the two volumes mentioned above, is unique, integrating in its content the biblical, spiritual and patristic tradition of the Eastern Christianity. But while the first two volumes of his *Dogmatics* (1932, 1935) were written, the young Dumitru Stăniloae was discovering the

⁸ Idem, *Dogmatica Bisericii ortodoxe* (sârbă) Cartea a treia, Belgrad, 1978, 836 p.

centrality of theology and of the theological meditation, a method revealed in the works of Saint Gregory Palamas, so that in 1978 the two theologians offer together to the Orthodox theology, through an independent study, a peak of the dogmatic thoughts unsurpassed to this day, from which transpires the mystery of the Person of the God-man, profoundly anchored in the mystery of the Holy Trinity.

Therefore, Fr. Popovich develops a monumental *Dogmatics Theology of the Church* (I-III, 1932, 1935, 1978),⁹ where in the first two volumes he maintains the formal plan of the “Dogmatics” of the Russian school, S. Malevanski and M. Bulgakov, but also brings a new approach and understanding of the dogmas of the Church, which he will show in the monumental ecclesiology published in 1978, the same year with the publishing of *The Theology of the Orthodox Dogmatics* (I-III) of Father Dumitru Stăniloae. As we noticed, in the *Preface to Dogmatics Theology of the Church*, it may be observed the neo-patristic orientation and a very new approach to deepen the dogmatic theology, with the stressing on living in Christ, on the experience of the Truth Christ, of the dogmas that have Christ, in the Church, as their content. The True Christ is present in the dogmatic truths, which truths beyond conceptualization and abstraction, are experienced in the lives of the saints, as the presence of Christ. All these issues stated by Father Justin Popovich in 1932 were part of the development of the neo-patristic program, launched at the Congress in Athens in 1936.

In this regard he testified, in the context of the twentieth century - the century of armed conflict, of totalitarianism, of the development of the technology and information and of the consumerism - that “Mystery of the Truth is not in the creatures neither in ideas, nor symbols, it is a person, is in the divine-human Person of Christ. I am the Truth, the faultless Truth, undiminished, never changed, always one and the same in its perfect fullness, always one and the same yesterday and today and forever”, that is why “the dogmatic eternal truths are not abstract concepts - the conclusions of syllogisms and logical assumptions - are events experienced in their historical reality - because they were manifested, revealed, seen, felt, realised in time and space among the people”.

Also a part of his neo-patristic direction, oriented towards experience of the revealed Truth and discovered in the Church, Father Justin edited in Serbian, between 1972-1977, in 12 volumes *Hagiographies of the Saints*, filled with some figures from hagiographic literature of the local churches, and the translations in Serbian language of one prayer book and the *Euchologion*.

⁹ For a brief introduction of life and work of Fr. Iustin Popovici see also Lector Cezar Vasiliu, *Decesul teologului sârb prof. Iustin Popovici*, Ortodoxia, an XXXI, (1979), nr. 3-4, p. 636.

In the *Prologue* and the *Epilogue* of the *Hagiographies*, Father Justin highlights the centrality of Christ in this soteriological approach and emphasizes the experience of the life of Christ in the lives of saints, who belong to the Church. Beyond any aridity of the abstract theology, he confesses the reality of the life and the dogma of the Church, contained in *Hagiographies of the Saints*:

“*Hagiographies of the Saints* are nothing more than the life of Christ, the Savior, repeated more or less, in one or another way, in every saint. Or, more exactly, is the life of Christ extended in the lives of the saints. (...) In reality, the life of saints is the very Life of God-man reflected in all those who follow Him and lived by them in His Church. (...) But what are the *Hagiographies of the Saints*? A continuation of the “Acts”. In these “Lives” we meet the same gospel, the same life, the same truth, the same justice, the same love, the same faith, the same eternity, the same “power from above”, the same God and Lord. (...) For *Lives of the Saints* are nothing but the divine evangelical truths, transferred to our human life through grace and ascetic struggle. (...) They are precisely the proof and the testimony that our descent is in heaven, that we are not of this world, but from another, that man is true man only in God; that we live on earth for heaven. (...) Therefore, the *Lives of the Saints* in reality are the applied Dogmatics, because they have lived all the sacred and eternal dogmatic truths in all their creative and life giving power. The *Lives of the Saints* show, in the most striking manner, that dogmas are not only ontological truths, in themselves and for themselves, but any dogma is the source of eternal life and sacred spirituality, according to the Gospel of the unique and the irreplaceable Savior and Lord” (Popovich 1997, 98-104).

From this view over human holiness well founded in Revelation, he will develop his own vision of culture of the world. He confesses that without holiness, there is no authentic culture and it is separated from holiness, opposite to the gospel; the culture - particularly the European one that is an idolatrous and autonomous one - becomes a futile effort that changes a man into trained but wild beast. Father Justin’s conclusion is: without holiness, there is no culture and education, without saints there are no teachers and no educators (Popovich 1997b, 82-84).

The Dogma about the God-Man, Christ - the ultimate criterion of Orthodoxy

In the thinking of Father Justin Popovich, the fundamental criterion of Orthodoxy is not an abstract concept or an axiom, but the Person of God-Man. This criterion is the essence of fire of God’s Revelation in history and the culmination of God’s manifestation in the world. Therefore, for Father Justin there “are only two philosophies: the divine-human one and the human one. One is the philosophy of unity, of the divine-human monism and the other one

is the philosophy of the division, of human pluralism. (...) The divine-human philosophy is the philosophy of the divine-human experience. In it all is based on experience, on the life in grace and acts. There is nothing abstract, nothing that is not real” (Popovich 1997c, 53). Therefore, the ultimate criterion of orthodoxy is assumed not only rational, but existentially, fully, unitary and integral. It is an assumption through experience, not through rational reflection, autonomous. The divine-human philosophy is the philosophy of life, is the philosophy according to Christ, of the renewed man, while human philosophy is the philosophy according to man, which is frail to sin and death. Father Justin’s entire theological approach breathes this structure, which permanent places the two philosophies on man, because of man’s freedom. He puts the divine-humanity as the supreme value and ultimate criterion of Orthodoxy and its manifestation, and the manifestation of the Church and in the world (Popovich 1997d, 128-129).

The placing of the European humanism and the humanistic Christianity represented by the pope outside of this criterion, as the fundamental measure of all things, in Fr. Justin’s opinion is a fall from divine-human philosophy of life.

“What is the essence of the dogma of papal infallibility? – I.e. of the man? It is the lost of the divine-human dimension of man. This fact is cared to be achieved by all humanisms systems, even the religious ones. They all bring man to idolatry, polytheism, to a double death: natural and spiritual. Separated from God-man any humanism gradually turns into nihilism (...) all humanisms of the European man are essentially nothing more than a continuous rebellion against God-man Christ” (Popovich 1997e, 166).¹⁰

The Serbian theologian believes that Aryanism was not buried but is present in the body of the contemporary Europe, the work of Arius is continuously performed and European contemporary relativism is a legacy of Aryanism, the metaphysical relativism creates a moral relativism (Popovich 1997f, 152-154). Fr. Justin opposes to this situation, autonomous and self-sufficient, the gnoseological and axiological universal principle of humanity embodied in the person of Jesus Christ true God and true man.

“He solved the whole problem of man (...) thus becoming, once and for all, the supreme and the ultimate criterion of the human race, He the Only True God and Only True Man, the Only Holy God. As such, He is the unique as the supreme value and the only the last criterion of the man himself in his psychosomatic being, in his divine-human potentiality and everything that

¹⁰ All the humanist systems beginning with the most primitive one to the more subtle, from fetishism to papacy rely on the faith in man, but outside God-man there is no man, but always a half of man or an inhuman, without God-man, the man becomes the slave to the sin and death. (pp. 157-158)

is human and of man. Only in God-man, the man saw himself for the first complete and eternal. The man knew himself in all his dimensions. Therefore, the new axiological and universal gnoseological principle of humanity is *God-man - the measure of all*" (Popovich 1997e, 157).

Based on the Christocentric principle, Fr. Justin opposes to the dogmatic and canonical relativism that, in his opinion, may be seen in the ecumenical movement. His position is firm:

"Not the conformation of the God-man Christ to the spirit of the era, but the conformation and adaptation of the spirit of the era to the spirit of the eternity of Christ, of the divine-humanity of Christ is the only true mission of the Church of Christ in the world" (Popovich 1997d, 139).

What we see in these texts? Father Justin Popovich does not make theology for the sake of a mere intellectual exercise, but links his reflections to the human life, to the soteriology and the general sense of creation. The autonomous man is the man of sin and death, unlike the man who lives his life in Christ as a model of life in the Church. The assumption and the confession of the Christological principle as the centre of creation and redemption highlights the legitimate interest of the Serbian theologian for unraveling the meaning of existence and the indication of the direction in which it has its structure towards Christ. This approach finds its full legitimacy in the twentieth century and beyond, a century in which man under the influence of technology, of philosophies and ideologies of secularism and modernity has lost the sense of *theological being* discovered in Christ and the Church.

Therefore, the direct tone of Father Justin addressed to the West and the European culture is perceived by Panayotis Nellas not caused by any conservatism and blind fanaticism, but rather is part of the gospel and the therapeutic pedagogy of the Holy Fathers (Nellas 1997, 212).¹¹ In our opinion, the direct expression of the principles of the Gospel by Father Justin Popovich, in a particular historical context, is related to the apologetic reaction of the theologian, in nothing different to many great reactions of this type present in the thought and life of the Fathers of the Church. They also have reacted like this, when the situation required it, confessing the truth of the Gospel and the dogma of the Church against the dogmatic and moral relativism of their time. Father Justin Popovich is projecting in his whole dogmatic-apologetic

¹¹ See also the critics of Nellas to some ideas within this book. (p. 214). Fr. Prof. Ioan Ică and Ioan Ică jr. highlights some of the aspects of the theology of Fr. Popovich, may constitute arguments for some "excesses" that are due, in their opinion, to the romantic prophetic-traditional stylistics, on one hand, and to the specific of the theological discourse, and, on the other hand, to some specific cultural and historical context in which this was formulated. (see also pr. Prof. Ioan Ică, Diac. Ioan I Ică jr, *Părintele Iustin Popovici: lupta cu Protagoras sau criteriologia filosofiei ortodoxe a Adevărului*, Studiu introductiv la Iustin Popovici, „Omul și Dumnezeu-Om”, p. 28).

approach the eschatological dimension of the faith of the Church, showing what remains of all the autonomous effort of man. For the Serbian theologian the Christological divine-human criterion is a “compass” of the affirmation of the sense of life and human culture beyond any humanism devoid of spirituality and beyond any vision in which man and his values are missing. This Christological criterion is closely related with the holiness of the human present in the lives of the Saints, well aware of the eschatological dimension and vocation of man in the history and culture of the world.

Throughout his work, Father Justin Popovich is part of the neo-patristic current, which is renewal for the theology and re-centers the theology on biblical and patristic fundamentals. He recovers, in a creative manner, the authentic orthodox model of the ecclesial, apostolic, patristic and Byzantine theology, which was ignored for several centuries under the influence of a scholastic and pietistic type of Western theology. Through the inner relationship between theology and the life of the Church, theology and the hagiography of the Church, theology and spirituality, between asceticism and mysticism, between tradition and modernity, the thinking of Father Justin Popovich is presented as a true patristic thinking for our times, and the one who expresses it, a true Holy Father of the twentieth century.

Bibliography

Sources:

- Justin Popovici, *Dogmatica Bisericii ortodoxe*, (sârbă) Cartea întâi, Belgrad, 1932.
- Justin Popovici, *Dogmatica Bisericii ortodoxe*, (sârbă) Cartea a doua, Belgrad, 1935.
- *Dogmatica Bisericii ortodoxe* (sârbă) Cartea a treia, Belgrad, 1978.
- Justin Popovici (1997a). *Împreună cu toți sfinții*, Omul și Dumnezeu-Om, Sibiu: Editura Deisis.
- Justin Popovici (1997b). *Doliu pentru Hristos. Cultură și sfințenie*, Omul și Dumnezeu-Om, Sibiu: Editura Deisis.
- Justin Popovici (1997c). *Între două filozofii*, Omul și Dumnezeu-Om, Sibiu: Editura Deisis.
- Justin Popovici (1997d). *Valoarea supremă și criteriul ultim în Ortodoxie*, Omul și Dumnezeu-Om, Sibiu: Editura Deisis.
- Justin Popovici (1997e). *Gânduri despre „infaibilitatea” omului european*, Omul și Dumnezeu-Om, Sibiu: Editura Deisis.
- Justin Popovici (1997f). *De la arianismul lui Arie la arianismul european modern*, Omul și Dumnezeu-Om, Sibiu: Editura Deisis.

Secondary literature:

- Ică, I. (1997). „Părintele Iustin Popovici: lupta cu Protagoras sau criteriologia filosofiei ortodoxe a Adevărului”, Omul și Dumnezeu-Om, Sibiu: Editura Deisis.
- Nellas, P. (1997). “O carte pătrunzătoare pe o temă nevralgică”, Omul și Dumnezeu-Om, Sibiu: Editura Deisis.
- Vasiliu, L. C. (1979). “Decesul teologului sârb prof. Iustin Popovici”, Ortodoxia, an XXXI, nr. 3-4.
- Metropolitan Mihailo Jovanovici, *Studiul despre credința creștină*, (sârbă) Cartea întâi, Belgrad, 1883.
- Firmilian Drajići, *Dogmatică*, (sârbă) partea I in „Operele mitropolitului Firmilian” Cartea a V-a, Sremski Karlovci, 1900.
- Firmilian Drajići, *Dogmatică*, (sârbă) partea a II-a in „Operele mitropolitului Firmilian”, Cartea a șasea, Sremski Karlovci, 1900.
- Stevan M. Veselinovici, *Dogmatica Bisericii ortodoxe*, (sârbă) Prima carte, Belgrad, 1912.
- Liubomir Raici, *Dogmatică. Despre credința creștină* (sârbă) (Un studiu scurt al Apologeticii și Dogmaticii Bisericii Ortodoxe), manual pentru clasa a VI-a, Belgrad, 1929.
- Sava Teodorovici, *Dogmatica ortodoxă cu explicațiile apologetice pentru liceu si preparandi*, (sârbă) Zemun, 1909.

**Отац Јустин Поповић:
Библијска и патристичка ерминевтика догме у 20. веку**

Апстракт. У овом раду покушали смо приказати допринос великог оца Јустина Поповића развоју православне догматике у 20. веку. Идентификовали смо теолошке оквире унутар којих се кретао и писао отац Јустин Поповић, догматске аспекте у којима је дао највише доприноса и јединственост његове мисли у континуитету са библијском и патристичком мишљу Цркве. Истакли смо најважније тачке у доприносу оца Јустина Поповића догматици у демаркацији православне мисли од утицаја средњовековне схоластике, као и неколико аспеката који се тичу обнове догматске мисли у српској догматици током 20. века. Наш рад представља одавање почести духовној и патристичкој величини оца Јустина Поповића који ју је, као и отац Димитрије Станилоје, показао у свом животу и теолошкој мисли. Само је захваљујући овоме могао да повеже догму са животом и духовношћу Цркве, да оприсутни Христа у Цркви и свету те да покаже како се у животу светитеља мора видети жива, примењена догматика.