

ness promised by the religion. With this augmentation the Christian brotherhood, whose character as "Catholic Church" is essentially indicated under this conception of Christianity, took a definite and, as was supposed, incontestable attitude toward the science of nature and of history, expressed its religious faith in God and Christ, and yet gave (inasmuch as it required of all its members an acceptance of these articles of faith) to the thinking part of the community a system which is capable of a wider and indeed boundless development. *Thus arose dogmatic Christianity.*

4. The aim of the *history of dogma* is, (1) To explain the *origin* of this dogmatic Christianity, and, (2) To describe its *development*.

Aim of
History of
Dogma

5. The *history of the rise* of dogmatic Christianity would seem to close when a well-formulated system of belief had been established by scientific means, and had been made the "*articulus constitutivus ecclesiae*," and as such had been imposed upon the entire Church. This took place in the transition from the 3d to the 4th century when the Logos-Christology was established. The *development* of dogma is *in abstracto* without limit, but *in concreto* it has come to an end. For, (a) the *Greek Church* maintains that its system of dogma has been complete since the end of the "Image Controversy"; (b) the *Roman Catholic Church* leaves the possibility of the formulating of new dogmas open, but in the Tridentine Council and still more in the Vatican

Rise of
Dogma.

Develop-
ment of
Dogma.

Greek
Church.

Roman
Church.