

CHAPTER THREE.

APOSTOLIC TRADITION.

Apostolic Tradition is the “*unwritten Word*”¹ of our Lord and Saviour Jesus Christ, the Son of God, and His Holy Apostles, which has been preserved and experienced by the faithful in the inward Life of the Orthodox Church, and was written in their hearts by the Grace and Power of the Holy Spirit. At the beginning of the Christian era, for more than twenty years, the Church had no written Scripture (New Testament) and “*Tradition was the standard of faith, first in time as well as in importance.*”² When converts were taught, they did not study from books but were instructed by word of mouth.³ These Teachings, during the first half of the first century A.D., were either oral or written Apostolic Tradition. After the deaths of the Holy Apostles, the written Tradition, Gospels and Epistles were considered God-inspired and new when compared to the oral Teaching of the Holy Apostles.

The oral Apostolic Tradition, under the Illumination and Guidance of the Holy Spirit, formed the catholic ecclesiastical conscience and Apostolic prudence

¹ Boulgareos, *Theologicon*, p. 39. Evdokimov, *Orthodoxia*, pp. 265-268. Kefalas, *Catechesis*, pp. 177, 260-264. Frangopoulos, *Christian Faith*, pp. 21-23. Mitsopoulos, *Themata*, p. 28.

² Rhosse, *Dogmatique*, p. 481. Mesoloras, *Symbolique*, III, pp. 63-77.

³ For an illustration of this method and its developments, Cf. The History of the Catechetical School of Alexandria, P.M. Papadopoulos, *The Catechetical System in the ancient ecumeny*; Papadopoulos, *St. Dionysius the Great*, Alexandria, 1918.

of the faithful. This Tradition has been preserved and passed down from one generation to the next, until this day, within the One, Holy, Catholic and Apostolic Church (the Eastern Orthodox Church) and is equal to Holy Scripture and one of the two Sources of Divine Revelation.⁴

The centre of Holy Tradition is Christ and Communion with Him as well as the Testimony of His friends, the Prophets, Apostles and the Saints.⁵

Since the Holy Bible takes the existence of oral Tradition for granted and there is “*no evidence that the Apostles wrote all that was necessary for the faithful to know, or all that they taught them by word of mouth, or that their written words should be the sole Canon of Christian Faith and Life,*”⁶ we find that in the earliest times oral Tradition held a unique place in Christianity.⁷

Apostolic Tradition differs from all Ecclesiastical Traditions. Nevertheless, the former has been incorporated in the ancient Creeds of the Orthodox Church, in the writings and interpretations of Holy Scripture by the Holy Fathers (*consensus Patrum*), the Decrees and Articles of Faith issued by the Holy Ecumenical or Local Councils, in the Divine Mysteries (Holy Sacraments) and in the life of the universal Orthodox Church. Today we can say that the major part

⁴ Cf. Mitsopoulos, *Themata*, p. 32.

⁵ Romanides, *Dogmatiques*, v. 1, p. 121.

⁶ Rhosse, *Dogmatique*, p. 481.

⁷ Gavin, *Orthodox Thoughts*, p. 25.

of Apostolic Tradition, which was in the beginning only oral, has been written down and is practised within the Sacramental Life of the Orthodox Church and included in the Teachings of the Holy Fathers.

It is a fact that our Lord and Saviour Jesus Christ, the Son of God, did not write or give any instructions to His Apostles to record His Teachings. He did, however, command them to go and *“teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever”* He had taught them. He also promised that He will be with us *“always, even unto the end of the world.”*⁸

The Holy Apostles never considered it a priority to chronicle all they had learnt from Christ but rather to teach all nations according to His Commandment. For this reason most of them did not immediately record His Teachings although some later wrote down part of them because of certain problems that had arisen within the Church. St. John preferred to give instructions face to face, rather than to write: *“Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.”*⁹ Not everything concerning our Lord’s many Teachings and Miracles could be written down as stressed by St. John the Evangelist: *“And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: But these are written that you might*

⁸ Matth. 28:19-20

⁹ 2 John 12. 1 Corinth. 11:34. 3 John 13.

believe that Jesus is the Christ, the Son of God: and that believing you might have Life through His Name."¹⁰

St. Paul instructed St. Timothy to "*keep that which is committed to thy trust,*"¹¹ the oral Teachings of the Gospel, taking care that no one would violate, change or understate them. St. Timothy, having in mind all the Teachings that he had learnt from his Teacher, was called to "*hold fast the form of sound words*"¹² and the things that he had heard in the presence of "*many witnesses,*" he was to commit "*to faithful men who shall be able to teach others also.*"¹³

These instructions of "*sound words*"¹⁴ highlight the importance of the oral Apostolic Tradition, which is the first Source of Divine Revelation and the main Source of preservation, transference and spreading of its Truth.¹⁵ Thus, in the very early stage of the Church's life, the "*form of teachings,*" the way of pious life and belief were established. Their common agreement was a Testimony to a common Tradition received unchanged from the past.¹⁶ These Teachings had already been conveyed to the faithful in Rome before any of the Apostles had visited them. The

¹⁰ John 20:30-31.

¹¹ 1 Tim. 6:20.

¹² 2 Tim. 1:13. Theodoretus of Cyrus, *To 2 Timothy*, in Migne, *P.G.*, 82, 836.

¹³ 2 Tim. 2:2. St. Ecumenius, *2 Timothy*, in Migne, *P.G.*, 119, 209.

¹⁴ 2 Tim. 1:13. Theodoretus of Cyrus, *To 2 Timothy*, in Migne, *P.G.*, 82, 836.

¹⁵ Trempeles, *Dogmatique*, v. I, p. 122-123. See also note 8, p. 123.

¹⁶ Gavin, *Orthodox Thoughts*, p. 26.

Christians of Rome had “*obeyed from the heart*” the “*form of Doctrine which was delivered*” unto them.¹⁷

This unified “*form of Teachings*” made up the one Gospel preached by the Holy Apostles and their co-workers to the one united Church. St. Paul proclaimed “*whether it were I or they, so we preach, and so you believed.*”¹⁸ This Tradition contained the basis of the Teachings, Pastoral Guidance and Administration of the Orthodox Christian Communities as well as the Doctrines, Moral Principles and Teachings.

Since the Holy Apostles passed down the Lord’s Teaching by word of mouth, it is understandable that during the Apostolic Era this Tradition was stressed as the only Source of Divine Revelation, whereas the 27 Books of the New Testament started to appear only after the second decade after the Day of Pentecost. “*The New Testament itself is the first example of the same type of formulated oral Teaching.*”¹⁹ These Books were considered part of fundamental Apostolic Tradition. Therefore St. Paul, in his Epistles to the Thessalonians, which are the oldest Books of the New Testament, advises the faithful to “*stand fast, and hold the Tradition*” which was taught “*whether by word, or our epistle.*”²⁰ In this instruction St. Paul considers the writings of the Holy Apostles as one with that of the oral Sacred Tradition.

¹⁷ Rom. 6:17.

¹⁸ 1 Corinth. 15:11.

¹⁹ Gavin, *Orthodox Thoughts*, p. 26.

²⁰ 2 Thess. 2:15.

The Apostolic Fathers considered Holy Scripture as the only God-inspired Books of the Old Testament. Although the writings of the New Testament were never unconnected to the oral Tradition of the Church as they were considered one part of the same Tradition, the Holy Fathers of the 4th and 5th centuries used the term “*Tradition*” to indicate the God-inspired Books of the New Testament.²¹

St. Clement of Rome wrote: “*Therefore, let us abandon empty and futile thoughts, and let us conform to the glorious and holy rule of our Tradition.*”²²

St. Polycarp of Smyrna wrote: “*Therefore, let us leave behind the worthless speculation of the crowd and their false teachings, and let us return to the Word delivered to us from the beginning.*” “*Let us, therefore, hold steadfastly and unceasingly to our hope and the guarantee of our righteousness, Who is Christ Jesus.*” Thus he urges all “*to obey the Teaching about righteousness and to exercise unlimited endurance, like that which you saw with your own eyes not only in the blessed Ignatius and Zosimus and Rufus but also in others*

²¹ Eusebius, *Demonstrations of the Gospels*, book I, ch. 8, in Migne, P.G., 22, 76B. St. Athanasius, *Against Apollinarius*, § 22, in Migne, P.G., 26, 1132; *Ibid*, *Epistle to the Bishop Adelphius*, in Migne, P.G., 26, 1080B, St. Athanasius, *De Synodis*, § 23, in Migne, P.G., 26, 721. St. Cyril of Jerusalem, *Catechesis*, V, 11 and 5, in Migne, P.G., 33, 520, 509 and 512. St. Cyril of Alexandria, *To John*, book I, in Migne, P.G., 73, 117; *Ibid*, *De recta Fide ad Reginas*, in Migne, P.G., 76, 1264.

²² St. Clement of Rome, *1st Corinthians*, VII, 2, in Lightfoot, *Apostolic Fathers*, p. 32.

*from your congregation and in Paul himself and the rest of the Apostles. ” And finally he advises all to “stand fast” “in these things and follow the example of the Lord: Firm and immovable in faith, loving the brotherhood, cherishing one another, united in the Truth, giving way to one another in the gentleness of the Lord, despising no one.”*²³

The context of Divine Revelation revealed in Christ, the word of the Holy Apostles and the first Preachers of the Gospel, were spread amongst the faithful who constituted the Church by the Teachings and Tradition. The Books of the New Testament received their context from Apostolic Tradition.

The literature of the Teachings of the Holy Apostles, entrusted to the Church, both orally and written, is a sacred Trust that does not accept any addition or reduction. Apostolic Tradition is guarded and interpreted only by the Church and has an objective and subjective aspect.

The objective aspect means that Apostolic Tradition, being the Teaching of the Holy Apostles, is treasured by the Church and remains unchangeable without any additions or reductions. The subjective aspect means that these Teachings have been accepted by the faithful and have been “*written not with ink, but with the*

²³ St. Polycarp, *To Philippians*, VII, 2; VIII, 1; IX, 1; X, 1, in Lightfoot, *Apostolic Fathers*, pp. 127-128.

*Spirit of the Living God; not in tables of stones, but in fleshy tables of the heart.”*²⁴

According to the Prophecy of the Prophet Jeremiah, the days would come when the Lord would make a New Covenant with His people and would give them His Law written in their minds and hearts.²⁵ This Prophecy was fulfilled in the days of Christ. As the Holy Apostles received Divine Revelation not in writing but by direct word of mouth from the Lord Himself, likewise all those who believed in Christ through their Teachings became *“taught of God.”*²⁶

St. Paul in his Epistle to the Thessalonians stated that through the Grace of the Holy Spirit the faithful become *“taught of God”* and therefore he encouraged them to hold fast the *“good thing which was committed unto”*²⁷ them.

St. John the Apostle and Evangelist stresses that *“you have an Unction from the Holy One, and you know all things”* and *“you need not as that [which] any man teach you.”*²⁸

St. Ecumenios stresses that *“Christ wrote His Laws in their hearts and gave to the human nature*

²⁴ 2 Corinth. 3:3.

²⁵ Jer. 31:31-34. Heb. 8:8-11.

²⁶ 1 Thess. 4:9.

²⁷ 2 Tim. 1:14.

²⁸ 1 John 2:20 and 27. St. Athanasius the Great, *Epistle I to Serapion*, in Migne, *P.G.*, 26, 585.

through Grace the ability to know God”²⁹ and to distinguish Christian Truth from all falsifications and errors of the heretics.

The Christian conscience is created in the heart of each faithful, not as a result of knowledge nor of any normal teaching. It is due to the Divine Grace of the Holy Spirit Who opens the eyes of the soul to an understanding of the Promises. This conscience is not developed separately from the rest of the Body of the Church in one person but in an unbroken Bond with all members, since all received one Holy Spirit and were Regenerated in one Spring of Life.³⁰

We must never forget that although our Lord and Saviour Jesus Christ did not leave any writings He gave us “*the Promise of the Father*,”³¹ the “*Spirit of Truth, which proceeds from the Father*.”³² In conclusion, when we speak about the conscience of the Church, Apostolic and Ecclesiastical Prudence, we do not mean only that conscience which is created by the influence of human factors, but that which is created by the Grace of the Holy Spirit within the Orthodox Church. This is given to all those who truly believe and have the ability to distinguish,

²⁹ St. Ecumenius, *To Hebrews*, in Migne, *P.G.*, 119, 365. St. Cyril of Jerusalem, *Catechesis V*, §§ 12 and 13, in Migne, *P.G.*, 33, 521 and 524. St. John Chrysostom, *To Mathew*, Homily 1, § 1, in Migne, *P.G.*, 57, 13.

³⁰ Theophylactus of Bulgaria, *To Ephesians*, ch. II, in Migne, *P.G.*, 124, 1065B-C.

³¹ Acts 1:4. Luke, 24:49.

³² John 15:26.

understand and receive the Truth of Divine Revelation written in their hearts.³³

Apostolic Tradition and Ecclesiastical Prudence that is created, join the past to the present. Nevertheless at the same time they are separate in that Apostolic Tradition, with Holy Scripture, is the Treasure itself whereas the conscience and prudence of the Orthodox Church is its Guardian, Protector and Interpreter without subtracting, adding or changing anything of its content.³⁴ Apostolic Tradition has been preserved and guarded by the Orthodox Church and the very fact that it has been kept unalterable by the Orthodox Church, becomes the Tradition of the Church herself: it “*belongs*” to her, it testifies to her and, parallel to Holy Scripture, it is called by her “*Holy Tradition.*”³⁵

The continuity of a stable and unswerving Tradition, varying its form with the ages, at once preserves the Orthodox Church from heresy, false doctrines, and novel opinions. It also presents a living and vital interpretation, characterized by insight and complete understanding of the content of Holy Scripture.³⁶

³³ Rhosse, *System*, p. 57-58

³⁴ Trempelas, *Dogmatique*, v. I, p. 129.

³⁵ Pomazansky, *Theology*, p. 34.

³⁶ Rhosse, *System*, pp. 486-488. Gavin, “The Greek Orthodox Church and Biblical Criticism”, in *The Christian Feast*, December 1922, v. III, no. 4, pp. 162-172. Frangopoulos, *Christian Faith*, pp. 23-26. Mitsopoulos, *Themata*, pp. 31-32.

Sources which Embodied Apostolic Tradition

The oral and living Teaching of the Holy Apostles that were passed down by word of mouth, began to differentiate from Holy Scripture during the second century. This comprised the Apostolic Tradition that was recorded and embodied within:

(a) *The official interpretations of Scripture.* Apostolic Tradition was the main Source that distinguished the authentic Books of the Apostles³⁷ and thus created the Canon of the Books of Holy Scripture. Tertullian³⁸ and St. Irenaeus³⁹ refused the right to discuss biblical matters to those who denied the acceptance of Apostolic Tradition and considered any effort to convince them as fruitless.

Since the God-inspired Books of the New Testament were written in the context of Apostolic Tradition with the intention of reminding all who had heard the Word of the Gospel, it is impossible to understand these Books without the living Apostolic Tradition.⁴⁰ To understand a written text, one must be familiar with the conditions and the reasons under which it was written. Also it is very important to understand the symbolic images that were used for those to whom they

³⁷ Boulgareos, *Theologicon*, p. 44-46.

³⁸ Tertullian, *De Praescriptione haereticorum*, in Migne, *P.L.*, 2, 31, 35-36, 39 and 62.

³⁹ St. Irenaeus, *Haereses*, book III, ch. II, §§ 1-3, in Migne, *P.G.*, 7, 840. Ibid, in Hadjephraimides, p. 190-191.

⁴⁰ Trempelas, *Dogmatique*, v. I, p. 131.

were first addressed. How can anyone then understand correctly the New Testament if he separates it from the light of the Apostolic Tradition?

St. Vincent of Lerins insists that the sacred Canon of Scriptures should be interpreted in accordance with the Traditions and the catholic Doctrine of the Orthodox Church.⁴¹

St. Athanasius the Great of Alexandria stresses that Holy Scripture is self-sufficient and God-inspired, but there are many teachers who interpreted the Gospel and those who read their writings are assured of the authentic interpretation and are guided to the true understanding of the Scriptures.⁴²

(b) *The Symbols or Confessions of Faith.* The true faith of the Apostolic Tradition was recorded in the ancient Creeds. It is obvious that the so-called Apostolic Creed was not written by the Holy Apostles, otherwise it would have been included in the Canon of the New Testament. But no one can deny that it is the oldest Creed of Faith in which the Truth of the Apostolic Tradition was embodied. Since the Apostolic Era, those who were to be Baptized were requested to make a Confession of Faith.⁴³ These Creeds were based upon Apostolic Tradition and

⁴¹ St. Vincent, *Communitorium*, in Migne, *P.L.*, 50, 640 and 675

⁴² St. Athanasius the Great, *Against Greeks*, in Migne, *P.G.*, 25, 4. Androutsos, *Symbolique*, p. 117. Trempeles, *Dogmatique*, v. I, p. 132.

⁴³ St. Justin, *1 Apology*, 61, in *B*, v. 3, p. 194. Tertullian, *De corona*, 3, in Migne, *P.L.*, 1, 98-99.

were gradually completed in the 3rd century by the local Orthodox churches.⁴⁴

The interpretations of the Symbol of Faith of the Orthodox Church, in the common meaning of this term, are those expositions of the Christian Faith which are given in the:

1. *Book of Canons of the Holy Apostles.*
2. *The Holy Local and Ecumenical Councils.*
3. *The Holy Fathers.*
4. *The Confession of the Orthodox Faith*, compiled by Dositheus, Patriarch of Jerusalem in 1672.
5. *The Encyclical of the Eastern Patriarchs on the Orthodox Faith*, compiled by Dositheus, Patriarch of Jerusalem in 1732.
6. *The Orthodox Confession of Peter Mogilas*, Metropolitan of Kiev, which was examined and corrected at two local councils, that of Kiev in 1640 and Jassy 1643.
7. *The Orthodox Christian Catechism of Metropolitan Philaret of Moscow.*

⁴⁴ Trempelas, *Dogmatique*, v. I, p. 133. St. Cyril of Jerusalem, *Catechesis*, V, § 7, in Migne, *P.G.*, 33, 513.

(c) *In Worship.* The ancient Orthodox Church carefully guarded the inward Life of the Church from those outside her Body; her Holy Mysteries were secret, being kept from the non-Christians.⁴⁵ Holy Apostolic Tradition was embodied within the worship and practice of the Orthodox Church. The content of the Orthodox Divine Services are the culminating expressions of the Teachings of the Holy Apostles and Holy Fathers of the Orthodox Church, both in the sphere of the Dogma and the Morals of Holy Scripture.⁴⁶

Tertullian, concerning Baptism, refers to the practice of three Immersions into water as Apostolic Tradition, although it is not mentioned in the New Testament. He also considers Apostolic Tradition as the practice whereby the Sanctified Bread (the Body of Christ in the Eucharist) should be received only from the hands of a Priest and that not even one single crumb of Sanctified Bread or a drop of the Blood should fall from those who receive it. In addition, he considers as Apostolic Tradition the fact that on the Lord's day (Sunday), throughout the year and from Easter till Pentecost, no one should kneel.⁴⁷

St. Irenaeus brings the custom of fasting before Easter, the celebration of Easter, as well as the Service of Resurrection and Pentecost, up to the Apostolic Era.⁴⁸

⁴⁵ Pomazansky, *Theology*, p. 30.

⁴⁶ *Ibid*, *Theology*, p. 39.

⁴⁷ Tertullian, *De corona*, 3, in Migne, *P.L.*, 1, 98-99.

⁴⁸ St. Irenaeus, *Fragments*, III, VII, in Migne, *P.G.*, 7, 1229, 1233.

The Book “*Didache of the Apostles*” stresses that the fasting days of Wednesday and Friday, the Breaking of Bread on Sundays, the prayers - which are said during the Breaking of the Bread and the Blessing of the Chalice - are Teachings of the Lord, which were passed down through the Holy Apostles to the nations.⁴⁹

Origen observes that infant Baptism, the participation in Holy Eucharist, and many other Holy Sacraments are Traditions that were passed down from Christ to the Apostles.⁵⁰

St. Basil the Great asks from which written source have we received the instruction to sign ourselves with the Sign of the Holy Cross and to face East when we pray? Who left behind the words that we use to Consecrate the Offering of bread and wine in the Liturgy? Baptism is performed by the Blessing of the water and oil, the Anointing with Holy Chrismation, the three Immersions into the water, the Renouncement of Satan and the Joining with Christ? “*From which writings? Are they not from the secret and unspoken Tradition?*”⁵¹

According to St. Leo the Great Pope of Rome, Apostolic Tradition and the Doctrines of the Holy Spirit

⁴⁹ *Didache*, in Lightfoot, *Apostolic Fathers*, pp. 147-158.

⁵⁰ Origen, *To Leviticus*, Homily VIII, in Migne, *P.G.*, 12, 496; *Ibid*, *To Numbers*, Homily V, in Migne, *P.G.*, 12, 603; *Ibid*, *To Romans*, book V, in Migne, *P.G.*, 14, 1038, 1040 and 1047.

⁵¹ St. Basil the Great, *About the Holy Spirit*, ch. XXVII, in Migne, *P.G.*, 32, 188B-C. Boulgareos, *Theologicon*, p. 43.

are the Litanies during the Liturgy, the Laying On of the Hands at the Ordination of a Deacon, Priest or Bishop during Sunday Services and the performance of the Holy Mystery of Baptism on Easter night.⁵²

The importance of setting the date concerning the celebration of Easter in accordance to Apostolic Tradition was stressed by St. Polycarp and St. Anicetus.⁵³

(d) *The Decisions of the Holy Ecumenical or Local Councils*. A major part of Apostolic Tradition concerning the Truths of the Orthodox Faith was embodied in the Doctrines and decisions of the Ecumenical and Local Councils. These Councils examined very carefully what Apostolic Tradition and Holy Scripture taught.⁵⁴ In all their decisions the holy Fathers concluded that “*this is the faith of the Apostles.*”⁵⁵

(e) *In the so-called “Consensus Patrum”*. For guidance in questions of Faith, for the correct understanding of Holy Scripture and in order to distinguish the authentic Tradition of the Church from false teachings, we turn to the works of the Holy Fathers of the Orthodox Church, acknowledging that the “*unanimous agreement*” of all the Holy Fathers and Teachers of the Church in the Teachings concerning the

⁵² St. Leon the Great, *Leonis Sermo*, in Migne, *P.L.*, 54, 413. Ibid, *Epist.* CLXVIII, 1, in Migne, *P.L.*, 54, 1210.

⁵³ Cf. Eusebius, *Church History*, V, ch. 24, in Migne, *P.G.*, 20, 495.

⁵⁴ Ibid, *Church History*, IV, 21, in Migne, *P.G.*, 20, 377. St. Athanasius the Great, *De decretis Nicaene Synodi*, in Migne, *P.G.*, 25, 420, 465; Ibid, *Ad Serapion de morte Aarii*, in Migne, *P.G.*, 25, 688.

⁵⁵ Trempeles, *Dogmatique*, v. I, p. 136.

Faith is an undoubtable Sign of Truth.⁵⁶ Apostolic Tradition was embodied within the Teachings and interpretations of Holy Scripture of the Holy Fathers of the Orthodox Church. This unique agreement of Patristic Teaching is called “*consensus Patrum.*” When we speak of the Holy Fathers of the Orthodox Church, we refer to all those who interpreted the Word of God under the true spirit of Holy Scripture.⁵⁷

According to St. Vincent of Lerins, the decisions of the Holy Fathers are valid when they are in full agreement with the Faith and the catholic Communion of the Church. The Holy Fathers have been distinguished by their holiness, wisdom, steadfastness of true faith and virtuous life, teachings and their readiness to die for Christ.⁵⁸ They were Guided and Enlightened by the Grace of the Holy Spirit Who spoke through them.⁵⁹

Amongst the Holy Fathers of the Orthodox Church, St. Cyril of Alexandria used a collection of Patristic references during the first meeting of the Holy

⁵⁶ Pomazansky, *Theology*, p. 37-38.

⁵⁷ St. Basil the Great, *About the Holy Spirit*, VII, § 16, in Migne, *P.G.*, 32, 96A.

⁵⁸ St. Vicent, *Communitorium*, 28, in migne, *P.L.*, 50, 675. St. Athanasius the Great, *De decretis Nicaene Synodi*, in Migne, *P.G.*, 25, 468. Ibid, *Epistola ad Epictetum*, in Migne, *P.G.* 26, 1056. St. Basil the Great, *About the Holy Spirit*, ch. IX, in Migne, *P.G.*, 32, 108. St. Gregory of Nyssa, *Against Eunomius*, Homily IV, in Migne, *P.G.*, 45, 653.

⁵⁹ Theodoretus of Cyrus, *To Song of Songs*, book IV, in Migne, *P.G.*, 81, 176A. St. Cyril of Alexandria, *Against Nestorius*, book IV, ch. 2, in Migne, *P.G.*, 76, 176.

Synod of Ephesus.⁶⁰ St. Gregory the Theologian of Nazianzus stresses that he would not have been able to speak as he spoke, if he had not drawn from the common Faith.⁶¹

(f) *The Acts of the Christian Martyrs*. The ancient Acts of the Martyrs were not used by the faithful until they had been examined and approved by the local Bishops. They were read at public gatherings of Christians under the supervision of the leaders of the churches. In them we see the Confession of the Most Holy Trinity, the Divinity of our Lord Jesus Christ, examples of the Invocation of the Saints and the belief in the conscious Life of those who have reposed in Christ.⁶²

(g) *The Ancient Records and History of the Church*. In these records there are gathered many ancient Traditions of Rites and Dogma. In particular there is the *Canon* (list) of the sacred Books of the Old and New Testaments.⁶³

⁶⁰ St. Cyril of Alexandria, *De Recta Fide ad Reginas*, in Migne, *P.G.*, 76, 1212-1221. Ibid, *De Recta Fide ad Theodosium Imperatorem*, in Migne, *P.G.*, 76, 1183. Theodoretus of Cyrus, *Dialogus I, Immutabilis*, in Migne, *P.G.*, 83, 73-104; Ibid, *Dialogus II, Inconfususs*, in Migne, *P.G.*, 83, 169-217; Ibid, *Dialogus II, Impatibilis*, in Migne, *P.G.*, 83, 284-317. Timotheus Presbyter of Constantinople, *About the heretics who return within the Church*, in Migne, *P.G.*, 86, 2.

⁶¹ St. Gregory of Nazianzus, *To Holy Pascha*, Homily XLV, ch. XIX, in Migne, *P.G.*, 36, 649.

⁶² Pomazansky, *Theology*, p. 33.

⁶³ Pomazansky, *Theology*, ??p.??33-34.