

278 Basil the Great c. 330-379, bp of Caesarea (Capp.) from 370  
Son of distinguished rhetor Basil of Caesarea in Cappadocia  
attended schools of Caesarea (capp), Constantinople, Athens.  
His mother Emmelia, his grandmother Macrina the Elder, His  
Brother Gegory of Nyssa, his sister Macrina the Younger are  
all venerated as saints

Returning home from schools in 356 he taught rhetoric for a  
time but soon renounced the world. He was baptized and visited  
the most famous ascetics of Syria Palestine Egypt and Mesopotamia.  
Afterwards he lived with like minded companions in a desert  
near Neocaesarea in Pontus.

c. 364 Bp Eusebius of Caesarea persuaded him to move to Caesara<sup>e</sup>  
and take up the care of souls. In 370 he succeeded Eusebius as  
bp and as metropolitan of Cappadocia and exarch of the political  
diocese of Pontus.

Altaner 335 - 345

279 Christ's humanity with a created soul is the subject of human  
suffering, of growth and progress, and of ignorance of the day  
of judgement

The subject of the pathos is either the flesh, or the flesh  
endowed with a soul, or of the soul in so far as its use of the  
body as an instrument. The flesh may be destroyed; the flesh  
endowed with a soul may be weary and suffer, feel hunger and thirst;  
the soul that has made use of the body is subject to griefs,  
anxieties and cares. Of these some are natural and necessary  
to the living being, while others are brought on by a perverse will  
and lack of training in virtue. Christ took on the former group  
to show the reality of his incarnation, but the latter group,  
which contaminates the purity of our lives, has no place in him.

In Basil then the soul is a theological factor such as  
would answer Arianism and save the transcendence of the Logos

While Basil is concerned to exclude sinful emotions in  
the soul of X<sup>t</sup>, he does not think to transfer to it the spiritual  
decisions that bring about the mission and redemption.

280 Cappadocians two failings

They seek to explain the unity of Christ with the help  
of Stoic theories about the mixing of two natural things that  
completely permeate each other without losing their respective proper<sup>ties</sup>

Their account of hypostasis or prosopon is inadequate;  
it rests on Stoic notions of individual characteristics

Christology - ? Gregory of Nazianzus b 329-30 - d c 390 26  
Altaner 345-351 53

Son the Bishop Gregory of Nazianzus, attended school of rhetoric at Caesarea in Cappadocia, then the Xtian schools at Caesarea in Palestine and at Alexandria, finally the pagan university at Athens where he became the lifelong friend of Basil and remained until his return home about 356-7. The outstanding literary figure among fourth century Xtians.

281 Gregory inherited a clear doctrine of the soul from Origen. He taught that Xt's soul mediated between the divinity and the flesh. There are two natures, God and man, in Christ, as there are in him both body and soul. The humanity of Jesus is a physis because it consists of body and soul.

G contrasts the frameworks, Deus carnifer and Homo deifer, and clearly opts for the latter.

282 For the first time in Xtian theology, he applies trinitarian concepts to Xtology, not by using technical terms, but by contrasting allos and allo

Ekei (in the trinity) men gar allos kai allos, ina me tas ~~haxx~~ hypostaseis sugkheomen, ouk allo de kai allo, hen gar ta tria kai tauton tei theoteti

But in Christ there is not allos kai allos but allo kai allo

The conjunction of Xt's humanity with the divinity is the foundation for our conjunction with the divinity

282 Gregory of Nyssa ob 394 Altaner 351-357

283 Gregory of Nyssa stresses the two natures of Xt much more than did ?Gregory of Nazianzus. The reason for this is his dispute with the Apodeixis of Apollinaris.

Flesh and Logos are described as distinct natures to combat A's doctrine one nature

Homo assumptus is a frequent expression in his writings

Great trouble is taken to think out the theological significance of the soul of Xt as a real redemptive principle

The cause of Xt's death on the cross is the separation of soul and body, not the separation of Logos and flesh

Despite the strong emphasis on the two natures, which at times inspired Gregory to Nestorian formulas, the unity is explained basically in categories of mingling

The union of the two natures brings about a divinization of the humanity: the humanity is in the divinity like a drop of vinegar in the sea.

284 The flesh mingled with the Godhead does not remain within its own limitations, but is taken up into the heights of the overwhelming and transcending nature. Careful consideration can distinguish the properties of the flesh and the Godhead in an unmingled state only when each of the natures is examined by itself. The transformation of manhood into Godhead begins with X't's conception in a virgin. The divine formation of X't's body is a unique instance. After his earthly life and passion there follows a still more far-reaching transformation. Christ's second coming does not occur in human form. At times he draws back and is led to posit some independence for X't's human nature. Occasionally he assigns it a separate prosopon or hypostasis.

285 Underlying Cappadocian thought Stoic account of ousia hule, kōinos poion, idiōs poion

286 Ps Basil, epistle 38, now attributed to Gregory of Nyssa  
Idion, idiazon refers to hypostasis  
koinon refers to the nature

287 Hypostasis is the conflux of the of the particularizing characteristics of each member of the trinity

The hypostasis is visible and recognizable like a countenance, a prosopon

288 Only in their inclusion of moral qualities in the properties do they get beyond the material order

289 Meeting the Apollinarian charge that acknowledging a soul in X't implied two Sons or a twofold Sonship of the Lord, Gregory eliminated the human hypostasis by retaining the common human substance and dropping the individuating human properties. As there are only divine idiomata in X't, there are not two Sons or a twofold sonship

290 Gregory's christology ultimately is unsatisfactory, but Christ in his preaching and in his Christ mysticism transcends his theory.

Evagrius Ponticus (346-399) Altaner 306 ff. Grillmeier 291-299  
His recently discovered Kephalaia gnostika reveal a prolongation of Origen's speculations. Christ is not the Logos but the eternal soul that remained faithful to the Logos. His anointing is his knowledge of the Logos. He has the function of being the Arian demiurge that created the world. It is ~~Max~~ this soul that becomes incarnate, that visits the underworld, etc.

Nemesius of Emesa c. 400 Altaner 272 Grillmeier 299-302  
Wrote a neoplatonist On the nature of man much esteemed in the middle ages. Has a theory on the union of intelligibles and speculates on the unity of Logos and man in Christ.

Hilary of Poitiers c. 315-367 Altaner 423-428

- 307 Traditional christology of the church: he acknowledges the full manhood and true Godhead of Christ. He affirms the identity. The son of man is someone other than the son of God. Attacks those that separate body soul and divinity in Xt. Also attacks those that oversimplify and make him a mere man. Xt's existence does not begin at the Incarnation, and so one must distinguish the times: pre-existence, kenosis, exaltation
- 308 He understands kenosis as the renunciation of the forma Dei, but understands forma as others understood prosopon, namely, countenance, how we recognize someone, the idiomata. Such kenosis does not imply that the Word ceases to be God
- 309 He does not know how to make the human soul he acknowledges into a theological factor and so resorts to forced exegesis  
He has exaggerated stoic views of apatheia and applies them to Christ in whom the divinity is divinizing the humanity
- 311 Abundant on the exaltation of Xt: what is carnal in him is devoured into the nature of spirit.

Jerome c. 347 - 419/420 Altaner 462-476

- 314 Non alius et alius, non duae personae, unus atque idem filius Dei et filius hominis
- 314 f He had a body as ours, had the passions and ~~libidines~~ libidines of a body, a true body and a true soul