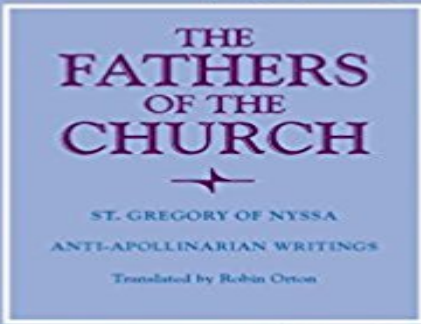


Anti-Apollinarian Writings (Fathers of the Church Patristic Series)

quae amarulenta nostra degulatio is-
est: unica in perferendo cruciatu an-
iquitate ac lenitate. Si ofculo proda-
coarguit quidem, sed non percussit: si
to contipiat, ita exprobrat, ut tamen
iatur: si zelo inflammatus Malchi au-
gladio praecide
loco suo resti-
ctus profugiat,
omniscum adve-
r, poposcerit,
i filatorem ob-
i acceperit, eum
idifum introdu-
isti benigna: on
isti passiones: q
d majus ac prei-
s mortem ipia
ulerit, nos con-
as & injurias a-
us? Quin haec e-
i, atque etiam
videre) de quil
differui. Hi d-
hi templa, ni
quod viva vivi-
mia vivax, holo-
ificia perfecta, Dii denique, Trinitatis
ratz beneficio. Hi populos habent, nos
elos: hi temeritatem & audaciam, nos
m: hi minas, nos orationechi quod per-
unt, nos quod ferimus: hi aurum & ar-
rum, nos repurgaram doctrinam. Feci-
bi⁴² duplices & triplices contignatio-
(agnosce Scripturae verba) domum
latilem, fenestris distinctam: at haec
dum fide mea sublimiora sunt, nec coe-
id quos tendo. At mihi grex exiguus?
in praecipitia non fertur. At angusta mi-
cula? sed quae lupis non pateat, sed quae
onem non admittat, nec a furibus, & ex-
s transcendatur. Nec dubito quin eam
ique latiorems aliquando visurus firm-
itos enim ex his, qui nunc in luporum
nero sunt, inter oves, ac fortasse etiam
er pastores, recensendos habeo. Ho-



δι' ὧν τ' ἰκέραι γούσῃ στεραιτέρω
της ἐν τοῦ πατρὸς μακροθυμίας ἀν-
τι προδοθῆ. ἐλέγχῃ μὲν, ἀπλήτη
ἀφ' ὧν συλλήφθη, ἀσπιδὶ μὲν, ἐπέλο
μαχαίρα Μάλλ' ἔτι μὲν τὸ ὄντι
ἀποκαλάσθῃ
ντελέε καν:
της ἀγορίας, ἢ
διὰ κακίαν κρι-
νισαξὶ δια χ
λανθραπῆ, Φ.
ἢ παθημάτων
θεῶν καὶ θανά-
μοιοκ μὲν εἶ-
ρος δὲ καὶ τα
ομαί, καὶ σκοπ
ἢ πολλαίς ἔρ-
τοι τὰς οἰκίας.
ἢ τῆς τὸν Θε
ἢ καὶ ζων
μαία λογικα
ἀδῶ προσκ
ἔτοι ἄμυς, ἡμεῖς ἀγγέλως ἔτοι
πίσῃ ἡμῶς ἔτοι τὸ ἀπυλὸν, ἡμεῖς
εὐχεσθῆς ἔτοι τὸ βάλθη, ἡμεῖς
ἔτοι χερσὶν καὶ ἀγγυρῶν, ἡμεῖς λι-
θαμένοι, ἐποίησας σεαυτῶν διωροφ
ροφας γνάθι ταρῆματα ἢ γραφῆ
πίσῶν, διεσαλμένοι θυεῖται, ἀλλ' ἢ
ἢ ἡμῶς πῆσις ὑψηλοτέρα καὶ ἢ ἢ
ὡς φέρομαι. μικρὸν μὲν τὸ ποίημα
ἐπὶ κριτικῶν φερμενικῶν. σὴν μὲν
πλὴν λυκῶν ἀετῶν καὶ, πλὴν
δεχομένη λυκῶν, καὶ ὑπερβαρῶν
καὶ ξένων. ὄνομα ταυτην εὐσῶα
τυτέραν, ποτὴς καὶ τῶν κῆν λυκ.
ἔτοικ ἀεθμῆσαι με δετύχων κῆ
τῶν εὐαγγέλιζται με ὁ ποιητῆ

St. Gregory of Nyssa wrote two works during the 380s attacking the Christological teaching of Apollinarius of Laodicea and his followers. These are the substantial treatise Refutation of the Views of Apollinarius (the Antirrheticus) and the short letter to the Bishop of Alexandria, To Theophilus, Against the Apollinarians. The Antirrheticus is a hostile commentary on Apollinarius's work entitled The Demonstration (Apodeixis) of the Divine Enfleshment according to the Likeness of a Human Being. The Apodeixis has not survived independently, and our knowledge of it depends almost completely on Gregory. The Antirrheticus is a neglected work, and this is the first English translation to be published. It has had a poor reputation among many modern scholars. Gregory is accused of being prolix and repetitive and of having misrepresented or misunderstood many of Apollinarius's Christological ideas. It is argued here that the work is nevertheless of considerable theological interest. It is able in fact successfully to identify the principal problems raised by Apollinarius's central concept of Christ as an enfleshed mind, and also provides an essential insight into Gregory's own Christology and soteriology. The translation is interweaved with a commentary to provide the reader with some guidance through the complexities of Gregory's arguments. The introduction includes an overview of the history of Apollinarianism and discusses the extent to which it is

possible to reconstruct, from the fragments quoted by Gregory, the arguments of Apollinarius Apodeixis to which he is responding. It also examines the background to and the chronology of both of Gregory's anti-Apollinarian works, and looks critically at the arguments that they deploy.

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