

GÂNDIREA CREȘTINĂ ÎN SECOLELE IV-V: PROBLEMA ARIANISMULUI

Adriana-Claudia CÎTEIA

Abstract: Deeply involved in the Arian crisis, the Balkan provinces have offered, in an impulse of religious dissidence, a rationalist variant to the Nicene dogma and to the religious policy of Constantinople's Church. For almost a century, *Serdica* and *Sirmium* have contested the dogmatic bases of the Holy Trinity's iconography. The amplitude of the crisis was also increased by the stance of Emperors Constans II and Valens, who were Arians. However, Theodosius, their successor in the East, promulgated the edict in favour of Catholic Orthodoxy, on the 28th of February 380, in Thessaloniki¹. Arianism, which had as fundament the negation of Jesus Christ's divine nature, would have reduced Christianity to a philosophical monotheism, where revealed truths would have been profoundly deformed. The history and culture of the Balkan provinces have always had the mark of *polytropy*², which makes it a lot more difficult to define a cultural matrix. Their destiny, profoundly marked, after the 4th century, by the Byzantine policy regarding borders, by the *endemic* tendency of the migratory peoples that were attracted by the mirage of this New Rome³, and, last but not least, by the sacralization of the Balkan space through Christianization, had few constant reference systems.

Keywords: Arianism, Conciliul de la Niceea, peratologie bizantină, atacuri barbare.

¹ Timothy Ware, *Istoria Bisericii Ortodoxe* (București: Humanitas, 1999), pp. 22-28.

² Gabriel Liiceanu, *Încercare în politropia omului și a culturii* (București: Cartea Românească, 1987), pp. 5-7.

³ Lucien Musset, *Invaziile. Valurile germanice* (București: Corint, 2002), *passim*.