

## ‘NOS VERO CHRISTIANI’: EVIDENCIAS DE LA DOCTRINA ARRIANO/HOMEA EN LA ARQUITECTURA RAVENATE DE TEODORICO EL GRANDE

‘NOS VERO CHRISTIANI’: EVIDENCES OF ARRIAN/HOMEIST DOCTRINE IN  
THE ARCHITECTURE OF THEODORIC THE GREAT AT RAVENNA

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### Resumen

*Cuando Teodorico el Grande fue reconocido rey de Italia, en Occidente estaban consolidadas otras monarquías germánicas cuyos titulares, salvo el franco, practicaban la fe cristiana homea. Esta, aunque se había prohibido en 380, se siguió tolerando en el s. V entre las gentes identificada como la fides germana. Teodorico desarrolló un ambicioso programa edilicio en Rávena y sus suburbios para equiparar su sedes regia con Roma y Constantinopla, dotar a la comunidad de homeos/arrianos de los espacios litúrgicos necesarios y levantar un monumento visible con una doble intención: otorgar legalidad a su familia Amala en el gobierno de Italia, y servir de declaración pública de que el homeísmo era la fe verdadera y sus seguidores, y no los del credo de Calcedonia, formaban una comunidad ecuménica de Santos Perfectos que habitarían la nueva Jerusalén celeste. La obra teológica de ciertos obispos romanos del Ilírico de la segunda mitad del s. IV fue el soporte de la exposición simbólica de los argumentos dogmáticos.*

**Palabras clave:** Teodorico el Grande, Ravena, homeísmo, Palladio, Maximino, mosaicos.

### Abstract

*When Theodoric the Great was acknowledged as King of Italy, other Germanic kingdoms had been already established in the West. With the exception of the king of the Franks, they followed the Homeism. This form of Christianity had been forbidden since 380, but was tolerated among the gentes because in the 5th century it was identified as fides germana. Theodoric carried out an ambitious building programme in Ravenna and its suburbs. He wanted to equate his sedes regia with Rome and Constantinople, to grant the homeist/arrian community the necessary liturgical spaces and to build a visible monument. But beyond those reasons, his intention was twofold: first, to grant the convenient legality to his Amal family in the government of Italy; second, to make a public declaration that Homeism was the true faith and not that professed by the Calcedonian creed. Homeists were considered as members of an ecumenical community of Perfects Saints that would inhabit the heavenly Jerusalem. In the second half of the 4th century, the theological works of some Roman bishops of the Illiricum supported the symbolic layout of those dogmatical arguments.*

**Keywords:** Theodoric the Great, Ravenna, Homeism, Palladius, Maximinus, mosaics.