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8

Glossário

Adiaphora: literalmente, “coisas indiferentes”. Termo aplicado a aspectos da religião que não eram considerados centrais à fé e em relação aos quais poderia ser admitida uma variação de crenças e práticas.

Anabatismo: literalmente, “re-batismo”. Termo utilizado para designar as seitas protestantes radicais, surgidas no século XVI, na Europa central, que pregavam o batismo na idade adulta, opunham-se à doutrina do livre arbítrio e defendiam a superioridade do contato espiritual com o Espírito Santo, como meio salvífico, em relação ao conhecimento teológico.

Antinomismo: literalmente, “contrário à lei”. Doutrina, associada ao teólogo reformista alemão Johannes Agricola (1494-1566), que afirma que o cristão eleito prescinde de qualquer lei ou norma moral e social, na medida em que é diretamente guiado pelo Espírito Santo. A recusa da norma terrena reflete a irrestrita confiança que o cristão deposita em Deus e o total descrédito em seus próprios esforços como meios salvíficos.

Apostólico: relativo ou procedente dos apóstolos.

Arianismo: heresia antitrinitária, originalmente defendida por Arius de Alexandria (280-336), que rejeita a possibilidade de Deus ser, ao mesmo tempo, uno e trino.

Arminianismo: num sentido estrito, refere-se às doutrinas do teólogo holandês Jacobus Arminius (1560-1609) e dos seus seguidores holandeses, conhecidos como Remonstrantes, que se opunham às doutrinas calvinistas da predestinação, da soberania absoluta de Deus e da depravação inata do homem e insistiam no livre-arbítrio e na cooperação entre graça e obras para a salvação. Em um sentido lato, arminianismo tornou-se sinônimo de religião reformada de espírito moderado, influenciando vários movimentos religiosos liberais, nos séculos XVII e XVIII.

Dissidentes: usado de modo intercambiável com o termo “não conformistas”, para designar os clérigos e leigos que recusaram a conformidade às práticas de devoção, à doutrina e à disciplina da Igreja da Inglaterra instituídas pelo Ato de Uniformidade de 1662.

Erastianismo: doutrina atribuída Thomas Lieber (1523-1584), mais conhecido como Erasto, que pregava a sujeição da Igreja ao Estado secular.

Irenismo: atitude conciliadora e compreensiva entre crentes de diferentes credos religiosos, especialmente entre cristãos de origem diversa.

Milenarismo: doutrina religiosa que anuncia o fim do mundo e o regresso de Jesus Cristo para estabelecimento de um reino com duração de mil anos.

Misticismo: forma de religiosidade que supõe a fusão da alma do crente com Deus. A *unio mystica* cristã foi elaborada, pela primeira vez, pelo dominicano alemão conhecido como Mestre Eckhart (1260-1327). Em diversas seitas protestantes, surgidas entre os séculos XVI e XVIII, na Europa, o caráter místico da religiosidade expressava-se na crença de que o “estado de graça” seria resultante do contato direto com o Espírito Santo.

Pelagianismo: doutrina teológica associada ao padre asceta Pelágio (c.390-418), que supõe que a salvação ou danação dependem não de um ato arbitrário de Deus, mas das escolhas livres de seres humanos racionais e responsáveis. Repetidamente condenado ao longo da Idade Média, “pelagianismo” tornou-se sinônimo da doutrina, jamais defendida por Pelágio ou qualquer outro teólogo medieval, de que a salvação dependeria apenas de “boas obras”, sem qualquer auxílio da graça divina.

Santos: no protestantismo, designa os eleitos, aqueles que foram justificados e santificados, i.e., redimidos e purificados do pecado, respectivamente.

Socinianismo: Estrito senso, “socinianismo” refere-se à teologia racionalista e antitrinitária associada ao reformista italiano, estabelecido na Polônia, Fausto Sozzini (1539-1604). No final do século XVII, perdeu consistência teológica, no cadinho polêmico, tornando-se sinônimo de “arianismo” ou “unitarismo”, outras heresias antitrinitárias que rejeitavam o dogma da divindade do Filho ou do Espírito Santo. Para um sociniano, a morte de Cristo, não sendo Deus, não tinha valor expiatório.

