

# Concilio Di Firenze 1439

## Società romana di storia patria, Deputazione romana di storia patria

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*Il Medioevo russo* Giovanni Codevilla, 2021-05-12T00:00:00+02:00 Questo volume, primo di quattro, esamina il tema della conversione della Rus' e dell'influenza del mondo bizantino sul cristianesimo orientale, il quale, a causa della dominazione tatarica, viene a trovarsi isolato per due secoli e mezzo dall'Europa e dalla sua evoluzione culturale. A seguito dell'espansione lituana, che incorpora le terre occidentali della Rus', nascono la metropoli di Halyč e quella di Lituania e si pone in tal modo fine al principio dell'unità giurisdizionale della Chiesa della Rus' rappresentata dalla metropoli di Kyïv prima e di Mosca poi. Nel secolo successivo questa frattura trova conferma nell'Unione di Firenze (1439), respinta dalla Chiesa di Mosca, la quale al tempo di Vasilij II il Cieco decide di proclamare la propria autocefalia da Costantinopoli (1448). Con l'allargamento dei confini del principato di Mosca ad opera di Ivan III il Grande, i tempi sono maturi per l'affermarsi dell'idea di Mosca Terza Roma e per l'incoronazione del primo zar russo (1547), Ivan IV il Terribile, il quale istaura un regime assolutista e porta a compimento il processo di asservimento della Chiesa al potere politico che segnerà la storia della Russia nei secoli successivi. Per contro, la parte occidentale della Rus', che comprende le terre bielorusse e ucraine incorporate nella Rzeczpospolita polacca lituana, a confronto con la mentalità occidentale, assorbe peculiarità linguistiche e culturali che l'allontanano

progressivamente dalla Russia moscovita e culmineranno nel 1596 con l'adesione a Roma delle eparchie rutene, in risposta alla nascita del Patriarcato di Mosca (1589) e alle sue velleità espansionistiche. A questa terza grande frattura dell'unità della Chiesa di Mosca fa seguito nel secolo successivo lo scisma dei Vecchio-credenti che dà vita ad una Chiesa nazionale contrapposta a quella ufficiale posta al servizio del potere politico.

**Encyclopedia of Renaissance Philosophy** Marco Sgarbi, 2022-10-27 Gives accurate and reliable summaries of the current state of research. It includes entries on philosophers, problems, terms, historical periods, subjects and the cultural context of Renaissance Philosophy. Furthermore, it covers Latin, Arabic, Jewish, Byzantine and vernacular philosophy, and includes entries on the cross-fertilization of these philosophical traditions. A unique feature of this encyclopedia is that it does not aim to define what Renaissance philosophy is, rather simply to cover the philosophy of the period between 1300 and 1650.

**Storia universale della Chiesa cattolica dal principio del mondo fino ai dì nostri dell'ab. Rohrbacher** René François Rohrbacher, 1878

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*The African Prester John and the Birth of Ethiopian-European Relations, 1402-1555* Matteo Salvatore, 2016-06-17 From the 14th century onward, political and religious motives led Ethiopian travelers to Mediterranean Europe. For two centuries, their ancient Christian heritage and the myth of a fabled eastern king named Prester John allowed the Ethiopians to engage the continent's secular and religious elites as peers. Meanwhile, back home the Ethiopian nobility came to welcome European visitors and at times even co-opted them by arranging mixed marriages and bestowing land rights. The protagonists of this encounter sought and discovered each other in royal palaces, monasteries, and markets throughout the Mediterranean basin, the Red Sea, and the Indian Ocean littoral, from Lisbon to Jerusalem and from Venice to Goa. Matteo Salvatore's narrative takes the reader on a voyage of reciprocal discovery that climaxed with the Portuguese intervention on the side of the Christian monarchy in the Ethiopian-Adali War. Thereafter, the arrival of the Jesuits at the Horn of Africa turned the mutually beneficial Ethiopian-European encounter into a bitter confrontation over the souls of Ethiopian Christians.

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