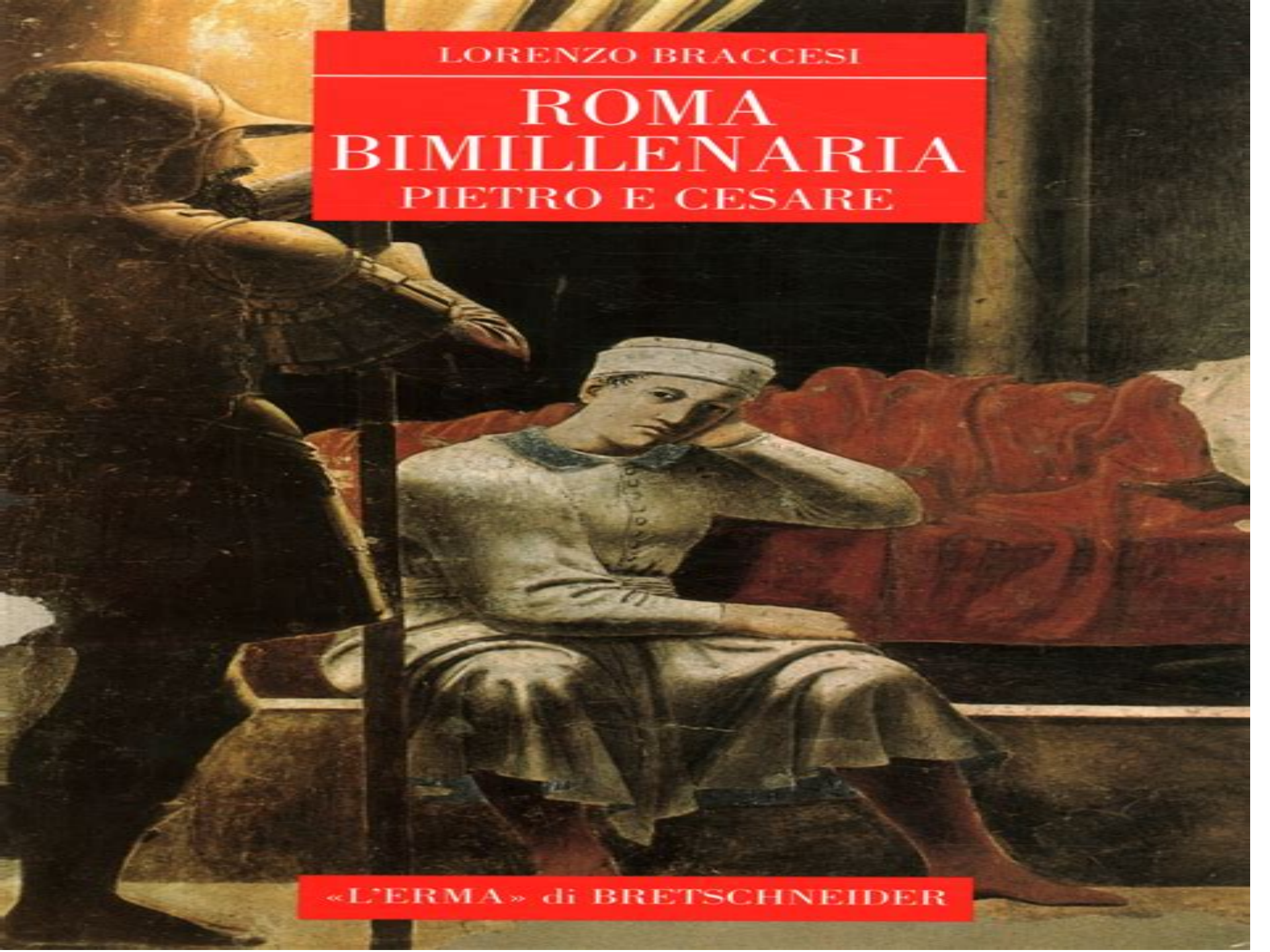




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Roma bimillennaria Lorenzo Braccesi,1999 *Archaeology, Ideology and Urbanism in Rome from the Grand Tour to Berlusconi* Stephen L. Dyson,2019-01-31 Reviews the complex relationship between Rome's rich archaeology changing cultural and ideological agendas and its urban development

L'antichità aggredita. Memoria del passato e poesia del nazionalismo Lorenzo Braccesi,2006 **The Vatican and Mussolini's Italy** Lucia Ceci,2016-10-05 Lucia Ceci reconstructs the relationship between the Catholic Church and Fascism New sources from the Vatican Archives throw fresh light on individual aspects of this complex relationship the accession of Mussolini to power the war in Ethiopia the racial laws the comparison between Pius XI and Pius XII This book offers a comprehensive reconstruction of this encounter explaining the criteria that led Catholics to support a dictatorial warmongering and racist regime In contrast to the traditional periodization the history begins with the childhood of Mussolini in the final years of the nineteenth century and ends with the sudden collapse of his puppet regime in 1945 This means to some extent placing in a different light the exceptional nature of the ventennio The Italian original *L'interesse superiore Il Vaticano e l'Italia di Mussolini* has won the Friuli Storia Prize for Studies of Contemporary History

Il mito di Roma André Vauchez,Andrea Giardina,2016-02-18T00:00:00+01:00 Roma Non solo una città ma nucleo generatore di miti luogo che fin dall'antichità ha offerto metafore e modelli alle lotte politiche ai conflitti religiosi alle scelte culturali Dal Medioevo a oggi Andrea Giardina e André Vauchez raccontano la presenza del mito di Roma all'origine delle idee politiche che ancora animano l'attualità La concezione universalistica dell'impero medievale e del papato la difesa delle libertà cittadine e dei valori dell'autogoverno l'immagine trionfante della Rivoluzione francese e la vocazione scenografica del fascismo sono le principali tributarie del mito di Roma così come lo sono stati tutti quei movimenti che dalla Riforma protestante ai nazionalismi ottocenteschi e al nazismo si sono riconosciuti in un'identità antiromana Fra riabilitazioni e cadute fra entusiastiche adesioni e drastici rifiuti il mito di Roma continua a vivere un destino alterno nelle cui pieghe corre la strada maestra della nostra storia

Giulia, la figlia di Augusto Lorenzo Braccesi,2014-06-05T00:00:00+02:00 Dal primo accordo di matrimonio stipulato dal padre Augusto quando aveva solo due anni alla morte avvenuta chissà se per caso nello stesso anno del padre Il volume di Lorenzo Braccesi ricostruisce l'affascinante vita di una donna discussa e criticata dai suoi contemporanei musa ispiratrice di poeti e protagonista di bizzarre situazioni dentro la sua corte Valerio Massimo Manfredi Era bellissima intelligente colta sofisticata e altera Era affascinante e gentile e sapeva farsi amare Era per anche ribelle e trasgressiva provocatoria irrequieta viziosa e caparbia più che una prima donna era una vera diva Con l'acume di un investigatore Lorenzo Braccesi ricostruisce la biografia di Giulia l'unica mai scritta su una figura sfuggente per la rete di oblio che le è stata tessuta attorno Cinzia Dal Maso Il Sole 24 Ore Non era folle era una libertina dalle idee molto chiare Finalmente Braccesi ci ha restituito il vero profilo di Giulia Claudia Gualdana Libero

Per la storia romana della provincia di Pesaro e Urbino Ulrico Agnati,1999 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 Haly e quella di Lituania e si pone in tal modo fine al principio dell'unità giurisdizionale della Chiesa della Rus rappresentata dalla metropoli di Ky v 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 instaura 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 Vecchi credenti che dà vita ad una Chiesa nazionale contrapposta a quella ufficiale posta al servizio del potere politico. *Studi in onore di Antonino Metro Carmela Russo Ruggeri, 2009* **Il lato oscuro del nazifascismo** Giuseppina Mellace, 2021-11-30 L'autrice ci dona un saggio accurato e appassionato frutto di ricerche, studi, viaggi e riflessioni che mette in luce aspetti poco noti del nazifascismo come la fascinazione per l'esoterismo in Germania o il culto di Roma e la rivisitazione della storia in Italia. Un vero viaggio nel tempo e nei luoghi della guerra. L'opera è divisa in due parti. Nella prima dedicata ad Hitler scopriamo tra le altre cose la sua ossessione per la ricerca delle reliquie: il Santo Graal, l'Arca dell'Alleanza e la Lancia di Longino. Nella seconda seguiamo Mussolini impegnato a diventare l'uomo della provvidenza, cultore delle tradizioni e dei sacri valori della famiglia. In appendice completano il volume molti documenti originali. Giuseppina Mellace, nata a Roma nel 1957, autrice di più di 40 saggi, racconti e romanzi con i quali ha vinto numerosi premi. Dal 2014 pubblica con la Newton Compton di Roma libri di saggistica storica tra cui *Una grande tragedia dimenticata sull'eccidio delle Foibe* con il quale ha vinto tre primi premi a Giardini di Naxos, Rovigo e Matera. Il libro è stato presentato anche in Rai durante la trasmissione *Uno mattina Libri*. Sempre nella stessa sezione l'autrice ha poi pubblicato *Delitti e Stragi dell'Italia fascista* e *L'Oro del Duce* ricevendo anche con questi testi numerosi riconoscimenti. Nel 2019 uscì *I Dimenticati di Mussolini* incentrato sulla vicenda degli IMI con il quale ha già vinto il primo premio. Il *Convivio* è stato presentato anch'esso in Rai. Ha pubblicato con l'Università Cusano nel 2020 il romanzo storico *IL QUADRO DI NORMA* con il quale ha già avuto tre primi premi. *Rome, Ravenna, and Venice, 750-1000* Veronica West-Harling, 2020-08-20 The richest

and most politically complex regions in Italy in the earliest middle ages were the Byzantine sections of the peninsula thanks to their links with the most coherent early medieval state the Byzantine empire This comparative study of the histories of Rome Ravenna and Venice examines their common Byzantine past since all three escaped incorporation into the Lombard kingdom in the late 7th and early 8th centuries By 750 however Rome and Ravenna's political links with the Byzantine Empire had been irrevocably severed Thus did these cities remain socially and culturally heirs of Byzantium How did their political structures social organisation material culture and identities change Did they become part of the Western political and ideological framework of Italy This study identifies and analyses the ways in which each of these cities preserved the structures of the Late Antique social and cultural world or in which they adapted each and every element available to them to their own needs at various times and in various ways to create a new identity based partly on their Roman heritage and partly on their growing integration with the rest of medieval Italy It tells a story which encompasses the main contemporary narratives documentary evidence recent archaeological discoveries and discussions on art history it follows the markers of status and identity through titles names ethnic groups liturgy and ritual foundation myths representations symbols and topographies of power to shed light on a relatively little known area of early medieval Italian history

El primado del obispo de Roma Ramón Teja, 2020-10-12 La presente obra aborda el origen histórico y la consolidación en la persona del papa de la doble condición de obispo de Roma y de la Iglesia universal La institución tiene un origen humano o divino O dicho de otro modo debe ser objeto de estudio de los historiadores o de los teólogos Los estudiosos que colaboran en este libro son conscientes de que la teología católica hace del papado una institución divina y de que su fundamento es el denominado principio petrino el papa en cuanto sucesor de san Pedro desempeña una primacía jerárquica y doctrinal que lo sitúa por encima de todos los obispos Pero es también un hecho evidente que se trata de una institución histórica En los primeros siglos de la historia de la Iglesia el obispo de Roma solo se diferencia de sus colegas en el episcopado por ser el obispo de la ciudad más importante la capital del Imperio romano Cúmul fue el proceso que con el tiempo y solo muy lentamente condujo a que los obispos de Roma fueran tomando conciencia de ser depositarios de una misión especial de una especie de cura ecclesiae universalis a ellos confiada en cuanto sucesores de Pedro Pero fue Pedro realmente obispo de Roma

L'interesse superiore Lucia Ceci, 2013-04-22T18:12:23+02:00 Contravvenendo alle periodizzazioni classiche questo libro racconta la storia dell'incontro tra la Chiesa cattolica e il fascismo partendo dall'infanzia di Benito Mussolini alla fine del lungo Ottocento e arrivando al crollo della Repubblica sociale La scelta risponde al bisogno di dar conto dei mutamenti che investono la società italiana e al suo interno il cattolicesimo per giungere alla ricostruzione complessiva di una pagina cruciale della nostra storia Già prima del Concordato la Chiesa alimentò il mito del duce e ampliò il consenso al regime Ma l'ambizione totalitaria del fascismo spinse papa Pio XI a competere con Mussolini per il controllo delle coscienze Dalla Conciliazione in avanti così i vertici vaticani adottarono una strategia politica giocata su due tavoli fervido sostegno al governo di Mussolini manifestato

nel messaggio pubblico rivendicazione di una separata e contrastante identità nel confronto riservato con i poteri politici Non basta quindi seguire le stanze del potere Soprattutto quando il fascismo diventa Stato tutto si amplia tutto si complica mentre il degenerare dei rapporti internazionali la realtà della guerra la tragedia degli ebrei pongono la Chiesa a partire dai suoi vertici dinanzi a scelte ineludibili

Infelix ivdaea: la polémica antijudía en el pensamiento histórico-político de Prudencio Raúl González Salinero, 2010 *L'Alessandro occidentale* Lorenzo Braccesi, 2006 **Petrarca e Agostino**

Comitato nazionale per il settimo centenario della nascita di Francesco Petrarca, Centro di studi sul classicismo, 2004

Leopardi e l'età romantica Mario Andrea Rigoni, 1999 Papers presented to the meeting Padua Venice 1998 **Lettere italiane**, 1999 **Petrarca e l'identità aretina fra Ottocento e Novecento** Luca Berti, 2009 Epigrafi di confine, confine dell'epigrafia Maria Gabriella Bertinelli Angeli, Angela Donati, 2004

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