

De futuris Christianorum triumphis in Turcos et Saracenos: the abstract

This thesis collects the suggestions and the positions of aristotelian ideas about cosmology and astrology which, in the XV century, propose to reconcile a political theology and his possibility for a *Historia Universalis* with that conjectural knowledge branded as superstitious and pagan.

Annio of Viterbo shows the synthesis of this historical fusion process. He adds other collateral reasons as, for example, the attribution of philosophical legitimacy to so much vilified annianan “falses”. In fact, the “falses” are a creative exercise which would circumvent the traditional way to consider the history especially by the ancient Greeks (a clear antiellenistic position is present in this work due to the effects of Great Schism that go over the Council of Florence- Ferrara). They also represent an attempt to reflect on the possibility of writing a banner of anti-historical instances recovery under anti-statalism in the sense of a definition of pre-state political entities: the *Epitoma Historiae Viterbiae* is an example.

The will to carry out a study on *De futuris* arises from the perceived philosophical need to shed light on *ligamentum* between the sense of temporal sequence of events and the level of a *visio prophetica* in the era of *Ecclesia reformanda*. For Annio astrology is not only a certain science but also and especially the true type of wisdom truth related to *vaticinia* of prophets, as well as we suggested by Cesare Vasoli in the *I miti e gli astri* of 1977. Commenting on the *Apocalypse* the Dominican Master can easily insert techniques of astrological prediction and confirm its interpretation with results of astrological reasoning driven according to the canons of Albumasar and to arabian aristotelism promoted by albertine *Speculum Astronomiae* through *auctoritates* contained in it. The unsystematic approach of the level of prophecy to that of the astrological reading represents the originality of the annianan opera. The *De futuris* is written in the 1481 after capture of Otranto by the Turks and before preparation of a papal army led by Alfonso of Calabria and supported by the Pope Sisto IV to liberate salentine city.

The treaty serves as both a global prediction in view of positive exite of shipping both as a commentary on John’s *Apocalypse* bent to the needs of propaganda, that is a defence of orthodox catholic culture. The *Contra Gentiles* of Saint Tommaso is the hermeneutic building of annian *interpretatio*: the motions of the planets involved in the processes of generations and corruption as causes second. Because bodies are governed by spiritual things it is necessary that higher bodies are governed by higher intellectual substances, the lower bodies by inferior substances: the *argumentum* of legitimacy of *De futuris* astrology is based on this opinion.

Before the years of discovery of America the eschatological expectations acquire new force next to a renewed interest for a *renovatio mundi* of Joachimite array. In a so worried climate signs reading and premonitions find space next to personal beliefs of various prognosticators.

The figure of the Antichrist is to be identified from time to time with the various enemies of Christianity: Turks, Maometto, Lutero. In case of *De futuris* the identification is made with the Mohammedan sect which extends from 600 up to the time of Muhammad II. After the forces of *Ecclesia Romana* shall have defeated turkish domain on west world a possibility historicizing for a *Monarchia Christi* will open in a political and theological lectures. Until after the stage of final triumph of the Church over Satan, the real Antichrist in the garment of the Turk, a state of grace

will take to a founding moment of New Jerusalem consequently the true parousia, the second, going under the enhancement of saints and martyrs, walls and dimension of *City of God*.

Annio's narration is always an interpretation which elevates the distinction between different semiological levels of text of the *Apocalypse* to a system which select the substance of narrative matter inside eventual history. Literal sense and metaphorical sense take move from historical significance of two *parusiae*.

From the affirmation of a possibility of material application of *nubis Danielis* to storms of Church of Christ, the claim of a *Monarchia Danielis* or *Monarchia Christi* rises. The second *parusia* which is of the meat insert the character of eternity of the saving in *historia sacra* and of the death *sine vita* of *stagnum ignis* of *Apocalypse XX*.

The type of prophecy used by Annio can't be attributed to the rigid categories of messianic prophecy and apocalyptic prophecy, that is, to distinction between eschatology and apocalypse; it covers and includes a history of salvation within the factual historical reality. The purpose of the sacred story is not the escape from history and temporality as a future of perfection. Saint John says in his Gospel: « *I am the resurrection and life, who believes in me will live even if he dies and who lives and believes in me will never die* » (Gv. 23, 6). Salvation history is outlined as always present, always made starting from consideration that lead to temporality and to Prophet's concern related to the dating need of the eschatological struggles. The need for invoked dating is a real trend on the conceptual question of what is historical and what is not within the narrative. The conclusion reached is about to consider the undatability of evil as the guarantee of historical continuity. This path is traced by Agustine in *The City of God* and explained by Enrico Castelli. Castelli recalls among the gifts that God gives to people what constitutes the foundation of Happiness and Grace: the Victory over Satan.