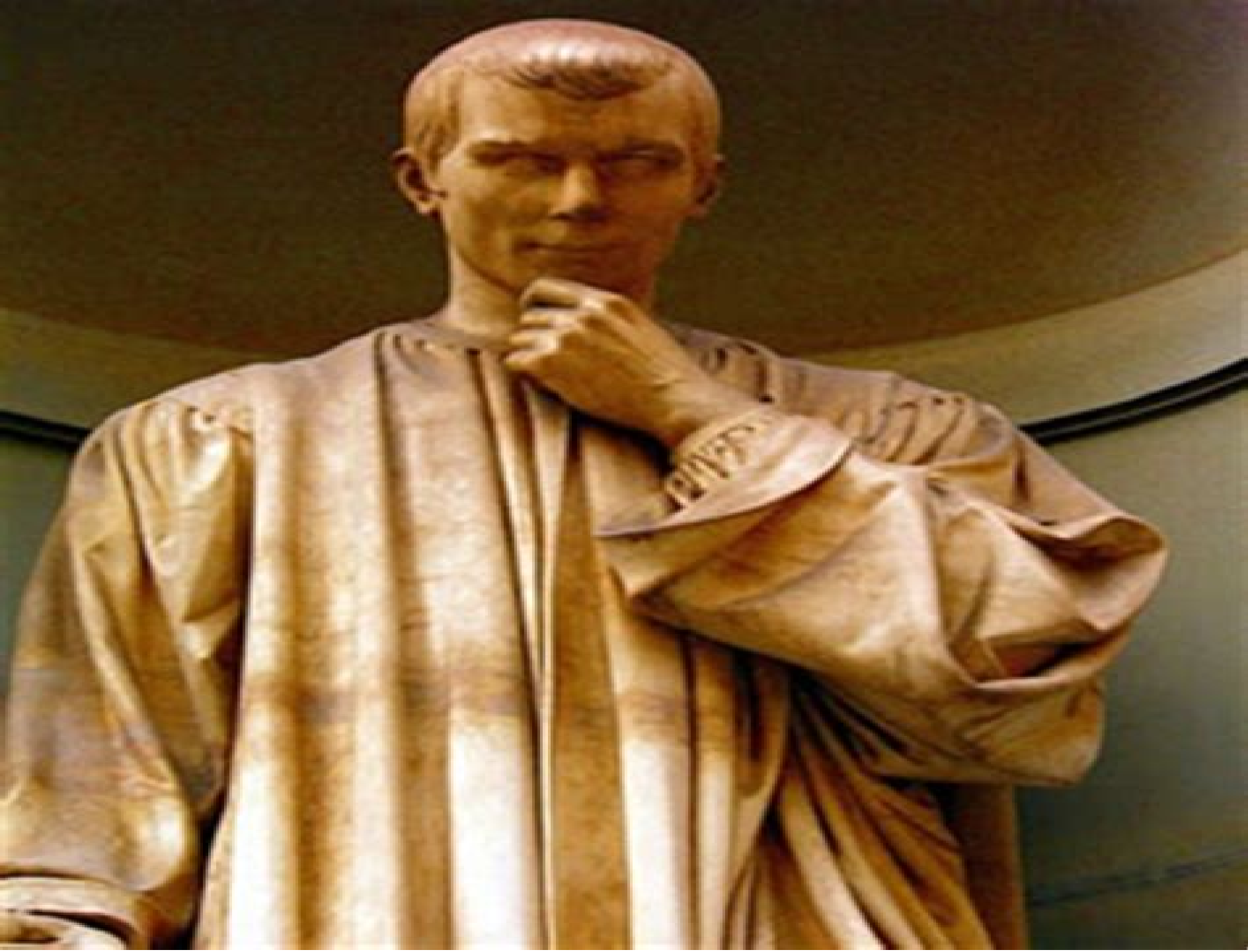




Machiavelli S God Machiavelli S God

John Nichols



Machiavelli S God Machiavelli S God:

Machiavelli's God Maurizio Viroli, 2010-07-01 How Machiavelli's Christianity shaped his political thought To many readers of The Prince Machiavelli appears to be deeply un-Christian or even anti-Christian a cynic who thinks rulers should use religion only to keep their subjects in check But in Machiavelli's God Maurizio Viroli one of the world's leading authorities on Machiavelli argues that Machiavelli far from opposing Christianity thought it was crucial to republican social and political renewal but that first it needed to be renewed itself And without understanding this Viroli contends it is impossible to comprehend Machiavelli's thought Viroli places Machiavelli in the context of Florence's republican Christianity which was founded on the idea that the true Christian is a citizen who serves the common good In this tradition God participates in human affairs supports and rewards those who govern justly and desires men to make the earthly city similar to the divine one Building on this tradition Machiavelli advocated a religion of virtue and he believed that without this faith free republics could not be established defend themselves against corruption or survive Viroli makes a powerful case that Machiavelli far from being a pagan or atheist was a prophet of a true religion of liberty a way of moral and political living that would rediscover and pursue charity and justice The translation of this work has been funded by SEPS Segretariato Europeo per le Pubblicazioni Scientifiche

Machiavellis Revivus Nevio Cristante, 2011-05-25 From an intensive academic study based primarily on Machiavelli's works critical arguments arise in this text that undermine not only the current day political mind set framework and practices but also the views established academically up to the point where the body politic formed by the Western classical tradition is dissipated and dispersed Comprised in a contrary unconventional manner similar to Machiavelli the basic essential factors of history religion power and authority were formulated as the four main chapters in this work by Nevio Cristante From it one can readily see the flaws today in the false praise in nostalgic historical hubris the forgetting of a brand of religion that is essential for healthy politics the overlooking of coercive forces that reduce politics to power and the loss of true authority In this book Cristante comprises Machiavelli as a virtuous unprecedented extreme humanist in stark contrast to the common incessant interpretations of him being a teacher of evil a diabolical soulless political advisor A subversive satirical interpretation of The Prince has been formed herein extending from the generated knowledge of history and the history of Machiavelli's own experience From the vivacious and unraveling Italian Renaissance a cogent force prompted Machiavelli to create his literary works in order to form an educational cure for the deteriorating human condition of his time and any time There is in Machiavelli a differing sense of newness from that which is commonly known today which circumvents its worth in this distinct educative interpretation Machiavelli goes back in time in order to produce lessons applicable to correct the shortages in his and every present day With a divergent view of the works of art and literature outlined in this analysis Machiavelli's education becomes revived today in creating a virtuous political spiritual and cultural dynamism as a battle cry to repel the ignorance and great misfortunes in our human condition *Machiavelli*

and Mystery of State Peter S. Donaldson, 1992-08-28 Machiavelli and *Mystery of State* studies the intersection of sacred and secular conceptions of kingship in the Renaissance by documenting in detail six instances of the attempt to connect Machiavelli's thought to an ancient and secret tradition of political counsel the *arcana imperii* or mysteries of state This book illuminates an important and neglected dimension of Machiavelli's powerful influence on Renaissance political discourse

Machiavelli's 'The Prince' Miguel Vatter, 2013-10-24 Machiavelli's influence on modern politics and the importance of his thought for the development of modern political ideas has long been universally acknowledged *The Prince* has become a key text in Philosophy and Political Theory one that is widely read and studied Machiavelli's most important work is a hugely exciting yet challenging piece of philosophical writing In *Machiavelli's The Prince A Reader's Guide* Miguel Vatter offers a clear and thorough account of this key philosophical work Setting Machiavelli's text in its historical and philosophical context the book offers a detailed review of the key themes epistemological social ethical and theological political and a lucid commentary that will enable readers to rapidly navigate the text Geared towards the specific requirements of students who need to reach a sound understanding of the text as a whole the guide explores the complex and important ideas inherent in the text and provides a cogent survey of the reception and influence of Machiavelli's work This is the ideal companion to study this most influential of texts

Machiavelli's God Maurizio Viroli, 2012-08-05 How Machiavelli's Christianity shaped his political thought To many readers of *The Prince* Machiavelli appears to be deeply un-Christian or even anti-Christian a cynic who thinks rulers should use religion only to keep their subjects in check But in *Machiavelli's God* Maurizio Viroli one of the world's leading authorities on Machiavelli argues that Machiavelli far from opposing Christianity thought it was crucial to republican social and political renewal but that first it needed to be renewed itself And without understanding this Viroli contends it is impossible to comprehend Machiavelli's thought Viroli places Machiavelli in the context of Florence's republican Christianity which was founded on the idea that the true Christian is a citizen who serves the common good In this tradition God participates in human affairs supports and rewards those who govern justly and desires men to make the earthly city similar to the divine one Building on this tradition Machiavelli advocated a religion of virtue and he believed that without this faith free republics could not be established defend themselves against corruption or survive Viroli makes a powerful case that Machiavelli far from being a pagan or atheist was a prophet of a true religion of liberty a way of moral and political living that would rediscover and pursue charity and justice The translation of this work has been funded by SEPS Segretariato Europeo per le Pubblicazioni Scientifiche

The Machiavellian Cosmos Anthony Parel, Emeritus Professor of Political Science Anthony J Parel, 1992-01-01 In this highly original interpretation of Machiavelli's thought Anthony J Parel identifies a theme generally neglected in the scholarship of this sixteenth century political thinker Machiavelli's belief in the occult forces of heaven and humors Challenging the current tendency to view Machiavelli as a pioneer of modern political science Parel argues instead that a premodern cosmology and anthropology underlie Machiavelli's political works Parel

shows that Machiavelli's world picture owes more to the astrological cosmology prevalent in the Renaissance than to the Aristotelian or Platonic or Christian world picture. This astrological determination significantly affects Machiavelli's conceptions of history, politics and religion and shapes his notions of *virtu* and *fortuna*. It also has considerable impact on his ethical ideas: the Machiavellian cosmos has no room for a Ruling Mind or for the Sovereignty of the Good and humans are left to pursue their appetites for riches and glory as best they can. In a similar fashion, says Parel, Machiavelli's political anthropology is influenced by the ancient idea that body humors determine a person's temperament and behavior; for he believes that humors compromise human autonomy and rationality. According to Parel, the theory of humors also affects Machiavelli's view of the body politic and his characterization of republics, principalities and *licenzia*, and Parel explicates this in new readings of *The Prince*, the *Discourses* and the *Florentine Histories*. Machiavelli's Secret Raymond Angelo Belliotti, 2015-08-31. Uncovering clues regarding the inner life of Machiavelli's political leaders: The political statesman Machiavelli tells us must love his country more than his own soul. Political leaders must often transgress clear moral principles using means that are typically wrong, even horrifying. What sort of inner life does a leader who uses evil well experience and endure? The conventional view held by most scholars is that a Machiavellian statesman lacks any inwardness because Machiavelli did not delve into the state of mind one might find in a politician with dirty hands. While such a leader would bask in his glory, the argument goes, we can only wonder at the condition of the soul they have presumably risked in discharging their duties. In *Machiavelli's Secret*, Raymond Angelo Belliotti uncovers a range of clues in Machiavelli's writings that when pieced together reveal that the Machiavellian hero most certainly has inwardness and is surely deeply affected by the evil means he must sometimes employ. Belliotti not only reveals the nature of this internal condition but also provides a springboard for the possibility of Machiavelli's ideal statesman. Belliotti identifies an important cluster of philosophical problems including the extent to which a statesman should bend the moral rules for the collective good and what implications such decisions might have for the statesman. Moreover, using Machiavelli to tie together this discussion both illustrates the timeless quality of the problem and provides a fresh way of thinking about the problem. The book nicely demonstrates the ways that contemporary philosophers can benefit from knowing more about history and also how historians can make use of contemporary discussions. John Draeger, State University of New York College at Buffalo. *Not Even a God Can Save Us Now* Brian Harding, 2017-05-29. The interplay between violence, religion and politics is a central problem for societies and has attracted the attention of important philosophers including Martin Heidegger, Jacques Derrida and René Girard. Centuries earlier, during the Italian Renaissance, these same problems drew the interest of Niccolò Machiavelli. In *Not Even a God Can Save Us Now*, Brian Harding argues that Machiavelli's work anticipates and often illuminates contemporary theories on the place of violence in our lives. While remaining cognizant of the historical and cultural context of Machiavelli's writings, Harding develops Machiavelli's accounts of sacrifice, truth, religion and violence and places them in conversation with those

of more contemporary thinkers Including in depth discussions of Machiavelli s works The Prince and Discourses on Livy as well as his Florentine Histories The Art of War and other less widely discussed works Harding interprets Machiavelli as endorsing sacrificial violence that founds or preserves a state while censuring other forms of violence This reading clarifies a number of obscure themes in Machiavelli s writings and demonstrates how similar themes are at work in the thought of recent phenomenologists The first book to approach both Machiavellian and contemporary continental thought in this way Not Even a God Can Save Us Now is a highly original and provocative approach to both the history of philosophy and to contemporary debates about violence religion and politics Machiavelli's Liberal Republican Legacy Paul A.

Rahe,2005-11-14 The significance of Machiavelli s political thinking for the development of modern republicanism is a matter of great controversy In this volume a distinguished team of political theorists and historians reassess the evidence examining the character of Machiavelli s own republicanism and charting his influence on Marchamont Nedham James Harrington John Locke Algernon Sidney John Trenchard Thomas Gordon David Hume the Baron de Montesquieu Benjamin Franklin George Washington John Adams Thomas Jefferson James Madison and Alexander Hamilton This work argues that while Machiavelli himself was not liberal he did set the stage for the emergence of liberal republicanism in England By the exponents of commercial society he provided the foundations for a moderation of commonwealth ideology and exercised considerable if circumscribed influence on the statesmen who founded the American Republic Machiavelli s Liberal Republican Legacy will be of great interest to political theorists early modern historians and students of the American political tradition

Machiavelli's Effectual Truth Harvey C. Mansfield,2023-09-21 Machiavelli is said to be a Renaissance thinker yet in a notable phrase he invented the effectual truth he attacked the high sounding humanism typical of the Renaissance while mounting a conspiracy against the classical and Christian values of his time In Machiavelli s Effectual Truth this overlooked phrase is studied and explained for the first time The upshot of effectual truth for any individual is to not depend on anyone or anything outside yourself to keep you free and secure Mansfield argues that this phrase reveals Machiavelli s approach to modern science with its focus on the efficient cause and concern for fact He inquires into the effect Machiavelli expected from his own writings who believed his philosophy would have an effect that future philosophers could not ignore His plan according to Mansfield was to bring about a desired effect and thus to create his own future and ours **Machiavelli's**

Gospel William B. Parsons,2016 The leading interpretations of The Prince focus on Machiavelli s historical context but they give little attention to the source on which the moral and political thought of Machiavelli s sixteenth century was based the Christian Bible In this study of The Prince William Parsons plumbs Machiavelli s allusions to the Bible along with his statements on the Church and shows that Machiavelli was a careful reader of the Bible and an astute observer of the Church On this basis Parsons contends that Machiavelli s teaching in The Prince is instructively compared with that of the Church s teacher Jesus Christ Parsons thus undertakes what recent interpreters of The Prince have not done contrast Machiavelli s

advice with the teaching of Christ The result is a new reading of The Prince revealing in Machiavelli's political thought a systematic critique of the New Testament and its model for human life Christ In this commentary on one of the greatest works on politics ever written Parsons not only challenges the most recent interpretations of The Prince but also sheds new light on the classic interpretation that Machiavelli was a teacher of immorality William Parsons is associate professor of political science at Carroll College

Machiavellian Rhetoric Victoria Kahn, 1994-07-25 Historians of political thought have argued that the real Machiavelli is the republican thinker and theorist of civic virtue Machiavellian Rhetoric argues in contrast that Renaissance readers were right to see Machiavelli as a Machiavel a figure of force and fraud rhetorical cunning and deception Taking the rhetorical Machiavel as a point of departure Victoria Kahn argues that this figure is not simply the result of a naive misreading of Machiavelli but is attuned to the rhetorical dimension of his political theory in a way that later thematic readings of Machiavelli are not Her aim is to provide a revised history of Renaissance Machiavellism particularly in England one that sees the Machiavel and the republican as equally valid and related readings of Machiavelli's work In this revised history Machiavelli offers a rhetoric for dealing with the realm of de facto political power rather than a political theory with a coherent thematic content and Renaissance Machiavellism includes a variety of rhetorically sophisticated appreciations and appropriations of Machiavelli's own rhetorical approach to politics Part I offers readings of The Prince The Discourses and Counter Reformation responses to Machiavelli Part II discusses the reception of Machiavelli in sixteenth and seventeenth century England Part III focuses on Milton especially Areopagitica Comus and Paradise Lost

Machiavelli's Romans Patrick Coby, 1999-01-01 Although Machiavelli is usually considered a pioneer among modern political philosophers he read deeply in and was greatly influenced by the works of classical Roman thinkers such as Livy There is thus a fundamental tension between the modern and the ancient within Machiavelli's philosophy he is both a precursor to the Enlightenment and a throwback to republican Rome This is the main thesis behind Patrick Coby's innovative study of the neglected Machiavellian classic Discourses on Livy Coby argues that scholars have been too quick to dismiss the ancient antecedents of Machiavelli's thought particularly with regard to the modes and orders of the Roman republic The book seeks to resolve the central paradox of the Discourses that Machiavelli recommends adoption of Roman modes and orders even though those modes and orders destroyed the virtue the strength which Machiavelli would have moderns resuscitate by imitating Rome A sophisticated highly engaging book Machiavelli's Romans will be of special interest to political theorists Renaissance scholars and classicists

Machiavelli's Prince Erica Benner, 2013-11-28 Why did Machiavelli write the Prince and why did religious and political authorities find it so threatening Five hundred years on this book tries to answer these questions In the first detailed chapter by chapter reading of the Prince in any language Erica Benner shows that the book is a masterpiece of ironic writing Machiavelli's style is deliberately ambiguous he often seems to say one thing but gives readers clues that point toward a very different message Beyond its Machiavellian surface the Prince has a surprisingly moral

purpose It teaches readers how to recognize hidden dangers in political conduct that merely appears great or praiseworthy and to mistrust promises of easy solutions to political problems This highly engaging new interpretation helps readers to see beyond the Prince s deceptive first appearances Benner sets out Machiavelli s main ironic techniques at the outset especially his coded use of words to signal praise or blame Once readers become familiar with these codes they will find it easier to grasp the Prince s surreptitiously pro republican message and its powerful critique of charismatic one man rule and imperial politics

Political Theology of International Order William Bain,2020 Is contemporary international order truly a secular arrangement William Bain challenges this narrative by arguing that modern theories of international order reflect ideas that originate in medieval theology

Leo Strauss Kenneth L. Deutsch,Walter Nicgorski,1994 In this book 19 prominent representatives of each side in the basic division among Strauss s followers explore his contribution to political philosophy and Jewish thought The volume presents the most extensive analysis yet published of Strauss s religious heritage and how it related to his work and includes Strauss s previously unpublished Why We Remain Jews an extraordinary essay concerned with the challenge posed to Judaism by modern secular thought The extensive introduction interrelates the major themes of Strauss s thought

The Routledge Guidebook to Machiavelli's The Prince John T. Scott,2016-03-31 Niccol Machiavelli s The Prince is one of the most influential works in the history of political thought and the adjective Machiavellian is well known and perhaps even over used So why does the meaning of the text continue to be debated to the present day And how does a contemporary reader get to grips with a book full of references to the politics of the early 16th Century The Routledge Guidebook to Machiavelli s The Prince provides readers with the historical background textual analysis and other relevant information needed for a greater understanding and appreciation of this classic text This guidebook introduces the historical political and intellectual context in which Machiavelli was working the key ideas developed by Machiavelli throughout the text and the examples he uses to illustrate them the relationship of The Prince to The Discourses and Machiavelli s other works Featuring a timeline maps and suggestions for further reading throughout this book is an invaluable guide for anyone who wants to be able to engage more fully with The Prince

Machiavelli in Love Haig Patapan,2007-11-01 Haig Patapan argues that at the heart of modernity is a new view of love that accounts for important aspects of modern politics and philosophy including its conception of power constitutionalism and beauty By examining Machiavelli s epistolary poetical and political works Machiavelli in Love reveals his understanding of love and its theoretical foundations for a modern politics founded on fear

The Civilization of the Holocaust in Italy Wiley Feinstein,2003 This book studies the persecution of Italian Jews during the Fascist period in relation to the Italian cultural tradition It shows that Mussolini s anti Semitic laws and Italian support for Hitler s war on the Jews stem directly from beliefs deeply embedded in Italian culture After studying anti Judaic characterizations in the Christian tradition and representations of Jews by Dante and other Medieval and Renaissance authors the book shows how the anti Semitic tradition became reinvigorated in the nineteenth century cultural

figures in the period between 1900 and 1940 the writer Giovanni Papini the Catholic educational leader Agostino Gemelli and the artist and critic Ardengo Soffici The book then examines Mussolini s specific anti Semitic policies and argues that the Italian cultural system contributed to generating the evil that led to the Holocaust Wiley Feinstein is Associate Professor of Italian at Loyola University Chicago

John Nichols's The Progresses and Public Processions of Queen Elizabeth: Volume II John Nichols, 2014 The second volume in this annotated collection of texts relating to the progresses of Queen Elizabeth I around England includes accounts of dramatic performances orations and poems and a wealth of supplementary material dating from 1572 to 1578

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Machiavelli S God Machiavelli S God Introduction

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