The Philosophy Of Francisco Suarez

On Efficient Causality
Jesuit Philosophy on the Eve of Modernity
Causation and Cognition in Early Modern Philosophy
On the Borders of Being and Knowing
A Companion to Francisco Suárez
Metaphysical Themes 1274-1671
System, Order and International Law
The Philosophy of Francisco Suárez
Perfect Will
Theology
Hispanic Philosophy in the Age of Discovery
Disability in Medieval Christian Philosophy and Theology
Suárez on Individuation
Collected Studies on Francisco Suárez, S.J. (1548-1617)
The Blackwell Guide to Descartes' Meditations
Universals in Second Scholasticism
Suárez’s Metaphysics in Its Historical and Systematic Context
The Catholic Conception of International Law
Space, Imagination and the Cosmos from Antiquity to the Early Modern Period
The Light That Binds
The Concept of Law (lex) in the Moral and Political Thought of the ‘School of Salamanca’
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Suárez on Beings of Reason
The Problem of Evil in Early Modern Philosophy
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Nutrition and Nutritive Soul in Aristotle and Aristotelianism
Cognitive Psychology in Early Jesuit Scholasticism
The Science of Being as Being
Francisco Suárez (1548–1617): Mental Causation
Philosophy of Mind in the Late Middle Ages
On Efficient Causality Annotation A central piece of Suarez's (1584-1617) metaphysics, which is considered important because it was not a commentary on Aristotle, and was used in universities and by both his fellow Jesuits and Protestant scholars and theologians for centuries. He deals with the formal principles of the nature of material substances, that is, their substantial form, which is central to his interpretation of Aristotelian realism. Annotation c. Book News, Inc., Portland, OR (booknews.com).

Jesuit Philosophy on the Eve of Modernity Although the importance of Francisco Suárez has been, for some time already, generally recognized even outside the circles of historians of scholasticism, the wider context of his thought – i.e., the rich and diverse Renaissance and Baroque scholasticism – remains largely unexplored. This book is an attempt to contribute to the quest of putting Suárez’s metaphysics (a mere fragment of the whole of his intellectual legacy) into context, historical and systematic. Being the fruit of an international conference held in Prague in October 2008, it puts together a systematically ordered selection of papers devoted to general and specific topics of Suárezian metaphysics, with special respect to its sources and further impact. Part One explores in the first place the...
notion of being and the nature of metaphysics in general; Part Two then deals with more specific metaphysical topics such as the problem of universals, causality, relations, and God. The book will be of value not just to Suárez-scholars, but to anyone interested in the history of ideas in general and in the intricacies of metaphysical thought at the verge of modernity in particular.

Causation and Cognition in Early Modern Philosophy
The early modern period in philosophy - encompassing the 16th to the 18th centuries - reflects a time of social and intellectual turmoil. The Protestant Reformation, the Catholic Counter-Reformation, and the birth of the Enlightenment all contributed to the re-evaluation of reason and faith. The revolution in science and in natural philosophy swept away two millennia of Aristotelian certainty in a human-centred universe. Covering some of the most important figures in the history of Western thought - notably Descartes, Locke, Hume and Kant - "Early Modern Philosophy of Religion" charts the philosophical understanding of religion at a time of intellectual and spiritual revolution. "Early Modern Philosophy of Religion" will be of interest to historians and philosophers of religion, while also serving as an indispensable reference for teachers, students and others who would like to learn more about this formative period in the history of ideas.

On the Borders of Being and Knowing Francisco Suárez is arguably the most important Neo-Scholastic philosopher and a vital link in the chain leading from medieval philosophy to that of the Renaissance and
the Enlightenment. Long neglected by the Anglo-Saxon philosophical community, this sixteenth-century Jesuit theologian is now an object of intense scholarly attention. In this volume, Daniel Schwartz brings together essays by leading specialists which provide detailed treatment of some key themes of Francisco Suárez's philosophical work: God, metaphysics, meta-ethics, the human soul, action, ethics and law, justice and war. The authors assess the force of Suárez's arguments, set them within their wider argumentative context and single out influences and appraise competing interpretations. The book is a useful resource for scholars and students of philosophy, theology, philosophy of religion and history of political thought and provides a rich bibliography of secondary literature.

A Companion to Francisco Suárez

Metaphysical Themes 1274-1671 The influence of the Spanish Jesuit Francisco Suarez (1548-1617) on 17th-century philosophy, theology, and law can hardly be underestimated. In this groundbreaking book, Daniel D. Novotny explores one of the most controversial topics of Suarez's philosophy: "beings of reason." Beings of reason are impossible intentional objects, such as blindness and square-circle. The first part of this book is structured around a close reading of Suarez's main text on the subject, namely Disputation 54. The second part centers on texts on this topic by other outstanding philosophers of the time, such as the Spanish Jesuit Pedro Hurtado de Mendoza (1578-1641), the Italian Franciscan Bartolomeo Mastri (1602-73), and the Spanish-Bohemian-Luxembourgian
polymath Juan Caramuel de Lobkowitz (1606-82). The book should be of interest not just to those concerned with beings of reason but also for all those with a broader interest in the history of the period. It is written in a clear style that will make it appealing both to historians of philosophy and to anyone interested in applying analytical tools to the history of philosophy.

System, Order and International Law This volume presents 15 studies occasioned by the 500th anniversary of the European discovery of America. It covers both the initial encounters between the Europeans and native Americans and the golden age of Hispanic philosophy that followed the discovery - specifically between 1500 and 1650.

The Philosophy of Francisco Suárez The origin of transcendental thought is to be sought in medieval philosophy. This book provides for the first time a complete history of the doctrine of the transcendentals and shows its importance for the understanding of philosophy in the Middle Ages.

Perfect Will Theology A collection of papers in honor of John F. Wippel.

Hispanic Philosophy in the Age of Discovery In Jesuit Philosophy on the Eve of Modernity Cristiano Casalini collects eighteen contributions by renowned specialists to track the existence and distinctiveness of Jesuit philosophy during the first century since the inception of the order.
Disability in Medieval Christian Philosophy and Theology INTERNATIONAL LAW THEORY BEFORE GROTIUS Originally published: Washington, D.C.: Georgetown University Press, 1934. xxix (v-xxix new introduction), XV, [2], 494 pp. This important study of international law theory before Grotius discusses the work of Victoria and Suarez, together with the writings of later Catholic jurists of the period, such as Mariana, Buchanan and Bellarmine. Contemporary Protestant jurists are discussed as well. Reprint of the sole edition. "The outstanding merit of the book for which Dr. Scott has placed scholars and lawyers in his debt is that it is a needed reminder that the ideas and conceptions on which the internal order of states, no less than the good order of the international community, depend, are not of today nor of yesterday, but that they have a long history, and that their deepest roots are in the great tradition of Christian thought, which, through the centuries, was elaborated by schoolmen and canonists and jurists with a power of analysis and insight which puts to shame the contributions of much of what passes for contemporary jurisprudence."--John Dickinson, Georgetown Law Journal 24 (1935-1936) 218 JAMES BROWN SCOTT [1866-1943], a participant in the Versailles Conference, was an outstanding scholar of international law and author of many influential works on the subject. With Dr. Alejandro Alvarez, a distinguished Chilean international lawyer, he established the American Institute of International Law in 1912.

Suárez on Individuation Jesuit scholastic philosophy of Francisco Suarez (1548–1617) is known to have
exerted significant influence over scholastic theology in the 17th and 18th centuries. However, the historic philosophical and theological context from which his ideas emerged, marked by his Jesuit contemporaries, is not well known. In the field of philosophical cognitive psychology, especially in the commentaries on Aristotle's On the Soul, this book aims to correct this knowledge gap. Each chapter provides evidence of the theological motivation and theological horizon of the Jesuit cognitive psychology of the last decades of the 16th century and the first decades of the 17th century.

Collected Studies on Francisco Suárez, S.J. (1548-1617) Robert Pasnau traces the developments of metaphysical thinking through four rich but for the most part neglected centuries of philosophy, running from the thirteenth century through to the seventeenth. At no period in the history of philosophy, other than perhaps our own, have metaphysical problems received the sort of sustained attention they received during the later Middle Ages, and never has a whole philosophical tradition come crashing down as quickly and completely as did scholastic philosophy in the seventeenth century. The thirty chapters work through various fundamental metaphysical issues, sometimes focusing more on scholastic thought, sometimes on the seventeenth century. Pasnau begins with the first challenges to the classical scholasticism of Bonaventure and Thomas Aquinas, runs through prominent figures like John Duns Scotus and William Ockham, and ends in the seventeenth century, with the end of the first stage of developments in post-scholastic philosophy: on the
continent, with Descartes and Gassendi, and in England, with Boyle and Locke.

The Blackwell Guide to Descartes' Meditations "Francisco Suarez (1546-1617) is one of the great anomalies in the history of thought: one thinker functioning in two contrary roles, each reversing the other. The role of being, on the one hand, the consummator of one phase of philosophical speculation, the realist and scholastic; and, on the other, the initiator (though an unwitting one) of another phase, the idealist, modern, and nihilist. This shift from realism to idealism was crucial in Western philosophy; it inaugurated an era of irrepressible, if chaotic, creativity."--BOOK JACKET.

Universals in Second Scholasticism A Companion to Francisco Suárez examines the rich philosophical and theological thought of one of the Society of Jesus’ most celebrated luminaries of all time.

Suárez’s Metaphysics in Its Historical and Systematic Context This translation of Suarez's 54th Disputation documents the ancient Greek and Medieval sources of his discussion. It also considers Suarez's influence upon hitherto unknown late scholastic writers and the relevance of his intentionality theory to figures such as Descartes and Kant.

The Catholic Conception of International Law On the Borders of Being and Knowing begins with Greeks distinguishing "being" from “something” and proceeds to the late Scholastic doctrine of “supertranscendental being,” which embraces both.
Space, Imagination and the Cosmos from Antiquity to the Early Modern Period This volume is a detailed study of the concept of the nutritive capacity of the soul and its actual manifestation in living bodies (plants, animals, humans) in Aristotle and Aristotelianism. Aristotle’s innovative analysis of the nutritive faculty has laid the intellectual foundation for the increasing appreciation of nutrition as a prerequisite for the maintenance of life and health that can be observed in the history of Greek thought. According to Aristotle, apart from nutrition, the nutritive part of the soul is also responsible for or interacts with many other bodily functions or mechanisms, such as digestion, growth, reproduction, sleep, and the innate heat. After Aristotle, these concepts were used and further developed by a great number of Peripatetic philosophers, commentators on Aristotle and Arabic thinkers until early modern times. This volume is the first of its kind to provide an in-depth survey of the development of this rather philosophical concept from Aristotle to early modern thinkers. It is of key interest to scholars working on classical, medieval and early modern psycho-physiological accounts of living things, historians and philosophers of science, biologists with interests in the history of science, and, generally, students of the history of philosophy and science.

The Light That Binds Psychology and Philosophy provides a history of the relations between philosophy and the science of psychology from late scholasticism to contemporary discussions. The book covers the development from 16th-century interpretations of Aristotle’s De Anima, through Kantianism and the
19th-century revival of Aristotelianism, up to 20th-century phenomenological and analytic studies of consciousness and the mind. In this volume historically divergent conceptions of psychology as a science receive special emphasis. The volume illuminates the particular nature of studies of the psyche in the contexts of Aristotelian and Cartesian as well as 19th- and 20th-century science and philosophy. The relations between metaphysics, transcendental philosophy, and natural science are studied in the works of Kant, Brentano, Bergson, Husserl, Merleau-Ponty, Wittgenstein, and Davidson. Accounts of less known philosophers, such as Trendelenburg and Maine de Biran, throw new light on the history of the field. Discussions concerning the connections between moral philosophy and philosophical psychology broaden the volume’s perspective and show new directions for development. All contributions are based on novel research in their respective fields. The collection provides materials for researchers and graduate students in the fields of philosophy of mind, history of philosophy, and psychology.

The Concept of Law (lex) in the Moral and Political Thought of the ‘School of Salamanca’

Great Christian Jurists in Spanish History This volume provides a much needed, historically accurate narrative of the development of theories of space up to the beginning of the eighteenth century. It studies conceptions of space that were implicitly or explicitly entailed by ancient, medieval and early modern representations of the cosmos. The authors reassess
Alexandre Koyré’s groundbreaking work From the Closed World to the Infinite Universe (1957) and they trace the permanence of arguments to be found throughout the Middle Ages and beyond. By adopting a long timescale, this book sheds new light on the continuity between various cosmological representations and their impact on the ontology and epistemology of space. Readers may explore the work of a variety of authors including Aristotle, Epicurus, Henry of Ghent, John Duns Scotus, John Wyclif, Peter Auriol, Nicholas Bonet, Francisco Suárez, Francesco Patrizi, Giordano Bruno, Libert Froidmont, Marin Mersenne, Pierre Gassendi, Gottfried Wilhelm Leibniz and Samuel Clarke. We see how reflections on space, imagination and the cosmos were the product of a plurality of philosophical traditions that found themselves confronted with, and enriched by, various scientific and theological challenges which induced multiple conceptual adaptations and innovations. This volume is a useful resource for historians of philosophy, those with an interest in the history of science, and particularly those seeking to understand the historical background of the philosophy of space.

Suárez

On Beings of Reason The articles in this volume offer a fresh perspective on the important role of the concept of law (lex) in the moral and political philosophy of the ‘School of Salamanca’.

The Problem of Evil in Early Modern Philosophy This book re-examines the roles of causation and cognition in early modern philosophy. The standard historical
narrative suggests that early modern thinkers abandoned Aristotelian models of formal causation in favor of doctrines that appealed to relations of efficient causation between material objects and cognizers. This narrative has been criticized in recent scholarship from at least two directions. Scholars have emphasized that we should not think of the Aristotelian tradition in such monolithic terms, and that many early modern thinkers did not unequivocally reduce all causation to efficient causation. In line with this general approach, this book features original essays written by leading experts in early modern philosophy. It is organized around five guiding questions: What are the entities involved in causal processes leading to cognition? What type(s) or kind(s) of causality are at stake? Are early modern thinkers confined to efficient causation or do other types of causation play a role? What is God's role in causal processes leading to cognition? How do cognitive causal processes relate to other, non-cognitive causal processes? Is the causal process in the case of human cognition in any way special? How does it relate to processes involved in the case of non-human cognition? The essays explore how fifteen early modern thinkers answered these questions: Francisco Suárez, René Descartes, Louis de la Forge, Géraud de Cordemoy, Nicolas Malebranche, Thomas Hobbes, Baruch de Spinoza, Gottfried Wilhelm Leibniz, Ralph Cudworth, Margaret Cavendish, John Locke, John Sergeant, George Berkeley, David Hume, and Thomas Reid. The volume is unique in that it explores both well-known and understudied historical figures, and in that it emphasizes the intimate relationship between causation and cognition to open up new
perspectives on early modern philosophy of mind and metaphysics.

Interpreting Suárez If there is any one author in the history of moral thought who has come to be associated with the idea of natural law, it is Saint Thomas Aquinas. Many things have been written about Aquinas's natural law teaching, and from many different perspectives. The aim of this book is to help see it from his own perspective. That is why the focus is metaphysical. Aquinas's whole moral doctrine is laden with metaphysics, and his natural law teaching especially so, because it is all about first principles. The book centers on how Aquinas thinks the first principles of practical reason, which for him are what make up natural law, function as laws. It is a controversial question, and the book engages a variety of readers of Aquinas, including Francisco Suarez, Jacques Maritain, prominent analytical philosophers, Straussians, and the initiators of the New Natural Law theory. Among the issues addressed are the relation between natural law and natural inclination, how far natural law depends on knowledge of human nature, what its obligatory force consists in, and, above all, how it is related to what for Aquinas is the first principle of all being, the divine will.

Psychology and Philosophy This edited collection provides a timely reassessment of thinkers from Machiavelli to Hegel that seeks to uncover the ideological bedrock of modern international legal thought from its starting point in the Renaissance. The interplay of system and order serves as a
leitmotiv throughout the book, helping to link historical models to contemporary discourse. In the first part of the book, the work of individual thinkers is considered in light of their contribution to the development of international legal thought. The second part of the book draws out horizontal themes, providing an opportunity to revaluate the discursive field and contrast it with present-day approaches. These analyses deepen our understanding of the international political realm by scrutinizing the intellectual foundations of international law as we know it.

On the Formal Cause of Substance

Medieval Philosophy as Transcendental Thought

Early Modern Philosophy of Religion Although the Jesuit Francisco Suarez (1548-1617) is one of the most important figures of late scholasticism, his work has not received the attention it deserves in English-speaking scholarly literature. One exception to this generalization is found in the work of the American scholar John P. Doyle, whose ground-breaking studies of several important areas of Suarez's complex but highly original system of thought have helped to make the Jesuit's ideas accessible to several generations of historians of philosophy. This volume gathers together Doyle's most important articles on the philosophical theology, metaphysics, ethics, and legal philosophy of Suarez, and is prefaced by an introductory chapter that places the Jesuit's life and thought in context.
Commentary on Aristotle's Metaphysics Many distinct, controvertial issues are to be found within the labyrinthine twists and turns of the problem of evil. For philosophers of the seventeenth and early eighteenth centuries, evil presented a challenge to the consistency and rationality of the world-picture disclosed by the new way of ideas. In dealing with this challenge, however, philosophers were also concerned with their positions in the theological debates about original sin, free will, and justification that were the legacy of the Protestant Reformation to European intellectual life. Emerging from a conference on the problem of evil in the early modern period held at the University of Toronto in 1999, the papers in this collection represent some of the best original work being done today on the theodicies of such early modern philosophers as Leibniz, Suarez, Spinoza, Malebranche, and Pierre Bayle.

Nutrition and Nutritive Soul in Aristotle and Aristotelianism During the 17th century Francisco Suárez was considered one of the greatest philosophers of the age and now he is re-emerging as a subject of major critical and historical investigation. This book explores his work on ethics, metaphysics, ontology and theology.

Cognitive Psychology in Early Jesuit Scholasticism The Spanish Jesuit Francisco Suarez (1548-1617) was an eminent philosopher and theologian whose Disputationes Metaphysicae was first published in Spain in 1597 and was widely studied throughout Europe during the seventeenth century. The Disputationes Metaphysicae had a great influence on
the development of early modern philosophy and on such well-known figures as Descartes and Leibniz. This is the first time that Disputations 17, 18, and 19 have been translated into English. The Metaphysical Disputations provide an excellent philosophical introduction to the medieval Aristotelian discussion of efficient causality. The work constitutes a synthesis of monumental proportions: problematic issues are lucidly delineated and the various arguments are laid out in depth. Disputations 17, 18, and 19 deal explicitly with such issues as the nature of causality, the types of efficient causes, the prerequisites for causal action, causal contingency, human free choice, and chance.

The Science of Being as Being This book revisits the four major early-modern debates concerning the will of God. It appears that Reformed scholasticism advocated a particular and consistent relationship between divine knowledge, will, and power, which was altered by Jesuits, Remonstrants, Descartes, and Spinoza.

Francisco Suárez (1548–1617): This is a bilingual edition of the selected peer-reviewed papers that were submitted for the International Symposium on Jesuit Studies on the thought of the Jesuit Francisco Suárez (1548–1617). The symposium was co-organized in Seville in 2018 by the Departamento de Humanidades y Filosofía at Universidad Loyola Andalucía and the Institute for Advanced Jesuit Studies at Boston College.

Mental Causation This book uses the tools of analytic
philosophy and close readings of medieval Christian philosophical and theological texts in order to survey what these thinkers said about what today we call ‘disability.’ The chapters also compare what these medieval authors say with modern and contemporary philosophers and theologians of disability. This dual approach enriches our understanding of the history of disability in medieval Christian philosophy and theology and opens up new avenues of research for contemporary scholars working on disability. The volume is divided into three parts. Part One addresses theoretical frameworks regarding disability, particularly on questions about the definition(s) of ‘disability’ and how disability relates to well-being. The chapters are then divided into two further parts in order to reflect ways that medieval philosophers and theologians theorized about disability. Part Two is on disability in this life, and Part Three is on disability in the afterlife. Taken as a whole, these chapters support two general observations. First, these philosophical theologians sometimes resist Greco-Roman ableist views by means of theological and philosophical anti-ableist arguments and counterexamples. Here we find some surprising disability-positive perspectives that are built into different accounts of a happy human life. We also find equal dignity of all human beings no matter ability or disability. Second, some of the seeds for modern and contemporary ableist views were developed in medieval Christian philosophy and theology, especially with regard to personhood and rationality, an intellectualist interpretation of the imago Dei, and the identification of human dignity with the use of reason. This volume surveys disability across a wide
range of medieval Christian writers from the time of Augustine up to Francisco Suarez. It will be of interest to scholars and graduate students working in medieval philosophy and theology, or disability studies.

Philosophy of Mind in the Late Middle Ages and Renaissance This study aims to present a comparative analysis of philosophical theories of universals espoused by the foremost representatives of the three main schools of early modern scholastic thought. The book introduces the doctrines of Francisco Suárez, S.J. (1548–1617), the Thomist John of St. Thomas, O.P. (1589–1644), and the Scotists Bartolomeo Mastri da Meldola, O.F.M. Conv. (1602–1673) and Bonaventura Belluto, O.F.M. Conv. (1600–1676). The author examines in detail their mutual doctrinal delineation as well as the conceptualist tenet of the Jesuit Pedro Hurtado de Mendoza (1578–1641), whose thought constitutes an important systematic point of comparison especially with Suárez’s doctrine. The book offers the first comparative elaboration of the issue of universals, in both its metaphysical and its epistemological aspects, in the era of second scholasticism.

The Philosophy of Law in St. Thomas Aquinas and Francisco Suarez Two thousand years ago, Lucretius said that everything is atoms in the void; it's physics all the way down. Contemporary physicalism agrees. But if that's so how can we?how can our thoughts, emotions, our values?make anything happen in the physical world? This conceptual knot, the mental causation problem, is the core of the mind-body
problem, closely connected to the problems of free will, consciousness, and intentionality. Anthony Dardis shows how to unravel the knot. He traces its early appearance in the history of philosophical inquiry, specifically in the work of Plato, Aristotle, Descartes, and T. H. Huxley. He then develops a metaphysical framework for a theory of causation, laws of nature, and the causal relevance of properties. Using this framework, Dardis explains how macro, or higher level, properties can be causally relevant in the same way that microphysical properties are causally relevant: by their relationship with the laws of nature. Smelling an orange, choosing the orange rather than the cheesecake, reaching for the one on the left instead of the one on the right-mental properties such as these take their place alongside the physical "motor of the world" in making things happen.

Thomistic Existentialism and Cosmological Reasoning
Characterized by many historically significant events, such as the invention of the printing press, the discovery of the New World, and the Protestant Reformation, the years between 1300 and 1600 are a remarkably rich source of ideas about the mind. They witnessed a resurgence of Aristotelianism and Platonism and the development of humanism. However, philosophical understanding of the complex arguments and debates during this period remain difficult to grasp. Philosophy of Mind in the Late Middle Ages and Renaissance provides an outstanding survey of philosophy of mind in this fascinating and still controversial period and examines the thought of figures such as Aquinas, Suárez, and Ficino. Following an introduction by Stephan Schmid, thirteen specially
commissioned chapters by an international team of contributors discuss key topics, thinkers, and debates, including: mind and method, the mind and its illnesses, the powers of the soul, Averroism, intentionality and representationalism, theories of (self-)consciousness, will and its freedom, external and internal senses, Renaissance theories of the passions, the mind-body problem and the rise of dualism, and the ‘cognitive turn’. Essential reading for students and researchers in philosophy of mind, medieval philosophy, and the history of philosophy, Philosophy of Mind in the Late Middle Ages and Renaissance is also a valuable resource for those in related disciplines such as religion, literature, and Renaissance studies.

The Social and Political Theory of Francisco Suárez Consisting of twelve newly commissioned essays and enhanced by William Molyneux’s famous early translation of the Meditations, this volume touches on all the major themes of one of the most influential texts in the history of philosophy. Situates the Meditations in its philosophical and historical context. Touches on all of the major themes of the Meditations, including the mind-body relation, the nature of the mind, and the existence of the material world.

Ens Rationis from Suarez to Caramuel The Great Christian Jurists series comprises a library of national volumes of detailed biographies of leading jurists, judges and practitioners, assessing the impact of their Christian faith on the professional output of the individuals studied. Spanish legal culture, developed
during the Spanish Golden Age, has had a significant influence on the legal norms and institutions that emerged in Europe and in Latin America. This volume examines the lives of twenty key personalities in Spanish legal history, in particular how their Christian faith was a factor in molding the evolution of law. Each chapter discusses a jurist within his or her intellectual and political context. All chapters have been written by distinguished legal scholars from Spain and around the world. This diversity of international and methodological perspectives gives the volume its unique character; it will appeal to scholars, lawyers, and students interested in the interplay between religion and law.

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