

1548

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**Francisco Suárez ( 1548–1617)** Robert Aleksander Maryks,Juan Antonio Senent de Frutos,2019-04-02 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.

Calvinism in the Polish Lithuanian Commonwealth 1548–1648 Kazimierz Bem,2020-05-11 This book offers an in-depth history of Calvinism in the Polish-Lithuanian Commonwealth 1548-1648. It traces the development of polity, liturgy, piety and church discipline. Bem questions the prevailing narrative of decline post 1570 and argues that the three Reformed Churches in fact continued to develop and flourish until the 1630s.

**History, Casuistry and Custom in the Legal Thought of Francisco Suárez ( 1548–1617)** ,2021-07-19 This volume collects studies into the legal thought of Francisco Suárez. Both his theoretical system-building as well as his interventions in practical questions are covered. Next to questions of legal theory, the chapters cover various branches of the law including private law, criminal law and international law.

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The Transformation of Nicaragua, 1519-1548 Dan Stanislawski,1983-01-01

**Mary of Guise in Scotland, 1548–1560** Pamela E. Ritchie,2021-11-01 Challenging the conventional interpretation of Mary of Guise as the defender of Catholicism whose regime climaxed with the Reformation Rebellion, Pamela Ritchie shows that Mary was, on the contrary, a shrewd and effective politique, whose own dynastic interests and those of her daughter took precedence over her personal and religious convictions. Dynasticism, not Catholicism, was the prime motive force behind her policy. Mary of Guise's dynasticism, and political career as a whole, were inextricably associated with those of Mary Queen of Scots, whose Scottish sovereignty, Catholic claim to the English throne and betrothal to the Dauphin of France carried with them notions of Franco-British Imperialism. Mary of Guise's policy in Scotland was dictated by European dynastic politics and, specifically, by the Franco-Scottish alliance of 1548–1560. Significantly more than a betrothal contract, the Treaty of Haddington established a 'protectoral' relationship between the 'auld allies' whereby Henri II was able to assume control over Scottish military affairs, diplomacy and foreign policy as the 'protector' of Scotland. Mary of Guise's assumption of the regency in 1554 completed the process of establishing French power in Scotland, which was later consolidated, albeit briefly, by the marriage of Mary Stewart to Francois Valois in 1558. International considerations undermined her policies and weakened her administration, but only with her death did Mary of Guise's regime and French power in Scotland truly collapse.

*1548. The Second Year of the Reign of King Edward VI. The Altar Service of the Church of England for that Year [i.e. the Ordinary of the Mass from the Sarum Missal, and the Order of the Communion, 1548], to which is Added that of the Third Year - 1549* William John Blew,1877

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