

La Universidad Francisco De Vitoria Es Del Opus

Andres Vazquez de Prada

New Perspectives on Francisco de Vitoria José María Beneyto, Carmen Román Vaca, 2015-07-02

La confesión Jesús Rodríguez, 2011-03-18 Un trabajo que pone al descubierto los entresijos de una de las congregaciones más poderosas y menos conocidas de la Iglesia: los Legionarios de Cristo. En septiembre de 1946, un sacerdote mexicano de 26 años, con un pasado oscuro, escasa formación teológica y sueños de grandeza, desembarcaba en España con apenas 30 seguidores. Marcial Maciel Degollado se decía un instrumento de Dios y acababa de fundar en su país una congregación religiosa profundamente tradicional y reaccionaria con el épico nombre de Legionarios de Cristo. Cuarenta años más tarde se había convertido en uno de los puntales del papado de Juan Pablo II, amo y señor de un inmenso complejo religioso-industrial, y soñaba con subir a los altares. Pero Maciel era en realidad un pederasta, ladrón, polígamo y morfinómano, que ocultaba sus crímenes tras una red de múltiples vidas y personalidades. Jesús Rodríguez ha buceado en esa vida de crímenes y milagros, desde sus seminarios y universidades en España e Italia hasta sus fuentes de financiación en su feudo mexicano; se ha entrevistado con sus fieles y sus adversarios; con los que le dieron todo y a los que arrebató todo. Ha buscado la verdad siempre en pos de desentrañar el misterio de Maciel y los legionarios de Cristo.

El Fundador del Opus Dei. II. Dios y audacia Andrés Vázquez de Prada, 2002-12-02 Junto con la ferviente devoción a la persona de san Josemaría Escrivá, sigue creciendo en los cinco continentes el vivo deseo de conocer más a fondo su vida: paso a paso, punto por punto. Desde su muerte, han visto la luz muchos libros y ensayos sobre su vida y su doctrina, pero se esperaba una biografía completa que considere el punto de vista del biografiado, al hilo de sus propios documentos. Ésa es la razón de ser de esta obra. El biógrafo ha trabajado el libro con afán, lo ha construido escrupulosamente sobre Apuntes íntimos, documentos, testimonios, cartas y notas de archivo, en el intento de exponer con fidelidad la historia de los sucesos. El resultado es una biografía de san Josemaría de gran porte histórico y generosa amplitud (la obra completa constará de tres volúmenes), para mejor gustar la intensidad de sus amores y el vigor de su espíritu. El primer volumen comprende desde su nacimiento en enero de 1902 hasta julio de 1936. Ha alcanzado hasta ahora la 7ª edición. Este segundo volumen abarca desde julio de 1936 hasta junio de 1946.

El maestro Fr. Francisco de Vitoria y el renacimiento filosofico teologico del siglo XVI Luis G. Alonso Getino, 1914

Pensamiento humanista de Francisco de Vitoria Luis Frayle Delgado, 2004 La obra innovadora de Francisco de

Vitoria sigue llamando la atención de investigadores y estudiosos. Las geniales intuiciones del Maestro de Salamanca, enfrentado a la nueva realidad geopolítica y social de su tiempo, continúan proyectando su luz sobre los problemas de hoy. Esta obra se centra en las perspectivas humanistas del gran pensador, sigilarmente por lo que se refiere a la relación entre las naciones y al tema de los derechos humanos.

El Fundador del Opus Dei. I. ¡Señor, que vea! Andrés Vázquez de Prada, 1997-09-12 Junto con la ferviente devoción a la persona de san Josemaría Escrivá, sigue creciendo en los cinco continentes, el vivo deseo de conocer más a fondo su vida: paso a paso, punto por punto. Desde su muerte, han visto la luz muchos libros y ensayos sobre su vida y su doctrina, pero se esperaba una biografía completa que considere el punto de vista del biografiado, al hilo de sus propios documentos. Ésa es la razón de ser de esta obra. El biógrafo ha trabajado el libro con afán, lo ha construido escrupulosamente sobre Apuntes íntimos, documentos, testimonios, cartas y notas de archivo, en el intento de exponer con fidelidad la historia de los sucesos. El resultado es una biografía de san Josemaría de gran porte histórico y generosa amplitud (la obra completa consta de tres volúmenes), para mejor gustar la intensidad de sus amores y el vigor de su espíritu. Este primer volumen comprende desde su nacimiento en enero de 1902 hasta julio de 1936. (8a Ed). El segundo volumen abarca desde julio de 1936 hasta junio de 1946. (2a Ed.) El tercer y último volumen comprende desde el primer viaje del Fundador a Roma en 1946, hasta su muerte el 26 de junio de 1975. (2a Ed.)

The Founder of Opus Dei: The Life of Josemaría Escrivá, Volume I Andres Vazquez de Prada, 2017-03-31 This is the first volume of three about the life of Saint Josemaría Escrivá. He has been hailed as a pioneer in helping ordinary Christians find God in their daily lives. Moved as a teenager by footprints of a barefoot Carmelite priest in the snow, Josemaría felt called to greater generosity in the priesthood and in his struggles to build up Opus Dei during the outbreak of the Spanish Civil War. This latest biography is the most extensively researched work on his family history, childhood, adolescence, and young adulthood. The reader benefits from an enormous wealth of details in extensive notes and appendices. Accompanying them are excerpts from his correspondence, spiritual writings and testimonials from dozens of friends and acquaintances. The remarkable story continues in volumes II and III.

Párrocos, obispos y Opus Dei Santiago Martínez Sánchez, 2025-02-03 Desde 1952, con la aprobación de la Santa Sede, los sacerdotes diocesanos pueden vincularse con el Opus Dei. Desde entonces, varios miles de ellos han pertenecido a esta institución o se han beneficiado de su carisma a través de la Sociedad sacerdotal de la Santa Cruz. Este libro analiza el interés de papas, obispos y sacerdotes por la santidad y el asociacionismo del clero en el siglo XX, hasta el concilio Vaticano II. También el Opus Dei les brindó ayuda y compañía. Aquí se narra por vez primera qué movió a Escrivá de Balaguer a interesarse por el clero diocesano, quiénes fueron sus colaboradores en esa tarea, y a qué obedeció la acogida y el rechazo que la Sociedad sacerdotal tuvo entre curas y obispos españoles.

La prodigiosa aventura de los Legionarios de Cristo Alfonso Torres Robles,2010-12-10

Tiempo de hoy ,2006

Universities' Purpose and Catholic Identity Jordi Pujol,José María La Porte,2025-05-09 This book addresses the contemporary challenges and aspirations of Catholic universities—inspired by the original idea of a university — through a rich historical, philosophical, and practical lens. It begins with an exploration of the history of secular and Catholic universities, laying a foundation for understanding their evolving roles and identities. At its core, the book explores the purpose of a university as an active guiding principle of governance, organizational culture, and community. It examines how identity and purpose must permeate all the spheres and goals: research, teaching, governance, communications, and the 'Third Mission'—the university's societal role. A substantial focus is placed on the concept of a 'community of knowledge.' This encompasses the implementation of a core curriculum, fostering student character and virtue, the role of theology in education, and the infusion of Christian inspiration across all courses. The book also confronts the challenges of communication and impact within a secular context. It discusses strategies for communicating purpose, managing controversy, and highlights the significance of relevance, networking, and dialogue in education and society. Concluding with a reflection on the vocation to service, the book underscores the unique role of universities in shaping future generations. It was originally published as a special issue of Church, Communication and Culture.

La historia de la cátedra de Estética en la universidad española Raúl Angulo Díaz,2016-02-08 El objetivo del presente libro es investigar la aparición y el desarrollo de la cátedra de Estética en la universidad española. El propósito concreto ha sido elucidar la función que en cada momento histórico las administraciones educativas han querido que cumpla la disciplina. La estética se introdujo en la universidad española como un instrumento para luchar contra las doctrinas sensualistas y corporeístas del monismo fisicalista, si bien pronto se convirtió en un privilegiado altavoz del krausismo en su lucha contra el catolicismo, para más adelante adquirir la función de preámbulo de ciertos dogmas de la Iglesia católica, especialmente el de la existencia de un Dios bueno e inteligente. También se ha creído conveniente, aunque no es el principal objetivo de este estudio, fijar las principales noticias de la vida de los que ocuparon la cátedra de Estética, así como de las obras que guardan relación con esta disciplina.

The Oxford Handbook of the History of Political Philosophy George Klosko,2011-05-26 The Oxford Handbook of the History of Political Philosophy presents fifty original essays, each specially written by a leading figure in the field, covering the entire subject of the history of political philosophy. They provide not only surveys of the state of research but substantial pieces that engage with, and move forward, current debates. Part I addresses questions of method. Contributors discuss the contextual method, classically articulated by Quentin Skinner, along with important alternative methods associated with Leo Strauss and his followers, and contemporary post-modernism. This section also examines the value of the history of political

philosophy and the history of the discipline itself. Part II, Chronological Periods, works through the entire history of Western political philosophy. While most contributions address recognizable chronological periods, others are devoted to more specialized topics, including the influence of Roman Law, medieval Arabic political philosophy, Socialism, and Marxism. Aspects of the history of political philosophy that transcend specific periods are the subject of Part III. Essays on topics such as democracy, the state, and imperialism trace theoretical developments over time. The histories of major non-Western traditions-Muslim, Confucian, and Hindu-are discussed in the final Part, with special reference to their relationships to Western political thought.

Iglesia S.A. Ángel Munárriz,2019-02-25 La Iglesia católica española, delegación local de un Estado teocrático extranjero, el Vaticano, sobrevive gracias a que el erario público dedica una ingente cantidad de recursos al pago de su estructura, sus nóminas, su red educativa y el mantenimiento de sus templos. En su dimensión política, la Iglesia española se dedica a frenar cualquier empeño social o moralmente emancipador. En su dimensión económica es al mismo tiempo una empresa en rescate público permanente y una potente sociedad que opera a resguardo del radar del fisco siguiendo el manual del neoliberalismo. El impacto social de su actividad económica, sobre todo en la enseñanza y la asistencia social, es gigantesco, ya que se asienta sobre la anulación de los principios de universalidad, solidaridad, equidad y redistribución, sustituidos por una mezcla de liberalismo educativo de fachada meritocrática y caridad inmovilista. La Iglesia, aferrada a unos privilegios entregados por el franquismo como botín de guerra, se beneficia del régimen fiscal de una ONG para desplegar una actividad mercantil tan discreta como profesionalizada en campos que creeríamos reservados a empresas consagradas al beneficio puro y duro. Asesorada por la gran banca, incrustada en la elite económica, la institución católica no ha desdeñado ni la especulación ni las técnicas de elusión fiscal a su alcance. Más parecida al Opus que a Cáritas, más a los kikos que a los franciscanos, más a Wojtila que a Bergoglio, más a la banca vaticana que al monte de piedad, la Iglesia española es hoy una institución apartada de sus fines vocacionales. Del descarnado retrato que Iglesia SA ofrece de la organización que ha ejercido de histórica rectora de la moral española se deriva una pregunta que reclama respuesta urgente: ¿cuántos principios y valores pueden sacrificarse antes de que una institución pierda su razón de ser?

Easme: Sa penséet son comportement Léon-E. Halkin,2024-10-28 This volume of Professor Halkin's articles forms a complement to his recent biography of Erasmus of Rotterdam. The articles published here are concerned with his activities and his behaviour, and describe parts of what may be called his spiritual and intellectual itinerary, different aspects of his thought, or different chapters of his life. The personality of Erasmus continues to make a striking impact upon those who read him, but that it is hard to define it clearly or simply may be seen from the variety of differing judgements scholars have made. The last of the great Latin writers, the author of more than a hundred works, he strove hard to disseminate his ideas: with his books he expounded the theories of Christian humanism; in his treatises and letters he incessantly preached peace;

right to the end of his life he worked for the reform of the Church. These themes recur in these articles, but, in Professor Halkin's view, it is his faith, his militant and uncompromising Christianity which gives his character its unity.

Expansión Onésimo Díaz Hernández, 2020-11-06 Al terminar la Guerra Civil española en 1939 José María Escrivá contaba con catorce hombres y dos mujeres para desarrollar el Opus Dei. Al finalizar la Segunda Guerra Mundial en 1945 serán más de doscientos veinte varones y casi treinta mujeres quienes le siguen. Estos jóvenes extenderán su mensaje por las ciudades españolas y prepararán su expansión internacional. Son años de formación intensa, de rumores e incomprendiones y también de deslumbramiento por la novedad del mensaje, tanto en el seno de la Iglesia como en la sociedad civil.

Studies in Spanish Renaissance Thought Carlos G. Noreña, 2012-12-06 In spite of its carefully planned - and fully justified - modesty, the title of this book might very well surprise more than one potential reader. It is not normal to see such controversial concepts as Renaissance, Renaissance Thought, Spanish Renaissance, or even Spanish Thought freely linked together in the crowded intimacy of one single printed line. The author of these essays is painfully aware of the complexity of the ground he has dared to cover. He is also aware that all the assumptions and connotations associated with the title of this book have been the subject of great controversy among scholars of high repute who claimed (and probably had) revealing insight into human affairs and ideas. That these pages have been written at all therefore needs some justification. I am convinced that certain of the disputes among historians of ideas do not touch upon matters of substance, but rather reveal the taste and intellectual idiosyncracies of their authors. Much of the disagreement is, I think, a matter of aesthetics. Those who find special gratification in well-defined labels, clear-cut schemes, and comprehensive generalizations, can hardly bear the company of those who insist upon detail, complexity, and organic growth. The nightmarish dilemma, still unresolved, between Unity and Diversity, between the Universal and the Individual, haunts the History of Ideas.

Projections of Spanish Jesuit Scholasticism on British Thought Leopoldo J. Prieto López, José Luis Cendejas Bueno, 2022-12-12 Spanish Jesuits such as Francisco Suárez (1548-1617), José de Acosta (1540-1600), Pedro de Ribadeneira (1526-1611) and Juan de Mariana (1536-1624) had a powerful impact on English thinkers of the magnitude of John Locke (1632-1704), Francis Bacon (1561-1626), Robert Persons (1546-1610), Algernon Sidney (1623-1683), and, later, William Robertson (1721-1793), Thomas de Quincey (1785-1859) and Hilaire Belloc (1870-1953). An influence that was sometimes hidden and always controversial. This work highlights the importance of this influence regarding thought on politics, law and natural rights. A constitutionalist understanding of political power, the recognition and promotion of innate rights and the necessary subjection of rulers to the law, all form part of the important legacy of these scholastic doctors for European intellectual heritage. Contributors to this volume: Rafael Alé Ruiz, Francisco T. Baciero Ruiz, Francisco Castilla Urbano, José Luis Cendejas Bueno, Alfonso Díaz Vera, Francisco Javier Gómez Díez, Cecilia Font de Villanueva, León M. Gómez Rivas, Fermín del Pino Díaz, Leopoldo J. Prieto López, Daniel Schwartz, Lorena Velasco Guerrero, and María Idoya Zorroza Huarte.

Orthodoxy and Reform in Early Reformation France: The Faculty of Theology of Paris, 1500-1543 James K. Farge, 2022-02-28

Anuario de Historia del Derecho Español (tomo XCII, 2022) Varios autores, 2023-01-02 Este Anuario, fundado por Claudio Sánchez Albornoz en 1924, recoge las aportaciones de los historiadores del Derecho español, así como otras de los historiadores, juristas e investigadores de la Historia del Derecho. Este Tomo correspondiente a la anualidad 2022 incorpora las habituales secciones de Estudios, Miscelánea, Documentos, Historiografía y Bibliografía. Y otras como Varia, con Noticias, Premios y Distinciones y Obituarios. El ANUARIO no se solidariza con las opiniones sostenidas por los autores de los trabajos publicados. Es propiedad. Queda hecho el depósito y la suscripción en el registro que marca la Ley. Reservados todos los derechos. <https://cpage.mpr.gob.es> NIPO (AEBOE): 090-20-300-X (edición en papel) NIPO (AEBOE): 090-20-301-5 (edición en línea, pdf) NIPO (M. de Justicia): 051-15-006-2 (edición en papel) NIPO (M. de Justicia): 051-15-007-8 (edición en línea, pdf) ISSN: 0304-4319 (edición en papel) ISSN: 2659-8981 (edición en línea, pdf) Depósito Legal: M-529-1958

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