

Marta Osuchowska, *Rozwój pozycji prawnej Kościoła katolickiego w Argentynie (The Development of the Legal Position of the Catholic Church in Argentina)*. Oficyna Wydawnicza ATUT – Wrocławskie Wydawnictwo Oświatowe, Wrocław 2019, pp. 270, ISBN 978-83-7977-413-5

Marta Osuchowska, *La evolución de la posición jurídica de la Iglesia católica en Argentina*. Oficyna Wydawnicza ATUT - Wrocławskie Wydawnictwo Oświatowe, Wrocław 2019, pp. 270, ISBN 978-83-7977-413-5

Professor Marta Osuchowska is a recognized representative of the young generation of Latin Americanists in Poland. In 2007, she received a master's degree in law and canon law, and in 2013, she was awarded a doctoral degree based on her dissertation entitled "Legal Protection of Religious Freedom in Colombia" (Cardinal Stefan Wyszyński University in Warsaw). In 2011, she completed her postgraduate studies on Latin America at the Centre for Latin-American Studies at the University of Warsaw. Since 2008, she has worked as an academic teacher and researcher at Cardinal Stefan Wyszyński University. Her main area of interest is religious law in Latin America.

The book (habilitation thesis), which was the basis for awarding the postdoctoral degree, concerns the development of legal norms relating to the Catholic Church in Argentina. This development is traced from the May Revolution of 1810 to the present day. The book consists of four chapters. The first chapter "Relations between the state and the Catholic Church since the May Revolution of 1810 until the termination of the Constitutional Congress provisions in 1827" deals with the issue of religion in constitutional bills, the right of patronage, relations with the Holy See, the Church reform by Marina Rodriguez, and the treaty with Great Britain. Chapter II "The Argentine Confederation and the Catholic Church" examines the document *Memorial Ajustado*, attempts to form the national church in Argentina, attitudes of conservatives and liberals to religion, religious issues addressed during *Congreso Constituyente* in 1853, the Constitution of 1853, and the reform of

patronage. In Chapter III entitled “Towards a dialogue with the Holy See”, the Author focuses on the attempts to reach an agreement between the state and Church authorities, the place of religion in the Argentinian law and society, confrontation between *fuera política* and the Catholic tradition, and the concordat. The last chapter entitled “The principle of cooperation in religious freedom” deals with international agreements in the Argentinian legal system, the reform of Art. 2 of the Constitution and other confessional norms, *sostener* of the Catholic culture, the legal status of the Church and changing relations between the state and the Church.

The book is a scholarly work and as such, it complies with all the requirements for academic publications. The research problem is well-defined, and the methods, sources and subject literature are appropriately selected. The Author presents the research results in a thoughtful and competent manner, meeting all the standards of scientific thinking. She provides a comprehensive and clear analysis of a variety of issues, taking into account the complexity of religious law in Argentina, not only in relation to the legal position of the Catholic Church, but also of other denominations and religions in this country. The analysis is in-depth and detailed, written in logical and coherent language that shows the Author’s originality and autonomy of thinking. The book is richly documented, containing 350 bibliographic references (mainly to Argentinian sources) and 789 footnotes. Osuchowska focuses on the legal acts of the Federation and Province of Buenos Aires, as they play a key role in the legal system and international relations of Argentina.

I recommend the book to all those interested in law and the history of law, religious law, political science, and the role of religion in the life of individuals and societies. This is an erudite, competent, and critical synthesis of the history of religious law in Argentina. It offers an innovative approach of looking at the relations between the state and the Church, which overcomes the binary and often mutually exclusive concepts of the secular state and religious state.

Andrzej Pietrzak
John Paul II Catholic University of Lublin
Poland
apietrzak@kul.pl
<https://orcid.org/0000-0001-6793-0681>