

LIVRES REÇUS

- Philippe ABADIE, *L'Histoire d'Israel entre mémoire et relecture* (Lectio Divina, 229), Paris, Cerf, 2009, 240 p
- Martin BAUMANN, Jorg STOLZ, *La nouvelle Suisse religieuse, Risques et chances de sa diversité* (Religions et modernités n°3), Genève, Labor et Fides, 2009, 264 p
- Philippe CAPELLE-DUMONT, *Philosophie et théologie dans la période antique, Anthologie t I*, Volume dirigé par Jérôme Alexandre, Introduction générale par Philippe Capelle-Dumont (Philosophie & théologie), Paris, Cerf, 2009, 402 p
- Philippe CAPELLE-DUMONT, *Philosophie et théologie au Moyen Âge, Anthologie t. II*, volume dirigé par Olivier Boulnois (Philosophie & théologie), Paris, Cerf, 2009, 474 p
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- Gilles ÊMERY, *La Trinité, Introduction théologique a la doctrine catholique sur Dieu Trinité* (Initiations générales), Paris, Cerf, 208 p
- Mathias FLACIUS ILLYRICUS, *La cle des Écritures (1567)*, partie II, traité 1 *De la connaissance des saintes Ecritures Clavis Scripturae sacrae, De ratione cognoscendi sacras literas*, texte traduit, présenté et annoté par Philippe Buttgen et Denis Thouard (Savoirs et systèmes de pensée, n° 24), Villeneuve-d'Ascq (Nord), Presses universitaires du Septentrion, 2009, 198 p
- Philippe GROSOS, *L'ironie du reel à la lumière du romantisme allemand* (Être et devenir), Lausanne, L'Âge d'Homme, 2009, 164 p
- Larry W HURTADO, *Le Seigneur Jesus Christ, La dévotion envers Jesus aux premiers temps du christianisme*, traduction de Dominique Barrios, Charles Ehlinger, Noel Lucas (Lectio Divina), Paris, Cerf, 784 p
- Francis KAPLAN, *Entre Dieu et Darwin, Le concept manquant* (Félin Poche), Paris, Éditions le Félin, 2009, 339 p
- Jean-Jacques LUBRINA, Vladimir Jankelevitch *Les dernières traces du maître, préface de François George* (Félin Poche), Paris, Editions le Félin, 2009, 214 p
- Jean-Daniel MOREROD, LOUIS PETRIS, Pierre-Olivier LECHOT, Frédéric NOYER (eds), *Cinq siècles d'histoire religieuse neuchâteloise Approches d'une tradition protestante Actes du Colloque de Neuchâtel (22-24 avril 2004)* (Recueil de travaux publiés par la Faculté des lettres et sciences humaines, cinquante-quatrième fascicule), Université de Neuchâtel, 2009, 412 p
- Christian PIAN, Laurent VILLEMEN, *Les funérailles d'aujourd'hui Aspirations des familles, propositions de l'Église*, Paris, Editions de l'Atelier, 2009, 156 p
- Mallory SCHNEUWLY PURDIE, Gianni MATTEO, Jenny MAGALI (eds), *Musulmans d'aujourd'hui, Identités plurielles en Suisse* (Religions et modernités, n°4), Genève, Labor et Fides, 2009, 224 p
- Julien RIES, *L'«Homo religiosus» et son expérience du sacré, Introduction a une nouvelle anthropologie religieuse* (Patrimoines/Histoire des religions), Paris, Cerf, 2009, 528 p.
- Julien RIES, *L'homme et le sacré* (Patrimoines/Histoire des religions), Paris, Cerf, 2009, 524 p
- George STEINER, *Entretiens avec Ramin Jahanbegloo* (Félin Poche), Paris, Le Félin, 2009, 214 p

ENGLISH SUMMARIES

J -M BEYSSADE, In search of a Cartesian ontology three correctable formulas (letter to an unknown recipient, 1642 or 1643, AT V45-546), RThPh 2009/I, p 1-28

After the *Meditationes*, which made known the bases of his metaphysics, and before the *Principia* in which he would develop his physics, Descartes, with an unknown friend and interlocutor, worked out the «ways of speaking» the best adapted to the new philosophy in its totality. The liberty of God, the Supreme Being is indifference but not the power to choose between opposites. And his causality, as *causa sui*, is entirely positive, but it is formal causality and not efficient. As to the material things which constitute the world, their causality is strictly mechanical, as much from God to the world machine that he creates, as total and efficient cause from one and the same unique matter, as between bodies and their movements which are secondary causes one of another. The ensemble of these corrected formulas point to what would be called a sort of ontology, though the term is still absent in Descartes and would be generalized after his time. We propose to show this in commenting upon one of Descartes' important letters (AT V 545-546)

S KRISTENSEN, Foucault and Phenomenology The problem of the unity of the subject, RThPh 2009/I, p 29-46

Michel Foucault would be, according to Dreyfus and Rabinow, «the last phenomenologist». But this does not mean, as commentators give the impression, that he liquidated it. By putting Foucault into dialogue with Maurice Merleau-Ponty, one realizes that this designation is not as absurd as it seems. One point at stake in this comparison is the development of an idea of subjectivity that escapes the opposition between substantialism of Husserl's egology and the dilution of the subject in the innermost recesses of structure. In fact, it is currently propitious to attempt an articulation of the subject and his world, whether on the bodily plan, the social or the political.

A DISSELKAMP, Is there such a thing as Christian justice? Reflections on *Social Doctrines* by Ernst Troeltsch, RThPh 2009/I, p 47-62

The Social Doctrines of Christian Churches and Groups (1911) by Ernst Troeltsch contains suggestions of distributive justice that are more prone to feed our questions and doubts than to furnish answers and reassure us. The problem appears in the form of an examination regarding the inequalities between humans, and the author shows that principal theological doctrines exacerbate the difficulty at the same time as they try to conceive it and render it intelligible. Does he invite us to give up? And what if, on the contrary, the limits of a conception encourage us to look face to face at the most scandalous of situations?

P GISEL, Critical Study Christianity as style, RThPh 2009/I, p 63-72

This critical study presents the remarkable synthesis proposed by Christoph Theobald, which is both a contribution to the understanding of Christianity and an organising of its recent history since the 19th c. One also finds a series of precisely defined, socio-cultural categorisations of the ways of making works of theology, delimited by Theobald with much acuteness. After reviewing this synthesis and trying to state its main directions, the article opens some questions, on the basis of largely shared agreement, that may serve as limitations or as trampolines. They mainly concern a necessary asymmetry here between transcendence and the world, and a validation to be found for particulars which resist what could be too much the fading of a pure, spiritual act, a "style" of existence like other mundane differences.