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ENGLISH SUMMARIES

P. Bornet, Plato and strangers, RThPh 2000/II, p. 133-129.

Plato is often referred to as the «philosopher of sameness», as if both politically and ontologically, platonic thought ignores anything that has to do with otherness. After describing something of the situation of strangers in ancient Greece, the article tries to show, by a new reading of political extracts (from Nomoi*) and then by examining passages of an epistemological nature (*Sophistes*), that, far from ignoring otherness, the philosophy of Plato reserves for the stranger a central places.*

K. Blaser, The people of God in search of tangible identity. «Von den Konziliis und Kirchen» (1539) in Luther's ecclesiology, RThPh 2000/II, p. 131-150.

So far and for different reasons, Luther's doctrine of the Church has not found many interpreters. The present study recalls first its novelty and then analyses Luther's work of 1539 in which he popularised his ideas about God's people in the world, specifically about how to recognise its presence ; seven criteria serve to identify it. The last part summarises the position which the Reformer developed on the question of councils.

E. Barilier, Spinoza, reader of Castellion?, RThPh 2000/II, p. 151-162.

On two important points, the thought of Castellion prefigured that of Spinoza : the author of De arte dubitandi *shared with the author of* Tractatus theologico-politicus *the same ethical notion of religion and critical notion of scripture. For both, ethics and critique proceeed from the same requirement of concordance and peace. Spinoza, in the domain of critique, would go much further than Castellion. Castellion, on the other hand, proposed a «Christic» vision of goodness and evil which almost all his contemporaries and successors have ignored, but which can inspire us today.*

M. Schmid, The realm of Sade in theology : from scandal to denunciation, RThPh 2000/II, p. 163-174.

The theological confrontation with the criticism of Christianity contained in the work of Marquis de Sade is not yet common. These pages offer a point of entry into reflection which can originate from such a confrontation. The article is divided into seven paragraphs based on the main lines of my theological work inspired by the thought of Sade. The problem of evil seems to be at the centre of this dialogue. The argument develops around such notions as sin, responsability, guilt and radical evil.

M. Bourdeau, The ministerial spirit of the heart. Auguste Comte and the place for affectivity in moral life, RThPh 2000/II, p. 175-192.

The religion of Humanity having as a principle the normal preponderance of the heart, positivism was very early accused of lapsing into unwholesome sentimentalism. In fact, the solution to the great human problem, which consists of placing altruism over egotism, depends essentially on the right use of the mind : it means regulating the inside by the outside, and that is why ideas should always be systematized before sentiments.