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## ENGLISH SUMMARIES

- F. MOINAT, Categories and intentional analysis in Husserl, RThPh 2006/II, p. 97-110.

*The notion of "category" runs right through the history of philosophy from its first formulation by Aristotle. It holds a central place in the logic developed by Husserl. The aim of this article is to show, over and above a simple exposition of formal ontology, how categories belong to transcendental constitution. Like any real or ideal object, categories are related to a structured ensemble of intentional acts capable of taking into account their emergence and their explicit theme. This allows us to show that the problematic of constitution for Husserl, situated after the transcendental turn of 1907, already began at the time of Logische Untersuchungen.*

- G. COSTA, Jeanne Hersch's philosophical point of view on human rights, RThPh 2006/II, p. 111-125.

*My purpose here is to give an appreciation of Jeanne Hersch's work on human rights. Does she try to provide them with a rational foundation, i.e., to show compelling arguments for their validity? She derives rights from a normative conception of human nature, stressing the freedom of will over reason. Her "foundations" turn out to be anthropological presuppositions rather than rational arguments. She tries to explain recurrent defeats of human rights causes as being a consequence of their inner tendency to multiply and differentiate between and oppose each another.*

- F. GUIBAL, Sacrifice suspended, RThPh 2006/II, p. 127-145.

*The well-known story in Genesis 22 serves here as a backdrop for a deeply meaningful debate. Jacques Rolland is of the opinion that the "ligature" of Isaac should be freed of its sacrificial misinterpretations. From the outset, he refuses all belief in a redeeming death (notably Christ's). For Silvano Petrosino, this Covenantal testing rather continues and even reaches its climax in the life and suffering of the Son "obedient even unto death on the cross". Nevertheless, the idolatrous fascination for sacrifice remains a temptation from which the Christian tradition has a hard time to free itself.*

- P. GASSER, *Make no image of God*. Max Frisch and theology, RThPh 2006/II, p. 147-163.

*Max Frisch, who called himself an agnostic, often had recourse, right through his long career as an artist, to the Bible. In this article we elucidate this paradox, analysing its different aspects and the successive stages of a complex interaction between theology and literature. Over and above theological aspects, the discussion will touch upon, notably, some aesthetic questions brought out by biblical intertext.*