

**Zeitschrift:** Revue de Théologie et de Philosophie  
**Herausgeber:** Revue de Théologie et de Philosophie  
**Band:** 59 (2009)  
**Heft:** 1

**Bibliographie:** English summaries

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## 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 19<sup>th</sup> 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.