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ENGLISH SUMMARIES

J.-P. SONNET, The narrative composition of the figure of Moses as prophet in Deuteronomy, RThPh 2010/I, p. 1-20.

Deuteronomy finishes with a declaration that confers on Moses the status of a prophet with no equal in biblical history (34:10). This study demonstrates the manner in which the Deuteronomist story prepares the "case" for the prophet-authority of Moses as the dispenser of the Torah, "second-hand" teaching and not "first-hand" oracles. We show that the book proposes a "narrative theory" of this particularity. And if at the end, it praises the greatness of Moses the prophet, it does so by also bringing in the figure of the "prophet like Moses" announced in chapter 18.

T. MENISSIER, Genealogy, Critic of moral responsibility and the structure of subjectivity according to Nietzsche, RThPh 2010/I, p. 21-38.

This article seeks to restore Nietzsche's critique of the notion of moral responsibility, according to the theses in his Genealogy of Morals. This critique brings out the style of genealogy; it shows how subjectivity, from the Nietzschean viewpoint, is based on debt and allows one to understand what any creation of responsibility owes to a bad conscience. The critique of responsibility also sheds an interesting light on the mechanisms of education constituted by culture. Afterwards, we look into the consequences of Nietzschean critique, by considering the profile of subjectivity once it has lost a sense of guilt, in the terms of the author of Genealogy of Morals (mutation or abolition of the notion of responsibility?)

B. MICHEL, The soul between body and spirit, RThPh 2010/I, p. 39-54

Michel Henry's objective was to "pick up" and develop the emotional side of phenomenology, which Husserl, in a key passage in Ideas, left aside in favour of the intentional side of subjectivity – just as Descartes, three centuries earlier, "picked up" subjectivity left aside by Galileo. In this article, we compare the concept of the sub-basement, or soul, for Husserl, with that of the body for Michel Henry. We will see that both philosophers speak of a sensitive layer that can be situated in a certain manner between body and spirit, from two diametrically opposite points of view. Beyond the opposition of the two philosophies, this research leads to a topological interpretation of the relation between body, soul and spirit, as suggested by Husserl's term sub-basement, and proposes a different light on Henry's notion of self-affection.

P. GISEL, God who comes to humanity, RThPh 2010/I, p. 55-66.

This critical study presents the brilliant enquiry of Joseph Moingt into the question of God. First a work of "fundamental theology" with the double entry point of a history of modernity and a history of the manifestation of Christianity (Tome 1). Followed by a study of doctrine (Tome II, volumes 1 and 2), which reviews all the classic patterns of Christianity, but particularly – and this is as has always been, especially today considering both the social-cultural context and what might or might not "happen" to Christianity, a decisive question – the relationship between the "economy" (Christ,

Spirit, Church) and God in the radical sense of the term. Meditation on the central concept here of "coming in the flesh," in its imports and its modalities, causes reflexion upon the discontinuity supposed and called for by the "coming" of God into the world - concerning Jesus Christ as well as humanity - and upon the meaning of "revelation".

D. MÜLLER, Critical study at an intersection: Religion and the vision of personhood. On certain arguments of Joseph Weiler, Jean-Marc Ferry and Robert Spaemann concerning the status of religious and ethical categories in the public sphere, RThPh 2010/I, p. 67-80.

The author looks at the thesis of Joseph Weiler, a Jewish American jurist specializing in European law and favouring the idea of a Christian Europe, and juxtaposes it to the ethics theory of Robert Spaemann, a Catholic philosopher, with regards to the category of personhood. There result some critical questions in the direction of an ethics of recognition and reconstruction (Jean-Marc Ferry) and of greater value given to the theological as such in the public sphere.