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ENGLISH SUMMARIES

H.-C. ASKANI, Does God tempt us? RThPh 2014/II, 113-136 p.

The subject of temptation is no longer current either in daily life or the life of faith. Yet temptation still holds its place in the sixth request of the Lord's Prayer, provoking various attempts in exegesis and new translations to soften its hard side. This author takes a different stance, upon the supposition that the reality of temptation is an essential part of Christian faith. If, in the Lord's Prayer, the Christian asks not to be led by God into temptation, does he really desire to be spared from any and all temptation? In pursuing this question, the author is interested in both the meaning of prayer request and the spiritual concern of temptation. A "solution" can only be found in simultaneous consideration of both, which becomes the thesis of this article.

G. BADER, The pairing of temptation and attentiveness, RThPh 2014/II, 137-154 p.

In the memory of the German language, "Anfechtung" ("temptation" is paired with "Aufmerksamkeit" (attentiveness or attention), Luther having interpreted Isaiah 28:19 to say that "Temptation teaches attentiveness to the Word." Also in French, "tentation" evokes the anagram "attention". But this link is not so obvious; Kant stated that temptation is a lack of authentic attentiveness, and Waldenfels that attentiveness means being free from all temptation. If then, as shown by monastic experience, temptation sharpens the attentiveness to the Word, and, contrarily, the experience of the Reformers does not ignore that attentiveness to the Word leads to temptation, we must ask the question what are the grounds for temptation in its relation to the Word. The answer will likely be found in the irreducible difference between the saying and the said, to the effect that on the one hand, language turns against language, and, on the other hand, language hides within language.

F. DERMANGE, Temptation and Sex: two interpretations by Jean Calvin and François de Sales, RThPh 2014/II, 155-172 p.

Sex has long been seen by Christians as the primordial temptation. If François de Sales helps us to understand why Christianity, in the line of Antiquity, sees in the absence of control of the will the mark of a possible regression to animality and the risk of human aspiration of infinity being absorbed into the human condition of finiteness, Calvin distinguishes between temptation and concupiscence. For him, it is not sex which is the point of temptation, but religious anxiety which makes the believer doubt that God wants him to be happy and so pushes him towards disobedience. Thus the aim of life is not to anticipate infinity, forgetting even that which, like sex, brings us back to our finite condition, but to submit oneself, from within one's finite condition, to the call of God.

- C. BERGOT, Prophecy in worship. The Psalm of Habakuk: an illustration of the relation between temple and scriptural prophecy, RThPh 2014/II, 173-190 p.

This article is interested in the literary links between prophetic texts and psalms as based on the book of Habakuk. What is the function of textual elements with cultic origins? And who are the groups responsible for the transmission and edition of this prophetic book? Its content leads to the hypothesis of a late cultic and sapiential edition of a collection of oracles attributed by tradition to a prophet Habakuk in an elite group of scribes and Levitical priests. The predominant place of Levites in ritual and intellectual functions in Second Temple society makes this group a privileged milieu for the production of such composite literature as the book of Habakuk.

- C. CHALAMET, The end of doctrine, RThPh 2014/II, 191-198 p.

Where is Christian doctrine headed? What is its purpose? These questions are posed by Christine Helmer in her book Theology and the End of Doctrine. Worried by what she perceives as an ever clearer rift between academic theology and human experience, but also between theology and religious sciences, Helmer proposes an historical purview from Schleiermacher to Barth by way of Ritschl and Brunner, in order to bypass present blockages such as represented, according to her, by Bruce D. Marshall, whose theology is an end in itself, bearing no link to reality (neither of God nor of the world). This might mean the "end" (death) of theology.