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## ENGLISH SUMMARIES

P. SAVY, Publishing Luther's treatise *On the Jews and their Lies*. Remarks on a scientific editorial project, RThPh 2020/I, p. 17-35

*The author looks back at his recent edition, in French, of Luther's treatise On the Jews and their lies, published in 2015 with a translation by Johannes Honigsmann. The article focuses on the various questions such an editorial project is bound to raise: the place of this treatise in Luther's written works, as well as certain aspects of the theological content of this work and the questions such content raises. These matters are important if one is to consider the impact of such a publication on the contemporary debate.*

J. EHRENFREUND, An obsolete people. German thought in relation to the Jewish people after Luther, RThPh 2020/I, p. 37-50

*What is the relation between traditional anti-Judaism, whose roots reach back very deep in history, and modern antisemitism? Whereas Hannah Arendt sought to avoid any confusion between these two historical phenomena, the present article aims to show some continuities between the two, without adopting a teleological vision which obscures the differences. When it posits that the reconciliation of society or even the redemption of the entire social body requires the overcoming and exclusion of Jews, antisemitism betrays a deep continuity with the kind of anti-Judaism which Luther, like many other Christian thinkers, promoted. Modernity inherits and transforms older themes which remain quite powerful and influential. An effort is thus needed to consider these threads which are present in our culture.*

P. GISEL, What can Luther's views on Jews teach us today?, RThPh 2020/I, p. 51-67

*Beyond the historical data, Luther's views on Jews must be an opportunity for an in-depth revision of central theological motives in Christianity. This is the aim of this article, which tackles five themes: first, the reading of Scripture, which according to Luther must focus on one single sense, since Scripture is in principle clear, whereas Judaism fosters, very differently, a plural and never finished reading of the texts; second, the theme of newness, and so the question, which runs through the entire history of Western thought, of Christianity's complex relations to what is ancient; third and fourth, the problem of universality as the cancellation of particularities, and the question of a Law which must be exceeded. Fifth and finally, the question of a God who, asymmetrically with regard to the world and to humanity, exceeds them (or not). On each of these points, the confrontation of Christianity and Judaism is very instructive. The author challenges, on each of them, a certain Christian radicality and suggests a different way of considering them.*

D. COHEN-LEVINAS, The Jew of negativity. Remarks on the singular and the universal in Judaism in modern Europe after Luther's Reformation, RThPh 2020/I, p. 69-86

*The Jewish contribution to modernity in Europe is not unscathed by Luther's anti-Jewish legacy. To say that Nazi leaders owed Luther nothing, that they had not*

*read, is insufficient. With his pamphlet of 1543, Luther transforms state hatred of the Jews into a state hatred that contributes to a negativity of the Jews, who are incapable of the spiritual elevation proposed by Luther's Reformation. At the same time, the break-up of Christianity within Europe will have a paradoxical effect on the future of Judaism in Europe, allowing the emergence of an area of inalienable freedom of religious conscience which will be the source of an unexpected modernity, renouncing neither the universal nor the singular. In spite of these advances, the reference to Judaism nevertheless remains de facto negative, even unconsciously, because it was by denying Judaism that Christianity gained recognition as such.*