

# English summaries

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## ENGLISH SUMMARIES

P-E. LEROY, Loisy and the Collège de France. Conditions of his election and the circumstances of his opening lecture, RThPh 2010, p. 105-122.

*The election of a new professor at the Collège de France is an important event in French intellectual life (even today) and the first public lesson, a well-attended social occasion. The threats of nationalist and reactionary groups weighed heavy on the ceremony the morning of 3 May 1909, when Alfred Loisy (1857-1940) pronounced his Opening Lecture and give the impression that the choice of the exegete for the chair of the history of religions at the Collège might have had a purely political basis. The truth is not as obvious as it seems and this study enumerates and analyses the political conditions as well as the methodological rivalries that the history of religions was going through at the time. It also mentions the support of friends who carried his candidature, much to Loisy's personal advantage. Thus, from our point of view, it is a bundle of diverse circumstances that explain this election – gained with difficulty at the united assembly of professors of the Collège de France on 31 January 1909 – to a particularly sensitive chair of a Catholic priest excommunicated by a Roman magistery less than a year earlier, the 7<sup>th</sup> of March 1908.*

F. AMSLER, Comings and goings between Alfred Loisy and Maurice Goguel, RThPh 2010, p. 123-134.

*In 1932-1933, Maurice Goguel (Vie de Jésus) and Alfred Loisy (La naissance du christianisme), not forgetting Charles Guignebert (Jésus), each produced voluminous syntheses on the passionate question from an historical perspective of the origins of Christianity. The reviews made by each one of the works of the other two show the points of convergence and divergence that they themselves discern between them. Under the cover of solemn, historical declarations, each author gives away his theological and even confessional preferences. Goguel seems to surprise Loisy by showing himself to be closer to him than is Guignebert on the idea of continuity between Jesus and the Church, which, however, at the beginning of the century, had been the main point of divergence between Harnack (The Essence of Christianity) and Loisy (L'Évangile et l'Église). Then again, the wide separation between Protestants and Catholic modernists is brought into broad daylight by the deeply diverging interpretations that Loisy and Goguel develop of the Passion story and the Pauline epistles.*

G. WATERLOT, Bergson and Loisy: Irreconcilable on mysticism, RThPh 2010, p. 135-160.

*The longtime cordial relations between Bergson and Loisy were spoiled in the last years by questions of religion and morality. Loisy, in works published between 1917 and 1936, defended the pan-mysticism of his friend Bremond and closely related the religious and the mystic sentiment. Bergson's conception of mysticism was, on the contrary, of a rare, sui generis experience, albeit having consequences for humanity in its entirety. Furthermore, Bergson articulates the mystical life with the capacity of humankind to be in contact with God himself, which Loisy explicitly excludes on the*

*basis of a neo-Kantian type of theory of knowledge. This article tries to retrace the beginning of the dissension between the two writers and to explain its ins and outs.*

CHARLES J. T. TALAR, A Shared Passion for Truth: Joseph Turmel and Alfred Loisy, RThPh 2010, p. 161-174.

*Throughout much of the period during which Alfred Loisy sought to reform Catholicism, Joseph Turmel worked to subvert it. Despite their different agendas, their respective efforts brought them together. Turmel wrote for Loisy's Revue d'histoire et de littérature religieuses, while during his modernist phase Loisy's reformist efforts were increasingly viewed as destructive of catholic dogma. Understanding their mutual relationship sheds light on the dynamics of the modernist movement.*