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ENGLISH SUMMARIES

R. CÉLIS, The problem of the mathematisation of knowledge in the later works of Husserl, RThPh 1996/I, p. 1-24.

The distinction established by Husserl in 1913 between formal and material ontology constitutes the theoretical basis needed in phenomenology to mathematize knowledge, and physics in particular. In The Crisis of European Sciences and Transcendental Phenomenology, this distinction appears as a sub-work in the sections concerned with Galileo and the birth of modern physics. Through its reformulation, Husserl tried to imagine the foundational range of an eidetic interpretation of nature as entrenched in the Lebenswelt.

R. KASSER, Gnosis as a melodrama. *The Story of the Soul* (NH II,6). Gnostic Library, RThPh 1996/I, p. 25-47.

The short Coptic gnostic treatise (NH II,6), teksêgêsis etbe tpsukhâ, which is generally translated as "The Exegesis on the Soul", is in fact more a "Story of the Soul". The author presents this text wrapped into an exegesis with an exhortative aim (two thirds of the text), richly illustrated with principally biblical quotations. This re-interpretation is followed by a new French translation of NH II,6.

J. MOLTMANN, The theological question in the idea of modernity, RThPh 1996/I, p. 49-65.

Moltmann's article is a synthesis of certain passages of his recent eschatological work, Das Kommen Gottes, 1995. He analyzes the beginning of the modern world, bringing out the deep contradiction between the messianism of modernity and its perverse, truly apocalyptic effects on the Third World, on ecology and on humanity's relationship with God. The visions of modernity being both impossible yet necessary, our societies are in vital need of sweeping revolutions: they must reinvent the modern world, taking as their inspiration the visions of the Kingdom of God: mutual respect, equality and solidarity, and the hidden immanence of God in nature.

S. CORNU, 20th Century Theology: a new appraisal, RThPh 1996/I, p. 67-76.

La théologie au XX^e siècle (20th Century Theology), as presented by K. Blaser, is distinguished by two main lines: the first emphasizes the primacy of praxis and the second concerns the theology of oecumenism and missions. Having presented these two, the article discusses Blaser's final synthesis of the turning points of theology in this century and concludes with three critical remarks on areas where Blaser remains silent.