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## ENGLISH SUMMARIES

J.-P. REDING, The philosophical use of metaphor in Greece and China, RThPh, 1997/I, p. 1-30.

*Everything leads us to believe that an «exotic» language produces exotic metaphors, which in turn condition those modes of thought different from our own. Comparative analysis of a metaphorical field common to Greece and China (light and the mirror) shows that the philosophical differences do not proceed from the various material of the metaphors used, but rather from the different attitudes to language. The hypothesis of linguistic relativism far from being either weakened or confirmed by this comparative analysis, appears itself to depend on the manner in which Greek and occidental thought conceived the relation of thought to language.*

C. CHIESA, Genetic epistemology in ancient philosophy, RThPh 1997/I, p. 31-49.

*One of the crucial theses of the theory of empirical knowledge is that concepts have their origin in sensory perception. By examining certain aspects of empiricism in ancient philosophy, particularly in Aristotle and the empirical physicians, this study attempts to show that in these authors, contrary to all appearances, there is no empirical genesis of rational knowledge manifesting itself in experience, as Kant would say, without coming from experience.*

R. DE MONTICELLI, John Calvin and the sadness of riches. On work, pleasure and the salvation of the soul. RThPh 1997/I, p. 51-66.

*The calvinist quasi elimination of the spiritual significance of the day of the rest symbolizes well the opposition between active Protestant asceticism of monastic theology. Weber's great fresco of Protestantism, cradle of the spirit of capitalism, suggestive as it is in other respects, affirms continuity between the two ways of asceticism while completely neglecting their profound difference, even contrast. Far from being mere matter for historical and erudite research, this lively contrast is still at work in contemporary minds, as is shown by the debate between Weber and Scheler, which goes far beyond the limits of a controversy between historians. In effect, this debate opposes two fundamental attitudes of the mind and two ways of conceiving and practicing philosophy represented today in the respective inheritors of empiricism (and utilitarianism) and phenomenology.*

B. REYMOND, Paul Tillich and the history of art, RThPh, 1997/I, p. 67-74.

*Paul Tillich is the only important theologian of his generation to have paid serious attention to the production of plastic or visual arts. An encounter with Botticelli's Madonna of the angel musicians, discovered in an illustrated review while he was at the front in Verdun, strongly conditioned his theological evolution. Later, his constant care to combine esthetics with revelation did not prevent him from selecting in art history those works which best suited his favourite theological interpretations. Thus the question, is the theologian capable of acceding to a work of art for itself, independently of his own presuppositions?*