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## ENGLISH SUMMARIES

W. WACKERNAGEL, Meister Eckehart and mystic discernment. Concerning the encounter of Suso with «the unnamed wildness», RThPh, 1997/II, p. 1-30.

*Commentators have not always recognized that Heinrich Suso's dialog with «the unnamed wildness» could be an allusive annotation to support the rehabilitation of Meister Eckehart. A comparison of the dialog with other (Pseudo-) Eckehartian legends tends to enforce such a theory. This article touches upon the importance of discernment in spiritual life as well as the problem of heresy.*

D. SCHULTHESS, The idea of a coherence theory doctrine of epistemic justification, RThPh 1997/II, p. 127-139.

*In the philosophic tradition marked by Descartes and empiricism, the idea of epistemic justification was usually seen as constructed upon bases which were so many automatically justified starting points. This article shows a totally different approach, thanks to the philosopher Keith Lehrer (author of «The unity of theoretical reason and practical reason», RThPh 127/4 [1995], p. 349-356), in which epistemic justification stems from the coherence between beliefs which are never immediately justified starting points. What is decisive for the justification of a belief then is to separate or neutralize all possible objections to it. Based on an example, the article presents this approach to epistemic justification and shows one difficulty it encounters.*

H. POLTIER, Can the social contract produce a just society?, RThPh 1997/II, p. 141-160.

*Having established that, strictly speaking, only hobbesian-type theories can be called contractualist, the A. shows, by way of two of its recent versions (Höffe and Gauthier), that the consistent development from the premises of the contractualist theory necessarily brings about conclusions which run counter to our sense of justice. He then concludes that we ought to give up the temptation to ground justice on a so-called social contract.*

P.-Y. BRANDT, Portraits of Paul, RThPh, 1997/II, p. 161-172.

*Two american researchers have undertaken a study of the person of Paul : what Paul says about himself in his own writings and in Luke, and the character description in the Acts of Paul. After comparing these portraits with the given rules in ancient treatises for adequately presenting a person, they draw up what they believe to have been the main traits of the conception of personality in the 1<sup>st</sup> century a.d. Their analysis begins by presenting the current of thought in which the book lies and goes on to say what it brings to earlier works by the same writers and to our knowledge of the cultural environment of the New Testament.*