

Zeitschrift: Revue de Théologie et de Philosophie
Herausgeber: Revue de Théologie et de Philosophie
Band: 48 (1998)
Heft: 1

Bibliographie: English summaries

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ENGLISH SUMMARIES

J. DOKIC, Internal perception and the critique of private language, RThPh 1998/I, p. 1-19.

Two models of introspection can be distinguished, which I call respectively the «perceptive» and the «pragmatic». According to the first model, introspection is a form of internal perception of a particular psychological object. The pragmatic model, on the contrary, evacuates any reference to psychological objects. I defend the existence of an intermediate model of introspection compatible with Wittgenstein's critique of private language, in spite of what Wittgenstein himself leads us to understand.

A. CÔTÉ, The question of nothingness in metaphysics : Henri Bergson and the critique of Jacques Maritain, RThPh 1998/I, p. 21-36.

*In the context of creationist metaphysics, the question «why is there something rather than nothing at all?» is fundamental and can be answered by referring to the will of a transcendent God. But where would we be in this questioning if analysis revealed that the concept of nothingness is absurd? This was exactly the intention of Henri Bergson in a famous passage of his *Évolution créatrice*. The article analyses Bergson's arguments as well as those of J. Maritain, who opposed him and arrives at the conclusion that the validity of the question «Why is there something rather than nothing at all?, far from imposing itself on the mind as self-evident, remains to be shown.*

M. VANNI, Messianism and temporality. Eschatology in the philosophy of Emmanuel Lévinas, RThPh 1998/I, p. 37-50.

In the philosophy of Emmanuel Lévinas, ethical reflection is largely based on an analysis of time. Encounter with others then is a radical break, expressed temporally by the springing up of an eschatological dimension at the heart of history, interrupting is continuity. The present study intends to trace the development of this eschatological motif in the work of Emmanuel Lévinas, in order to show all its scope and originality. Breaking with all forms of teleology, Lévinas renews the very notion of meaning. Certain problems raised by such a conception, however, must also be mentioned. Can all of the utopian dimension be cut off from eschatology?

P. GISEL, New Age : Between the institution of religion and «religious vagabonds». A theologian's view, RThPh 1998/1, p. 51-64.

As much in its forms as in content, the New Age trend appears to be a protest against the traditional institutions of western religion. This protest can be taken as symptomatic of the relationship of religion to history and society. This article attempts to point out its problematic aspects as well as the potentially stimulating challenges it raises.

B. RIGO, When to interpret is to change (perhaps), RThPh 1998/I, p. 65-73.

If everyone has the capacity to make sense of what he reads or is told, an examination of this capacity itself is less evident. Nevertheless, a better understanding of how meaning comes about for the human being is the aim of the different presentations gathered in this book. Even more, they want to show how this meaning (necessarily) mobilizes and produces change in the reader or listener.

J.-P. SCHNEIDER, «Epicurian philosophy in stone», RThPh 1998/I, p. 75-82.

The publication of a French translation of the fragments of the inscription of the Epicurian Diogenes of Œnoanda is the occasion to draw attention to this poorly known text. Several significant passages are presented, accompanied by brief comments and a conclusion of general remarks.