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ENGLISH SUMMARIES

S. In-Sup, Merleau-Ponty faced with the history of his times, RThPh 2000/III, p. 209-222.

Merleau-Ponty searched in politics for a "Third Way", away from subjectivist idealism which neutralises historicity and objectivist realism which feeds historical relativism, just so many ways of missing the structures of action while neglecting the existential dimension of "being with" and "being in the world". The pattern of intercorporality, inscribed in the ontology of the flesh – the common tissues of the body and the world – permits us to think of the transcendental affinity of liberties, the door they open to truth away from all arbitrariness and determinism. History and politics thus lie in the field of transcendental community.

S. Vianu, The divine and the human mind according to Meister Eckhart, RThPh 2000/III, p. 223-237.

Meister Eckhart taught the creation of all things in and "outside of" God, according to divine ideas. The mind has a separate place in creation: it is created in the image of God himself, and not out of one of His ideas. Emanating from God, the human mind is capable of returning to Him: as pure Being, God is the end of man's becoming. The return to God means uniting with divine Being: the operation of the human mind made divine is that of the divine mind Himself.

C. Demissy, Didactic transposition in religious education. An outline, RThPh 2000/III, p. 239-258.

Research on the way scientific knowledge is transformed into educational content has been growing since 1985. This paper applies the same type of research to the field of religious education. The study of the changes that original knowledge (scientific knowledge) goes through to become learning material is not just a technique guaranteeing the scientific quality of the learning matériel. This material is the result of axiological choices linked to the social practices to which teachers and learners refer. Reflecting on these choices enables us to avoid cognitive isolation and pedagogical demagoguery.

K. Blaser, The pneumatology of J. Moltmann, RThPh 2000/III, p. 258-267.

The recently published French translation of The life-giving Spirit provides an occasion to consult Moltmann on the connection between the divine Spirit and human spirits. The concept of experience which the writer uses and applies to revelation leads to a dynamic vision of both salvation and reality. If the phrase «immanent transcendence» permits us to perceive the multiple effects of the divine Spirit inhabiting the world, it also refers back to the trinitarian communion in God, the basis of all communion.