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ENGLISH SUMMARIES

M.-A. VANNIER, *Mysticism and Mystic Theology* in Eckhart, RThPh 2010/III-IV, p. 211-227

It seems that Meister Eckhart had an experience of the Trinity about which he remained discreet but which led him to develop a solid trinitarian theology and its links with anthropology. If he sometimes took up the categories of Denys Areopagitus, it was in order to make himself better understood by his contemporaries, for he was developing a mystic theology which was original for the 16th c.

M. VIAL, *Mystic Theology and experience* in Jean Gerson, RThPh 2010/III-IV, p. 229-243.

This study tries to show that the taking into account of the notion of experience gives a comprehension of both the specificity of the mediaeval definition of mystic theology and the precise position of Jean Gerson on the subject. Far from discourse on ecstatic experience, the phrase «mystic theology» refers effectively, in Gerson as in other mediaeval writers, to the experience itself. As to Gerson's mystical theology, it develops and proclaims, as strange as it may seem *a priori*, a theory of experience completely void of any empirical basis.

F. MARXER, “Mystic Theology is not intelligible; it speaks another language.”
Mysticism at the expense of thought and challenged by language: Bérulle, Francis of Sales and Jean-Pierre Camus, RThPh 2010/III-IV, p. 245-260.

From 1601 on, mystic theology is found in the circles of nobility, but is rivalled by other theologies of scholasticism and positivism. How can the endangered structure be reorganized? a new balance found so as to avoid a divorce between intelligent belief and the mystical approach? Bérulle (more political), Francis of Sales (more spiritual) and Jean-Pierre Camus (more pastoral) attempt new expressions for thought and experience. But tension remains between a biblical original (the domain of scholastic theology) and experimental originality the colour of excess and imagining the unthinkable... which causes one to think. The anguish thought to be stamped out by sacramental systems and institutions, is it back?

G. WATERLOT, The “inner ways” and action. On the doctrine of a formidable mystic: Madame Guyon, RThPh 2010/III-IV, p. 261-278.

Madame Guyon is an important and exceptional person in modern mysticism. A study of her doctrine of “the passive way in faith” shows a theory of action in two stages. In the first, an action exercised on one's self is meant to suppress all other action; in the second, human action gives way to divine action through the human being who has consented to the abolition of self. But this abolition is also rebirth in God and the possibility for God to show His love in creation. Thus the mystic is both the fulfilment of love and the channel of its expression; and, left free, has a subversive power for which Madame Guyon paid the price.

C. RÖSLER, Leibnitz and mysticism, RThPh 2010/III-IV, p. 301-319.

Von der wahren Theologie Mystica is a work in which Leibniz tries to distinguish real mystic theology, which conforms to reason, from false mystic theology, which lends itself to the errors of imagination. For this text (probably about 1698-1701), we propose comments and an annotated translation. Being his only work dedicated exclusively to mysticism, it is also a condensed version of his philosophy. On the basis of his metaphysics, Leibniz draws a shining path (“Lichtweg”) permitting the soul to know her Creator. This epistemology of light is fulfilled in the discovery of the intimate nearness of God to the self. Identity is rooted in God by this immediate contact. Thus, the individual is the more himself if he keeps up an intimate relationship of love with his Creator. So to describe the thinking of Leibniz, Jean Baruzi seems justified in speaking of a “rational mysticism”, implying a redefinition of mysticism. Indeed, real mystic theology does not demand the annihilation of the self in God, but the fulfilment of self in God, through a progressive divinisation, by active participation in God’s perfection.

J.-CL. DUMONCEL, The Twofold Ideal of Being according to Leibniz. A critical study of Leibniz by Daniel Schulthess, RThPh 2010/III-IV, p. 321-329.

The ambiguity of “idealism” is well-known, between the idealism of Plato (realism of Ideas) and post-Cartesian idealism (Phenomenalism). Schulthess shows that by bringing into both worlds of essence and of existence a concept of the phenomenal, Leibniz overcame this ambiguity. This systematic exploit has consequences for conceptual clarifications.