English summaries

ENGLISH SUMMARIES

D. J. O'MEARA, The Problem of speaking about the Ineffable by Plotin. RThPh 122 (1990), pp. 145-156.

This article examines the reasons Plotinus has for asserting the ineffability of the ultimate source of reality, the One. It is argued that Plotinus explains the possibility of speaking about the One in such a way as to preserve its ineffability: such speaking is in fact about our nature and that of the world, whose lack of self-sufficiency points beyond itself. Some final remarks concern the place and function of language in the context of soul's return to the One.

B. ROJTMAN, The Narrative as Interpretion (using Genesis 22 and Midraš Rabbah). RThPh 122 (1990), pp. 157-169.

The narrative structure of a biblical story can be described as "open" in that its referential contents become clearer with the development of the text. In the congruity of traditional, Jewish exegesis, this progressive clarification of the narrative outline reflects the amount of human liberty invested in it. In the example of the sacrifice of Isaac, this double effort of clarification and qualification of a theme is seen to increase throughout the text and throughout the story.

R. BEYERS, De Nativitate Mariae: source questions. RThPh 122 (1990), pp. 171-188.

A reconsideration of the thesis of C. Lambot (1934) according to whom De Nativitate Mariae was composed by Paschase Radbert between 846 and 849. The letter from Hincmar of Reims written about 868 or 869 cannot be considered as external evidence for such authorship. Furthermore, the clash between the narrative and the works of Paschase (his attitude concerning the apocryphal traditions, his Marian theology and his style) does not present a uniform series of indicatives which would permit us to make Paschase the likely author of this apocryphon.

T. BONHŒFFER, Pascal's «Wager». RThPh 122 (1990), pp. 189-202.

The famous text by Pascal, replaced in its biographical context and reconsidered in the light of mathematics, of psycho-analysis and of Lutheran, hermeneutical theology.

M. SMALBRUGGE, Cultural indifference in the influence of Barth: critical re-marks concerning Protestant theology. RThPh 122 (1990), pp. 203-215.

In this article, we examine the attitude of Protestant theology toward culture, with the debate between Barth and Harnack of 1923 as a starting point. Here we already discover the anti-cultural cudgel which will always be a part of Barthian theology. The article attempts to provide arguments against this tradition.

J. BOUVERESSE, The "infallibility" of introspection. About Dennett and Wittgenstein. RThPh 122 (1990), pp. 217-233.

S. GOYARD-FABRE, Legitimacy. RThPh 122 (1990), pp. 235-252.

Though it may be admitted that legitimacy confers to Power its plenitude and strength, the concept of legitimacy responds nonetheless to founding principles which affiliate it to a variety of doctrinal models. As shown in the cohesion between the concepts of legitimacy and legality, the complex and indecisive nature of the criteria of legitimacy points to its fundamentally problematic status, which, just as politics itself, cannot remain axiologically neutral.

E. FUCHS, John Rawls and Justice. RThPh 122 (1990), pp. 253-260.

J.-L. LEUBA, Are John-Paul II and the Curia betraying Vatican II? RThPh 122 (1990), pp. 261-268.

After enumerating the eloquent titles, often lively and ironic, in the collection gathered by N. Greinacher and Hans Küng entitled "Katholische Kirche – wohin? Wider den Verrat am Konzil", the author shows that these critical articles are not in fact addressed to the present government of the Roman Church, but to Vatican II itself.