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ENGLISH SUMMARIES

P. JORAY, Is identity relative? Some remarks concerning a logical illusion, RThPh 2002/I, p. 1-14.

In formal logic, we can distinguish diverse interpretations of the terms for identity. According to the interpretation practised by Frege and Russell, identity expresses an objectual relation of a unique and absolute nature. Faced with the conversions that are needed to get around the paradoxes which result from such a conception, we defend here the preferability in logic of a multiple and relative interpretation making of identity a relation concerning signs.

J. LAGRÉE, Theology and tolerance: Louis Meyer and Spinoza, RThPh 2002/I, p. 15-28.

Spinoza is generally considered as a thinker of tolerance because in his Tractatus Theologico-Politicus he firmly defends freedom of thought. A recent commentator (F. Mignini), has placed Spinoza, on the contrary, «beyond tolerance». To re-examine the question, this study compares the positions of Louis Meyer and of Spinoza on religious passions and the reading of Holy Scripture. The hermeneutical generosity of Spinoza can be seen as against the over-sensitive reading of Meyer, who, confusing meaning and truth in the case of Scripture, disallows any interpretation that is removed from the truth of natural science. Not only does Spinoza admit a plurality of acceptable meanings, so long as they facilitate the practice of justice and charity, he also shows how successive generations of readers adapt to a text, itself adapted to meet the understanding of the greatest number. This permits us, finally, to distinguish between levels and pertinent places of tolerance.

P. GASSER, Reading Nietzsche, RThPh 2002/I, p. 29-47.

From Plato to Kant, philosophy hardly ever questions the subject of writing and sees it as a simple means of expression. The work of Nietzsche marks a turning point: by both a philological and philosophical consideration of the «art of style», it questions the act of writing itself, and then the act of reading. A genealogical study of certain paradigmatic texts concerning the Eternal Return might elucidate the implications of Nietzsche's writing which transgresses unconditional readability and comprehensibility.

P-Y. BRANDT, A face calls me, RThPh 2002/I, p. 49-71.

This article discusses the hypothesis of a link between the surfacing of the visage theme in texts or iconographic productions of various religious traditions and a primordial experience of the contemplation of a visage face to face. In order to state the transcendent, the not immediately accessible, humans have recourse to the experience of one of the first great quests of every person: the face to face relationship between the newborn and its mother. This would then be the experience elaborated by texts which speak of the desire to see God face to face and by iconographical productions which

represent the visage of divine figures. Far from responding to a regressive penchant, this use of an early childhood experience would be the expression of a progressive movement: the reference to a victory achieved with difficulty during the first months of life in order to express an actual desire for the beyond. These pages successively examine different aspects of the question.

VIENT DE PARAÎTRE

MAÎTRE ECKHART

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Note liminaire de Daniel Schulthess

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