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## ENGLISH SUMMARIES

J. LE BRUN, *Mysticism and histories made of it*, RThPh 2004/IV, p. 309-318.

*Far from the psychiatric and the “oceanic” traditions of the interpretation of mysticism, the work of Michel de Certeau falls in the line of those who approach mysticism as “writing” to be analysed with literary and philosophical rigour (H. Delacroix, J. Baruzi, J. Orcibal). But in mysticism, Michel de Certeau approaches head on the question of the connection between history and writing, his two major works, L’Ecriture de l’histoire and La Fable mystique, being impossible to understand one without the other.*

H. LAUX, *Michel de Certeau reading Surin. The implications of interpretation*, RThPh 2004/IV, p. 319-332.

*His connection to Surin, a Jesuit mystic of the 17<sup>th</sup> c., is central in the work of Michel de Certeau: by an impressive work of editing, Certeau first of all made the work of Surin once again accessible. Through this contact, he elaborated a theory of mysticism, but his interest also became more and more concentrated on the marginality of a part of Surin’s existence. From then on, his reading became ambivalent, and his first reading changed in nature: Surin inspired in Certeau a language and attitudes for exploring new spaces in contemporary history. His interpretation became emblematic of his own itinerary.*

J.-C. MONOD, *The trajectory of secularisation and its divergences according to Michel de Certeau. Inversion of the thinkable and transits of belief*, RThPh 2004/IV, p. 333-346.

*Rather than using the classical concept of “secularisation”, Certeau made up a series of notions to take into account complex historical processes: the inversion of the thinkable, the removing from its orbit of religious life, transits and exhaustion of belief. If these concepts cover “trajectories” which have been integrated into certain theories of secularisation (with which we try here to confront Certeau’s analyses), they also open up a vista of these historical “divergences”, of phenomena which are irreducible to a simple, linear course. And if a certain “secularisation of the thinkable” irreversibly defines our hermeneutical situation, that does not stop Certeau from examining how, in this new deal, Christianity remains thinkable.*

I. ULLERN-WEITE, *Philosophical poaching in Certeau. From the uses of “contemporary historicity” to the ordinary reinvention of civility*, RThPh 2004/IV, p. 347-366.

*To read Certeau with philosophical intention is only legitimate on the basis of the unique configuration and the dominant historiographic reception of his work, considering the present-day, that is, as the decisive context and paradigm. That may mean prolonging some of his “poetic and political” overtures, backed up by “common sense”, “the ordinary man” and common language. His freely formal and epistemological exploration of “the day to day” invites us to reconsider the modern poetic link between*

*public space (the institution) and private space (commonplace oddness). That brings us to some radical thematics capable of nurturing a fundamental reformulation of the political and the subjective, in the specific domain of civility.*

G. PETITDEMANGE, *The philosophy of Michel de Certeau. The lost cause and debt*, RThPh 2004/IV, p. 367-386.

*Michel de Certeau, historian of mysticism as read from the viewpoint of the present, did not cease to accompany his research with a reflection on method, in which human sciences occupy a central position. In this disposition, what is the place of philosophy? Little mentioned and rarely the object of criticism in all his work, philosophy seems nevertheless to be always present in a radical and certainly not secondary way. A text on Merleau-Ponty shows this clearly. So what is Certeau's question for philosophical discourse, and why, deliberately yet tacitly, does he situate his work as a historian in the tradition of philosophy? This study only proposes an outline of an answer.*

C. INDERMUHLE and T. LAUS, *To have done with desire. Michel de Certeau and the heterology of voices*, RThPh 2004/IV, p. 387-400.

*For several decades, philosophy, like theology, has found in the thematic of desire a paradoxical attempt to preserve some notion of totality. After Michel de Certeau, it has become possible to think of the purely multiple being capable of hearing the breaking down of earthly voices. In three points, the authors try to show, on the discursive level, how history, a process of bereavement and divergence, distrusts philosophy's walling up of things; on the level of peculiarities, how mysticism, in an example of a poem by Jean de la Croix, does not exacerbate itself with a desire for the absent, but reveals the presence of un-gathered multiplicities; and finally, on the ontological level, why this collapse of oneness does not end in a tautology of being. By homology, one must understand a discourse on and a will to gather around Identity and Sameness. By heterology, a discourse on and a will for Difference and Otherness. However, and this is the point, such a discourse on alterity can also, in turn, be altered, disturbed as logos by a divergence which comes and says or marks out the divergence within the logos itself.*

P. GISEL, *Reading Michel de Certeau as a theologian*, RThPh 2004/IV, p. 399-415.

*To read Certeau from the point of view of a theologian is to dovetail with history, seen in its discontinuities and as a place of creations of the mind, imaginary or not, and thus of desire as well as of maximum exposure to the world. An excess is referred to which, never directly stated, works nevertheless at the heart of presence and immanence. To read Certeau as a theologian is to assume a modern hallmarking of the end of connectedness to a differentiated and meaningful cosmos and to become passionate about a Uniqueness, which is absent. In the hollowness of loss, exile, trials, the mystics testify to a hand-to-hand battle with the world, to an original alteration, to a singular approach. And they put it to writing. Theology, however, is linked precisely to memory, textual and fictive, and to the institutional set-up upon which this memory depends, even in the form of divergence or dissidence; and its work passes through an anthropology of belief, of radically human dimensions yet irreducible to the human. One might say a subversion rather than a surpassing of the world.*