Abstract

The essay compares the notions of historicity and irreversibility in the Prigoginean and Agustinian conceptions, establishing likenesses and differences. It analyzes the Agustinian idea of the temporality following the Book Eleventh of the Confessions, and the interpretations of Paul Ricoeur and Jean Guitton. It analyzes, next, the redefinition of the time formulated by Ilya Prigogine, differentiating it, fundamentally, from the static or geometric conception of the Newtons dynamic. It shows that this re-conceptualization differentiates it from the classic Physics and brings it nearer to the Agustinian idea of the time, as that, in both authors, the irreversibility, historicity, novelty, event and creativity notions are crucial to understand the temporality. Finally, it is shown here the differences between both authors: while St. Agustin fundamentally refers to a human or existential time, in which a clearing sense of the transcendency is present, Prigogine refers to the time of the dynamics and the thermodynamics, of the irreversible processes receded from the equilibrium, and certainly in a physical immanent sense.