

Zeitschrift: Revue de Théologie et de Philosophie
Herausgeber: Revue de Théologie et de Philosophie
Band: 41 (1991)
Heft: 1

Bibliographie: English summaries

Nutzungsbedingungen

Die ETH-Bibliothek ist die Anbieterin der digitalisierten Zeitschriften. Sie besitzt keine Urheberrechte an den Zeitschriften und ist nicht verantwortlich für deren Inhalte. Die Rechte liegen in der Regel bei den Herausgebern beziehungsweise den externen Rechteinhabern. [Siehe Rechtliche Hinweise.](#)

Conditions d'utilisation

L'ETH Library est le fournisseur des revues numérisées. Elle ne détient aucun droit d'auteur sur les revues et n'est pas responsable de leur contenu. En règle générale, les droits sont détenus par les éditeurs ou les détenteurs de droits externes. [Voir Informations légales.](#)

Terms of use

The ETH Library is the provider of the digitised journals. It does not own any copyrights to the journals and is not responsible for their content. The rights usually lie with the publishers or the external rights holders. [See Legal notice.](#)

Download PDF: 19.06.2025

ETH-Bibliothek Zürich, E-Periodica, <https://www.e-periodica.ch>

ENGLISH SUMMARIES

D. SCHULTHESS, Obligation and Knowledge. RThPh 1991/I, pp. 1-15.

Knowledge is required in the actual exercise of practical reason: knowledge of one's obligations (according to the deontological orientation in practical philosophy), knowledge of one's actions, knowledge of the situations in which one is involved. Requirements relative to such knowledge can be articulated in what is called here 'second-order obligations'. The paper's aim is to show the role of these obligations and to inquire into the link they establish between practical and theoretical reason.

S. FRIEDLI, Sartre and the objectivity of values. RThPh 1991/I, pp. 17-33.

Sartre's Cahiers pour une morale is a clear presentation of his ontological moral philosophy. This article attempts to analyze the basis of his ethic and to draw out its moral precepts.

Roberta de MONTICELLI, Philosophical asceticism. RThPh 1991/I, pp. 35-48.

The writer speaks of the mental sphere as the totality of intentional experience which constitutes intelligent life; and of reality as all that which is given to us in a world proper to experience while transcending the experiences through which it is actually given. Arguments are presented to support the following hypotheses: a) that which is mental is not real; b) the mental sphere is the domain of philosophy; c) these two hypotheses make of philosophy a rational and non-positive research; d) in order to reach the domain of this research, a radical modification of the natural cognitive attitude is required, of which I attempt to describe the fundamental stages.

F. HIGMAN, The exercise of ecclesiastical history. RThPh 1991/I, pp. 49-58.

The author's Inaugural Lecture at the University of Geneva reviews his research publications in the context of historiographical reflections on the exercise of ecclesiastical history. The author's research has concerned (a) the style of John Calvin, and editions of Calvin's treatises and sermons; (b) the discovery and publication of texts in French by Guillaume Farel, Pierre Viret and Martin Luther; (c) religious censorship in sixteenth-century France; (d) a bibliography of the Reformation in the French language; (e) the linguistic and literary impact of the Reformation on French culture in the sixteenth century.

P. BÜHLER, Flaw, conformity or critical dialogue? RThPh 1991/I, pp. 59-77.

This article reconsiders in a new way the old problem of the connection between faith and reason and tries to overcome the sterile alternatives of the two classic models of flaw or conformity. Drawing inspiration from the systemic approach, it describes a more dynamic interaction in which each partner intervenes at the critical point of the other: faith at the bifurcation into reason and unreasonableness, reason at the bifurcation into faith and disbelief. This double intersection proves to be fructuous, as well as risky.

P.-Y. RUFF, The Johannine community and its history. RThPh 1991/I, pp. 79-92.

This collection, the work of fifteen exegetes and edited by Kaestli, Poffet and Zumstein, presents a panorama of contemporary Johannine research for the benefit of the larger public. Touching upon many themes, it introduces the reader to the unresolved questions concerning the Johannine communities and their literature. Several authors question the significance of rereadings and successive alterations, the most enigmatic aspect of the Johannine corpus (gospel and epistles). The collection has the merit of presenting the diverse hypothesis and conflicts of interpretation to which Johannine writings have always been exposed, and should figure amongst the works of reference on the subject.

S.-T. BONINO, A new translation of the Summa theologiae. RThPh 1991/I, pp. 93-97.

The author presents the French translation of Thomas Aquinas' Summa theologiae which has been recently published in four volumes by Cerf. In spite of the merits of such an undertaking, the author's analysis is critical (there is no reproduction of the Latin text; it lacks literary and doctrinal cohesion; it is a popularizing edition for private use) and calls for a sound secularization of Thomist studies.

S. IMHOOF, The status of fiction: between nostalgia and nihilism. RThPh 1991/I, pp. 99-106.

The work of Thomas Pavel entitled Univers de la fiction synthesizes the most recent research of literary theory. It incorporates the contributions of analytical philosophy, notably those of modal logic. According to Pavel, the reader of a work of fiction "lives" in a certain way in the world it describes. Yet one could object that a great pleasure of reading is derived, on the contrary, from the realization at each instant that one is NOT living in the fictional universe described in the text.