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ENGLISH SUMMARIES

I. RADRIZZANI, Transcendental philosophy and political praxis in Fichte, RThPh 1993/I, pp. 1-20.

According to Fichte's conception of philosophy, the philosopher must not confine himself to his pure science, but be committed to political praxis, with all the risks that entails. This shift from the a priori *to the* a posteriori *proves to be problematic. Though Fichte hardly deviated at all in his definition of the ideal State, his judgement concerning the possible fulfillment of this ideal and the means to attain it did evolve considerably. This revolution in political thinking, often qualified as "Machiavellic", can undoubtedly be explained using both historical and systematical arguments. However, it cannot fail to throw a doubt on the "scientific" character Fichte pretends to attribute to politics, while it also risks to render suspect the solidity of transcendental thought on political subjects.*

T. RÖMER, Summarizing history while inventing it. RThPh 1993/I, pp. 21-39.

This article seeks to show that the establishment of "historical summaries", notably from the time of the Exile onwards, went hand in hand with the attempt to construct a great "normative" history. At first diverse conceptions of this history confronted each other until they were assembled in the biblical canon by way of a compromise which united the different ideological options without disavowing them.

J.-D. KAESTLI, Recall and pseudepigrapha in post-apostolic Christianity. RThPh 1993/I, pp. 41-63.

This article defends the theory that pseudepigraphy can be a legitimate form of recalling Christian origins. It examines various interpretations of pseudepigraphy in literature of antiquity and in the NT. Following 2 Peter and the Pastoral letters, it shows that recourse to this procedure belongs to an effort to actualize the teaching of the apostles. The technical use of the verb "to remember" (Acts 20:35, 1 Clement, Papias, the apocryphal Epistle of James) signifies the central role of anamnesis in the transmission, development and interpretation of the words of Jesus.

P. GISEL, Memory as fundamental theological structure. RThPh 1993/I, pp. 65-76.

Memory is treated here as the central point where, from a Christian perspective, personal identity is formed at the heart of time and beyond an original "lapse of memory". It is shown how "christo-pneumatological polarity", proper to Christianity, sheds light on this moment, and how memory thus conceived lies in the

scope of general anthropological reality. Finally, certain occurrences of the orientation proposed are traced in the specific field of hermeneutics.

J.-Y. GOFFI, Ecologies and philosophies, RThPh 1993/I, pp. 77-83.

In a cutting tone, Luc Ferry's book on environmental ethics (Le nouvel ordre écologique) *describes the split from modern humanism of recent trends which treat "natural beings" as "free beings". Ferry explores these tendencies and points out the difficulties they run into, but he does not manage to enter into debate with his adversaries. It is consequently a diagnostic he offers rather than any fundamental contribution to this contemporary debate.*