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ENGLISH SUMMARIES

T. RÖMER, The Old Testament: crisis literature, RThPh 1995/IV, p. 321-338.

This article proposes the reading of the Old Testament as crisis literature according to a paradigm of modern sociology. Three principle attitudes typify intellectual reactions to crisis: the "utopic", the "nostalgic" and the "scientific". These can help us describe the main ideological currents of the Hebrew nation faced with the drama of the Babylonian exile. For the prophets, the exile is an interim announcing a time of salvation. For the priestly circle, the return to former religious institutions is the only solution to the crisis. The intellectual Deuteronomists seek to understand the reasons for the tragedy of the exile without proposing immediate solutions. Jewish society at the time of the exile and after it is distinguished by the cohabitation and dialogue between these different perspectives. This cohabitation may serve as a paradigm for an approach to crises in modern society.

M. BAUMANN, Didactics as an epistemological and theological problem, RThPh 1995/IV, p. 339-347.

Since the exhaustion of Reform catechism, catechetics in Protestant circles is needing a new didactic model. The problem requires more than a simple revision of methodology; it implies epistemological and theological reflection. This article lays a basis for a new catechetical model with reference to the open epistemological methodology of F. Gonseth. It proposes to set up a structured catechetical approach centered on the indirect method.

K. LEHRER, The unity of theoretical reason and practical reason, RThPh 1995/IV, p. 349-356.

Prolonging his studies on epistemic justification, the writer maintains that theoretical reason – expressed by rational acceptance – and practical reason – which leads to rational preferences – are only achieved through i) the acceptance of the trustworthiness of what we accept and ii) the preference to be trustworthy in what we prefer. These keystones of justification are self-references. Furthermore, the justification of acceptance demands preference (ii) and the justification of preferences demands acceptance (i). This indicates a homogeneity between theoretical and practical reason.

J. SCHOUWEY, Prospects for a philosophical hermeneutic of religion. Concerning a work by P. Ricœur, RThPh 1995/IV, p. 357-367.

After presenting the structure of the book and the principal questions it evokes, this article attempts to show the exceptional degree of religious reflection in the philosophical thought of Ricœur.

R. JACQUES, On evil, pardon and God, RThPh 1995/IV, p. 369-376.

*This study first presents the path taken by L. Basset in her voluminous work *Le pardon originel*, including the demolition of traditional links between evil and pardon and their reformulation regarding the subjective experience of those who suffer. Then it goes on to formulate certain questions concerning the methodological and theological options of the author.*