

**Zeitschrift:** Revue de Théologie et de Philosophie  
**Herausgeber:** Revue de Théologie et de Philosophie  
**Band:** 46 (1996)  
**Heft:** 1

**Bibliographie:** English summaries

### **Nutzungsbedingungen**

Die ETH-Bibliothek ist die Anbieterin der digitalisierten Zeitschriften auf E-Periodica. 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. Das Veröffentlichen von Bildern in Print- und Online-Publikationen sowie auf Social Media-Kanälen oder Webseiten ist nur mit vorheriger Genehmigung der Rechteinhaber erlaubt. [Mehr erfahren](#)

### **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. La reproduction d'images dans des publications imprimées ou en ligne ainsi que sur des canaux de médias sociaux ou des sites web n'est autorisée qu'avec l'accord préalable des détenteurs des droits. [En savoir plus](#)

### **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. Publishing images in print and online publications, as well as on social media channels or websites, is only permitted with the prior consent of the rights holders. [Find out more](#)

**Download PDF:** 23.03.2026

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

## ENGLISH SUMMARIES

R. CÉLIS, The problem of the mathematisation of knowledge in the later works of Husserl, RThPh 1996/I, p. 1-24.

*The distinction established by Husserl in 1913 between formal and material ontology constitutes the theoretical basis needed in phenomenology to mathematize knowledge, and physics in particular. In The Crisis of European Sciences and Transcendental Phenomenology, this distinction appears as a sub-work in the sections concerned with Galileo and the birth of modern physics. Through its reformulation, Husserl tried to imagine the foundational range of an eidetic interpretation of nature as entrenched in the Lebenswelt.*

R. KASSER, Gnosis as a melodrama. *The Story of the Soul* (NH II,6). Gnostic Library, RThPh 1996/I, p. 25-47.

*The short Coptic gnostic treatise (NH II,6), teksêgêsis etbe tpsukhê, which is generally translated as "The Exegesis on the Soul", is in fact more a "Story of the Soul". The author presents this text wrapped into an exegesis with an exhortative aim (two thirds of the text), richly illustrated with principally biblical quotations. This re-interpretation is followed by a new French translation of NH II,6.*

J. MOLTMANN, The theological question in the idea of modernity, RThPh 1996/I, p. 49-65.

*Moltmann's article is a synthesis of certain passages of his recent eschatological work, Das Kommen Gottes, 1995. He analyzes the beginning of the modern world, bringing out the deep contradiction between the messianism of modernity and its perverse, truly apocalyptic effects on the Third World, on ecology and on humanity's relationship with God. The visions of modernity being both impossible yet necessary, our societies are in vital need of sweeping revolutions: they must reinvent the modern world, taking as their inspiration the visions of the Kingdom of God: mutual respect, equality and solidarity, and the hidden immanence of God in nature.*

S. CORNU, 20th Century Theology: a new appraisal, RThPh 1996/I, p. 67-76.

*La théologie au XX<sup>e</sup> siècle (20th Century Theology), as presented by K. Blaser, is distinguished by two main lines: the first emphasizes the primacy of praxis and the second concerns the theology of oecumenism and missions. Having presented these two, the article discusses Blaser's final synthesis of the turning points of theology in this century and concludes with three critical remarks on areas where Blaser remains silent.*