

Zeitschrift: Revue de Théologie et de Philosophie
Herausgeber: Revue de Théologie et de Philosophie
Band: 47 (1997)
Heft: 2

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: 16.03.2026

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

ENGLISH SUMMARIES

W. WACKERNAGEL, Meister Eckehart and mystic discernment. Concerning the encounter of Suso with «the unnamed wildness», RThPh, 1997/II, p. 1-30.

Commentators have not always recognized that Heinrich Suso's dialog with «the unnamed wildness» could be an allusive annotation to support the rehabilitation of Meister Eckehart. A comparison of the dialog with other (Pseudo-) Eckehartian legends tends to enforce such a theory. This article touches upon the importance of discernment in spiritual life as well as the problem of heresy.

D. SCHULTHESS, The idea of a coherence theory doctrine of epistemic justification, RThPh 1997/II, p. 127-139.

In the philosophic tradition marked by Descartes and empiricism, the idea of epistemic justification was usually seen as constructed upon bases which were so many automatically justified starting points. This article shows a totally different approach, thanks to the philosopher Keith Lehrer (author of «The unity of theoretical reason and practical reason», RThPh 127/4 [1995], p. 349-356), in which epistemic justification stems from the coherence between beliefs which are never immediately justified starting points. What is decisive for the justification of a belief then is to separate or neutralize all possible objections to it. Based on an example, the article presents this approach to epistemic justification and shows one difficulty it encounters.

H. POLTIER, Can the social contract produce a just society?, RThPh 1997/II, p. 141-160.

Having established that, strictly speaking, only hobbesian-type theories can be called contractalist, the A. shows, by way of two of its recent versions (Höffe and Gauthier), that the consistent development from the premises of the contractalist theory necessarily brings about conclusions which run counter to our sens of justice. He then concludes that we ought to give up the temptation to ground justice on a so-called social contract.

P.-Y. BRANDT, Portraits of Paul, RThPh, 1997/II, p. 161-172.

Two american researchers have undertaken a study of the person of Paul : what Paul says about himself in his own writings and in Luke, and the character description in the Acts of Paul. After comparing these portraits with the given rules in ancient treatises for adequately presenting a person, they draw up what they believe to have been the main traits of the conception of personality in the 1st century a.d. Their analysis begins by presenting the current of thought in which the book lies and goes on to say what it brings to earlier works by the same writers and to our knowledge of the cultural environment of the New Testament.