

**Zeitschrift:** Revue de Théologie et de Philosophie  
**Herausgeber:** Revue de Théologie et de Philosophie  
**Band:** 52 (2002)  
**Heft:** 4

**Bibliographie:** English summaries

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## ENGLISH SUMMARIES

D. ENGELI, A Theological Existence in 20<sup>th</sup> c. Germany : Helmut Gollwitzer (1908-1993), RThPh 2002/IV, p. 309-325.

*This article gives an overall view of the thought of German theologian Helmut Gollwitzer (1908-1993), who was inspired by Karl Barth (his pamphlet *Theologische Existenz heute!* 1933) and by the Luther – renaissance of the early 20<sup>th</sup> century. Taking up the theme of “theological existence”, the author shows how Gollwitzer combined a leftist political commitment with a conservative idea of theology. First, with the rise of Nazism, then during the Second World War, and finally after it, his positions became progressively more radical, as, notably, he helped found the German ecology party (Die Grünen) and later supported the student movements of 1968.*

D. MÜLLER, Bioethics at the risk of God. For a critical theology of the ethical control of life, RThPh 2002/IV, p. 327-340.

*Contrary to certain radical lay prejudices, the question of God is at the heart of ethics. Yet current debates on bioethics do not always help to clearly identify the pertinence of the question. To reformulate the contribution of theological ethics to public discussion in a credible way, we must examine the different ways of understanding the relationship between immanence and transcendence. In critical dialogue with H. Tristram Engelhardt, the author marks out the basic conditions to access an interpretation of God as mystery of the world and of existence, thus also as the impassable horizon of all ethics.*

S. ROMAGNOLI, The decomposition of “transformed sensation”. Maine de Biran, a reader of Condillac, RThPh 2002/IV, p. 341-352.

*In this article we want to present the rich thought of Maine de Biran and its originality which renders it still very pertinent in our time. The study of a critique of the notion of “transformed sensation”, which Maine de Biran initiated in his essay “Decomposition of thought”, has a twofold interest: to show, first of all, that “biranism” takes form within the doctrines of Condillac; and secondly, that the decomposition of the notion of sensation marks the separation of Maine de Biran with that ideology.*

N. CAMPAGNA, Reconciliation or Justice. The problem of amnesty, RThPh 2002/IV, p. 353-368.

*The transition towards a state of law and democracy which has taken place in many countries in the last decades (Argentina, Chili, South Africa, Haïti, to mention just a few) brings up again the problem of amnesty. In the name of reconciliation and civil peace, should former torturers and hangmen be released from justice? Or, to do justice to victims, should they be brought to trial? Put that way, the question suggests an absolute opposition between amnesty and justice. In this article we want to show that this opposition is not so absolute as one might think and that amnesty is sometimes necessary to preserve or to re-instate the conditions for the possibility of justice.*