

Zeitschrift: Revue de Théologie et de Philosophie
Herausgeber: Revue de Théologie et de Philosophie
Band: 150 (2018)
Heft: 1

Rubrik: 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: 28.03.2026

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

ENGLISH SUMMARIES

J. GRONDIN, 'Si enim comprehendis, non est Deus.' Augustine on thinking about, comprehending and touching God, RThPh 2018/1, p. 9.

Can God be positively understood? The very respectable tradition of negative theology would claim that this is impossible and that only what God is not can be understood. There is a saying of Augustine that is often quoted in this context, "If you understand it is not God." What did Augustine mean by this? Does this dictum not entail a contradiction in that we all understand the meaning of the word God? Did God not also reveal himself in Scripture and creation, thus opening himself to understanding? This study sorts out the meaning and context of this saying in Augustine's Sermon 117 and argues that an understanding of God and indeed a "touching" of God are possible for Augustine. It also argues against the obsessive and widespread attempt of some to debase humankind's capability of understanding.

E. PARMENTIER, Migrant Churches as Churches Which Defy Sociological Predictions and Ecclesiological Characterizations, RThPh 2018/1, p. 27.

Churches which have sprung up from immigration are, in many respects, an important object of study for theology. At a time when mainstream Protestant churches are receding, these communities are growing. This success cannot simply be traced to a Pentecostal or Evangelical dimension, since they are affiliated with different confessions or denominations. How then can we explain their power of attraction, as what they offer is rather classical, even traditional, with regard to doctrine and ethics? The diversity within these communities is increasing as new generations no longer always follow cultural identities but, instead, shape international, and even non-denominational, communities. This article addresses such questions and offers a typology of these churches, on the basis of fieldwork in Geneva and the surrounding region. In the conclusion, the author raises a list of questions which deserve to be considered from a reformatory or Protestant theological and ecclesiological standpoint.

S. STEWART-KROEKER, Considering Beauty in a World in Turmoil, RThPh 2018/1, p. 41.

Is beauty relevant to the ethical challenges facing humanity in light of the current ecological crisis? This text links aesthetic reflection to an eschatological imagination that integrates all of creation into the resurrection. Moving from Plato and contemporary philosophers like Alexander Nehamas and Mavis Biss—who all affirm a relationship between beauty and ethics—this article develops a theological aesthetics of the resurrected wounds of Christ's body. An eschatological imagination that affirms the presence of these wounds on the resurrected body holds humanity accountable for disfiguring violence in the present. At the same time, such a vision offers hope for transfiguration. Might this eschatological vision of resurrected wounds be extended to all of creation in a way that incites human beings to act with care for a suffering world?

D. LÉVYSTONE, On Certain Figures of Silence in Plato's Works, RThPh 2018/1, p. 57.

One seeks in vain explicit developments concerning silence in Plato's works. But his literary genius does give silence some room, and the mise en scène of dialogues and the interactions between characters include different figures of silence. Through these figures, other aspects of Socrates and Plato's reflections on language emerge. The philosopher's silence runs counter the silence of his interlocutors, just as the philosophical practice of dialogue confronts sophistic discourses. True silence, i.e. the philosopher's silence, is not the absence of voice, nor is it simply the expectation of a coming word. Rather, it is, ultimately, a return to the very source of logos: thought and being itself.

