English summaries

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ENGLISH SUMMARIES

B. Grünewald, The justification of norms: transcendental or pragmatic. RThPh. 1990/I, pp. 1-14.

The first part of this article analyzes the central propositions of the transcendental pragmatic for justifying norms; these propositions are based on the affirmation of the unavoidability of the argumentative position. This "unavoidability" is discussed. The second part attempts to resituate the problem while maintaining the advantages of the concept of the transcendental pragmatic. The argumentative position is replaced by a truly non-circumventive act—that of our practical consciousness (or of our will in general)—which reveals general will as being the condition which makes possible this practical consciousness.

D. Rivier, The Physicist and his Principles. RThPh. 1990/I, pp. 15-32.

Having explained the distinction one must make in physics between principles, laws and limitative conditions, the article analyses the changes of content and form to which the principles of the physicist have been subjected in this century, toward the making of theories and models (conservation principles, cosmological principles). As both ribbing and framework of these models, principles underline and support the limits of knowledge for the physicist, thence their sometimes surprising mobility.

F. Bovon, Gospel parable—parable of the Kingdom. RThPh. 1990/I, pp. 33-41.

With the help of Matt 12:46-50 (the true family) and Matt 13:1-23 (the parable of the sower), the author examines the conception of NT parables. To understand a parable is to be conveyed from human realities to those which are new, those of the Kingdom of God. In order to arrive, each reader or listener needs the help of a ferryman. The exegete can become such a guide.

M. Engammare, Protestant liturgies for marriage in the 16th century: from mutual betrothal to clericalism. RThPh. 1990/I, pp. 43-65.

The study of 16th century protestant marriage liturgies shows rapid supplanting of the words of betrothal between spouses in favour of words by the officiator and thus of clericalism. These liturgies reveal early, firm establishing of their formulas. They use biblical texts which insist upon the institutional and divine character of the marriage union and on the reciprocal responsibilities of spouses.

Klauspeter BLASER, The synod in protestant context. RThPh. 1990/I,
     pp. 67-84.

*The author analyzes first the beginnings and the evolution of the synod as an
institution of protestant Churches. Among the different synodal systems the reformed
one (presbyterian synodal system) receives particular attention; it is compared to modern
parliamentary democracy. The article examines then the theology underlying the synodal
conception of the Church and ecclesiological implications of it. Although of synodal
and conciliar nature, the Church cannot however identify this specificity of her's with
the communion of the Kingdom.*

R. WHELAN, Bayle's Images of the Reformation or the story of a disappoint-
     ment. RThPh. 1990/I, pp. 85-107.

*Bayle's interpretation of the history of the Reformation raises the question of his
own religious beliefs. Our study outlines and evaluates his changing view of the
Reformation and situates his maturing judgement of French Protestantism within the
controversies which shook the refugee community in Holland. It would seem that Bayle's
early idealism gradually gave way to disappointment with respect to the Reformation.
Nonetheless, his disillusionment must not be confused with unbelief. He seems to have
wanted to believe in the Reformation in its ideal profile, while also criticising its
subsequent development.*

D. MÜLLER, A Haunted Theologian (The original approach of a young Swiss
     theologian to the philosophical works of Pierre Thévenaz). RThPh.
     1990/I, pp. 109-117

*The article examines the thesis of Bernard Hort, "Contingency and interiority",
given over to the philosophy of P. Thévenaz. While recognizing the legitimacy of a
theological interpretation of Thévenaz, Müller questions the hypothesis of the two
Thévenaz', the henological hardening attributed to the second Thévenaz and the under-
standing of Protestantism with which Hort opposes Thévenaz.*

M.-A. FREUDIGER, "Resistance?: Christians and churches facing up to the
     problems of political asylum". RThPh. 1990/I, pp. 117-127.

*True to its policy on political asylum and the respect of persons, the much welcomed
document published by the FEPS (Federation of the Protestant Churches in Switzerland)
sets up a clarifying and helpful viewpoint of the possibilities of resistance in Switzerland.
Concerning the responsibility and the mission of Churches towards those who seek
asylum, however, more rigourous theological foundations are needed. Over against the
concepts of Rousseau and the Social Contract, one could have made better reference to
Locke.*