

# English summaries

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- E. TROELTSCH, *Religion et histoire*, Genève, Labor et Fides, 1990, 312 p.
- A. VERGOTE, *Exploration de l'espace théologique*, Louvain, Leuven University Press/Peeters, 1990, 713 p.
- Fr. VOUGA, *Ce Dieu qui m'a trouvé*, Aubonne, Ed. du Moulin, 1990, 94 p.
- L. P. WANDEL, *Always among us. Images of the poor in Zwingli's Zurich*, Cambridge, Cambridge University Press, 1990, 199 p.

## ENGLISH SUMMARIES

- F. DÜRRENMATT, On Tolerance. RThPh 1990/IV, pp. 449-465.

*After a descriptive foreword about the philosophical and theological horizons of his approach, the author, inspired by the preamble of the Council from which he holds a medal, enlarges upon the problems of religious and political tolerance. In contrast to the model of Lessing, he defines an existential tolerance based on Kierkegaard, conceived of from the point of view of the individual who sets out to resist any englobing system, whether it be philosophical or theological, political or economic. He draws out the implications for the political realm.*

- M. HUNYADI, A post-metaphysical moral: an introduction to the moral theory of Jürgen Habermas. RThPh 1990/IV, pp. 467-483.

*After reviewing the historical-systematic framework in which Habermas elaborates his philosophy (notably the differentiation between Max Weber's spheres of value and the consequent "war of the gods"), it is shown what strategy Habermas employs against an apparent scepticism of values. To reason traditionally considered as instrumental only, he opposes communicative reason, which is the only guarantee of universalism (particularly in the realm of morals) and founded upon the "pretensions of validity" which we uphold in every act of speech.*

- G. THEISSEN, Biblical hermeneutics and the search for religious truth. RThPh 1990/IV, pp. 485-503.

*This article solicits from biblical hermeneutics the pain of asking again the question concerning the religious truth of texts. It tries to make its perspective explicit through the inspiration of three philosophical theories on truth: truth as correspondence, as coherence and as consensus. On this basis, the author develops an evolutionary conception of biblical religion, touching particularly upon the questions of monism and dualism, religion and science, mystic religion and kerygmatic religion.*

- R. KASSER, The itinerary of the soul, Second song of Tom the Manichean. RThPh 1990/IV, pp. 505-515.

*This article presents a first French version of the second song in the "Psalms of Thomas" or "Songs of Tom" from the Manichean hymnology in the Coptic language. It also speaks of the recent picking up (1985) of activities aimed at publishing the numerous as yet unedited pages of Manichean Coptic texts.*

- E. MÜHLENBERG, The Beginnings of Christian Biography. RThPh 1990/IV, pp. 517-529.

*For early Christian literature (and beyond) the relation between biography and hagiography is a much discussed problem. The "Life of Cyprian", the oldest text of this type, is analysed in view of three questions: biography and intention, biography and motifs, biography and literary form. It becomes evident that the "Life of Cyprian" is well composed as biography, yet it does not succeed in describing the life story of personal faith. It may be asked whether such a contradiction results from the underlying idea of faith.*

- P. DEGHAÏE, The theosophic discourse according to Jacob Boehme. RThPh 1990/IV, pp. 531-547.

*Jacob Boehme (1575-1624) is the founder of a mystic theology known by the name of theosophy. Theosophic discourse is more than human discourse on divine manifestation: it is also and foremost the discourse of God through his acts.*

*The discourse of God is expressed anew through the discourse of humankind in whom God is self regenerative. In this way the spiritual body is formed which is the end of revelation.*