

Semestre d'hiver 2025
Faculté de théologie - Séminaire de méthodologie
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- La référence « note infrapaginale » pour la première occurrence
- La référence « note infrapaginale » pour les occurrences suivantes

1. Livre imprimé

Szymanowski, Pawel Marek. A Christian Ethics of Citizenship

2. Article de revue imprimé

Belli, Margherita. Può l'athéologie contrastare l'islamico ?

3. Article d'ouvrage collectif électronique

Hasani, Nasim. The Virgin Mary's Birth and Early Life...

4. Mémoire de master (inédit) imprimé

Thiry, Christian. L'injustice divine comme lieu théologie

5. Compte rendu électronique

Essary, Kirk. Compte rendu de « The Christology of Erasmus »

Pour toute remarque ou question : Eric.Perruchoud@unige.ch

Normes bibliographiques de la Faculté de théologie et d'étude des religions

Exemples de références

Pour le dossier complet, les cas particuliers et les documents spécifiques, se référer aux *Normes 2025-2026*.

1. EXEMPLES POUR LA LISTE BIBLIOGRAPHIQUE

Référence d'un livre - format imprimé

BIANCHI Enzo, *Jésus et les femmes*, Montrouge, Bayard, 2018.

CHENU Marie-Dominique, *La parole de Dieu*, 2 t. (Cogitatio Fidei, 10-11), Paris, Cerf, 1964.

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KAESTLI Jean-Daniel, MARGUERAT Daniel (éds), *Le mystère apocryphe. Introduction à une littérature méconnue* (Essais bibliques, 26), Genève, Labor et Fides, 2007, 2^e éd. revue et augmentée.

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HAYOIS Gérald (propos recueillis par), « Albert Rouet. "Pour l'Église, peuple de Dieu" », dans *L'Appel. Le magazine chrétien de l'événement*, n° 298, 2007, p. 22-23.

SCHEID Eusébio Oscar, « A eucaristia e a pessoa humana », dans *Encontros teológicos*, t. 21, n° 2, 2006, p. 19-32.

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BERGEY Ron, « L'élection dans le Deutéronome », dans *La Revue réformée*, n° 248, 2008, en ligne : <http://larevuereformee.net/articlerr/n248/l%E2%80%99election-dans-le-deuteronomie> (consulté le 8 septembre 2025).

COMEAU Geneviève, « Pour une théologie pratique du dialogue inter-religieux », dans *Revue théologique de Louvain*, t. 43, 2012, p. 242-256, DOI : 10.2143/RTL.43.2.2159009.

Référence d'un article d'ouvrage collectif - format imprimé

BEAUCHAMP Paul, « Saint Paul et l'Ancien Testament. Loi et foi », dans Camille FOCANT (éd.), *La loi dans l'un et l'autre Testament* (Lectio Divina, 168), Paris, Cerf, 1997, p. 110-139.

Référence d'un article d'encyclopédie ou de dictionnaire - format imprimé

« Dominicains », dans Nicole LEMAÎTRE, Marie-Thérèse QUINSON, Véronique SOT, *Dictionnaire culturel du christianisme*, Paris, Cerf – Nathan, 1994, p. 113.

TASSIN C., « Targum », dans *Dictionnaire de la Bible. Supplément*, t. 13, Paris, Letouzey et Ané, 2002, c. 1-344.

Référence d'un article d'encyclopédie ou de dictionnaire - format électronique

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Référence d'un mémoire ou d'une thèse inédite - format imprimé

COSTA Noëlle, *Bouddhisme tibétain et école de Shingon : perception et diffusion en Occident* (mémoire inédit), Louvain-la-Neuve, Université catholique de Louvain, 2013.

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Les exemples ci-dessous évoquent la citation d'un document dans son ensemble et la citation d'un passage précis.

Référence d'un livre - première occurrence

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S. LEGASSE, *Le procès de Jésus*, t. 1 : *L'histoire* (Lectio Divina, 156), Paris, Cerf, 1994, p. 98.

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- A. DE VOGÜE, *La communauté et l'abbé*.
S. LEGASSE, *Le procès de Jésus*, t. 1, p. 158.

Référence d'un article de revue - première occurrence

- A. GESCHÉ, « L'identité de l'homme devant Dieu », dans *Revue théologique de Louvain*, t. 29, 1998, p. 3-28.
G. THEISSEN, « Amour du prochain et égalité », dans *Études théologiques et religieuses*, t. 76, 2001, p. 325-346 (p. 326).

Référence d'un article de revue - occurrence suivante

- A. GESCHÉ, « L'identité de l'homme devant Dieu ».
G. THEISSEN, « Amour du prochain et égalité », p. 326.

Référence d'un article d'ouvrage collectif - première occurrence

- « Dominicains », dans Nicole LEMAÎTRE, Marie-Thérèse QUINSON, Véronique SOT, *Dictionnaire culturel du christianisme*, Paris, Cerf – Nathan, 1994, p. 113.
J. LADRIÈRE, « L'intelligence de la foi et le devenir de la raison », dans F. BOUSQUET, P. CHAPPELLE (éds), *Dieu et la raison. L'intelligence de la foi parmi les rationalités contemporaines*, Paris, Bayard, 2005, p. 15-40 (p. 16).

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- « Dominicains ».
J. LADRIÈRE, « L'intelligence de la foi et le devenir de la raison », p. 20.

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- M. CHEZA, « Kazongo », dans *Dictionnaire d'histoire et de géographie ecclésiastiques*, t. 28, Paris, Letouzey et Ané, 2005, c. 1030-1031.
Y. LEDURE, « De l'athéisme à l'indifférence religieuse. Nouveau statut du religieux », dans F. LENOIR, Y. TARDAN-MASQUELIER (éds), *Encyclopédie des religions*, t. 2, Paris, Bayard, 2000, nouvelle éd. revue et augmentée, p. 2383-2392 (p. 2386).

Référence d'un article d'encyclopédie ou de dictionnaire - occurrence suivante

- M. CHEZA, « Kazongo ».
Y. LEDURE, « De l'athéisme à l'indifférence religieuse », p. 2387.

Référence d'un mémoire ou d'une thèse inédite - première occurrence

- J.-C. GUYOT, *Le souvenir du mémorial de la passion selon Julienne de Cornillon* (mémoire inédit), Louvain-la-Neuve, Université catholique de Louvain, 1985.
F. MIRGUET, *Une lecture de Gn 21,1-21. Quelques questions d'exégèse synchronique* (mémoire inédit), Louvain-la-Neuve, Université catholique de Louvain, 2002, p. 10.

Référence d'un mémoire ou d'une thèse inédite - occurrence suivante

- J.-C. GUYOT, *Le souvenir du mémorial de la passion*.
F. MIRGUET, *Une lecture de Gn 21,1-21*, p. 20.

3. EN CAS D'USAGE DE L'IA

Analyse d'une réponse produite par une IA

- « Décrire la transsubstantiation », prompt, MS 365 Copilot, Microsoft,
<https://m365.cloud.microsoft/chat/?auth=2&origindomain=Office> (8 septembre 2025).

Pour les citations de documents que vous trouveriez via l'IA, recherchez et vérifiez la référence exacte au moyen d'outils de recherche scientifiques et citez le document à partir de là suivant les exemples ci-dessus.

Studies on Peace Ethics is the title of a series of publications which was initiated by the *Institute for Theology and Peace* in Hamburg. It comprises studies from various disciplines that contribute to research on peace ethics. The volumes, which are heterogeneous in terms of subject matter and methodology, wish to make a contribution to scientific research on the foundations of a lasting peace. In this way, the series sheds light on the peace-ethical dimension of the political discourse on foreign and security policy and an international order that serves the cause of peace. In particular, it addresses threats to peace such as poverty, violence, and lack of freedom, as well as debates on security, justice, and respect for human rights.

Pawel Marek Szymanowski

1. Livre imprimé

A Christian Ethics of Citizenship

**Studien zur Friedensethik
Studies on Peace Ethics**

The Augustinian Necessitas Caritatis

Edited by

Apl. Prof. Dr. Bernhard Koch

Prof. Dr. Andreas Trampota

Volume 74



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Are you the only stranger in Jerusalem...?

Lk 24,18

A true Christian is one who recognizes themselves as a stranger both in their own home and in their own country... Do not deceive yourself, you are a stranger. Willingly or unwillingly, you are a stranger.

AUGUSTINE, Sermon 111.4

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2. Article de revue imprimé

Può l'*athéologie* contrastare l'islamismo? Onfray e la riduzione a mito delle tre religioni monoteiste

Margherita Belli*

Riassunto

Lo scopo di questo articolo è quello di presentare un riassunto schematico delle principali tappe della storia del pensiero teologico in Brasile e offrire una breve riflessione sulle sue prospettive dopo 50 anni dal Concilio Vaticano II. Si sottolineano l'importanza della Teologia della Liberazione e del suo più importante rappresentante in Brasile, Leonardo Boff, che hanno reso nota all'estero la teologia brasiliana. Sono presentati i meriti, i limiti e le critiche che la riferita teologia ha ricevuto da altri teologi e dal Magistero della Chiesa. Alla fine dell'articolo, lo sguardo si rivolge verso il contesto ecclesologico e teologico del Brasile odierno in vista della formulazione di alcune proposizioni che possono aiutare la teologia del Brasile a fare tesoro della sua storia e a lanciarsi con speranza verso il futuro.

Abstract

The purpose of this article is to present a summary, a summarized schematic way of the main stages in the history of theological thought in Brazil and offer a brief reflection on its prospects 50 years after the Second Vatican Council. The presentation underlines the importance of Liberation Theology and its most important representative in Brazil, Leonardo Boff, who has made Brazilian theology known abroad. The merits, limitations and criticisms received by other theologians and by the Magisterium of the Church are presented. At the end of the article, the gaze is directed towards the ecclesiological and theological context of today's Brazil in view of the formulation of some propositions that can help the theology of Brazil to treasure its history and to launch itself with hope towards the future.

1. Introduzione

Più vicino ai mass-media che alla cultura accademica, conosciuto per la sua brillante attività tanto di intervistato, quanto di intervistatore, Michael Onfray (1959-) è noto in Europa, e in particolar modo in Italia, per due motivi: da una parte, per aver fondato l'Università Popolare di Caen, gratuita e aperta a tutti; dall'altra, per la sua attività di giornalista e di scrittore che, fino ad oggi, lo ha portato a pubblicare la rivista *Journal hédoniste* e più di sessanta saggi¹. Tra questi saggi c'è il *Traité d'athéologie*², il quale ha conosciuto una rinnovata fortuna in seguito alla strage islamista, che ha decimato la redazione del giornale satirico *Charlie Hebdo*, e alle stragi che l'hanno seguita: a partire dalla mattanza di Parigi, avvenuta il 13 novembre 2015. Sono stati eventi che hanno impressionato e mobilitato l'intera opinione pubblica europea con manifestazioni piene di commozione e di empatia, in un'ondata emotiva che Onfray ha bollato come una reazione inutile perché inefficace. La violenza si combatte non con l'emotività, ma con la razionalità, come insegna uno dei filosofi preferiti di Onfray, Baruch Spinoza: «non ridere, non lugere, neque detestari, sed intelligere»³.

Onfray ha cercato di invitare l'opinione pubblica a far prevalere la riflessione sulla compassione in numerosi articoli, pubblicati su giornali e riviste europee e d'oltreoceano, i quali in parte sono stati da lui raccolti ed organizzati in un quadro concettuale

* Dottore di ricerca, è docente a contratto di Storia della filosofia moderna e contemporanea presso l'Università degli Studi di Cassino e del Lazio meridionale. E-mail: margherita.belli@uni.it.

¹ Per il sito ufficiale di Onfray, cfr. <http://mo.michelonfray.fr/> (cons. 20/10/2018).

² Cfr. M. ONFRAY, *Traité d'athéologie*, Paris 2005.

³ B. SPINOZA, *Tractatus politicus*, in *Opera posthuma: Amsterdam 1677*. Riproduzione fotografica integrale, a cura di P. Totaro; prefazione di F. Mignini, Macerata 2008, vol. II, 434.

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New Testament, Qur'an, and Biblical Apocrypha

Nasim Hasani

Introduction

Analysis of the Qur'an has traditionally been based on classical methods, such as Qur'anic research or historical approaches, that focus on the content of the texts or historical events as recorded in Islamic tradition. But, by applying narratology, the comparison of formal aspects of the texts is brought into focus.¹ Narratology revolves around the structure and function of a narrative and its themes, conventions, and symbols in a given corpus. When the Qur'an is compared to other scriptures, like the Bible, narratology can be effectively utilized to analyse the scriptural stories for their formal aspect and the purpose of each corpus. Some verses of the Qur'an show these aspects and mention the stories of Qur'an as the best example of storytelling:

We do relate unto thee the most beautiful of stories, in that We reveal to thee this (portion of the) Qur'an: before this, thou too was among those who knew it not. (Q12:3)²

The Qur'an is in the form of versification and reflects an oral structure, and does not follow a chronological sequence. It contains parts of narratives in versified form. This kind of narrative significantly differs from narrative composition in prose. This is because oral narrative employs specific word choice, rhythm, and constant repetitions. Based on this special form, one story can be told in different structures. Some authors consider the Qur'an to be a combination of successive stories, including a collection of Jewish, Christian, Persian, and ancient Arabic-Semitic narratives.³ These stories are selected for their revelatory purposes and retold in the Qur'an.⁴ The Qur'an uses narratives as a tool to impart specific messages to its audience, often focusing on well-known stories within the Arabian context.

Based on this, it can be said that the Qur'an sometimes uses metalepsis. According to the scholar Genette, metalepsis is a way of playing with variations in narrative level in order to create an effect of displacement or

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The opening volume features scholarly work from a conference held in Oxford in September 2015 to explore the parameters of this innovative venture. Subsequent monographs explore a range of methodologies and deal with historical and cultural, as well as inter-textual, dimensions of the interpretative task. Topics range from an Islamic commentary on a key New Testament epistle, through Christian readings of biblical themes 'in conversation with' the Qur'an and its interpretations, to historical studies of Muslim engagement with the Bible.

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L'INJUSTICE DIVINE COMME LIEU THEOLOGIQUE

Mémoire de maîtrise en théologie

Présenté sous la direction du Pr. Christophe CHALAMET

Par

Christian THIRY

Université de Genève

Faculté autonome de théologie protestante

Année académique 2023-2024

5 Compte rendu électronique Book Reviews

Auteur: Kirk Essay

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Terence J. Martin, *The Christology of Erasmus: Christ, Humanity, and Peace* (Catholic University of America Press, 2024), 302 pp., ISBN 978-0-8132-3802-9. Washington DC

Terence Martin's *The Christology of Erasmus*, written in a lively and elegant style, offers a comprehensive exploration of the theology of Christ in Erasmus' corpus, helpfully extending an increasing body of scholarship that takes Erasmus' theological bona fides seriously (even if Erasmus did not always take theology very seriously himself). By elucidating Erasmus' Christology via an exposition of a wide variety of his works, emphasizing the importance of Christ as a model for ethical life, and teasing out Christological threads in unexpected places, this book illuminates the many ways in which a traditional theological topic is addressed in non-traditional ways in Erasmus' writings. Martin shows how Erasmus was a practical theologian, interested in the function of the incarnate Christ as the *scopus* of what Erasmus occasionally referred to as the *philosophia Christi*, and how he was dedicated to outlining the ways in which Christianity should be modelled after the life and teachings of Jesus. As is acknowledged in the introduction, this particular feature of Erasmus' theology is one that has occasionally disqualified him as a theologian altogether, for it resists the sort of speculative or systematic or formal theologizing that, not coincidentally, Erasmus loves to lampoon. According to Erasmus, however, the whole purpose of theology ought to be determinative of a new way of living, and Martin's book shows us what that means.

The author's approach is deceptively simple: a direct engagement with Erasmus' works (with abundant cross-references to works across Erasmus' corpus in the extensive collection of footnotes), and not only his overtly theological ones, to trace the nuances of Erasmus' thoughts about Christ. Martin has shunned chronological order in favor of thematic organization, mostly successfully (although this reviewer now wonders how the result would have differed, perhaps in terms of an evolution of ideas, had the author taken the works in order of their production). Instead, the book begins *in medias res*, as it were, with a

tibus uisum est locos esse in eis parum pios parumque christianos, et certe sunt adminicula passim obuia peccandi scrupulosque iniciunt proselytis³⁴ ac parum expertis, nullo modo censeo tibi, quamuis civi sed foeminae, legenda nec tangenda quidem, donec cribrentur, et repurgantur critico paleae inanesque disturbentur aristae.

34 *Proselytis* or converts to Judaism. It may be read in the broader sense of neophytes or those who are initiated in the reading of the sacred scriptures, or in a second, more malicious sense of 'converts'. Ana de Osorio's father, Pedro de Cartagena y Leiva, was a descendant of the famous converso Pablo de Santa María (1350–1435).

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Praxis (1537–1538) in ContextJORGE LEDO AND FERNANDO GONZÁLEZ-MUÑOZ, Juan Maldonado's
Praxis or *On reading Erasmus* (*Praxis sive De lectione Erasmi*, 1537–1538,
Published 1541)BOOK REVIEWS by Kirk Essary, Reinier Leushuis, Blandine Perona and
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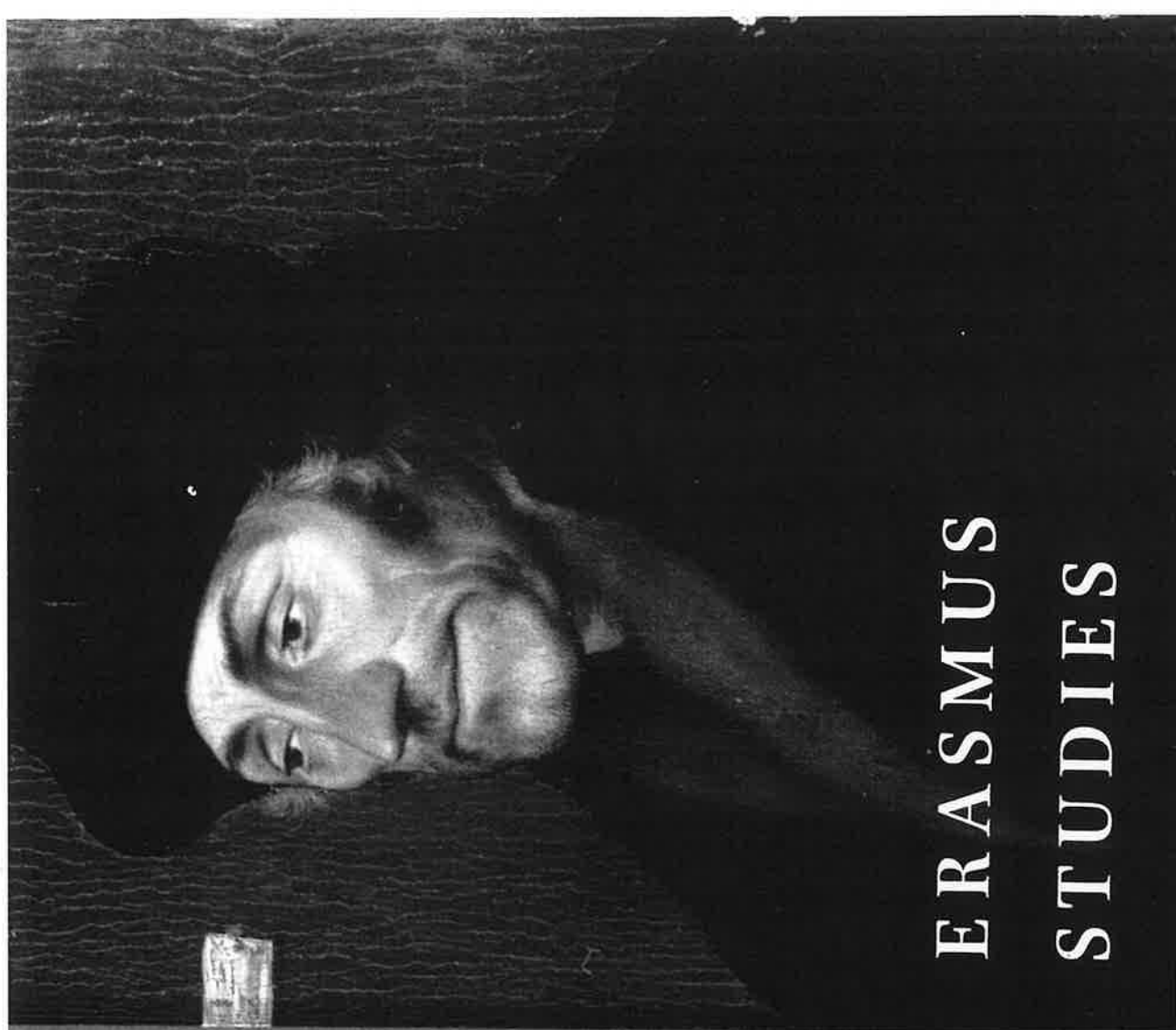
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