

English summaries

Objektyp: **ReferenceList**

Zeitschrift: **Revue de Théologie et de Philosophie**

Band (Jahr): **49 (1999)**

Heft 4

PDF erstellt am: **11.09.2024**

Nutzungsbedingungen

Die ETH-Bibliothek ist Anbieterin der digitalisierten Zeitschriften. Sie besitzt keine Urheberrechte an den Inhalten der Zeitschriften. Die Rechte liegen in der Regel bei den Herausgebern.

Die auf der Plattform e-periodica veröffentlichten Dokumente stehen für nicht-kommerzielle Zwecke in Lehre und Forschung sowie für die private Nutzung frei zur Verfügung. Einzelne Dateien oder Ausdrucke aus diesem Angebot können zusammen mit diesen Nutzungsbedingungen und den korrekten Herkunftsbezeichnungen weitergegeben werden.

Das Veröffentlichen von Bildern in Print- und Online-Publikationen ist nur mit vorheriger Genehmigung der Rechteinhaber erlaubt. Die systematische Speicherung von Teilen des elektronischen Angebots auf anderen Servern bedarf ebenfalls des schriftlichen Einverständnisses der Rechteinhaber.

Haftungsausschluss

Alle Angaben erfolgen ohne Gewähr für Vollständigkeit oder Richtigkeit. Es wird keine Haftung übernommen für Schäden durch die Verwendung von Informationen aus diesem Online-Angebot oder durch das Fehlen von Informationen. Dies gilt auch für Inhalte Dritter, die über dieses Angebot zugänglich sind.

ENGLISH SUMMARIES

- J. BOUVERESSE, On the meaning of the word “Platonism” in the expression “mathematical Platonism”, RThPh 1999/IV, p. 353-370.

What we call “mathematical Platonism” is the philosophical idea that mathematical objects exist independently from thought and knowledge. However, amongst the mathematicians of the beginning of the century, we find great imprecision in the use of such terms as “realism”, “idealism”, or “empiricism” in mathematics. Two types of problems must be distinguished : the first is ontological and concerns the form of existence of mathematical objects, and the second is epistemological, bearing on the question of knowing how we identify mathematical objects.

- A. DETTWILER, Fragile comprehension. The hermeneutics of John’s misunderstanding, RThPh 1999/IV, p. 371-384.

The Gospel of John uses misunderstandings with specific aims of communication. First of all, to permit the reader to distance himself from the characters in the passage and to discover a religious knowledge which, though remaining implicit, demands to be taken seriously. After that, the misunderstanding in the Johannine sense provokes a sort of critical deconstruction of the desire to possess that acquired religious knowledge. Misunderstanding thus fits into the Johannine comprehension of revelation, which provokes a break-up and a necessary displacement. The conclusion of the article brings out some substantial points of contact between Samuel Beckett and the Gospel of John, as well as their differences.

- F. BÜSPFLUG, Christian art as a “theological scene”, RThPh 1999/IV, p. 385-396.

Reflecting theologically on the whole of Christian art, we take as a vital lead the question of the pictorial images of God other than those of Christ (God the Father as an old man, images of the Trinity). Although they proliferated in the West throughout the second millennium, the legitimacy of these images has been fragile. They are usually marked by outdated social-historical codes and are felt by many of our contemporaries to be “human, only too human...”. It seems urgent to look at them once again in order to learn to get along with them.

- L. VAN EYNDE, Nostalgia and irony in Jena romanticism, RThPh 1999/IV, p. 397-410.

The author shows how the ontology and esthetics of romanticism at Jena (essentially Friedrich Schlegel and Novalis) develop a philosophy of history which is original, caught in a tension between the concepts of irony and nostalgia, yet irreducible to the idealist systematics of Hegel.

- M. CORNU & F. FÉLIX, Metamorphoses of Goethe, RThPh 1999/IV, p. 411-421.

The present study was inspired by the simultaneous publication of two books on the thought of Goethe. The authors state a lively interest for each one in individual reports, then compare their aims and methods, and ask about possible extensions : could one imagine an actuality of Goethe’s thought for science in general?