

English summaries

Objektyp: **ReferenceList**

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

Band (Jahr): **57 (2007)**

Heft 3

PDF erstellt am: **18.09.2024**

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

- F. FÉLIX, The ethical path and apophysis of the philosopher. Religion in Schopenhauer, RThPh 2007/III, 193-204 p.

Much more abundant and varied than his reputation leads one to believe, religious references play an important role in Schopenhauer's writing. While his philosophy seeks to bring religions back to their authentic pertinence – for him, moral – religious exemplarity and mystical discourse, in fact, take over in conceptual exposition, which all practical reality of the path of renouncement, the real end of the trajectory of his thought, as well as the alteration which results from such an abnegation of essence, escapes.

- J. M. VINCENT, The face of inversion in the poem “Tenebrae” by Paul Celan, RThPh 2007/III, 205-225 p.

The use in a liturgical context of the most well known poem of Paul Celan, Tenebrae, is problematic. What «plan of reality» does he have in this text? The interpretation proposed here takes into particular consideration the poetic universe of the author up until 1957, as well as the numerous literary and specifically biblical reminiscences that permit him to elaborate a counter-language. The preliminary stages of the poem provided by recent critical editions give valuable leads for refining the significance of this splendid and mysterious poem.

- P. CARDON, The Audacity Of Theology: Can One Still Be A Theologian After Karl Barth?, RThPh 2007/III, 227-247 p.

The publication by Cerf of a new introduction to the theology of Barth, eminently penned by Denis Müller, gives us the occasion to reflect upon the necessary characteristics and the difficulties of such a work. A priori, it does not seem useful to add a few supplementary pages to the already immense yield of books dedicated to Barth, especially in the case of yet another global introduction to his thinking, which has already been done a thousand times. Moved by the conviction that the time has come for a more distant, more serene reading, to permit a cessation of false quarrels and bad proceedings, Denis Müller takes the risk. However, though he does largely succeed, the main problem of his book is an unconscious refusal to read Barth in a really radical way, which would truly situate him in his rightful place on the horizon of the theology of the 20th c., as the theologian who makes theology impossible, like Overbeck or what Heidegger did in philosophy.

- D. MÜLLER, Neo-Barthian scholastics. Interpretive audacity and new tasks for theology and ethics, RThPh 2007/III, 249-257 p.

Responding to Philippe Cardon, and apart from some detailed remarks briefly discussed, the author is happy to be discerned a certificate of non-Barthianism. However, the great naivety of Philippe Cardon, whose theological project seems like a massive return to Barth, literal and orthodox, surprises him. On the contrary, the author remains attached to a critical reconstruction not only to the thought of Barth, but to the whole of contemporary theology, whence some observations on current debates about the future of academic theology.