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ENGLISH SUMMARIES

J.- FELDES, The Hering "Puzzle". A story of research, RThPh 2016/I, p. 409-418.

This contribution aims first to reconstitute the role played by Hering in what Herbert Spiegelberg described as the Bergzabern Circle, which included Edith Stein, Theodor Conrad and his wife Hedwig Conrad-Martius, Alexandre Koyré, Hans Lipps and Alfred von Sybel. Then it gives the present situation of the Hering archival fund in Strasburg and of the works dedicated to him up until now. After evaluating the reports of Hering to his two Göttingen professors, Husserl and Reinach, the article finishes with a brief analysis of the typed manuscript "Phenomenology as the foundation of Metaphysics?" dated 1917.

N. MONSEU, Hering, Levinas and the meaning of Husserlian idealism, RThPh 2016/I, p. 419-432.

"Phénoménologie et philosophie religieuse" as seen in the specific context of the early reception of Husserl in France shows that the work of Hering was an important milestone in introducing phenomenology; on the one hand, Hering built up a debate with one of the first interpreters of Husserl, Léon Chestov; on the other hand, Hering's writings attracted the attention of the young Levinas, leading him to qualify his view of the new methodical position of phenomenology. The significance of these discussions had an effect on Husserl's idealism as he expressed it in his fundamental treatise of phenomenology: Ideas I, 1913.

F. BOCCACCINI, From Reinach to Levinas: Hering and Phenomenological Realism, RThPh 2016/I, p. 433-448.

This article seeks to integrate Jean Hering (1890-1966) into nascent phenomenological tradition. It will be shown that the phenomenologist Adolf Reinach (1883-1917) acted as an intermediary between Husserl and Hering - while interpretation tends most often to trace a direct line between these two. I hope to ascertain the point to which Hering retained the realist interpretation typical of phenomenological circles in Munich and Göttingen. A certain number of concepts will then be used in a critical comparison to show the points of contact and of continuity between Reinach and Hering. By underlining the way Hering applied the concept of position taking (Stellungnahme) to religious phenomena as a response to a call, I will suggest in concluding, that such a reaction to a call would be embodied in Levinas' idea of the face of another.

S. CAMILLERI, The theology and biblical exegesis of Jean Hering, are they phenomenological?, RThPh 2016/I, p. 449-466.

This study asks whether, and if so how, the phenomenological work of Hering influences his theological and exegetical work. In order to answer, we start by examining the concept of "religious philosophy" in its relation to phenomenology as shown in Hering's bachelor thesis of 1925, which leads us to enquire about the

place of metaphysics and the influence of phenomenological reduction on a theory of religious knowledge. We then try to show that phenomenology, or to be more precise, the phenomenological realism which Hering defends, has indeed been grafted onto exegesis in some of his New Testament interpretations; but the graft is limited in the sense that far from impinging on the prerogatives of the historic-critical method, phenomenology advantageously completes it, even necessarily so.

J. ROGOVE, Phenomenology as critique and resource for western religious philosophy, RThPh 2016/I, p. 467-480.

Husserlian critique of a particular bifurcation of human knowledge between the positive natural sciences on the one hand and a range of relativistic treatments of values and culture on the other has suggested that "phenomenology as a rigorous science" is the only cure for this crisis. However, the phenomenologist and theologian Jean Hering applied the rigorous methods of this critique to the crisis in religious sciences of his time, which was suffering with full force the consequences of this bifurcation. The present article prolongs the critique of Hering and, with the help of Edith Stein, draws a phenomenological genealogy of western theological thought which likely prepared, from mediaeval times on, the post-Kantian psychologism which led to the crisis.

C. SERBAN, From eidetic memory to the phenomenology of dreams, RThPh 2016/I, p. 481-496.

This article treats Hering's contributions in the 1940's-50, in dialog with Theodor Conrad, Fink and Sartre, to what he himself called a "dream phenomenology". Hering restated the question whether a dream springs from imaginary representation or from perception, answering the latter, with arguments which are analyzed here. Assimilating a dream to perception requires, amongst other things, some thinking about the importance of the space and the world dreamt of, as well as of oneric intersubjectivity. The clarifications made by Husserl in reaction to a dream confided to him by Hering permits a corrective to some of these descriptions.