# English summaries

Objekttyp:     **Group**

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

Band (Jahr): **149 (2017)**

Heft 3-4

PDF erstellt am:          **28.06.2024**

ENGLISH SUMMARIES

P.-A. STUCKI, Relational Ontology: Pierre Bühler Reading Gerhard Ebeling, RThPh 2017/III-IV, p. 259-272.

*This article shows how Pierre Bühler took up certain central ideas from the theological works of Gerhard Ebeling. Particular attention is given to the choice of relational ontology over that of substance ontology, the latter remaining a "constant temptation" (Ebeling) in systematic theology. The source of relational ontology, found in the works of Martin Luther and underscored by Gerhard Ebeling, is a series of "coram", i.e. the "face to face" of humanity (coram Deo, coram hominibus, coram mundi, coram seipso).*

S. IMHOOF, Zeus or Whirl: Arguing about the Origin of the World, RThPh 2017/III-IV, p. 273-290.

*This study examines a particular point in the cosmology attributed by Aristophanes to Socrates in his play* The Clouds, *a comedy presented in 423 B.C.E. This is the notion of* δῖνος (dinos), *translated habitually as "whirl", "vortex", and found at the centre of a theological-philosophical "discussion" (or rather a misunderstanding) between Strepsiades, the main character in the play, who incarnates traditional religious values, and Socrates, made out by Aristophanes to be "the atheist".*

J.-P. SCHNEIDER, "Common notions" as Epistemological Principles in Late Platonist Tradition, RThPh 2017/III-IV, p. 291-304.

*The Neoplatonist philosophers often use common, innate notions (*κοιναὶ ἔννοιαι *or* προλήψεις*) to launch an argument and, especially, to dismiss at the outset certain theses considered as nonsensical. This didactic, polemic and hermeneutical, even rhetorical method touches all the domains of philosophy, physics, ethics, metaphysics or theology, logic and mathematics. The idea of a common notion and the terms which designate it are taken mostly from Stoicism (*κοιναὶ ἔννοιαι, προλήψεις*), but also from Aristotle (*ἀξιώματα, κοιναὶ δόξαι*) and Euclid's* Elements *(*κοιναὶ ἔννοιαι*). Here we try to show its philosophical meaning and function in Neoplatonic research. We discuss the relation between Stoicism and Platonism on the question while referring to different Gnostic studies. We give some examples of these which are based on common notions according to Platonic philosophers, which should permit us to better judge how these belong to the domain of truths dependent upon what is often referred to as* consensus omnium.

C. NIHAN, A Recipe for Incense, RThPh 2017/III-IV, p. 305-322.

*A passage in Exodus (ch. 30) contains the description of an aromatic mixture used in cultic services. This text, rarely studied, is interesting for at least two reasons: first of all for the information it gives on the use of aromatic plants in the rites of ancient Israel, and secondly, because the recipe is presented as a divine oracle and preserved in the first part of the Jewish canon (Torah). This article first discusses the more technical aspects*

*of the recipe in Exod. 30, such as the nature of its components and the main ritual uses of incense in the sanctuary. Based on this analysis, it goes on to examine how the text of Exod. 30 reflects the increasing implication of Judean and Samarian sanctuaries in the commerce of aromatic plants and other precious substances, with the effect of a sort of "ritual monopoly" for sacerdotal families in charge of these sanctuaries.*

S. Butticaz, The Letter to the Galatians, from Theology of the Cross to Justification by Faith? RThPh 2017/III-IV, p. 323-340.

*This article retraces two popular beliefs of New Testament exegesis – the place of novum and* proprium *in Paul's writing of justification by faith – in order to examine them in the letter to the Galatians. The author takes the opposite stance from the " opinio communis " on the matter, maintaining that Paul reinvests here the "theology of the cross" of 1 Corinthians, using it as an argument to neutralize the "pseudo-Gospel" (1:6-7) spread in Galatia by competing missionaries, thereby to counter the "justification by the Law" proffered by these missionaries.*

C. Chalamet, The Particular and the Universal in Christian Theology of Religions, RThPh 2017/III-IV, p. 341-354.

*Modern thinking often depicts the risk of intolerance and violence in monotheistic traditions while perceiving polytheisms as more respectful of plurality. This is too simple an outlook. In the case of Christianity, one finds assuredly a strong accent on certain specific traits of Christian faith, yet what looks like a form of exclusivism is in fact irreducibly linked to a view with specifically universal horizons. Christian faith is traversed by a tension, which many seek to eliminate, between particularity and universality.*

S. Zurbuchen, *Human Rights and Civil Disobedience. Philosophical Reflections on Churches as Places of Refuge*, RThPh 2017/III-IV, p. 355-364.

*The refugee crisis of 2016 led Pierre Bühler to publish a call to civil disobedience as a protest against the stiffening of migratory policies in European states. He referred in this context to the biblical sources for refuge that Churches offer. This article wants to show that such a call can be equally justified within the political conception of human rights inspired by the political thought of Hannah Arendt as proposed by such contemporary philosophers as Étienne Balibar and Étienne Tassin. This political conception must however be nuanced in light of the evolution of international humanitarian law since World War II.*