

# English summaries

Objekttyp: **ReferenceList**

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

Band (Jahr): **55 (2005)**

Heft 2

PDF erstellt am: **22.07.2024**

## **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.-M. CHARRUE, Plotinus and Socrates, RThPh, p. 97-113.

*This article aims at restoring the truth about a symbolic figure, Socrates, and the reception of his personage through Plotinus. In the Enneads citations, Plotinus first represents Socrates as the image of an intelligible model; then, in aristotelian fashion, as this model; and thirdly, as soul. Finally, an image emerges of Socrates as a particular individual doubled by a Socrates who, on the exterior, plays his role in his trial while, in his deep interior, hurting from his destiny. This last figure may have been at the origin of the plotinian evolution towards an inner conscience.*

J.-M. RIETSCH, Paracelsus, the critic of Erasmus: Literature as an obstacle to understanding the work of God, RThPh, p. 115-128.

*Paracelsus, physician and theologian, rejected the prevailing humanism of the mid 16<sup>th</sup> century, particularly that of Erasmus. The return to the perfection of Antiquity so important for Renaissance scholars was, for Paracelsus, nothing more than a dangerous fad. To study the past in order to understand the present was an error: in medicine, to remedy the diseases of "present" bodies, or in theology, to preserve the life of the soul, "you can't sail with yesterday's wind." Divine creation – Scripture as well as nature – calls for a reading in movement to accompany its perpetual flow.*

D. JERVOLINO, Pierre Thévenaz (1913-1955) and the human condition of reason, RThPh, p. 129-139.

*P. Thévenaz' project for a "philosophy without an absolute" is the fruit of the meeting of philosophical Reason with the shock-experience of the Christian message which restored to humankind its unique and radically human dimension. The earthly world thus becomes the place of humankind in its historicity. The method of converting to this side is a radicalisation of reflexive philosophy. If henceforth "reason is mankind", then the work of a "philosophy without an absolute" becomes the hermeneutics of the human condition.*

C. UEHLINGER, Critical study: Europe and her Jews?, RThPh, p. 141-147.

*The author first presents the main contributions to a collective work "Europe and the Jews", produced from a symposium held in Lausanne. Then, bringing out the chronological, geographical and topical risks of its methodological options, he formulates some critical questions. In particular, he underlines the problematic absence of Islam.*

V. JATON, Critical Study: Articulations and remanence, a space for words in suspension, RThPh, p. 149-156.

*These reading notes are motivated by the more and more frequent publication of (often collected) works on figures of thought and who knows what. Undetermined pluralities of "scientific" systems, epistemological riches of complexity and of paradox, between expectations and ambiguities, so many connections, even re-emergings, circulating in discursive space. The search for expression or for thought? Could one thus imagine the actuality of a word between philosophy and geography?*