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

Band: 57 (2007)

Heft: 3

Bibliographie: English summaries

Nutzungsbedingungen

Die ETH-Bibliothek ist die Anbieterin der digitalisierten Zeitschriften auf E-Periodica. Sie besitzt keine Urheberrechte an den Zeitschriften und ist nicht verantwortlich für deren Inhalte. Die Rechte liegen in der Regel bei den Herausgebern beziehungsweise den externen Rechteinhabern. Das Veröffentlichen von Bildern in Print- und Online-Publikationen sowie auf Social Media-Kanälen oder Webseiten ist nur mit vorheriger Genehmigung der Rechteinhaber erlaubt. Mehr erfahren

Conditions d'utilisation

L'ETH Library est le fournisseur des revues numérisées. Elle ne détient aucun droit d'auteur sur les revues et n'est pas responsable de leur contenu. En règle générale, les droits sont détenus par les éditeurs ou les détenteurs de droits externes. La reproduction d'images dans des publications imprimées ou en ligne ainsi que sur des canaux de médias sociaux ou des sites web n'est autorisée qu'avec l'accord préalable des détenteurs des droits. En savoir plus

Terms of use

The ETH Library is the provider of the digitised journals. It does not own any copyrights to the journals and is not responsible for their content. The rights usually lie with the publishers or the external rights holders. Publishing images in print and online publications, as well as on social media channels or websites, is only permitted with the prior consent of the rights holders. Find out more

Download PDF: 02.11.2025

ETH-Bibliothek Zürich, E-Periodica, https://www.e-periodica.ch

ENGLISH SUMMARIES

F. FÉLIX, The ethical path and apophasis 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.