

Zeitschrift: Revue de Théologie et de Philosophie
Herausgeber: Revue de Théologie et de Philosophie
Band: 147 (2015)
Heft: 4

Rubrik: English summaries

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ENGLISH SUMMARIES

J. ZIZIOULAS, "The end is our beginning". An eschatological ontology, RThPh 2015/IV, p. 305-324.

In philosophy as in theology, we normally think of reality as what happens, exists for a time and will sooner or later disappear. In this way we are thinking protologically. This article reverses the method in order to examine the consequences of thinking of reality no longer as starting from the beginning, but from the ending, that is to say, eschatologically. Inspired by Maximus the Confessor (7th c.), we are invited to envision an eschatological ontology, which will have its consequences for our conceiving of the past, of tradition, of hermetics and of ethics.

C. KÖNIG-PRALONG, D'Aubry de Reims' Introduction to Philosophy. Presentation and translation (sequel and end), RThPh 2015/IV, p. 325-344.

These pages present the Latin text and its French translation of the second part (in fragments) of the Philosophy by Aubry de Reims, Master of Arts in Paris circa 1265. The article is a follow-up to the Latin text and French translation of the first part published in this same journal in 2012 (RThPh 144/II [2012], p. 97-117). The two parts of the text of Aubry de Reims are preceded by a brief presentation.

P. BÜHLER, Early forms of the modern idea of religious tolerance in Sebastien Castellion, RThPh 2015/IV, p. 345-358.

Following a brief presentation of the life and works of Sebastien Castellion (1515-1563), this study seeks to bring out of his work some early forms of the modern idea of religious tolerance. Though he does not use the term tolerance itself, his criticism of "the coercing of conscience" and his defense of the impunity of heretics, notably on the occasion of the execution of Michel Servet in Geneva in 1553, are interesting groundworks for the defense of the freedom of thought found in writers of the Enlightenment. This heritage of early modernity, deserves to be heard anew, with pertinence in a time threatened by various forms of obscurantism.

N. MAILLARD, How to justify tolerance? Concerning the book by Marc-Antoine Dilhac, "Tolerance, a risk for democracy? A political imperative", RThPh 2015/IV, p. 359-370.

Why tolerate discourses we disapprove of or judge worthless? What limits should be put to the freedom of expression of personal opinions and to the living out of one's own conception of what is right? With support from both the theoretical structure developed by John Rawls in his theory of justice and the thinking of Will Kymlicka in the field of multiculturalism, Marc-Antoine Dilhac presents a justification of tolerance as a political principle. By examining numerous practical cases, the author assumes all the consequences for his subject of an approach founded on the normative principles which define liberal democracy.

R. IMBACH, A brief note on the published correspondence of Etienne Gilson, RThPh 2015/IV, p. 371-382.

On the occasion of the publication of a new edition of the correspondence between Etienne Gilson and Henri de Lubac, this brief note brings us up to date on the publications of Gilson's correspondence with various partners in dialog. The result is a living picture of philosophical exchanges over the years.