

Zeitschrift: Revue de Théologie et de Philosophie
Herausgeber: Revue de Théologie et de Philosophie
Band: 62 (2012)
Heft: 2

Rubrik: English summaries

Nutzungsbedingungen

Die ETH-Bibliothek ist die Anbieterin der digitalisierten Zeitschriften. 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. [Siehe Rechtliche Hinweise.](#)

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. [Voir Informations légales.](#)

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. [See Legal notice.](#)

Download PDF: 29.03.2025

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

ENGLISH SUMMARIES

- C. KÖNIG-PRALONG, Introduction to the philosophy of Aubry de Reims, RThPh 2012/II, p. 97-118.

Since its discovery and publication in 1984 by René-Antoine Gauthier, Aubry de Reims' Philosophia figures as an important text in philosophical historiography. This introduction to the work written c. 1265 by the Maître ès arts Aubry de Reims, future rector of the University of Paris (elected in 1271), documented recent reconstructions of the intellectual scene in the universities between 1260 and 1270. The reader will find here, introduced and for the first time translated, the first part of this text which includes a eulogy, an evaluation of the situation and a definition of philosophy.

- F. MOINAT, The eidetic and the objectivity of values in Max Scheler, RThPh 2012/II, p. 119-140.

Scheler is known in ethical philosophy for having maintained that values have objective existence, independently of the subjectivity of individual preferences. This article sets out to show that, if we can consider values as objective essences, these are entangled in empirical reality; which implies, finally, that values guide our acts, but they do not constitute transparent and absolute reference points, otherwise, there could be no leeway or individual initiative.

- R. THEIS, The metaphysic-theological foundation of the ethic of responsibility in Hans Jonas, RThPh 2012/II, p. 141-158.

In this study we want to verify an hypothesis, that the ethic of responsibility developed by Hans Jonas, on the premise of methodical atheism, reflects, ultimately, a theological foundation. First, we reconstruct the angular affirmations of Principe responsabilité and follow the trajectory of this ethic by situating it in the different contexts of its evolution (gnostic studies, philosophy of biology) Jonas' thinking. Secondly, we will show how this programme of ethics is rooted in a metaphysical and theological context which is in fact its ultimate foundation; human responsibility in the world is responsibility with a view to the integrity of God.

- C. INDERMÜHLE, Redundancy. Paul Ricoeur and his linking of theology to politics, RThPh 2012/II, p. 159-172.

Paul Ricoeur constructs philosophy as a heterotopia, in subjecting it in the order of a juridical and theological «confession». By subtracting thought from the primordial competency of philosophy in order to link it to a story, Ricoeur displays the primacy of a third party. In his Valences of the Dialectic, the American philosopher Jameson has reviewed this assemblage, underlining the paradox which thus obliges Ricoeur to pull out an idea from the time of the first tasks of phenomenology. This article tries to lay out the consequences (notably the swinging towards hermeneutics), so as to question the theological-political effects of this vast project.

D. MÜLLER, Separation, desire and time? RThPh 2012/II, p. 173-182.

The philosopher Heinz Wismann's Penser entre les langues is not an autobiography, but it makes possible the linking of elements in the life of the author to his own philosophical works. Centred on the Benjamin notion of passage, this book questions the possibility, even the impossibility of thinking at the same time in two languages. After situating the thought of the author, this critical study brings up the connection to Schleiermacher and to Gadamer, before proposing some echoes and outcomes of certain of his themes: the link to language and to time, the significance of religion, the dialectic between immanence and transcendence.