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ENGLISH SUMMARIES

J. Barnes, *Ecclesiastes and Greek Scepticism*, RThPh 1999/II, p. 103-114.

Was the author of Ecclesiastes a Sceptic? Was he influenced by Greek scepticism? A short outline of Greek sceptic philosophy gives some background to the question. A study of both aspects – the «sceptical» verses and some non-sceptical passages – suggests that though his thought is pessimistic and coherent, Ecclesiastes is not a Sceptic and has taken nothing from Greek philosophy.

M. Rose, «From the crisis of wisdom to the wisdom of crisis», RThPh 1999/II, p. 115-134.

Generally speaking, the book of Qoheleth (Ecclesiastes) is considered to document a profound «crisis of wisdom»: its author could no longer hold the ideas of primitive, authentic wisdom. However, such a viewpoint depends on what one sees as being essential to «wisdom». Reconsideration of «sapiential» phenomena leads us to define «wisdom» not according to criteria of content (for example, the optimistic evaluation of a world order), but according rather to its argumentational procedures. This definition permits a comparison between cultures as different as that of the Sumerians (3rd millennium), the Jews (hokmah) and the Greeks (sophia). The book of Qoheleth represent then a a thought which remains rigorously in the «wisdom» line, applying it in a crisis situation: it is thus the document of a «wisdom of crisis».

T. Krüger, *The Book of Qoheleth in the context of Jewish literature of the 3rd and 2nd centuries before Christ*, RThPh 1999/2, p. 135-162.

Reading Qoheleth in the context of Jewish literature of the 3rd and 2nd centuries, this article treats the themes of «wisdom», «time» and «eschatology», retracing the fundamental importance given to these themes both in Qoheleth and in other Jewish contemporary writings.

Albert de Pury, *Qoheleth and the canon of the Ketubim*, RThPh 1999/II, p. 163-198.

*The twelve Ketubim of the Massoretic canon were probably put together in the mid-2nd cent. B.C.E. in (proto-)Pharisaic circles. The collection of Writings must be considered as an anthology of the main literary genres, certain books (like Ps, Pr, or Ct) being themselves structured as anthologies. The Biblical Ketubim probably intended to be a Jewish reply to the Greek literary school «canon» that had established itself during the 3rd cent. in Alexandria and that consisted mainly of the works of Homer, Hesiod and the Athenian tragic authors. The Pharisaic collection of the twelve Ketubim seems to have been preceded by two more limited — and more homogeneous — «canonic» collections: the Psalter on the one hand, and the «Humanistic Ketubim» (Jb, *Pr, Ct, Qo) on the other. Each one of these collections might have had the ambition to figure as the third «partner» besides the Tora and the Nebiim. As is suggested by a close reading of the first epilogue of Qohelet (Qo 12,9-11), Qohelet himself could have been the architect and editor of that «humanistic» or «solomonic» collection of*

four books. The second epilogue (Qo 12,12-14) belongs to a later phase: the integration of the four humanistic Ketubim into the great Pharisaic collection of the canonical Ketubim.

E. Bons, The book of Qoheleth : the historical paradigms of its Christian interpretation, RThPh 1999/II, p. 199-215.

This article concerns the history of Christian interpretation of Qoheleth, in its main phases: patristic interpretation represented by Jerome, Luther's interpretation, and the interpretation of the 19th and 20th centuries. Since the book of Qoheleth posed problems for many Christian writers – its supposed «hedonism» and its theology, the article raises the following questions: 1) how did each period try to overcome these difficulties? 2) what traditions and presuppositions influence contemporary exegesis of Qoheleth? 3) how might future exegetes avoid some of the dead ends of present exegesis?

LA PHILOSOPHIE ET LA PAIX

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Piazza F.D. Roosevelt, 4

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