

**Zeitschrift:** Revue de Théologie et de Philosophie  
**Herausgeber:** Revue de Théologie et de Philosophie  
**Band:** 63 (2013)  
**Heft:** 1

**Rubrik:** English summaries

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## ENGLISH SUMMARIES

J.-P. SCHNEIDER, The definitions of Philosophy in Late Antiquity. Ammonius, Commentary on Porphyry's Isagoge, 9,25-16,20 (Busse), RThPh 2013/I, p. 1-38.

*We read here the second part of the Introduction to Philosophy by the Neoplatonist Ammonius (Saccas) of Alexandria. In his initiation to philosophy, after presenting six definitions (cf. RThPh 144, 2012/1), the professor expands on the divisions of philosophy, following the division of the acroamatic works of Aristotle. This article gives a French translation opposite the Greek text, preceded by a general introduction to the history of the divisions of philosophy.*

M. ROSE, Death is invincible, love all the more so. – From Qoheleth to Paul, RThPh 2013/I, p. 39-54.

*The author defends the idea that in the primitive version of the book of Ecclesiastes, the process of argumentation is marked by a three-tiered structure representing an extraordinary example of the (philosophical/theological) sapiential activity of his time. It can be shown that "Qoheleth the Wise" makes a rigorous distinction between noetic-rational type affirmations and the "assumptive," meaning indemonstrable but necessary principles for maintaining a joint perception of human existence and the world, in other words, to give meaning to life. This sensitivity to the delicate link between rationality and commitment is also shown in the texts of other "wise men": Jesus ben sira, Jesus of Nazareth and Paul of Tarsus.*

J. WENGER, The significance of theological discourse today. Homage to M. Rose, RThPh 2013/I, p. 55-60.

*On 12 June 2013, Martin Rose took leave of the University of Neuchâtel, where he had held the chair of Old Testament and Hebrew since 1984. This short laudatio, written by one of his former students, expresses the gratitude of his colleagues and students in the Faculties of Theology, Arts, and Social sciences.*

C. E. NIHAN, The courage to think and act and what threatens it, RThPh 2013/I, p. 63-72.

*In view of the large variety of descriptions made of courage, the author reflects upon its meaning and seeks to determine its principle characteristics. This analysis leads her to affirm that the public nature of an action and the justice of a cause do not figure in the definition of courage. In a second part, she brings out the different forms of courage, trying to underline the value and function proper to courage.*

J.-M. FERRY, Reconstructive ethics and courage, RThPh 2013/I, p. 73-78.

*In this article the author explores the resources of reconstructive ethics for international conflict resolution. After a brief reminder of the presuppositions of his model, he describes three typical traumatic and post-traumatic situations. The latter give him occasion to assess the relationship between reconstructive ethics and courage and to underscore the role of courage in the process of reconciliation.*

M. ROULET, Medecin in Catastrophy: the profession and the person, RThPh 2013/I, p. 79-84.

*The author speaks here of his pediatric experience in intervention in catastrophic situations. He presents the ethical principles that regulate in situ humanitarian interventions. By way of different examples, he shows the difficulties and the specific risks of his profession.*

P. BÜHLER, Courage, a charisma?, RThPh 2013/I, p. 85-92.

*From Gulliver to Aueas and Don Quichotte, Friedrich Dürrenmatt dramatizes various courageous personalities, all inspired by classical literature. These characters have the particularity of allying, each in his own way, tragic action and humour. They are thus an important resource for reflecting upon the links between courage and grace.*

D. MÜLLER, The courage to be and the grace by which to live. A farewell address not meant to be a lesson, RThPh 2013/I, p. 93-100.

*In this farewell speech, the author speaks of the relation that theologians and ethicists must maintain between the human virtue of courage and divine grace. He proposes a dialogue between Paul Tillich's The Courage to Be, Karl Rahner's Le courage du théologien, and Trutz Rendtorff's Ethics. He tries to show in what way Tillich's theonomous ethics could permit an articulation between courage, grace and reflexivity.*

