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ENGLISH SUMMARIES

J.-P. SCHNEIDER, Definitions of Philosophy in Late Antiquity. Ammonios Hermiae's Commentary on the Isagoge by Porphyry 1,11-9,24 [Busse] 1, RThPh 2012/I, 1-28 p.

Four 5th and 6th century general introductions to philosophy have been conserved which inaugurate a course on Aristotle's logic. By their scholarly nature, these introductions, given in the same school in Alexandria, follow similar outlines and have very similar contents. We propose here the translation of the first part of the earliest of them, that of the Alexandrian Neoplatonist Ammonios, son of Hermias, who gives six definitions of philosophy. These definitions, which remained canonical, outline a Neoplatonic metaphysic having both a theoretical and practical aspect. By taking these definitions back to Plato, Pythagoras and Aristotle, these professors of Alexandrian philosophy state clearly the main doctrinal orientations which compose late Neoplatonism. Furthermore, by their diffusion in both eastern and western mediaeval culture, these texts played a very important historical role.

F. MOSER, The Christian Condition, according to chapters V and VI of the Letter to Diognetus, RThPh 2012/I, 29-46 p.

How to avoid the prejudice and ignorance linked, today as yesterday, to Christianity? As an answer, extracts of the Letter to Diognetus are given here. Antitheses and paradoxes are the warp and the woof of this apologetic text written in Alexandria about 190 a.d. They provide useful criteria for understanding the Christian condition. This letter also gives precious indications for considering and deciphering the relationships Christians are called to establish with the societies in which they live.

I. SCHÜSSLER, Rational religion and revealed religion. Kant's practical and moral interpretation of the Trinity (with a glance at its development in Hegel and Schelling), RThPh 2012/I, 47-72 p.

Kant distinguishes universal, rational religion from historical, revealed religions and considers the one the seed of the others. The strongest representation of this is the Christian religion, which is the most rational. It owes its Trinitarian structure to Platonic philosophy as developed by Neoplatonism and Christian Platonism. In ancient and mediaeval tradition, Christian faith stems from the qewri/a. In modern times, this "theoretical" faith seems to be a "faith of the church", empty and dogmatic. Kant revolutionizes it by grounding it in the practical and moral reason of the modern, self-confident mind. Conceiving the Trinitarian God in relation to what He is for us in our practical and moral lives, he abandons what God is, his nature, as secondary to revealed "theoretical" religion. Thus he initiates a divorce between certainty and truth in religion. Hegel and Schelling go on to conceive of God as Absolute identity, self-revealing "in-itself" in world history and "for itself" in revealed religion.