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## ENGLISH SUMMARIES

G.-Ph. WIDMER, *The Questioning of Values in Theology*. RThPh 1991/II, pp. 131-146.

*In order to conform to the gospel of the kingdom, the Paulinian writings radically oppose the redemptive capacity which Judaism and Hellenism see in values, particularly in "justice". Their rereading leads the theologian to harden his position on the crisis of values brought on by techno-scientific civilizations without being tempted, as were his predecessors, by the disgrace of axiological eclecticism.*

J.-Cl. PIGUET, *The passing on of values*. RThPh 1991/II, pp. 147-158.

*The value is not passed on; only goods are passed on, and the value is not a good. Spiritual goods are often confused with values. But values can either be absolute or relative: when they are relative, they are added to goods, but when they are absolute, they are not relational. Between an absolute value and a good, there is not a relation but a linkage: the presence of the universal in the individual. This linkage calls on the freedom of the receiver, a freedom which is not however freedom of choice.*

M.-J. BOREL, *Argumentation and values*. RThPh 1991/II, pp. 159-178.

*The question "are values transmissible by discourse?" – similar to that which Meno put to Socrates concerning the teachability of virtue – might be answered in the negative. It is shown how such an answer is its own refutation. A possible affirmative answer requires a detour by which one distinguishes two sorts of transmission. Only the second one takes account of the idea of dialogue, an activity in which the speaker offers his speech to be heard and interpreted while implicitly indicating how it is to be "taken". This indication is made by way of the symbolic construction of an "ethos", a processus which is noted in Aristotle's rhetoric.*

P. BÜHLER, *Habermas and theological ethics*. RThPh 1991/II, pp. 179-193.

*The ethics of Jürgen Habermas are not yet well known by Francophone theology. The article evaluates the promises and difficulties of a dialogue between theological ethics and the recent ethical works of Habermas. First, it attempts to honour his contribution to theological ethics; second, it formulates the critical points for debate with him.*

- D. MULLER, Acceptance of others and concern for oneself. RThPh 1991/II, p. 195-212.

*Since at present ethics is a popular subject, its status must be clarified. Taking as a starting point the recent works of Ricœur, notably his distinction between ethical aims and moral norms, the author considers the articulation of common moral and theological ethics. The themes of subjectivity and alterity serve as leads. The ethics of Foucault are tested by this model, which permits us to take up again theologically the dialectic between the self and the other (in the twofold meaning of the face of the other and the transcendence of God).*

- C. COMBET-GALLAND, When narration becomes communicative. Dialogue with a collective work on narration. RThPh 1991/II, pp. 213-220.

*The author receives the work she is presenting in this critique as an interrogation into her own methods of reading inspired by semeiotics. Having briefly summarized the main themes in the collection, she takes up a critical dialogue with it, concentrating on three important aspects: the narrative as relation and separation, the connection between communication and meaning, the question of the destinator.*