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ENGLISH SUMMARIES

M. VIAU, Pragmatism and practical theology. RThPh 1992/II, pp. 115-138.

Practical theology has long claimed a privileged relationship with experience or, to be more precise, believer's experience. Now, American pragmatism has developed the notion of experience in an experimental way, relating to a process of natural events in which subjects and their consciousness are merely parts of that process. Experience would then be a set of circumstances within the cosmos. Pragmatically, practical theology may be perceived as a discipline able to build discourses which serve as a vehicle for the Christian belief embodied within human experience.

B. REYMOND, Between effusion, epiclesis and cultural codes: the Holy Spirit in the worship service. RThPh 1992/II, pp. 139-156.

The action of the Holy Spirit is constitutive of Christian worship, itself meant to be experienced before becoming an object of reflection. But how should we envisage this action of the Spirit? Typologically, we can distinguish between a pentecostal, a sacramental, a protestant and a charismatic conception. The latter two correspond to two different ways in worship of facing the demands of modernity. Are they mutually exclusive? One wonders if the opposition between them may be overcome by deep theological reflection.

CLAUDE BRIDEL, Congregational committees and elders – questions of sociology. RThPh 1992/II, pp. 157-166.

Swiss and French sociologists of religion have published the results of a survey, the first of its kind, concerning the functions of congregational committee members in today's French and Swiss Protestant churches. The responses to the survey of 2748 men and women belonging to the Reformed and Lutheran Churches and Evangelical communities call for some ecclesiological thought. While certain traditional affirmations are made, deviations are also to be found in a 400-year old tradition.

P.-A. BETTEX, Let the Word be heard. RThPh 1992/II, pp. 167-176.

Fred B. Craddock, in Preaching, sets homiletic reflection in two movements: the definition, first, of the message of the text and second, of a suitable form in which to preach it. This should be done with the listeners constantly in mind, for they are implicitly active in both movements. Although this book is very stimulating, one

might ask the following: does it reach its audience? Is its textualism justifiable? Is its concern for a Gospel which suits the audience not too one-sided?

C. KARAKASH, The Bible aided by Psychoanalysis. RThPh 1992/II, pp. 177-188.

Among the many books by Eugen Drewermanns, La Parole qui guérit is the first available in French. The author develops the thesis that the anthropology of psychoanalysis can help bring back meaning to biblical texts, robbed of their existential substance by historic-criticism. Drewermann's diagnostic and cure call for several critical remarks.

R. LEUENBERGER, Interpreting pastoral identity. RThPh 1992/II, pp. 189-193.

This is a presentation of the “essay in pastoral theology” of P.-L. Dubied (Le pasteur: un interprète, 1990). At the crossroads between the psychological and socio-logical or “empirical” approach and biblical, Protestant tradition, the whole book is concerned with the crisis of identity facing the pastoral ministry today. The key to his reflection and the specific originality of this pastoral theology is the notion of being an interpreter.