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ENGLISH SUMMARIES

F. BONHÔTE, Reflections on tolerance, RThPh 1994/I, pp. 1-18.

The concept of tolerance is problematic: this I try to show first by considering the criticisms made of it. Then, starting with the perception of Locke, I point out the potential dilemmas of practising tolerance and the need, as well as the difficulty, of fixing limits to tolerance. A corollary to the freedom of thought and the approbation of pluralism, tolerance is finally described as the refining proof of conviction and the instigator of true reciprocity to the degree that it goes beyond the simple acquiescence of diversity.

E. HOLENSTEIN, Intercultural hermeneutics, RThPh 1994/I, pp. 19-37.

To the question of how people of different cultures can understand each other, there are three types of answers: Platonic (thesis), romantic (antithesis) and contemporary (synthesis). According to the Platonic theory, the key lies in turning from the word to the thing itself. According to romantic theory, form and content are interdependent; the one cannot be appropriated without the other. According to contemporary synthesis, comprehension is possible because, amongst other reasons, cultural factors are not totally dependent on context and because people have contingent but universal categories of understanding at their disposal.

G. EBELING, Hermeneutics between the power of God's word and the loss of its power in modern times, RThPh 1994/I, pp. 39-56.

This article tackles the theme of hermeneutics from the angle of the evolution of the status of the word of God in modern times. Starting with the striking change of direction in which the strength of God's word was revealed to Luther, it then draws out the salient points of the weakening to which modern times subject this word of God and the consequent challenges to theological hermeneutics, particularly that of a dialogue with positivism and nihilism.