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ENGLISH SUMMARIES

F. SIEGERT, Greek culture, the Christian message and the origin of theology, RThPh 1993/IV, pp. 321-341.

This article tries an historical approach to the fact of communication between God and God's human partners. Not seeking to prove the fact, the article draws out rather its paradoxical nature. One of the paradoxes is that the New Testament, by its language and even its ideas, is indebted to hellenism. It appears that the revelation was not addressed to the members of the chosen people alone.

T. O'HAGAN, Jean-Jacques Rousseau's "morale sensitive", RThPh 1993/IV, pp. 343-357.

The author identifies two tendencies in Rousseau's writings about morality, one Aristotelian, the other Kantian. The former, called by Rousseau the "morale sensitive", is based on a moral psychology which stresses the role of the environment in the formation of the individual moral subject. It also involves the normative claim that the individual should seek above all for reconciliation, with society, with his God, with himself. The latter is a more austere deontology, based on the thought that it is our duty to strive for the victory of virtue over the passions. Against certain commentators, the author maintains that the former tendency was never definitively displaced by the latter in Rousseau's writings. He also defends Rousseau against the charge that the pursuit of the "morale sensitive" necessarily involves bad faith.

B. BAERTSCHI, Is human life sacred? Euthanasia and assisted suicide, RThPh 1993/IV, pp. 359-381.

Many people consider human life to be sacred, thus the intentional destruction of it therefore never justified. Reflecting upon the notion of the "quality of life", we attempt to show that the nature of life is not sacred and that we must change our understanding of its value. As a result, if the quality of a life is very inferior, the direct and intentional destruction of that life is permissible, whether it be one's own or another's. This conclusion is applied to several forms of euthanasia and assistance to suicide.

R. CÉLIS, Philosophy versus the Spirit of Abstraction, RThPh 1993/IV, pp. 383-391.

The thought of Gabriel Marcel presents itself as essentially an ontology of intersubjective relations. Through the rereading of texts published in Les hommes contre l'humain, *this study aims to show what is at stake ethically when these ideas are used to clarify the critique of ideologies, of political judgment, and of the evaluation of various forms of cultural "disillusionment".*