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## ENGLISH SUMMARIES

J-C GENS, Ebeling meets Heidegger. RThPh 2012/IV, 293-304 p.

*The proceedings of the two sessions of the seminary to which Ebeling invited Heidegger in 1961 witness to their endeavor at dialogue on the basis of, by Heidegger, his earlier dialogue with Bultmann and his reading of Luther in the 1920's, and by Ebeling, his familiarity with the earlier work of Heidegger. To study the relation between theology and philosophy, Ebeling proposes to start with Luther's Disputatio de homine. Heidegger's reading of De homine, essentially interrogative, surprisingly avoids notions he uses to deploy his own thinking in order to stay close to Luther's text. Heidegger questions the way Luther adopts the scholastic conception while subjecting it to a destructio. Picking up on a suggestion by Ebeling, he observes that the theological definition of man depends on the pre-given of kerygma, which implies terms of listening. Then, he questions the Lutheran appropriation of the scholastic conception of man, the four causes and the pairing of form and matter in order to oppose the scholastics with the Greek experience of mankind as mortal being.*

A. ROMELE, The efficient word in Gerhard Ebeling and Paul Ricoeur. RThPh 2012/IV, 305-318 p.

*The aim of this essay is to juxtapose the thinking of Paul Ricoeur and Gerhard Ebeling on the basis of the concept of efficient word. The first part, notably through Ricoeur's reading of Ebeling, tries to show that in the 1960's-80's, the German theologian was more «Barthian» than the French philosopher on the topic of the hermeneutical movement of detachment. The second part, by a more indirect confrontation between the two writers, poses the question to what degree Ricoeur is more «Barthian» than Ebeling on the opposite movement of appropriation. The article concludes with the theory that Ebeling is more coherent than Ricoeur in his thinking about efficient word.*

F. MOSER, Christian Faith in the test of pertinence. RThPh 2012/IV, 319-334 p.

*This contribution exposes the principal assertions of the German theologian Gerhard Ebeling on Christian proclamation, presented as «word-event». Prolonging the theologian's assertions and with the help of the linguistic theory of Dan Sperber and Deirdre Wilson, this article proposes some criteria for defining a pertinent communication of the Christian proposition. Finally, the author verifies the presence of these criteria in a sermon, the main institutionalised form of «word-event». The sermon chosen here is one which Gerhard Ebeling gave at the funeral of a handicapped child executed according to the politics of euthanasia by the Third Reich.*

J. UMMEL, From scripture to speech. Ebeling, preacher between 1939 and 1945. RThPh 2012/IV, 335-344 p.

*This article is a concise presentation of Gerhard Ebeling's Predigten eines «Illegalen» aus den Jahren 1939-1945. Associations are also made between the preaching of the Word and its hermeneutical function, its interpretative, enlightening function, which opens new perspectives of comprehension: comprehension of others, of*

*God, of the world and of oneself. The illegal sermons contain the seed of a main idea that Ebeling would develop in all his later works: the word-event transforms its listener. The word-event undergirds comprehension and opens the door to freedom.*

G. EBELING, *Eternal life*, RThPh 2012/IV, 345-350 p.

*Commenting on the last element of the Apostles' Creed, the author brings out the meaning for today. While the notion could evoke the perspective of peace, of peaceful felicity beyond all limits and vicissitudes, the author shows that if we really want to understand what this notion means, we must confront all the contradictions that arise against it and all the tensions it provokes. Only then does it become possible to understand that the idea of eternal life does not send us out of time but that it constitutes an offensive and demanding way of bringing us back to our temporality and our death.*