

Abstract I

Konrad Hilpert, Was bedeutet die Entschlüsselung des menschlichen Genoms für unser Menschenbild?

In his inaugural lecture, Konrad Hilpert, professor of moral theology at the university of Munich, asks for the significance of the complete decoding of the human genotype for our conception of the human being. In the course of this, he does not side rashly with fundamental critics nor absolute supporters of genetic engineering. On the contrary, a sophisticated analysis of this problem is made. On the one hand, this gives both movements a chance to speak in detail. And on the other hand, it does an historic philosophical and theological categorization and analyzes positions of principles. It also tries to throw a glance at the future; an awareness increased by the extensive adoption of recent information and empirical studies.

Abstract II

Günter M. Prüller-Jagenteufel, »... zweifellos eine christliche Tugend«. Bedeutung und Wandel des Solidaritätsgedankens in der katholischen Sozialverkündigung

Solidarity is not just a term often used in the social political discourse but also one of the central principles of the Christian social doctrine. And yet it is not at all clear from the start what is to be understood by solidarity. The author, a university assistant at the institute of moral theology of the Catholic Theological faculty at the university of Vienna, goes first into the development of the 19th century concept of solidarity. After giving a brief survey of the development of the Catholic social preaching since »Rerum Novarum«, Prüller-Jagenteufel analyses especially content and change of the understanding of solidarity of the ecclesiastical social doctrine down to the statements of Pope Johannes Paul II., who described solidarity as a Christian virtue.

Abstract III

Waldemar Molinski, Partizipation aus der Sicht der Würde von Kindern und Jugendlichen

The central question of the social ethic is the formulation of the question of how a society has to be organised, so that every member is able to find it's right place in it, what rights they have and what duties they have to fulfill so that public welfare is secured. Generally, this has been answered by a theory – depending on each preconception – of a human and effective organised society and of a theory of justice according to this preconception. The relations of a specific group of persons, who live together and depend on each other, should be organised according to this so that all members of this group get their rights. Such groups of persons with specific tasks and objectives, who are joined and organised by specific ideas of law and justice, are called institutions. They could be fami-

lies, schools, businesses, youth organisations, communes, states etc. and even institutions of the world community.

Abstract IV

Dieter Witschen, Ökologische Kinderrechte. Ein Versuch einer ethischen Konturierung eines weithin unbekanntes Konzeptes

Starting out from the thesis »conservation is protection of children«, Dr. Dieter Witschen tries to outline the concept of ecological children's rights from an ethical perspective; up to now this concept has been largely unknown, at best discussed basically in a context of child politics. Furthermore, his three basic elements are determined and proven: children as subjects of these rights, both rights as regards content to the protection from illnesses caused by the environment and to the conservation of the natural basis of living for future generations as well as the character of law. At the same time a reference is made between this concept and the human rights.

Abstract V

Michael Rosenberger, Mit beherzter Vernunft. Fühlen und Denken in ihrer Bedeutung für das sittliche Urteil

The author Dr. Michael Rosenberger, chief assistant at the department of moral theology at the university of Würzburg, considers how ethical decisions are being achieved and what part reason and emotion play in this. On his way through history he is not satisfied by the separation of the two powers, like Greek philosophers made it. Nor is he satisfied by giving precedence to the mind over the (lower) emotions, in accordance with middleage theology. The hypotheses of Francis Hutcheson (1694-1796) might help further; according to this the human being has a moral sense organ. This is also confirmed by modern neurology (somatic marker). Ignatius' dogmatic of the distinction of mind by the experience of consolation helps furthermore.

Abstract VI

Markus Krienke, Audatur et altera pars. Die Rehabilitierung Antonio Rosminis als Bekenntnis zur Erneuerung der Theologie

The Congregation of Dogmatics revoked the condemnation of 40 propositions of the works of a 19th century priest and order-founder on June 1st. This aroused little attention in Germany. The controversies that this thought has been causing in the Italian theology for 150 years, had no great effects on Germany, although these correspond to a central topic of theological analysis in these parts: Like Markus Krienke ascertains, it is about the mediation of faith and reason, of nature and mercy, of theology and natural science.