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ENGLISH SUMMARIES

- F. BOVON, *Lucan Studies: retrospective and prospective*, RThPh 1993/II, pp. 113-135.

The author outlines the state of Lucan research while referring to the following problems: the material at Luke's disposition, the primitive text of the gospel, the literary form Luke conferred upon his work, the relationship between the evangelist and Judaism, the image of God at the heart of his theology. In conclusion, he mentions a forthcoming task: the study of how the third gospel was first received.

- M. KILANI, *France and the veil of Islam: universalism, comparison, hierarchy*, RThPh 1993/II, pp. 137-173.

Besides a historical and anthropological presentation of the manner in which Islam is perceived and practised in France, this article probes the fundamentals of the French cultural model (notably human rights, secularism, separation of State and Church) and evaluates the policy of assimilation. On the same track, it restates the question of universalism and relativism, including the principle of hierarchy, which best accounts for the contradictory sociological realities which characterize contemporary societies as conflictual relations between culture and religion.

- E. GATTICO, *The role of the abstract in the work of B. Riemann*, RThPh 1993/II, pp. 175-190.

To say that mathematical knowledge is real hardly implies that mathematical objects exist. They are abstract ideas which, as such, have not been composed. The work of Riemann is chosen here to show that the role played by these ideas is the basis of a geometry referring to the creation of mathematical physics. Historical examples are given and epistemological suggestions made to show that the category of the abstract represents the most developed stage of scientific research.

- J.-Cl. PIGUET, *The physician and his profession*, RThPh 1993/II, pp. 191-195.

This book is a contribution to the epistemology of medical science. According to its author, medicine stands on two legs: psyche and soma. Consequentially, 1) it is not medicine which is "holistic", but the subject matter of the physician; 2) the physician should know the soul of the patient if he wants to care for the whole person (body and soul); 3) psychoanalytical theory does not exist apart from clinical practice.