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## ENGLISH SUMMARIES

- B. GROSS, Language and religious discourse in the works of Emmanuel Levinas, RThPh 2003/IV, p. 299-312.

*With the aim of defining deep implications for the thought of Emmanuel Levinas and of clarifying the relation between the philosophical and the Hebraic sides of his work, this article seeks to establish the importance of speech in communication and the sense in which transcendence can only be understood on the basis of language. It subjects to a critical test the paradoxical attempt of Levinas, a Lithuanian Jew who writes in French in order to translate Hebrew into Greek, in a world attached to both philosophers and prophets.*

- M. DUMAS, Religious experience and Christian faith in the works of Wolfhart Pannenberg, RThPh 2003/IV, p. 313-327.

*The author evaluates the concept of religious experience in the works of Wolfhart Pannenberg. The concept of experience is understood as the structural element of the apprehension of reality. Religious experience in particular refers to a consciousness of the underpinning of reality. Christian faith, finally, is presented in this scope as the correction of a non-thematic representation of God.*

- B. BAERTSCHI, The moral impact of the status of natural beings, RThPh 2003/IV, p. 329-344.

*Since Hume, the point has been stressed that an "ought" cannot logically be deduced from an "is". Yet each time we ask ourselves how we should behave towards a natural being, such as an animal or an embryo, we refer to what some authors call its "moral status". However, that which is qualified as "moral" belongs in fact to the realm of what "is". Consequently, it is impossible to avoid ontology if we want to determine how we ought to treat natural beings, even if there are many other considerations, particularly when we ask about the value of the life of human beings whose existence is much diminished.*

- C. ARNSPERGER, Do economic and social ethics help us to act ?, RThPh 2003/IV, p. 345-360.

*This study tries to draw up conditions for the possibility of acting ethically that do not depend solely upon philosophical abstraction. The author shows that, in order to become a real force of motivation, economic and social ethics must think of their own conditions as being inextricably intellectual – in the necessary emerging of a desire for critical thought – as well as political – in the release of democratic mechanisms which neither make common place nor dissolve ethical desire. In this case some unexpected tasks appear for meta-ethics, tasks which themselves come out of philosophical reflection, but are brought back to the urgency of concrete, moral action.*