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## ENGLISH SUMMARIES

K. Trego, From the “Law of God” to the “Will of God” : One’s being and one’s duty according to Anselm of Canterbury, RThPh 2004/II, p. 113-129.

*In his treatises, Anselm prefers the expression “Will of God” rather than “Law of God”. This allows for duty which can thus vary according to different beings. The individualization of duty amongst creatures is possible because general demands are not placed upon the creature as such but on the faculties of that Being. This leads to nothing less than the liberty of humankind.*

C. König-Pralong, The principle of plenitude sacrificed at the end of the 13th century. The case of Henry of Gand, RThPh 2004/II, p. 131-148.

*From the 12<sup>th</sup> to the 13<sup>th</sup> centuries, the philosophy of Aristotle was brought to the Latin West through recent and numerous translations from the Arabic and the Greek. Aristotelian “necessitarianism” and “naturalism” were thus born at the moment when Christian thinkers become conscious of the implicit presuppositions of their own scientific culture. New philosophic ideas of possibility and the theological recognition of contingency led to a rejection of the concept of the world described by Arthur O. Lovejoy as plenitude.*

A. Thorens, Peter Singer and animal freedom : a critical approach based on the idea of specism, RThPh 2004/II, p. 149-165.

*The philosopher, Peter Singer’s reflections on animals have often been virulently criticized, notably by French writers. However, as a defender of animal rights, Singer is not the extremist that he is sometimes taken for. His ideas deserve a critical yet serene analysis. Such is the aim of this article, while it denounces the notion of specism. Singer’s conception of specism is confronted with certain ethological data, as well as with works of such European philosophers as Husserl, Derrida, Adorno and Horkheimer.*