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## ENGLISH SUMMARIES

W. VAN DER BURG, In favour of a liberal protestant ethic for a changing, pluralistic world, RThPh 2005/III, p. 193-209.

*In this article, the writer-philosopher defines a project for protestant ethics in the context of western European societies, with their 4 characteristics : secularism, pluralism; individualism, and constant change. To arrive at a qualified articulation between ethics and religion, the writer uses the protestant liberal tradition of Holland, that he finds in the Remonstrants Church, founded in 1619 by the disciples of Arminius and excluded from the Reformed Church at the Synod of Dordrecht. A decidedly pragmatic position permits the author to face the ethical issues of modern societies in an open way.*

J. GRIARD, The good leibnizian jurist and the harmonisation of the sources of law, RThPh 2005/III, p. 211-226.

*The leibnizian prospects of putting order into law require that we look deeply into the sources of law. As their diversity is considered to be responsible for the confusion of law, how can we harmonize the sources of law of the lawgiver, of jurisprudence, and of international treaties? This is the question posed by the jurist and to which this article hopes to respond.*

A. THORENS, The philosophy of life of Maurice Merleau-Ponty: life as a creative power of lifeworlds, RThPh 2005/III, p. 227-244.

*This article is an attempt to draw out the understanding of life according to Merleau-Ponty, particularly in his teaching on Nature, 1957-1958, at the Collège de France. In order to bring out specific points, the writer compares this point of view with that of Martin Heidegger in his course of 1929-1930, What is metaphysics. This leads her to confront the heideggerian notion of "Umring" with Merleau-Ponty's "Umwelt", and there to discover life as a creative power of lifeworlds.*

A. STEINBOCK, In favour of a phenomenology of hope, RThPh 2005/III, p. 245-260.

*In Husserl's terms of phenomenology, hope is an intentional act, that is to say, one of the multiple ways, such as perception, memory or will, in which we relate to the world. The explanation of experience proposed by the phenomenological method consists in taking intentional acts as objects of description in order to show their structural characteristics. That means studying the manner or the mode in which things present themselves to our experience. The author proposes just such a description of the act of hope and, correlatively, of its object, the thing hoped for. He shows how it is different from other acts which appear to be similar, such as desire, nostalgia or expectation. Finally, some important consequences are brought out, concerning human experience globally, in particular temporality and the religious dimension of existence.*