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ENGLISH SUMMARIES

S. MARGEL, The institutional crisis, from Cicero to Augustine, RThPh 2006/III, p. 193-207.

This is an analysis of the traditional duo of religion and superstition in Latin literature from Cicero to Augustine. My aim is, in fact, not to just compare the pagan texts with early Christian thought, but rather to show how Christians tried to establish a new status for social institutions based on a critique of pagan opposition between religion and superstition.

C. POUILLY, Gerda Walther, RThPh 2006/III, p. 209-225.

Gerda Walther treats mystical experience as the foundation of the different religions. She proposes a vision of mystics which echoes that of Meister Eckhart in phenomenological vocabulary she inherited from Phänder. She considers personhood on the basis of mystical experience. Her study extends into the theme of empathy. She discusses Nietzsche's question of the death of God and reworks Plato's cave allegory. The experience of the divine is linked to suffering, abandonment and the question of ultimate certainty.

C. CLAVIEN, Evolutionary Ethics, RThPh 2006/III, p. 227-244.

The objective of evolutionary ethics is to bring the point of view of evolution into moral philosophy. More precisely, to consider data coming from different sciences such as progressive biology, game theory, neurobiology, evolutionary psychology, etc., in the approach to questions traditionally treated by moral philosophy. Obviously, there are many ways of using such material and this is what I explore in the present article. We want to grasp the limits and the possibilities of evolutionary ethics. I will conclude on a positive note in favour of this philosophical current.