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## ENGLISH SUMMARIES

- G. BOSS, Jacques Derrida and the point of gift-giving, RThPh 1996/II, p. 113-126.

*Derrida's reflections on the phenomenon of gift-giving in the light of the heideggerian concept of Ereignis mean displacing the border-line Heidegger drew between philosophy and theology. While Heidegger saw the distinctive task of philosophy as a "radical query" likely to drive human thought into its own abyss, Derrida sees this same query as the very attribute of a theology of grace or surrender responding neither to the definition of onto-theology nor to that of intellectus fidei.*

- G. LABARRAQUE, Evenings of praise and evangelization, RThPh 1996/II, p. 127-148.

*Since large evangelical events have been current in our western countries, the traditional churches have been questioning themselves. How are these evenings run? What do the preachers say? What are their communication techniques? From experiences in French-speaking Switzerland and the European evangelization campaigns of Americans Billy Graham and Nicky Cruz, the author finds several indicators in the approach of these modern manifestations of religiosity.*

- N. JANZ, Concerning unpublished work by Ernst Cassirer: an outline of the fourth volume of *The philosophy of symbolic forms?* RThPh 1996/II, p. 149-160.

*Zur Metaphysik der symbolischen Formen is the first volume of the complete publication of the posthumous works of Ernst Cassirer. The four texts it contains represent a turning-point in the life and work of the writer: between the fruitful period of Hamburg and the hardships of exile, a retrospect of The philosophy of symbolic forms and a viewpoint announcing An Essay on Man. Their themes reflect this bipolarity, blending an analysis of the progressive construction of meaning with reflection on anthropological philosophy, which must have as its basis the philosophy of symbolism.*

- G. SEEL, The quarrel of humanism continues. Alain Renaut's book, *Sartre, le dernier philosophe*, RThPh 1996/II, p. 161-172.

*The quarrel of humanism is as old as humanism itself: and it is not only a debate between its supporters and detractors. Disputes amongst the supporters of humanism seem to be even more bitter, because each one claims the title of a true humanist while finding in the position of others a falsification and a betrayal of the authentic principles of humanism. The history of post-war philosophy in Germany and in France confirms the rule.*