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ENGLISH SUMMARIES

- J. VUILLEMIN, On Perpetual Peace, and On Hope as a Duty, RThPh, p. 323-338.

After an analysis of Kant's concept of perpetual peace, it will be shown in its relation to a) positive law, by way of an immediately effective legal postulate and b) natural law, which imposes on perpetual peace the idea, as a goal, of a republican constitution to which it must indefinitely lean, obliging us to hope in spite of obstacles.

- C. LOETSCHER, Is a just war possible?, RThPh 1996/IV, p. 339-356.

Just war theory appears to be a reasonable middle way between the amorality of the warrists and naïve pacifism. It is based on the analogy that the right of individuals to the use of violence, under particular circumstances, applies equally to States. However, not only is this analogy questionable in itself, accepting the doctrine of a just war leads to a series of problematic consequences.

- E. FUCHS, What universality for ethics in a pluralist society? A theological reflection. RThPh 1996/IV, p. 357-366.

Ethics today is confronted by a three-sided challenge : pluralism, which questions its universality ; the crisis of modernity – a crisis for reason ; and the criticism of post-modernity, which exalts the value of differences. This article attempts to show how theological reflection might usefully help to defend ethical universality.

- B. BAERTSCHI, Critical study : Ethics and anthropology. John Hare's *The Moral Gap*, RThPh, p. 367-376.

John Hare's latest book is concerned with the gap between moral demands and our ability to fulfill them. The author is certainly interested in closing the gap because it is a dangerous source of motivation loss for ethical life. His theory is that the Christian conception of humankind and morality permits this. While the author fully accepts that other solutions are possible, we attempt to show that the very wording of his statement on the existence of the gap is heavily weighted with a Christian perception. An anthropology and an ethics of a different inspiration would therefore see the moral situation of humankind quite differently.