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## ENGLISH SUMMARIES

M. CASTILLO, Kant's normative intelligibility of law, RThPh 2011, p. 305-316.

Rousseau's warning was heard in his time as it still is in ours: law cannot be imposed on the sole basis of its power to coerce; it requires the authority and legitimacy of the power to oblige. Kant and his followers gave to this distinction a transcendental basis: not to moralise law (law is not morals; it regulates relations of coexistence, not the intimacy of conscience), nor to idealize, but simply to recognize in law a specific intelligibility, a rational autonomy that assures it a normative independence, protecting it from naturalist reductions as well as dogmatic appropriation. Nor can the law serve to impose any theory of life and happiness upon the public, or to support political expediency, for in law it is not appetites but claims to justification that meet, conflict and come into a relational order. This reflection leads to the question how contemporary heirs of Kant's Normativism situate juridical Proceduralism against the decline of sovereignty in Europe.

S. HAUERWAS, War and peace. An historical, ethical and theological approach, RThPh 2011, p. 317-334.

*The definition of war is not self-evident, nor is its moral justification. Using Keegan, Howard, Bobbitt and Foucault, notably, the author reconstructs the origin of the idea of war in European history before showing how, for Kant himself, the project of perpetual peace implied neither the condemnation nor the suppression of war, but its being critically perceived in a liberal framework. However, Clausewitz, Tolstoï and a contemporary author like Kahn have questioned this liberal paradigm. Henceforth it is the question of links between war and sacrifice that must be considered. If Cavanaugh is right in deconstructing the myth of the religious origin of violence, the only Christian response to war is given in Holy Communion, the end of all sacrifice.*

F. BASTIANI, Desacralizing the Infinite. The place of theology in the philosophy of Emmanuel Levinas, RThPh 2011, p. 335-344.

*Emmanuel Levinas took a significant part of his essay «A Religion for Adults», published in 1957, to show how his idea of ethics relates to his understanding of theology. We will use this extract in considering a question which is crucial for every reader of Levinas: can a meeting with the Other, as ethics, really happen? The possibility of approaching the Other comes in fact from theology, as an intermediate dimension where the finite and Infinite can stand close to each other.*

M. BAUMANN, Creationism and religious teaching in public schools, RThPh 2011, p. 345-354.

*Following recent debate on the place given to creationism in education, the author proposes some basic reflection on religious education in public schools. Defining school as the “conservatory of culture,” he defends the idea of a cultural and lay approach to*

*religious teaching. Giving it the same epistemological status as other fields of knowledge passed on in schools, the author pleads for the mandatory teaching of "religious culture," freed from any institutional or confessional anchorage.*

P. BÜHLER, The test of doubt – the fundamental condition of the job of theology,  
RThPh 2011, p. 355-370.

*Putting doubt to the test is a fundamental condition of the theologian's job. But it is also a fundamental condition in the life of believers. On this double premise, the article tries to explore the fecundity of doubt both in theology and in the domain of faith, of which the task of theology is to render account. Inspired by models from diverse eras in the history of ideas, the author throws light on the fertile contribution of doubt to modern theology.*