

**Zeitschrift:** Revue de Théologie et de Philosophie  
**Herausgeber:** Revue de Théologie et de Philosophie  
**Band:** 148 (2016)  
**Heft:** 2

**Rubrik:** English summaries

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## ENGLISH SUMMARIES

J. D. CAPUTO, *The Weakness of God. A Radical Theology Based on Paul*, RThPh 2016/II, p. 507-531.

*A radical theology of the cross calls for the crucifixion, in return for theology itself and its conceptions of divine omnipotence. It does so on the basis of Paul's explosive claims in 1 Corinthians 1, concerning God's weakness, but also against Paul who, at a given moment, reintroduced standard notions of divine power. God is not a Supreme Being or the ground of being, but the call, weak and tenuous, which is addressed to us and demands our answer.*

G. SOLDATI, *Analytical Philosophy, Continental Philosophy and Philosophical Value*, RThPh 2016/II, p. 533-549.

*This article responds to several recent proposals on the nature of the difference between analytic and continental philosophies. It claims that, although the reality of an analytic school is beyond doubt, what distinguishes it from other philosophical schools is only the presence of a tradition. The presence of such a tradition may exert a normative weight on thinkers who belong to it, but it does not presuppose any agreement on any given philosophical, meta-philosophical, or even methodological thesis. This claim is sometimes confused with the idea that philosophy does not allow for the usage of value judgements, since the varying schools have incompatible views of what constitutes the value of philosophy. Such a conclusion is hasty. It is better to recognize that each philosophical endeavour addresses the question of value and, moreover, of the whereabouts of value in philosophical thinking.*

G. FORNI ROSA, *Civil Religion before and after the Revolution*, RThPh 2016/II, p. 551-570.

*What is the meaning of "civil religion" in Rousseau and some of his disciples? And what links "civil religion" to the religion of the human person » presented by Rousseau in the Confession of faith of the Savoyard Vicar? These are two of the main questions which are considered in this article, shedding light on several aspects of Rousseau's thought and its reception (e.g. Edgar Quinet, Claude Fauchet). In the final part of the article, the author reflects on certain contemporary issues concerning Christianity and capitalist societies and suggests that the eschatological dimension which lies at the heart of Christianity should be rediscovered.*

V. CITOT, *The Origin and Formation of Philosophy in Islam and Al-Andalus*, RThPh 2016/II, p. 571-579.

*Although Arab Andalusian thought is best known for its grand authors of the 12th c., such as Ibn Bâjja, Ibn Tufayl and Averroes, it cannot be reduced to this relatively late period in its development. Not only did Al-Andalus thought originate long before the 12th c., it adopted originalities one must not reduce by qualifying them as merely "pre-classical". The close relationship of philosophical thought to scientific thought and the promotion of free-thinking are all characteristic of this so little known Andalusian thinking, which was at its height between the end of the 10th c. and the middle of the 11th.*