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## ENGLISH SUMMARIES

**F. BŒSPFLUG**, *Michelangelo's God and his Creation of Adam. Art history and theology*, RThPh 2018/III, p. 213-230.

*Does art play a role in the evolution of the very idea of God in culture? Michelangelo's well-known artwork in the Sistine Chapel presents God as creator. The present article analyzes this work, focusing on the part of the Chapel dedicated to the creation of Adam, locating it in its context (its commission and realization), comparing it to other artistic works concerned with the same topic, in order to show the continuities and the (fourfold) discontinuities which are at play here, in order also to assess the reception and impact of this work. Whereas many recent scholars tend to consider Michelangelo as a genius who transformed anything he touched into gold, this article suggests that the triumph of his work, in his own day all the way until today, in which God is presented through two main attributes, namely old age and physical force, is not unrelated to the loss of credibility of the very idea of God in the modern era.*

**L. TAUIL**, *Violence and Islam: Mohammed Arkoun's anthropological triangle "violence, sacred, truth"*, RThPh 2018/III, p. 231-250.

*The aim of this article is to highlight the contribution of Mohammed Arkoun on sacred violence in Islam and more specifically on the notion of "holy/just war". This warlike theology was developed by jurists-theologians in the first three centuries of the Hegira (7th-9th century) from sura 9 (at-Tawba, Repentance), which is still mobilized today by Islamist terrorists worldwide. After outlining the meaning of Arkoun's "anthropological triangle", i.e. violence, sacred, truth, the article questions, from this perspective, sura 9 in order to determine whether Arkoun's proposal sheds light (or not) on the socio-historical-anthropological bedrocks of sura 9's content.*

**J. DISSE**, *Theism and complementarity*, RThPh 2018/III, p. 251-265.

*The present article seeks to show, with reference to Thomas Aquinas and Richard Swinburne, that classical theism cannot reconcile the idea of divine perfection with the modern idea of a person. It then proposes a solution which consists in applying to the doctrine of God the model of complementarity which Niels Bohr first used in quantum physics in his attempt to explain (among other things) the duality between wave and particle. This model is then applied by juxtaposing the description of God as a perfect being, established through the via negativa, and the description of God as a person, established through the via positiva as two contradictory, albeit necessary, descriptions.*

**B. RAPPIN**, *William Penn: forerunner of industrialism and scientific management?*, RThPh 2018/III, p. 267-285.

*We often imagine that the emergence of industrialized societies followed a disenchantment and a rationalizing of human activity. This is exact, but not yet true. Indeed, a closer examination of the father of industrialism, Claude-Henri de Saint-Simon, and of scientific management, Frederick Winslow Taylor, reveals the significant*

*influence William Penn and the Quakers exercised in the formation of this project. It thus appears that industrialized societies too proceed from secularizing tendencies which buttress these societies' utopia of efficient cooperation.*

M.-A. FREUDIGER, *Recognize, and after? Reflections from two developments of the Reformation*, RThPh 2018/III, p. 287-297.

*What happens as a movement of ideas, facing a crisis, reorganizes itself and undergoes a “second-order change” (following the pragmatics of human communication of the Palo Alto school)? Can it be said that the crisis has then been overcome? Two cases related to the theology of the Protestant Reformation suggest a negative answer. It is possible to go backwards. The possibility that new developments in thinking may contradict earlier, original insights, is always present. In order to understand this “blindness” phenomenon, it may be useful to consider (using the model known as “figure-ground”) the perspectives, which are irreducible and which mutually condition each other, which impact thinking, and to understand how this “blindness” phenomenon functions.*