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ENGLISH SUMMARIES

- M. LEUENBERGER, The politician and the vegetable merchant in Plainpalais, do they follow the same ethics? On the relationship between ethics and politics, according to Max Weber, RThPh 2012/III, p. 193-204.

Using Max Weber's famous distinction between an ethics of conviction (Gesinnungsethik, literally an ethics of intention or motivation) and an ethics of responsibility (Verantwortungsethik), the author, ex-Federal Councillor in Bern, reflects upon the possible differences between the ethics of the politician and that of the citizen. After showing that, following Paul Ricoeur, both are confronted with similar questions, though situated at different levels, this article develops the larger idea of responsibility as one's word, response and responsible commitment.

- N. RAPIN, Worship and fertility. Issues of the vision in Zechariah 4, in early Second Temple times, RThPh 2012/III, p. 205-220.

In the context of the first years of the Persian period and the Second Temple, the vision and the oracles of Zech 4 present different but complementary issues. The vision of the candlestick and the olive trees, not likely a reference to the model of shared power between High Priest and governor, refer to the cultic and economic spheres in which the action of YHWH is identical. As to the oracles of Zerubbabel, these constitute the first explicit mention of the (difficult) reconstruction of the Temple, in connection with the Mesopotamian rites of the reorganization of the sanctuary; coming at the heart of the vision, they say how the action of YHWH is made real on Earth. Chapter 4 in its entirety, at the centre of the cycle of visions of Zechariah 1 - 8, takes up the conditions in which the institution of the Temple, dwelling of YHWH, will be re-established in the new empire.

- S. PIRON, Improving the world, RThPh 2012/III, p. 221-234.

Medieval research on work as a value more or less stopped at the malediction pronounced at the expulsion from the Garden of Eden, neglecting the activity of Adam before the Fall (Gen 2:15). Following Philo, Augustine proposed a literal reading of Adam's work, which had a strong impact on medieval culture, some authors understanding this verse in the sense of a mission to "improve" creation.

- C. CHALAMET, The subversion of the Gospel, RThPh 2012/III, p. 235-250.

In this inaugural lecture, delivered on September 24, 2012 at the Faculty of Theology of the University of Geneva, the author develops the theme of the Gospel – understood broadly as «promise» – as both the object and subject of subversion. Two biblical texts are taken as illustrations of these two aspects: the book of Job and Matthew's parable of the vineyard workers of the eleventh hour (Mt 20:1-16). A third and final part focuses on the relation between revelation and mystery. The original style of the lecture has been partly maintained.

P. GISEL, *Belief and modern secularism*, RThPh 2012/III, p. 251-268.

What can we make of religion and faith within modern secularism? The question leads back to the history of modernism and its own affirmation. From this angle, the author examines the destiny of belief in the light of cultural comparisons that go beyond the West, of a history more differentiated than that of the West and of a questioning of contemporary reapportionment. Our times are put differently into perspective and secularism is reconsidered as is also our society, penetrated by phenomena of homogenization; these are symptomatic of where we're coming from and how we can react at present. Together with a different marking out of the territory from that of classical theories on secularism, this text delineates today's necessary task based on a different investment of cultural and religious particularities and a different way of saying what they miss.