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## ENGLISH SUMMARIES

- S. BUTTICAZ, «An Account of the Events That Have Taken Place Among Us» (Luke 1:1) - Work of God or Acts of Apostles? RThPh 2016/III, p. 607-626.

*Leaning on essays concerning social memory, the present article examines the editorial work of the evangelist Luke. Precisely, the auctor ad Theophilum links, in a twofold piece, the Jesus event to the "acts" of his first witnesses. Unique in its kind, this double narrative of "the things accomplished among us" reveals a transformation in the representation of Christian origins: the institutional memories for the Lukan movement are no longer limited to the ministry, death and resurrection of the Master of Nazareth, but take in also what his immediate successors said and did. Which historical symptom lies behind this change? How should we evaluate it on a theological level? The present study addresses these two questions.*

- F. DERMANGE, *Which Human Role does Calvin See in Salvation?* RThPh 2016/III, p. 627-638.

*Among the various voices of the Reformation, Calvin, as is well known, insists on action, a necessary and voluntary action which seemingly shapes the meaning of human existence. But what is the relationship between action and salvation? Even though the Reformer seems to have a positive view of works with regard to sanctification, this article shows that, for him, the last word belongs to divine grace and God's unilateral action, though he may not have brought out all the implications of his position.*

- P.-O. LECHOT, *A Calvinist Aporia: on the Origins of the Doctrine of Predestination in the Writings of Theodore Beza.* RThPh 2016/III, p. 639-656.

*Beza's Tabula praedestinationis (1555) has given rise to contradictory interpretations among historians in the last half-century. This article considers its interpretation in the context of the debate (on predestination) with Jérôme Bolsec and also in relation with Calvin's thought. It claims that Beza, far from attempting to radicalize Calvin's theology, sought to make it more intelligible by overcoming a latent aporia which the controversy with Bolsec had made visible. The article, thus, seeks to show that Beza, while belonging in a school which radicalized Augustine's theology of grace, was nevertheless keen on preserving, as much as possible, the human person's own act within the history of salvation.*

- C. CHALAMET, Acts of God and Acts of Humans. RThPh 2016/III, p. 657-672.

*How should systematic theology consider divine agency in relation to human acts? As alpha and omega, God's acts not only precede human action, but also follow it. But it is as important, and more difficult, to consider how God's act and human acts concur. An asymmetric correspondence may be seen whereby God's decision and responsibility, far from cancelling human decision, grounds them. The human is called, specifically,*

to gratitude, witness, and creativity. But since human beings do not always respond in these ways, we are also compelled to consider God's acts in relation to the evil acts of humankind.

E. PARMENTIER, *Worship: the Work of God or of Human Action?* RThPh 2016/III, p. 673-684.

*This article argues that Lutheran and Reformed Churches would benefit from the rediscovery of the performative reality of worship created by the power of the Holy Spirit. They often consider worship as a catechetical moment which serves the interpretation of human existence. The question at stake is pneumatology: what does the assembly, which prays, in each worship, for the action of the Holy Spirit, really expect from the Holy Spirit? This question is important, because Lutheran and Reformed worship, in Western countries, is often seen as intellectual and austere, whereas Pentecostal worship appears to be more engaging. Pastors can be tempted to celebrate worship as an event, in order to respond to the desires of the faithful. Such experiments should not be refused, but worship is not to be limited to a permanent effort of animation, communication, and staging. It comes to life through docility to the action of the Holy Spirit.*

M. SILVESTRINI, *Victim or Doer of evil? Human Responsibility before God and the Other according to the Book of Watchers (1 Enoch 1-36)*, RThPh 2016/III, p. 700-702.

*This article analyzes the first section of the Ethiopian version of 1 Enoch, called Book of Watchers (BW). After a brief overview of the history of scholarship and textual criticism, it presents, through key quotations and a particular subdividing of the work, the existence of a «retributive» process, which evolves according to successive versions of BW. The present article considers the question, which is important for the intellectual environment referred to as «enochic», of the human or supernatural origin of evil. The article highlights its cosmic origin, caused by the disobedience of certain angels, and the later ethical responsibility of «sinners». The article emphasizes the desire of the last editor to comfort the «victims» of the devil, and to support the «righteous» and the «chosen» in their way, through the apocalyptic announcement by the patriarch Enoch of the condemnation and punishment which are prepared for the rebel angels and for «sinners».*