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## ENGLISH SUMMARIES

P. GISEL, How to state and treat the question of God?, RThPh 2013/II, p. 109-128.

*Reading Gabriel Widmer, this article spots shifts made a half-century later. It starts with the trinitarian thematic, showing how Widmer actually made some demarcations from the dominant climate of that time in his Christological concentration and in the link between God and salvation history. Of this coupled subject matter, the line of demarcation seems reinforced today, showing a shift that demands some deconstruction and an opening up of new work. The second thematic concerns the critique of religion. A view of history and thinking in terms of figures were the patterns brought out at that time. Here, the contemporary shifts appear to be more important, at least where the question of history is concerned, which sets off again a whole new reflection.*

B. RORDORF, The renewing of intelligence, RThPh 2013/II, p. 129-140.

*Trinitarian doctrine was one of the major axes of the theological thinking of Gabriel Widmer, and his perspective was to refuse speculation; the Trinity belongs to the confession of faith, it is meant to make account of the revelation of God in Jesus-Christ. God reveals himself, meaning that he enters into history and cannot be known otherwise than in history, so that trinity and the reign of God are mutually explicative. In other words, the eternal Trinity is inseparable from the "economy" of the Trinity. When we hear the revelation in its concrete logic, it confronts us with the paradox of the incarnation, of the cross and of the resurrection. It is not possible, then, to approach the mystery of God without this radical renewing of intelligence, of which trinitarian thinking is both the agent and what is at stake.*

J. COLETTE, Philosophy and theology, the existential and the reflexive, RThPh 2013/II, p. 141-152.

*Remembering meetings with Gabriel Widmer on Kierkegaard in the 1960's gives the occasion to examine the relation of philosophy to theology on the basis of a Christian philosophy, that "brave attempt" to which the theologian was so attached, faithful to the tradition of the Société romande de philosophie. We give special consideration here to his thesis of 1950 on Les valeurs et leur signification théologique, in which theological axiology gives him the method of reflexive philosophy and its metaphysical dimension, showing also a marked interest for Pascal and Malebranche. The common thread of this analysis is a formulation by Widmer: "Kierkegaard's approach to interiority has both a religious and a philosophic resonance; however, in his thinking, philosophy is based on religious reflection since, for him, what is important, as is also, in a certain way, for Calvin, is the Christian future."*

- R. BENZ, Conjunction in disjunction. Gabriel Widmer, theologian and philosopher in dialogue with physicists, RThPh 2013/II, p. 153-170.

*With Martin Peter, Gabriel Widmer founded a group for dialogue between theologians and physicists called "Esprit scientifique et démarche théologique" (Scientific spirit and theological approach). The aim was to measure the potential impact of the development of physics on theology, while avoiding two typical attitudes in this kind of confrontation: concordism which would try to conciliate biblical and scientific givens, and separatism which would affirm the divorce between theology and science. The group's proposition aimed at making headway toward possible conjunctions within the disjunction between science and theology, a task which required mutual information between partners and examination resorting to philosophy, epistemology and history. For Gabriel Widmer, the quest for conjunction could be found in history by theologians, physicists and philosophers, the Interface group taking as paradigmatic examples Calvin, Newton and Kant. The present article summarizes this approach and introduces research for conjunction in other modern researchers: Galileo, Kepler, Einstein, Heisenberg.*