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# ENGLISH SUMMARIES

S. Bonzon, Paul Ricoeur in French-speaking Switzerland: encounters, contacts and heritage, RThPh 2006/IV, p. 293-306.

*In the immediate post-war years, lasting relationships grew between Paul Ricoeur and French-speaking Switzerland, as seen in his frequent participation in events here and by the numerous French-speaking Swiss students who attended his courses both in Strasbourg and Paris. This article recalls various significant moments in these diverse exchanges.*

P. Ricoeur, Notes on existentialism and the Christian faith, RThPh 2006/IV, p. 307-314.

*The writer shows existentialist philosophies reminding the Christian faith of decisive questions it must continually ask itself. On the basis of such concrete themes treated by existentialists, he questions the faith in a radical way concerning the stakes of freedom, the incarnation of humankind in a body and in history, and the difficulties of interpersonal communication. Existentialism is thus in a position to «cleanse» the Christian faith.*

G. De Chambrier, Commentary on the article by Ricoeur, RThPh 2006/IV, p. 315-317.

*This short essay briefly explains the context and traces the logic of the preceding article, while showing how the philosopher approaches the key notions of Christian theology with prudence.*

P. Bühler, Ricoeur and Kierkegaard, RThPh 2006/IV, p. 319-327.

*Starting with two articles published in the Revue de Théologie et de Philosophie in 1963, in which Ricoeur renders an account of his study of Kierkegaard and of the heritage he claims to find there, this article seeks to throw light on the relationship between the two philosophers. While several times Ricoeur underlines the importance of his Danish forebear, strikingly, apart from these two articles of 1963, he only gives him a very discreet place in his works.*

M. Gilbert, A psychoanalytical critique of narrative identity, RThPh 2006/IV, p. 329-341.

*The hermeneutics of the self proposed by Paul Ricoeur in the 1990's gives a large place to autobiographical narrative. At the heart of what constitutes personal identity, then, is the capacity to reflect on oneself in narrative terms. Seen not only from the angle of the permanence of a substantial core – selfsameness – but also from that implied in the act of discourse – ipseity – identity is conceived of as being narrative. Only a subject capable of telling about itself can maintain the self in what is told. However, when confronted with the hypothesis of the subconscious, this narrative conception of*

*identity is problematic: whether at an anthropological or a meta-psychological level on the one hand, or on the level of method and of clinical psychoanalysis on the other, autobiographical narrative cannot render an account of the unconscious dimension of experience. It cannot in this sense be a directive concept in the clinical theory field opened by Freud.*

C. CALAME, Identity and the subject of discourse: oneself as another, RThPh 2006/IV, p. 343-354.

*To describe the means the individual has for establishing personhood (between character identity, the idem, and the more personnel and moral self of the ipse), Paul Ricoeur, in Oneself as Another (English translation 1992), borrows two conceptual ensembles from linguistics: the identifying references (proper nouns) and the self-designating acts of the self. But, according to him, by taking this double bias, linguistic pragmatics leads to an impasse by finally eluding the question "who". This is to forget that in enunciation, the very self acquires a certain semantic depth. A mimetic poetry of action, like Greek lyrical poetry, shows the role that can be played in the constitution of the self by a collectively enunciated identity, which automatically sets the dialectic between the idem and the ipse in relation to others, without metaphysical or theological reference.*

E. LEVY, The status of biblical text in the light of Ricoeurian hermeneutics, RThPh 2006/IV, p. 355-368.

*This article sets out to show how the principal notions of Ricoeur's hermeneutics (the textual world /the reader's world, distantiation - appropriation, self-comprehension, three mimesis) made possible a systematic exposition of the question of the status of biblical text and its translation in a licentiate thesis at the Faculty of Theology of Neuchâtel, in 2006. Once the thesis and its context are presented, the contributions of Ricoeur's ideas are enumerated in four points: translation theory, the notions of non-user readings, of canonicity, and of «inspired text».*

P. RICOEUR, The foolish virgins were right! Comments by P. Ricoeur as noted by G. de Montmollin, RThPh 2006/IV, p. 369-371.

*In this interview, which took place at the bestowing of an honoris causa in Neuchâtel in the autumn of 1986, Paul Ricoeur comments on his work on narration and develops its implications for the reading of biblical stories.*