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ENGLISH SUMMARIES

- A. CLAIR, Kierkegaard's existential aesthetics: the genius, the virtuoso and immediacy, RThPh 2013/III-IV, 207-230 p.

Kierkegaardian aesthetics is complex (a type of existence, a theory of sensitivity, a practice of various arts, a study of works). The existential meaning is linked to sensitivity. The aesthetic lives prolifically in both the external (relationship to the world) and the internal sense (various sentiments). This is best achieved in the virtuosity of the genius, especially of sensual geniality. The central concept, however, is immediacy. This is the paradox of the aesthetic to bring into play the most diverse and subtle mediations (notably in seduction, as in the works of Mozart) while leaning towards immediacy, to living the moment to the fullest. Thus, in the end, the accomplishment of the aesthetic life is innocence; rather than of the seducer, one must consider the characteristics of resistance to seduction.

- C. PERRIN, Respect and differences: Kierkegaard's references to Descartes, RThPh 2013/III-IV, 231-252 p.

Kierkegaard, for whom modern philosophy extends from Descartes to Hegel, criticizes Hegel and spares Descartes. The respect he pays to Descartes impels him to mark the differences he has with Hegel. Kierkegaard never confuses Descartes and Cartesianism. In his view, the one is sincere, faithful, prudent, while the other shows both a Faustian and a pagan side, which he also rejects. To be attentive to these distinctive traits by which we can identify Kierkegaard behind his pseudonyms, this is our aim. To come back to each reference Kierkegaard makes to Descartes in his Complete Works, this is our method.

- V. DELECROIX, Kierkegaard and the destitution of the ego, RThPh 2013/III-IV, 253-268 p.

Instead of fitting Kierkegaardian thought into the philosophical developments on subjectivity, we wish here to study the characteristics of an approach which seeks the destitution of the ego. While the motive of this destitution is evidently religious, we want to see more how it might offer an alternative philosophy to traditional metaphysics based on the ego. Following the hermeneutical intuition of a "broken cogito" and of the substitution of the self for the ego, through ethics we define its "disontologisation", especially on the basis of imitation, the exact opposite of self-grounding which constitutes the directing principle of the ego. One might also call this approach a non-philosophy of subjectivity, if the Self which takes the place of the ego is precisely that which escapes the principles of modern philosophy, or if, on the contrary, a philosophy of subjectivity can only be a philosophy of the ego. We arrive through ethics at a disontologisation.

P.-A. STUCKI, *The paradox of the incarnation according to Kierkegaard*, RThPh 2013/III-IV, 269-280 p.

It is worthwhile to make the link between Kierkegaard's insistence on paradox and the duality of objective and meta-language in contemporary thought. The Christian paradox imposes on whoever meets it the alternative of faith or scandal, but the work of intelligence continues, regulated by the demands of formal coherence, upon reflection of this meeting. The mentality of scandal tends to propose the falseness of the incarnation, thus suggesting the trap to use truth as an antithesis.

J.-D. CAUSSE, *Kierkegaard, Christianity and the shadow of melancholy*, RThPh 2013/III-IV, 281-296 p.

Kierkegaard was constantly subject to melancholy. Never freeing his intimate life of this strange affliction, Kierkegaard made of it a generic category for representing human reality. So "melancholy" designates a form of being and a relationship to the world. This article treats the kierkegaardian analysis of this deep wound that freezes existence and which nothing seems to be able to cure. It shows how Kierkegaard situates the problem spiritually, making of Christianity both a major source of melancholy and a way of getting through it through the idea of "becoming".

P. THÉVENAZ, *Kierkegaard's dialectics of existence*, RThPh 2013/III-IV, 297-306 p.

Published in 1945, this article by the Swiss philosopher who died ten years later is included in the present publication because it shows the manner in which Kierkegaard was read in French-speaking Switzerland in the 1940's. Interested in the "paradoxical reversals" characteristic of Kierkegaard's writings, Thévenaz elucidates the fundamental stages in his conception of existence. Simultaneously, he brings out the consequences of this dialectic of existence for understanding faith.

K. BARTH, *Acknowledgement and respect*, RThPh 2013/III-IV, 307-314 p.

This article, published in its original version in 1963 and translated here for the first time in French, is the text of a speech given by Karl Barth on April 19, 1963 in Copenhagen, on the occasion of his receiving the Sonning prize. As he is in Copenhagen at the time of the celebration of Kierkegaard's 150th birthday, Barth uses this speech to clarify his relationship to Kierkegaard. The title "Acknowledgement and respect" thus refers to both the prize and the inspiration found in Kierkegaard.

P. BÜHLER, *Barth's ambivalence on Kierkegaard. A commentary*, RThPh 2013/III-IV, 315-324 p.

In his speech "Acknowledgement and respect" of 1963, Karl Barth defends the idea that one must pass by the school of Kierkegaard, but that it would be dangerous to stay there and so one must also leave it. Commentating on Barth's speech and referring to other passages in Barth, this article sets out to clarify and understand the ambivalence of the relation of Barth to Kierkegaard. In a way, one might say that the advice of 1963 is seen in Barth's own trajectory: at first a strong inspiration and then a taking of more and more distance.

P. BÜHLER, Friedrich Dürrenmatt: a writer inspired by Kierkegaard, RThPh 2013/III-IV, 325-336 p.

"Without Kierkegaard, I am not understandable as a writer". This sentence written by Friedrich Dürrenmatt shortly before his death in 1990, expresses the strong link of the Swiss German writer to the Danish thinker. This article traces this influence, not only in Dürrenmatt's pieces for theatre and his novels, but also in his theoretical reflections and his understanding of the work of a writer. It shows that Kierkegaard's thinking touches not only philosophy and theology, but also the domain of literature.

P. BÜHLER, New tools for Kierkegaardian studies, RThPh 2013/III-IV, 345-354 p.

The long-prepared bicentenary of the birth of Kierkegaard, particularly in the Søren Kierkegaard Research Centre at the University of Copenhagen, sparked off a whole new Danish edition of his works and, linked to this, various series of studies, conference notes, commentaries, source analyses and analyses of his international reception. This article briefly describes these new tools which permit a new approach to Kierkegaardian studies.