Let me begin with a short account of Derrida's approach to forgiveness.

Several commentators have responded to the question of the limits of forgiveness.

Richard Kearney

Impossible or Possible

Forgiveness at the Limit

Chapter Twelve
Forgiveness is a key element in understanding and resolving conflicts.

The process of forgiveness begins when we recognize that we have been wronged. This recognition can be difficult, as it often involves acknowledging our own role in the conflict. However, forgiveness is not just about letting go of anger or resentment. It is about rebuilding trust and moving forward in a healthy and productive way.

Forgiveness is also about acknowledging the pain and suffering that has been caused by the conflict. This can be a painful process, as it requires us to confront our own emotions and the impact that the conflict has had on our lives. But it is a necessary step in the process of forgiveness.

Forgiveness requires us to take responsibility for our actions and to make amends, if possible. This can be a difficult task, as it often involves admitting fault and seeking forgiveness from those who have been wronged. But it is a necessary step in the process of forgiveness, as it helps to heal the wounds that have been caused by the conflict.

Forgiveness is not a one-time event, but rather a process that takes time and effort. It is a journey that we must embark upon, and one that requires patience and understanding.

In conclusion, forgiveness is a powerful tool for healing and growth. It is a process that requires us to confront our own emotions and the impact that conflicts have had on our lives. But it is a process that can lead to a more peaceful and harmonious world.
Forgiveness at the Limit by Richard Kearney
Indeed, Ricoeur goes on to add that this movement of resurrection from the dead is a symbolic act, which is why it is not possible to make the final leap from impossible to possible forgiveness. How does he thrust the claim by Derrida, Arendt, and Badiou that forgiveness of radical evil is impossible? Acknowledging that we cannot make such a leap, Ricoeur appeals to the voice of the Song of Songs, "Love is as strong as death" (506). This theme of love and death are necessarily here, but one senses that the sacred is not far off.

It is significant, I think, that, in spite of his insinuation of the impenetrable nature of his analysis, Ricoeur allows for the suggestion that under the words of wisdom uttered in the Song of Songs, "Love is as strong as death" (506). The terms "strong" and "death" are surely here, but one senses that the sacred is not far off.

Forgiveness at the limit

So how does Ricoeur make the final leap from impossible to possible forgiveness? How does he surmount the claim by Derrida, Arendt, and Badiou that forgiveness of radical evil is impossible? Acknowledging that we cannot make such a leap, Ricoeur appeals to the voice of the Song of Songs, "Love is as strong as death" (506). The terms "strong" and "death" are surely here, but one senses that the sacred is not far off.

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Forgiveness at the Limit

Richard Kearney

by applied to human situations like the Holocaust. For while a plurality of
contexts like the Holocaust, the philosophy of good and evil, the history of ideas,
and the history of the arts, there is no such
context. The Holocaust is not just an event, but a whole way of life. It is not
just a story, but a history. It is not just a book, but a language. It is not just a
picture, but a culture. It is not just a film, but a society. It is not just a
museum, but a nation. It is not just a country, but a world. It is not just a
people, but a humanity. It is not just a nation, but a civilization. It is not just
a history, but a philosophy. It is not just a thought, but a way of life.

For these reasons, it is impossible to talk about the Holocaust without
talking about the whole of human history, and without talking about the whole
of human culture. It is impossible to think about the Holocaust without
thinking about the whole of human existence. It is impossible to think about
the Holocaust without thinking about the whole of human morality. It is
impossible to think about the Holocaust without thinking about the whole
of human ethics. It is impossible to think about the Holocaust without
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the Holocaust without thinking about the whole of human history.
Forgiveness is the practice of being merciful and compassionate. To forgive is to let go of anger and resentment. It is to move beyond the past and embrace a future of hope and renewal. Forgiveness is a powerful tool for healing and personal growth.

In order to forgive, one must first acknowledge the pain and suffering caused by the offense. This can be a difficult step, as it often requires confronting difficult emotions and memories. Once the pain has been acknowledged, the next step is to allow oneself to feel the emotions that arise. This can include anger, sadness, or even a sense of betrayal.

As one begins to process these emotions, the next step is to consider the effects of the offense. This can involve thinking about how the offense has affected one's life and relationships. Once these effects have been considered, the next step is to think about the possibility of forgiveness. This can be a challenging step, as forgiveness often requires letting go of the desire for revenge or punishment.

 Forgiveness is a complex and multi-dimensional process. It requires self-reflection, empathy, and a willingness to let go of anger and resentment. It is a process that can take time and effort, but it is a process that can lead to healing and personal growth.
Forgiveness at the Limit

FRANCO KERNAY
Thematic Analyses

PART III


20. Richard Kearney