

## Preface to the Second Edition

The text of the first edition of the present work has been reproduced here without modifications.

This work, which attempts to find the traces of the coming of God to mind [*la venue de Dieu à l'idée*], of his descent upon our lips, and his inscription in books, limits itself to the point at which, thanks to the upwelling of the human within being, there can be an interruption or suspension of the impenitent perseverance of being in its being, that of universal inter-estedness, and, consequently, of the struggle of all against all. This interruption or dis-inter-estedness is produced in human beings responding for their fellow man who, as another person, is a stranger to them. Such a responsibility is the response to the imperative of gratuitous love, which comes to me from the face of another where abandonment and the election tied to his uniqueness signify simultaneously; this is the order of being-for-the-other or of holiness [*sainteté*] as the source of every value.

This imperative to love—which is also election and love reaching him who is invested by it in his uniqueness qua responsible one—is described in *Of God Who Comes to Mind* without evoking creation, omnipotence, rewards, and promises. We have been reproached for ignoring theology; and we do not here contest the necessity of a recovery or, at least, the necessity of choosing the opportunity for a recovery of these themes. We think, however, that theological recuperation comes after the glimpse of holiness, which is primary. This is all the more true that we belong to a generation—and to a century—for which was reserved the pitiless trials of an ethics without consolation or promises; and because it is impossi-

ble—for us, the survivors—to witness against holiness, in seeking after its conditions.

We have been able to bring numerous corrections to the typesetting of the new edition thanks to the precious intervention of a reader. In effect, we owe our revisions to the extreme kindness and enlightened attention of Mr. Eugene Demont, whom we thank with humility, yet also with all our heart.