

The Inconspicuous God Heidegger French Phenomenology And The Theological Turn Philosophy Of Religion

On Heidegger's Being and TimeThe History of BeyngCrossing the RubiconMarion and Derrida on The Gift and Desire: Debating the Generosity of ThingsThe Young HeideggerReligion, Secularism, and the Spiritual Paths of Virginia WoolfPoetry, Language, ThoughtThe Death of God and the Meaning of LifeMinding the ModernPhenomenology and the "theological Turn"Heidegger's EschatologyBetween Faith and BeliefHeidegger in FranceThe Phenomenology of Religious LifeMaking Sense of HeideggerThe Trouble with Being BornParmenidesDecadence of the French NietzscheRethinking FacticityPostmodern Apologetics?:Arguments for God in Contemporary PhilosophyCorrespondence 1949-1975Phenomenology and the Post-Secular TurnThe Inconspicuous GodMartin HeideggerBeing and TimeA Short History of AtheismHermeneutics and Its ProblemsHistorical Dictionary of Heidegger's PhilosophyHeidegger's GodsSojournsEPZ Truth and MethodThe Essential CaputoBeing and TimePhantoms of the OtherThe Gods and TechnologyDialogue with HeideggerOreille de L'autreTransforming the Theological TurnHeidegger's Black NotebooksHistorical Destiny and National Socialism in Heidegger's Being and Time

On Heidegger's Being and Time

The last few years have seen a remarkable surge of popular interest in the topic of atheism. Books about atheism by writers like Richard Dawkins and Christopher Hitchens have figured prominently in bestseller lists and have attracted widespread discussion in the media. The ubiquity of public debates about atheism, especially in conscious opposition to the perceived social threat posed by faith and religion, has been startling. However, as Gavin Hyman points out, despite their prevalence and popularity, what often characterises these debates is a lack of nuance and sophistication. They can be shrill, ignorant of the historical complexity of debates about belief, and tend to lapse into caricature. What is needed is a clear and well informed presentation of how atheistic ideas originated and developed, in order to illuminate their contemporary relevance and application. That task is what the author undertakes here. Exploring the rise of atheism as an explicit philosophical position (notably in the work of Denis Diderot), Hyman traces its development in the later ideas of Descartes, Locke and Berkeley. Drawing also on the work of contemporary scholars like Amos Funkenstein and Michael J Buckley, the author shows that, since in recent theology the concept of God which atheists negate is changing, the triumph of its advocates may not be quite as unequivocal as Hitchens and Dawkins would have us believe.

The History of Beyng

Parmenides, a lecture course delivered by Martin Heidegger at the University of Freiburg in 1942-1943, presents a highly original interpretation of ancient Greek philosophy. A major contribution to Heidegger's provocative dialogue with the pre-Socratics, the book attacks some of the most firmly established conceptions of Greek thinking and of the Greek world. The central theme is the question of truth and the primordial understanding of truth to be found in Parmenides' "didactic poem." Heidegger highlights the contrast between Greek and Roman thought and the reflection of that contrast in language. He

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analyzes the decline in the primordial understanding of truth--and, just as importantly, of untruth--that began in later Greek philosophy and that continues, by virtue of the Latinization of the West, down to the present day. Beyond an interpretation of Greek philosophy, Parmenides (volume 54 of Heidegger's Collected Works) offers a strident critique of the contemporary world, delivered during a time that Heidegger described as "out of joint."

Crossing the Rubicon

Are we living in a "post-secular age", and can phenomenology help us better understand the discontents of secularism? From Habermas' claim that the secular hypothesis has failed for democratic reasons to the fact that religion, far from its predicted dwindling, is as strong as ever (or even stronger than before), some have concluded that secularism as we know it is over. Others have questioned whether we have ever truly been secular, if the concept applies only to European societies, or whether the very notion of religiosity is merely a weapon of pacification in the hands of Western universalism. The post-secular notion thus lingers between sociological fact and philosophical theory, and it is the latter that we need to investigate if we want to confront the challenges that any "return of religion" entails. Although phenomenology has furnished manifold devices to rethink religious experience in a post-metaphysical way, its investigations often remain individualistic and beholden to unproductive dichotomies. This volume assembles investigations into secularism's discontents by addressing religion's role in forming the fabric of contemporary societies and unveiling new constellations of faith and reason beyond many beloved modernist dichotomies (e.g. theism/atheism, myth/Enlightenment, fundamentalism/tolerance) that often go under-investigated. This book was originally published as a special issue of the International Journal of Philosophical Studies.

Marion and Derrida on The Gift and Desire: Debating the Generosity of Things

This volume covers the debate over Janicaud's critique of the "Theological Turn" of French Phenomenology. Janicaud argues that theologically oriented philosophers have subverted the orientation of phenomenology, whereas his critics give phenomenological credentials to a religious experience.

The Young Heidegger

"Fritsche's book, which is closely researched, carefully argued, and philologically rigorous, will become an indispensable point of reference for further debates on Heidegger's ambiguous political and ethical legacy."—Richard Wolin, author of *The Politics of Being* "Unquestionably, Fritsche has a highly unusual command of the Heideggerian idiom, which he uses to very good effect."—Tom Rockmore, author of *On Heidegger's Nazism and Philosophy*

Religion, Secularism, and the Spiritual Paths of Virginia Woolf

Dominique Janicaud once famously critiqued the work of French phenomenologists of the theological turn because their work was built on the seemingly corrupt basis of Heidegger's notion of the inapparent or inconspicuous. In this powerful reconsideration and extension of Heidegger's phenomenology of the inconspicuous, Jason W. Alvis deftly suggests that inconspicuousness characterizes something fully present and active, yet quickly overlooked. Alvis

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develops the idea of inconspicuousness through creative appraisals of key concepts of the thinkers of the French theological turn and then employs it to describe the paradoxes of religious experience.

Poetry, Language, Thought

Martin Heidegger's thinking is a complex, and his terminology is as nuanced, as any thinker in the history of philosophy. As the historian of philosophy par excellence, he also exhibits both a greater appreciation and mastery of previous thinkers than any almost any other philosopher before or since. The Historical Dictionary of Heidegger's Philosophy, Third Edition addresses this dual challenge of reading, understanding, and interpreting Heidegger's vast writings. The book provides a comprehensive and detailed account of the key terms shaping Heidegger's philosophy, as well as outlining the development of his thought spanning the entirety of his career spanning almost sixty years. The Dictionary also includes a discussion of Heidegger's seminal writings, the spanning his entire Gesamtausgabe (Complete Edition) up through volume 99 (of the projected 102 volumes). This third edition of Historical Dictionary of Heidegger's Philosophy, Third Edition contains a chronology, an introduction, appendixes and an extensive bibliography. The dictionary section has over 800 cross-referenced entries that provides a clear and comprehensive exposition of the key developments in his life and his thought. This book is an excellent resource for students, researchers, and anyone wanting to know more about Martin Heidegger.

The Death of God and the Meaning of Life

"Originally published in French in 1982, this collection is a good representation of the range of Derrida's working styles."--South Atlantic Review

Minding the Modern

" a major contribution to Heidegger scholarship" -- Journal of the History of Behavioral Sciences "Van Buren's portrayal of these formative years is striking and vital to all future Heidegger scholarship." -- Christian Century "Van Buren presents a clear and cogent argument for the theory that Martin Heidegger's mature thought, epitomized in Being and Time, actually was a return to his youthful theory and concerns. Van Buren's ability to present a rounded discussion while using Heidegger's own technical vocabulary is highly commendable." -- Library Journal " here at last is a work on the philosopher that is of fundamental philosophical-historical import. Van Buren's book is both interesting and well written " -- Choice " a readable, interesting, and first-rate book." -- John D. Caputo A startling new reading of Martin Heidegger's early thought leading up to Being and Time (1927) and its subsequent development in his later writings.

Phenomenology and the "theological Turn"

This important book opens a new path in Heidegger research that will stimulate dialogue within Heidegger studies, as well as with philosophers outside the phenomenological tradition and scholars in theology, literary criticism, and existential psychiatry.

Heidegger's Eschatology

Heidegger's Eschatology tells the story of Martin Heidegger's beginnings as a theologian, and of his increasing criticism of Christianity and attempt to formulate an eschatology (that is, an account of the essential future-directedness of human life) without a Christian horizon. The book draws on a wealth of newly available primary sources in German, and offers the most thorough and interesting account of Heidegger's passionate and original engagement with theology on the market. In particular, it tells the story, for the first time, of Heidegger's relationship to Dialectical Theology—a relationship about which little has been known, but which is defining for the relation between 20th-century continental philosophy and theology more generally.

Between Faith and Belief

Written in the 1960s, TRUTH AND METHOD is Gadamer's magnum opus. Looking behind the self-consciousness of science, he discusses the tense relationship between truth and methodology. In examining the different experiences of truth, he aims to "present the hermeneutic phenomenon in its fullest extent.

Heidegger in France

The Phenomenology of Religious Life presents the text of Heidegger's important 1920–21 lectures on religion. The volume consists of the famous lecture course Introduction to the Phenomenology of Religion, a course on Augustine and Neoplatonism, and notes for a course on The Philosophical Foundations of Medieval Mysticism that was never delivered. Heidegger's engagements with Aristotle, St. Paul, Augustine, and Luther give readers a sense of what phenomenology would come to mean in the mature expression of his thought. Heidegger reveals an impressive display of theological knowledge, protecting Christian life experience from Greek philosophy and defending Paul against Nietzsche.

The Phenomenology of Religious Life

From the 1930s through the 1970s, the philosopher Martin Heidegger kept a running series of private writings, the so-called Black Notebooks. The recent publication of the Black Notebooks volumes from the war years have sparked international controversy. While Heidegger's engagement with National Socialism was well known, the Black Notebooks showed for the first time that this anti-Semitism was not merely a personal resentment. They contain not just anti-Semitic remarks, they show Heidegger incorporating basic tropes of anti-Semitism into his philosophical thinking. In them, Heidegger tried to assign a philosophical significance to anti-Semitism, with "the Jew" or "world Judaism" cast as antagonist in his project. How, then, are we to engage with a philosophy that, no matter how significant, seems contaminated by anti-Semitism? This book brings together an international group of scholars from a variety of disciplines to discuss the ramifications of the Black Notebooks for philosophy and the humanities at large. Bettina Bergo, Robert Bernasconi, Martin Gessmann, Sander Gilman, Peter E. Gordon, Hans Ulrich Gumbrecht, Michael Marder, Eduardo Mendieta, Richard Polt, Tom Rockmore, Peter Trawny, and Slavoj Žižek discuss issues including anti-Semitism in the Black Notebooks and Heidegger's thought more broadly, such as German

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conceptions of Jews and Judaism, Heidegger's notions of metaphysics, and anti-Semitism's entanglement with Heidegger's views on modernity and technology, grappling with material as provocative as it is deplorable. In contrast to both those who seek to exonerate Heidegger and those who simply condemn him, and rather than an all-or-nothing view of Heidegger's anti-Semitism, they urge careful reading and rereading of his work to turn Heideggerian thought against itself. These measured and thoughtful responses to one of the major scandals in the history of philosophy unflinchingly take up the tangled and contested legacy of Heideggerian thought.

Making Sense of Heidegger

Postmodern Apologetics provides an introduction to contemporary French thinkers who argue for the coherence and viability of Christian faith and religious experience with phenomenological and hermeneutical tools. It treats both French philosophers and appropriations of their thought in the North American context.

The Trouble with Being Born

Continental philosophers of religion have been engaging with theological issues, concepts and questions for several decades, blurring the borders between the domains of philosophy and theology. Yet when Emmanuel Falque proclaims that both theologians and philosophers need not be afraid of crossing the Rubicon – the point of no return – between these often artificially separated disciplines, he scandalised both camps. Despite the scholarly reservations, the theological turn in French phenomenology has decisively happened. The challenge is now to interpret what this given fact of creative encounters between philosophy and theology means for these disciplines. In this collection, written by both theologians and philosophers, the question "Must we cross the Rubicon?" is central. However, rather than simply opposing or subscribing to Falque's position, the individual chapters of this book interrogate and critically reflect on the relationship between theology and philosophy, offering novel perspectives and redrawing the outlines of their borderlands.

Parmenides

In *Decadence of the French Nietzsche* author James Brusseau describes how and why French Nietzscheanism is contorting into decadence where philosophy is dedicated to the intensification of thought and the degradation of stolid truth.

Decadence of the French Nietzsche

Chronicles the German philosopher's life while exploring his education, schism with the Catholic Church, relationship with the National Socialist revolution, antisemitism, and life and teaching after World War II

Rethinking Facticity

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The History of Being belongs to a series of Martin Heidegger's reflections from the 1930s that concern how to think about being not merely as a series of occurrences, but as essentially historical or fundamentally as an event. Beginning with Contributions to Philosophy (Of the Event), these texts are important for their meditations on the oblivion and abandonment of being, politics, and race, and for their incisive critique of power, force, and violence. Originally published in 1998 as volume 69 of Heidegger's Complete Works, this English translation opens new avenues for understanding the trajectory of Heidegger's thinking during this crucial time.

Postmodern Apologetics?: Arguments for God in Contemporary Philosophy

On Heidegger's Being and Time is an outstanding exploration of Heidegger's most important work by two major philosophers. Simon Critchley argues that we must see Being and Time as a radicalization of Husserl's phenomenology, particularly his theories of intentionality, categorial intuition, and the phenomenological concept of the a priori. This leads to a reappraisal and defense of Heidegger's conception of phenomenology. In contrast, Reiner Schürmann urges us to read Heidegger 'backward', arguing that his later work is the key to unravelling Being and Time. Through a close reading of Being and Time Schürmann demonstrates that this work is ultimatelyaporetic because the notion of Being elaborated in his later work is already at play within it. This is the first time that Schürmann's renowned lectures on Heidegger have been published. The book concludes with Critchley's reinterpretation of the importance of authenticity in Being and Time. Arguing for what he calls an 'originary inauthenticity', Critchley proposes a relational understanding of the key concepts of the second part of Being and Time: death, conscience and temporality.

Correspondence 1949-1975

"What is the meaning of being?" This is the central question of Martin Heidegger's profoundly important work, in which the great philosopher seeks to explain the basic problems of existence. A central influence on later philosophy, literature, art, and criticism—as well as existentialism and much of postmodern thought—Being and Time forever changed the intellectual map of the modern world. As Richard Rorty wrote in the New York Times Book Review, "You cannot read most of the important thinkers of recent times without taking Heidegger's thought into account." This first paperback edition of John Macquarrie and Edward Robinson's definitive translation also features a new foreword by Heidegger scholar Taylor Carman.

Phenomenology and the Post-Secular Turn

Dominique Janicaud claimed that every French intellectual movement—from existentialism to psychoanalysis—was influenced by Martin Heidegger. This translation of Janicaud's landmark work, Heidegger en France, details Heidegger's reception in philosophy and other humanistic and social science disciplines. Interviews with key French thinkers such as Françoise Dastur, Jacques Derrida, Éliane Escoubas, Jean Greisch, Philippe Lacoue-Labarthe, Jean-Luc Marion, and Jean-Luc Nancy are included and provide further reflection on Heidegger's relationship to French philosophy. An intellectual undertaking of authoritative scope, this work furnishes a thorough history of the French reception of Heidegger's thought.

The Inconspicuous God

Features a reconstruction of an unfinished text by Jacques Derrida from his most penetrating series of readings of Heidegger's philosophy. During the 1980s Jacques Derrida wrote and published three incisive essays under the title *Geschlecht*, a German word for "generation" and "sexuality." These essays focused on the philosophy of Martin Heidegger, taking up the rarely discussed issue of sexual difference in Heidegger's thought. A fourth essay—actually the third in the series—was never completed and never published. In *Phantoms of the Other*, David Farrell Krell reconstructs this third *Geschlecht* on the basis of archival materials and puts it in the context of the entire series. Touching on the themes of sexual difference, poetics, politics, and criticism as practiced by Heidegger, Derrida's unfinished third essay offers a penetrating critical analysis of Heidegger's views on sexuality and Heidegger's reading of the love poems of Georg Trakl, one of the greatest Expressionist poets of the German language, who died during the opening days of the First World War. "A major contribution to Derrida studies, to Heidegger studies, and to philosophy." —Walter Brogan "This study of Derrida's several engagements with Heidegger under the title of *Geschlecht* shows Krell's remarkable scholarship, linguistic ability, philosophical insight, and subtlety at their very best." —Charles E. Scott

Martin Heidegger

Religion, Secularism, and the Spiritual Paths of Virginia Woolf offers an expansive interdisciplinary study of spirituality in Virginia Woolf's writing, drawing on theology, psychology, geography, history, gender and sexuality studies, and other critical fields. The essays in this collection interrogate conventional approaches to the spiritual, and to Woolf's work, while contributing to a larger critical reappraisal of modernism, religion, and secularism. While Woolf's atheism and her sharp criticism of religion have become critical commonplaces, her sometimes withering critique of religion conflicts with what might well be called a religious sensibility in her work. The essays collected here take up a challenge posed by Woolf herself: how to understand her persistent use of religious language, her representation of deeply mysterious human experiences, and her recurrent questions about life's meaning in light of her disparaging attitude toward religion. These essays argue that Woolf's writing reframes and reclaims the spiritual in alternate forms; she strives to find new language for those numinous experiences that remain after the death of God has been pronounced.

Being and Time

A Short History of Atheism

Author Susanne Claxton offers a new ecophenomenological perspective to Heidegger and his engagement with the Greeks, and an alternative to the ruling binary in environmental ethics of anthropocentrism and ecocentrism.

Hermeneutics and Its Problems

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A complete English translation of the correspondence between the philosopher Martin Heidegger and the novelist and essayist Ernst Jünger, together with a translation of Jünger's essay *Across the Line*.

Historical Dictionary of Heidegger's Philosophy

A contemporary philosophy of religion that offers a phenomenology of love. What is to be done at the end of metaphysics? Joeri Schrijvers's contemporary philosophy of religion takes up this question, originally posed by Reiner Schürmann and central to continental philosophy. The book navigates the work of thinkers who have addressed such metaphysical concerns, including Martin Heidegger, Emmanuel Levinas, Jean-Luc Nancy, Jean-Luc Marion, Peter Sloterdijk, Ludwig Binswanger, Jacques Derrida, and more recently John D. Caputo, Mary-Jane Rubenstein, and Martin Hägglund. Notably, Schrijvers engages both those who would deconstruct Christianity and those who remain within this tradition, offering an option that is "between:" between Christianity and atheism, between progressive and conservative, between faith and belief. Ultimately, Schrijvers confronts the end of metaphysics with a phenomenology of love and community, arguing for the radical primacy of togetherness. "Joeri Schrijvers's book is a tour de force, ranging over a wide spectrum of contemporary thinkers in order to negotiate the distance between religion and religionlessness, God and Godlessness, ontotheology and its overcoming. The result is a nuanced and careful study that repays close study." — John D. Caputo, Syracuse University "Among the many lusters of Joeri Schrijvers's *Between Faith and Belief* is a beautiful recovery of Ludwig Binswanger's phenomenology of love. Discussion of postmetaphysical theology is arid without philosophically informed and creative talk of love, and Binswanger's is a voice that has been missing from the conversation for far too long. To put Binswanger into dialogue with Caputo and Nancy, in particular, is at once fascinating and nourishing." — Kevin Hart, University of Virginia

Heidegger's Gods

Essential reading for students and anyone interested in the great philosophers, this book opened up appreciation of Martin Heidegger beyond the confines of philosophy to the reaches of poetry. In Heidegger's thinking, poetry is not a mere amusement or form of culture but a force that opens up the realm of truth and brings man to the measure of his being and his world.

Sojourns

This book examines the various encounters between Jean-Luc Marion and Jacques Derrida on "the gift," considers their many differences on "desire," and demonstrates how these topics hold the keys to some of phenomenology's most pressing structural questions, especially regarding "deconstructive" approaches within the field. The book claims that the topic of desire is a central lynchpin to understanding the two thinkers' conflict over the gift, for the gift is reducible to the "desire to give," which initiates a turn to the topic of "generosity." To what degree might loving also imply giving? How far might it be suggested that love is reducible to desire and intentionality? It is demonstrated how Derrida (the generative "father" of deconstruction) rejects the possibility of any potential relation between the gift and desire on the account that desire is bound to calculative repetition, economical appropriation, and subject-centered interests that hinder deconstruction. Whereas Marion (a representative of the phenomenological tradition) demands a unique union

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between the gift and desire, which are both represented in his "reduction to givenness" and "erotic reduction." The book is the first extensive attempt to contextualize the stark differences between Marion and Derrida within the phenomenological legacy (Husserl, Heidegger, Kant), supplies readers with in-depth accounts of the topics of the gift, love, and desire, and demonstrates another means through which the appearing of phenomena might be understood, namely, according to the generosity of things.

EPZ Truth and Method

This landmark collection features selected writings by John D. Caputo, one of the most creative and influential thinkers working in the philosophy of religion today. B Keith Putt presents 21 of Caputo's most significant contributions from his distinguished 40-year career. Putt's thoughtful editing and arrangement highlights how Caputo's multidimensional thought has evolved from radical hermeneutics to radical theology. A guiding introduction situates Caputo's corpus within the context of debates in the Continental philosophy of religion and exclusive interview with him adds valuable information about his own views of his work.

The Essential Caputo

A new, definitive translation of Heidegger's most important work.

Being and Time

What is the meaning of life? In the post-modern, post-religious scientific world, this question is becoming a preoccupation. But it also has a long history: many major figures in philosophy had something to say on the subject, as Julian Young so vividly illustrates in this thought-provoking book. Part One of the book presents an historical overview of philosophers from Plato to Hegel and Marx who have believed in some sort of meaning of life, either in some supposed 'other' world or in the future of this world. Part Two looks at what happened when the traditional structures that provided life with meaning ceased to be believed. With nothing to take their place, these structures gave way to the threat of nihilism, to the appearance that life is meaningless. Julian Young looks at the responses to this threat in the work of Nietzsche, Heidegger, Sartre, Camus, Foucault and Derrida. This compelling and highly engaging exploration of fundamental values will captivate anyone who's ever asked themselves where life's meaning (if there is one) really lies. It also makes a perfect historical introduction to philosophy.

Phantoms of the Other

Heidegger discusses early Greek thinking in friendly letters to French philosopher, Jean Beaufret.

The Gods and Technology

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An analysis of Heidegger's philosophy of technology.

Dialogue with Heidegger

In this brilliant study, Thomas Pfau argues that the loss of foundational concepts in classical and medieval Aristotelian philosophy caused a fateful separation between reason and will in European thought. Pfau traces the evolution and eventual deterioration of key concepts of human agency—will, person, judgment, action—from antiquity through Scholasticism and on to eighteenth-century moral theory and its critical revision in the works of Samuel Taylor Coleridge. Featuring extended critical discussions of Aristotle, Gnosticism, Augustine, Aquinas, Ockham, Hobbes, Shaftesbury, Mandeville, Hutcheson, Hume, Adam Smith, and Coleridge, this study contends that the humanistic concepts these writers seek to elucidate acquire meaning and significance only inasmuch as we are prepared positively to engage (rather than historicize) their previous usages. Beginning with the rise of theological (and, eventually, secular) voluntarism, modern thought appears increasingly reluctant and, in time, unable to engage the deep history of its own underlying conceptions, thus leaving our understanding of the nature and function of humanistic inquiry increasingly frayed and incoherent. One consequence of this shift is to leave the moral self-expression of intellectual elites and ordinary citizens alike stunted, which in turn has fueled the widespread notion that moral and ethical concerns are but a special branch of inquiry largely determined by opinion rather than dialogical reasoning, judgment, and practice. A clear sign of this regression is the present crisis in the study of the humanities, whose role is overwhelmingly conceived (and negatively appraised) in terms of scientific theories, methods, and objectives. The ultimate casualty of this reductionism has been the very idea of personhood and the disappearance of an adequate ethical language. Minding the Modern is not merely a chapter in the history of ideas; it is a thorough phenomenological and metaphysical study of the roots of today's predicaments.

Oreille de L'autre

This book details a history of the methodology of textual interpretation from Ancient Greece to the 20th century. It presents a complete English translation of *Hermeneutics and Its Problems*, written by Russian philosopher Gustav Gustavovich Shpet, along with insightful commentary. Written in 1918, Shpet's text remained unpublished in its original Russian until the collapse of the Soviet Union. This engaging translation will be of value to anyone interested in early phenomenology, Russian intellectual history, as well as the divergence of phenomenology and the analytic philosophy of language. The volume also features translations of five key essays written by Shpet. The first presents an extended elaboration of a non-egological conception of consciousness on Husserlian grounds that considerably predates the well-known arguments of early Sartre and Gurwitsch. The second details the rudiments of a phenomenological philosophy of history that traces a central theme back to Parmenides. The next two reveal Shpet's abiding philosophical interest in combating skepticism and what he took to be the reigning neo-Kantian model by which philosophy is a handmaiden to mathematical physics. The final one features a terse statement of Shpet's overall philosophical viewpoint, written during the early years of the Stalinist period. Shpet offers an example of one facet of philosophy from a phenomenological viewpoint, demonstrating the progress as well as the deficiencies of successive eras along the historical journey. In doing so, he also gradually reveals the need for a theory of signs, interpretation, and understanding. This collection brings together key documents for assessing Shpet's hermeneutic phenomenology and his perceived need to develop a phenomenological philosophy of language.

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Transforming the Theological Turn

Heidegger's philosophical journal, written during his first visit to Greece in 1962, and appearing here in English for the first time.

Heidegger's Black Notebooks

In France today, philosophy—phenomenology in particular—finds itself in a paradoxical relation to theology. Some debate a “theological turn.” Others disavow theological arguments as if such arguments would tarnish their philosophical integrity, while nevertheless carrying out theology in other venues. In *Crossing the Rubicon*, Emmanuel Falque seeks to end this face-off. Convinced that “the more one theologizes, the better one philosophizes,” he proposes a counterblow by theology against phenomenology. Instead of another philosophy of “the threshold” or “the leap”—and through a retrospective and forward-looking examination of his own method—he argues that an encounter between the two disciplines will reveal their mutual fruitfulness and their true distinctive borders. Falque shows that he has made the crossing between philosophy and theology and back again with audacity and perhaps a little recklessness, knowing full well that no one thinks without exposing himself to risk.

Historical Destiny and National Socialism in Heidegger's *Being and Time*

In this volume, which reaffirms the uncompromising brilliance of his mind, Cioran strips the human condition down to its most basic components, birth and death, suggesting that disaster lies not in the prospect of death but in the fact of birth, “that laughable accident.” In the lucid, aphoristic style that characterizes his work, Cioran writes of time and death, God and religion, suicide and suffering, and the temptation to silence. Through sharp observation and patient contemplation, Cioran cuts to the heart of the human experience. “A love of Cioran creates an urge to press his writing into someone’s hand, and is followed by an equal urge to pull it away as poison.” *The New Yorker* “In the company of Nietzsche and Kierkegaard.” *Publishers Weekly* “No modern writer twists the knife with Cioran's dexterity. . . . His writing . . . is informed with the bitterness of genuine compassion.” *Boston Phoenix*

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