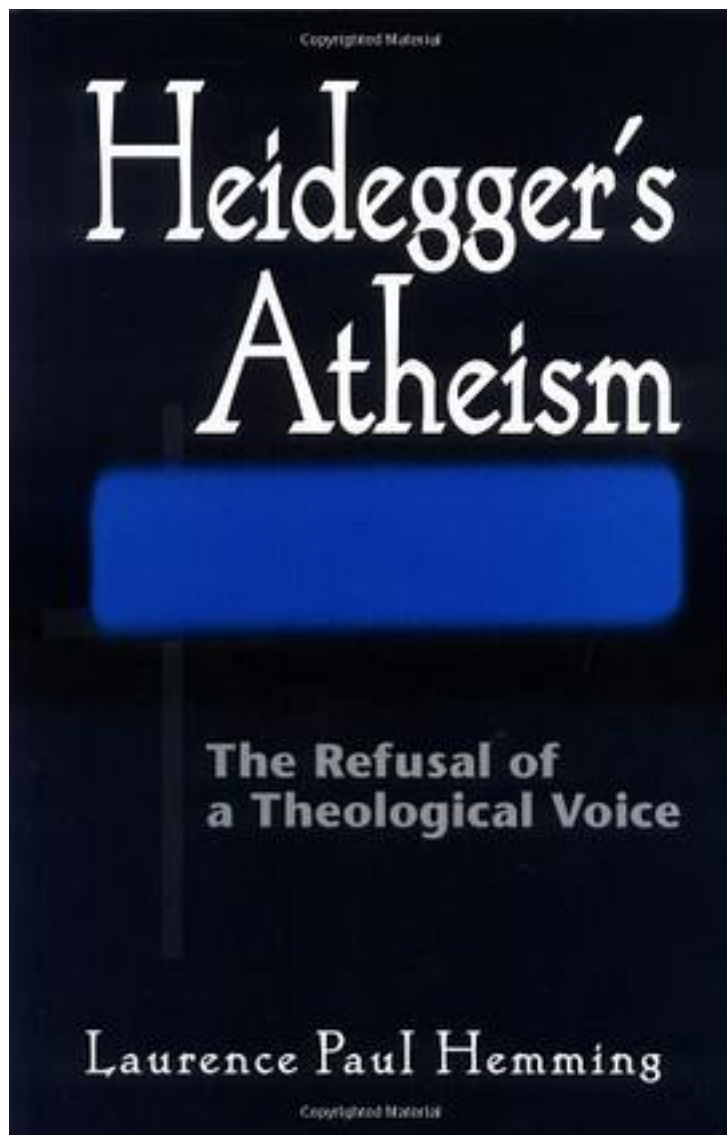


Heidegger's Atheism



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Heidegger's Atheism explains what Heidegger meant when he said that all philosophy is atheistic. This unique book traces the development of his explanation of philosophy as a methodological atheism, and relates it to his reading of Aristotle, Aquinas, and Nietzsche. A predominant issue throughout this study is Heidegger's pursuit of an answer to the question: How did God get into philosophy? Laurence Paul Hemming discusses a wide range of topics in this comprehensive volume, including the influence of Heidegger on theologians like Bultmann, Rahner, and Ott; the central themes of Being and Time; Heidegger's political decisions and involvement with National Socialism; and Jean-Luc Marion's reading of Heidegger. Hemming also provides an in-depth analysis of Heidegger's turn or Kehre. He addresses how Heidegger's understanding of das Ereignis, the event, relates both to his view of atheism and to the way he appropriated Nietzsche's proclamation of the death of God. Heidegger's Atheism also attempts to trace new possibilities in the relationship between theology and philosophy in Heidegger's critique of metaphysics. Hemming argues that Heidegger criticizes the tradition of metaphysics from Aristotle and Plato through Nietzsche and Hegel because it traces a particular understanding of being in relation to God -- even when that God is announced as dead. In contrast, Heidegger sees the task of philosophy as the self-understanding of human existence, and claims philosophy offers no definitives regarding what God humanity might encounter. Consequently, Hemming argues, Heidegger's atheism is an implicit critique of theology. Yet, Hemming also contends Heidegger's work resonates with the concerns of Christian faith, especially the Catholic tradition. Heidegger's Atheism offers radical and challenging conclusions about most of the recent British and American readings of Heidegger. Sure to provoke much debate and discussion, Heidegger's Atheism is essential for anyone with an interest in Heidegger.

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