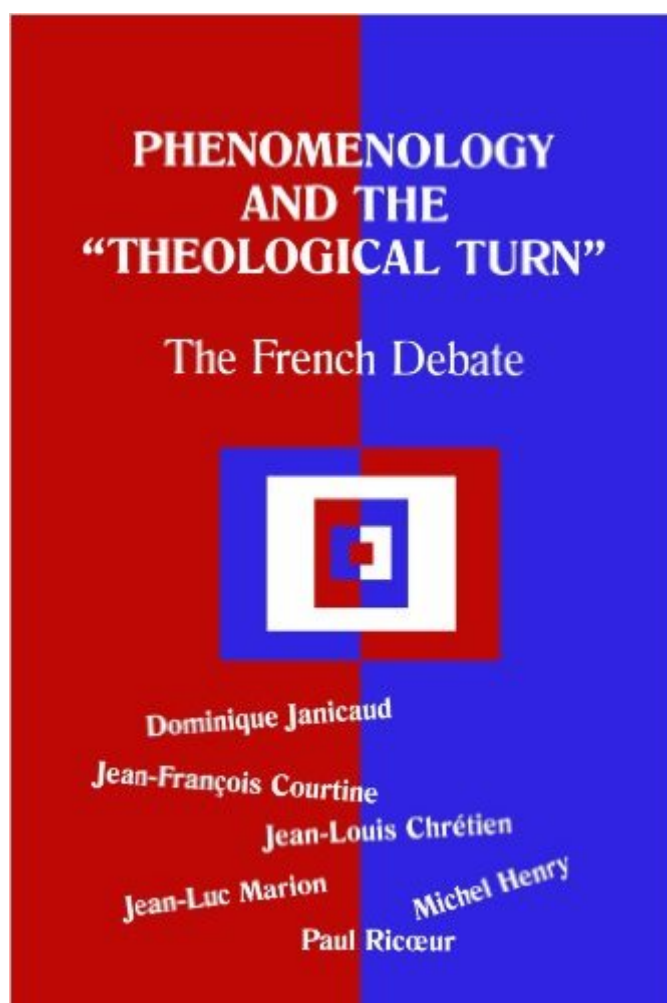


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# Phenomenology And The Theological Turn: The French Debate (Perspectives In Continental Philosophy)



## Synopsis

Phenomenology and the Theological Turn brings together the debate over Janicaud's critique of the theological turn represented by the works of Emmanuel Levinas, Paul Ricour, Jean-Luc Marion, Jean-Francois Courtine, Jean-Louis Chrtien, and Michel Henry.

## Book Information

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## Customer Reviews

Skip the first essay by Janicaud in this book, and you have an exquisite introduction to the issues that take phenomenology beyond the radical empiricism of Husserl's founding work. I have to admit, I found Courtine's essay on "prayer" incomprehensible. But then I have kind of a tin ear to this kind of thing. I always find Ricoeur to be enlightening, and his understanding of Scripture offers a worthy entree to a critique of taking these writings as a basis for faith. Not his intention, I know, but there you have it. Henry's essay provides a glimpse into his glorification of "self-affecting life" that he proposes as a way beyond Husserl's shrinking of "givenness" to perception. His rhetorical stridency does not make up for the lack of post-ontological analysis that Heidegger, Nancy, Merleau-Ponty and Blanchot have made possible. The five star rating comes from the superb summary of Marion's work. This is the clearest and most concise presentation of his notion of "saturated phenomena" that I have seen in his corpus. Stripped of theological/Christian iconography (see my review of Marion's "The Idol and Distance") this notion provides a rich basis on which to rethink our metaphysical notions of subject and object, of presence and representation, and restore our beings to a generative, integral, co-emergent basis. The book is worth the effort and the price for this essay

alone. I would use it as a text in a class on cutting-edge philosophical currents. As for Janicaud's essay. I am amazed that the editors chose someone who is so insensitive to what current thinking is trying to accomplish, and is so locked in positivist and pragmatic perspectives. And, to allow an essay packed with ad homonyms on the likes of Levinas and others is to the editors' discredit.

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