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Nota di contenuto	Revealing Revelations -- Two Misreadings -- Mikel Dufrenne's Plea for a Nontheological Philosophy -- Jean-Luc Marion's Heterology of Donation -- The Example Par Excellence -- Hypertheology -- The Unavoidable -- Yet Another "Non-Theo-Anthropological Otherness" -- Thearchy and Beyond -- The Movement Upward -- Angelus Silesius's uber -- Pseudo-Dionysius's hyper -- Emmanuel Levinas's autrement -- Jean-Luc Marion's Analogy of Hierarchy -- The Affirmative First -- The Diacritical Moment of Prayer -- Analytical Confirmations -- Formal Indications -- Heidegger and Insubordination -- Shortcuts -- Reading St. Paul Methodically -- Eschatology, the kaipos, and the [pi]apovsia -- "As Though It Were Not" -- Formal Indication: The Very Idea -- Fiat

Flux -- On Becoming a Mystery to Oneself -- "Religion qua Religion":
Heidegger's Humanism -- Transcendental Historicity -- The Generous
Repetition -- Save the Name -- The Impossibility of Possibility -- The
Death of the Other -- The Aporetic as Such -- Heidegger's Possibilism
-- Virtual Debates -- The Kenosis of Discourse -- Angelus Silesius's
Cherubic Wanderer -- Save ... the Name -- Revealing Revelations
Once More -- The Confessional Mode -- Apocalypics and
Enlightenment -- Idolatry and Hyperphysics -- Kant and Kafka -- The
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Sommario/riassunto

Originally published in 1999. If religion once seemed to have played out its role in the intellectual and political history of Western secular modernity, it has now returned with a vengeance. In *Philosophy and the Turn to Religion*, Hent de Vries argues that a turn to religion discernible in recent philosophy anticipates and accompanies this development in the contemporary world. Though the book reaches back to Immanuel Kant, Martin Heidegger, and earlier, it takes its inspiration from the tradition of French phenomenology, notably Emmanuel Levinas, Jean-Luc Marion, and, especially, Jacques Derrida. Tracing how Derrida probes the discourse on religion, its metaphysical presuppositions, and its transformations, de Vries shows how this author consistently foregrounds the unexpected alliances between a radical interrogation of the history of Western philosophy and the religious inheritance from which that philosophy has increasingly sought to set itself apart. De Vries goes beyond formal analogies between the textual practices of deconstruction and so-called negative theology to address the necessity for a philosophical thinking that situates itself at once close to and at the farthest remove from traditional manifestations of the religious and the theological. This paradox is captured in the phrase *adieu* (*à dieu*), borrowed from Levinas, which signals at once a turn toward and a leave-taking from God—and which also gestures toward and departs from the other of this divine other, the possibility of radical evil. Only by confronting such uncanny and difficult figures, de Vries claims, can one begin to think and act upon the ethical and political imperatives of our day.
