Reframing Continental Philosophy of Religion

Series Editors

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Reframing Continental Philosophy of Religion aims to revitalize continental philosophy of religion. It challenges the standard Western Christian framework which has dominated philosophy of religion in the academy. It provides a platform for voices, theories, and traditions which have been suppressed or marginalized by that framework, and offers genuinely new and constructive openings in the field. It is motivated by an imperative to liberate original thinking about religion from the legacy of Empire.

The series is experimental, creative, subversive, and risky. It promotes work which brings continental philosophy of religion into fruitful dialogue with postcolonial theory; Islamic studies; heretical, esoteric, or mystical, or otherwise marginalized Western traditions; non-Western philosophical traditions; and critical studies of power, race, gender, and sexuality. Taking seriously the fertility of European philosophy, it does not, however, merely subject “other” discourses to a European gaze, but allows different discourses to interact and mutate one another on a mutual basis.

Reframing Continental Philosophy of Religion will not leave continental philosophy of religion as it finds it.

The series is published in partnership with the Association for Continental Philosophy of Religion at Liverpool Hope University.

Titles in the Series

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*Transforming the Theological Turn: Phenomenology with Emmanuel Falque*, edited by Martin Koci and Jason W. Alvis
Emmanuel Falque crossed the Rubicon and came back to tell the tale. James Joyce once wrote that Dublin was a city where Caesar and Christ walked hand in glove. I would not align Falque with either Caesar or Christ but describe him rather as a philosopher who thinks between, riding mid-river, one foot in the stirrup of classic metaphysics, the other in the stirrup of Christian tradition. Falque does not hesitate to straddle the divide, to cross Latin horses with Hebrew donkeys. His esprit is mulish at best, and while happy to render to Caesar what is Caesar’s, he never forgets the hosannas of Palm Sunday. In other words, Falque does not fear to trespass where his phenomenological mentors—Husserl and Heidegger—dared not tread. He defies the Freiburg embargo on the God question, a prohibition based on the requirement that all religious beliefs be bracketed when engaging in genuine philosophical questioning, that faith and phenomenology never meet. By contrast, in his scouting out the frontiers between the Seinsfrage and Gottesfrage, Falque throws down the gauntlet to Heidegger’s claim in the Introduction to Metaphysics that “Christian philosophy is a round square and a misunderstanding.” For Falque nothing is verboten. Giving his hermeneutic mule his head, he rides the waves of the Rubicon to the other side.

Falque’s work displays the audacity of a thinker who carves his own path rather than ape his Masters. He reads Husserl without becoming Husserlian, Aquinas without becoming Thomist, Scotus without becoming Scotist, and more recently Freud and Marx without becoming Freudian or Marxist. His thinking is constantly morphing and metamorphosing from one disciplinary discourse to the next—from ontology to eschatology, from epistemology to ethics, from psychoanalysis to palliative care. Thinking, for Falque, is a process of creation rather than repetition, invitation rather than imitation, while never ceasing to dialogue with numerous interlocutors. There is always
manuel Falque a thinker in perpetual (at times exhausting) motion. In sum, he might be described as a Parisian Hermes, mercurial and mobile, guardian of thresholds and promoter of migrant thoughts that never come to rest.

What is true of Falque is also true of his commentators in this volume. The editors have enlisted here an impressive array of young scholars eager to think “with Falque” rather than “according to Falque.” Creatively rather than mimetically. Sometimes agreeing, other times disagreeing, the contributors do not subscribe to some Falquesque mission or doctrine. As if there was one. While his interpreters know that Falque’s first name is Emmanuel, they confuse him neither with Christ nor Caesar. They respond in their different ways to his invitation to think for themselves—in critical dialogue. Always celebrating the metaphysical mongrel he is.

Dog bless Emmanuel!
—Richard Kearney