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The purpose of the present study is to undertake a confrontation of the thought of Martin Heidegger and Thomas Aquinas on the question of Being and the problem of metaphysics. Now, a 'confrontation' which does no more than draw up a catalogue of common traits and points of difference is no more than a curiosity, an idle comparison which bears no fruit.

Caputo addresses the religious significance of Heidegger's thought.

The contributors to Postmodernism and Christian Philosophy bring a wealth of philosophical insights and methodological approaches to bear on a common concern, namely, the possibility and extent of a fruitful dialogue between Christian philosophy and postmodern thought. They tackle the timely question of how realism ought to respond to the threat to what Gilson called "the Western Creed" posed by modernity's heir apparent. Enriched and invigorated by the insights of St. Thomas, Jacques Maritain, Yves R. Simon, and others, the articles assembled in this volume offer a provocative vision of the way in which a world bearing the imprint of modernity can nevertheless avoid succumbing to the false alternative proposed by postmodernism. Contributors include: Benedict M. Ashley, O.P., Don T. Asselin, Michael Baur, David B. Burrell, C.S.C., John Deely, Curtis L. Hancock, Thomas S. Hibbs, Gregory J. Kerr, John F.X. Knasas, Joseph W. Koterski, S.J., James L. Marsh, Matthew S. Pugh, Gregory M. Reichberg, Robert Royal, James V. Schall, S.J., Rosalind Smith Edman, Brendan Sweetman, Joseph M. de Torre, Merold Westphal, and Robert E. Wood. ABOUT THE EDITOR: Roman T. Ciapalo is associate professor of philosophy at Loras College in Dubuque, Iowa.

Heidegger in America explores the surprising legacy of his life and thought in the United States of America. As a critic of modern life, Heidegger often lamented the growing global influence of all things American. However, it was precisely in America where his thought inspired the work of generations of thinkers – not only philosophers but also theologians, architects, novelists, and even pundits. As a result, the reception and dissemination of Heidegger's philosophical writings transformed the intellectual and cultural history of the United States at a time when American influence was itself transforming the world. A case study in the complex and sometimes contradictory process of transnational exchange, Heidegger in America recasts the scope and methods of contemporary intellectual and cultural history in the age of globalization, challenging what we think we know about Heidegger and American ideas simultaneously.

This book is not addressed to beginning students in philosophy so much as it is addressed to those who, though fairly well-versed in the philosophical tradition, find themselves frankly baffled and brought up short by the writings of Martin Heidegger, and who-while recognizing the novelty of the Heideggerean enterprise - may sometimes find themselves wondering if this "thinking of Being" is after all rich enough to deserve still further effort on their part. That at least was my own state of mind after a couple of years spent in studying Heidegger. Then one day, in preparing for a seminar, I suddenly saw, not indeed all of what Heidegger is about, but at least where he stands in terms of previous philosophers, and what is the ground of his thinking. After that, it became possible to assess certain strengths and weaknesses of his thought in terms of his own methodology vis-a-vis those earlier thinkers who, without having dreamed of anything quite like a Daseinsanalyse, had yet recognized in explicit terms the feature of experience on which the identification of Sein (and consequently the Daseinsanalyse) depends for its possibility.

This is an interpretive study of Heidegger's complex relationship to the medieval tradition. The text examines how the enthusiastic defender of the Aristotelian-Scholastic tradition became the great destroyer of metaphysical theology.

"... 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.

Examines Avicenna's phenomenological considerations of the question of being.

The second edition of the Historical Dictionary of Heidegger's Philosophy is an historical perspective on the development of Martin Heidegger's thought in all its nuances and facets. Schalow and Denker cast light on the historical influences that shaped the thinker and his time through a chronology, an introductory essay, a bibliography of key books on Heidegger, appendixes, and a cross-referenced dictionary section offering over 600 entries on concepts, people, works, and technical terms.

This book analyzes and compares the different concepts that Heidegger developed about language over his career, reflects critically on his idea of the mysterious language of *Er-eignis*, and offers an alternative model of the appropriating force of language.

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