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**Transcendence, otherness and the de-centering of the subject:
Theological observations regarding contemporary hermeneutics of religion**

The turn to religion in present-day, so-called continental philosophy (French phenomenology, hermeneutics, deconstruction) would seem to offer new perspectives for contemporary fundamental theology and philosophy of religion. Thinkers such as Jean-Luc Marion, Jean-Yves Lacoste, Emmanuel Levinas, Jacques Derrida, John Caputo, Paul Ricoeur, and Richard Kearney offer a hermeneutics of religion, c.q. of Christianity, which would seem both to assist Christian theology to reframe the relation between faith and reason and to challenge theology to reconsider some of its basic categories. In our contribution we will try to show that the way in which most of these thinkers deal (a) with the religious subject and (b) with transcendence/otherness/difference not only presses Christian theology to a self-critical engagement with contemporary philosophy, but also invites it to rediscover its own specific narrative and particular features. For most of the authors mentioned would seem to think of the relation of the religious subject to transcendence as ‘purely’ as possible, ‘uncontaminated’ by, ‘beyond’ language and particularity. We will investigate whether such approaches in the end are able to account for a plausible hermeneutics of religion, especially in our present context of religious plurality and interreligious encounters.