

## CAMBRIDGE DICTIONARY OF CHRISTIANITY

Daniel Patte, General Editor

### “HEIDEGGER AND CHRISTIANITY”

Thomas Sheehan  
Stanford University

Martin Heidegger (1889-1976) was raised a Roman Catholic, studied briefly for the Catholic priesthood (1909-11), and unsuccessfully sought a Catholic chair of philosophy (1915). He abandoned dogmatic scholastic Catholicism in 1917.

As a young scholar he read Schleiermacher, Luther, Kierkegaard, and Barth, but rejected dialectical theology.<sup>1</sup> In the early 1920s he taught courses on Paul and Augustine, and he lectured on “Luther and Sin” in Bultmann’s Paul seminar. His lecture “Phenomenology and Theology” (1927) mandated a strict separation between faith and philosophy and between God and being – a Lutheran position that Heidegger maintained throughout his career. In 1929 he declared that *Being and Time* (1927) made no argument for or against God’s existence,<sup>2</sup> although privately he wrote that human existence “must remain open to divine grace.”<sup>3</sup>

In the 1930s Heidegger attacked Christian theology for being based on an untenable metaphysics/onto-theology. Insofar as metaphysical Christianity relegated God to the status of the highest entity, Heidegger saw it as a major source of contemporary nihilism.<sup>4</sup> Before the God of the philosophers, he wrote, “one cannot fall to one’s knees in awe,” and he claimed that his “god-less thinking, which abandons the philosophical God . . . is perhaps closer to the divine God. That means it is more open to Him than onto-theology would like to admit.”<sup>5</sup>

In his 1966 Spiegel interview Heidegger declared, “At this point only a god

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<sup>1</sup> GA 9, 162n.

<sup>2</sup> *ibid.*, 159n.

<sup>3</sup> *Briefwechsel Blochmann*, 32.

<sup>4</sup> GA 65, 139-40.

<sup>5</sup> GA 11, 77.

# Heidegger And Christianity

**Annelies Wilder-Smith**



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