

This paper presents Jürgen Habermas' discourse on religion within a foundationally self-sufficient democracy based autonomous reason. The epistemological-normative and motivational significance of religion in post-secular society is explained. The tension between the significance of religion and Habermas' rejection of a philosophy of religion within his political philosophy is discussed in order to explore the possibility and range of a philosophy of religion allowed for in Habermas' approach that does not refer to metaphysical "natures" and entities. Finally, Habermas' thesis on religion is reviewed from a Latin American context in order to test its universality.