

## INTRODUCTION

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Neither philosophy nor Christian theology can avoid answering the question of their mutual relationship to each other, as they are thematically linked. Christian theology may – depending on the denomination – distance itself more or less from philosophy, but under no circumstances can it ignore current philosophical thought if it does not want to lose its connection to the central issues of the present. The same applies to philosophy, which, even when it denies any connection between man and transcendence, remains thematically linked to the question of God, in conscious distinction from the philosophy of religion or a philosophical doctrine of God. It is therefore always necessary to reflect anew on the relationship between reason and revelation.

From the perspective of philosophy, its relationship to theology varies according to its own methodological approach and presents itself differently. As the title ‘Phenomenon and Revelation’ suggests, this issue concentrates on the relationship between Christian theology and philosophical phenomenology. Naturally, it is not possible to define such a relationship comprehensively, as theology and phenomenology are highly differentiated within their respective spheres and the points of contact and discussions are now very heterogeneous. Nevertheless, this issue of *AUC Theologica* aims to provide an insight into the ways in which the two disciplines can co-operate with each other by means of three examples and to show that there is a great deal of potential for both sides to develop further.

The first contribution by Josef Wohlmuth is dedicated to Jean-Luc Marion’s approach, which attempts on the one hand to avoid the

accusation of theologising phenomenology and, on the other hand, to use the concepts of ‘donation’ and ‘saturated phenomenon (phénomène saturé)’ to identify strictly philosophical frameworks that make theological convictions appear plausible.

In the second article, the Protestant theologian Ivana Noble relates phenomenology to the concept of spiritual discernment in Ignatius of Loyola. In her essay, she shows the importance of phenomenology for a theology of spiritual experience by relating the concepts of illusion and resilience in spirituality.

In the third article, René W. Dausner, Reinhold Esterbauer, and Jakub Sirovátka address a current phenomenon, namely fear. This has obviously become increasingly important in recent years – not least due to the many crises. On the one hand, the wars in Ukraine and the Middle East are fuelling fears, while the Covid pandemic and the destruction of the environment are causing anxiety about the future. Furthermore, individual fears about one’s own health and livelihood have not decreased but increased. The now proverbial talk of ‘German anxiety’ is preoccupying the feature pages in the face of a ‘society in crisis mode’. Such and other fears about one’s own existence can be interpreted in different ways: psychologically, sociologically or politically, but also philosophically or theologically. In their essay, the three authors take Martin Heidegger’s and Emmanuel Levinas’ analyses of anxiety as a starting point and show how these are received in Karl Rahner’s theology, but also where there are limits to their transformation into theology.

In this way, this issue of *AUC Theologica* can serve as an example of how diverse the links between phenomenology and theology have become. Furthermore, it can inspire us to continue and deepen the dialogue that has long since begun.

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