

# Review of: "Richir's Phenomenological and Symbolical as a Model for the Relationship between Phenomenology and Theology"

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The author shows the relevance given by Richir to the symbolic and the relationship he establishes with phenomenology. This relationship opens the field of study between the phenomenological and the theological.

The article "Richir's Phenomenological and Symbolical as a Model for the Relationship between Phenomenology and Theology" makes a serious and detailed analysis of the methodical reflection carried out by Richir in attention to two fields, phenomenological and symbolic. He answers the question "could one speak today of a methodological discourse which articulates the relationship between phenomenology and theology at their limits and contact points?" which the author locates in the work of Marc Richir, who articulates the phenomenological (or phenomenality) and the symbolic, starting of "the phenomenological transmutation of the Kantian sublime". As he studies the symbolic from phenomenology, in this case God. This relationship is the center of interest of the article, whose thesis is that, for Marc Richir, in the relationship between phenomenology and theology there is no subordination or predominance, but a reciprocal relationship of mutual transformation. These fields are united and are not assumed from a unilateral vision.

The article is divided into three parts: 1. "a phenomenological reading of Kant's sublime", preceded by the analysis of the symbolic in psychoanalysis and of phenomenality in phenomenology, with this reading he shows what psychoanalysis neglects of the phenomenological and what phenomenology neglects of the symbolic, and how in Kant both registers are articulated. 2. a determination of the phenomenological and the symbolic in order to understand the divergences "between phenomenology and theology", because while for the author theology is tautological, phenomenology is making sense, and while the former begins with the end, the latter is heuristic. 3. "the understanding of the contact points" between phenomenology and theology that demonstrate the thesis put forward and that occurs thanks to an "enigmatic encounter". That is, a reciprocal invasion of the symbolic and the phenomenological, but without transgressing each other, since a double relationship remains open between them. For the author, the symbolic, the Other studied by theology, invites the phenomenological to schematize, to search for meaning and sense and to practice. For this he turns to Falque who echoes Richir's reflection and gives an example of this search for meaning with the incarnation of Christ who interrogates the body. This leads to a means for interpretation and innovation in theology by virtue of the phenomenological and linguistic phenomenon on which the axis of the interpretation of the article rests. This method would employ "phenomenological descriptions of a text of scripture". The work with the phenomenological and theological referents opens up possibilities of analysis between the two in such a way that this reading and interpretation enriches this

dialogue and presents relevant theoretical references and a pertinent mastery of them. It is a detailed and careful article that has its importance in the analysis made and in the successful development of the thesis. This is an excellent article.