

# The Unthinkable Body

Edited by  
REBEKKA A. KLEIN and  
CALVIN D. ULLRICH

*Religion in  
Philosophy and Theology*  
130

---

**Mohr Siebeck**

# Religion in Philosophy and Theology

Edited by

AGATA BIELIK-ROBSON (Nottingham)  
HELEN DE CRUZ (St. Louis, MO) · ASLE EIKREM (Oslo)  
HARTMUT VON SASS (Berlin) · HEIKO SCHULZ (Frankfurt a.M.)

130





# The Unthinkable Body

Challenges of Embodiment in Religion,  
Politics, and Ethics

Edited by

Rebekka A. Klein and Calvin D. Ullrich

Mohr Siebeck

*Rebekka A. Klein* is Professor of Systematic Theology with a focus on Ethics at Goethe University in Frankfurt am Main.  
orcid.org/0000-0002-9665-4759

*Calvin D. Ullrich* is Senior Lecturer in Interdisciplinary Theology at the Department of Historical and Constructive Theology, University of the Free State, South Africa.  
orcid.org/0000-0002-7129-1488

ISBN 978-3-16-163754-4 / eISBN 978-3-16-163755-1

DOI 10.1628/978-3-16-163755-1

ISSN 1616-346X / eISSN 2568-7425 (Religion in Philosophy and Theology)

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data are available at <https://dnb.dnb.de>.

© 2024 Mohr Siebeck Tübingen. [www.mohrsiebeck.com](http://www.mohrsiebeck.com)

This book may not be reproduced, in whole or in part, in any form (beyond that permitted by copyright law) without the publisher's written permission. This applies particularly to reproductions, translations and storage and processing in electronic systems.

The book was printed on non-aging paper.

## Table of Contents

*Rebekka A. Klein and Calvin D. Ullrich*

Introduction ..... 1

### Mediums of Transgression

*Emmanuel Falque*

The Death of God and the Death of Man

Along the Guiding Thread of the Body ..... 19

*Donovan O. Schaefer*

The Poverty of Excess

Religion, Affect, and the Unthinkable ..... 43

*Mathias Wirth*

When Substantial and Accidental Bodies Differ

The Case of Eucharistic Transubstantiation and Gender Transition from  
the Perspective of Reformed Ethics ..... 61

*Aaron Looney*

Two-in-One

Shame, Personhood, and the Creation of Eve ..... 79

*Theresia Heimerl*

Bodies of Salvation and Bodies of Damnation

The Body as a Tool of Ecclesiastical Power Through the Centuries ..... 107

## Tensions of the Material

*Burkhard Liebsch*

Being Exposed and Delivered – A Generative Perspective

Thoughts on Jean-Luc Nancy's Corpus ..... 119

*Rebekka A. Klein*

Antiseptic Bodies

Disembodiment, Immunization, and the 'Absolute Body' of Jesus Christ ... 135

*Espen Dahl*

The Nature of the Body and the Body of Nature ..... 153

*Calvin D. Ullrich*

The Eclipse of the Body?

Flesh and Materiality in French Phenomenology ..... 171

*Kurt Appel*

Hegel's Concept of the Cosmic Body and the Absolute

Reflections on the Written and Unwritten Body Based on

the *Science of Logic* ..... 195

## Touch and Affectivity

*Tobias Friesen*

Ricoeur's Early Philosophy of the Will and its Contribution to

the Discourses on Body, Affect, and Emotion ..... 223

*Thomas Fuchs*

The Intercorporeality of Touch ..... 243

*Rachel Aumiller*

Before the Caress

The Expansion of Intimacy in Suspension ..... 257

Bodies as Languages and Texts

*Reinhold Esterbauer*

Talking About the Lived Body  
Some Remarks on a Special Type of Linguistics ..... 275

*Ulrich H.J. Körtner*

Body and Language  
Outlines of a Hermeneutics of the Body ..... 291

*Markus Mühling*

The Body  
Post-Systematic Theological Reflections ..... 311

*Gregor Etzelmüller*

The Embodied Image of God  
The Anthropology of Embodiment in Theological Perspective ..... 321

List of Contributors ..... 337  
Index of Names ..... 339  
Index of Subjects ..... 341





# Introduction

*Rebekka A. Klein and Calvin D. Ullrich*

## 1. The Body Unthinkable

In our unprecedented times, the body as a phenomenon has issued its own *cri de cœur* for the fragility and vulnerability of life. No longer is the body a *topos* for thought within the confines of the academy only; not least, our pandemic age has created a fissure, impressing itself with a force of an opening in a continuous line from nature to politics, the religious, and onto our very own bodies. Indeed, we have grown accustomed over the last several years to projections of sickly bodies in hospital beds or body-bags and have read the numbered bodies and the body-counts. Many have encountered what seems like an infinite loneliness, cut-off in longing for the touch of bodily intimacy. The symptoms of other viruses have rendered the body politic transparent to the spectres of racism and homophobia but also of the governmentality over bodies. For the devout, the digitalization of the body has confounded attempts to obediently share and participate *in* the fleshly body. And although thinking the communal as a social body is rightly contested, it has become equally clear that community is not possible without the being-with of bodies; without their ‘inter-passion’<sup>1</sup> as that which moves beyond the mere calculability of physical coexistence. Moreover, the continual worsening of the ecological crisis also raises an awareness of the extent to which connectedness with our natural environment and all living things on this earth is a *condition humaine*. To perceive this earth again as a common and shared living world, one must develop an attentiveness to what it means to live as a bodily creature. In this respect, the phenomenological study of the body as a phenomenon of lived experience, in its being of ownness as well as alterity, appears as an essential issue for our present moment. The corporeality of human existence has therefore to be depicted in an ambivalent phenomenality: metaphorically speaking, the body can be portrayed as an open window and at the same time as a terminus for a culture of fluidity and dispersal of life’s fundamental sense. These provocations require, therefore, a yet more urgent thinking of the body as well as a thinking of its *unthinkability* and alienness.

Despite criticising the disembodied thought of Cartesian idealism, it must be acknowledged that Descartes himself was certainly on the right track with his

---

<sup>1</sup> Bernhard Waldenfels, *Idiome des Denkens. Deutsch-Französische Gedankengänge II* (Frankfurt a.M.: Suhrkamp, 2005).

fundamental gesture that consciousness must admit of being (*cogito ergo sum*). Thus, the subsequent phenomenological distinction between *noesis* and *noema* declares the sheer ‘impossibility’ of thinking nothingness or non-being, as Derrida frequently recognized.<sup>2</sup> But if the act of thinking (*noesis*) about the body (*noema*) always already contains the body, then ‘unthinkability’ extends not only to one’s own death, but also to this body which is yet always receding from thought but ultimately ‘guiding’ it. With the ‘unthinkable body’ we thus reach a phenomenological limit, as several of the essays in this volume will attest, where the body as a power dynamic of reality both precedes but also reaches beyond embodied reason. It is in negotiating this limit and establishing an epistemic contact with this body that the contributions to *The Unthinkable Body. Challenges of Embodiment in Religion, Politics, and Ethics* variously respond.

Indeed, to respond in our times to the body’s presence and absence means to answer *again*, which is to say, to answer from a distance and in a (miss-)recognition of the thing itself. It is to admit the tensivity of what has been, and what still needs to be (un-)said; for it is not only the case that much Christian theology, continental philosophy, feminist, psychoanalytic, and political philosophy, have concerned their insights with the conditions which make thinking the body possible, but also in their various iterations, have delivered intuitions from which the body seems epiphenomenal, ‘senseless,’ and foreign – moving in resistance to the purview of thought or succumbing to a logic of marginalization. As Jean-Luc Nancy has shown, the body is always present in Christian metaphysics only as a body of meaning.<sup>3</sup> It is a body that is always already sacrificed and ‘crossed-out’/‘crucified’ in the quest for its meaning, to constitute the mystical body for consecration and sharing. The thinking of the body can only be renewed by overcoming this fear of the meaningless body inscribed into the hermeneutics of the flesh, which paves the way for modern culture. Therefore, what is calling is a body not only exceeding thought or escaping its confines, but also a body which presents an impossibility or even a monstrous gravity *for* thought: an *unthinkable body* that might open alternative ways to articulate its relation to the challenges of embodiment in religion, politics, and ethics. But here we should clarify even further the ‘radicality’ of the unthinkable body. The phenomenology of embodiment in the continental tradition, from Husserl, Merleau-Ponty, to Straus, and Jonas, but also in theology by virtue of the logic of incarnation into flesh (construed as *Leib*) has by and large become the dominant paradigm; content to view the body as co-determining with reason, in the particular terms of embodied ‘perception’ and ‘motility.’ Even in the unfinished project of Merleau-Ponty, the invisible is always an aspect of the visible, a connection which retrieves the *Leib-*

---

<sup>2</sup> See *inter alia* Jacques Derrida, *Aporia*, trans. Thomas Dutoit (Stanford: Stanford University Press, 1993), 22–23; Jacques Derrida, *The Gift of Death*, trans. David Willis (Chicago, IL: Chicago University Press, 1995).

<sup>3</sup> Jean-Luc Nancy, *Corpus* (New York, NY: Fordham, 2008).

*Körper* distinction treated in the literature with an almost ontologizing status.<sup>4</sup> To avoid this updated dualism, authors in this volume sympathetic to this phenomenology of ‘incarnate givenness,’ tend to avoid placing emphasis on the first-person perspective alone, acknowledging that the role of the physiological-objective body is not a *different* body to the one that is lived, but merely one manner in which it shows itself. However, even if *Körper* is manifested through the gaze of Other as Sartre popularized,<sup>5</sup> inter-subjectivity as the *deus ex machina* of phenomenology is still unable to extricate phenomenology from its grounding principle, namely, that its field of study extends only to what is lived as my own in consciousness. The *body-as-body* remains phenomenologically ‘absent’<sup>6</sup> and strictly unthinkable, or ‘outside-the-flesh’ (*hors-chair*), as Didier Franck described, since it does not appear as a phenomenon.<sup>7</sup> This methodological preparation necessarily opens the ‘thinking’ of the body to other theoretical discourses ‘outside’ of traditional phenomenology, with greater proximity to the affective sciences, psychoanalysis, and the philosophy of emotion, all united in their attempt to think the bodily forces which precede and extend beyond conscious reflection.

## 2. Ways to Think the Unthinkable

It is to the tensivity between the thinking of the body and the body as ‘unthinkable’ that the collection of articles in this volume is addressed. Given the limits described above, a constellation of possibilities comes to the fore: approaches to the body that emphasize its material, affective, and vulnerable dimensions. The contestation of these designations might be seen as the first arena to be investigated: i.e., on the one hand, the relation between the body’s biological being-there without a reduction to determinist essentialism, and on the other, the discursive production of forms which produce and sediment bodies in particular ways. Beyond furnishing debates between nature/nurture, materiality/culture, or epistemological versus ontological primacies, the articles in this volume explore how the cultural and biological are mutually implicated, shaping and forming one another.

In this direction the recent work of neo or new materialist ontologies (coined already in the nineties by Braidotti and DeLanda) is instructive;<sup>8</sup> seeking to over-

---

<sup>4</sup> See Claude Romano’s, “The Mirror of Narcissus,” in *There Is. The Event and the Finitude of Appearing*, trans. Michael B. Smith (New York, NY: Fordham University Press, 2016), 114–48.

<sup>5</sup> Jean-Paul Sartre, *Being and Nothingness. A Phenomenological Essay on Ontology*, trans. Hazel E. Barnes (New York, NY: Pocket Books, 1956), pt. 3, ch. 2.

<sup>6</sup> See Drew Leder, *The Absent Body* (Chicago, IL: Chicago University Press, 1990).

<sup>7</sup> Didier Franck, *Flesh and Body. On the Phenomenology of Husserl*, trans. Joseph Rivera and Scott Davidson (London, UK: Bloomsbury, 2014), 84.

<sup>8</sup> See Rosi Braidotti, *Nomadic Subjects. Embodiment and Sexual Difference in Contempo-*

come these dualities particularly, though not exclusively, as an extension and internal critique of feminist theory and practice. Though differing in their proposals – from the stronger ontologization of bodies and matter in Deleuzian neo-vitalism,<sup>9</sup> to the co-constitution of matter and thought in so-called performative materialism<sup>10</sup> – new materialist feminist ontologies share in their radical critique of anthropocentrism, humanism, idealist metaphysics, and constructivist approaches, while offering a ‘new’ philosophical orientation to matter that is dynamic, ‘agentive,’ and ‘vital.’ These feminist materialist ontologies and a concomitant turn to theories of ‘affect’ thus produce powerful theoretical resources for the body that pose a serious challenge to both religious and philosophical ‘*matriphobia*’/‘*materiphobia*,’<sup>11</sup> which traditional accounts of embodiment tend to eschew. How is this challenge of embodiment to be conceived and received? Might it not expand the still relatively unexplored terrain of a ‘materialist’ religion, politics, and ethics? How should bodies inflected by complex processual ontology, develop the material sites of divine unfolding or place into question categories of political theory or the nature of the political itself? Several of the essays collected here begin to reflect on these challenges.

However, a potentially unwanted consequence of emphases that elevate the materiality of the body *as such*, could be that the *thinking* of the body recedes into the background altogether; a confusion which can be mischaracterized in terms of the advance of scientism. This is why several chapters in this volume will continue to stress the necessity of bodily textuality, linguistics, and discursive power. While the incredulity of post-Kantian philosophy is well-known from the perspective of new materialism (with its citational cues taken from Deleuze et al.), consigning the former to supposedly subjectivist, correlationist epistemologies, or the intersubjective practices of rational communication serving only to re-centre the human subject, it is still a question insofar as the body is concerned, whether a hard demarcation-line should be drawn here. Indeed, on the one hand, there is an emerging cross-fertilization with the recent ‘neo-Romantic turn’ in critical theory and new materialist approaches,<sup>12</sup> and on the other, phenomeno-

---

*rary Feminist Theory* (New York, NY: Columbia University Press, 1994); Rick Dolphijn and Iris van der Tuin, *New Materialism. Interviews & Cartographies* (Ann Arbor, MI: Open Humanities Press, 2012).

<sup>9</sup> See Jane Bennett, *Vibrant Matter. A Political Ecology of Things* (Durham, NC: Duke University Press, 2010); Erin Manning, *Relationescapes. Movement, Art, Philosophy* (Cambridge, MA: MIT Press, 2012), and Brian Massumi, *Parables of the Virtual. Movement, Affect, Sensation* (Durham, NC: Duke University Press, 2002).

<sup>10</sup> See Vicki Kirby, *Telling Flesh* (New York, NY: Routledge, 1997), and Karen Barad, *Meeting the Universe Halfway. Quantum Physics and the Entanglement of Matter and Meaning* (Durham, NC: Duke University Press, 2007).

<sup>11</sup> See Catherine Keller and Mary-Jane Rubenstein, eds., *Entangled Worlds. Religion, Science, and New Materialisms* (New York, NY: Fordham University Press, 2017).

<sup>12</sup> See Hartmut Rosa, Christoph Henning, and Arthur Bueno, eds., *Critical Theory and New Materialisms* (Abingdon, UK: Routledge, 2021).

logical contributions in dialogue with hermeneutics which, in the wake of Heidegger and especially Merleau-Pontian revisions and recoveries of Husserl himself, have sought ‘orientations’ of the body in space and time dovetailing with the ‘materialist’ and ‘affective’ developments aforementioned.<sup>13</sup> Furthermore, despite a justifiable discomfort of a reduction of the world to *our* conscious experience, such a position need not preclude the fact that the world still nonetheless *relates* to us. Thus, on phenomenological and hermeneutic grounds, the growing emphasis in recent literature on the body, its corporeality, and the medium of touch, is taken in this volume in tandem with ‘thinking’ the body in terms of its unthinkability, alterity, and passivity.

In this direction, it will also be important to note the recent developments in the so-called ‘theological turn.’<sup>14</sup> The interests of Richard Kearney’s ‘carnal hermeneutics,’<sup>15</sup> as well as the theologically inflected phenomenology of Michel Henry<sup>16</sup> and represented in this volume by Emmanuel Falque,<sup>17</sup> have begun to build on the former generation of thinkers including Merleau-Ponty, Levinas, and Nietzsche, to represent a critical correction to theological phenomenology’s excesses of transcendence and raise further questions about the potentials for theological and phenomenological dialogue, which has as its focus explicitly the dynamism of affectivity, organicity, and the drive function of bodily forces.

Finally, to think the radical unthinkability of the body one can further extend into the arena of psychoanalysis, as recent scholarship from the Ljubljana school has demonstrated.<sup>18</sup> In the Lacanian account of language, the Symbolic is never simply given but constituted through that which eludes and exceeds it. This non-linguistic materiality (the ‘Real’), which precedes the Symbolic functions as an incontestable limit from which we derive our biological bodies, and as such its wholeness and plenitude come to be only in virtue of its *absence* or *lack* of meaning. Seen in this way, the body or matter as an absent but enabling condition for

---

<sup>13</sup> See Sara Ahmed, *Queer Phenomenology. Orientations, Objects, Others* (Durham, NC: Duke University Press, 2006); Donovan O. Schaefer, *Religious Affects. Animality, Evolution, and Power* (Durham, NC: Duke University Press, 2015), and Brian Onishi, *Weird Wonder in Merleau-Ponty. Object Orientated Ontology, New Materialism* (Cham, CH: Palgrave Macmillan, 2023).

<sup>14</sup> See Dominique Janicaud et al., *Phenomenology and the ‘Theological Turn.’ The French Debate* (New York, NY: Fordham University Press, 2000).

<sup>15</sup> See Richard Kearney and Brian Treanor, eds., *Carnal Hermeneutics* (New York, NY: Fordham University Press, 2015).

<sup>16</sup> See Michel Henry, *Incarnation. A Philosophy of Flesh*, trans. Karl Hefty (Evanston, IL: Northwestern University Press, 2015).

<sup>17</sup> Emmanuel Falque, *The Wedding Feast of the Lamb. Eros, the Body, and the Eucharist*, trans. George Hughes (New York, NY: Fordham University Press, 2016).

<sup>18</sup> See respectively, Slavoj Žižek, *Organs Without Bodies. On Deleuze and Consequences* (New York, NY: Routledge, 2004); Alenka Zupančič, *What is Sex?* (Cambridge, MA: MIT Press, 2018), Mirt Komel, ed., *The Language of Touch. Philosophical Examinations in Linguistics and Haptic Studies* (London, UK: Bloomsbury, 2019), and Rachel Aumiller, ed., *A Touch of Doubt. On Haptic Scepticism* (Berlin: De Gruyter, 2021).

discourse formation, vulnerable yet powerful, asks whether a turn to a certain ‘haptic scepticism’<sup>19</sup> (in both the philosophical and theological traditions) becomes generative for revisable possibilities for religious and political formations.

Taken together, therefore, the contributions in this volume read the unthinkable body primarily as a *challenge of embodiment*. That is, their reflections tend to see the body either as indicative of a certain excess or gap which infiltrates religious, political, and ethical sensibilities, and which is visited *upon* the embodiment paradigm, or, the unthinkable body is read as something immanent within embodiment itself to be neither extricated nor ignored, but rather incorporated into the life of embodied reasoning. In the space of this tension, whereby the philosophical and theological desire for a disembodied and timeless truth is dispelled, the body which cannot be ‘grasped’ within the parameters of the prevailing orders of thought, as it were ‘placeless,’ eluding comprehension, is nevertheless not without significance in the places and times of thought and understanding. But how and where it shows itself – whether in affective excess, in the transition of bodies, in death or after death, in its generative dissemination, or in its symbolic or metaphorical embodiment – is considered in different ways in the various contributions to this volume. In order to make sense of these various responses, we offer a loose grouping, motivated not so much by disciplinary boundaries but more by what one might call a ‘thematic of thinking and unthinkability’ of the body, i.e. as mediums of transgression, tensions of materiality, touch and affectivity, and finally the body as language and text.

### 3. Summaries of the Articles

Part I – *Mediums of Transgression*: A first group of contributions in the volume deals with the perception of bodies as mediums of transgression – mediating between life and death, thought and affect, between the sexes and between humanity and animality. The contributions discuss this view of the ‘transgressing’ body affirmatively and critically, illuminating it in light of modern and pre-modern perspectives and show the extent to which the modality and materiality of the body expands the horizons of human and religious understanding.

Appearing here for the first time in translation, Emmanuel Falque’s chapter “The Death of God and the Death of Man” continues the theme of embodiment that has characterized his unique contribution to recent continental philosophy of religion. In this essay he argues that the ‘death of Man,’ which follows from its framework in the ‘death of God,’ should not so easily allow us to proclaim the death of the subject *in toto*. Rather what emerges in the wake of the ‘death of Man’ is a plural subject which follows the ‘guiding thread of the body.’ In discussion primarily with Nietzsche, Falque re-poses the question of Dietrich Bon-

---

<sup>19</sup> See Aumiller, *A Touch of Doubt*.

hoeffer, '*etsi Deus non daretur?*' and reformulates it as '*etsi homo non daretur?*' In today's contemporary aesthetic superman and technical transhumanist discourses, the challenge is to confront what a renewed invention of humanity might consist of when the human as we know it seems to be at an end, or rather, no longer given. Following a distinctly Deleuzian path from Nietzsche which reinterprets the 'Overman,' Falque posits that to follow the new 'power relation' today is not to renounce strength but to descend into the finitude of the human. Thus, Nietzsche, far from being simply the thinker of the 'death of God' or even the thinker after the 'death of Man,' provides for Falque the thought of 'the after the after' which is corporeality – a beginning again of the subject which starts this time with 'the guiding thread of the body.' Crucially for Falque, it is not enough to think this 'subject body' in typical phenomenological language as *Leib*, but rather as a resistant 'field of forces' of a 'pulsional neutrality' that struggles for life before it even contemplates its meaning.

In his chapter, "The Poverty of Excess. Religion, Affect, and the Unthinkable," Donovan O. Schaefer turns critically to a philosophy of excess as it has been represented by Bataille, for example, but also by feminist theorists such as Cixous, Irigaray, or Kristeva, and finally by Deleuze. At the core of the notion of what Schaefer refers to as the 'excess paradigm' is a transgression of all form and order and, for example, also of conscious subjectivity, which occurs to achieve liberatory effects. The diagnosis of the excessive paradigm under the influence of this philosophy is to be registered in theology and religious studies, but it is especially in the field of affect theory, where this characterization of affects leads to a diffuse paradigm and furthermore fosters dualized thinking. Thus, the conception of affects as excessive reproduces the thinking/feeling binary and the notion that within human subjectivity a clear distinction can be made between conscious and unconscious regions. Thinking excess excessively, therefore, is not without its political implications since it prescribes a romanticization of both an emancipatory as well as reactionary politics. For Schaefer the erection of hard analytical boundaries with respect to the body and mind thus must be rejected in favor of the more modest capacities of the mundane.

In his chapter, "When Substantial and Accidental Bodies Differ," Mathias Wirth posits that the Reformed doctrine of the Lord's Supper offers potential for interpreting processes of natural transubstantiation at the site of the physical body. Contrary to the prejudice that this doctrine fails to recognize the material reality of a transubstantiation of the natural elements and is hostile to locating salvation in the body in general, Wirth demonstrates that the Reformed view of the body can instead be treated by analogy with recent discourses on bodies and gender that render them re-readable as transitory and queer. Following Jennifer Boylan's interpretation of her own body transition from male to female, Wirth shows that for transgender persons, the 'transubstantiation' of their bodies is in the service of an inward, spiritual reorientation towards their 'true' selves. In this sense, trans persons practice an open approach to their bodies, which is exemplary in that it always already transcends any form of naturalism. This coincides



with the core of the Reformed doctrine of the Lord's Supper, at the heart of which Wirth reconstructs a specific ethics of the body: Eucharistic worship refers to a future transformation of hearts, which entails a transformation of the present body. In the Lord's Supper, from the Reformed point of view, a not yet visible future of the embodied person is staged and put into the picture by giving the body spiritual food in material form. Thus, the body of the believer becomes a transgressive body that testifies to a future bodily reality. The gender transition shows a structurally analogous event and is therefore not to be marginalized theologically, but to be understood as part of a futural implementation of Christian practice in culture.

The hermeneutical and phenomenological focus of Aaron Looney's contribution is the female body, particularly its structured and differentiated meanings that are specific and concrete for it. With the title "Two-in-One. Shame, Personhood, and the Creation of Eve," Looney identifies the core experience of the emotion of shame, in both the construction of personhood and in the biblical Creation myth as that which originally constitutes the bifurcation between male and female attributions of bodily existence. "In accordance with their respective beings, her shame [Eve] is corporeal and specifically sexual, while his [Adam] is rational and spiritual." If the experience of shame is ubiquitous, but its bodily awareness is primarily identified with the feminine, then the projection of shame in this way immunizes the masculine against denigrated bodily experience. This logic of the two-in-one, Looney demonstrates, is consistent with modern readings of personhood which attempt its reconciliation, but which ultimately fail. Following Roberto Esposito's concept of the *dispositif* – the splitting of humanity in a disjunctive union as that which holds together what it keeps apart – there is a theological heritage which attempts to unite persons in their equality before God (*imago Dei*) but simultaneously subordinates the shame of nature (feminine). Looney argues, in a subsequent close reading, that this analytical structure of equivalence and subordination is problematically present in both the respective interpretations of the Genesis myths produced by Søren Kierkegaard and Emmanuel Levinas.

Theresia Heimerl interprets the body in her contribution "Bodies of Salvation and Bodies of Damnation. The Body as a Tool of Ecclesiastical Power Through the Centuries" as a narrative and visual medium and examines its development in the Christian religion. Already in the first centuries of Christianity, she argues, the body was the focus of interest in its dual guise, as the saved body and the rejected body. The early Christian focus on the resurrection of the body and its otherworldly imagination continued in the religiosity of the Middle Ages, which practiced a piety of the body in a particular way. Heimerl demonstrates how the relation of this-worldly and other-worldly bodies to each other becomes an important element of ecclesial pastoral power. In the modern church and theology, however, there is a silence regarding the eschatological body. Although the body continues to play a prominent role in Catholic sexual ethics, it is normatively brought into play only from the point of view of its being created and its purpose

according to creation. Its eschatological dimension, on the other hand, is no longer taken up theologically. In this way, however, the Christian religion – according to Heimerl – loses its competence to address the whole person or the whole human being since the transcendence of the body as other-worldly will always be part of it.

Part II – *Tensions of the Material*: A second field of research in this volume is dedicated to the question of what tensions the materiality of the body creates in social practices and in the perception of the self. How does the materiality of the body manifest itself and what is its ‘nature’? The articles in this section show the ecological, intergenerational, and political dimensions of such tensions generated by incommensurable bodily materiality.

Burkhard Liebsch’s essay, “Being Exposed and Delivered – A Generative Perspective. Thoughts on Jean-Luc Nancy’s *Corpus*,” re-produces the fine experiences of infantile life, by arguing with Jean-Luc Nancy, for what one might call a ‘philosophy of generativity’ that thinks not only the physicality of one’s existence but of a bodily exposition that is at once also ‘received’ by Others. Liebsch affirms Nancy’s claim in his famous text *Corpus*, that the uniquely exposed conditions of birth manifest an embodied presence that is ‘other’ as well as being handed-over to ‘others.’ The social space of life which is created in the interstices of this being-with-others and being delivered over to them, is always at risk of collapse in the bio-political paradigm, especially if the unsubstitutability of bodily alterity is expelled. However, at issue for Liebsch is that Nancy’s ‘fundamental ontological determination of embodied life,’ that is, as exposed, is not enough for a sustained social and political orientation, since it ignores a factual embodied dwelling in which bodies as belonging to someone can relate to their exposedness and be authenticated in it. Thus, ‘exposedness,’ while ensuring the utter singular exceptionality of every person, or child, must also be ‘received’ through the social mechanisms of security, norms, and respect. This has implications for what Liebsch calls ‘generative difference’ – the productive regeneration of diachronic human relations that attempts to steer a middle path between refusing the economisation of these relations on the one hand, and of allowing the false benevolence of identitarian difference to run wild on the other.

Rebekka Klein’s chapter, “Antiseptic Bodies,” focuses on one of the central theses of this volume; that the body follows an intrinsic logic and momentum of felt presence, but which nevertheless falls outside the structures of conceptual correlation and productive meaning. This bodily awareness, particularly its social dimension, becomes intensified in the ambivalences of (post-)pandemic interactions, revealing our common vulnerability inscribed into corporeal being. Even if a ‘phenomenology of the pandemic’ rightly problematizes the transhumanist fantasy of a life ‘without a body,’ it also encounters a limit to its enclosed human-body materiality, and thus opens to an excess of the ‘more than material’ inhuman resistance of the body. Klein importantly examines the cultural and theo-political implications of this phenomenon, by demonstrating that to live in renouncement of the body is first of all to (self-)govern it, rehearsing a logic of

immunization against dysfunction which paradoxically only suggests the modern subject's inner antagonism. Following Reckwitz and Santner, capitalist late-modernity has characteristically 'colonized' this irrational remainder for cultural economy and harnessed affective attachments to create new sites of 'excarnated' flesh. Klein further develops the notion of what she calls the 'aseptic body' and its 'antiseptic' measures as a primary response to the hostility of viral infectious contacts which precedes the immunized body. In its obsessive suspension of all touchability the 'aseptic body' still cannot abolish its materiality, and the 'absoluteness' of the measures instituted to protect and edify it as the highest social good, are suspiciously located for Klein, not necessarily in modern medicine but in a theo-political paradigm whose genealogy can be traced to Reformation views of the relation between Christ's ascended body and the Church, particularly in the writings of John Calvin.

In "The Nature of the Body and the Body of Nature," Espen Dahl articulates a three-levelled phenomenology of the body that seeks to interrogate the tensions of the body, insofar as it is undeniably an organism and thus a part of nature but also our very opening to nature. This tension is further explored in lucid discussions with Husserl, Merleau-Ponty, and Hans Jonas, respectively. Dahl returns to Husserl's ground-breaking work in *Ideas II* by beginning with our experience of nature. In a critical discussion with Claude Romano, he arrives at the conclusion that nature is for Husserl 'in front of us,' subordinated to the transcendental ego within the personalistic attitude. Consequently, Dahl moves to Merleau-Ponty to revive the sense in which nature precedes, grounds, and intimately intertwines our bodies with it. For Merleau-Ponty, as for Dahl, the dominant spatial metaphor here is nature's 'depth,' which acts as a groundless ground for both pre-given and pre-reflexive life, and thus extends this nature in and beneath us to all 'things' that are 'other' to consciousness. With nature now 'beneath us' the body no longer occupies different constitutive levels as in Husserl but is instead a part of one ontological 'flesh.' Respecting the ontological anchoring of this common alterity, Dahl finally turns to Hans Jonas. Keenly aware of the charges of anthropomorphic thinking in Jonas's philosophical biology, Dahl argues that this does not mean we are unable to access our organic body, as its breakdown through illness or pain phenomenologically demonstrates. Rather, we must concede that our organic nature 'within us' is always to some extent withdrawn, and this is precisely the nature of our body's givenness.

Calvin Ullrich's chapter traces the notion of the flesh and embodiment as it appears in French phenomenology after Husserl, by reviewing the three key contributors to the phenomenology of the body in the twentieth century: Jean-Paul Sartre, Maurice Merleau-Ponty, and Emmanuel Levinas. With the title, "The Eclipse of the Body? Flesh and Materiality in French Phenomenology," Ullrich, apart from simply revising some of their central statements, asks the question whether through the concept of 'flesh' (*Leib*) the body in its raw materiality has come to be eclipsed. The clear egoism of the Husserl of *Ideas II* was not able to vindicate the elaborate demarcation of kinaesthetic sensations which

## Index of Names

- Agamben, Giorgio 89  
Aquinas, Thomas 67f.  
Arendt, Hannah 90, 101, 125, 295  
Aristotle 67f., 79, 161, 245, 254  
Augustine 49, 81, 83, 85, 91f., 98, 305
- Badiou, Alain 45  
Barad, Karen 315  
Barbaras, Renaud 164  
Barth, Karl 72, 150, 323  
Bataille, Georges 43, 45, 132  
Bergson, Henri 45ff., 53, 189  
Blumenberg, Hans 292  
Böhme, Gernot 330  
Bonhoeffer, Dietrich 20, 24f.  
Braidotti, Rosi 3, 137  
Bultmann, Rudolf 305, 321  
Butler, Judith 130, 136f.
- Calvin, John 49, 69f., 148f., 331  
Camus, Albert 129  
Cixous, Hélène 45
- Dalferth, Ingolf U. 146, 306  
Damasio, Antonio 236  
De Beauvoir, Simone 267  
De Biran, Maine 189, 245  
Deleuze, Gilles 4, 27ff., 31, 36, 45ff., 53f.,  
89, 187, 197  
Derrida, Jacques 2, 45, 175, 180, 186  
Descartes, René 1, 30, 33, 36, 226  
Dilthey, Wilhelm 245
- Eckhart, Meister 113  
Eliade, Mircea 49  
Eriugena, Scotus 113  
Esposito, Robert 82f., 87–92, 140
- Feuerbach, Ludwig 29, 34  
Foucault, Michel 19f., 25ff., 29, 35, 45, 53,  
89, 140
- Franck, Didier 3, 22, 180  
Freud, Sigmund 20, 32f., 35, 37f., 85, 138
- Gallagher, Shaun 327  
Goffman, Erving 102  
Guattari, Félix 46
- Hegel, G.W.F. 84ff., 187, 195–199,  
201–218, 292, 297  
Heidegger, Martin 5, 21, 29ff., 45, 49, 121,  
162, 176, 184ff.  
Henry, Michel 5, 189  
Hölderlin, Friedrich 297f.  
Husserl, Edmund 5, 35, 153–162, 165–168,  
171f., 174ff., 178f., 181, 184f., 225, 244,  
261, 276, 292, 297
- Ingold, Tim 317  
Irigaray, Luce 45, 50, 258ff., 268, 271
- James, William 44, 57  
Jaspers, Karl 245f.  
Jonas, Hans 2, 154, 161–167, 245f.  
Jüngel, Eberhard 19
- Kahn, Paul 82, 87, 90ff.  
Kant, Immanuel 26, 131, 187f., 199,  
206ff., 229, 292f., 296f., 304  
Kearney, Richard 5, 190, 291, 294, 298  
Kierkegaard, Søren 44, 49, 83f., 93–96,  
230, 299  
Kristeva, Julia 45  
Kuhn, Thomas 44  
Küng, Hans 71
- Lacan, Jaques 35, 45, 138  
Leibniz, Gottfried W. 27, 205f., 218  
Levinas, Emmanuel 45, 83f., 93, 97–101,  
171f., 175, 180, 183–191, 239, 258f., 262,  
268, 270, 280f., 303  
Luther, Martin 22, 49, 147f., 305, 307

- Liotard, Jean-François 259
- Malabou, Catherine 189, 195
- Marcel, Gabriel 227, 230
- Marion, Jean-Luc 21 f., 33
- Massumi, Brian 47 f., 54 ff.
- Merleau-Ponty, Maurice 2, 5, 154, 159 ff.,  
166 ff., 171, 175 f., 178–184, 186, 190,  
196, 199, 248, 280 f., 285, 292 f., 313
- Nancy, Jean-Luc 2, 120–124, 132, 299
- Nietzsche, Friedrich 5, 19–25, 27–39, 44,  
187
- Plato 21, 29 f., 85, 186, 260 f., 300
- Plessner, Helmuth 172, 275
- Reckwitz, Andreas 142 f.
- Ricœur, Paul 180, 223–239, 287
- Romano, Claude 154–157, 165, 182
- Santner, Eric 142 f.
- Sartre, Jean-Paul 3, 88, 129, 131, 171,  
175–178
- Scheler, Max 86, 245, 247, 285 f.
- Schelling, F.W.J 23, 161
- Sedgwick, Eve Kosofsky 50, 54 f.
- Sigurdson, Ola 330
- Spinoza, Baruch 46, 197, 202, 308
- Stiegler, Barbara 22
- Stoellger, Philipp 147
- Straus, Erwin 2, 244
- Strawson, Peter F. 313 f.
- Taylor, Charles 85 f., 88
- Thompson, Evan 324
- Tillich, Paul 70
- Tomkins, Silvan 54 f.
- Treanor, Brian 291, 298
- Waldenfels, Bernhard 230, 238, 276 f., 282,  
313
- Warburg, Aby 302 f.
- Whitehead, Alfred North 315
- Žižek, Slavoj 45, 195
- Zupančič, Alenka 138

## Index of Subjects

- Absence 2, 5, 19, 21, 50, 67, 149, 179, 187, 238
- Affect Theory 43–47, 49, 53 ff., 230, 235, 238
- Affect 36, 45 ff., 50 f., 54 f., 99, 142 f., 224, 230 ff., 235–238, 262, 286, 330
- Afterlife 107, 111–114, 143
- Agency 88 f., 127, 246, 301
- Alterity 1, 90, 121 f., 125, 129–132, 182 f., 186, 188, 191, 195, 226 f., 230, 314, 317 f.
- Animal 28, 32, 37 f., 43, 46, 48, 56, 82–86, 89 ff., 93, 95, 100 ff., 155, 157, 161, 164, 251 f., 301, 322, 327
- Animality 29, 37, 48, 82, 85 f., 90, 93, 100, 137
- Antagonism 138 f.
- Anthropocentrism 208, 213
- Anthropology 135, 139, 321, 324, 326, 334
- Anthropomorphism 91, 163 f.
- Anxiety 31, 93, 95 f., 251
- Artificial Intelligence 292 f.
- Autonomy 54, 121, 140, 157, 214, 223, 237 f., 258, 269, 297
- Biological 3, 5, 37, 47 f., 55 f., 89 f., 138 ff., 155, 165, 190, 196, 212, 250, 296, 300, 332
- Biology 47, 53, 55, 89, 165, 299 f.
- Biological 83, 140, 144 f.
- Birth 64, 120–123, 125–129, 132, 183, 211, 245, 250, 271, 295
- Body of Christ 62, 69 f., 74, 146–150, 307
- Body Politic 1, 144, 147
- Bone 37, 82 f., 165, 293
- Border Zone 36
- Capitalism 142, 237
- Capitalist 142 f.
- Caress 190, 251 f., 258–262, 268–271
- Carnal 5, 81, 168, 181 f., 190
- Catholic 49, 62 f., 67, 70, 113 f., 148, 291
- Christ 21 ff., 62 f., 66 f., 69 f., 72, 74, 107, 146–150, 249, 304–308, 321–324, 330, 332
- Christianity 21–24, 61, 65 f., 71, 91, 110, 112, 146 f., 324, 328
- Church 61, 65 f., 70, 72, 108, 111–115, 146–150, 299, 306 f., 321, 324
- Climate 153
- Cogito 224–228, 230, 233
- Communication 4, 66, 74, 124 f., 132, 167, 208, 248, 250, 253, 276, 281, 296–306, 313 f., 333 f.
- Communion 64, 66, 69 ff.
- Community 1, 62, 64, 69 f., 110, 147, 158, 263, 296 f., 307, 332
- Conscious/-ness 2 f., 5, 19 f., 30 f., 34, 36 ff., 43, 47, 51, 54, 56, 84 f., 91, 93, 98, 140, 158, 161 ff., 166, 171, 173–176, 178–181, 187, 190, 213, 218, 225, 227 f., 233 ff., 247, 249, 257, 292 f., 295 ff., 302 f., 325, 327 f., 330
- Continental Philosophy 2, 43, 45, 47, 49
- Contingency 48, 55, 79, 102, 176, 198, 213, 227, 229
- Corporeality 1, 5, 24, 29, 32 f., 35, 68, 80, 86, 90, 93, 96, 110, 114, 135, 139, 148, 184, 191, 223, 227 f., 244, 276, 280, 282, 292 ff., 297 ff., 302 f.
- Corpus 172, 212
- COVID-19 135, 243, 254
- Creation 25 f., 62, 82 ff., 91 ff., 97 f., 102, 114, 167, 217, 281, 300 f., 306 ff., 318 f., 330–333
- Cultural 3, 26 f., 53, 55, 70, 80 f., 87 f., 130, 135, 138–145, 156, 196, 218, 239, 258, 268, 270, 302
- Culture 1 f., 19, 25 f., 44, 82, 86 f., 101, 131, 136, 138 f., 141 ff., 158, 207, 249, 252, 258, 260, 270, 303
- Death of God 19–22, 24, 26, 29, 198
- Death 2, 6, 19–22, 24–27, 29, 31 f., 115, 121–125, 128, 130, 132, 136, 146, 148, 150, 162, 183, 185, 211, 243, 258, 271, 276, 305, 307, 313, 331, 334

- Desire 6, 32, 46, 50, 81, 94, 98, 100 f., 111, 114, 121, 142 f., 225 f., 228 f., 231, 233 f., 236, 238, 258–263, 268 ff., 304  
 Dialectic 21, 85, 95, 143, 147, 157, 177, 196 f., 206 f., 215–218, 247 f., 294, 303  
 Digital 131, 137, 139, 142 f., 243, 254, 292  
 Digitalization 1, 135, 250, 294  
 Divine 4, 22, 25, 43, 49 f., 64, 87, 167 f., 301, 306 f., 318 f., 323 f.  
 Divinity 19, 28, 73, 81  
 Dualism 3, 45, 74, 171 f., 177, 226, 301, 323 f., 326  
  
 Ecclesiastical 62 f., 65 f., 68 f., 71–74, 108, 111–115  
 Eco-Phenomenology 153  
 Ecological 1  
 Ego 19 f., 25, 30, 34 f., 37 f., 154, 157, 159, 161, 172, 174 ff., 182 f., 189, 191, 195 f., 227  
 Embodied 2, 6, 72 f., 120, 122 ff., 132, 147, 163, 179, 184, 196, 223 f., 227, 235, 248 f., 254, 259, 281, 285, 287, 293, 312, 323, 325 f., 328 f., 332, 334  
 Embodiment 2, 4, 6, 36, 138, 143, 146 f., 172, 177 f., 180, 196, 200, 223 f., 235, 312, 324–327, 331, 334  
 Emotion 3, 47, 54 f., 80, 83, 86, 140, 225 f., 230 f., 233–238, 250, 285 f., 329 f.  
 Empiricism 50, 224  
 Epoché 157, 185  
 Eros 20, 190, 260 f., 270 f.  
 Erotic 57, 98, 100, 190, 243, 252 ff., 258–263, 267–271  
 Eschatological 70, 107 f., 146  
 Eschatology 114, 319  
 Ethics 63, 70, 100, 184 f., 236, 238, 251, 258 ff., 262, 267, 296, 302  
 Eucharist 62–65, 67 f., 70 ff., 74, 148, 209  
 Evil 100, 111, 331  
 Evolution 55, 85, 300 f.  
 Evolutionary 47, 55 f., 326  
 Excarnation 143  
 Exception 111, 122, 125 f., 153, 175, 268  
 Excess 5 f., 43–57, 130  
 Existential 25, 88, 93, 162, 172, 176, 185, 264, 331  
 Existentialism 119  
 Extended Body 36, 208, 314  
 Extended Mind 314, 316  
 Exteriority 36, 167, 206, 209, 239, 249  
 Extralinguistic 282  
  
 Feeling 44–48, 51 ff., 55 ff., 80, 85, 111, 125, 136, 140, 168, 181, 190, 210, 234, 236, 244, 246 f., 249, 251, 264, 267, 269, 280, 325, 328  
 Feminine 96 f., 99 f., 190, 259  
 Finitude 26 f., 29, 93, 96, 132, 183  
 Flesh 2 f., 24, 35 ff., 81 ff., 114, 142 f., 146–149, 153 f., 160 f., 165, 167, 171 f., 175 f., 178, 180–184, 190, 192, 259, 264, 281, 292 ff., 298, 304 f., 321–324, 332  
 Freedom 64, 68, 74, 84 f., 87 f., 91, 93, 95 f., 98 f., 120, 147, 162, 164, 188, 196, 198, 201, 204, 207 f., 212, 214, 216 f., 225 f., 270, 297, 327  
  
 Gender 61–68, 70–75, 79, 81, 83, 93, 99 f., 102, 129, 147, 190  
 Generativity 119, 132  
  
 Haptic 6, 249, 258 ff., 267, 269 ff., 314  
 Hearing 148, 232, 244, 294 f., 298, 305, 307  
 Hermeneutics 2, 5, 13, 79, 147, 180, 291, 302 f., 305 f.  
 Holy Spirit 23, 331  
 Human Rights 82, 89, 126  
 Humanism 43, 162, 189  
  
 Idealism 1, 172, 175, 181, 229  
 Imago Dei 89  
 Incarnation 2, 36, 112, 143, 146 ff., 167 f., 171, 183, 190, 198, 227, 297, 304–307, 318 f., 322 f.  
 Incorporation 121, 141, 143, 230, 312  
 Intentionality 158, 172, 179, 183 f., 186 f., 232 f., 280, 328  
 Intercorporeal 139, 168, 191, 243, 249 f., 252, 254, 316  
  
 Judaism 21, 84, 322  
  
 Leib 2, 30, 34 ff., 86, 153, 155, 166, 172, 174 f., 177, 180 f., 244, 275, 324  
 Leibkörper 3, 171–175, 275 f.

- Lived-Body 154 f., 172 ff., 179 f.
- Masculinity 94
- Materiality 4 ff., 68, 73 f., 81, 83, 137 ff., 145, 156, 171, 182, 184 f., 189, 191, 195, 205, 213 f., 246, 314 f.
- Mediation 34, 126, 197, 199 f., 202 ff., 207 ff., 211 ff., 215–218, 223, 283, 307
- Medium 5 f., 36, 73, 108, 139, 145, 147, 173, 177, 186, 190, 249 f., 275, 279, 284, 298, 308, 318, 323 f.
- Metaphysics 2, 21, 29, 82, 86, 145, 182, 185, 190, 198, 299, 301
- Naturalism 68, 225
- Nature 31, 37, 55, 62, 82, 85 ff., 89, 92 f., 96, 98, 101 f., 137 f., 140, 153–168, 180, 186 f., 206, 208, 210, 216 ff., 223, 226, 229, 231, 252, 298, 304, 307 f., 327, 332
- Negativity 127 f., 132, 204, 206 f., 210, 218
- Neurosciences 326 f.
- Neuroscientific 55, 299
- New Materialism/Materialist 3 ff., 138, 185, 314
- New Testament 108, 110 f., 305, 324, 329, 331 ff.
- Nihilism 24 f., 27
- Otherness 68, 70, 120, 129 ff., 136 f., 183, 185, 203, 216, 230
- Pain 34, 51, 81, 124, 128, 165, 191, 210, 276, 279, 285, 287, 303, 314
- Pandemic 1, 128, 135 ff., 144 f., 243, 254, 257 f., 260, 262 f., 267 f., 270 f., 294
- Passion 20, 32, 82, 226, 230 f., 314
- Passivity 5, 36, 81, 94, 159, 191, 227 f., 232 f., 237 f., 281, 305, 313
- Pathos 34, 36, 238, 302
- Perception 2, 47, 80, 139, 163, 173, 176, 178 ff., 186, 208, 244 f., 261, 294, 304 f., 311, 313, 316, 325, 328 f., 331
- Phenomenology 2 f., 5, 35 f., 80, 88, 136, 138, 153 f., 156, 161 f., 166 f., 171–180, 183 ff., 187 f., 190, 195, 223 ff., 235, 238 f., 243, 250, 261 f., 285, 302, 313, 315, 324
- Phenomenon 1, 3, 29, 33, 44, 61, 63, 85, 89, 120, 126, 161, 171, 173, 179–182, 205, 211, 230, 275 f., 299 f., 315, 317 f.
- Platonic 83, 91, 100, 191, 300
- Political Theology 92, 150
- Postcolonial 45, 80
- Power 2, 20 f., 23 f., 26 ff., 32, 36, 44, 46, 49, 53, 56 f., 72, 79, 84 f., 88, 91, 101, 108 f., 111–115, 127, 130, 135 f., 140 f., 143, 149, 153, 187, 208, 233, 236 f., 249, 252, 269 f., 283, 323, 327 f., 332
- Protestantism 62, 70, 146
- Psychoanalysis 3, 5, 37 f., 45, 138 f., 143, 224, 229, 262
- Psychoanalytic 2, 239
- Psychosomatic 138 f., 326
- Rational 4, 43, 49, 51, 81 f., 89 f., 142 f., 231, 234
- Rationality 49, 81 ff., 87, 141, 143, 206, 231 f., 236, 318, 330
- Reason 2, 19, 26 f., 34, 36, 43, 45, 49, 64, 81, 86–91, 98 f., 128, 131, 147, 155, 163 f., 186, 196, 209, 212, 231 f., 258, 279, 285, 291–298, 302, 304, 311 f., 318 f., 321 ff., 330
- Sacrament 69 f., 73 f., 148 f., 304, 306 f.
- Sacramental 63, 65, 67 f., 70, 72, 74, 149, 306
- Salvation 21, 23 f., 70, 107–115, 146, 148, 322 f., 331
- Scepticism 6
- Sexuality 20, 32, 81, 86, 94 ff., 99 ff., 114, 138, 260
- Sin 84, 96, 109, 146, 148, 331 f.
- Sinner 114, 304, 323, 332
- Somatic 80, 236
- Subjectivity 19 f., 25, 35, 37, 45 ff., 51, 89, 139, 158, 171, 174, 180, 184–187, 189 ff., 203, 208, 212, 227 f., 248, 315 f.
- Suffering 34, 36, 108 f., 111, 113, 128, 237, 247, 285, 293, 303, 330
- Symbol 73, 244, 282, 286, 292, 300
- Symbolic 5 f., 65, 89, 94, 99 f., 119, 143, 149, 286 ff., 301
- Theology 2, 20, 24, 26, 44, 49, 61 ff., 67, 70 ff., 74, 91, 110, 114 f., 146 f., 291, 297, 299, 301, 304–308, 311 f., 315, 317, 319, 321, 323 f., 326, 330 f.



Touch 1, 5, 44, 56, 111, 137, 144 f., 149,  
156, 160 f., 163, 167 f., 173, 179, 181, 190,  
218, 243–254, 257–264, 267–271, 294 f.,  
299, 306

Transhumanism 25

Trinitarian 318 f.

Trinity 22 ff., 89, 299, 301, 306 f.

Unthinkability 1 f., 5 f., 238

Unthinkable 2 f., 6, 43, 50 f., 224, 317 f.

Untouchable 146, 253

Virtual 45, 47, 56, 135, 199 ff., 214, 249 f.,  
254, 293 f.

Virtuality 48, 199 f.

Vulnerability 1, 101 f., 123, 127, 129 f., 137,  
140 f., 145, 184, 188, 191, 249, 262, 280 f.,  
326

Woman 45, 81–84, 92–101