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Fragen lernen bei K. Rahner – die fehlenden Fragen in der säkularisierten Gesellschaft der Slowakei

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Abstract (English)

For Catholic theology, Karol Rahner was a thinker who opened the access to the new way of thinking; Rahner showed that catholicism and modernism do not have to form an implacable antagonist. During his long time activities he introduced new approaches for the Catholic theology in the whole and also for the respective concepts of faith. Rahner initiated a new wave in theology which led to the Second Vatican Council. Unfortunately we, in the Eastern Block, followed this process only indirectly. After the end of communist totality, we have faced a task to deal with a new situation in theology, its chances and risks. It meant searching the approach to new "theological points" - society, history, freedom; searching the grounds for religion, praeambulu fidei, corresponding to the today's world. To deal with the history of this world theologically; such theology which is able to think in terms of history. Learn to accept history theologically - this is possible to learn from Karol Rahner. He can be helpful in the area of understanding of individual's religious faith - religion opening for the existential dimension of a man. The basic question of his theology was how the man can accept revelation, i.e. for the act of his faith-religion. Rahner tried to think about religion from the bottom - from the viewpoint of a person. Rahner did not understand revelation only as epistemic information for a man but as an answer to the essential question of a man, which was metaphysically thematised in his work *Hearers of the Word - Hörer des Wortes*. This concept coming from the essential question of a man may be inspiring for theology also nowadays, as it respects human experience, especially deeper, transcendental experience based on which the man subjects all his actions, especially thinking, knowledge and behaviour to the question. Rahner does not address this experience as an end in itself but he wants to show that there is the original God's experience on the bottom - as it is not always explicitly addressed but it as a secret attracts human experience, his transcendence. A person perceives this experience especially at breaking points which interrupts an obvious life cycle. Based on metaphysical anthropology, Rahner dynamically analysed a man as a creature, an open creature prepared to accept revelation. This topic is particularly current at the present moment as it is based on the actual existence of a man, Rahner does not want to circumvent man's standing in the world or his freedom. This creates space for questioning the man, his faith. Rahner's way of thinking draws theology close to the man, his specific situation. Even though Rahner searched for theology in general terms, as well as he was always able to come close to the specific situation of a person. That is why he tried to think about Christianity at a time free from external supports of faith, i.e. the numinous philosophy of life or societal conventions. He tried to think about faith in a situation when the man reaches the innermost part of himself - not because he wanted to privatize faith but to examine a prerequisite for faith enabling him to live in faith responsibly, in the society. The man must defend the faith to himself - so he can live in faith also in the face of this world. Rahner does not see the situation of secularisation, when the man is losing external supports for his faith, when the world becomes even more mundane, as a threat, but as a chance for new beginning. There is a question worth thinking, a breaking point when "the man calls out to the God from the deep". The man can find the God by a new way, his faith can be purified and deepened. On the other side, Rahner introduces a challenge for the world of modern science and knowledge. Rahner warns the world of the loss of deeper layers of reality, of meaningless. When the man in favour of positivism crowds out deeper issues, there is a risk that his life becomes empty and easily manipulated. Postmodern times

generate the consequences of such thinking, what can give rise to searching Christians conscience. Due to these reasons we tried to analyse Rahner's thinking which is based on a question, emphasises the question, which today's society must bear in mind. Otherwise we are in danger of losing our faith and spiritual life.