

The doctoral thesis examines the possibilities of phenomenological philosophy to engage in the question of salvation in a Christian sense with reference to Michel Henry's material phenomenology. Henry's last three books signified a turn towards Christianity within his work and related the tension of two basic modes of appearing, assumed by his phenomenology, to the question of the life and death of a human. Material phenomenology strongly exposed the subjective pole of appearing and made subjectivity the stage for the story of human salvation. The thesis examines both the general concept of subjectivity in material phenomenology and the particular concept of a divine and human subject in the last three books of Michel Henry. The thesis follows the way Michel Henry creates the phenomenology of the inner-divine life; it examines the movement of a human subject from the inside of the divine life to the transcendence of the world, and then its return through the "second birth" to the divine life being displayed within itself; it enquires in what sense the divine and human subject are incarnated subjects; it demonstrates how the human subject is becoming a subject understanding the word of a divine life which speaks both within itself and in the Scripture. The thesis pays attention to the relation of a phenomenological discourse to the discourse of the New Testament and also to the consequences for the empirical data of human existence and for the reality of the world of the fact that salvation has become a transcendental experience of the ego in material phenomenology.