

**The Aesthetics of Asceticism. ‘The feeling’ (aisthesis) of the
Apophatic as Irradiance of the Inner Presence of Christ
(Prolegomena for a Dialogue between Ascetic and
Phenomenology)**

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Abstract

In his work, *Transcendental Aesthetics*, Kant defines the „aesthetics” as „sensibility”, which means „the capacity (receptivity) for receiving representations through the way we are affected by objects”. Following this definition of Kant, Manoussakis will describe *The Aesthetics Theology* as being exactly that sphere which *Transcendental Aesthetics* of Kant always excluded: that sphere which would consider God as a possible „object” of experience, sphere which could explore the possibility that God may be given; an „intuition” of God...., in the purpose to relocate the meeting with God through this „capacity of receiving” - a capacity realized through our senses. The *Aesthetics Theology* described here, then aspires to bring God back to the flesh and it will do it through the re-adoption of the event of incarnation. In the same time, it is about the rapture of the beauty or, how the Greeks understood, the calling (kaleo) which the beauty (to kalon) addressed first to us for facilitating our response in terms of sensibility and receptivity, expressed in aesthetics.