Editorial

Sometimes an auspicious gathering happens on its own accord. Such appears to be the case in this current issue of the *Journal for Continental Philosophy of Religion*. The noteworthy constellation of essays included here each address a phenomenological dimension of religious experience, broadly defined. Bailey's essay, *Zen Buddhism and the Phenomenology of Mysticism*, offers a comparative study across religious traditions, finding phenomenological commonalities that draw together the work of Anthony Steinbock and Angelo Bello. In contrast, Nemes' essay, *Two Ways to God in Thomas Aquinas and Michel Henry*, takes up an intra-faith dialogue between two towering Catholic thinkers to consider their respective "ways to God," distinguished by an "outer way" (Aquinas) and an "inner way" (Henry) that, despite differing starting and ending points, display a converging logic.

The other two essays might also be considered a complementary pair for their respective analyses of the call-response structure of speech from a phenomenological perspective. Burton and Rocha's essay, *A Phenomenology of Utterance and Prophetic Teaching in the Threshold*, offers another inter-faith conversation (Jewish and Catholic) that identifies shared themes contributing to a theory of prophetic teaching. Drawing on analyses by philosophers Emmanuel Lévinas and Jean-Luc Marion, the reader is offered a series of personal narratives that illustrate how teaching, across its various forms and manifestations, is to be seen in the light of the call-response structure. The other essay, *Prayer According to Kierkegaard*, written by the late Jean-Louis Chrétien, graciously translated by Filippo Pietrogrande, provides a phenomenological analysis of prayer, drawing upon the writings of the Danish philosopher. Chrétien offers meditations upon the "tense and agonistic experience" of prayer, giving rise to paradoxical tensions between, for example, struggle and peace as well as speaking and listening.

Collectively, these essays allow us to consider phenomenology not merely in its mode of theory but also how it shines a light upon matters of *praxis*. Although one cannot readily abstract practices from their embeddedness within historically-situated narratives and horizons of thought, we can see here the fruits of phenomenological analysis when attempting to identify some invariant features that may serve as touchstones for intra- and inter-religious dialogue. At times, we seem to find ourselves discoursing as if just having

emerged from building our Tower of Babel, now searching for a vocabulary that may traverse, without collapsing, the distance established by language and linguistic communities. Does phenomenology remain a viable means for opening such a path? The essays included here seem to affirm such a possibility.

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