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Gottes- und Theodizeefrage in der mystischen Theologie von Johann Baptist Metz mit einem Ausblick nach Burundi

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Abstract (English)

The political theology of Johann Baptist Metz seeks to shift the memory of the Passion (Memoria passionis) to the center of theological thought. This new political theology is based on the Biblical tradition, in other words, on the thought of Israel. Memoria passionis is thus the historical remembrance of the suffering of alienation. The memory of the cry of the afflicted should be given a voice. This Memoria passionis is meant to provoke the people to "praxis of Compassion". Metz suggests that the Compassion – i.e., participatory recognition of the other's suffering – should be for Christianity a world-wide program in the age of pluralism of religions, cultures and worldviews. Metz' point of departure is his personal experience of the catastrophe in Auschwitz. This theology proves to be a theology that turns its face towards the world. In view of all the terrible things that happen in this world, the question arises as to God's justice and whether it is at all possible to talk about God. In the specific case of Burundi, the question arises whether there is any language that makes it possible to speak of God, after the sons and daughters of the country (75% Christian) murdered one another. This work takes on the task of showing which of Burundi's indigenous cultural values that can be considered as a foundation to a theology that leans on "Memoria passionis" in order to establish a culture of compassion and reconciliation in Burundi. Accordingly, how will it be possible for our age to recuperate the creative-transforming and reminiscent-narrative moment of our upbringing in all forms of awareness creation, in order to build a better future generation of humankind in Burundi? Where should this process take place? Hence, the thesis of this work is: The historical remembrance of alien suffering could – if it is capable of penetrating the reminiscent-narrative of everyday life, the religious cult, the education and the consciousness in Burundi – transform the Burundian society for the better, and enable it to develop into a peaceful and reconciled one. In this perspective, the God-talk should be directed towards a praxis-oriented memory and operate in eschatological horizon, where the theodicy question remains a lasting open question. Thus humans, always longing for God, will be provoked into building a peaceful and reconciled society.