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Die Erzählung des Gastes. Gottesrede am Ausgang von Europa. Eine theologische Auseinandersetzung mit dem philosophischen Entwurf einer ‚Sprache des Gastes‘ von Hans-Dieter Bahr

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Abstract (English)

The thesis's main assumption is that the narrative of the guest can become a central narrative for Christianity in the age of late modernity. Four different approaches comprise this thesis. The starting point is a discussion of Hans-Dieter BAHR'S philosophy of the guest (xenosophy). Based on his philosophical search for the guest in the European history of ideas, the thesis argues that being a guest does not represent a legal condition between a guest and a host. Rather, BAHR works out that being a guest constitutes a meta-ethical existence. This existence points to an openness of the subject itself, which lives in a multitude of opened spaces (IT goes, before I go). The xenosophy of BAHR tries to instigate to a turn in modern metaphysical thinking of the subject. A third way (tertium datur) beyond a binary logic characterizes the figure of the guest. The motives of the city, the feast and the sacred (the last one is linked with the figure of the guest by its vulnerability and its non-disposability), are interpreted via this central motive of BAHR'S xenosophy. The second part of the thesis examines the connection between the speaking of God and hospitality within the biblical tradition. Starting with God's name (JHWH), central pericopes display through examples the perception of God as guest/host. The focus lies on Gen 18/19 and 1 Kgs 19 in the Old Testament and the Gospel of Luke and the Revelation to John in the New Testament. Based on the indication of the Bible, the third part of the thesis examines the impact of the Christian narrative of hospitality on the European history of ideas through the example of the Regula Benedicti. The focus lies on the guest chapter 53 and the figure of the hostiarius (the doorman) in chapter 66. This figure constitutes a symbol of Christian life (forma vivendi) at the convivial threshold. The last part of the thesis looks at the relationship between Christianity and Europe. Firstly, Europe is defined as universal mental space that transcends its vague geographical borders. The overcoming of belligerency is further examined through to the peace project of the European Union. Europe poses a challenge to Christianity in the fields of urbanity, enlightenment and the political unification process. The contribution of Christianity to Europe could consist of the opening of spaces of exceeding hospitality out of the risk of non-identity in the discipleship of Jesus. Therefore, Christianity must situate itself in the thresholds of European society to perceive the pain of marginalized groups and to keep them in our collective memory.