

SUMMARY APPEL

This article addresses in a new way a vision of the humane starting from the Biblical history of creation, from Hegel's Phenomenology of Spirit and from Musil's Man without Quality. A Christian humanism is, as we learn from the first two narrations of creation, closely connected to acknowledgement and the price (prezzare) for human contingency and human vulnerability. The Biblical concept of time aims in the seventh day as the meaning of time at the festive new creation of the world in which the tangibility of man is celebrated in a particular way. The authentic human body consists of memory, as a second skin as it were, of impacts, violations, relations and contingencies in which is to be found – as Hegel's Phenomenology of Spirit shows in the chapters "Revealed Religion" and "the absolute Knowledge" – the essential site of divine transcendence and the meaning of history. Ultimately the whole Bible, which in the revelation of Saint John shows once more a summary and a conclusion, is a depiction of this second skin of man, in which he allows his body and history to be clothed in order to open his self to the world in a new way. In this being unclosed to the world through the tangibility of the singular and the contingent lies the great humanistic and Christian challenge of an era "after the end of history", a topic taken up again in an impressive manner by Musil's novel.