

Summary

The central thought of this work is: postmetaphysical Christianity that implements the postulate of pluralism and thus enables violence to be avoided is possible. The considerations begin with several remarks regarding the understanding of the key notions of: metaphysics, postmetaphysics, religion, Christianity, and violence. Moving on to the main text, the characteristics of the metaphysical Christianity are outlined and problematized from the postmetaphysical philosophy's perspective (chapter 1). Main traits of such religion are primarily: the belief in the existence of truth about God, the world, and human beings, which is grasped by the believers (doctrine); unifying and totalizing aspirations; as well as the connection to violence. The postmetaphysical postulate of pluralism is presented in regard to (especially religious) violence (chapter 2). Further: the practical (in particular – ethical) motivation of postmetaphysical philosophy and different theories of pluralism as an answer to the problem of violence are outlined. The most significant part of the presented work relates to the attempt of implementing the mentioned postulate of pluralism to religion; so, to formulating postmetaphysical Christianity (chapter 3). It is characterized by six key notions: tolerance, pluralism (in a narrow sense), skepticism, secularization, death of God, and love. However, the idea of religion free from violence is not deprived of issues related e.g. to religious practice, the status of religious experience, correspondence to contemporary European sensitivity (chapter 4). Postmetaphysical religion project is also compared with selected alternative contemporary descriptions of religion, such as atheism or new agnosticism. Likewise, a reflection on the understanding of violence (in the context of suffering, power, evil, and love) on the grounds of postmetaphysical religion is undertaken. Finally, the main thread of the text – postmetaphysical Christianity that implements the postulate of pluralism and at the same time that is not a possible legitimization of violence is possible – seems justified.