**God – Religion**

**Abstract:** In this research the study of God and religion was focused on “The Concept of God after Auschwitz”. The “meaning” and the “sense” of God after the evil suffered by the “people of the covenant” have to answer the question “What God could let it happen?” Hans Jonas wrote a hypothetical myth and then a speculative theology developed in different writings from 1960 to 1990. The myth explains the relation of God to the world since the moment of creation. God is the ground of being, he entered in the adventure of the world, and he took our being-in-the-world. God renounced his being from the moment of creation divesting his deity and leaving the world to be. But in relation to the world, from immanence to transcendence, God recovers His plenitude. He is also a subjective being that is concerned with life and death in the world. With the evolution of living beings and the arrival of man, God’s destiny is impacted by human deeds and man rests in an “eternal memoire”.

The myth written by Jonas followed his philosophical interpretation of gnostic mythology to criticize the gnostic transmundance God, the radical gnostic dualism between God/world, man/world, and the gnostic nihilism that devalue the world and human body. Jonas made a “translation from image into concept” to develop the new conception of God: a *suffering* God, a *becoming* God and a *caring* God. The consequence is that God is not omnipotent. The concept of God speculated by Jonas clashes with the metaphysical and traditional concept of God established by the philosophical theology that emphasize the idea of absolute power. We stress two objections to the idea of power: the logical and ontological objection, and the theological and religious objection. Even if Jonas had written this myth from the modern scientific mentality, in “The Concept of God after Auschwitz”, he maintained the “Oneness of God” combined with the “self-limitation” and “self-restriction” from the moment of creation from nothing in order to give autonomy to the world. Concerning religion, Jonas has asked rhetorically: “Does that still leave anything for a relation to God?” And he answered: “Having given himself whole to the becoming world, God has no more to give: it is man’s now to give to him”. In fact, “We must help God” (Etty Hillesum). Man can keep a relationship with God from human freedom and responsibility toward the creation because the suffering and caring God is also involved in the becoming of the world.

Dr. Francisco Quesada-Rodríguez