

Abstract (in English):

The figure of Judas Iscariot is one of the most controversial ones in Christianity and Christian reception. Traditionally Judas used to be synonymous for the ultimate sinner, who would not deserve any compassion at all. He was first and foremost conceived as the traitor of Jesus and was judged and damned accordingly. In every period he attracted attention, was commentated upon and interpreted anew.

The paper at hand deals with one of the latest interpretations of Judas: Uwe Saeger's novel *Die gehäutete Zeit: Ein Judasbericht (The skinned time: A Judasreport)*. Published in 2008, this novel is a retelling of the gospel, as seen through Judas' eyes. Uwe Saeger re-interprets the founding story of Christianity and casts a new light on Judas. Saeger disengages himself from a simple black and white perspective on Judas, which was popular for many centuries not only among laymen, but also among theologians. The author does not divide the characteristics into a pure and good Jesus on the one hand, and a bad and dishonest Judas on the other hand, but rather merges the two into one figure, expressed by making up the name Je-Judas-us at one point of his book. Saeger describes the two as an inseparable couple, where each of them has his special task to fulfil. Throughout the novel, Judas is being fed by Jesus, turning him into the sacrificial lamb and this way serving as an instrument for Jesus.

The motives appearing in the novel are interpreted in this paper from the perspective of the study of religions. This is done by an analysis not only of the motives themselves and Saeger's specific language, but also by giving the historical, the biblical and even psychological backgrounds relevant for the novel and its heroes. In a deeper sense, this paper can be seen as a case-study of the relevance of religious motives, in this case Judas, for a reader in modern times.