

*Zwischen Glauben und Vernunft. Letztbegründungsstrategien in der Auseinandersetzung mit Emmanuel Levinas und Jacques Derrida* (Between Faith and Reason. Strategies of ultimate justification in discussion with Emmanuel Levinas and Jacques Derrida). Ferdinand Schöningh, Paderborn 2008, 430 pp.

In his theological dissertation, Carsten Lotz deals with an important and currently widely discussed topic in Catholic Systematic Theology: The different strategies of ultimate justification which are based on transcendental philosophy, namely the approaches of Thomas Pröpper, Hansjürgen Verweyen and Klaus Müller. As the title indicates, the author wants to confront these strategies with the positions of Emmanuel Levinas and Jacques Derrida, but also discusses basic questions of theological speech. He offers an insightful critique of these strategies of ultimate justification and shows their philosophical premises and limits.

After an introductory chapter in which Lotz not only explains subject and structure of his study but also discusses Derrida's identification of religion in an ellipse of faith and knowledge as a first localisation in this field, he gives an outline of the three approaches mentioned above and concludes the second chapter by referring to a debate between Klaus Müller and Thomas Freyer. The third chapter points out the impact of Emmanuel Levinas and Jacques Derrida on radicalising philosophical speech. A shorter chapter treats the magisterial position to the limits of faith and reason as it is present in the documents *Fides et ratio* (interdependence of faith and reason) and *Dei Filius* (limits of natural perception of God). The next chapter develops perspectives of biblical speaking of God mainly based on Ex 33f and the gospel of John, while the last chapter tries to combine the different threads of this study not by presenting results (which would not be appropriate to the approach chosen) but by discussing the limits and conditions of theological speech on the basis of different texts and positions – inter alia Magnus Striet's plea for unequivocal speaking of God as freedom, Karl Rahner's reflections on the concept „mystery“ in theology and Jacques Derrida's „How not to speak“.

(Thomas Fornet-Ponse)