

*Der Begriff des höchsten Guts bei Immanuel Kant. Theologische Deutungen.* (Immanuel Kant's idea of the Highest Good. Theological reflections.) mentis, Paderborn 2008, 400 pp.

Although this study – which was accepted as theological dissertation thesis in summer 2007 at Bonn University – is sub-titled 'theological reflections', it has a very distinct philosophical character. Regarding its subject, this does not come as a surprise since the highest good was barely treated in philosophy or theology. This makes it necessary for Keller to offer a clear and detailed analysis of the highest good in Kant's work before discussing an outline of its theological transposition within a theology of hope.

Therefore, after giving some introductory remarks (mainly concerning the interest of foundational theology in Kant's practical philosophy) and a chapter on Kant's idea of happiness in context of his critical moral philosophy, Keller develops his insightful analysis of the highest good (and related matters like the idea of hope) in the three critiques and 'Religion within the Boundaries of Mere Reason' on approx. 180 pages. Subsequently, he turns to the moral idea of God as deduced from the idea of the highest good but also as the condition of its possibility and realisation and furthermore, to the moral postulate of God's existence, its epistemic value and the subjective and objective interpretation of the postulatory act. Based on this careful examination of the highest good in Kant's moral philosophy and his philosophy of religion, Keller points out important similarities between a Christian notion of hope and the highest good as object of hope since both are orientated towards the individual as well as the collective, towards this world as well as the next world and towards all Men of good will. Based on these structural parallels a quasi-sacramental anticipation can be thought of as a possible and promising context of a theological transposition of the highest Good. In the final chapter, Keller summarises the results of his study.

This study has its merits mainly in the careful and well presented analysis of central aspects of Kant's philosophy but also in pointing out many promising possibilities for further theological investigations.

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