

Georg Essen, Magnus Striet (Eds.)

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The present volume is an attempt to show the actuality and importance of Kant's philosophy for theology. Although it has always been necessary for theology to enter into a discussion with important philosophical systems and concepts, the reception of Kant's philosophy by theological scholarship has not yet reached the level of the philosophical discussion of Kant's work. Consequently, this is a very important and challenging aim.

Furthermore, it is not an easy task for the contributing authors because of the necessity of branching outwards from a historical retrospective of Kant to the central questions of systematic theology. Thus, on the one hand they have to consider the discussion as beginning with Kant and, on the other, have to go beyond his philosophy and think ahead of the discussion.

This volume offers a wide range of interesting subjects, including Kant's concept of freedom and autonomy; religious-philosophical discussions concerning his transcendental criticism; Christological questions arising from his philosophy of subjectivity; a confrontation of the theological concept of original sin with Kant's depiction of the radical evil in Man; theological-aesthetical reflections and reflections regarding the importance of university theology.

The different authors succeed to varying degrees in fulfilling this task as they choose different approaches and consider the actual philosophical discussion of Kant's philosophy with a different accuracy. Thus, some articles begin with a careful analysis of Kant's writings and then discuss the validity of his arguments, other articles emphasise the post-Kantian discussion and therefore do not discuss Kant's position in as much detail as the other contributors. Additionally, there is a measure of overlap between the articles concerning Kant's concept of freedom, and those which discuss his religious philosophy.

Even if some authors seem to represent the status quo rather than to offer new insights into the theological reception and discussion of Kant's work, this volume can be regarded as an important step towards a more effective consideration of Kant's impact on both philosophy and theology.

(Thomas Fornet-Ponse)