

# Religion as a province of meaning - the Kantian foundations of modern theology

Augsburg Fortress - Brian R. Clack, Robert W. Brockway. Myth from the Ice Age to Mickey Mouse. Pp. x + 187. \$16.95. Don Cupitt. After All: Religion Without Alienation. Pp. 121. £9.95 pb. Adina Davidovich. Religion as a Province of Meaning: The Kantian Foundations of Modern Theology. Pp. xvii + 338. Immanuel Kant. The One Possible Basis for a Demonstration of the Existence of God. Translated and introduced by Gordon Treash. Pp. 247. £11.95 pb. William H. Poteat. The Primacy of Persons and the Language of Culture. Pp. 343. £44.95. Luber Velecky. Aquinas' Five Arguments in the Summa Theologiae Ia 2, 3. Pp. xi + 140. Dfl. 65. David Wisdo. The Life of Irony and the Ethics of Belief. Pp. x + 153. \$44.50 hb, \$14.95 Pb

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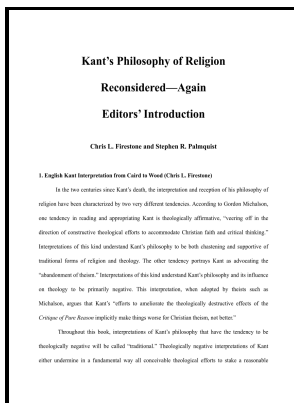
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## From experience to law: Leo Strauss and the Weimar crisis of the philosophy of religion

But, we might wonder, what about the traditional arguments for God?. Kant lived his entire life in the city of Königsberg, the second largest center of Pietism after Halle. On the contrary, rather than requiring others to become identical to us, identity is constructed by becoming identified with others.

## From experience to law: Leo Strauss and the Weimar crisis of the philosophy of religion

Society is rather an expression of freedom, not a limitation of it.

## Name of God in a Constitution: Meaning, Democracy, and Political Solidarity

Primarily, of our parents through procreation, but of other members of the community and nation from which we come and exist. The argument centered around the view that man has an animal ancestry, but a more fundamental issue was at stake.

Derek Woodard

Likewise, we cannot prove or disprove a miracle, for its alleged supersensible cause is not something whose conditions are determinable for us.

### **Schleiermacher's Philosophy of Religion**

Thus the way is open to the intrinsic evolution of dogma. Kant introduced a sharp dichotomy between appearance and reality, which he distinguished as phenomena and noumena. In discussing this issue see for example, *Systematic Theology*, Vol.

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Philosophy appeared to him as having its own proper integrity of data and method which the Christian, too, should respect. Thus, in a way reminiscent of the later Kant, Crusius argues that we are necessitated to believe something if its denial would undermine or render impossible the pursuit of an end towards which we have a duty Crusius 1751: §339, the most important of which is our obligation to God Crusius 1751: §345. Hence, it must be said that natural theology has existed from the earliest days.

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That choice has passed along through contemporary translations and has led interpreters to make far too much of this passage. The most important of these latter are Alexander Gottlieb Baumgarten 1714—1762 and Johann August Eberhard 1739—1809. About philosophy they profess to know nothing whatever, and in this they display remarkable astuteness, for they are particularly desirous not to be suspected of any prepossession in favor of philosophical theories which would lay them open to the charge of not being, as they call it, objective.

### **Asklepios, Schleiermacher: The Father of Modern Theology and a Prophet of German Part 2**

Though never a skeptic for example, he was always committed to scientific knowledge, Kant came to limit knowledge to objects of possible experience and to regard ideas of metaphysics including theology as matters of rational faith. Thought, the work of reason in man, is what prevents total chaos in human conduct, a conflict of purposes.

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