

## Hansjürgen Verweyen

*Philosophie und Theologie. Vom Mythos zum Logos zum Mythos* (Philosophy and Theology. From Myth to Logos to Myth), Wissenschaftliche Buchgesellschaft, Darmstadt 2005, 400 pp.

If a professor emeritus as significant as Hansjürgen Verweyen presents the first volume of his two-volume history of the relationship between philosophy and theology, the reader can expect an important contribution to the analysis of the said relationship – and he will not be disappointed.

Verweyen does not want to offer merely a history of this relationship, but also to consider the particular socio-political and historical circumstances of the diverse concepts, without denying the independence of philosophy and theology. Therefore, he begins by outlining his criteria for this independence and the elementary structure of the human consciousness, then attempts to depict three typologies of *Weltanschauung* (hidden difference, illusionary difference and emphasised difference) and finally mentions the conditions for the opposition of philosophy and theology (chapter 1).

On this basis, Verweyen depicts the history of the relationship beginning with two ways from myth to logos (Israel and pre-Socratean philosophy) and ending with a preview of Nietzsche as the protagonist of the movement from logos to myth. This will be treated in more detail in the second volume. The nineteen chapters consider nearly all important (and some not so well-known) philosophers and theologians and their different positions as regards the relationship between philosophy and theology.

By quoting vast amounts of primary texts, considering the particular context, and using a clear language, Verweyen offers interesting insights in the said relationship. Even if the reader does not agree with all the depictions, and perhaps misses some important works on the treated authors, Verweyen does mention the dissent between scholars, thereby making it possible for the reader to form his own opinion. In such an ambitious attempt to analyse this relationship from the beginning of philosophy until the 19<sup>th</sup> century in this first volume, some shortcuts are unavoidable, and unfortunately, the bibliography does not contain all the works cited in the text. Despite these few minor quibbles, however, this is an important and fascinating book.

(Thomas Fornet-Ponse)