

The critical reflection proper to Christian theology is in every respect but one exactly the same as any other nontheological critical reflection oriented by the same vital question(s). The only respect in which it differs from all other forms of critical reflection is that it alone is constituted as such by the theoretical questions as to the meaning and validity of specifically Christian witness. This means that the Christian witness is not simply one among many objects on which it critically reflects, but is rather its *constitutive* object—the object critical reflection on which constitutes it as such, as the specific form of critical reflection it is.

In all other respects, however, the critical reflection proper to Christian theology is exactly the same as any other form of critical reflection oriented by the same vital question(s).

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