

Just as the existence of anything is sufficient evidence of the reality of the necessary conditions of the possibility of any existence, so the existence of the Christian church as well as of anything Christian is sufficient evidence of the reality of the necessary conditions of the possibility of its existence.

But among the necessary conditions of the possibility of the Christian church's existence is the reality of the event of its coming into existence. And this event, in turn, has two necessary aspects or moments: in John Knox's terms, "person" (Jesus) and "community" (apostles); in Rudolf Bultmann's terms, "Jesus' having spoken his word" and "the first disciples' having been addressed by it"; in Marxsen's terms, "Jesus" and "faith" (or "the believer"); in my terms, "the explicit primal *ontic* source of Christian faith and witness" (Jesus) and "the explicit primal *noetic* source of Christian faith and witness" (apostolic experience of Jesus as of decisive significance for human existence).

But, then, the fact that the Christian church, and so on, exists—even, indeed, *could* exist!—is sufficient evidence of the reality, specifically, the existence, of both Jesus and the apostolic community.

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