

There would appear to be at least three distinguishable contexts in which Bultmann speaks about "objectifying":

1. any context involving "objectifying seeing" and, more generally, sense perception of myself and the other persons and things in the world;

2. any context involving science, including theology as well as the unique science that is philosophy, where seeing is also involved, if only seeing with the eyes of the mind; and

3. any context involving a philosophy so oriented to the self's functioning as it does in either of the two preceding contexts that the philosophy ignores or fails sufficiently to appreciate that the self is more than a seeing eye or seeing mind, and so quite misses its unique historicity as a responsible agent who hears—being addressed by others and addressing them in turn.

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