

It seems clear that explicating a world view (= *Weltanschauung*), properly so-called, is a matter, not of direct address, but of indirect address. But, then, isn't Christian teaching, as distinct from Christian proclamation, a matter of explicating a world view, i.e., the *Christian* world view? And isn't this what Bultmann has in mind when he says that the Christian proclamation can be understood as a phenomenon of intellectual history, and, with respect to its content of ideas, is "a possible world view"?

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