

If Bultmann can say, in a short formula, that the real intention of myth is "to talk about human existence," he can also say—in the immediately preceding paragraph—that the real intention of myth is "to talk about human existence *as grounded in and limited by a transcendent, unworldly power, which is not visible to objectifying thinking*" (184 [99]; italics added). In fact, he says already in the programmatic essay itself that myth's "real intention [is] to speak [not of human existence, which he does not even mention, but] of a transcendent power to which both we and the world are subject" (23 [10]).

Also striking is the way in which Bultmann unhesitatingly insists that "if talk about God's act is to be meaningful it is not pictorial or 'symbolic' talk [sc. designating subjective experiences] but means to speak of an act of God in a fully real, 'objective' sense" (196 [110]). In a similar way, he simply takes it for granted that "faith makes sense only if it is directed to God [*N.B.: God, not simply God's act!*]who is real outside of the believer" (198 [113]).

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