

If "[p]hilosophy exists primarily to show us what our options for belief are and what rational grounds or criteria are relevant for choosing among them" (*IO*: 85), can't the same be said, *mutatis mutandis*, of theology?

If it can, then Christian theology, also, may be said to exist primarily to show us our options for belief, especially our options for Christian belief, and the rational grounds or criteria that are relevant for choosing among them.

One example of theology's doing precisely this is my discussion of the possible types of a priori christology in "A Priori Christology and Experience." Another, perhaps even more obvious, example is my discussion of the four options for answering the question, Is there only one true religion or are there many?

1 February 1998