

It's obvious, but it may be worth remarking anyway, that what I'm about in my essay, "'For Freedom Christ Has Set Us Free': The Christian Understanding of Ultimate Transformation" (*DTT*: 141-153), is deploying, or applying, a philosophy of religion(s), according to which "ultimate transformation" is the transition from inauthentic to authentic existence, while "authentic existence" is existing in the self-understanding/ understanding of existence authorized by, because appropriate to, ultimate reality itself in its meaning for us, and so on.

In other words, whatever the proper task of philosophy of religion(s), it necessarily includes—to judge from this essay—developing, or devising, just such a conceptuality/ terminology. The philosophy of religion(s) includes analysis of the meaning, and, specifically, the *kind* of meaning, expressed by religious utterances, together with everything that follows from such an analysis—e.g., determining what are the ultimate/ primal criteria of religious meaning and truth—and the development, or the devising, of a conceptuality/ terminology in which religions can be interpreted so as to facilitate comparing them with one another and validating their claims to validity. The essay referred to depends on the deployment, or application, of just such a conceptuality/ terminology.

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