

Any language addressed, directly or indirectly, to answering the existential question is existential in intention, and therefore in kind. But any language of this kind is the more legitimated, and so is existential language in a eulogistic sense, the more it appreciates and, as indirect address, takes account of, the historicity of existence.

This I take to be the clear meaning of Bultmann's discussion of the "criterion" for the truth, or legitimacy, of world views and self-understandings (*History and Eschatology*: 149).

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