

Bultmann's explanation of why theology may very well depend on philosophy for the analysis of the meaning of (human) being evidently presupposes something very like Whitehead's distinction between philosophy as "assemblage" and as "system."

Theology may depend on philosophy, Bultmann says, "if what is involved is a philosophical inquiry that, as phenomenology, points to its objects, i.e., attempts to bring the phenomena themselves to manifestation. In this case, theology does not really learn from philosophy as such, it does not simply take over some philosophical system of dogma, but rather lets philosophy refer it to the phenomenon itself; it lets itself be taught by the phenomenon, by human existence, whose structure philosophy seeks to disclose" (*EF*: 95).

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