

Kerygma; and then it must be placed in the context of the modern scientific world-view, if it is to speak meaningfully to twentieth century man.

In order to do this, the New Testament must be interpreted in accord with its central intention: to enable the existing individual to achieve authentic existence.

Bultmann's Theological Method

Rudolf Bultmann's theological method may be represented by the following four steps:

- (1) Application of the method of the history of religion to the New Testament
- (2) Application of the "form-historical" method of Biblical criticism to the synoptic gospels
- (3) *Entmythologisierung* (demythologizing of the New Testament message)
- (4) Existential interpretation of the demythologized message

The result: THE KERYGMA

OTHER EXISTENTIALIST THEOLOGIAN

Will Herberg, in his book *Four Existential Theologians*, discusses the views of four men from four distinct traditions: Jacques Maritain, Nicolas Berdyaev, Martin Buber, and Paul Tillich. However, when we examine these men, we discover the following.

Jacques Maritain, a Roman Catholic, is a Thomist who uses existentialist language; but he is not an existentialist. It is true that he is the author of *Existence and the Existent*, but this was in 1948, two years before the papal encyclical, "*Humani generis*", appeared. In this encyclical existentialism is specifically rejected because of its irrationalism, subjectivism, pessimism, neglect of substance and essence, and its degradation of human reason.

Nicolas Berdyaev, a Russian Orthodox existentialist, was a philosopher, not a theologian. He never intended to be a theologian, never taught theology, and in fact opposed every kind of system and every objectification of religious truth.

Martin Buber, the Jewish philosopher and theologian, was neither an existentialist philosopher nor an existentialist theologian. He called his view a philosophy of Dialogue.

Paul Tillich, a Protestant philosopher and theologian is the only one of the four who could possibly be viewed as an existentialist theologian. As a philosopher he embraced existentialism and employed it to penetrate the structure of human existence. In his view the philosopher formulates the questions of ultimate concern, but only the theologian can answer them. However, the answer that the theologian gives to the questions of ultimate concern turns out to be an ontological rather than an existential answer. Tillich says that "the coming of the