

The aim of this study is to contribute to the more adequate accomplishment of the basic constructive task confronting contemporary Protestant theology. That the larger part of it is devoted to an analysis and evaluation of the work of one man and of the other work his stimulation has called forth is in no sense incongruent with this aim. I have purposely sought to convey, by example as well as by precept, my deeply held conviction that all authentic theological work must take place within the church's ongoing conversation concerning the ultimate source of its common life. Though the theological task is never done and must constantly be undertaken ab ovo, none of us approaches the task alone, but each stands in the midst of a vast company whose presence is a constant inspiration—those who have gone before and those who will come after. Each of us begins his theological work with an inestimable debt to the past and an incalculable responsibility to the future, both of which drive him to do nothing more than try to learn from those who have preceded him so as to be able to pass on to those who shall follow the precious heritage that all must ever seek more adequately to express. This study will have failed of its purpose if it does not succeed in conveying this profound sense of solidarity with all who attempt to labor at the perennial theological task.

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