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His argument for Christianity is largely that Christians founded institutions based on love of neighbor. He describes "Christianity's 20 centuries of unprecedented and still unmatched moral triumphs -- its care of widows and orphans, its almshouses, hospitals, founding houses, schools, shelters, relief organizations, soup kitchens, medical missions, charitable aid societies and so on."

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~~Christian theology - Wikipedia~~

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Tension between unity and diversity plagues any attempt to recount the development of earliest Christianity. Explanations run the gamutfrom asserting the presence of a fully formed and accepted unity at the beginning of Christianity to the hypothesis that understands orthodox unity as a later imposition upon Christianity by Rome. In Christian Theology and Its Institutions in the Early Roman ...

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Liturgy was a vehicle of theology. 2.4 When Christianity transformed institutions, the old forms remained recognisable; that was part of the attraction. 3.1a The development of fixed norms isn't a power-play or a theological regression. It's necessary for the formation of new institutions. 3.1b Normative lists of a NT canon weren't only used in ecclesial institutions but also in the free-wheeling schools.

~~Tweet review of Christoph Marksches, Christian Theology~~

Christianity addresses the historical figure of Jesus Christ against the background of, and while seeking to remain faithful to, the experience of one God. It has consistently rejected polytheism and atheism. A second element of the faith tradition of Christianity, with rare exceptions, is a plan of salvation or redemption. That is to say, the believers in the church picture themselves as in a plight from which they need rescue.