

**Questions Class 10, November 9, 2009, *What Is Systematic Theology?* chapters 5-8**

1. What is transposition? What suggestions are made in chapter 5 for transposing categories in the doctrine of grace?
2. What is the significance of interiorly differentiated consciousness for the psychological analogy and the preferential option for the poor?
3. Why, according to Doran, are general as well as special categories required in systematic theology?
4. How do the three examples being employed (grace, psychological analogy, and preferential option) manifest the integration of categories from the tradition with categories generated in the present?
5. What is the key to the relation of general and special categories?
6. Doran writes, '... seldom has the question been faced, What kind of mediation is performed by theology, and especially by systematic theology? ... Let me suggest that the answer is mutual self-mediation.' What does this mean? Do you agree with the suggestion?
7. What for Doran is the theological component to the insistence on mutual self-mediation?
8. What does Doran mean by a unified field structure for systematic theology? Where would it stand or be located in the composition of a systematic theology? What constitutes the unified field structure in Aquinas's theology? What are some of the ways in which a contemporary unified field structure differs from Aquinas's?
9. What constitutes the specifically theological element in the unified field structure that Doran is proposing? What constitutes the unifying framework for the realities named in the general categories?
10. Doran writes: 'I propose that, however synthetic the four-point hypothesis may be, and however much it may provide those core categories to which all other categories must be referred, still it does not stand on its own; it is not enough to unify a synthetic contemporary theological understanding. There are two reasons for this.' What are his two reasons?
11. How does he argue with Monsour on the issue?
12. What difference does Doran's addition of a theory of history make with regard to the psychological analogy?
13. What is the first of the three anticipations or expectations placed on systematic theology mentioned in chapter 8? How is it grounded in the integration of historical consciousness and foundational methodology?
14. What is the second anticipation or expectation, and how is it related to what Doran calls the ontology of meaning? What is explanatory history? The theology of theologies?
15. Doran writes, 'There are at least three permanently valid but still largely unrelated tendencies that emerged in the Catholic theology of the twentieth century and that await the discovery, articulation, or successful application of the principle or principles that will enable them to be intelligibly ordered to one another. The first two of these are similar, respectively, to the Aristotelian and Augustinian emphases that contended so mightily in the medieval period. The third is distinctly contemporary.' What are the three anticipations of systematic content that Doran proposes? What dangers does he want to avoid?