

I. Problematik

1. There exists a dogmatico-theological context [= remainder-concept] that is taught and learnt in theological schools that is presupposed among Catholics - analogia fidei Rom 12 5; D 2146

2. The mediaeval quaestio (Abaelard, Gilbert de la Porrée, Books of Sentences, Commentaries on Sentences, Summae) lead to a theological conceptualization (Begrifflichkeit, sufficient and coherent, systematic) of this context.

Thomist vs Scotists. Scientific understanding vs logical proof.

3. Melchior Cano gave theology its traditional form in recent centuries. Combines positive and speculative by assuming theology to be a fixed body of doctrine (without sufficient distinction between role of theologian and of bishop; both expound and defend the faith) to be proved by appealing to ten loci, Scripture, Tradition, Fathers, Theologians, Councils, Ratio theologica, etc.

4. Systematic theology received a fresh impulse from 19th century rejection of fideism and traditionalism on the one hand and of semi-rationalism on the other -- Vatican Council (de fide et ratione) -- Aeterni Patris "Back to Aquinas."

Positive theology, quietly gaining ground from days of Petavius to Altaner's terrific sketch, Patrologie, (SScr, Mediaeval Studies) discussions of reform of ecclesiastical studies, 1900-1910, Bibliography, Xiberta, pp. 44-46 took an assured place with "Deus scientiarum Dominus" and still more with "Divino afflante Spiritu"

went through the crises of Modernism, La Nouvelle Théologie, present reaction against biblical studies