

"Systematic theology" can be used in at least three senses:

(1) in the *proper* sense as the second or central of the three disciplines of theology, the first being historical theology and the third or last, practical theology;

(2) in the *broad* sense as one of the two main aspects of theology as a single field, i.e., its intellectual or metaphysical aspect as distinct from its practical or moral aspect, which can be distinguished as moral theology in a correspondingly broad sense of the term; and

(3) in the *narrow* sense as one of the two main aspects of systematic theology in the proper sense, the other being moral theology in a correspondingly narrow sense.

(N.B.: To be oriented, as theology is, by the existential question is to be oriented *implicitly* by the properly intellectual or metaphysical question and the properly practical or moral question respectively. "Systematic theology" in the narrow sense is "systematic theology" in the proper sense insofar as it is oriented not only implicitly but also *explicitly* by the intellectual or metaphysical question. Thus systematic theology in the narrow sense asks about the adequacy of witness to its content by also asking explicitly about the adequacy of the *credenda* that it necessarily implies. Similarly, "moral theology" in the narrow sense is "systematic theology" in the proper sense insofar as it is oriented not only implicitly but also *explicitly* by the practical or moral question. Thus moral theology in the narrow sense asks about the adequacy of witness by also asking explicitly about the adequacy of the *agenda* that it also necessarily implies.)

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