## Theology Affects History of the Church... and Vice Versa

(Continued from Page 18A) ly, Does the theology which is the inadequacies of such a treatday—at the end of the first century of the life of the Diocese of Rochester-differ in any significant ways from the theology that was taught at the beginning\_of\_that\_century?

Or, to put the question in another way, since the Diocese of Rochester came into being two it marked the end of the Counyears before the convening of ter-Reformation. It may be said Vatican Council I and finished its first century three years after the conclusion of Vatican Council II, the question may be asked: How does the theology that has come out of Vatican II differ from the theology that came out of Vatican I? Is the unchanging message of the Gospel being presented in a differ-

an easy one to handle. So extensive are the theological achievements of the two Vatican Councils that even this - question evokes the specter of the full-length book. But, I shall simply attempt to give a brief, synoptic presentation of the dif-

it was presented in 1858?

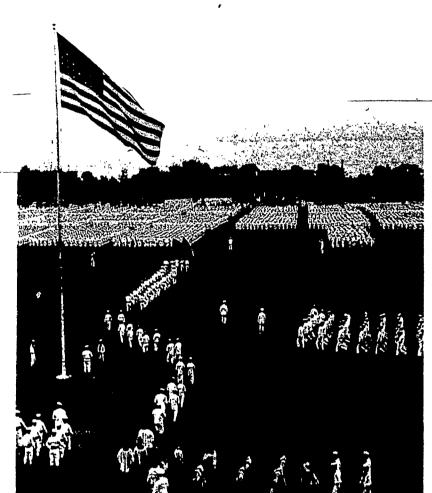
that emerged from the two comprehensive question, name- Councils, consoling myself for being taught in the Church to- ment with G. K. Chesterton's comforting words: "A thing that is worth doing is worth doing even badly."

> A remark once made by Pope John XXIII suggests a starting point for such a presentation. Speaking of the Second Vatican Council, Pope John stated that of Vatican\_Council I that, in spite of its many accomplishments, it did not produce a theology; rather it continued a theology. And the theology which it continued was the theology of the Counter-Reformation.

The theology that came out of Vatican I, the theology that was taught in Seminaries after ent way in 1968 from the way Vatican I, had, I should like to suggest, three characteristics: It Even this question is scarcely—was clerical. It was polemical. It was intra-mural.

If these terms sound pejora-

Vatican I faced the needs of its time. To say that there are other needs today that demand ferences between the theologies a rethinking of our presentation



Wartime in the Diocese: Bishop Kearney prepares to offer pontifical Mass at Sampson Naval Training Station in 1944.

Over A Holf Century

of theology is in no way to question the value of a theology that attempted to meet the challenge of yesterday. It is simply to admit the historically conditioned nature of theological reflection.

The theology that came out of Vatican I was a clerical theology. It was written by clerics and in a language that for the most part only clerics were expected to understand, namely, the Latin language. It was intended for clerics: it was taught primarily to train preachers, catechists and confessors. For the most part it did not appeal to the laity, and it made little effort to do so. It was an approach that viewed theological reflection as an almost exclusively clerical domain.

If the theology of Vatican I was clerical in its orientation, it was polemical in tone. Most of the priests of the diocese can recall the "thesis" presentation of theological truth that it was our lot to experience at 2260 Lake Avenue.

We began with the statement of a thesis—a particular proposition in theology. This was followed by a not very sympathetic

(Continued on Page 96A)

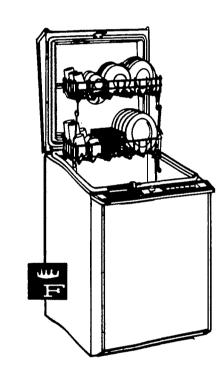


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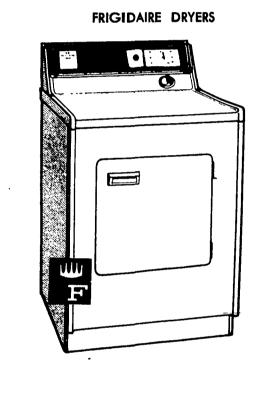
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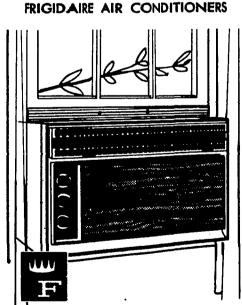
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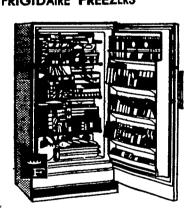


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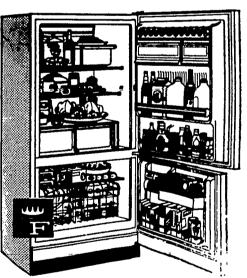




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