Jubilee Magazine and the Development of a Vatican II Ecclesiology

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Jubilee MAGAZINE AND THE DEVELOPMENT
OF A VATICAN II ECCLESIOLOGY

A Dissertation submitted to the
McAnulty College and Graduate School
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requirements for the
degree of Doctor of Philosophy

by
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under the direction of
Michael Slusser, D.Phil.

October 15, 2004
ABSTRACT

As the first national picture magazine for a Catholic audience, *Jubilee—A Magazine of the Church and Her People*, presented a new vision of the Church “in all her beauty: her intellectual eminence, her hard work, her charity, her spirit of true peace,” and sought to show how “the Truth of Christ is borne by the living, working, praying, thinking Church.” *Jubilee* magazine was, in the opinion of its publisher, Edward Rice, “a significant force in the awakening of the American Catholic Church to a wider world in the post-war and Vatican II period.” Catholic in orientation and universal in appeal, *Jubilee*, with the support and work of Catholics, both lay and religious, chronicled the changing styles of Christian life and thought for a universal Church.

This dissertation examines the Catholic monthly as a vehicle for communicating Christian culture. It also describes and evaluates the ways in which *Jubilee* drew on pre-existing themes to prepare the Church and the world for its reception of Vatican II. This data is used to interpret what the Church came to understand about its nature, identity, mission, and structure. Secondly, this study shows what aspects of *Jubilee*’s ecclesiology lived on to be embodied in the Second Vatican Council’s documents, *Sacrosanctum Concilium, Lumen Gentium* and *Gaudium et Spes*.
To Edward Rice
ad majorem dei gloriam
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Mary Anne Rivera

October, 2004
INTRODUCTION

Jubilee MAGAZINE AND THE DEVELOPMENT OF A VATICAN II ECCLESIOLOGY

This dissertation explores the theology of the Church in the modern world from 1953-1967 as reported in what claimed to be the ‘first national picture magazine for a Catholic audience.’¹ Through the eye of the camera and with the skill of writers and editors, Jubilee offered a new vision of the Church ‘in all her beauty: her intellectual eminence, her hard work, her charity, her spirit of true peace.’² As the first national pictorial monthly for a Catholic audience, Jubilee provided a unique window onto the Church in the modern world. Through this medium, the Church and her people were seen in all their beauty and diversity; and there was nothing remote about the events or ideas of the Church and her people, they were contemporary. Through its use of modern journalistic techniques, Jubilee revealed a Christendom that ‘goes back to Adam, is as broad as the world and as deep as the wisdom of Catholicism.’³ In this broad field, Jubilee’s editors, writers and readers were repeatedly reminded that Christianity was constantly being acted out in the daily lives of its people, in towns, cities, nations and continents.

Its original editors, Edward Rice, Thomas Merton and Robert Lax, were also well aware of the fact that atheistic propaganda had gained the loyalty of millions of Catholics⁴ by exploiting their religious indifference, ignorance and complacency. They saw the need for Christians to reorient themselves in a changing world and addressed this religious need of the

¹ Edward Rice, Jubilee: A Magazine of the Church and Her People 1 (May 1953), 1.
² Ibid.
³ Ibid.
⁴ John Cogley, “The Church and the Cold War,” Jubilee 1, (May 1953), 7.
day—to communicate the living truths of Catholicism to a world that did not know her. For Rice and Lax, their dual goals were

to produce a Catholic literary magazine that would act as a forum for addressing issues confronting the contemporary church together with a practical discussion of issues that Catholics dealt with in their daily lives.\(^5\)

*Jubilee’s* message highlighted the Christian ideology and sociology to show how the Truth of Christ was borne

by the ordinary people of His Church: housewife, worker, teacher, mystic, farmer, businessman, monk, priest, brother and sister—the living, working, praying, thinking Church.\(^6\)

Its photographic essays designed to show “the breath of the Lord God to the farthest confines of His world.”\(^7\) *Jubilee Magazine*, the work of Catholics both lay and religious, witnessed the Church’s existence and “documented the struggles of people (far from all of them Catholic) to live the Word given us so long ago.”\(^8\)

The goal of this study is to listen to the many voices speak, and to recover from its informal language the prevailing “popular” ecclesiology operative from 1953-1967.

**The Founding of *Jubilee* Magazine**

*Jubilee* magazine was a public proclamation of “*Jubilate Deo, omnis terra.*” For its founder, Edward Rice, the magazine proclaimed the “cheerfulness and joy” of everyday life, and was a concrete expression of the believers’ experience of God. *Jubilee: A Magazine of the*


\(^6\) Ibid., 1.


Church and Her People effectively communicated the Christian message with the support and the work of Catholics, both lay and religious.

Since their student days at Columbia University, Edward Rice, Robert Lax and Thomas Merton had speculated about starting “a really good” Catholic magazine. In 1936, Rice met Lax and Merton while working on the campus humor magazine, The Jester, and quickly joined the group of campus bohemians, “the beat community,” led by chief Merton. Robert Giroux, a former classmate, described this troika as “the three musketeers... good pals, highly sophisticated, with good senses of humor and very artistic.”9 Based on her reading of Merton’s The Seven Storey Mountain, Mary Cummings came to know Rice the artist, Lax the poet, and Merton the campus big shot, as a “hard-drinking, jazz-loving, movie-crazed, soul-searching, fiercely competitive bunch who hung out in the noisy nerve center of student activities at Columbia and forged lasting friendships.”10 The irreverent spirit of these wild men infected their living and working and made the fourth floor of John Jay Hall, home of the Jester, the place where everybody wanted to be. It was this same “up-for-anything” spirit, a playful attitude formed at Columbia, that nearly a decade later would breathe life into Jubilee.

Their horseplay was a sign of the times. It was in his book, The Man in the Sycamore Tree, that Edward Rice first captured the restlessness and uncertainty of the age. For the spiritually lost, Rice offered a tale of the found—the story of his friend, Thomas Merton, who toyed with the idea of becoming Catholic. The good news was that Merton, deeply influenced by the gentle, low-key spiritual message of the Hindu monk, Bramachari, converted to

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10 Ibid.
Catholicism. With Edward Rice as his godfather, Merton was baptized on November 16, 1938 at Corpus Christi, little church located just down the street from Columbia University. It was in this same church, in 1943, that Robert Lax would follow him in baptism with Edward Rice as his godfather.

Even when Merton left the trio to enter the Trappist Order in 1941, Rice and Lax never lost their ambition to start a Catholic magazine. After the Second World War, they undertook the project only to see it die for lack of financial backing. Lax moved on and established himself as a respected writer and poet. Several years later he would join Rice as Jubilee’s roving editor.

By 1950, after jobs at Dell and Crowell-Collier and a position at Look as editor-writer, publisher, graphic designer and public relations man, Rice was ready to undertake a venture he had dreamed of since college--starting his own magazine. Rice’s publication was to be a Catholic magazine with a pictorial format and a commitment to the Church’s social teachings. His next step was to raise money for its publication.

“Selling” Jubilee.

After drawing up a prospectus outlining his plans, Rice was ready, willing and able “to sell” the magazine he described as “Catholic in orientation but universal in appeal.” 11 His plan was “to sell” the idea of the magazine to affluent Catholics in the hope that they would provide the capital necessary to finance the publication of the magazine. Rice noted that Joseph P. Kennedy, Clare Booth Luce and the Grace family were among the first (and last) to be contacted:

Joseph P. Kennedy said he “never encouraged the young,” although I was the same age as his son Jack. Clare Booth Luce told me to “get a job on Life and make it a better magazine.” The Grace family, with shipping, industrial and other interests, saw only a drain on “good” money. Others were equally negative. 12

12 Ibid.
After months of frustrating meetings, followed by a careful reading of Clare Huchet Bishop’s book, *All Things in Common*, Rice came up with a new idea to finance the magazine. His new idea, based on Bishop’s thesis that workers should directly own their means of production, was to offer subscribers the opportunity to purchase stock holdings in AMDG Publishing Company. The source and mission of *Jubilee’s* financial plan was detailed in the magazine’s June 1957 issue:

“The *JUBILEE* financial plan, which amounts to a form of consumers’ cooperative, was worked out after a study of the two great papal social encyclicals, *Rerum Novarum* (Leo XIII) and *Quadragesimo Anno* (Pius XI), which state quite clearly that a business is something entrusted by God to the hands of its management and should work for the good of all. This concept shaped the editors’ belief that *JUBILEE*’s sometime profits should go to the people who helped to make it successful—the charter subscribers (and also the long-time staff members).”

For Rice, this meant the true owners of *Jubilee* would be the people who read it and the staff that produced it.

After securing advice (and later, approval) from the Securities and Exchange Commission, Edward Rice and his colleague, Peter J. McDonnell, both duly licensed stockbrokers, worked out the idea. For $100, individuals could purchase twenty shares of preferred stock that included a lifetime subscription to the magazine. A second type of stock, non-voting Class A shares, made available for $5, bought a one-year subscription and one $1 share in the magazine. There were a limited number of stock offerings made available by AMDG Publishing Company, Inc. to ensure that all partners would share in *Jubilee’s* profits and its success. This financial plan enabled Rice to achieve his mission—to make the subscriber a

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13 The name of *Jubilee’s* parent company, AMDG Publishing, was taken from the Latin, *ad majorem dei gloriam*, “for the greater glory of God.”

partner in building the magazine. Rice reported that shortly after he had mailed prospectuses to college alumni and friends and sent out press releases about the new magazine, stock packages were sold, subscriptions came in and the people climbed onboard. ‘People who heard about the venture came around, volunteers and job hunters, new friends, potential contributors, seminarians, Catholic,’” he said. 15 According to Newsweek, Rice’s idea was a success:

Since 1951, both men, duly licensed as stockbrokers, spent nights and week ends . . . selling 400 preferred-stock packages for $100 apiece to such people as the Ambassador to Italy Clare Boothe Luce and three Catholic bishops. Last fall, better off by $30,000 as a result, they began selling at $5 apiece 50,000 yearly subscriptions, each one carrying with it a $1 share of common stock.16

In six months, Rice’s plan, designed to follow the precepts inspired by papal encyclicals, bypassing the capitalists, had raised $40,000 (by selling $100 stock packages to 351 people and $5 charter subscriptions)—just enough money to put out the first issue. From a loft in Manhattan’s business district, Edward Rice and his eight-member staff, comprised of friends both old and new, as well as an advisory board and a group of volunteers, prepared to launch Jubilee magazine ad majorem dei gloriam.

The magazine was off to a great start. In early April 1953, the first issue of Jubilee, described by Newsweek as “an 8½- by 11¼ liberally illustrated 35-cent monthly,”17 was mailed to its first 10,000 charter subscribers. Later in the month, the magazine was made available at newsstands in fifteen test cities. After putting in long hours of hard work to put out that first issue, Jubilee’s staff found much to celebrate—their first issue received rave reviews from Time, Newsweek and The New York Times. The next issue had a press run of 38,000, and, thanks to the

15 Edward Rice, ‘Starting a Magazine,’” 5.
17 Ibid.
work of Edward Rice and his responsible and self-motivated staff, new subscriptions were just rolling in.

At this point, according to Rice, *Jubilee*

was off to fourteen bumpy but interesting years in which an unusually broad variety of subjects was covered, from the Cold War to first communion dresses to corruption on the New York and Manila waterfronts to children’s cut-outs and bestiaries, cooperatives, contemplation, the Desert Fathers, very early reports on South Africa (1953) and Vietnam (1956), the problems of raising children in a secular age, new music for the Church, saints’ feasts, book and movie reviews, cooking recipes, profiles of people—the scope was virtually inexhaustible.  

**The Spirit of *Jubilee***

Edward Rice believed that much of the magazine’s initial impact was due to the support and participation of his old friends, Lax and Merton. Rice spoke fondly of the friendship they forged while at Columbia and enjoyed retelling the story of how they ‘became Catholic’ together. Edward Rice, after drifting away from the Church during his student years, would at last rediscover his faith as the godfather of Robert Lax and Thomas Merton. It was Merton’s own spiritual journey of life and love—a journey guided by Lax’s instinctive spirituality—that renewed Rice’s interest in church teaching and practice. Together, the charisms of these holy men, Rice, Lax and Merton, figured prominently in the pages of *Jubilee* magazine.

Edward Rice

The magazine was the product of Edward Rice’s religious imagination. It embodied Rice’s spiritual mission to proclaim joyfully to all the earth the Good News—that God is love.  

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20 During an interview with James Harford, Rice expressed his belief that the magazine had a mission that needed to be carried out. “The Church was dominated by 16th and 17th century Spanish pessimism in those days,” he said. ‘I thought this is not God. God is love.'
Oona Burke Sullivan, one of the magazine’s managing editors, believed “Jubilee was Ed Rice.” She added, “His editorial intelligence shaped the magazine’s form and content.” Jubilee’s articles, photographs, layouts and stories were designed to show how God’s presence operated in the world—through persons, places, events and things. James Harford praised its unique form of photojournalism by pointing out that, “Jubilee had wonderful pictures, taken by top notch photographers, marvelous art layouts, beautifully written stories about Catholics and non-Catholics living extraordinary lives in ordinary situations.” Time Magazine reported Jubilee’s editorial commitment to cover the stories about ‘the heroic, the altruistic, the honest, the holy.’ Jubilee’s managing editor Oona Burke Sullivan stated that, for many, “Jubilee was truly a magazine far ahead of its time.”

Rice’s own spiritual journey, born of his desire to live a Christian life in a secular world, challenged him ‘to make sense out of Christendom.’ Rice’s desire, to know the faith and live it, led him to respond to the call of the modern popes to live the truths of Christ. His desire to understand the mind of the Church led Rice to the scholarly works of the liturgist-philosopher, Virgil Michel, and the sociologist and historian of culture, Christopher Dawson. Michel and

Priests were telling us that God punishes those he loves most, that women were handmaidens of the Lord. That was wrong. God is your friend. We tried to reflect that in the magazine.” James Harford, “Rice, Lax and Merton: Jubilee’s Heyday 1953-59,” paper presented at the International Merton Society (Corpus Christi Church, New York, November, 2001), 1.

21 Oona Burke Sullivan, interview by author, 11 July 2000, Evans City, PA, Phone.
22 Harford, “Heyday,” 2.
24 Sullivan, Interview.
25 Thomas Merton, New Haven, Kentucky, to Edward Rice, New York, New York, TLS, 4 Feb, Edward Rice Papers, Special Collections at Georgetown, Georgetown University, Washington, D.C.
Dawson structured Rice’s thought and enabled him to envision a new universal Catholicism in which all are made one in Christ.

The magazine was the vehicle that enabled him to do just that—to bridge the gap between religion and culture by imaging a new world in which it is the privilege of the Christian to cooperate with God in restoring all things to Christ. *Jubilee* communicated Christian culture and celebrated its truth, “that Christianity is constantly being acted out in the daily lives of its people, in towns, cities, nations and continents.” 26 It was Rice’s comprehension of the divine richness of Catholic life, as the very life of God communicated to all persons through Christ, that defined *Jubilee*’s structure and content, thus enabling its editor to respond to the religious need of the day. Through his magazine’s use of photographic essays, *Jubilee*’s readers were introduced to the truths of the faith and were shown how the Truth of Christ was borne by a living, praying, thinking, working Church. It was his vision of the Church in the world that made *Jubilee* a Catholic monthly “*of the Church and Her People.*”

Thomas Merton

Rice’s godson and lifelong friend, Thomas Merton, celebrated this socially-minded vision as well. 27 Merton affirmed a social vision of the liturgical life—the visible union of the whole world in Christ at Eucharist.

Our life in Christ, therefore, calls for a fully eucharistic apostolate—a far-seeing and energetic action, based on prayer and interior union with God, which is able

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27 A piece of prose entitled, ‘Shining Like the Sun,” summarized Thomas Merton’s transforming vision: “It is a glorious destiny to be a member of the human race . . . God Himself gloried in becoming a member of the human race . . . if only everybody could realize this! But it cannot be explained. There is no way of telling people that they are all walking around shining like the sun.” In *The Merton Seasonal: A Quarterly Review* 26 (Spring 2001), 48.
to transcend the limitations of class and nation and culture and continue to build a new world upon the ruins of what is always falling into decay."^{28}

The liturgy dramatized the messianic value of the Church’s dogma, morality and worship in the spirit of Christ. This program of action enabled *Jubilee*’s readers to wait in hope for the visible union of the whole world in Jesus Christ, the Parousia, to proclaim the Kingdom of God and intelligently promote its strong social consciousness grounded in the doctrine of the Mystical Body of Christ.

From his cloistered existence in the monastery at Gethsemane, Thomas Merton reentered the world through his writing. The hope of this modern day contemplative was to advance the public discourse on the great moral issues of the age. His first article in *Jubilee* used the saintly life of St. Bernard of Clairvaux to communicate the message Merton felt twentieth century Christians ought to hear. Merton, using excerpts taken from a recent translation of *The Letters of St. Bernard of Clairvaux*, called upon his readers to “Arise, soldier of Christ, . . . Shake off the dust and return to the battle.” He reminded his contemporaries to remember who they were and where they stood as members of Christ’s Body: “You are no longer exiles or aliens; the saints are your fellow citizens, you belong to God’s household.”^{29} He challenged them to stand with St. Bernard the contemplative, the holy man, who never hesitated to answer God’s call to action.

Thomas Merton was thinking and writing about what was important. As a frequent contributor to *Jubilee* magazine, his collection of articles and book reviews revealed the interests that dominated Merton’s work: war, the peace movement, the ethical debate over atomic weapons, Eastern spirituality and Christian unity. With the assistance of Sister Therese Lentfoehr, and often by publishing under an assumed name, Merton remained committed to his revolutionary

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cause--to nudge Catholics toward spiritual, political or social action. Through his writings he sought to develop some kind of socio-political consciousness; to devote himself to the causes of peace and justice in the world; and to do something positive to interfere with the momentum that was dragging the world into another war. Merton believed ‘Providence was using him as an instrument,’”30 and from the monastery, Merton the Catholic activist, used Jubilee to win for the people the grace, protection and friendship of God.

Robert Lax

Jubilee’s roving editor, 31 Robert Lax, truly lived in God. Merton described his lifelong friend as his spiritual superior, a man born with an innate sense of the living God.32 Lax’s desire to know and love God led him to study the Kabbalah and to live the way of the Jewish mystic.

For me it was a way of learning how to be more receptive to divine influence. The Hebrew work kabbalah has to do with receiving, how to better receive and perceive holy wisdom in the world. It’s a way of love and revelation, how to serve God and help out creation.33

The way of God was to love the world and everything in it. Lax’s love for all the things that God made, his love of creation, flowed from his intimate communion with the living God. This intimacy inspired Robert Lax to produce strikingly original work that was primarily focused on his spiritual relationships with people, places and ideas. His poetry was written with the goal of


31 As Jubilee’s roving editor, Lax was on the move in search of pictures, stories, interviews and new materials for the magazine; reporting from Greece’s holy Mt. Athos to Damascus, Syria, down to Morocco to visit Toumliline, the Benedictine monastery, then, on to Paris and New York.

32 Merton, The Seven Storey Mountain, 181.

drawing all of creation into the love and life of Christ. Lax’s delightful experience on the road with the Cristiani Family Circus became his metaphor for creation. In Lax’s “traveling circus”, all members of the troupe worked in harmony, from dawn to dusk, to transmit the Good News of wonder and happiness everywhere. One of his most acclaimed works, *Circus of the Sun*, celebrated his bliss.

Our dreams have tamed the lions,
Have made pathways in the jungle,
Peaceful lakes; they have built new
Eden’s ever-sweet and ever-changing.
By day from town to town we carry
Eden in our tents and bring its wonders

To the children who have lost their dream of home.  

His contemplation of creation invited his readers to delight in a world imbued with the presence of God. His mystical ruminations, verbal zaniness and love affair with the world were documented in the pages of *Jubilee* magazine.

The mystic poet possessed a natural ability to illumine and inspire. Described by his biographer as “a radiant bearer of bliss,” Lax often reminded his readers of who they were, whose they were and what they were called to be. As cherished participants in a holy mystery, these beloved children of God are a holy people created to care for each other. He communicated this universal Christian message from all over the world. Merton characterized Lax as “a kind of Hamlet and Elias,” a would-be-king and a prophet whose watchful presence served a living God by dwelling in Him.

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During the 1950s and 1960s, Americans were discovering the contemplative life. Through his minimalist personal reflections, Lax encouraged others to be active members of a mystic body serving God for the life of the world. His enthusiasm inspired others to be what every ardent lover of God is capable of becoming—a saint, a divine soul that lives in the presence of God.

These three wise men, Rice the pilgrim, Merton the monk, and Lax the prophet, inspired by the vision of a new Christian social order, used the magazine as an organ for surfacing and examining subjects important to them. Rice, founder, editor, fund-raiser, production manager, art director, and often writer and photographer of *Jubilee*, used the magazine as a means to convey Christian culture and as an organ for theological discourse. His intellectual goal was to make sense out of Christendom by initiating a dialogue between religion and culture, a dialogue guided by the scholarly work of Virgil Michel and Christopher Dawson. Merton, the contemplative, writer and social activist, advanced the public moral discourse in dialogue with the philosophies of the ages. And Robert Lax, the hermit and the dreamer who “so loved the world,” communicated his spirit and invited *Jubilee’s* readers to share his bliss.

A careful reader will note that the message of *Jubilee* is both dialogical and theological. It is an expression of the Christian community’s experience of faith seeking understanding of the world; a declaration of the truth of Christ they have come to know in the world; and a competent witness of that Good News to the world. As “one of the most respected Christian journals,” according to Edward Rice, *Jubilee* was an authentic voice of the Church and her people in the

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36 Edward Rice, “A Message,” *Jubilee* 15 (September 1967), 3. This comment was made by Edward Rice in his farewell message as editor to the readers of *Jubilee*. This statement is substantiated by the fact that the magazine received Catholic Press Awards every year of its publication.
English speaking world. It provided a forum for the whole church – clergy, religious and lay – to engage each other in addressing the religious concerns of the day.

_Jubilee_ magazine was, in the opinion of its publisher, “a significant force in the awakening of the American Catholic Church to a wider world in the post-war and Vatican II period.” Jubilee chronicled the changing styles of Christian life and thought for a universal Church. By highlighting the image of the Church as the Mystical Body of Christ, it emphasized the concrete social, political, and cultural responsibilities of the whole Church, and encouraged its active and critical engagement in society and culture.

In August of 1967, Edward Rice stopped publishing the magazine, and A.M.D.G. Publishing dissolved. Justus George Lawler tried to continue _Jubilee_ in the form of _New Jubilee_ (1967-1968), but decided to allow it to be merged with _U.S. Catholic_, published by the Claretian Fathers, in December of 1968. “In looking back it seemed that _Jubilee_ had lived its life, had served its purpose,” stated Edward Rice.

As one voice among many, _Jubilee_ said a great deal to the Church and her people. The following study aims to consider what the post-war pre-Vatican II Church was saying, and what it came to understand about its nature, identity, mission and structure by looking at the informal and spontaneous language of _Jubilee_. As Nicholas Lash says,

> If you want to find out how, at any particular place and time, the church understands its nature, its meaning, mission and structure, then look at its patterns of worship, and at the language which it uses informally and spontaneously to describe what it is doing. This informal language shows what is in fact going on rather better than does the formal, ‘official’ theological language of the period, which tends to show only what is thought to be going on—for the two are not necessarily the same.

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37 Rice, ‘Starting a Magazine,” 3.

38 Ibid., 7.

39 Nicholas Lash, _Voices of Authority_ (Shepherdstown, West Virginia: Patmos, 1976), 44.
Secondly, this study shows what aspects of Jubilee’s vision lived on to be embodied in the magisterial documents of Vatican II, Sacrosanctum concilium, Lumen Gentium and Gaudium et spes.

Chapter One introduces the twentieth century as the Age of the Church. This understanding of the twentieth century flows from Jaroslav Pelikan’s theory that every historical period of the church and of theology has a particular problem to solve. As the century began, the problem of the day was a divided Christendom, and for reasons of their own, each of the major churches would readdress the doctrine of the Church in the hopes of restoring the Church of Christ to its authentic unity. In this search for the source of Christian unity, ‘the doctrine of the Church became, as it had never quite been before, the bearer of the whole of the Christian message for the twentieth century.’ This is the age in which the doctrine of the Church comes to be fully understood and appropriated by the consciousness of the Christian world. The first part of this chapter examines the spiritual, intellectual and historical context for the development of the doctrine of the Church as the Mystical Body of Christ. The second part of chapter one highlights the new developments in Catholic ecclesiology up to the Second World War as presented in the magisterial documents of Popes Leo XIII, Pius X, Benedict XV, Pius XI, and Pius XII.

The Schema De Ecclesia Christi of the First Vatican Council was the first official attempt to make a dogmatic statement on the nature of the Church, its divine form and quality. Although political circumstances prevented the discussion of the entire schema, its content undeniably had

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historical effects.\textsuperscript{41} A renewed understanding of the Church as the Mystical Body of Christ did develop during the twentieth century. This fact is clearly exemplified by the astonishing revival of interest in the concept of the Mystical Body between the World Wars.\textsuperscript{42} This divine doctrine, echoed in the magisterial pronouncements of Pius X and Pius XI, found definition in Pius XII’s encyclical, \textit{Mystici Corporis Christi}.\textsuperscript{43}

As Virgil Michel stated, these “papal pronouncements are a clarion call to action”\textsuperscript{44} to address the religious need of the day, to communicate the living truths of Catholicism to a world that does not know Christ. Chapter Two focuses on Communicating the Christian Message. The Church of the twentieth century was entering a dynamic phase in her history, and her whole organism was being set in motion to further the activities of the apostolate acting to insure the christianizing of every aspect of society. The work of such writers as Romano Guardini, Karl Adam, Henri de Lubac, and Virgil Michel was accompanied by the burgeoning expression of Catholic Action, particularly as embodied in the work of Christopher Dawson. This chapter details how the Church actively participated in the formation of this supranational community, and highlights the role of the Catholic press as an effective vehicle for communicating the Christian message in a technological world.


\textsuperscript{43} Pius XII, “Encyclical Letter; \textit{Mystici Corporis Christi},” \textit{Catholic Mind} 41 (November 1943): 1-44.

Chapter Three examines the Catholic monthly, *Jubilee: A Magazine of the Church and Her People*, as a vehicle for communicating Christian culture and describes and evaluates the ways in which *Jubilee* drew on pre-existing themes of Christian thought to prepare the Church and the world for their reception of Vatican II. In response to the religious need of the day, the whole church was commissioned to reveal the immense wealth of Christian culture past, present, and future. Guided by the work of Virgil Michel and Christopher Dawson, *Jubilee* introduced its readers to their authentic Christian cultural heritage. In particular this chapter establishes that *Jubilee*, as a prominent voice within the Catholic community, helped make sense out of Christendom for the average reader. As the voice of the church and her people *Jubilee* served a number of crucial roles: to proclaim the good news to all the earth, to bridge the gap between religion and culture, and to educate the whole Church spiritually, intellectually, and socially. Moreover, as an organ for mediating culture, *Jubilee* brought the ideas and concerns of the faithful into the public arena. In doing this the magazine gave voice to the *sensus fidelium* of the day. The content of *Jubilee* magazine will be used to interpret what the Church came to understand about its nature, identity, structure, and mission.

Chapter Four, *The Ecclesiology of Vatican II*, examines to what extent the theology of the church expressed in *Jubilee* was embodied in the documents of the Second Vatican Council. This chapter will consider the Council’s Constitution on the Sacred Liturgy, *Sacrosanctum concilium*, as well as its central doctrinal declaration, the Dogmatic Constitution on the Church, *Lumen Gentium*, and the Pastoral Constitution on the Church in the Modern World, *Gaudium et

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45 In order to actualize this mission *Jubilee* called upon the work of Virgil Michel and Christopher Dawson. Michel’s socio-liturgical program was designed to present the Church as the Mystical Body of Christ. Beginning with Michel’s understanding of the liturgy as the basis of social regeneration, Dawson proposed a comprehensive program for the study of Christian culture as a means of promoting religious, intellectual and social unity.
spes. In conclusion, this chapter will address the following question, “To what extent did Vatican II realize the hopes of the faithful as presented in Jubilee Magazine?”
CHAPTER ONE

THE AGE OF THE CHURCH

Jaroslav Pelikan has called the twentieth century the “age of the church.”¹ As the century began, the problem of the day was a divided Christendom. In the course of the century, for reasons of their own, each of the major churches would readdress the doctrine of the Church in the hopes of restoring the Church of Christ to its authentic unity. In this search for the source of Christian unity, ‘the doctrine of the church became, as it had never quite been before, the bearer of the whole of the Christian message for the twentieth century.’² This is the age in which the doctrine of the Church comes to be fully understood and appropriated by the consciousness of the Christian world for reformation and renewal, revival and reunion. In the words of Romano Guardini, it is ‘the age in which the Church is becoming aware once more of what she is and of man’s relation to her.’³

The Doctrine of the Church

The eminent men of the nineteenth century, who confronted the cultured despisers of religion,⁴ bequeathed to the twentieth century the responsibility of hammering out a doctrine of

¹ Jaroslav Pelikan, *Christian Doctrine*, 281. For this portion of the chapter, I will be making ample use of Pelikan’s work in detailing the spiritual, intellectual and historical context for the development of the doctrine of the Church.

² Ibid., 282.


⁴ Pelikan, *Christian Doctrine*, 174. In his text, Pelikan characterizes the modern period as an era in which “the disbelief of revealed religion’ had become well-nigh universal, at least ‘among the people of education’ in Christian lands” (174). For much of the period, ‘the relation between tradition and doubt... became a spiritual and intellectual presupposition for Christian thinkers of widely varying outlooks” (2). In this sentence, I abbreviate the comments of Friedrich Daniel Ernst Schleiermacher, ‘the most influential and revered Protestant theologian
the Church to unify a divided Christendom plagued by the rejection of dogma, tradition, and authority, inherent in the struggle between theism and atheism. In the nineteenth century, traditional ‘doctrines that had been assumed more than debated for most of Christian history were themselves called into question: the idea of revelation, the uniqueness of Christ, the authority of Scripture, the expectation of life after death, even the very transcendence of God.’

In defense of religion, the major churches, ‘all of whom differed so widely on almost every question of Christian doctrine—all joined in identifying the perennial question of doctrinal authority as a (or the) decisive question’ as well as ‘the need for this authority to establish the definition of orthodox doctrine.’

Christianity inherited its concept and doctrine of a personal God from Judaism and set itself apart from other religious traditions by positing an intimate connection between the ‘doctrine of one personal God and the concept of a single humanity and of a single universal religion destined to be the religion of all humanity.’ The concept of person was yet

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5 Ibid., 177.

6 Ibid., viii.

7 Ibid., 108-9. ‘Defenders of church doctrine in this period perceived that for the first time in its history it was facing a challenge to these fundamental truths of all religion as well as to its own specific dogmas. It was evident to all that since the Reformation the sense of reverence had been lost and that in its place had come ‘irreligion and unbelief, these detestable sentiments which attack religion itself and lead to atheism.’ Atheism had become an item on the theological agenda’ (108-9) and ‘a spirit of ‘want of reverence in religion’ had achieved a grand alliance of ‘all the efforts against religion’ into a single campaign” (178).

8 Ibid., 226.

9 Ibid., 188.
undeveloped, but nonetheless, as the essential characteristic of the nature of God, it was considered the key to the knowability of God.  

William Paley reasoned that “contrivance” in the universe “proves the personality of the Deity.”

John Henry Newman affirmed the concept of the personal God as a tenet of natural religion, but proceeded to note that the personality of the one Supreme Being found its fullest expression in Christianity. The Christian experience of the Supreme Being was one that went beyond the simple monotheism posited by natural theology. In his argument, Newman maintained that natural theology was incapable of sufficiently proving the unique personality of the Christian God and declared ‘it was necessary to appeal to ‘the divine authority’ of ‘Jesus Christ’ and of his church.”

No one is to be called a Theist, who does not believe in a Personal God, whatever difficulty there may be in defining the word ‘Personal.’ Now it is the belief of Catholics about the Supreme Being, that this essential characteristic of His Nature is reiterated in three distinct ways or modes; so that the Almighty God, instead of being One Person only, which is the teaching of Natural Religion, has Three Personalities, and is at once, according as we view Him in the one or the other of them, the Father, the Son, and the Spirit—a Divine Three, who bear towards Each Other the several relations which those names indicate, and are in that respect distinct from Each Other, and in that alone.

The Christian Church confirmed the mysterious personality of Divine Being by confessing its belief “in God, the Father Almighty, Maker of Heaven and Earth.” God was known first as Creator. And the firstborn of all creation, Jesus, the Son of God, was the true

10 Ibid.
11 Ibid.
12 Ibid., 189.
image of the glory of God according to which humanity was created. The Logos\textsuperscript{14} in the Trinity realized ‘in history the very reality of the person and makes it the basis and ‘hypostasis’ of the person for every man.’\textsuperscript{15} In union with Christ and his Church, humanity experienced the mystery of godliness. The human person
can henceforth himself ‘subsist,’ can affirm his existence as personal not on the basis of immutable laws of his nature, but on the basis of a relationship with God which is identified with what Christ in freedom and love possesses as Son of God with the Father. This adoption of man by God, the identification of his hypostasis with the Son of God, is the essence of baptism.\textsuperscript{16}

The effect of baptism was ecclesial communion in the Mystical Body of Christ. The mystical unity of Jesus Christ and his Church, the ‘Whole Christ,’\textsuperscript{17} was authoritative as the visible expression of the invisible Triune reality of Divine Being emanating from God.

The Church as the Mystical Body of Christ was the basic principle of Catholicism, rooted in the personal character of God. As the principle of unity, the Mystical Body was the means by which God chose to redeem humanity and to divinize it through participation in the body of Christ. In the nineteenth century, when Christians (as well as their cultured despisers) were plagued by the contest of faith and unbelief, and their personalities were characterized by

\textsuperscript{14} Ibid., 205. ‘Man was, as Christian theologians had long taught, a ‘microcosm,’ because according to the Old Testament account all of the work of divine creation had reached its culmination with the creation of man in the divine image on the sixth and final day.’ The term, ‘Logos,’ in its dual meaning of both ‘reason’ and ‘Word,’ makes reference to Christ as ‘universal man.’ Thus Christ the ‘Word,’ Logos of God, is inherently linked to humans, whose distinctive characteristic (that set them apart from all the rest of creation) was their use of ‘reason.’


\textsuperscript{16} Ibid., 56.

indifference to religion, ignorance of doctrines, and a complacency that led to despair, the Church put forth a historical remedy, the doctrine of the Mystical Body of Christ, in the hopes of restoring a divided Christendom to its God-like unity.  

**The Church as the Mystical Body of Christ**

The doctrine of the Church was part of the Christian confession from its earliest times. From the beginning, the Church was confronted with both ideological and sociological disunity. External threats to the Church and the Christian confession evoked responses in which the doctrine of the Church, the Mystical Body of Christ, was offered as the remedy for the contemporary spiritual malaise. Mersch named the theology of the doctrine of the Mystical Body of Christ as “the providential remedy” for the modern day heresy, naturalism. Naturalism denied “the hidden life and the mystical presence of Christ which makes His supernatural society an organism of salvation.” It claimed that human beings were inherently self-sufficient and had no need of supernatural assistance. Christianity refuted this modernist error by positing a supernatural understanding of the human person and of the Christian cult drawn from the doctrine of the Church as the Mystical Body of Christ. This doctrine highlighted

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18 Ibid., 577.

19 Pelikan, *Christian Doctrine*, 288. “The Apostles’ Creed contained the clause, ‘the holy church,’ later expanded to ‘the holy catholic church,’ and the earliest exposition of that creed explained that believing in the existence of ‘one holy church’ and faith in God as Trinity were essential components of what the faithful were obliged to affirm. Although the phrase was not part of the creed adopted at the Council of Nicea itself, the liturgical and creedal text that came to be known as the Nicene Creed, in its eventual formulations both in Greek and in Latin, included ‘one holy catholic and apostolic church’ directly after the confession of the doctrine of the Holy Spirit; in that sense there had always been an ecclesiology, and those four marks of the church were to serve repeatedly as a way of giving systematic organization to the church’s doctrine about itself.”


21 Ibid., 561.
the Church’s essential properties as one, holy, catholic and apostolic. Mersch summarizes the understanding of the Mystical Body of Christ:

The doctrine of our common incorporation into Christ, our divinization as members of the Incarnate Word, the mystery of our life as Christians united with Christ our Head and knit together with each other as cell to cell and joint to joint in one body.  

This divine principle of the Mystical Body of Christ posited a unified vision of God, self, others and the world.

The Schema Constitutionis Dogmaticae de Ecclesia Christi (of the thirteenth general congregation of the Fathers of the First Vatican Council held January 21, 1870) highlighted the Church’s divine quality and detailed the important truths that must be insisted upon.

That the Church is the Mystical Body of Christ.

The only-begotten Son of God, who enlighteneth every man that cometh into the world (John 1:9), and who has never failed to come to the aid of the unfortunate children of Adam, did, in the fullness of time appointed by the eternal decree, become like unto men. Assuming the form of our body, He appeared in visible guise in order that earthly and carnal men, putting on the new man who is created according to God in justness and holiness of truth (Eph. 4:24), might make up a Mystical Body of which He Himself should be the Head. To effect this union of the Mystical Body the Lord Christ instituted the sacred waters of regeneration and renewal, whereby the sons of men, once so sadly divided among themselves and especially corrupted by sin, might be purified from every stain of their sins and so become members one of the other, and that being united to their divine Head by faith, hope, and charity, they might all be vivified by the one Spirit and filled with heavenly graces and spiritual gifts. We can never commend too highly to the faithful, or impress too deeply on their minds this remarkable [visible] feature (species) of the Church, whereby she has as her Head Christ, ‘From whom the whole body, welded and compacted together throughout every joint of the system, part working in harmony with part, deriveth its increase, unto the upbuilding of itself in charity” (Eph. 4:16).

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22 Ibid., ix.


This theological dogmatic concept of the Mystical Body recapitulated what Christ’s Church believed, confessed and taught as ‘the first principle of the doctrine concerning the Church.’  

From this first principle, the Schema deduced the Church’s visibility, unfailing unity and necessity.

Since such is the nature of the true Church of Christ, we declare that the visible and perceptible society whereof we speak is the very same as the Church of the divine promises and mercies which Christ was pleased to distinguish and enrich with so many prerogatives and privileges.

Her constitution is so clearly determined that none of those societies which have withdrawn from the unity and communion of her body can in any sense be called a part or a member. She is not divided or dismembered by the different societies that call themselves ‘Christian’; she is one whole, gathered together and closely united within herself (*totam in se collectam penitusque cohaerentem*), and her conspicuous unity is the outward manifestation of that undivided and indivisible body which is the Mystical Body of Christ Himself.

As the Mystical Body of Christ, the Church is a necessary means of salvation.

Hence let all understand how necessary for salvation is this society, this Church of Christ. She is as necessary as attachment to and union with Christ and the Mystical Body are necessary. . . . This is why we teach that membership in the Church is not a matter of option, as if it made no difference whether one knows the Church or not, whether he enters her or not, as far as salvation is concerned, but that it is a matter of necessity, not only in virtue of the precept whereby the Lord commanded every nation to enter the Church, but also as a means. For in the economy of salvation which Providence has established, none can receive the communication of the Holy Spirit, and none can partake of truth and of life except in the Church and through the Church, whose Head is Christ.

When the Church of Christ is considered as a living organism, her ‘vitality, her perpetuity, all her prerogatives become just as evident.’

25 Ibid., 563. For a more detailed description of how this first chapter of the *Schema De Ecclesia* was received, see Emile Mersch’s text, pages 560-573; Hamer, *The Church*, 15-17.


27 Ibid., 562.

28 Ibid.
Although the Church grows—and God grant that she may ever continue to grow in faith and charity in order that the body of Christ may be built up!—and although her development varies in different ages and according to the changing circumstances in which she leads her ever militant existence, she always remains intrinsically the same, adhering immutably to the constitution given her by Christ. Therefore the Church of Christ can never lose her attributes and her qualities, her sacred *magisterium*, her ministry, and her power of jurisdiction, for Christ must remain forever and for all men, by means of His visible body, the way, the truth, and the life. 

Although the Fathers of the First Vatican Council passed no official judgment on the *Schema*, the unanimous decision[^30] of the drafting theologians was confirmed by the majority of bishops. Only 29 of the 539 bishops present objected or commented on the choice of ‘making the truth of the Mystical Body the first principle of the doctrine concerning the church.’[^31] Thus, it is clear that to explicitly name the essential quality of the Church as the Mystical Body of Christ ‘undeniably had historical effects.’[^32]

There was a resurgence of the doctrine of the Mystical Body of Christ in the early twentieth century. The factors contributing to its growth were the influence of the French School and the subsequent development of a positive theology.[^33] The Congregation of the Oratory and to an even greater extent the Congregation of St. Sulpice had devoted themselves to the spiritual formation of the clergy. This spirituality, with its emphasis on humanity’s incorporation in

[^29]: Ibid.


Christ as a first principle that should govern personal conduct, made a profound impression on the minds and hearts of many eminent bishops and priests.  

The second factor was the development of a positive theology. The *ressourcement* movement of the nineteenth century challenged ecclesiastical scholars to return to the primary sources of Christian faith and life—the apostolic tradition of the early Church. The inspired writers and the church Fathers were studied not merely as sources for theology, but read more for the sake of becoming familiar with their way of thinking and with their concept of Christianity. . . . [T]hese sources speak forcibly” of the Church as the Mystical Body of Christ. The spiritual influence of the French School along with the “more objective exposition of Scriptural and patristic theology” led to a more realistic development of the concept of the Mystical Body.

The concept of the Mystical Body of Christ further developed in the papal encyclicals of the modern popes from Leo XIII to Pius XII. The culmination of this process was the comprehensive exposition of the doctrine in Pius XII’s *Mystici Corporis Christi*. Therefore it is appropriate at this point to consider the earlier papal documents in their relationship to the development of the doctrine of the Mystical Body of Christ.

Leo XIII

Pope Leo XIII, who as a cardinal assisted at the First Vatican Council, employed the doctrine in his encyclicals *Satis Cognitum* (1896), *Divinum Illud* (1897) and *Mirae Caritatis*

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34 Ibid., 557. Mersch mentions one of these eminent men, Cardinal Pie, bishop of Poitiers. Cardinal Pie was “one of the most influential among the Fathers of the Vatican Council. He has written with vigor and eloquence of our unity in Christ.”

35 Ibid.

36 Ibid.
Leo XIII sets forth the unity of the Church as his chief consideration in the encyclical *Satis Cognitum*. His teaching on the Church in *Satis Cognitum* showed striking resemblances to that first chapter of the *Schema De Ecclesia*, when he declared that the doctrine of the Mystical Body of Christ is the definitive exposition, the resumé, of the Church’s self-understanding:

> For this reason the Church is so often called in Holy Writ a body, and even the body of Christ—*Now you are the body of Christ* (I Cor. xii., 27)—and precisely because it is a body is the Church visible: and because it is the body of Christ it is living and energizing, because by the infusion of His power Christ guards and sustains it, just as the vine gives nourishment and renders fruitful the branches united to it. And as in animals the vital principle is unseen and invisible, and is evidenced and manifested by the movements and action of the members, so the principle of supernatural life in the Church is clearly shown in that which is done by it.\(^{37}\)

Again we hear echoes of the *Schema* when Leo XIII proceeded to argue ‘from what Christ is, what the Church must be, and what Christ Himself must, therefore, be in His Mystical Body.’\(^{38}\)

> The Church is not something dead: it is the body of Christ endowed with supernatural life. As Christ, the Head and Exemplar, is not wholly in His visible human nature, which Photinians and Nestorians assert, nor wholly in the invisible divine nature, as the Monophysites hold, but is one, from and in both natures, visible and invisible; so the mystical body of Christ is the true Church, only because its visible parts draw life and power from the supernatural gifts and other things whence spring their very nature and essence.\(^{39}\)

Thus, there existed only the one Church founded by the one Christ.

> Furthermore, the Son of God decreed that the Church should be His mystical body, with which He should be united as the Head, after the manner of the human body which He assumed, to which the natural head is physiologically united. As He took to Himself a mortal body, which He gave to suffering and death in order to pay the price of man’s redemption, so also He has one mystical body in which and through which He renders men partakers of holiness and of

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\(^{38}\) Mersch, *The Whole Christ*, 566.

\(^{39}\) Leo XIII, “*Satis Cognitum*,” 3 (Carlen, vol. 2, 388).
eternal salvation. God ‘hath made Him (Christ) head over all the Church, which is His body’ (Eph. i., 22-23). Scattered and separated members cannot possibly cohere with the head so as to make one body. But St. Paul says: “All members of the body, whereas they are many, yet are one body, so also is Christ” (I Cor. xii., 12). Wherefore this mystical body, he declares, is “compacted and fitly jointed together. The head, Christ: from whom the whole body, being compacted and fitly jointed together, by what every joint supplieth according to the operation in the measure of every part” (Eph. iv., 15-16). And so dispersed members, separated one from the other, cannot be united with one and the same head.

“There is one God, and one Christ; and His Church is one and the faith is one; and one the people, joined bond of concord. This unity cannot be broken, nor the one body divided by the separaton [sic] of its constituent parts” (S. Cyprianus, De Cath. Eccl. Unitate, n. 23). And to set forth more clearly the unity of the Church, he makes use of the illustration of a living body, the members of which cannot possibly live unless united to the head and drawing from it their vital force. . . . Another head like to Christ must be invented—that is, another Christ—if besides the one Church, which is His body, men wish to set up another.40

But He, indeed, Who made this one Church, also gave it unity, that is, He made it such that all who are to belong to it must be united by the closest bonds, so as to form one society, one kingdom, one body. . . . Jesus Christ, when His death was nigh at hand, declared His will in this matter, and solemnly offered it up, thus addressing His Father: ‘Not for them only do I pray . . . that they also may be one in Us . . . that they may be made perfect in one’ (John xvii, 20-21 23).41

In a later encyclical, Divinum illud munus, written to promote unity in the Church and in the world, Leo XIII spoke of the function of the Holy Spirit in the Mystical Body.

That the Church is a divine institution is most clearly proved by the splendour and glory of those gifts and graces with which she is adorned, and whose author and giver is the Holy Ghost. Let it suffice to state that, as Christ is the Head of the Church, so is the Holy Ghost her soul. “What the soul is in our body, that is the Holy Ghost in Christ’s body, the Church” (St. Aug., Serm. 187, de Temp.). This being so, no further and fuller “manifestation and revelation of the Divine Spirit” may be imagined or expected; for that which now takes place in the Church is the most perfect possible, and will last until that day when the Church herself, having

40 Ibid., 5 (Carlen, vol. 2, 390).

41 Ibid., 6 (Carlen, vol. 2, 391).
passed through her militant career, shall be taken up into the joy of the saints triumphing in heaven.\textsuperscript{42}

In the Pope’s 1902 encyclical, \textit{Mirae caritatis}, he commended to all Christians the special significance of Eucharist for the Mystical Body.

For what can be more honourable or a more worthy object of desire than to be made, as far as possible, sharers and partakers in the divine nature? Now this is precisely what Christ does for us in the Eucharist, wherein, after having raised man by the operation of His grace to a supernatural state, he yet more closely associates and unites him with Himself. For there is this difference between the food of the body and that of the soul, that whereas the former is changed into our substance, the latter changes us into its own; so that St. Augustine makes Christ Himself say: ‘You shall not change Me into yourself as you do the food of your body, but you shall be changed into Me’ (\textit{Confessions} 1. vii., c. x.).

Moreover, in this most adorable Sacrament, which is the chief means whereby men are engrafted on the divine nature . . . the Eucharist, according to the testimony of the holy Fathers, should be regarded as in a manner a continuation and extension of the Incarnation. For in and by it the substance of the incarnate Word is united with individual men.\textsuperscript{43}

Just as all of Christian life centers around the Eucharist, the Incarnation was the center toward which God directed everything that pertained to the supernatural order.

\textsuperscript{42} Leo XIII, “Divinum Illud Munus” 6 (Carlen, vol. 2, 412). There was an ongoing debate regarding the proper understanding of the soul of the Mystical Body. As early as Augustine there was the understanding of the Holy Spirit as the soul of the Church, the Mystical Body of Christ. However, as Joseph C. Fenton pointed out, ‘Some authors have described the soul of the Catholic Church as an invisible, spiritual society, and then designated the existing and visible Church as the body, the counter part of that soul. The invisible or spiritual Church is presented as a society of good men and women in the state of grace, bound together by ties of faith and charity’ (Joseph C. Fenton, ‘Use of the Terms Body and Soul With Reference to the Catholic Church,” \textit{Ecclesiastical Review} 109 [January1944], 48). Such an understanding of this mystical communion as the true soul of the Church enabled an explanation of how some people who existed outside the visible Roman Catholic Church still came to be saved. As members of this invisible community of the faithful, they still existed in a spiritual communion with the Head of the Body, Christ. In this passage Leo XIII advocates the Augustinian view of the Holy Spirit as the soul of the Church, but the matter is not fully resolved until Pius XII’s \textit{Mystici Corporis Christi}. Here Pius XII not only reaffirmed the teachings of Leo XIII and Augustine, but also condemned the ‘pernicious error of those who conjure up from their fancies an imaginary Church’ (\textit{Mystici Corporis Christi} 64).

\textsuperscript{43} Leo XIII, “Mirae Caritatis” 6-7 (Carlen, vol. 2, 501-02).
Pius X

Pius X, Leo XIII’s successor, considered how the Blessed Virgin Mary, who was ‘Mother at once of God and men,’” placed her in a unique role as Mediatrix. She served this function not only in the physical sense of the Incarnation, but moreover, as a competent guide and teacher in the knowledge of Christ. Given her knowledge of and relationship with Christ Mary served as a means ‘more powerful than all others’" of uniting humanity with Christ.

For is not Mary the Mother of Christ? Then she is our Mother also. And we must in truth hold that Christ, the Word made Flesh, is also the Savior of mankind. . . . Wherefore in the same holy bosom of his most chaste Mother Christ took to Himself flesh, and united to Himself the spiritual body formed by those who were to believe in Him. Hence Mary, carrying the Savior within her, may be said to have also carried all those whose life was contained in the life of the Savior. Therefore all we who are united to Christ, and as the Apostle says are members of His body, of His flesh, and of His bones (Ephes. v., 30), have issued from the womb of Mary like a body united to its head. Hence, though in a spiritual and mystical fashion, we are all children of Mary, and she is Mother of us all. Mother, spiritually indeed, but truly Mother of the members of Christ, who are we (S. Aug. L. de S. Virginitate, c. 6).

But Mary, as St. Bernard justly remarks, is the channel (Serm. de temp. on the Nativ. B. V. De Aquaeductu n. 4); or, if you will, the connecting portion the function of which is to join the body to the head and to transmit to the body the influences and volitions of the head—We mean the neck. Yes, says St. Bernardine of Siena, “she is the neck of Our Head, by which He communicates to His mystical body all spiritual gifts” (Quadrag. de Evangel. aetern. Serm. x., a. 3, c. iii.).

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46 Ibid., 10 (Carlen, vol. 3, 13).
Mersch offered the following text as ‘important and interesting,’ not because of what it says about the Mystical Body, but because the words appear in the first papal encyclical on the subject of the lay apostolate, Pius X’s *Il fermo proposito* (1905). From the start, Pius X would link the doctrine of the Mystical Body with Catholic Action. Pius X called upon all the faithful of God to participate in the program of the Supreme Pontificate of restoring all things in Christ.

Truly, all of us in the Church are called to form that unique Body, whose Head is Christ; “closely joined,” as the Apostle Paul teaches, “and knit together through every joint of the system according to the functioning in due measure of each single part.” In such a way the Body increases and gradually perfects itself in the bond of charity. . . .

Here We wish to recall those numerous works of zeal for the good of the Church, society, and individuals under the general name of ‘Catholic Action,’” which by the grace of God flourish throughout the world as well as in Our Italy.  

Benedict XV

Pope Benedict XV guided the Roman Catholic Church through two major conflicts: the First World War and the tensions caused by integralism. During his pontificate, Benedict XV promoted unity among the whole body of society, sought to restore the temporal power of the Holy See, and offered theological principles for just and lasting peace among nations.

In his inaugural encyclical, *Ad beatissimi Apostolorum* (1914), Benedict XV’s first sentiment “was the inexpressible yearning of a loving desire for salvation of all mankind.”  

After the armistice, in his apostolic letter, *Maximum illud* (1919), Benedict XV recognized the natural unity and spiritual giftedness that existed within the human society and recommended support of missions and the creation of indigenous clergy in mission lands. According to Robert Krieg, “in an effort to improve the Church’s inner workings,” Benedict XV ‘published the first

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Code of Canon Law.” It was intended to support the organic development of both the ecclesial society and the individual persons who belonged to it.

In August 1917, when addressing the leaders of the nations at war, Benedict XV emphasized the Church’s natural desire for unity among nations in the hopes of securing “a just and lasting peace.” This focus on the peaceful unity of the separate nations and peoples parallels the concept of the Mystical Body as a fundamental and essential unity of the distinct. His efforts were not confined to seeking an early end to the war. “In a number of ways and through a variety of channels,” he “endeavoured to mitigate the suffering brought by the conflict” with spiritual care for his Church through worship, the sacraments, and by providing other ecclesiastical services to the world.

Pius XI

Benedict XV’s successor Pius XI returned the doctrine of the Mystical Body to prominence. His encyclical *Miserentissimus Redemptor* (1928), encouraged Catholic Action in the varied apostolates of the Church and gave “the union of the members with the Head as the reason why Christ’s satisfaction is one with the satisfactory works of Christians.”

For there is a wondrous and close union of all the faithful with Christ, such as that which prevails between the head and the other members; moreover by that mystic Communion of Saints which we profess in the Catholic creed, both individual

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men and peoples are joined together not only with one another but also with him, ‘who is the head, Christ; from whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity’ (Ephesians iv, 15-16). It was this indeed that the Mediator of God and men, Christ Jesus, when He was near to death, asked of His Father: ‘I in them, and thou in me: that they may be made perfect in one’ (John xvii, 23).

It was the unity of the whole Christ that gave value to the redemptive action of the Church. Likewise, the sufferings of the Church attained their redemptive quality by mystical unification to Christ’s own sufferings.

Rightly, therefore, does Christ, still suffering in His mystical body, desire to have us partakers of His expiation, and this is also demanded by our intimate union with Him, for since we are ‘the body of Christ and members of member’ (1 Corinthians xii, 27), whatever the head suffers, all the members must suffer with it (Cf. 1 Corinthians xii, 26).

Christ, as the head of the Church, participated in the sufferings of His body; it is Christ who stands with the poor and powerless. In Christ, the members of His Mystical Body intimately participated in His expiation, his labor, his sorrow, his suffering, and his hardship, for the life of the world.

Referring to Pius XI’s encyclical De sacerdotio Christi, Mersch says “this most beautiful doctrine” (haec pulcherrima mystici Iesu Christi corporis doctrina) is peculiarly suited to our modern age. He points out that this doctrine speaks of humanity’s intimate union with God in Christ as the principal guide for human thought and action and as the remedy for modernism.

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56 Ibid., 14 (Carlen, vol. 3, 325-26).
57 Mersch, The Whole Christ, 570.
58 Ibid., 572. Mersch defines Modernism as a system that attempts ‘to make all religion, or at least whatever we can know of religion, something purely subjective. The rest is
Pius XII

On October 20, 1939, in his inaugural address *Summi Pontificatus*, Pius XII felt compelled to ask of his bishops, “Can there be, Venerable Brethren, a greater or more urgent duty than to preach the unsearchable riches of Christ (Ephesians iii. 8) to the men of our time?”

Pius XII testified to the truth of a universal solidarity founded in Christ by arousing the consciousness of many to the traditional doctrine of the Church, *Mystici Corporis Christi*.60

*Mystici Corporis Christi* (presented June 29, 1943) began by formally defining the Church as the Mystical Body of Jesus the Christ. Pius XII considered it his pastoral duty to define and describe the traditional doctrine of the Mystical Body, to study the mysterious solidarity that exists between the members, the Head and the Soul of the body; to clarify this vital internal principle of unity; and, to exclude theological errors.61

Unknowable. . . . and wholly beyond the range of our intelligence. The most that we can attain is something subjective, an interior sentiment, an attraction for the divine, the need for an ideal; these alone can give meaning to religious formulas, and especially to the dogmas and facts of Christianity. Venerable and wonderful as these latter are, all their beauty comes from the light that we bear in our own souls: all that man can discover in them is himself, only himself and his vague but persistent longing for an ideal that is unknowable and perhaps nonexistent. . . . That aspiration toward a more interior religion, with which it has tempted certain minds in our present age, will ever appear false, even painfully commonplace to those who have come to know the doctrine of the Mystical Body.”

59 Pius XII, “Summi Pontificatus” 6 (Carlen, vol. 4, 6).

60 Pius XII noted that modernism’s dehumanizing doctrines imprisoned humanity in themselves and brought forth, in an age of unprecedented technological progress, souls ‘tormented . . . by spiritual emptiness and deep-felt interior poverty.” Pius XII, “ Summi Pontificatus” 5 (Carlen, vol. 4, 6).

61 Pius XII, “Mystici Corporis Christi,” 11 (Carlen, vol. 4, 39); Hamer, *The Church*, 18-20 Hamer points out that Pope Pius XII used the encyclical to denounce the doctrinal errors (“Mystici Corporis Christi” 86-90 [Carlen, vol. 4, 54-55]) born of the tentative investigations and probings of the German theologians when the “practical repercussions of this theological debate [concerning the doctrine of the mystical body of Christ] began to disturb those with pastoral responsibility.”
For Pius XII, the first step was to define the Church as the Mystical Body of Christ. The following definition, regarded as central to the encyclical, made the Mystical Body identical with the Roman Catholic Church.

If we would define and describe this true Church of Jesus Christ—which is the One, Holy, Catholic, Apostolic and Roman Church—we shall find nothing more noble, more sublime, or more divine than the expression ‘the Mystical Body of Christ’—an expression which springs from and is, as it were, the fair flowering of the repeated teaching of the Sacred Scriptures and the holy Fathers.  

Pius XII went on to point out that this understanding of the Church as body entailed not only an unbroken unity but also a physical reality which could be discerned by the senses. In doing this, he rejected the understanding advanced by some that the unified ‘Body of Christ’ was an invisible and spiritual reality rather than a visible and physical reality to be found in the Roman Catholic Church.

In addition to the unity and physical reality of this body, Pius XII maintained that this body had a structure. He insisted that this structure was not to be equated solely with either the hierarchical elements or with the charismatic gifts which together constituted the true structure of the Church. Moreover, the true structure of the Church was to be most fully realized through

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62 Pius XII, “Mystici Corporis Christi” 13 (Carlen, vol. 4, 39-40). According to Jerome Hamer, ‘What the Pope meant to assert here, of course, was that the mystical body and the Roman Catholic Church are one and the same thing. This very fact led him immediately to emphasize the visibility of this body, which must be concrete and perceptible to the senses, as Leo XIII stated: ‘By the very fact of being a body the Church is visible.’ . . . By way of this reminder the encyclical was able to bring into its doctrinal exposition an aspect which the Germans had overlooked, whose first expression is found in I Cor. 12:12-27 and Rom. 12:3-8, which deal with charisms in the Church: here we find all that the opponents of the mystical body image had sought for in terms with a more sociological overtone. The mystical body is constituted ‘organically’ and ‘hierarchically’; it is endowed with means of sanctification, i.e. sacraments; it is composed of specific members. This emphasis on visibility also makes it possible to reveal the Pope’s role in the Universal Church and the bishops’ role in individual Churches, and also the ‘juridical and social elements’ with which the Church is provided for perpetuating on this earth the salutary work of Redemption.” Hamer, The Church, 23-24.
those who were commissioned by Christ, those who thus received the gift of the spirit to faithfully fulfill their hierarchical positions.

Pius XII identified the members of the Mystical Body as all those ‘who have been baptized and profess the true faith, and who have not been so unfortunate as to separate themselves from the unity of the Body, or been excluded by legitimate authority for grave faults committed.’

In this he reaffirmed the insistence on the unity of all, ‘whether Jew or Gentile, slave or free’ (1 Cor. 12:13), that was achieved through baptism in Christ. This understanding of unity entailed a recognition that those who were separated from the reality of the body were not truly members of the Mystical Body of Christ. But he also pointed out that one must recognize that there were members of the visible Church who, though not separated by schism or apostasy, may lose charity and divine grace through sin, thus becoming incapable of supernatural merit, and yet not be deprived of all life if they hold fast to faith and Christian hope, and if, illumined from above, they are spurred on by the interior promptings of the Holy Spirit to salutary fear and are moved to prayer and penance for their sins.

*Mystici Corporis Christi* also identified Jesus the Christ as the Founder, the Head, the Support and the Savior of this, his Mystical Body and treated each of these aspects in turn. As the Founder, Christ establishes the Church through his preaching of the Gospel, his crucifixion on the Cross, and his sending of the Holy Spirit at Pentecost. As the Head, Christ sustains, governs, guides, and comforts the whole organism. Christ most fully exercises this office on the Cross and it is through baptism that those who are united with him share in this ‘salutary virtue

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63 Ibid., 22 (Carlen, vol. 4, 41).
64 Ibid., 23 (Carlen, vol. 4, 41).
65 Ibid., 26 (Carlen, vol. 4, 42).
of the Cross."  
And so it is through this that all in the Mystical Body are sustained by Christ. 
As Head, Christ not only enjoys the highest place of honor and respect in the Mystical Body but also directs, rules and governs so as to guide all the members of the body in the ways of holiness and salvation.  
Christ continues this guidance and direction as head through the conferral of powers of prophet, priest and king upon the Apostles and their successors."  
He perfectly organizes the Mystical Body and so it is Christ who cares for the Church and enables it to grow and increase.  
This care is especially realized in times of crisis when Christ comforts and sustains all those who earnestly seek his support.  
Pius XII added to the list detailed above three additional reasons why Christ must be acknowledged as Head of the Church: (by reason of similarity of nature) the Body shares in His divine nature of the Head; (by reason of plenitude) the Body receives the fullness and perfection of Christ’s supernatural gifts of grace and knowledge; and (by reason of communication) the Body has been made holy by His grace and power.  

Pius XII reminds the readers of *Mystici Corporis Christi* that Christ supports his Mystical Body through his Spirit. The whole of this new supernatural life is borne by its life-principle, the Spirit of Christ. This Spirit, bestowed upon the Apostles by Christ at the feast of Pentecost,

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66 Ibid., 30 (Carlen, vol. 4, 43).
67 Ibid., 36-39 (Carlen, vol. 4, 44).
68 Ibid., 38 (Carlen, vol. 4, 44).
69 Ibid., 34 (Carlen, vol. 4, 43-44).
70 Ibid., 39 (Carlen, vol. 4, 44).
71 Ibid., 46-47 (Carlen, vol. 4, 46).
72 Ibid., 48 (Carlen, vol. 4, 46).
makes all believers the adopted children of God and enables them to become daily more and more like Christ. It is this same Spirit of Christ that serves to support the Church by unifying all the faithful into a single Body. The Spirit supports and aids each believer in the achievement of their duties and obligations, so it is the Spirit that enables them to function together as one.

Pius XII also says of the Spirit,

> Finally, while by His grace He provides for the continual growth of the Church, He yet refuses to dwell through sanctifying grace in those members that are wholly severed from the Body. This presence and activity of the Spirit of Jesus Christ is tersely and vigorously described by Our predecessor of immortal memory Leo XIII in his Encyclical Letter *Divinum Illud* in these words: “Let it suffice to say that, as Christ is the Head of the Church, so is the Holy Spirit her soul.” . . . The Church, then, no less than each of her holy members can make this great saying of the Apostle her own: “And I live, now not I; but Christ liveth in me.”

Finally, Christ is the Savior who intercedes for the members of His Mystical Body:

> What We have said concerning the “mystical Head” would indeed be incomplete if We were not at least briefly to touch on this saying of the same Apostle: “Christ is the Head of the Church: He is the Saviour of His Body.” For in these words we have the final reason why the Body of the Church is given the name of Christ, namely, that Christ is the Divine Saviour of this Body. The Samaritans were right in proclaiming Him “Saviour of the world”; for indeed He most certainly is to be called the “Saviour of all men.” . . . But it is for us to cooperate with Christ in this work of salvation, “from one and through one saved and saviours.”

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73 Ibid., 49 (Carlen, vol. 4, 46-47).

74 Ibid., 56 (Carlen, vol. 4, 48).

75 Ibid., 57 (Carlen, vol. 4, 48).

76 Ibid., 57-58 (Carlen, vol. 4, 48).

77 Ibid., 59 (Carlen, vol. 4, 48-49).
The Pope claimed that all are animated parts of the Mystical Body and took special care to specify the use of the term, ‘mystical‘ in describing the divine quality of the Body of Christ.

And now, Venerable Brethren, We come to that part of Our explanation in which We desire to make clear why the Body of Christ, which is the Church, should be called mystical. This name, which is used by many early writers, has the sanction of numerous Pontifical documents. There are several reasons why it should be used; for by it we may distinguish the Body of the Church, which is a Society whose Head and Ruler is Christ, from His physical Body, which, born of the Virgin Mother of God, now sits at the right hand of the Father and is hidden under the Eucharistic veils; and, that which is of greater importance in view of modern errors, this name enables us to distinguish it from any other body, whether in the physical or the moral order.

Pius XII clarified this doctrine in light of what he considered three major theological errors: a false mysticism, which resulted in a distorted sense of unity which regarded the physical body, the social body, and the Mystical Body as identical thus failing to maintain the proper distinction between Creator and creation; the neglect of the external and visible aspect of the Mystical Body (by stressing the interior aspect) that denied the authentic unity of the whole Christ; and a false quietism that attributed the spiritual life and action of Christians solely to the action of the Holy Spirit. thus neglecting the Christian responsibility to cooperate with God’s grace.

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78 Hamer, The Church, 24. ‘Faced with ‘false mysticism,’ it became essential to say precisely what this adjective ‘mystical’ does mean. . . . ‘The body of Christ, which is the Church, must be called ‘mystical’. This word, employed by several ancient writers, is endorsed by a number of Papal documents’. . . . But besides this argument from usage and authority, there are inherent reasons for the use of the word. The use of ‘mystical’ makes it possible to distinguish between the social body of the Church and the physical body of Christ, born of Mary and present in the eucharist; it also enables one to distinguish it from any other natural body, whether physical or moral.” Hamer continues to analyze the teaching by detailing the distinctions between the mystical and natural bodies from the points of view of subsistence and relation between the whole and its parts.

79 Pius XII, “Mystici Corporis Christi,” 60 (Carlen, vol. 4, 49).

80 Ibid., 86 (Carlen, vol. 4, 54).

81 Ibid., 69 (Carlen, vol. 4, 51).

82 Ibid., 87 (Carlen, vol. 4, 54-55).
Pope Pius XII’s encyclical, *Mystici Corporis Christi*, maintained that the whole Church, an integrated body that includes Christ (her head), the Spirit (her soul), and all her members constituted a perfect society.\(^83\) What lifts up this social body above the natural order is its divine source, the Spirit of the Redeemer. As the source of every grace, Christ penetrates every part of the Church’s being and remains active within his Mystical Body as the author of faith,\(^84\) the hope of glory,\(^85\) and the mystery of creative love.\(^86\) The historical growth and development of the doctrine of the Church, as Mystical Body of Christ, are the evidence of its life and vigor.

The encyclical *Mystici Corporis Christi* offered a comprehensive exposition of the traditional doctrine on the nature of the Church, provided a “closely-reasoned elaboration of the biblical image, with a view to making impossible in the future the dubious interpretations which had been current in certain theological and spiritual circles,”\(^87\) and affirmed and celebrated the Mystical Body of Christ as one, holy, catholic and apostolic Church. Its principal effect was to give a new and decisive orientation to ecclesiology. With the weight of authority, it revived the great traditional idea of communion: the unity of Christians with Christ and with each other, within a Church which is at once both mystery and society, linking the means of grace entrusted to the Apostles’ successors indissolubly with the inner realities of faith, hope and charity.\(^88\)

\(^83\) Ibid., 63, 65, 68 (Carlen, vol. 4, 49-51).

\(^84\) Ibid., 71 (Carlen, vol. 4, 52).

\(^85\) Ibid., 72. (Carlen, vol. 4, 52)

\(^86\) Ibid., 73. (Carlen, vol. 4, 52) This theme was especially noted by M., O.Cist.R., *The Mystical Body: The Foundation of the Spiritual Life* (Westminster, Maryland: Newman Bookshop, 1948), 11.


Pius XII concluded the deeply theological “exposition of this mystery which embraces the hidden union of us all with Christ”\textsuperscript{89} with a very practical exhortation to all—to know and love the Church; to contemplate her mysteries and in love build up the “Mystical Body with that ardor of charity which is not confined to thoughts and words but which issues in deeds.”\textsuperscript{90}

\textsuperscript{89} Pius XII, “Mystici Corporis Christi,” 91 (Carlen, vol. 4, 56).

\textsuperscript{90} Ibid.
For the Catholic, ‘papal pronouncements are a clarion call to action’ that address the religious need of the day to communicate the living truths of Christianity to a world that does not know Christ. Chapter Two will address the religious need of the day, the relationship of liturgy and mission, Catholic Action, particularly as embodied in the work of Christopher Dawson, and the intellectual apostolate, informed and guided by the scholarly work of Romano Guardini, Karl Adam, Henri de Lubac and Virgil Michel. The Church of the twentieth century was entering a dynamic phase in her history. Her whole organism was being set in motion to further the activities of the apostolate taking Catholic Action to insure the Christianizing of every aspect of society. This chapter considers the Christians’ participation in the formation of this supranational community, and highlights the role of the Catholic press as an effective vehicle for communicating the Christian message in a technological world where, as one writer, displaying a pre-Vatican II point of view, observed,

more than two-thirds of the world’s population remains un-Christian, and of the ‘converted’ third, one-half are schismatics or heretics and probably only a tenth devout.

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4 Bruce Marshall, “They That Have Ears or How the Church’s Message is Received To-Day,” in World Crisis and the Catholic (London: Sheed and Ward, 1958), 196.
The Catholic press produced popular theological literature to assist the Church in its apostolic mission.

**The Religious Need of the Day**

The Church has a message for every age and Pius XII articulated the message for his age in his papal pronouncements *Mystici Corporis Christi* and *Mediator Dei*. In these two encyclicals Pius XII spelled out the basic principles of his program to address the religious need of the day— to love God and neighbor.

For between them they say in terms that burn with charity: ‘Thou shalt love the Lord thy God with thy whole heart, thy whole soul, and thy whole mind’ and ‘Thou shalt love thy neighbor as thyself for the sake of God.’

Pius XII offered to the souls entrusted to him an understanding, a vision, of the Church as the Mystical Body of Christ to orient the masses to enable them to respond to the challenges of the twentieth century—a century marked by intellectual, spiritual, political, economic, and social upheaval. For it was this revolutionary age that he identified as an age in which

. . . the vanity and emptiness of earthly things are more manifest today than perhaps at any other period, when Kingdoms and States are crumbling, when enormous quantities of goods and all kinds of wealth are being sunk in the depths of the sea, and cities, towns and fertile fields are sown with massive ruins and defiled with the blood of brothers . . . .

Moreover, We trust that Our exposition of the doctrine of the Mystical Body of Christ will be acceptable and useful to those also who are without the fold of the Church, . . . because, while before their eyes nation rises up against nation, kingdom against kingdom and discord is sown everywhere together with the seeds of envy and hatred, if they turn their gaze to the Church, if they contemplate her divinely-given unity—by which all men of every race are united to Christ in the bond of brotherhood—they will be forced to admire this fellowship in charity, and . . . will long to share in the same union and charity.

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Amid the ruins of Europe created by two World Wars, many souls experienced the end of the modern world, and with it, according to Douglas Hall, the realization of ‘the sheer inadequacy of a faith that had adapted itself too easily to the happy assumptions of modernity.”

Michael Novak speaks of this century of bloodshed as a new era of human history beginning. Beliefs that everyone held secure had been eroded. Old certainties had collapsed. Far more than half the world no longer believed in God. What has the Church, in fact, to say to the new world being born?

Pope Pius XII recognized that the same forces which led to the destruction of the human spirit were still operative. Given this understanding, he favored a Catholic renaissance that placed the spirit of the Gospel over against the spirit of modernity to present a unified vision of reality for the shattered world, a spiritual vision to initiate the rebirth of a Christian social order. Pius XII noted:

> For nothing more glorious, nothing nobler, nothing surely more honourable can be imagined than to belong to the Holy, Catholic, Apostolic and Roman Church, in which we become members of one Body as venerable as it is unique; are guided by one supreme Head; are filled with one divine Spirit; are nourished during our earthly exile by one doctrine and one heavenly Bread, until at last we enter into one, unending blessedness of heaven.

Pius XII’s plan for social reform was centered around the Eucharist as the source and summit of Christian life. His hope was to bring all people into unity in Christ around the Eucharistic table. His goal was to reintegrate all of life into the sacramental sphere in the mystical Christ. The promulgation of the encyclical Mystici Corporis Christi brought to fruition the nineteenth

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9 Pius XII, “Mystici Corporis Christi,” 91 (Carlen, vol. 4, 56).
century revival of Mystical Body theology, and enabled Pius XII to discuss this doctrine as the unseen vital principle of unity that is evidenced in the sincere and loving action of its members.  

Interest in the doctrine as it related to social reform was a direct result of the religious need and social unrest that existed at the time. Pius XII stressed the organic wholeness of the Church as the Mystical Body of Christ, and consequently the absolute need for all Christians to act together for the sake of the whole human family. The realization of Christ’s actual living and working in the souls of his faithful members proved itself to be an inestimable benefit for a renewal of the Christian spirit, as well as a prerequisite to authentic Catholic social action. This doctrine of social action grounded the Church’s program for reforming society, a program articulated in the social and liturgical reforms of the modern papacy.  

In *Mystici Corporis Christi*, Pius XII communicated an integrated vision of Christ’s redeeming work over against the background and problems of the modern world, urging the faithful to know and love the Church. His critics maintained that by reaffirming this traditional definition of the Church as the determinative “pattern and scope of all human life,” Pius XII officially marked “the end of a whole era of the Church’s life, the end of an era which has taken six hundred years to run its course” and “mapped out the march of the Church towards a new

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10 Ibid., 95-109 (Carlen, vol. 4, 57-60).


epoch.”¹⁵ Then, in Mediator Dei (1947), he illustrated how the Church of Christ was to continue Christ’s “mission of mercy which was to endow mankind with the rich blessings of supernatural grace”¹⁶ and he noted that this was to be done through the Church ‘mainly by means of the sacred liturgy.’¹⁷

The fruit of Mystici Corporis Christi was Mediator Dei. The starting point of Mediator Dei is found in Mystici Corporis Christi. In his encyclical, Mystici Corporis Christi, Pius XII had stated that

By means of the Eucharistic Sacrifice Christ our Lord willed to give to the faithful a striking manifestation of our union among ourselves and with our divine Head . . . For in this Sacrifice the sacred minister acts as the viceregent not only of our Saviour but of the whole Mystical Body and of each one of the faithful. In this act of Sacrifice through the hands of the priest, . . . the faithful themselves, united with him in prayer and desire, offer to the Eternal Father a most acceptable victim of praise and propitiation for the needs of the whole Church.¹⁸

For this ‘Pope of Love,’”¹⁹ Mediator Dei was what the world needed. This companion encyclical, which celebrated the Church’s liturgy, came to be viewed as the culmination of the social and liturgical reform movements initiated by Leo XIII. Wesseling believed that Pius XII’s initiative of highlighting the Mystical Body at prayer made a “powerful and constructive contribution to the solution of the riddle of our days.”²⁰ In Mystici Corporis Christi, Pius XII offered a message of love and peace to those “who from whatever cause are plunged in grief and anguish”²¹ and


¹⁶ Pius XII, “Mediator Dei,” 1 (Carlen, vol. 4, 119).

¹⁷ Pius XII, “Mediator Dei,” 3 (Carlen, vol. 4, 119-120).

¹⁸ Pius XII, “Mystici Corporis Christi,” 82 (Carlen, vol. 4, 54).

¹⁹ Carroll, ‘Pius XII Envisions the Future,” 174.


noted in *Mediator Dei* that the ‘most pressing duty of Christians is to live the liturgical life and increase and cherish its supernatural spirit.’ This, according to John E. Kelly, was the first thing that needed to be done to build up the body of Christ to establish the peace of Christ in the reign of Christ.  

This duty imposed by the ‘Pope of Peace,’ in calling for the intelligent and active participation of the entire congregation in the Mass and in the world, was the climax of the reforming movements of the modern papacy to promote a liturgical apostolate as an apostolate incumbent upon all the faithful. In the encyclical, *Mediator Dei*, Pius XII exhorted the faithful to participate frequently and fervently in the church’s liturgy with the hope that the whole Church, acting as one, holy, catholic and apostolic, would serve as leaven in the modern world by reestablishing all things in Christ, ‘the life and labor of men—their private and family life, their social, even economic and political life.’

There was a desperate need to bring back to life some semblance of unity in an epoch characterized by disunity and turmoil. With its own peaceful revolution, the Church spared no effort to bring all people to the realization that they are one community in the Mystical Body of Christ. It was Pius XII who definitively identified a spirituality of unity as the solution to the contemporary social problems that plunged the world into war.

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22 Pius XII, ‘*Mediator Dei,*’ 197 (Carlen, vol. 4, 150).


24 Boquet, ‘Mystical Body Theology,’ 92.

25 Ibid., 10.

The Second World War, and the troubled peace that followed, radically changed the Catholic Church’s social orientation. The Church’s program of social reform moved from Pius XI’s post-World War I policy and focused on a program of personal Catholic action rooted in the principles of social justice and social charity. According to Richard L. Camp, it was Pius XII’s intention “to make the Church relevant to the needs of the masses and to support a Christian social reform movement that would help bring the masses into the Church of Rome.”

He desired to actualize the peace of Christ through the Mystical Body expressing itself at prayer, united with each other, united under and in Christ as their Head, where all were members of one community, the Church, the body of Christ.

After a long and cruel war which has rent whole peoples asunder with its rivalry and slaughter, men of good will are spending themselves in the effort to find the best possible way to restore peace to the world. It is, notwithstanding, Our belief that no plan or initiative can offer better prospect of success than that fervent religious spirit and zeal by which Christians must be formed and guided; in this way their common and whole-hearted acceptance of the same truth, along with their united obedience and loyalty to their appointed pastors, while rendering to God the worship due to Him, makes of them one brotherhood: ‘for we, being many, are one body: all that partake of the one bread.’

Pius XII returned the sacred liturgy to the people in order that it may bring the people back to Christ.

Pius XII, convinced that one of the greatest problems of the social order in modern times was the threat to the dignity of the individual within the social community, shaped his social

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29 Pius XII, “Mediator Dei,” 12 (Carlen, vol. 4, 121).
program accordingly.\textsuperscript{30} The papacy highlighted the importance of the individual in the community participating as a co-offerer in the Eucharistic sacrifice of the Mass.

\ldots [All] the faithful should be aware that to participate in the eucharistic sacrifice is their chief duty and supreme dignity, and that not in an inert and negligent fashion, giving way to distractions and to day-dreaming, but with \ldots earnestness and concentration that they may be united as closely as possible with the High Priest. \ldots And together with Him and through Him let them make their oblation, and in union with Him let them offer up themselves.\textsuperscript{31}

In order that the oblation by which the faithful offer the divine Victim in this sacrifice to the heavenly Father may have its full effect, it is necessary that the people add something else, namely, the offering of themselves as a victim.\textsuperscript{32}

The active self-sacrifice of each member of the Mystical Body was required for the reception and the distribution of the gracious gift of redemption that Christ bestowed upon His Church.

The cooperation of the faithful is required so that sinners may be individually purified in the blood of the Lamb. For \ldots Christ reconciled by His painful death the whole human race with the Father He wished that all should approach and be drawn to His cross \ldots to obtain the salutary fruits produced by Him upon it. Through this active and individual participation, the members of the Mystical Body not only become daily more like to their divine Head, but the life flowing from the Head is imparted to the members. \ldots\textsuperscript{33}

The divine life acts as a life-giving catalyst toward effective social change. The fruit of this sacrament is the unity of the Mystical Body.

Just as the goal of \textit{Mystici Corporis Christi} is \textit{Mediator Dei}, so too the goal of \textit{Mediator Dei} is \textit{Mystici Corporis Christi}. Pius XII was convinced of the intrinsic relationship of the Mystical Body of Christ to the church’s liturgy. It is through the liturgy, in the celebration of the sacred mysteries, that men and women are incorporated into the Christ-life. It is through the

\textsuperscript{30} Boquet, ‘Mystical Body Theology,’” 93; Camp, \textit{The Papal Ideology}, 41.

\textsuperscript{31} Pius XII, ‘Mediator Dei,’” 80 (Carlen, vol. 4, 133).

\textsuperscript{32} Ibid., 98 (Carlen, vol. 4, 135).

\textsuperscript{33} Ibid., 78 (Carlen, vol. 4, 132-133).
Mystical Body living its liturgical life that men and women continue the work and mission of Christ.

It is the exercise of this power that constitutes the essential life of the Church on earth. . . . The liturgy can truly be called the life of the Church. Without the liturgy there would be no Church such as Christ has instituted. Without the liturgy there would be no Mystical Body of Christ, in which the divine mission of Christ continues. It is above all in the official liturgical acts of the Church that Christ himself lives and acts. In them He continues to offer to God His own all-sufficient Sacrifice of praise and atonement. It is through the liturgy that the redemption of Christ is extended over all time for the constant glory of God and the salvation of souls. 34

It is through the liturgy that the Church of Christ comes to know and love and serve the living God.

In Mediator Dei, Pius emphasized in a constant refrain the call for the active and intelligent participation of the faithful in the liturgical apostolate of the Church. In re-echoing the plea “to serve the living God” 35 (Heb 9:14), the supreme pontiff not only re-stated the same plea made by the vicars of Christ (from 1878-1958) to ‘do this,” but re-placed the spirit and practice of the liturgy in the heart of dogma. Bernard L. Mullahy points out that in the encyclical Pius XII maintains Lambert Beauduin’s contention ‘that liturgy is really, in its innermost essence, doctrine ‘confessed, felt, prayed, sung.” 36

Now it is clear that the faithful offer the sacrifice by the hands of the priest from the fact that the minister at the altar, in offering a sacrifice in the name of all His members, represents Christ, the Head of the Mystical Body. Hence the whole Church can rightly be said to offer up the victim through Christ. But the conclusion that the people offer the sacrifice with the priest himself is not based on the fact that . . . they perform a visible liturgical rite; for this is the privilege


35 Pius XII, ‘Mediator Dei,” I (Carlen, vol. 4, 119).

only of the minister who has been divinely appointed to this office: rather it is based on the fact that the people unite their hearts in praise, impenetration, expiation and thanksgiving with prayer or intention of the priest, even of the High Priest himself, so that in the one and same offering of the victim and according to the visible sacerdotal rite, they may be presented to God the Father.\textsuperscript{37}

It is through this emphasis on participation,\textsuperscript{38} that Pius XII sought to restore a classical understanding of liturgy not only as \textit{lex orandi} but also as \textit{lex credendi} and \textit{lex vivendi}.\textsuperscript{39}

It is unquestionably the fundamental duty of man to orient his person and his life towards God. . . . But man turns properly to God when he acknowledges His supreme majesty and supreme authority; when he accepts divinely revealed truths with a submissive mind; when he scrupulously obeys divine law, centering in God his every act and aspiration; when he accords, in short, due worship to the One True God.\textsuperscript{40}

The liturgy, the ‘norm of the Christian spiritual life,’”\textsuperscript{41} contains the fundamental truths of Christ’s revelation and redemption as the basis of its worship of God. Virgil Michel, in his text, \textit{The Liturgy of the Church}, illustrated the effectiveness of the exterior act of interior communion.

Participation in the liturgy naturally produces in us the consciousness of our union with Christ and of our dignity as sharers in the divine nature. It brings us into contact with the many-sided aspects of the life of Christ, with the rich inexhaustible content of His life, and thus manifests the rich possibilities of our life in Him. It elevates our minds above the things of the earth and of self, broadens our spiritual outlook while deepening it, gives us a better sense of the truly beautiful and truly valuable, a better sense of unity with a sympathy for all mankind, and being rooted in the wonderful condescension of God, a firmly founded optimism in regard to all things that count in life.\textsuperscript{42}

\textsuperscript{37} Pius XII, ‘Mediator Dei,’\textsuperscript{93} (Carlen, vol. 4, 135).

\textsuperscript{38} Ibid., 78-119 (Carlen, vol. 4, 132-139).

\textsuperscript{39} Ibid., 20 (Carlen, vol. 4, 122), 48 (Carlen, vol. 4, 128), 201 (Carlen, vol. 4, 150).

\textsuperscript{40} Ibid., 13 (Carlen, vol. 4, 121).

\textsuperscript{41} Virgil Michel, O. S. B., \textit{The Liturgy of the Church} (New York: Macmillan Company, 1939), 18.

\textsuperscript{42} Ibid., 60-61.
The Eucharistic liturgy is the living faith of the Church, “at once cult, creed, and code—worship, dogma, and life,”\textsuperscript{43} the work and the mission of the Mystical Body of Christ.

**The Mutual Identification of Liturgy and Mission**

The liturgy of the Church is the exterior work of the divine mission of the Mystical Body of Christ.\textsuperscript{44} Both terms, liturgy and mission, identify the Church’s manifestation in and to the world, rendering glory and honor to God in the here and now. For Pius XII,

> The sacred liturgy is, consequently, the public worship which our Redeemer as Head of the Church renders to the Father, as well as the worship which the community of the faithful renders to its Founder, and through Him to the heavenly Father. It is, in short, the worship rendered by the Mystical Body of Christ in the entirety of its Head and members.\textsuperscript{45}

According to Massey H. Shepherd, liturgy and mission are two names for a single reality, the revelation of the glory of God in Christ for the salvation of souls, which ‘make evident that givenness of grace for the restoration of humanity in communion with God.’\textsuperscript{46} The gospel was, in the words of St. Paul,

> [The] proclamation of Jesus Christ, according to the revelation of the mystery kept secret for long ages but now manifested through the prophetic writings and, according to the command of the eternal God, made known to all nations to bring about the obedience of faith (Rom 16:35-26).

As an inseparable reality, liturgy and mission are ‘the present form of God’s action in Christ’\textsuperscript{47} and the sphere of humanity’s response in obedience to God. It is God who serves and invites the


\textsuperscript{44} Michel, The Liturgy of the Church, 1-5.

\textsuperscript{45} Pius XII, ‘Mediator Dei,’” 20 (Carlen, vol. 4, 122).


\textsuperscript{47} Ibid., 33.
Church to participate in Christ’s service to the world through worship and witness. In so doing the Church truly accomplishes its two-fold mission: to worship God and to sanctify souls. Jesus planned his active life with no other purpose in view.

No sooner, in fact, ‘is the Word made flesh’ than he shows Himself to the world . . . making to the Eternal Father an act of submission which will continue uninterruptedly as long as He lives . . . ‘behold I come to do Thy will.’ . . . ‘It is in this will we are sanctified by the oblation of the Body of Jesus Christ.’

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Christ told us his mission was to offer himself to do the work of the Father. The work of God was the mission of the Incarnate Son—to communicate the goodness of the Father and to procure God’s own greater glory. 49

The church prolongs the priestly mission of Christ by means of its sacred liturgy. Jesus serves first. For Shepherd, “The scandal of every Eucharist is the scandal of the Last Supper,” 50 when the hour came for the Son of God to pass from this world and return to the Father. It is at the Last Supper that Jesus Christ, who is master, teacher, Lord, and God’s son, takes the role of the servant, washes the feet of his disciples, and tells them that ‘as I have done for you, you should also do’ (John 13:15). In Christ, service is liturgy and mission.

In the liturgy of the Mystical Body, the entire church is focused on the heavenly realm. Here the Church communicates with Christ in the company of all the angels and saints. It is here, while standing in the place where heaven meets earth, the Church and all of creation gather to voice ‘the ineffable Benedicite, whose ‘sound goes out into all lands and its words unto the ends of the world.’ (Romans 10:18)” 51 The liturgy is inseparably connected with the Church. It

48 Pius XII, ‘Mediator Dei,” 17 (Carlen, vol. 4, 121).
49 Michel, The Liturgy of the Church, 22.
51 Ibid., 37
is in the divine service which the Church, as the Mystical Body of Christ in union with its Head, celebrates, in his name and in response to his commands, that the mystery of the redemptive mission of Christ is made eternally present.

In its mission, the Church is never centered on itself. Like Christ, the Mystical Body surrenders itself and focuses its attention earthward, reaching out to the people of God. The Church was founded by Christ to continue his divine mission and to complete his work to the ends of the earth. The Church embodies the inner mystery of Christ in his totality. Its ministries derive their meaning and purpose only from that to which they witness—the transcendent Kingdom of God where Christ is Lord of all. The Church of Christ, made up of men and women whom God calls and who answer the call, are a people “called to assimilate themselves to the redeeming work of Christ,” and to imitate His love that embraces “the whole human race without exception.”

**Catholic Action**

Catholic Action is a spiritual movement whose purpose was, as defined by Pius XI, to call upon the laity to “share in the hierarchical apostolate of the Church.” Catholic Action was aimed at quickening the spiritual life and Christianizing every aspect of modern society. This social apostolate emerged as a natural outgrowth of the laity’s learning to take an active role at worship. A wide and diverse number of Church affiliated groups and organizations enabled lay Catholics to participate actively in and live out their liturgical life in Christ. The specific aims of Catholic Action were many. Those explicitly mentioned in papal documents and embraced by the universal apostolate of the Church were the collaboration in the specifically religious field;

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53 Pius XII, “Mystici Corporis Christi,” 96 (Carlen, vol. 4, 57).
the diffusion of Christian culture; the Christianization of family life; the defense of the rights and liberties of the Church; cooperation in the scholastic field, especially for the rights of Catholic schools; the press; fostering the moral life; the Christian solution to the social question; and the Christian inspiration of all public life. The Catholic laity played a crucial role in the attainment of each of these objectives.

Catholic Action is the communication of life in Christ that manifests itself in the virtuous activity of its members *ad majorem Dei gloriam*. It is the human expression of divine perfections. As Gaspar Lefebvre wrote,

> True Catholic Action must spring from the social, official, and universal worship of the Church and particularly from the eucharistic Sacrifice, which forms its climax. Catholic Action must emanate from the altar and must lead back to the altar. Is holy Mass not *Catholic Action par excellence*?55

It is, indeed, in the Eucharist that Catholic Action finds the source of supernatural life and identifies its apostolic aim to build up ‘one very important element of Catholic culture . . . its very heart.’56 Therefore, authentic Catholic action draws its life, its inspiration and its structure from the corporate worship of its Mystical Body and its guidance from the institutional Church.

In his encyclical *Mystici Corporis Christi*, to address what he called ‘this gravest of hours,’57 Pius XII instructed the Venerable Brethren to arouse the whole human race to ‘the breadth, and the height, and the depth of the charity of Christ.’58

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57 Pius XII, “Mystici Corporis Christi,” 97 (Carlen, vol. 4, 57).

58 Ibid., 96 (Carlen, vol. 4, 57).
From the moment of His Incarnation, when he laid the first foundations of the Church, even to His last mortal breath, our Redeemer never ceased for an instant . . . to labour unto weariness in order to establish and strengthen the Church, whether by giving us the shining example of His holiness, or by preaching, or conversing, or gathering and instructing disciples. And so We desire that all who claim the Church as their mother, should seriously consider . . . each in his degree, the obligation of working hard and constantly for the building up and the increase of this Body. We wish this to be borne in mind especially by the members of Catholic Action who assist the Bishops and the priests in their apostolic labors . . . and also by those members of pious associations who work for the same end.  

It is through the zealous activity of the Church of Christ that the world may come to see the Mystical Body’s all-embracing love united by its continuous prayer to the heavenly Father ‘in the hope “That they all may be one.”’  

Catholic Action was lay action and the importance assumed by the laity in the life of the Catholic Church was one of the most characteristic features of the modern apostolate. William Boyd described the “layman’s” apostolic mission:

> The field of the layman’s apostolate is his own “world.” It is his own environment. He is to restore Christ to the “world” in which he moves and thinks and talks. He is to Christianize as he lives and works and plays and studies. His is an apostolate of “like by like,” insisted upon by the Popes because if Christianity is to be brought into the factories all over the world, it is going to be brought there by Catholic workmen. If Christianity is to be brought into the hospitals, courts, banks, colleges, high schools, grammar schools, offices, it will be brought there through the Catholic doctor, lawyer, banker, student, and stenographer.

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59 Ibid., 98 (Carlen, vol. 4, 57).

60 Ibid., 96 (Carlen, vol. 4, 57), 102 (Carlen, vol. 4, 58), 104 (Carlen, vol. 4, 58).


A specialized mission methodology enabled the lay apostles to be naturally effective witnesses in the particular milieu to which they addressed themselves and to aid the hierarchy in its apostolic mission to build the kingdom of God in Christ for the ‘divine purpose—the turning of the soul to God.’

It was Pius XI’s program that defined and introduced a new orientation for Catholic Action as ‘truly a work of re-evangelization, in order to repair the losses in the kingdom already won.’ For Pius XII, it became an urgent call to the Mystical Body of Christ for all organized action of the Catholic laity for apostolic ends.

In this very serious hour, . . . We fix Our gaze on Catholic Action and Our heart is comforted with the hope of finding in it, reunited and concentrated around the bishops and the Apostolic See, devout and ardent collaborators in the great undertaking, which beyond all others, makes Our spirit uneasy, for the supreme interests of souls and nations, the return of Christ in conscience, in the home, in public customs, in relations between different social classes, in the civil order and in international relations.

According to Pius XII in Mystici Corporis Christi, Christ required the help of all his members, the clergy and the laity, to complete his pastoral ministry. There existed a mutual need.

Because Christ the Head holds such an eminent position, one must not think that he does not require the help of the Body. . . . It is manifestly clear that the faithful need the help of the Divine Redeemer. . . . Yet, this, also, must be held, marvelous though it may seem: Christ has need of His members. . . . He wills to be helped by the members of His Body in carrying out the work of redemption.

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65 Pius XII, “Address of Pope Pius XI to the Members of Italian Catholic Action, September 4, 1940,” as quoted by Alonso, Catholic Action and the Laity, 2, n. 4.

66 Pius XII, “Mystici Corporis Christi,” 44 (Carlen, vol. 4, 45).
In effect, Pius XII, with his desire to expand the modern concept of Catholic Action, affirmed the initiation of the lay apostolate at the dawning of Christianity as ‘an instrument in the hands of the Hierarchy . . . as it were, a prolongation of its arm’

67 to accompany and assist in completing Christ’s priestly mission on earth; and whose activity was united by the vision of a new distinctly Christian social order. The laity’s collaboration in the redemptive mission of Christ is priestly and apostolic. Pius XII insisted

One must not deny, or cast doubt on the fact, that the faithful possess a certain priesthood. Nor is it permissible to make little of this or to minimise it . . . Nevertheless, however true and full may be the meaning of this honorific title or the reality which it expresses, one must firmly hold that the ‘priesthood’ which is common to all the faithful, profound and mysterious though it may be, differs not only in degree but in essence from the priesthood properly called, which consists in the power of accomplishing the sacrifice of Christ Himself, the Sovereign Priest.


Keith F. Pecklers, S.J., The Unread Vision--The Liturgical Movement in the United States of America: 1926-1955 (Collegeville, Minnesota: Liturgical Press, 1998), 101 n. 53. Here Pecklers states that ‘gradually the term ‘lay apostolate’ came to replace the term ‘Catholic Action.’ In October 1957, with Pius XII’s address to the Second World Congress of the Lay Apostolate, the term gained official recognition, replacing the old term, ‘Catholic Action.’ The Conciliar documents on the laity employed the new terminology.”
souls, and to continue through time and space the work of Our Lord Jesus Christ for the
redemption of men."  

For Pius XII, the supreme aim of Catholic Action was ‘to spread the Kingdom of Christ
in private and public life,”by providing “an apostolate whereby Catholics, without distinction of
age, or sex, or class, or party, may promote whatever pertains to religion or morality.”  It was
his hope

to raise up fervent believers to the level of present-day needs, to introduce those
who hesitate on the threshold to the warm and salutary intimacy of the hearth, and
to lead back those who have separated themselves from religion, and whom the
Church cannot abandon to their miserable fate.  

The whole Church embraced the human condition; and the hierarchy defined its
immediate aims: the education of the minds and the formation of its members’ conscience.  This
task of formation was to extend through the apostolate to the whole population.  This goal
became the indispensable means relative to every other aim.  Pope Pius XI, in a letter on the
“More Effective Promotion of Catholic Action,” wrote:

First of all . . . devote the greatest care to the spiritual and intellectual formation
of those who wish to serve in the ranks of Catholic Action; for this training—
religious, moral, and social—seems absolutely necessary if they are to do efficient
work in the apostolate.

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70 Alonso, Catholic Action and the Laity, 135.

71 Pius XII, “Letter to the Indian Hierarchy in January 1948,” as quoted by Jeremiah
Newman, What is Catholic Action? An Introduction to the Lay Apostolate (Westminster,

72 Pius XII, “An Address to Rome Congress, 1951,” as quoted by Jeremiah Newman,
What is Catholic Action? An Introduction to the Lay Apostolate (Westminster, Maryland:

73 Pius XI, “Letter to Cardinal Leme in October 1935,” as quoted by Jeremiah Newman,
What is Catholic Action? An Introduction to the Lay Apostolate (Westminster, Maryland:
Pius XI insisted that the task of formation was urgent and must always precede Catholic Action, and that information must serve to make known the Christian solution to the social problem. Spiritual and intellectual formation of lay apostles became the requisite of preparedness for action.

Spiritual formation, the perfection of one's spiritual life, one's own religious and moral life, was the first and essential duty that must be accomplished by the apostle. Pius X, in the encyclical *Il Fermo Proposito*, had stated that all apostles who are called and devoted to Catholic Action must live in imitation of Christ. The Actionists should be holy people whose lives serve as an efficacious example to all. Pius XI noted that this apostolic witness must lead further—to the pursuit of personal piety formed by prayer, ‘We know through faith how great is the power of humble, trustful, persevering prayer.’

As did his predecessor, Pope Pius XII encouraged the laity and especially those in religious organizations and in the ranks of Catholic Action, to take part in monthly days of recollection and in retreats . . . with a view to growing in virtue.

This religious formation, in preparation for the missionary work of the apostolate, encouraged the members to make an effort to cultivate piety in cooperation with God's grace.

Intellectual formation was also necessary. A lay apostle should have knowledge of the faith in order to authentically defend it and be well-versed in Catholic social principles in order to effectively Christianize every aspect of society. Pius XI stated

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77 Pius XII, “Mediator Dei,” 178 (Carlen, vol. 3, 147).
Catholic Action must organize propaganda on a large scale to disseminate knowledge of the principles on which, according to pontifical documents, a Christian Social Order must build.\textsuperscript{78}

Subsequently, Pius XI confirmed the Church’s ‘wish to solve all the problems of life, whether of public or of private life, of civil or of political life. And in view of this we need minds to have been prepared and formed in Catholic doctrine.’\textsuperscript{79} The apostolate of Catholic Action was exhorted to provide both spiritual and intellectual formation to enable the lay apostles to zealously and effectively work to spread the Kingdom of Christ in private and public life for the salvation of all.

**The Intellectual Apostolate**

At the same time that the modern Pontiffs implored those who served in the ranks of Catholic Action to offer their aid in organized activity, they invited scholars to make a deep study of the doctrinal questions related to these matters in order to form a sound basis and to support with the holy doctrine of the Church the intrepid action of those . . . sustaining the struggle in the foremost ranks.\textsuperscript{80}

Theologians responded affirmatively to the apostolic commission to promote a deeper knowledge among the people of the sacred liturgy and provided a standard of scholarship that did not leave the faithful uninfluenced.

The formation and growth of liturgical scholarship . . . in the first half of the twentieth century . . . cannot be expressed negatively. Measured by the standard of scholarship, the accomplishment of the historicocritical work of theology stands on no low stage; in the systematic sphere the effort for a more vital grasping and stating of the truths of faith was not to be underestimated . . . As

\begin{itemize}
  \item \textsuperscript{78} Pius XI, “Divini Redemptoris,” 66 (Carlen, vol. 3, 551).
  \item \textsuperscript{80} Alonso, *Catholic Action and the Laity*, 3.
\end{itemize}
regarding the claim of this theology on the Church, it felt itself on the whole to be rather the serving agent of the body of teachers and believers.\textsuperscript{81}

The Church was the object of this liturgical theology, the content of which was detailed in the organization of the encyclical, \textit{Mystici Corporis Christi}. According to John Courtney Murray, the educational goal was ‘to provide the intelligence of faith necessary to the lay priesthood in its work of restoring all things in Christ.’\textsuperscript{82} In his paper ‘Educating For A Catholic Renaissance,’ Fulton J. Sheen noted that Catholic educators were charged with ‘the responsibility of a Divine Mission, to clarify the intellectual atmosphere of this generation of Catholics,’ to ‘expel the foul miasma of error and scepticism, and by a Christ-like charity lead men to the glorious liberty of the sons of God.’\textsuperscript{83}

There were three successive phases of development of liturgical renewal in the Roman Catholic Church. The first phase began in 1832 with the revival of Benedictine monasticism and the refoundation of the Abbey of Solesmes by Dom Prosper Guéranger. According to Pecklers,\textsuperscript{84}

\begin{quote}
The early twentieth-century pioneers of the European liturgical movement were, for the most part, Benedictine monks, and it was their monasteries—Beuron and Maria Laach in Germany, Maredsous and Mont César in Belgium—that became the great liturgical centers of Europe.
\end{quote}


\textsuperscript{83} Fulton J. Sheen, ‘Educating For A Catholic Renaissance,’ \textit{National Catholic Educational Association} 26 (November 1929), 45.

\textsuperscript{84} Pecklers, \textit{The Unread Vision}, 1.
During this period, the liturgical pioneers, primarily concerned with the history and the authority of the Church’s official rites, sought to recover the Church’s authentic liturgical tradition. This period culminated in the pontificate of Pius X.

In 1903, with Pius X’s official motto, *Instaurare Omnia in Christo*, he baptized the movement and ushered in the second phase of the revival. Massey Hamilton Shepherd noted that in this phase, the historical tradition was communicated “to the clergy and lay leaders of the Church through an organized program of education in the meaning of the liturgy and its place in the total life of the Church.”

The third phase, referred to as the Pastoral-Liturgical Apostolate, began during the Second World War shortly after Pius XII’s elevation to the papacy. In 1947, Pius XII confirmed this world-renewing apostolate in the name of ‘the Mediator between God and men.” The encyclical, *Mediator Dei*, provided the Christian world with a liturgical *Magna Carta* and offered a practical program of pastoral directives, so that “the majestic ceremonies of the sacrifice of the altar” would become better known, understood and appreciated.

The process of educating for a Catholic Renaissance began in the early twentieth century. During the previous centuries one could hardly speak of a real liturgical consciousness among Catholics. The foremost factor in this liturgical reawakening was the work of Dom Prosper Guéranger, abbot and founder of Solesmes. It was evident that his writings, especially in his famous works, *Institutions Liturgiques* and *L’Année Liturgique*, were successful in creatively

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86 Pius XII, “Mediator Dei,” 5 (Carlen, vol. 4, 120).
combating the destructive effects of Gallicanism on the Church in France. His scholarly and pastoral initiatives inspired and challenged twentieth century theologians to promote a liturgical consciousness that would confront contemporary heresies and renew the life and worship of the Church in the modern world.

In 1903, in his apostolic commission of the liturgical apostolate, Pius X expressed the Church’s desire. He stated,

> It being our most eager wish that the true Christian spirit may flower again in every way and be upheld by all the faithful, before anything else it is necessary to see to the holiness and dignity of the temple, where the faithful gather to gain that spirit from its first and indispensable source: the active participation in the sacred mysteries and the public and solemn prayer of the Church.

With the endorsement of the Belgian episcopate, the first organized effort toward its fulfillment took place under the auspices of the Benedictines of Belgium. At the monasteries, “liturgical weeks” or “congresses” were held to instruct the clergy and the laity. In 1920, a national council organized an Interdiocesan Committee for Liturgical and Parochial Action at Malines. It was approved by the Holy See in 1922, and promulgated by the Bishops of Belgium in 1923.

The liturgical movement spread throughout Europe. In Germany, the Benedictines of Maria Laach organized liturgical retreats, initiated a scientific study of the liturgy, and considered the possibility of its popularization. The best development of popular books and pamphlets published for the initiation of the faithful into liturgical worship was the work of the Augustinian Canon Regular of Klosterneuburg, Pius Parsch. In Italy, pastoral letters insisted on

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87 Pecklers, *The Unread Vision*, 1-4 for a more detailed presentation of Gúeranger’s innovative contributions to the French Liturgical Movement and modern liturgical reform.

popular participation in the liturgy. In 1911, in the Diocese of s’Hertogenbosch, Holland, a liturgical society was founded and a central confederation formed among secular clergy. In France, liturgical days and Gregorian days were conducted under the leadership of the Hierarchy. In 1928, Portugal hosted its Second Liturgical Congress. In America, the liturgical spirit was awakened and organized by the monks of St. John’s Abbey, Collegeville, Minnesota. Later, with the founding of the Liturgical Press at Collegeville, the apostolate was promoted with the publishing of the review, *Orate Fratres*, and a popular liturgical library of small books and pamphlets.

Given the examples above, it is clear that the activities of the intellectual apostolate, while varied to meet the needs of the particular communities, embraced its apostolic mission. The Mystical Body of Christ was to acquire the true Christian spirit through intelligent participation; a participation of the whole person as rational being, a participation of understanding and will, a participation that knows exactly what it is doing and wills it. For Pius XI,

people are instructed in the truths of faith, and brought to appreciate the inner joys of religion far more effectually by the annual celebration of our sacred mysteries than by any official pronouncement of the teaching of the Church. . . . Man is composed of body and soul, and he needs these external festivities so that the sacred rites, in all their beauty and variety, may stimulate him to drink more deeply of the fountain of God’s teaching, that he may make it a part of himself, and use it with profit for his spiritual life.\(^89\)

Through their active celebration of the holy mysteries and the public solemn prayer of the Church, as a primary and indispensable source of the true Christian spirit, the faithful would come to know of union and life in Christ.

Full and active participation in the liturgy could only come about when Catholics understood the nature and the importance of their participation in the liturgical assembly. According to Virgil Michel, ignorance of the detailed significance of liturgical worship was the primary cause for the rift between religious practice and the daily life of the faithful. What was necessary was lay participation,

in which the “member” understands in more detail what is going on in the Mass, knows how the progressive action is intimately related to his presence at the Mass, and desires and aspires to enter into the action with heart and mind as fully as possible.90

For centuries, Catholics had learned that the liturgy properly belonged to the clergy, and that their own role consisted in being passive observers and thus acted accordingly.91 In the thinking of the liturgical pioneers, this devotional life lived by the faithful had deprived them of a thorough understanding of their role as active participants within the Mystical Body of Christ. Therefore, an effective way to encourage full and active participation was to educate the people liturgically about their role as baptized members of the Church, and highlight their responsibility within the Mystical Body of Christ. The objective of the liturgical education was to unite the whole Church in an active spiritual life by revealing what Virgil Michel referred to as the “hidden spiritual treasure”92 of a liturgy for the people.

The major promoters of this liturgical renewal were Romano Guardini and Karl Adam in Germany, Henri de Lubac in France, and Virgil Michel in the United States of America. It was in the 1920s, near the Abbey of Maria Laach, that the movement found its pastoral application in

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91 Pecklers, The Unread Vision, 211.

92 Michel, “The Liturgical Movement,” 86.
the spiritual writing and teaching of Romano Guardini and in the dogmatic theology of Karl Adam. In the 1940s, inspired by the Tübingen School, Henri de Lubac renewed the liturgical spirit by retrieving the richness of the biblical-patristic tradition. A synthesis of the theological contributions of these three European liturgical pioneers informed and shaped the work of Virgil Michel in the United States of America.

In 1863, the Benedictine monastery of Beuron was founded. It was the intention of the founding brothers, Maurus and Placidus Wolter, to offer Beuron, along with its daughter house Maria Laach, to the Church in Germany as a center for spiritual, cultural, and educational renewal. The monastic centers of Beuron and Maria Laach advanced the German liturgical movement primarily through academic liturgical renewal.

This liturgical renewal was given its shape and direction at Maria Laach under the leadership of Abbot Ildefons Herwegen. In 1918, Herwegen with his staff of two monks, Kunibert Mohlberg and Odo Casel; a young diocesan priest, Romano Guardini; and two professors, F. J. Dölger and Anton Baumstark, organized a series of publications: *Ecclesia Orans*, *Liturgiegeschichtliche Quellen*, and *Liturgiegeschichtliche Forschungen*. In 1921, they initiated the periodical, *Jahrbuch für Liturgiewissenschaft*.

The scholarly work of Casel and Guardini influenced the movement beyond the confines of Germany. Odo Casel (1886-1948), a liturgical theoretician, was a unique figure in the process of German liturgical renewal. Patrick Malloy noted that as an early pioneer of the liturgical

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93 Pecklers, *The Unread Vision*, 6. Herwegen was quite “influential in the process of German liturgical renewal. ... under his direction as abbot... the Missa Recitata began and developed as an experiment in the monastery, and... Maria Laach became a center for the liturgical movement.”

94 Ibid., 5.
movement, ‘he personally was responsible for much of its liturgical genius.’ His major contribution was the classic text, *Das christliche Kultmysterium*. His doctoral research on the Eucharistic doctrine of Justin Martyr, mysticism and Greek philosophy led to the development of his *Mysterientheologie*. This mystery theory initiated the vision of the Church as the Mystical Body of Christ. It was this mystical concept of the Church of Christ that became an important doctrinal element in the European liturgical movement as well as one of the founding principles of the liturgical movement in the United States.

Romano Guardini

Romano Michele Antonio Maria Guardini (1885-1968), with over 75 books and 100 publications, was one of the leading figures of European thought in the twentieth century. As a writer, priest-preacher, teacher and lecturer, Guardini’s influence on the liturgical movement was enormous. Inspired by his liturgical experiences at the Benedictine abbey of Beuron and the work of Odo Casel, Fr. Guardini began to question parish liturgical practices and to understand the importance of preaching in the public worship of the Church. This priest, once ‘obliged to say Mass for two years before the exposed Blessed Sacrament while the parishioners were reciting the rosary,’ subsequently devoted most of his energy preparing for his homilies.

Kuehn noted what made Guardini’s sermons naturally good.

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97 Aubert, *The Church in a Secularised Society*, 267 n. 30, 33.

For each homily he needed a “fuse,” a burning question that interested him personally. He followed the liturgical year, but chose his subjects based only on his own questions embedded in the themes of the feasts and seasons. During this time, he discovered the creative element for his preaching; not only that the words and sentences and structure had to be beautiful, but that the homilist had to use the same language from the pulpit that he used in the words and deeds of his personal life . . . so that when speaking one always would say something.  

His ability to “say something” effectively inspired people to come by the thousands to listen to what this preacher had to say.

In 1915, after he finished his first doctorate in theology, Guardini assumed pastoral duties at Mainz and was called to serve as the chaplain to the diocesan youth group, Juventus. As a preacher-teacher, his inductive theology highlighted his pastoral concern for the many academically and spiritually deprived young intellectuals.

For five years, he led the young people with astonishing creativity, embracing all the sciences and arts, coupling a joyful enthusiasm with academic brilliance and clarity. Most contagious, though, was his love for the church and her liturgy. Challenging the young people to struggle for the truth, he warned them not to use faith and trust as an easy substitute. As their leader he always walked beside them, helping them to ask the right questions.

In 1922, while participating at a youth congress at Burg Rothenfels, Guardini made his first contact with the Jungbrunnen, the German Catholic Youth Movement. Five years later, he became the director of this national association and converted the sixteenth century castle into an academy for character formation as the cultural center for the youth movement. Here, young Catholic intellectuals lived, studied, worked, and prayed in community, and were inspired to develop in their own work a vision of a cultural renewal of society in-formed by the doctrine of the Mystical Body of Christ. Recognized by his colleagues as the ‘teacher of teachers,”

99 Ibid.

100 Ibid., 41.

101 Ibid., 36.
Guardini ‘understood his prime responsibility to be a teacher of those who, through their own work in many fields, would teach others.’”\textsuperscript{102}

From Rothenfels, Guardini’s influence on the liturgical movement was enormous. It clearly changed, on a large scale, from a monastic movement to a lay movement. Young people, bored with the bourgeois world, came, caught fire and went back to their youth groups in the hometowns to effect the changes that would bring liturgy and life together.\textsuperscript{103}

Guardini’s leadership ended “against the sound of boots and the bellowing of nationalistic songs” with the Nazi occupation of Burg Rothenfels in 1939.\textsuperscript{104}

While Guardini was involved in his writing, his pastoral activities and the youth movement, he was also pursuing a teaching career. During this period he perfected his own philosophical method and teaching style. The breakthrough event for this young professor occurred in 1922 when Guardini lectured on the nature of the Church at the national conference of the Catholic Academic Association. His presentation of what later would be published as \textit{Vom Sinn der Kirche} (1935; English translation \textit{The Church and the Catholic and the Spirit of the Liturgy}, 1953) resulted in a call to be the first holder of the chair of Philosophy of Religion and Catholic \textit{Weltanschauung} at the University of Berlin. At that university he enjoyed the acclaim of Europe’s elite and attracted many students, professors, and members of Berlin’s intellectual circles to ‘his engaging and profound lectures.’”\textsuperscript{105} His lecture regarding “The

\textsuperscript{102} Ibid., 46.

\textsuperscript{103} Ibid., 43.

\textsuperscript{104} Ibid.

Awakening of the Church in Souls” became, according to Robert Krieg, “a visionary statement, a ‘programmatic formulation’ for theology in the 1920s.”  

This consciousness led to a deliberate affirmation of a single, national community, a people . . . the primary association of the human beings who . . . share the same life and destiny.

According to Guardini, this new awareness of the self-in-community led to a new understanding of religion and of the church as the Mystical Body of Christ. This realization of the church as an organic whole brought with it a new appreciation of the essence of liturgy as ‘the religion of the people.’

It is clear that Romano Guardini sought to stir up a liturgical spirituality among the people while attempting to show the relevance of the Catholic faith to the realities of the world. Beginning with two of his earliest publications, Vom Geist der Liturgie (1918; English translation The Spirit of the Liturgy, 1930) and Liturgische Bildung (1923), Guardini not only revealed but focused his lifelong commitment to infuse the whole of life, literature and art with the Catholic spirit of truth.

His work demonstrated his passionate desire for the world to become what it should be. For Guardini, truth was dynamic, not ‘mere lifeless accuracy of comprehension, but the right and appropriate regulation of life, a vital spiritual essence; . . . the intrinsic value of existence in all its force and fulness.”

Throughout Romano Guardini’s career of writing, preaching, and teaching, he

106 Krieg, Karl Adam, 36.

107 Ibid., 35.

108 Ibid., 36.

labored to recover the truth of the Judeo-Christian tradition and thus revive a Catholicism that had become spiritually and intellectually stale.\textsuperscript{110}

As an interpreter of truth, this preeminent spiritual and intellectual leader, awakened the liturgical consciousness of many. In \textit{Romano Guardini: A Precursor of Vatican II}, Robert Krieg surveyed Guardini’s influence in Rome, North America and in the work of three German-speaking scholars. As a spiritual innovator, he influenced the work of Pius XII, Paul VI, and John Paul II. His spirit, as precursor of Vatican II, was reflected in its documents, \textit{Lumen Gentium} and \textit{Gaudium et Spes}. His essays, articles and books were featured in \textit{Jubilee Magazine}. Among North American Catholics, those who were influenced by Guardini’s writings were Virgil Michel, George Shuster, Dorothy Day, Joseph B. Gremillion, Anne Sexton, Monika Hellwig, Avery Dulles, Thomas Merton, and Flannery O’Connor. While in Germany, the views of this religious thinker remained quite evident in the work of Karl Rahner, Hans Urs von Balthasar, Joseph Ratzinger, and Karl Adam.\textsuperscript{111}

\textbf{Karl Adam}

Karl Adam (1876-1966), a priest, scholar, writer, and lecturer, aimed to make dogmatic theology relevant to the modern temper of life and fruitful for the living faith. By making the Church the subject of dogma, Adam’s goal was realized in a convincing way in his work \textit{Das Wesen des Katholizismus} (1924; English translation \textit{The Spirit of Catholicism}, 1929).\textsuperscript{112}

Karl Adam entered the Philosophical and Theological Seminary at Regensburg in 1895 and was ordained a priest for the Diocese of Regensburg in 1900. After two years of parish work, he enrolled in the University of Munich to begin his graduate work in theology. While

\textsuperscript{110} Krieg, \textit{Romano Guardini}, 12.

\textsuperscript{111} Ibid., 194-96.

\textsuperscript{112} Adrianyi, \textit{The Church in the Modern Age}, 265.
studying in Munich, Adam became deeply aware of post-war Germany’s political, cultural, and religious forces struggling to establish new forms of unity in German life and thought.\textsuperscript{113} These distinct yet often contending forces, namely, the emergence of German nationalism, the rebirth of German romanticism, and the élan of Roman Catholicism, left their mark on Adam’s mature thought. His two doctoral dissertations, \textit{Der Kirchenbegriff Tertullians} and \textit{Die Eucharistielehre des hl. Augustin}, manifested his scholarly interest in history and doctrine.

His particular interest was the question of how one was to reconcile church teaching, which claimed continuity and permanence in doctrine, with a historical consciousness, which recognized the fact of change and contingency within even ecclesial teachings. His approach, evident in his earlier works, attempted to use historical methods to shed light on the enduring truths of Christianity.\textsuperscript{114} Such an approach was possible only in virtue of Adam’s evolutionary view of doctrine which insisted that while the essential truths of ecclesial teaching remained constant the articulation of those truths must be adapted to their particular historical context. Adam, confronted with the question of the integrity of Christian belief, crafted a fresh theological synthesis to initiate what Krieg described as “a fruitful conversation between Christian faith and the world’s culture.”\textsuperscript{115}

In 1918, the University of Tübingen issued a call to Karl Adam. His acceptance determined the scholarly direction of the rest of his life. In accepting Tübingen’s chair in dogmatics and apologetics, Adam ‘turned his scholarly attention from historical study to

\textsuperscript{113} Krieg, \textit{Karl Adam}, 30ff.

\textsuperscript{114} Ibid., 16.

\textsuperscript{115} Ibid., 3.
systematic theology,” and “shifted his academic focus from past documents to present issues.”

Standing at his life’s midpoint, this mature priest-scholar detailed his theological orientation. First, Adam contended that knowledge of the faith, expressed in theology, must depend upon the sensus fidelium, the living church’s experience and intuition of God and not be solely dependent upon the mediated insight contained in Scripture, tradition and church teachings. Next, any theological endeavor must originate with what is objective, God’s revelation, and be more than an academic endeavor. Scholarship must spring from the theologians’ participation in the church; must seek to enrich the Christian faith of the believer, and must be done to aid the church’s worship and its service to the world.

Influenced by the work of his contemporary, Romano Guardini, Karl Adam contributed to an ecclesial awakening of the Church by providing a more detailed study of the spirit of Catholicism. In thirteen chapters of Das Wesen des Katholizismus, his historical study presented Catholicism as the body of Christ, a universal community intimately united with the Risen Christ in the hopes that God can be all in all. In search of Catholic identity, its Wesen, he constructed a dogmatic and apologetic ‘theology for its time,” determined by its object, divine revelation, affected by its historical experience, and crafted for the people of his time. His theological synthesis, Lebenstheologie, emerged out of the believing community and possessed a quality not found in every theology: it communicated a reverence for God. Its value for modern ecclesiology was affirmed by the German theologian Walter Kasper.

116 Ibid., 21.
117 Krieg, Karl Adam, 38.
118 Ibid. In his text, pages 40-44, Krieg offers a fuller presentation of Adam’s theological method and critiques his theological method in pages 159-78.
119 Ibid., 44.
In *The Spirit of Catholicism* Adam taught [us] to understand anew the church as the mystical body of Christ, as the living community pulsing with the life of Christ, as the Catholic Church in the encompassing sense of the word because *[Catholicism]* speaks a full yes to the whole of scripture, to the whole person, to one’s body and to one’s soul, to nature as to culture. \(^{120}\)

Karl Adam holds a distinguished place in the history of theology. According to Karl Rahner, he ‘led the way in doing ‘theology in the world.’” \(^{121}\)

For nearly three decades *The Spirit of Catholicism* was an international best seller. The German text, *Das Wesen des Katholizismus*, first published in 1924, went through thirteen more printings, the last being in 1957. It was read in at least thirteen languages: Chinese, Czechoslovakian, Danish, Dutch, English, French, Hungarian, Italian, Japanese, Lithuanian, Portuguese, and Spanish from the mid-1920s until the 1960s. It was reviewed by theologians and non-theologians, assessed by the Vatican’s Holy Office, and according to Adam’s biographer, Robert A. Krieg, ‘caught the eye of Protestants as well as Catholics.’\(^{122}\) It also stands out as one of the few books frequently echoed in ecclesiological texts: Pius XII’s *Mystici Corporis Christi* (1943), Paul VI’s *Ecclesiam Suam* (1964), and Vatican II’s *Lumen Gentium* (1964).

During his lifetime, Karl Adam was considered one of the most celebrated and ‘widely read Catholic theologians in the world.’\(^{123}\) His lectures attracted vast audiences, and his eighteen books were best-sellers not only in Germany, but in Europe and North America. The appeal of his work is clearly evidenced in the impact of his writings in the United States. His major works,

\(^{120}\) Ibid., 52.

\(^{121}\) Ibid., 146.

\(^{122}\) Ibid., 47. Krieg also provided a summary of these reviews in his text pages 44-56.

\(^{123}\) Ibid., viii.
The Spirit of Catholicism, Christ Our Brother, The Son of God, and One and Holy were widely read, translated in English, reprinted in paperback, discussed at Catholic colleges and retreat houses and prepared the way for the Second Vatican Council. English-speaking audiences would also learn of Karl Adam through articles, essays and addresses published in the Fortnightly Review, Commonweal, Orate Fratres, and Jubilee Magazine. Adam’s ideas were indirectly disseminated through the writings of Virgil Michel, Dorothy Day, Flannery O’Connor, Robert McAfee Brown and Avery Dulles. The formative influence of Karl Adam spanned the major portion of the twentieth century, had an immeasurable impact on Catholic thought and life, and made clear the way to Christ for two generations of Christians and non-Christians alike.

In Germany, many of these positive developments toward a more vital grasp of dogma and its interpretation were interrupted by the Second World War. A new beginning took place, especially in France, where theologians were already engaged in a movement to renew theology ‘in the horizon of modern thought and its desiderata.’ According to Susan K. Wood, what was characteristic about this Nouvelle Théologie was its ‘“new’ orientation aimed at a reunification of theology, including a return to Scripture, a return to the Fathers, and a liturgical revival.’ Henri de Lubac, along with others, detailed the plan of a comprehensive theological work that Hans Urs von Balthasar described as ‘less systematic than the manuals but more saturated with tradition, integrating the valid elements in the results of modern exegesis, of

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124 Adrianyi, The Church in the Modern Age, 268.

patristics, liturgy, history, philosophical reflection”¹²⁶ to effectively communicate the *intellectus* of the Catholic faith.¹²⁷

**Henri de Lubac**

Henri de Lubac, S.J. (1896-1991), scholar, priest, theologian, and mystic, began his studies with the Sisters of St. Joseph, then continued with the Christian Brothers in Bourg-en-Bresse, and the Jesuits of Mongré. In 1912, he began his advanced studies in law at the Catholic University of Lyon, pursued philosophical and theological studies on the Isle of Jersey, followed by a Jesuit regency at Mongré from 1923 to 1924, and had additional theological training in Hastings, where he was ordained a priest in 1927. In 1929, Fr. de Lubac was named Professor of Fundamental Theology in the School of Catholic Theology at Lyon, and joined the faculty of the theologate at Fourvière in 1935.

Hans Urs von Balthasar surveyed de Lubac’s work and remarked in admiration,

> Whoever stands before the forty or so volumes of Henri de Lubac’s writings, with their more than 10,000 pages and hundreds of thousands of quotations—even disregarding the numerous articles and other smaller works—feels as though he is at the entrance to a primeval forest. The themes could hardly be more diverse, and the gaze of the researcher glides seemingly without effort over the whole history of theology—and of thought itself. . . . this seeming jungle reveals the order of an organic whole . . . that unfolds an eminently successful attempt to present the spirit of Catholic Christianity to contemporary man in such a way that he appears credible . . . and even feels confident in proposing the unique complete (‘catholic’) solution to the riddle of existence.¹²⁸

His fresh examinations of the Christian tradition also sought to clarify, to enrich and to deepen humanity’s understanding of what it means to be catholic.

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Henri de Lubac’s first major work, *Catholicisme* (1938; English translation *Catholicism: A Study of Dogma in Relation to the Corporate Destiny of Mankind*, 1958), attempted a comprehensive investigation of the essentially social nature of Christianity. His work emphasized the communal character of salvation and highlighted the solidarity of the human race in its common vocation. According to de Lubac, his purpose was

simply to bring out clearly certain ideas that are inherent in our faith: ideas so simple that they do not always attract attention, but at the same time so fundamental that there is some risk of our not finding time to ponder them.

For de Lubac, the structural presentation of *Catholicisme* was not only instructive, but also programmatic. It contained, in seminal form, the theological content, style and orientation of all his major works that followed.

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130 Ibid., xii.

131 Given the significance of this seminal work, it may be helpful to consider its thematic content. *Catholicisme* is divided into three sections. The first two sections introduce its major characteristics as social and historical. These characteristics define its two-fold orientation to God and the world. In section one, de Lubac showed how the idea of the unity of human society as a ‘mysterious *Catholica,*” is exhibited in the essence of its dogma; in its living constitution, the Church in Christ; in its sacramental life; and finally, in its corporate end, eternal life in communion with God. The second section considered Christianity’s historical dimensions by drawing conclusions about Christianity and God’s action in history, the spiritual interpretation of Scripture as salvation history, the divine predestination of the whole Church, and the social spirit of *Catholicisme.* In the third section, de Lubac introduced his major concern—how the contemporary thought, predominantly the phenomenon of individualism, left its mark on theology and liturgy. First, he pointed out that the entire ecclesial and theological tradition had abandoned the salvation-historical thought of the Fathers and high scholasticism in favor of rationalistic thought. Subsequently, he discussed how this theological turn, away from its Christian origins, had immensely destructive consequences for the spiritual life of the Church. Further, he noted that these ‘individualistic aberrations of theology” led to an anti-theism, a separation in anthropology, the disintegration of the Church-Eucharist mystery and resulted in a narrow understanding of *Catholicisme,* as a society of believers that was politically rather than spiritually-minded. In concluding, Henri de Lubac examined the dialectical problems of person-community and immanent-transcendent salvation to posit a ‘true theology of synthesis.” See von Balthasar, *Theology of de Lubac*, 42-43; Wood, *Spiritual Exegesis*, 7, 12.

Susan Wood noted some of de Lubac’s other contributions to the renewal of theology. In 1940, de Lubac founded (along with Jean Daniélou) the series *Sources chrétiennes*, was a contributor as well as an inspirational force behind the journal, *Cahiers du témoignage chrétien* (1941), and the editor of *Recherches de science religieuse* (1945-50). Beginning in 1945, he collaborated in the collection *Théologie*. His two contributions to this collection, *Surnaturel* (1946) and *Corpus Mysticum* (1949), established his reputation as a scholar. In 1953 he was elected a member of the *Institut de France* and, at the age of 80, Henri de Lubac counseled, mediated, admonished and helped in the publication of *Communio*, written in the spirit of ecclesial communion.

Henri de Lubac’s renewed theology, his aim to recover Christianity in its fullness and purity, was viewed with a degree of suspicion (evident since 1935) and he was ultimately censured. In 1946, a number of his books were banned. He was silenced and ostracized. Deprived of permission to teach, he left his teaching post at the School of Theology at Lyon, his home at Fourvière, and was driven from place to place. Hans Urs von Balthasar reported that it was this period of “silent ostracism that drove the sensitive man into complete isolation.” As the attacks came from all sides, de Lubac himself spoke of how during all those years he was never questioned by Roman authorities or by the Society of Jesus, never told what he was accused of, and never asked to provide a retraction or declaration.

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133 The books censured included *Surnaturel* (1946), *Corpus Mysticum* (1944), and *Connaissance de Dieu* (1958).


Yet, von Balthasar maintained that it was during those years that de Lubac’s thought comes forth unconcealed in several shorter works. In his writings, de Lubac made it abundantly clear that in true Christian thought, the *intelligentia fidei*, the “mystical” and the “intellectual” moments are inseparable. He maintained that like Godself, these moments exist as a unity in creative tension to affirm both truths—that the living mystery expresses itself in historical forms and that this mystery always transcends these forms. For Henri de Lubac, it was by living through the purifying and transforming fire of this period of silent ostracism that he came to discover his own experience ‘of having-been-grasped” by Truth in its fullness and in its purity.

His writings during this period also invited the reader into the contemplative’s soul. In his book, *Méditation sur l’Eglise* (1953) de Lubac reflected on his own spirit and labors during this personally trying time when he was dismayed with the Church as an institution. In these meditations de Lubac’s abiding fidelity and love for the Church found hymn-like expression, particularly in his portrayal of the *vir ecclesiasticus*.

[In] a true man of the Church the uncompromisingness of faith and attachment to Tradition will not turn into harshness, contempt or lack of feeling. They will not destroy his friendliness, nor will they shut him up in a stronghold of purely negative attitudes. He will take care to remember that in her members the Church should be nothing but a “yes”, as she was in her Head, all refusal being nothing more than the other side of a positive affirmation. He will not give way to the spirit of compromise any more than she does, but like her he will always want to “leave every door through which minds of different kinds may reach the same truth” . . . He will not want to “disquiet . . . them who are converted”, . . . He will take great care that some generalized idea does not gradually come to take the place of the Person of Christ. . . . His total and unconditional faith will not come

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137 *Paradoxes* (1946), *Nouveaux Paradoxes* (1954), and *De la connaissance de Dieu* (1945) published in its final form in 1956 as *Sur les chemins de Dieu*.

down to the level of a sort of ecclesial nationalism. . . . He will hold himself apart . . . maintaining a firm resistance against those passionate reactions from which theological circles are not always free, and his vigilance will not be a mere mania of suspicion. He will understand that the Catholic spirit . . . is “charitable rather than quarrelsome”, . . . For a man of this kind all praiseworthy initiative, every new enterprise that is duly approved, and every new centre of spiritual vitality, is an occasion for giving thanks.139

In 1960, Henri de Lubac’s spirit was freed, his labors affirmed, and his theological authority fully reestablished with Pope John XXIII’s invitation to serve the Church as *consultor* for the preparatory Theological Commission of the Second Vatican Council. Later, at the Council itself, this modern “father of the Church,” acted as *peritus* and was associated with his theological work on the documents *Dei Verbum, Lumen Gentium*, and *Gaudium et Spes*. As a testimony to Henri de Lubac’s genius, his *Festschrift* (1963), celebrating the enormous theological contributions of this man at the service of the church, was published in three volumes of *Théologie*.

Virgil Michel

The ecclesial vision of Romano Guardini, Karl Adam, and Henri de Lubac, informed their scholarly and pastoral contributions to liturgical renewal, and later, advanced the movement beyond the confines of the monastery by capturing the enthusiasm of an American Benedictine, Virgil Michel (1890-1938). Michel, while making his journey of study in Europe, came upon his greatest discoveries, the reality of the Church as the Mystical Body of Christ (a doctrine virtually unheard of in the United States at this time) and the official life and prayer of that Body, the liturgy, as the means of instilling the true Christian spirit into society.140 H. A. Reinhold spoke of Dom Virgil Michel’s formative European experience:


It was almost beyond human comprehension to grasp the completeness with which he absorbed everything that Austria, Belgium, and Germany had to offer. But greater yet was what he did with it. Instead of dragging his find across the border as an exotic museum piece, he made it as American as only an American mind can make it. He had seen the high sweep of German ecclesiology and sacramentalism; he had admired the Belgians for their clear grasp of a new spirituality and their critical awareness of all that stood in the way of liturgical, ecclesiastical piety from traditional carry-overs; he had learned in Austria what the common people could gather from the Church’s treasure without fright, but he did not come back to force these foreign and incoherent moulds on the American church. Besides, his clear realism and his burning apostle’s heart had one urge none of the great masters in Europe seemed to see: the connection between social justice with a new social spirituality.\(^{141}\)

What Virgil Michel brought to America was an integral Catholicism inspired by his informal study of the masters pursued while living among the European townspeople, in slum parishes, villages and industrial towns. According to Pecklers, what Michel offered to America was a vision of the whole Church,

>a Church which lived as the Mystical Body of Christ; the vision of mystical body which overflowed with a passion for justice; the vision of a mystical body united, where Anglicans, Orthodox, and Roman Catholics might dwell together in mutual respect, open to dialogue.\(^{142}\)

This vision was informed by the liturgical spirituality of Romano Guardini, the academic theology of Karl Adam, the sacramental perspective of Henri de Lubac, and the social consciousness of Lambert Beauduin.\(^{143}\) What Michel initiated was a socio-liturgical apostolate that sought to ‘restore all things in Christ” by exposing the unjust social conditions created and compounded by an unchristian individualism.

\(^{141}\) Hans Ansgar Reinhold, “The Liturgical Movement to Date,” in *Christ’s Sacrifice and Ours*, National Liturgical Week in Portland, Oregon, August 18-21, 1947 (Boston, Massachusetts: The Liturgical Conference, 1948), 11.

\(^{142}\) Pecklers, *The Unread Vision*, 11.

\(^{143}\) Ibid., 8-16 may be consulted for a more detailed account of Beauduin’s concept of social consciousness.
Virgil Michel, monk, educator and apostle, left Europe filled with a mind full of ideas and more than one plan pressing for expression in lecture, print or action. Virgil Michel was a man whose life, work and writings indicated almost universal interests. Paul Marx wrote of Michel that,

possessed of a good knowledge of the liturgy, well-versed in modern and Scholastic philosophy, particularly social philosophy, trained in languages, English literature, and to a degree in theology, with also some understanding and appreciation of sacred art and music, he was uniquely qualified to initiate the program of Pius X in the English-speaking world.\(^{144}\)

Michel’s study program not only laid the foundation for his work, it also planted, fostered and solidified the themes that would fuel his intense apostolic life: the conscious and active participation of the laity in the liturgy, the role of women in the world, liturgical education, and the connection between liturgy and social justice. His studies and observations in Europe gave him not only an insight into society and human needs, but also a means of countering the secularism and individualism of the age. Michel’s experiences introduced him to a rare vision of the Church whose role in the modern world offered a design for an integral world order. Dom Virgil explained:

There was only one answer I know to the problem of the balanced harmony between the individual and the social: *The Mystical Body of Christ*. There the individual retains his full responsibility, the fullest possibility of greater realization of his dignity as a member of Christ; yet he is ever a member in the fellowship of Christ, knit closely with his fellow members into a compact body by the indwelling Spirit of Christ: *There* is the pattern of all social life lived by individuals.\(^{145}\)

This pattern, designed to assist the individual develop physically, morally, intellectually, spiritually and socially, was actualized in the liturgy of the Mystical Body of Christ as the model of

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\(^{144}\) Marx, *The Liturgical Movement*, 106.

\(^{145}\) Ibid., 186 n.28.
for association and cooperation with others. Virgil Michel understood the importance of the liturgy for the life of the community when he witnessed the force and effect of an organized liturgical movement while visiting the abbeys and liturgical centers of Europe. He became more convinced that a popular liturgical movement was a great need for the Church of the United States where religious individualism dominated much of Catholic life and piety. The American liturgical movement, unlike its European counterpart, was to be a grassroots movement concerned with the pastoral effectiveness of liturgy, and its hallmark would be its insistence on the necessary connection between liturgy and life, liturgy and social justice.

In the fall of 1925, Virgil Michel returned to St. John’s Monastery in Collegeville, Minnesota, armed with a systematic program to initiate the popular liturgical movement. His plan was to publish English translations of the great European works that enlightened him about the nature of the liturgical life, to sponsor the writing and printing of American pastoral liturgical works, and finally, to issue an American liturgical periodical.146

In his monastic role, Michel attempted to realize the Benedictine spirituality through liturgical renewal. His first organized efforts for a liturgical apostolate began in 1926 with the establishment of the Liturgical Press at St. John’s Abbey. Its sponsoring of a project called “The Popular Liturgical Library” and the founding of the review *Orate Fratres* became the organ of the liturgical movement in the English-speaking world.147 As the organizer of the liturgical apostolate, Dom Virgil Michel himself became the center for all those who rallied to the papal call for liturgical renewal through Christian education and Catholic social action. Influenced and formed by the Benedictine tradition of *ora et labora*, Michel aimed at awakening among both

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146 For the initial listing of works see Marx, *The Liturgical Movement*, 113-115.

clergy and laity a theoretical and practical understanding of the Church’s liturgy as ‘dogma confessed, experienced, chanted, felt, prayed, acted, and lived out in the official worship of the Mystical Body.’ The motto of the American liturgical movement was *Instaurare omnia in Christo* (Eph 1:10), a motto inspired by Pius X’s call for the intelligent participation of every member in liturgy and in life. The movement’s mission was aimed at advancing the Church of God in the modern world.

As an educator, Michel, saw “mis-education” as the greatest obstacle to the liturgical renewal and initiated a movement for a more vital and effective program of religious education in the United States in order to prepare the faithful for full and active liturgical participation. His plan was to educate the masses about their role as baptized members of the Church and to confirm their social responsibility within the Mystical Body. The educational media used to communicate this message were the liturgy, liturgical literature, and properly trained teachers.

For centuries, the liturgy had been the first school of theology, the almost exclusive method and means of religious instruction—the primary locus for spiritual, doctrinal and moral formation of Christ through Christ. For Michel, the liturgy was not only the first and primary means of religious education but also the fundamental formative instrument in bringing about change in Church and society. In his text, *The Liturgy of the Church*, Michel promoted the liturgy as the best medium to bring about social regeneration.

Through the liturgy he [Christ] acts in the united brethren, and through him they enter into union with all the members of Christ, the entire communion of saints, nay, with the divine mystery of the society of God in the most holy Trinity. Therein is truly realized that ‘the Church is mankind embraced, taken up by the

148 Ibid., 225.


Son into the society of the Father and of the Son, entering through the Son into participation in this society, and entirely transformed, penetrated and surrounded by it; ‘that our fellowship may be with the Father, and with his Son Jesus Christ’ (1 John 1:3).”

Virgil Michel’s scholarly work made a plea for safeguarding Christian culture primarily through its liturgy. It was his belief that the cultural heritage of his day and age was the product of un-Christian principles and anti-Christian trends that he described as ‘the bourgeois this-worldliness and materialism and naturalism.’

He hoped to offer a program of social reconstruction that would purge the anti-Christian culture of what was unchristian and would then assume the positive elements into the supernatural scheme of Christian life. His hope was that this restoration of Christian culture would become the task of the Christian. Michel exhorted Christians to imbue civilization and culture with a renewed Christian spirit, a unifying spirit of Christian love, and ‘thus give to it the vitality it is seeking and save it from the destruction to which it seems to be tending in quick time.’

For Michel, a truly Christian culture was to be catholic in scope and would thus realize the ardent desire of the modern popes, Leo XIII through Pius XII, that a Christian spirit flourish again in every field of human endeavor and that Christ be formed in all.

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153 Ibid., 299.

154 Michel asserted that the liturgy offered a divinely established model for the development and realization of an authentic Christian society. It was his contention that the living out of the liturgy, the indispensable source of Christian spirit, would result in a truly Christian culture—a culture ‘to which all material progress will be put in service of man for the better development of his higher abilities and will enter also through man into the service which the Christian renders to God in his daily life” (ibid., 302).
Liturgy, as the ordinary school for the development of the true Christian, was the first school of Christian experience. Liturgy developed the personal outlook and qualities that best realized an authentically Christian culture. According to Michel, the liturgy formed a truly cultured man, ‘the whole man, soul and body, person and environment.’\(^{155}\) The truly cultured man, through his active participation in the liturgy, developed a sense of the divine purposefulness of his action; experienced an intimate connectedness with his community; realized the symbolic character of his environment and ultimately drew from the beauty of the created world, the spirit of Christ.

For Michel, no cultural revival was to take place without first establishing a ‘Christ-consciousness’ within the heart and mind of the believer: a consciousness that prepared the apostle to join the papal crusade for personal and social sanctification; a consciousness that led to a more intimate and active participation of the faithful in the divine life and energies of Christ. Therefore, instruction in the dogmatic and moral truths of the faith was necessary to prepare the apostles for living life in Christ. A true understanding of living the liturgy would influence all the other aspects of human life and culture and would subsequently result in the penetration of all human actions and environment with the same spirit of Christ.

Michel believed that the focusing of all human endeavors in Christ through the liturgy was possible for all Catholics. There were two ways in which all the spiritual efforts and endeavors of the Catholic could be centered in Christ. The first way was to put oneself into more intimate contact with the very source of the supernatural life by making a personal effort to better understand the liturgical worship of the Church through reading and meditation. The second way was through contemplation—by concretely applying the truths of God, learned through an

\(^{155}\) Ibid., 302.
active and conscious participation in the Mass, to daily life. For the Catholic, the liturgy was ‘the essential channel of God’s grace and the official means of transforming our lives.’  

For Michel, this understanding of the liturgy was absolutely necessary (both as an effective inspirational source and unifying factor of all human endeavors) for one’s growth in Christ.

Michel also believed that if the liturgical revival was to have lasting impact a secondary formative didactic component was needed. There was a need for religious education to correct previous misunderstandings and to assist the movement’s growth by promoting a new theology of the Church. The American historian, Jay Dolan, described this ecclesiology as

more biblical, less institutional, . . . which emphasized the spiritual nature of Catholicism. Its focus was on Jesus Christ, not the saints; its chief prayer was the Mass, not the novena; it encouraged a social spirit, rather than individualism; it sought to foster community, rather than isolation; it stressed the public quality of religion, not the private.  

In a world torn by a struggle of cultures, Michel initiated a program of study oriented towards the prayer-life of the Church. This program was designed to confront the mis-education about the nature and aim of the liturgical apostolate. Through conscious and active participation in the liturgical life of the Church, he believed that every sincere Catholic could come to know the mind of Christ and come to live the Christ-life. His culture-consciousness-raising program (drawn from Lambert Beauduin’s concept of liturgy as the life of the Church) was designed to actuate the Mystical Body of Christ by emphasizing the Church’s dynamic nature and signifying its two-fold function: the production of life in Christ, and the development of that life. With the hope that Christ be formed in all, Michel stressed the reality of the Church as the Mystical Body

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156 Virgil Michel, O.S.B., St. John’s Abbey Manuscript Collection, TMs Papers, Z33, 1918-1938, ‘Liturgy and Catholic Life,’ Collegeville, MN, St. John’s Abbey.

of Christ and instructed the faithful about the liturgy as ‘the one true basis of Christian culture and civilization.’

In order to assist in its promotion, Michel and his colleagues began to produce quality published materials for the religious education of American Catholics. The *Christ Life Series*, coauthored by Virgil Michel, Estelle Hackett, O.P. and J. M. Murray, O.P., was a first step towards the integration of liturgical theology and formal religious education. These texts were meant to form a generation of liturgically-trained and apostolically-minded Catholics informed and transformed by the ideology, ideas, and attitudes of the liturgical apostolate. Michel’s aim in producing these texts was to educate and train Catholics to live life in Christ and to instill a liturgical awareness in Catholic students of all ages in all academic disciplines. Beyond Michel’s formal structure of religious education, his work in establishing the Liturgical Press, developing the ‘Popular Liturgical Library,’ and the publication of the journal, *Orate Fratres*, aimed at developing a better understanding of the spiritual import of the liturgy.

It was Virgil Michel’s profound conviction that once students were taught the liturgical life of the Mystical Body of Christ and its implication for daily life, they would have, in the liturgy, a lifelong teacher in the Holy Spirit, the Spirit of Christ. Michel exhorted religious educators to embrace this attitude and its approach to religious instruction. Marx briefly summarized much of what Michel had to say on the subject of adequate preparation for teaching the Mass, the role of the instructor and the necessity of proper materials.

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159 Pecklers, *The Unread Vision*, 175. The intensive process of liturgically-based instruction began on the first day of grammar school and ended on the last day in college, and made use of a graded series of textbooks in religion: one volume for each grade, each year of high school and college; Marx, *The Liturgical Movement*, 220 n. 2.
The teacher must know his subject-matter thoroughly, use the best pedagogical methods and skills, be acquainted with human psychology and needs at the various ages, and understand the prevalent environment and culture, but above all, he must live what he teaches.\footnote{Marx, \textit{The Liturgical Movement}, 231.}

When speaking of teaching religion convincingly, he stated that “no amount of mere knowledge”\footnote{Ibid., 231n.36.} was enough. Virgil Michel maintained that, more than being taught, the essential lesson must be caught from the instructor who knows and lives and loves the Christ-life.\footnote{Ibid., 232. Marx detailed Michel’s course description for teaching the Mass.}

The structure of Michel’s program rested on the recognition of the three aspects of religion—cult, creed and code—as a rule of life. In an age that was questioning all its old beliefs and practices, Michel introduced an ancient pattern of new life – a life to be lived in, with and for Christ in the solidarity of His Mystical Body. He approached the study of religion as a uniquely integrated apostolate that was at once liturgical, educational and social. His approach was both philosophical and pastoral, aimed at revitalizing Christian thought and Catholic action. His socio-liturgical program was designed to enable the believer to know, love and serve God in the social solidarity of the Mystical Body of Christ.

In his text, \textit{The Liturgy of the Church}, Michel developed the basic ideas of the liturgy and the liturgical movement out of the texts of the liturgy itself: the liturgical sacrifice, the liturgical sacrament, the sacramental life, the sacramentals, the divine office, the liturgical year and the liturgical chant. In “Liturgy and Catholic Life,” the unpublished sequel to his \textit{Liturgy of the Church}, Michel applied the basic liturgical ideas (listed above) to all aspects of Catholic cultural life to show the intimate connection that existed between religion and life.
To assist in the promotion of such a liturgical spirit, Michel also produced two series of liturgically-based catechetical textbooks. The Christ Life Series, for primary grades, was a study of the fundamental doctrines of the faith: the Incarnation, the Church, the Christ-life, grace, the sacramental life and the Eucharist that treated the divine aspects of Christian life. A consideration of the social implications of membership in the Mystical Body of Christ was detailed in The Christian Religion Series for high school. Its content included a combination of catechetical and social doctrine, biblical history, liturgy, art and music. The concluding volume of this series, The Christian in the World, emphasized the divine vocation of the human race. For Michel, it was this social spirituality, this ad extra ecclesial mission, which bore the fruit of a truly liturgical life.¹⁶³

Michel had diverse goals in producing these texts: to instill a liturgical awareness, to demonstrate the relationship between religion and culture, to train Catholic minds to live the life in Christ, to make the Mass the source of Christian piety, to emphasize the sacramental reality of daily life, to demonstrate the vital role of the sacraments, and to introduce the Church’s liturgical year as an unfolding of life in Christ. His religious education texts enunciated the principles of a full communal Christian life and worship and emphasized the apostolic force of the Mystical Body of Christ as ‘the holy, Catholic Church, the communion of saints.’ ¹⁶⁴ It was his hope that through their participation in the liturgy and Christian education, believers may

¹⁶³ Michel’s text, with its primary emphasis on the Church as mystery and communion and its consistent emphasis on the sacramental nature and mission of the Church, not only raised the awareness of the faithful to “the working of divine grace as operating through the efforts and zeal of the members of Christ,” it also anticipated the conclusions of the Council’s documents Lumen Gentium and Gaudium et Spes. Virgil Michel, O.S.B., The Christian in the World (Collegeville, MN: Liturgical Press, 1939), 237.

come to understand that he who lives the liturgy must work for the full realization of the spirit of the liturgy: justice, cooperation and brotherhood in the social realm: unity, order and sacramental identification in the realm of religion.\textsuperscript{165}

It was the mission of the Church, as the Mystical Body of Christ, to gather together Christendom into a visible unity; and in this process to gather a people of God, drawn together from every kind of civilization, into the fullness of Christ. Michel concluded his discussion by saying,

The whole trend of ideas I have tried to bring before you is admirably expressed in a quotation from one of the most active and inspiring as well as profound apostles of Catholic Action in our day, Christopher Dawson. “The Mystical Body,” he says, “is the link between the liturgy and sociology; and in proportion as men are brought to realize, through the liturgy, their position as members of that Body, will their action in the social sphere be affected thereby. . . . A visible manifestation of incorporation into Christ, a visible united action on the part of the members, cannot fail to revive and foster in them a determination to carry their Christ-life into the social and economic sphere.”\textsuperscript{166}

In the final analysis, all liturgical education, like the liturgy itself, must embrace the whole of life. It must grip and form the whole person from within, prepare the student for Christian living, and lead the student to the action of the Divine Pedagogue. Paul Marx detailed Michel’s educational method:

Father Virgil’s insistence that the whole task consisted in teaching “doctrine, living worship, and worshipful living”—cred, code, and cult as a “genuine living totality with no abstract isolations,” as a truly living whole eliciting a response from the whole man in worship and life. Only then will Christ be for his abiding and active member the Way, the Truth, and the Life as King, Teacher, and Priest.\textsuperscript{167}

Michel’s plan to meet a religious need of the day was by means of a ‘return to a more intimate appreciation of the truths of God laboring for birth.”\textsuperscript{168} and pleaded that the truths of

\textsuperscript{165} Theodore C. Vermilye, “That They May Be One,” \textit{Orate Fratres} 13 (1939), 114.

\textsuperscript{166} Michel, ‘Liturgy the Basis of Social Regeneration,” \textit{Orate Fratres} 13 (1939), 545.

\textsuperscript{167} Marx, \textit{The Liturgical Movement}, 230.

\textsuperscript{168} Michel, “A Religious Need of the Day,” 456.
faith “be emphasized with rigorous thoroughness and exactitude” ⁶⁶⁹ as the foundation of a truly apostolic life of action. Virgil Michel also detailed the responsibilities of the apostolic life.

As apostles of Christ we must also on all proper occasions preach these truths by mouth as well as by example, and do our part to mould public life after their pattern, that is, after the pattern of Christ. ⁷⁰

The liturgical apostolate was a social movement in the American Catholic Church and Virgil Michel was its chief Apostle. Michel, aware that the liturgical spirit had been stirred in America, had taken the lead to give the socio-liturgical apostolate direction, to focus its creativity, and to provide a clear statement of purpose and an effective medium of expression. Inspired by the burgeoning European liturgical movements, he had offered the apostolate a unified vision of the Church as the Mystical Body of Christ and identified its mission—to form Christ in every Catholic heart and take Catholic Action to reinstate Christ in the home, in the school, and in human society. From the founding of the Liturgical Press in 1926 until his death (1938), Dom Virgil Michel, the apostle of the liturgical life, expended a great deal of energy in writing, lecturing, conferring and corresponding to communicate the message of the socio-liturgical apostolate—that “Christian life was to be an unceasing act of worship.” ⁷¹ Michel’s book, *The Liturgy of the Church*, and the first twelve volumes of *Orate Fratres* stand as a memorial to a man who lived his life and labored zealously to bear witness to Christ.

Virgil Michel’s life and work had a remarkable effect upon the American Church. His legacy lived on to inspire and challenge American Catholics to find “the primary indispensable source” of the Christ-life and to build up a culture under the inspiration of the liturgy totally

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⁷⁰ Ibid., 202 n. 72.

⁷¹ Pecklers, *The Unread Vision*, 133.
lived. The liturgy, as worship and formation, provided an integrated vision of life in Christ. Jeremy Hall noted as Michel’s most significant contribution to the American ecclesial renewal his social consciousness. In particular this contribution rested in his understanding of Christian life as an unceasing act of worship. His unique understanding enabled him to envision how the integration of the liturgical, catechetical, and social apostolates was capable of opening the eyes of American worshippers to the possibilities of a truly Christian culture.

According to Michel this Christian culture was to be a culture in which all material progress will be put into the service of man for the better development of his higher abilities and will enter also through man into the service [worship and work!] which the Christian renders to God in his daily life.

The primacy of the spiritual will be assured in human life and culture under inspiration of the liturgy, but in conjunction with the full employment and rightful enjoyment of all the material goods God has placed at the disposal of man.

Such a consciousness enabled him to promote the formation of an American culture that was truly Catholic—a culture that would embody the principles of the doctrine of the Mystical Body of Christ and serve the unique needs of its diverse society. It was Virgil Michel who offered this consciousness, that implied communion and social responsibility, as ‘the best model and guide for all social organizations of men.” His integrated vision inspired and guided the

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173 Pecklers, *The Unread Vision*, 130 n. 133.

174 Ibid., 129.


177 Pecklers, *The Unread Vision*, 129.
liturgical pioneers and promoters, set the pastoral agenda for the American liturgical apostolate, found respectability in the papal documents *Mystici Corporis Christi* and *Mediator Dei*, and anticipated the emphases of the Second Vatican Council.¹⁷⁹

Paul Marx pointed out how Michel’s liturgical program moved the apostle from Christ-consciousness to divine action:

By active participation in the Church’s worship of God, the person is brought into the highest cooperation in this world: cooperation with Christ in intimate association with all the members of Christ. The liturgy, imbued as it is with Christ’s love for all men, holds before man the highest ideals, roots him with his fellows in life eternal, teaches him the proper relation between human and divine, natural and supernatural, material and spiritual. In the liturgy it can be seen how all of material creation serves and praises God in serving the human personality, raised into the life divine by Christ’s own action. ¹⁸⁰

Such a consciousness enabled Michel to promote the formation of an American culture that was truly Catholic—a culture that would embody the principles of the doctrine of the Mystical Body of Christ and serve the unique needs of its diverse society. And it was Michel’s liturgical consciousness which implied communion and social responsibility.

Christopher Dawson

Beginning with Michel’s understanding of the liturgy as the basis of social regeneration, Christopher Dawson (1889-1970) designed a study of Christian culture that offered a new approach to the problems that confronted Western education in the twentieth century. Dawson discerned three problems: first, how to maintain the tradition of liberal education amid the growing pressure to specialize; second, how to retain the unity of Western culture against the

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¹⁷⁸ Ibid., 139ff.


divisive forces of nationalism and racism; and finally, how to preserve the tradition of Christian culture in the face of secularism. Dawson, believing that secularization of education threatened the very existence of the Western culture, designed a study plan to educate for an understanding of Christian culture. Dawson proposed a comprehensive program for the study of Christian culture as a means of promoting religious, intellectual and social unity. His concern was to highlight Christian culture as a way of life, a cultural form capable of transforming human nature and of acting as a leaven in the world.

Dawson, well aware that the mind was the creative force that determined the fate of cultures, invited his students to wrap their minds around a somewhat unfamiliar subject—Christian culture. These students, the direct successors and heirs of the Christian religion and classical culture, were the product of two hundred years of progressive secularization, a process that resulted in the gradual elimination of distinctively Christian institutions and social standards. According to Dawson, modern Western culture was no longer Christian, and even the most well-educated Christians were much better instructed—and usually more interested—in modern secular politics and culture than in their own traditions. Dawson faulted America’s educational system and assigned blame to its underlying practice of dividing ‘the whole of life into two unequal parts—the common world of secular life and the restricted, specialized sphere occupied by the Church and religion.’ Dawson believed that it was this division that led not only to the laity’s increasing neglect of the traditional culture as a whole but ultimately to their denial of Christianity’s social and cultural significance.

Seeking to restore the internal unity of Christian culture, Dawson took positive action. While he exhorted Christians to move away from ‘the late nineteenth-century tradition of
utilitarianism and secularism which is reducing modern education to a disintegrated mass of specialisms and vocational courses,” he encouraged them to move toward “a unifying vision of the spiritual resources from which Western civilization flowed.” First, he called upon Christians to work for the radical reform of Christian education, its institutions and its curriculum. Next, he designed an educational plan to provide a comprehensive treatment of traditional Catholic culture that offered a more realistic conception of Christian society.

Designed for American universities, the Dawson Study Plan was the first comprehensive study of Christian culture. The study, which highlighted the historic reality of Christian culture as the basis of European history and the ground of America’s particular national and local traditions, sought to recover a more comprehensive and realistic conception of Christian society. Christendom was to be studied in two ways: externally, as a historical study of one of


183 In the late 1950s, Christopher Dawson, professor of Roman Catholic Studies at Harvard University, proposed an integrative study of Christian culture for American universities. This course of study (inspired by Newman’s Idea of a University which embodied the principle of unity in education, in religion, and in culture) provided a common intellectual background for the study of liberal arts and sought to promote religious and intellectual understanding among diverse religious groups in American society. Dawson’s daughter, Christina Scott, described his scheme as “the Christian counterpart of the old system of classical studies, such as the School of Litterae Humaniores at Oxford. Just as classical history, philosophy and literature have been studied as an integrated whole, so Christian history, philosophy, literature and institutions might be studied in the same way” (Eternity in Time: Christopher Dawson and the Catholic Idea of History, eds. Stratford Caldecott and John Morrill [Edinburgh: T&T Clark, 1997], 21).

Dawson’s Study Plan received mixed reviews from educators who distrusted an historical approach to Christian culture. John Courtney Murray S.J., Thomas Merton and Jaroslav Pelikan were among the few who welcomed the project. In 1956, St. Mary’s College, South Bend, Indiana, was the first (and until the present day remains the only) Catholic college to offer Dawson’s program of Christian culture. Thanks to Jubilee’s unofficial editor, Thomas Merton, the magazine was among the first Catholic journals to consider the meaning and value of Dawson’s proposal to reform Catholic education based on the study of Christian culture, when in 1956 it published his essay, “Christian Culture: Its Meaning and Its Value”.

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the four great world civilizations on which the modern world was founded, and from within, as a spiritual history of the ways in which Christianity expressed itself in human thought and life and institutions through the ages.

Dawson argued that, in order to restore the internal unity of Christian culture,

We have to recover the idea of ‘Christian people’ as a true world society of which Israel was the shadow and the antetype; no mere ecclesiastical organization but an organ of a new humanity.\(^{184}\)

This world culture found its roots and expressed its life in its liturgy.

His study program possessed something contemporary education had lost—an intelligible unity. It featured basic theological principles, literary traditions, Christian social institutions, Christian thought, Christian history, and Post-Medieval social and economic developments.\(^{185}\) Each of these six areas of study consisted of a consideration of more detailed elements that provided the essential curricula necessary for a comprehensive study of Christian culture. His treatment of the theological principles began with the central Christian doctrine of the Incarnation and proceeded through a treatment of the Church, the People of God, the Communion of Saints, the Cult of the Saints, the Holy Places of Christendom, and Holy Images before culminating in his study of Liturgy and Culture.\(^{186}\) In the second area of study Dawson turns his students’ attention to the literary traditions. He has them attend to the Bible and other sacred Christian literature as well as the interaction of the vernacular Christian literature with these sacred texts.


\(^{185}\) Ibid., 40.

\(^{186}\) Each of these principles will be addressed in more detail in the next chapter.
Dawson’s third essential curriculum, that of Christian social institutions, began with a study of the Christian institutions of the family, the state, and the concept of law, both secular and natural. The subsequent consideration of freedom and authority at the individual and corporate level led to his focus on the concept of responsibility, particularly as regarded the issues of wealth and poverty. This treatment of Christian social institutions also included addressing the important role of Christian educational institutions. This entire aspect of Dawson’s course of studies concluded with a comparative study of how these Christian institutions developed in various cultures.

In this plan, the consideration of western Christian thought was divided chronologically as it was traced from the early stages of Hellenism and the Greek fathers, through its development in the medieval culture and the following centuries, to its contemporary relationship with western science, philosophy and technology.

The fifth curriculum of Christian history was quite extensive and was divided into seven stages of development. He noted the change of Christian culture in the distinct historical contexts of the Roman Empire, the conversion of the eastern peoples, and Christianity’s encounter with Islam. He pointed out that the historical development of the Protestant denominations (each of which focused on the realization of a different Christian charism) was analogous to the development of particular monastic communities and religious orders within the Catholic tradition. This treatment of Christian history concluded with a consideration of the two stages of the Reformation and the Counter Reformation.

In his final area of consideration, post-Medieval social and economic developments, Dawson drew the attention of his students to the interaction of the Christian community with such ‘secular’ events and issues as the expansion of Western civilization, the development of
Christian missions, the slave trade, the humanitarian movement, the French Revolution, the American Revolution, and Socialism. This area concluded with the goal of the entire course of study, the interaction of the Christian community and Christian culture with the secular culture of the United States in the 19th and 20th century.

This plan endeavored to show that provisional acceptance of theological principles was not only necessary but indispensable for understanding the historical role and function of religion in culture and human life. For Dawson, ‘Christianity possessed the positive spiritual content to afford a satisfactory basis for cultural community,’ a community that was necessary to meet present needs. As a historical reality, Christian culture offered a spiritual bond of membership which united ages as well as nations.  

With the hope of recovering the ideal Christian society, Christopher Dawson exhorted his readers to act for a real restoration of Christian culture. His call to initiate an intellectual revolution did not fall on deaf ears. His plan of study was to restore a consciousness of Christian culture as the basis of a true world society. Dawson’s anthropological and sociological understanding of Christian culture was an integrated pattern of human life and thought in a living society. It was a dynamic process coextensive with the history of Western culture, and detailed ‘the culture-process from its spiritual and theological roots, through its organic historical growth to its cultural fruits.’ For Dawson, this process of enculturation occurred in three successive phases:

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187 Ibid., 37.
the confrontation of Christianity—the Church and the Gospel—with a non-Christian secular or pagan environment; the process of penetration, leavening and permeation of one by the other; the eventual creation of new forms of culture and thought—art, literature, institutions, and so forth.  

His program of study was shaped around the traditional Christian conception of salvation history as incarnational, traditional, and universal and progressive. It presented Christendom as one of the great historic world societies whose social unity and educational traditions shaped human civilization for thousands of years. His study highlighted Christianity as a religious tradition that brought the divided peoples and cultures of the ancient world into communion with one another by the influence of a common spirit, a common moral order and a common religious ideal.

Dawson’s new historical approach to the study of religion emphasized the reality and the autonomy of religious knowledge (both biblical and theological) of the Incarnation, the Church, the People and the City of God, the Communion and Cult of the Saints, Holy Places and Images, and the Liturgy and Culture. Designed to renew human life, the Dawson Study Plan began with a return to first principles (the spiritual and theological roots of Christian culture). These principles, necessary for understanding religion’s role in both culture and life, found expression in art, music, a new vernacular Christian literature and in the celebration of local feasts and pilgrimages. For Dawson, it was not enough for Catholics to maintain a high standard of religious practice within the Catholic community; it was also necessary for them to build a bridge of understanding to the secular world. But, first, the Christian community needed to be educated in order to broaden and deepen its own understanding of Christianity and of Christian culture. Dawson’s study plan was designed to prepare the Catholic Christian community to interpret the faith to the outside world.

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Valiant Heralds of Truth

The ways in which, in the 1930s and 1940s, American Catholics were educated about the liturgy were rich and varied. Pecklers noted how the message was effectively communicated to the rest of the Church.

The American Church was educated about the liturgy through periodicals and other texts, through study groups of lawyers or nurses and through formal courses, through radio broadcasting, and public speeches in such unlikely places as the Boston Common. The message was also communicated through bookstores and pamphlet racks in churches, through the social movements . . . through liturgical days and weeks.¹⁹⁰

Now, these educated lay apostles were prepared to take Catholic Action, to bring a new spirit to all human activities and efforts to respond to the modern popes’ call “to restore all things in Christ,” and to contribute wholeheartedly to the flourishing of a new Christian culture and civilization.

As a social phenomenon, true culture reflected an all-embracing philosophy of life that demanded cooperation, freedom of the creative human spirit, coordination of the material and the spiritual, and a balance of all integral human elements. Historically, the Church strove to fashion such a Christian culture through its liturgical spirit. Pius XII noted that this task was to be accomplished by the Church “not only through her ministers, but with the help of the faithful individually.” Pius XII continued,

the Church endeavors to permeate with this same spirit, the life and labors of men, their private and family life, their social, even economic and political life—that all who are God’s children may reach more readily the end that He has proposed for them. . . . The most pressing duty of Christians is to live the liturgical life, and increase and cherish its supernatural spirit.¹⁹¹


¹⁹¹ Pius XII, “Mediator Dei,” 34.
In the twentieth century, Christians were called upon to confirm their apostolic mission to witness to the truth as bearers of the Christ-life and to act as the agents of its diffusion in an unchristian world.

The “important and fruitful Catholic press”¹⁹² was also called upon to make the Church’s philosophy known and felt in American society. Pius XII called upon the Catholic press, in service to the church and the world, to exercise a crucial role in the diffusion and dissemination of this Christian culture to all people. “In modern times, the press [had] been a major instrument in the development of knowledge and the chief means of its diffusion.”¹⁹³ In the modern world, its capacity for mass communication proved to be indispensable to the Church as an aid in carrying out her mission to preach the gospel by word and deed. These “Valiant Heralds of Truth” took up Pius XII’s challenge to embrace the concerns of the apostolate, to further active participation in the Church’s liturgy as the primary source of Christian spirit and to bring this spirit to bear on the life and culture of the time.¹⁹⁴

Among the Catholic periodicals of its day, Jubilee—A Magazine of the Church and Her People, offered its readers a unique vision of this praying, thinking, working Church.¹⁹⁵ The staff of Jubilee Magazine was committed to revealing to the world the cultural force of the Church’s liturgy as the unified embrace of all aspects of life in their proper relation to the divine.


¹⁹³ Yzermans, Valiant Heralds of Truth, 194.

¹⁹⁴ Ibid., 3.

¹⁹⁵ For a recent detailed examination of the role of Catholic publishing and periodicals of the time period as well as their effect on the Catholic culture of the time see Catholic Publishing: Revival, Reform, and Renewal, special issue of U.S. Catholic Historian, 21 (Summer 2003).
In response to the prevailing godless philosophies of the day, *Jubilee* presented to the world the spectacle of an integral Catholicism, a body set in motion *ad majorem Dei gloriam*.
CHAPTER THREE

JUBILEE—A MAGAZINE OF THE CHURCH AND HER PEOPLE

Chapter Three will examine the Catholic monthly, Jubilee—A Magazine of the Church and Her People, as a vehicle for communicating Christian culture. It will describe and evaluate the ways in which Jubilee drew on pre-existing themes of Christian thought to prepare the Church and the world for its reception of Vatican II. This data will be used to interpret what the Church came to understand about its nature, identity, mission and structure.

From 1953 to 1967, the award-winning Jubilee—A Magazine of the Church and Her People sought to address the religious need of the day—to communicate the living truths of Catholicism to those who did not know them. Its editors, Edward Rice, Thomas Merton, and Robert Lax, sought to bear witness to the Church’s historical existence through the medium of the modern pictorial magazine. This medium allowed the Church to be seen in all her beauty and diversity.

Jubilee’s Content

In the 1950’s people really needed to talk about what it meant to be church. The theology of the Church as the Mystical Body of Christ had been appropriated by only a limited number of the faithful, primarily the clergy and the Catholic intelligentsia. The understanding of the church ad intra, as a divine organism (rather than merely a divine organization), had yet to be fully grasped by the typical Catholic in the pew. While many believers knew that the Church was the Mystical Body of Christ, few could articulate what it meant to be a living member. What the faithful were being taught from the pulpit about their obligation to actively participate in the

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1 The title of this magazine, Jubilee, was taken from the Latin of Psalm 100, Jubilate Deo, omnis terra (‘Sing joyfully to God, all the earth’).
liturgical life of the Church was inconsistent with their actual experience at Mass. There was a chasm between their individual and social spirituality, between their religious belief and daily practice, and between the clergy and the rest of the faithful.

From the success of Merton’s *The Seven Storey Mountain*, they (Rice, Lax, and Merton) knew that the Catholic believer was hungry for the spiritual life. *Jubilee* attempted to satisfy this hunger by providing a magazine in which the reader could experience the Whole Christ—the living, praying, thinking, working church. *Jubilee* sought to re-immere the believer in a true Christian culture living and active in the world. As it had been for Leo XIII, Pius X, Benedict XV, Pius XI, Pius XII, Virgil Michel, and Christopher Dawson, the goal of *Jubilee* was “to bring new insight into Catholic life” and thereby inspire, encourage, and enable the believer to live and think with the mind of the Church.

With its first issue, the editors of *Jubilee* Magazine revealed their mission—to address the intellectual crisis by effectively making sense out of Christendom. Staffed by a diverse group of lay, religious, and ordained, this Catholic monthly invited its readers to meet “the Church and Her People.” Its editors’ commitment to using *Jubilee* as a forum for addressing issues confronting the contemporary Church resulted in a concentration on area-national affairs, politics, the arts and sciences, the home, education, business, labor and so on—in which the relevance of man’s religion, ethics and morals [was] more direct.

One of the ways in which *Jubilee* addressed these issues was to incorporate excerpts from current specialists in the field as articles in *Jubilee* for the purpose of religious and cultural

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education. In this way it was able to familiarize its readers with these issues and in so doing educate, prepare and enable its readers to intelligently participate as the church in the world.

**Jubilee’s Audience**

*Jubilee’s* audience was “the Church and Her People.” Among the three hundred thirty-one Catholic magazines of its day, *Jubilee* was a magazine for the people. As a meeting place for “the Church and Her People,” *Jubilee* sought to serve the needs of the entire Christian community. It was characterized by *Time* as “a good upper-middlebrow monthly that cuts a path of its own between the intellectual themes of such a small circulation magazine as *Commonweal* . . . and the folksy but heavy-handed news—plus doctrine . . . diocesan weekly.” ⁴ At its peak, the magazine’s circulation reached 72,000, with its owner-subscribers described as “a diffuse group.” Rice said of them:

> Our very first subscriber was a Washington correspondent for a group of Southwest newspapers, the second a Presbyterian who wanted to see basic Christian principles promulgated, the third a woman who worked on the packing line of a farm factory in the Far West and thought the magazine would be good for her children. After that we counted among our subscribers businessmen, teachers, mechanics, bishops, priests, brothers, sisters, diplomats, sailors and representatives of just about every calling in this country. ⁵

In 1957, a questionnaire was sent to people selected at random from the magazine’s subscription list to profile “a typical *Jubilee* reader.” According to Rice, a few facts and figures help to locate *Jubilee*’s readers in the American social structure. The bulk of the readers were between the ages of 26-45; two-thirds were married, one-sixth single, and the remainder religious; 92% of the readers lived in cities and suburbs; 52% had completed their college education; 91% of lay subscribers owned their homes and an automobile. Sixty percent of the laity were professionals

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with the largest majority being physicians (5.3%); 8.6% of the others owned their businesses with 9.3% executives in other companies. *Jubilee*’s readers earned annual incomes (well above the national average) ranging from $20,000 to below $5,000, with 39.5% of the readers earning $5,000-$10,000 annually. Its audience appeared to be well-informed about national, international, and Catholic news through current periodicals. Sixty-three percent read *Time, Life* (59%) and *Reader’s Digest* (54%); other magazines noted in the survey results are *Saturday Evening Post, Newsweek, U.S. News and World Report, Look* and *Holiday*. *Catholic Digest* was most widely read at 35% followed by *The Sign, America* and *Commonweal*. These facts and figures offer a calculated profile of “a typical *Jubilee* reader.”

What this adds up to is an urban, well-educated, active, philoprogenitive individual who earns enough money to support his family and own a home and a car, who has an interest in world affairs and in his own Church, who reads more than the average person.  

Wishing to discern whether or not *Jubilee* Magazine met the needs of its readership, Edward Rice summed up just a few of the messages *Jubilee*’s editors offered their audience.

There are times when the editors feel as if they are sitting on a desert island throwing messages into the water. The messages cry out that these are exciting times in the Church, that both the religious vocation and raising a family are beautiful ways of life, that there are social problems to be solved, that knowledge of the arts and sciences should be included in the Catholic’s education, that the Christian is in essence, by his Baptism a missionary for whom there is no rest—all these and dozens of other themes stated quietly or stridently, in large or small type, in photographs or drawings, are tossed into the waters.

These messages “tossed into the waters” were well-received (based on the results of a questionnaire sent to a portion of the magazine’s subscribers), and the editors published some of the readers’ comments:

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7 Ibid.
“JUBILEE has a character of its own. It accentuates things usually not stressed in other Catholic magazines.”

“It presents a world-wide view of what people have done, are doing and plan to do to help the hungry in soul and body.”

“It gives a true, attractive, complete picture of the Church. . . . answered the need for a general, popular (yet intelligent) Catholic monthly.”

“We have waited a long time for a magazine that we would be proud of putting into the hands of our non-Catholic friends. Because of the large amount of farm work during the summer, it is necessary to ‘stack’ the magazines till winter in order to finish all the articles. JUBILEE just doesn’t get old!”

“JUBILEE says many of the things I feel need to be said. It counteracts to a degree the flow of ultra-conservative and sentimental literature. . . acts as a spokesman for the liturgical revival. . . the wonderful choice of subject matter, the brilliant way it is handled.”

“JUBILEE is a much needed Catholic magazine with intellectual appeal and modern format and art work. So far there has been no other Catholic magazine like it. . . and we need it.”

“We really enjoy every word right down to the ads ourselves and I wish we had three or four subscriptions so we could give each issue to the different people whose personal interests are covered every month.”

“You are fulfilling a real need among Catholic readers, particularly in making the liturgy come alive in every day life. . . “

“JUBILEE suits us perfectly. . . for the first time in his life my busy lawyer husband is reading about Gerard Manley Hopkins and Karl Adam.”

“JUBILEE is an exceptionally good Catholic magazine. I’ve never seen another that could compare for readability and clarity of expression.”

“It’s written on a . . . high intellectual level; doesn’t sentimentalize. . . . the only Catholic magazine I’ve found . . . written above the 4th grade level.”

Guided by the hand of its managing editor, Edward Rice, Jubilee Magazine was hailed by its readers as unique in content, broad in vision, authoritative, timeless, brilliantly handled, necessary, enjoyable, suits us perfectly, an exceptional Catholic magazine written on a high intellectual level that communicated the Christian message for ‘the Church and Her People.”

**Jubilee’s Structure**

The structure of Jubilee was designed to answer Edward Rice’s fundamental question, “What does it mean to be a Catholic in the twentieth century?” Rice’s use of photography, a

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8 Ibid.
feature that distinguished Jubilee from its competitors, made it possible for Catholics to visualize, experience, and capture the true Christian spirit manifested in a diversity of images, faces and cultures.

[Its use of] modern journalistic techniques make it possible for Jubilee to span almost twenty centuries to underline for its readers the true importance of an event like the Ascension (page 24), and to bring into focus events of today (see The Church and the Cold War, page 3) which, whether we will or not, will decisively affect our lives as Catholics, and as Americans.9

The answers to Rice’s question begin to unfold in Jubilee’s initial article, “The Church and the Cold War.” Here the Jubilee reporter, John Cogley, detailed what it means to be a Catholic living behind the Iron Curtain and experiencing the Communist war against religion.

The first and most obvious answer is that it is no longer possible to be an ‘ordinary’ Catholic. To be a Catholic in these countries is to know that the Faith is being systematically extirpated in this generation and may largely disappear in the years to come. It is to see children born into lands long Christian where to be a saint is deemed a crime. It is to see old priests passing from the scene and barely any new ones taking their places. It is to be beset by new temptations against the Faith every day and to feel cut off from the articulate Christian world.10

The faith is obviously being exploited in these countries where there are no Catholic committees to engage in open propaganda. Catholics are being systematically persecuted and Cogley listed the casualties.

Since the war against fascism was won, the Communists who gained power have killed, imprisoned or exiled two Cardinals, 214 bishops, 56,300 priests, 52,000 monks and nuns, and more than 3 million lay Catholics.

In Communist countries 46,600 churches and 14,000 convents and monasteries have been converted into stores, theatres, warehouses or museums. Out of every 100 Catholic periodicals, 93 have been suppressed; nine out of every ten seminaries and Catholic schools have been forcibly closed.11


10 John Cogley, “The Church and the Cold War,” Jubilee 1 (May 1953), 3.

11 Ibid.
What threatens Catholicism is not only military and political but ideological and social; it is with these latter aspects that ‘the Church and Her People’ must be primarily concerned.

As a powerful idea, Communism has taken the place of Christianity for millions who belong to the Church by right of birth or baptism. As a social panacea, Communism has gained the loyalty of millions who are ignorant of social teachings of the Church. Others do know these teachings, but think they can’t work. Their own economic salvation, these people are convinced, lies in the success of Marxism. There are still other factors which Communism shrewdly exploits to its own advantage: ignorance, religious indifference and complacency.\(^\text{12}\)

It is evident, claimed Cogley, that there clearly exists a need for missionary work in these traditionally Catholic countries to meet the religious need of the day. An organized Catholic force must be prepared to respond to the Communist threat ideologically and socially. Therefore, if the Catholic faith is to be kept alive in the days ahead, it will be due to the largely independent apostolic efforts of an educated and a socially-conscious laity who, guided by Catholic social teachings, live a liturgical life.

In the 1950s, it was time to take Catholic action—to participate in a lay apostolic movement aimed at quickening spiritual life and Christianizing every aspect of modern society—to think socially and act globally. This ‘catholic’ apostolic action, Cogley noted, ‘is organized along parochial lines, with a parish priest serving as spiritual director and the bishop of the diocese as immediate,’\(^\text{13}\) a movement uniquely designed to meet the needs of each neighboring community. Cogley reported,

Catholics, wherever they are, have learned the hard way that they cannot take their religion for granted. They have learned something of the terrible price that has had to be paid for the Christian complacency of the past. They have been made acutely aware of sins against justice that were long a scandal to the non-Christian world, and they are determined to do something about them. Their ears

\(^{12}\) Ibid., 6.

\(^{13}\) Ibid., 9.
have been sharpened anew to the cries of the poor. They are learning painfully that they are ‘members, one of another.’ Above all, they are realizing, after a too-long forgetfulness, that the glory of the West is that it is the Christian West. Not until it was possible to lose everything did we realize all that we had and held in common.

During another ‘cold war’—the fight against the Albigensian heresy that threatened to overwhelm medieval Europe—Saint Dominic advised his followers that they would never overcome the enemy until they out-prayed him, outfasted him, out-loved him. This is the lesson that Catholics today are learning from the cold war.14

Cogley summed up the appropriate answer to the social question, a response celebrated in the pages of Rice’s Jubilee Magazine.

Rice’s question, which at first sight appeared to be a very personal one, is the social question. The mission of the Church in the twentieth century is to undo the social problems caused by Christian ignorance, religious indifference and complacency. As the editorial mind of Jubilee, Edward Rice takes Catholic Action and invites the Christian world to catch the spirit and the idea behind Jubilee, a magazine designed to initiate a revival of Catholic life—spiritually, intellectually, and socially—and to realize its mission. Designed as an organ for dialogue, Jubilee: A Magazine of the Church and Her People addresses the social question aesthetically.15 The magazine follows the rhythm of the liturgical year; features articles and excerpts written by professionals in the fields of the arts and the sciences; and applies these voices of experience to address the human condition to create a magazine written by, for, and about ‘the Church and Her People.”

Jubilee’s Apostolates

Jubilee’s apostolates as set forth by the Catholic Church were liturgical, educational and social. The liturgical and educational apostolates began as movements in the early nineteenth

14 Ibid., 11.

15 Wilfrid Sheed, interview by author, Phone, Evans City, PA, 17 September 2000.
and twentieth centuries. They had been officially named apostolates during the pontificate of Pius XII and promulgated in the papal documents of Mediator Dei (1947) and Mystici Corporis Christi (1943). A primarily hierarchical social apostolate was officially initiated with the encyclical Rerum Novarum (1891) and its social agenda broadened with the promulgation of the encyclical Quadragesimo Anno (1931). Pius XII celebrated all three as apostolates and their direction commended to the whole church in order that all may come to know, love, and serve God. It is these three apostolates that are the structural framework for Jubilee’s mission to engage the Church in the world.

*Jubilee’s Liturgical Apostolate*

*Jubilee* began with an understanding of the liturgy as the primary apostolate, an exercise of the priesthood of Christ in the Church, whose purpose was ‘to bring man, civilization, and culture back to Christ.’

Rice’s editorial plan was designed to revitalize ‘the Church and Her People’ primarily through the liturgy, theological education, and social action. As a photo-journal, *Jubilee* offered a privileged idea and image of the Church as the people of God praising, learning, and loving life in Christ, as a priestly people inspired by the hope of returning humanity to the divine society so ‘that all may be one’ (John 17:21).

In the spirit of unity of Christian faith and life, *Jubilee* pursued the objectives of the liturgical movement, namely, ‘the unification of the individual and social elements of the Catholic spiritual life, the healing of the chasm between religion and life, and the bringing closer together of clergy and people in worship and apostolic work.’ These objectives could be accomplished if the believers had the right understanding of their vocation as baptized members.

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of the Mystical Body and of their apostolic mission to the world that flowed from the sacramental character of confirmation.\textsuperscript{18} ‘Baptism and Confirmation bestow the character that provides access to the dynamism of the Christ-life.’\textsuperscript{19}

The unity of Christian life was an important theme for ‘the Church and Her People.’\textsuperscript{18} Jubilee’s promoters of the liturgical apostolate were convinced that these objectives would only come about through increased full, active and intelligent participation. Jubilee encouraged its readers to return to the Church, to the Mystical Body of Christ, to the place where the lives of Christians were formed and shaped by worship and work.

The life of the Church is life in Christ. Together with Christ, all believers form a real, living, supernatural organism, permeated and vitalized by the indwelling of the Spirit of Christ. The Holy Spirit is the vivifying soul that unites the whole organism into one living community of life. This one community of life is called to actively share in the organic life and corporate worship of this body and to continue the work and mission of Christ on earth. It is through the liturgy, the solemn and public worship of the Church, her official prayers and blessings, the sacraments, and above all the Mass, that the Mystical Body prolongs the life and work of Christ. It is through the liturgical action of the Mystical Body that Christ himself lives and acts for the glory of God and for the salvation of all. Liturgy, as worship and work, is the way of life in Christ. The Liturgical elements of the Mass, the Sacraments, the Sacramentals, the Liturgical Year, and Liturgical Chant, play an especially important role in realizing this way of life in Christ and so their treatment in Jubilee deserves a more detailed examination.

\textsuperscript{18} Ibid.

The Mass

The heart of the liturgy is the Mass—the wellspring of all liturgical life. The Mass, as sacrifice, sacrament and thanksgiving, is the communal celebration of Christ’s life and the actualization of life in Christ. The sacrifice of the Mass embodies all the mysteries of Christ’s redemptive life. As sacrifice and sacrament, the Mass is a memorial meal and a daily bread offered to God by all in union with Christ. At Eucharist, the liturgical action of the priestly people of God welcomes Christ’s dynamic advent in response to their communal act of praise and thanksgiving. In Jubilee, Michael Ducey, O.S.B., considered how the Mass is the concerted action of the whole Christ.

The Mass is not only a work of worship pleasing to the Father and beneficial for man’s redemption. It is also a work of the Christian community, an action performed together by Christ and His people, a concerted action wherein individual personalities disappear and there emerges only Christ—praising His Father, saving the world, redeeming His people. The closer and more intimate our union with Him, the stronger and deeper our union with our fellow men, for they, with us, form one body united in faith and grace. For “He is the head of His Body, the Church” and we “are the Body of Christ, member for member.”

As sacrifice-sacrament-thanksgiving, the Mass is the action of the risen Christ, now. At the 1959 conference of the Dom Odo Casel Society, Father George Tavard introduced the Eucharistic liturgy as ‘the cornerstone of the House of God’ and the source of the Christ life for all the other sacraments.

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23 This new understanding of Eucharist was introduced in the 1930s and not only restored the Paschal Mystery to its proper focus, but also to Christian life and thought. “Ranging around the Mass or the Eucharist as their central sun are the other sacraments, living streams of the Christ-life to souls. All the other sacraments are directed to the Eucharist, draw from it the light and life that is Christ and are consummated in it. The sacraments are the actions of Christ.”
The Sacraments

_Jubilee_ and its writers, guided by the work of Virgil Michel, recognized that sacraments, as actions, are social means of grace—a palpable means of communion in union with Christ—which effect an intimate contact between the divine and the human.  

Baptism is the birth into this life; Confirmation the attainment of maturity. Penance and Extreme Unction restore the lost life or heal its wounds and strengthen its weakness. Holy Orders and Matrimony provide for the propagation of the Christ-life on earth; the former transmitting the spiritual powers for ministering the divine life to men, the latter providing in a holy partnership with God for the birth of children into the world so that these may in turn be born anew into the life divine.

The sacraments are the grace-filled actions of Christ preparing his Mystical Body to live a liturgical life—wholly for God in love of neighbor. The parish community of St. Richard’s in Minnesota effectively expressed _Jubilee_’s sacramental consciousness:

Christianizing the community is the goal of St. Richard’s. ‘One point we stress over and over,’ Father Longley says, ‘is that the aim of worship—through Mass and the sacraments—is love. Everything is designed to bring that message to the people.’ Homilies emphasize that baptism and confirmation make apostles of all Catholics, that Holy Eucharist gives the strength to practice charity and that marriage—‘the social sacrament’—means that families must extend their love to the entire neighborhood.

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_24_ Lambert Bodoni, “The ‘New’ Liturgy: Challenge and Promise,” _Jubilee_ 12 (January 1965): 8-11. In his text, Lambert Bodoni provided a chronological account of the last fifty years of the liturgical movement to argue that the evolution of ideas and practices of the “The ‘New’ Liturgy” are only new to those who “held themselves aloof from the acquisition of the new biblical and liturgical culture” (9).


Jubilee’s treatment of the sacraments was quite extensive. Through numerous articles Jubilee assisted its readers to develop a deeper understanding of the nature, role and function of the sacraments in Christian life and thought. It addressed the theology and rites of Baptism as the entrance into the life of the Church.\textsuperscript{27} It examined different aspects of Confirmation.\textsuperscript{28} In addition to the detailed theological treatment of the Eucharist, Jubilee also included articles regarding practical preparation for and solemn participation in the Mass.\textsuperscript{29} Numerous articles on Penance and Anointing of the Sick conveyed to the reader a fuller understanding of these often misunderstood sacraments.\textsuperscript{30} Articles on Holy Orders assisted the faithful to see and understand aspects of the priesthood that often remained hidden from the faith community.\textsuperscript{31} And Jubilee’s


\textsuperscript{28} As examples see the unsigned articles, ‘Death Row Confirmation,” Jubilee 1 (April 1954): 53 and ‘Confirmation at Dever,” Jubilee 8 (February 1961): 24-27; the theology and the rite of Confirmation were featured in the unsigned article, ‘Confirmation,” Jubilee 5 (July 1957): 40-43.


treatment of many theological aspects of Marriage addressed aspects of role of faith in the readers’ marital vocation.  

The Sacramentals

_Jubilee_ helped to show that the sacramental power of the whole Christ extends beyond its system of sacraments into nearly every aspect of the life of its members. It is within the context of human life that the Church makes use of her priestly powers to accomplish her mission—to place the divine life within the reach of all people of good will. It is for the spiritual good of all that the Church instituted sacramentals. As approved means through which her members can more intimately live the Christ-life, sacramentals visibly communicate the divine truths about God and human salvation by manifesting the way, truth and life of Christ. The life of the Church of Christ is a vast sacramental. Her liturgy celebrates the divine love with which Christ constantly pursued his people; the Church communicates the divine life through her holy objects and holy actions so that all may live life in Christ.

As he gave some as apostles, others as prophets, others as evangelists, others as pastors and teachers, to equip the holy ones for the work of ministry, for building up the body of Christ, until we all attain to the unity of faith and knowledge of the Son of God, to mature manhood, to the extent of the full stature of Christ (Eph 4:11-13). 

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33 Given these criteria, sacramentals include: the contents of liturgical books, missal, breviary, ritual, pontificals, holy water, Confiteor, incense, blessings, gospels, crucifix, candles, lights, bread, water, holy oil, inspired texts, sacraments, voice and action of the Mystical Body of Christ. These sacramental elements are featured in a variety of articles published in _Jubilee._
By means of its prayers and blessings, the Church’s own spiritual background is extended beyond the confines of the altar and the church building into the world—and thereby seeks to consecrate the world to God.

The Divine Office

The Divine Office, the Church’s official prayer of praise and an exemplary sacramental, is a service performed for God. The daily recitation of this prayer rests on the principle that it is the duty of the creature to give thanks and praise to God. This liturgical prayer is a dialogue in which God communicates God’s own goodness, the divine life, as both the source and goal of all that exists. God is the subject and the object of the adoration; the creature’s response is the full-hearted acknowledgement of who God is and a joyous confession of faith offered to God as an act of self-abandonment.

Like the Mass and the sacraments, the divine office functions to enable the Mystical Body of Christ to acknowledge, to confess, and to embody the divine goodness of God. Michel, quoting a colleague, detailed the liturgical process that binds God to earth and earth to God:

“The incorporation of Christ,” says Dom Panfoeder, “which the liturgy commences in the sacraments and completes in the sacrifice, finds its echo in the liturgy of prayer. . . . In the liturgy of the sacraments Christ engraves men upon himself as his members; in the sacrifice, he offers them to the heavenly Father as an oblation together with himself; in the liturgical prayer he completes this act of oblation by a grand cry of Hosannah, which is at the same time his and that of the entire Church. . . . the divine office is the resultant expression, the outcome of sacrifice. . . .”34

Through, with, and in Christ, the Church participates intimately in the life of God and shares in his divine canticle.

The divine office is the one and same holy action of the whole church sending praises to God. Its songs of praise, expressed in a variety of literary genre: the psalms, the instructions, prophecies and teachings of the apostles, the lessons of the Church Fathers, the narratives of the lives of the saints, and the assorted prayers of petition and supplication, challenge the faithful to realize the life of Christ. Its daily cycle of prayers (matins, lauds, prime, terce, sext, none, vespers, and compline) express the truths of redemption. In turn, these truths lead to the Mass, the central enactment of the life of Christ, and provide a pathway for the soul seeking to live for God. Thus the sacramentals lead full circle. The Mass is both the source and the destiny of all elements of the liturgical life.

This liturgy of praise finds its model in the divine life of the Trinity whose eternal relationship is living, conscious and active; a dynamic union of persons born of divine knowledge and divine love. Within the office there exists a divine intercourse that celebrates the very life of God, of Jesus the Christ, his Mystical Church and her priestly people who freely turn their minds and hearts to God.

Jubilee’s attentiveness to the function of the Divine Office is manifest in a variety of ways. In its consideration of the Taizé community, Jubilee shares with its readers the story of young Protestant men who have decided to consecrate their lives to serving Christ in common. Their regular life of prayer, the Divine Office, accompanies and sustains their active life.35 Jubilee shows how the Congregation of the Sisters of Jesus Crucified, a community of women with physical handicaps, operates a cytology lab inside the walls of their cloistered priory. Most importantly one discovers that the core of the sisters’ life is contemplative—centered around

liturgy and the Divine Office. The important role of the Divine Office is also shown in Jubilee’s article on a Benedictine monastery in the American Episcopal Church, a community of monks that spends their days in prayer, study and work, their lives anchored in the Divine Office.

Jubilee helps the faithful to see how prayer manifests itself in differing cultural contexts. In Cameroon, the Poor Clares of Damien, a community of African women, follow the rule of St. Francis, dress in African clothes, express the African spirit in worship, and gather in community to recite the Divine Office in French, the common language of the cloistered convent. In a plea for understanding, Mother Marie said she believed that the African, unlike the European or Asian, was well-disposed to the contemplative life, given their intuitive sense of the spiritual, their strong sense of prayer and the experience of life lived in community. Being very religious, the African people allow God to be their prayer and give themselves ‘with enthusiasm to that perfect collective prayer, the Divine Office.’

Jubilee also shows how the prayerful life can be manifest in very different ways even within their own communities. The Camaldolese hermits of Bloomingdale live solitary lives and spend their days reading, praying, and meditating; they see one another only when they gather in community for the Divine Office.

This attention to the Divine Office is reflected in the response that Jubilee receives from some of its readers. A Jubilee reader, Rene De Vos of Winona, Ontario, “would like to see the

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39 Mother Marie de Jesus, “In Answer to Critics,” Jubilee 12 (October 1964): 34.
other sacraments and the Divine Office made a more integral part of our public worship of God.\textsuperscript{41} In all of this one sees that, as the whole Christ, humanity partakes of the divine life of the Trinity and plays its part in performing divine service—by confessing the blessedness of creation as praise and thanks to God. Through the liturgical action of the whole church, everything in life—persons, places and things—is made holy and set apart for the designs of God.

Prayers and Blessings

\textit{Jubilee} highlighted Romano Guardini’s and Rene Voillaume’s systematic theology of prayer.\textsuperscript{42} In these articles, Guardini and Voillaume introduced prayer as the duty of every Christian and as an attitude of the will that must be practiced and performed in faith for the sake of an inner relationship to God. In a series of articles, \textit{Jubilee} reported how this disposition resulted in beatitude—consolation, happiness and peace. \textit{Jubilee} emphasized the practice of prayer as a channel through which love is communicated with God. Through its pages \textit{Jubilee} familiarized its readers with many styles of prayer. The prayer lives featured varied from quiet and contemplative styles, which focused on the interior aspects of prayer, to the lived lives of active prayer as expressed in actions and activities.\textsuperscript{43} \textit{Jubilee} reiterated the importance of prayer as a means of communication between the human and the divine, but also assisted its readers in

\footnotesize{
\textsuperscript{41} \textit{Letters to the Editor},” \textit{Jubilee} 13 (June 1965): 4.


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recognizing that prayer must be integrated with the way their lives were lived. By exposing its readers to the many various forms of prayer, *Jubilee* enabled its readers to see differing methods of prayer that could be used in the readers’ own lives.

Of all the styles of prayer addressed by *Jubilee*, that of blessings held a special place. The blessings that abound in the life of the Mystical Body of Christ filled the pages of the magazine of “the Church and Her People.” *Jubilee* emphasized that God, the source of all blessedness, imagined life, called it into being, and hallowed it. Volume one of *Jubilee* served as an introduction to the rich theology of the Old Testament that testified to the patriarchal practice of blessing; its first two photo articles, “Blessings” and “The Creation of the World,” served as an invitation to participate in the life of a working God who made and then blessed the heavens and the earth. Beginning with the first day of creation, this God contemplated the universe—said it, saw it, named it and pronounced it good.

God, at the beginning of time, created heaven and earth. Earth was still an empty waste, and darkness hung over the deep; but already, over its waters, brooded the Spirit of God. Then God said, Let there be light; and the light began. God saw the light and found it good, and he divided the spheres of light and darkness; the light he called Day, and the darkness Night. So evening came, and morning, and one day passed.44

On the seventh day, after completing the task of making “heaven and earth and all the furniture,”45 God blessed the job well done and took the rest of the day off.

Thus heaven and earth and all the furniture of them were completed. By the seventh day, God had come to an end of making, and rested, on the seventh day, with his whole task accomplished. That is why God gave the seventh day his blessing, and hallowed it, because it was the day on which his divine activity of creation finished.46


46 Ibid.
At the dawning of time, it was the Spirit of God that brooded over the dark vastness, and from within that darkness God called forth the light of the world—and it was Christ. “God blessed the results of His work” and according to the author of “Blessings,” God “consecrated the act of blessing so that it became the chief sacramental.”  

Jubilee defined a blessing “as an official prayer of the Church [that] conveys the value of the Mystical Body as a whole” and describes the great range of objects that can be blessed.

The range of things that can be blessed is almost unlimited. Man, of course, comes first: at Mass, in sickness and on his death bed, in times of emergency, on journeys, on beginning work. There are special blessings for women before and after childbirth, and for infants and children. Practically all the things that serve man may be blessed: the natural fruits of the earth—the fields and crops, eggs, wine, oil, seeds, herbs and grasses. Anything that can be eaten may be blessed. The animals that aid man, and the inanimate objects he uses—plows and tractors, printing presses, shops, bridges, electrical equipment, machines of all kinds—may all be blessed.

The act of blessing is the means by which the Church extends her divine life into the home, shop and field, and consecrates her inhabitants and their contents to God. By means of her many prayers and blessings, “the Church and Her People” never needs to abandon their divine life because it is always within reach—borne in sacred space and time.

The Liturgical Year

Jubilee recognized and conveyed the importance of the liturgical year in the lives of the faithful. Many blessings occur in conjunction with the feasts and seasons of the liturgical year. By truly participating in the liturgy, the faithful, as an organic being, enters into the spirit of Christ, shares in the very life of Christ and realizes that life in time: each day, through the recurring rhythm of the different hours of the Divine Office; each week during the regularly

47 “Blessings,” Jubilee 1 (June 1953), 2.

48 Ibid.
recurring Day of the Son—Sunday; each season, beginning with Advent and ending with the last Sunday after Pentecost. The liturgical year centers about Christ and the principal events of his life from birth to resurrection. As the Mystical Body of Christ, it is the duty of the Church to enact these mysteries. By participating in the liturgical mysteries, the whole Church, united with God in Christ, shares in the acts of salvation and redemption. The various phases of the liturgical year are her attempts to develop the presence of Christ in his mystical body. The first half of the liturgical cycle reproduces mystically the phases of the life of Jesus; the second half symbolizes the Church contemplating—realizing her life in Christ.

In a plethora of articles, Jubilee introduced its readers to the Christian mysteries by describing the succession of feasts that make up the liturgical year. Jubilee effectively captured the unfolding drama of the Christ-life. The faithful reader learned that the cycle of the Christian Church year divides naturally into two periods, Jesus’ life and death; each period preceded by a time of preparation. Jubilee pointed out that the phases of the whole life of Christ are introduced at the threshold of the liturgical year. Advent prepares for the coming of the Christ as Redeemer.\(^49\) Christmas celebrates the mystery of his Incarnation, ‘the descent of the Son of God into the human condition,’\(^50\) and the Epiphany, the manifestation of the Savior to the world.\(^51\) The mystery of redemption, realized by the passion and death of Jesus,\(^52\) attained its glory at


Easter\textsuperscript{53} with Christ’s resurrection\textsuperscript{54} and ascension\textsuperscript{55} through which he surrendered his life-giving spirit to the Church at Pentecost to transform the whole world into heaven.\textsuperscript{56}

The mystery-drama was captured in every issue. Each issue of the magazine was guided and structured by the rhythm of the liturgical year to reveal the life of the Redeemer in all its aspects; *Jubilee’s* aim was to assimilate all to God in Christ. The editors believed,

Christianity has something to say about everything, so *JUBILEE*’s scope will be world-wide and time-encompassing. *JUBILEE* will bring a fresh approach to the lives of Our Lord and His Saints—and will show how His Truth is borne today by the ordinary people of His Church: housewife, worker, teacher, mystic, farmer, businessman, monk, priest, brother and sister—the living, working, praying, thinking Church.\textsuperscript{57}

By submitting to the guidance of the liturgical cycle, *Jubilee* celebrated its divine life as a magazine of “the Church and Her People” and offered its readers practical advice concerning the achievement of personal sanctity in the modern world.

By entering into the spirit of annual celebration of the redemptive mysteries, *Jubilee* mapped out the way to live with the Church. It reprinted the reflections of Edith Stein, for whom to live with the Church meant to live eucharistically—to merge one’s personal life into the liturgical life of Christ.

Living eucharistically means quite naturally to leave the narrowness of one’s own life and to grow into the breadth of the Christ life. If we seek the Lord in His house, we shall not always occupy Him only with ourselves and our own affairs. We shall begin to be interested in His affairs. If we take part in the daily


\footnotesize{\textsuperscript{55} “St. Augustine on the Ascension,” *Jubilee* 5 (May 1957): 26-27.}

\footnotesize{\textsuperscript{56} Emil Antonucci, “Pentecost: From the Homily of Saint John Chrysostom,” *Jubilee* 3 (May 1955): 18-19.}

\footnotesize{\textsuperscript{57} “*JUBILEE*: A Magazine of the Church & Her People,” *Jubilee* 1 (May 1953), 1.
sacrifice, we shall be drawn quite without effort into the liturgical life. Within the cycle of the Church’s Year the prayers and rites of the services present to us the story of our salvation again and again and cause us to penetrate ever more deeply into their meaning.\textsuperscript{58}

Stein reflected on the liturgical year as the divine means of living the Christ life:

The Christian mysteries are an indivisible whole. If we become immersed in one, we are led to all the others. Thus the way of Bethlehem leads inevitably to Golgotha, from the crib to the cross. When the Blessed Virgin brought the Child to the temple, Simeon prophesied that her soul would be pierced by a sword, for a sign that would be contradicted. His prophecy announced the Passion, the fight between light and darkness that already showed itself before the crib.

In some years Candlemas and Septuagesima are celebrated almost together, the feast of the Incarnation and preparation of the Passion. The star of Bethlehem shines in the night of sin. The shadow of the Cross falls on the light that shines from the crib. The light is extinguished in the darkness of Good Friday, but it rises all the more brilliantly as the sun of grace on the morning of the Resurrection. The way of the incarnate Son of God leads through the Cross and Passion to the glory of the Resurrection. In His company the way of every one of us, indeed all of mankind, leads through suffering and death to this same glorious goal.\textsuperscript{59}

These events, the divine mysteries of the life of Christ celebrated in accord with the succession of the liturgical seasons, make up the temporal cycle of the liturgical year, while the feasts dated according to the secular calendar constitute the sanctoral cycle. It is during this sanctoral cycle, according to Dom Michael Ducey, that the way of Christ leads the ‘united members of His flock, not merely through the incidental crises of life, but up to the very summit of our ascent to God.’\textsuperscript{60}

While the feasts of the temporal cycle celebrate Christ’s appearances on earth, the feasts of the sanctoral cycle celebrate the glorious mission of the whole Church (Christ, the Virgin


\textsuperscript{59} Ibid.

\textsuperscript{60} Ducey, “The New Liturgy of Holy Week,” 18.
Mary and the communion of saints)—to labor in bringing to birth the full stature of Christ through the graces received at Pentecost. *Jubilee*, in an effort to show how restless the ages of faith really were, introduced its readers to the double aspect of Christ’s (and their own) missionary career and emphasized the humiliation and the glory promised to those who live in imitation of Christ.\(^1\)

To aid us in the daily drudgery of our lives, the Church in our time has given birth to childlike saints capable of leading the multitudes to holiness—Therese of Lisieux, Bernadette, Maria Goretti—and holy but uncanonized servants of God like Matt Talbot, people we might have known . . . people like ourselves (in moments of grace). These saints and heroes teach us to value the ordinary circumstances of our lives, the daily need for supernatural patience, humility, faith, hope and above all charity. In the office, in the factory, at home or on the street, the daily practice of these virtues directs us on a God-given road.\(^2\)

**Liturgical Chant**

While the divine office and the liturgical feasts and seasons unite the minds and hearts of the faithful, the pure harmonies of the sacred chant seek to renew and unify the Christian spirit. Through *Jubilee*, its readers learned of Ludovic Baron’s theology of chant\(^3\) and of Ambrose’s musical invention ‘that helped fix Christian civilization more firmly on a Latin foundation’;\(^4\) contemplated a controversy created when a Jesuit musician, whose intent was ‘not to replace traditional chant,’\(^5\) developed a new musical formula to enable the laity to sing in the vernacular; read about a contemplative community of women whose daily life included chanting

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\(^2\) “These Are Exciting Times,” 13.

\(^3\) Ludovic Baron, O.S.B., ‘Gregorian Chant,’ *Jubilee* 7 (November 1957): 26-29.


the Divine Office; and ordered (on 33 rpm twelve-inch LPs!) these “important musical documents.” Featured in monthly ads (and enthusiastically recommended by the editors), Jubilee’s Ikon Guild’s Record Department provided its readers with an opportunity to purchase (and in some cases, provided manuals to chant along with) musical recordings that featured the Ambrosian, Gregorian, Russian-Orthodox, Byzantine and Egyptian liturgical chants of the Latin and Eastern rite churches.

In a language not spoken but sung, liturgical chant invites the whole person to participate in the life of God and gathers the faithful, in one voice, to give praise and glory to the Father. Dom Ludovic Baron considered Gregorian chant as the formative language of the liturgy.

We don’t think, as we sing in Church, that we are forming a relationship to God, as we form one to one another. The current of prayers going up, and the current of blessing coming down (always through Christ) is liturgy: liturgy in its entirety as God in His eternal being knows it.

All liturgical actions are social in nature; the eternal melody of this mystical body is destined to unite all in the spirit of Christ.

Its plainsong is designed to express the music of its soul—the sacred song of the Spirit in the world that is at once yesterday, today and tomorrow. Ludovic continued his discussion of the year-long oratorio:

I dare to say this: when we are singing in the liturgy, we are the Church, we are the voice of Christ in His Mystical Body, we are the voice of the Church and the Church is Christ.

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67 Ibid., 41.


69 Ludovic Baron, O.S.B., “Gregorian Chant,” Jubilee 7 (November 1959), 27.

70 Ibid., 28.
Baron understood that Gregorian chant, the official chant of the Church, was the voice of Christ speaking through, with and in his Mystical Body.

But it is not only the events of the life of Our Lord which are expressive. Gregorian chant taken as a whole expresses all the sentiments that we are supposed to have each day of every week, all through the liturgical year. So we have every day, all through the Church in every country transcending all other language, speaking to every people, heard daily on every continent, the same words and the same melody. And with that we are one, not only in the same ideas, but in the same sentiment, the same precise attitude. Here we have true unity and universality.  

Baron exhorted each member of the Church to enter into the spirit of its chant. He believed it was the duty of all the faithful to perform their role in the Divine Oratorio, to learn the technique of the chant so as to express, in the voice of the whole Christ, both the blessing of God and the prayer of humanity that all may be one.

**Summary of Jubilee’s Theological Approach to the Liturgical Apostolate**

The liturgy was the spirit of the whole Christ, the source of our common life and civilization and a potent model for social regeneration. *Jubilee* educated American Catholics about the true nature of the Church as the Mystical Body of Christ by reintroducing Catholics to the ideal of praying, thinking and living with the Church. It is through her praise and thanksgiving—the Church’s sacramental life—that the divine life was communicated. Oona Burke, reporting on the “Liturgical Reform in America,” noted,

Liturgists also tried to help Catholics understand that they were united to Christ and with one another through baptism and that they had been given a share in Christ’s life and priesthood. They taught that all the members of the Mystical Body are responsible for its spiritual growth and the most efficacious means of spreading the Christ-life of grace in men’s souls was by participating in the liturgy—the public worship of the Father by Christ and His Body.  

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71 Ibid., 29.

Liturgists also felt that once the laity realized their membership in Christ and began to pray socially they would soon understand the social nature of the Eucharist and accept their responsibility to establish a Christian society. The American liturgical apostolate was, from its earliest stages, a social apostolate. This fact was clearly celebrated and illustrated in the pages of *Jubilee* Magazine. In the words of Burke,

The liturgical movement never fostered the ghetto mentality or the apathy toward social problems which for so long marked American Catholic laity, but it consistently reflected the spirit of Dom Virgil’s words: ‘no person has really entered into the heart of the liturgical spirit if he has not been seized also with a veritable passion for the reestablishment of social justice with its wide ramifications.’

Having learned again from the liturgy of the harmonious relationships of responsible persons and the voluntary cooperation in the common life of the Church, the next step was to apply these Christian concepts to all forms of social life, the family, the community, and the state, and thus build up anew a Christian social order of life. The liturgical apostolate had made remarkable advances in America, but it still had numerous obstacles to overcome—contemporary indifference to religion, opposition to liturgical reform, and mis-education—that had created ‘a sort of spiritual vacuum’ that threatened the existence of Western culture. The plan was to call upon the educated Catholics in America to lead the Catholic ecclesial community to maturity by recovering the moral and spiritual foundations of both individual lives and the culture as a whole.

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73 *Jubilee* featured the lay social action programs including the Catholic Worker, the Friendship House, the Christian Family Movement, the Young Christian Workers and Young Christian Students among others.


75 Dawson, ‘Future of Christian Culture,’” 597.
Jubilee’s Educational Apostolate

Inspired by the Church’s need to confront contemporary irreligion and to intellectually embrace its own cultural heritage, Jubilee communicated Christian culture. Guided by Dawson’s understanding of Christian culture as “an integrated pattern of human life and thought in a living society,”76 Jubilee offered its readers a new vision of “the living, working, praying, thinking Church” whose scope was “world-wide and time-encompassing” and whose activity included “every worthwhile field of man’s thought, work and play.” 77 Beginning with the first page of his Catholic monthly, Edward Rice affirmed the editors’ commitment to reveal to “the Church and Her People” a way of life that was authentically Christian. At a time when un-Christian and anti-Christian powers were shaping the world, Jubilee was recovering the idea of the Christian people as a true world society, introducing Christianity as a way of life, and educating the faithful for a real restoration of Christian culture.

Beginning with its first article, “The Church and the Cold War,” Jubilee initiated phase one of its educational process to enculturate the Church ad extra by describing its present day need. This was the lesson that Jubilee’s editors, staff and readers learned—and taught as well. Its program of study was designed to address the social problems caused by Christian ignorance, religious indifference and complacency. Most importantly it was to prepare modern day apostles for their mission—to unify Christendom by effectively communicating Christian culture as a way of life.


Communicating Christian Culture

*Jubilee* professed Christian culture as the way of Christian life. Christianity was naturally God-centered and consequently capable of transforming the whole pattern of human life by setting it in a new perspective. Theology played a central role in preparing ‘the Church and Her People’ to re-envision their lives in Christ, by detailing the religious principles. *Jubilee* mirrored Dawson in advancing these principles as indispensable for understanding the historic role and function of Christianity in culture and in human life. Revelation was the key to these theological principles of the Incarnation, the Church as the Mystical Body of Christ, the People of God, the Communion of Saints, Cult of the Saints, Holy Places, Holy Images, and Liturgy and Culture. These central ideas, rooted in the Christian conception of history, provided a unified vision of Christian life ‘as a cosmos of spiritual relations embracing heaven and earth and uniting the order of social and moral life with the order of divine grace.’

*Jubilee—A Magazine of the Church and Her People* confessed the fact that Christianity was a living religion based on the recognition of a transcendent reality toward which human beings must orient their lives. *Jubilee* celebrated the fact that Christianity was a sacramental religion founded on the living, first-hand experience of those who live in direct contact with God and share the life in grace day by day. For *Jubilee*, an authentic understanding of these theological principles would provide a unifying vision of the spiritual sources from which

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78 Dawson, *The Crisis*, 150. Dawson posited these Christian social principles in response to the secular principles that informed the religion of progress. Dawson maintained that a return to the Christian tradition would provide the West with the necessary spiritual foundation for the social unification of life on all levels of human relationship with God, self, others and the world.

Western civilization flowed and would enable the Church to act, once again, as leaven in the world and to transform human nature with this new vision of divine life.  

Theological Principles

*The Incarnation.* The Incarnation was the center of history and the key to the Christian interpretation of history. This historical reality was the manifestation of the personal God. The Incarnation of the Word of God was the way of realizing the God’s Kingdom on earth. Through the Incarnation, the kingdom appeared as a new world order and a new life that would renew heaven and earth and the human heart. Humanity, in some sense, had always known that God was manifested in one way or another through creation, but it was only through the incarnation of the Son of God that humanity came to fully understand how God was present in creation.

The Incarnation of the Son of God was a splendid act with a specific purpose. It was Jesus Christ’s mission to bring humanity’s conscious life in touch with the presence of God and thereby illuminate the purpose and the meaning of human life. It was also the central focus of much of the material in *Jubilee.* One of the more extensive articles on this topic was Bert Marino and Mark Stern’s “The Incarnation and the Trinity.” In it they detailed how the mystery of the Incarnation, God’s revealed presence in the person of Christ, was a recurring theme that transcended the historical event of some 2,000 years ago. It was through the Christian community, which “began solely and uniquely with the Incarnation,” that Christ remained present to the world; through its active participation, this Mystical Body of Christ continued to

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80 Edward Rice mirrored Dawson’s development of these theological principles in the article “These Are Exciting Times,” *Jubilee* 1 (February 1954): 7-15.


82 Ibid., 28.
reveal new levels of incarnation in relationship with God, self, others and the world. In this sense the Incarnation becomes incarnational; the on-going historical ‘convergence of the ‘within’ and ‘without’ of divinity’ made manifest in time though the consciousness of persons.” The Christ that God revealed had always worked in creation; now in Christ, the community celebrated new levels of incarnation in its relationship with life.

The Incarnational mystery found its fullest meaning and expression in the deeper mystery of the Trinity, in the relational life that exists at the core of the Divine. The Christian mystery of the Triune God revealed to humanity that God existed in community; the flesh and substance of the triune God was revealed once and for all in the person of Christ.

From this it follows that the society founded by Christ in history on the roads of Palestine, on Calvary at Pentecost, and built upon Peter is not a collection of individuals, artificially brought together, but an organic and real thing, the Mystical Body of Christ.

According to Marino and Stern, the Incarnation of the Word of God functioned in three ways. First, this Incarnation revealed the relational nature of all of creation. Second, it emphasized that relational nature as the divine milieu in which humanity was created and continued to exist. And finally, it noted that humanity’s continuing development, indeed its survival, depended upon the extent to which humans learned to live and love in community.

The first way that the Incarnation functioned was to manifest the relational nature of all of creation. The Incarnation gave visible proof that God had touched humanity and revealed his intimate relatedness to it. Through the body of Jesus the Christ, God wished to communicate the divine life, to touch the human heart and to enable God’s people to know their divine potential. Marino and Stern asserted that the Incarnation was both necessary and significant.

\[83\text{ Ibid.}
\[84\text{ Ibid.}\]
It was necessary that this special event take place, since it was to be the total moment of God’s self-revelation in the most important stage of man’s evolutionary journey—the awakening of man’s consciousness to his divine origin. Through the person of Christ, who was born a man, the human race could proceed to a new consciousness. The Incarnation signified that in every man’s life the human and divine are constantly being bridged. Moreover, the Incarnation continues as long as man’s consciousness expands. The original Incarnational act of God was his mysterious declaration that the true human life is led only in God’s presence. Man’s participation in and acceptance of this incarnated presence allows his own potentials to develop, encourages him to become more intimate with the world around him. Man does live in a divine milieu, and the more he learns of his inner life, the better able he is to decipher the Incarnational operation of God extending to every level of human consciousness and even beyond . . . ‘I am with you all days,” Christ said before his leave-taking. And, we might add, ‘in all aspects of human creation.’

_Jubilee_ also called attention to Pierre Teilhard de Chardin’s work proclaiming that the Incarnation of the Word of God functioned as the divine milieu in which humanity was created, lived, and continued to exist. The function of this divinized humanity was to build and direct the whole of the earth. Teilhard de Chardin exhorted Christians to revive the hope of the Incarnation by conscientiously seeking to bring about the kingdom of God in expectation of the Parousia.

The disciples of St. Paul lived in perpetual expectation of the great day, that was because it was to the Son of Man that they looked for a personal and tangible solution to the problems and injustices of life. The expectation of heaven cannot remain alive unless it is incarnate. What body shall we give to ours today? That of a huge and TOTALLY HUMAN hope.

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85 Ibid.

86 Historically, there existed a universally-felt human need for a divine savior to deal with all the trials and tribulations of daily life. In the photographic essay, ‘God is Man: The Other Incarnations,” David Herron reported on how humanity’s need for a divine savior was realized in many religious traditions. David Herron, ‘God is Man: The Other Incarnations,” _Jubilee_ 15 (December 1967): 17-19.

87 Pierre Teilhard de Chardin, “In Expectation of the Parousia,” _Jubilee_ 8 (December 1960), 39. The original text in _Jubilee_ is italicized. In publishing this material the editors of _Jubilee_ were able to bring the work of Teilhard to the attention of a larger audience. Originally from the epilogue of Pierre Teilhard de Chardin’s _The Divine Milieu_ (New York: Harper & Row, 1965), 153.
Christians were challenged to harness this force, to place their hope in the divine milieu and to bring about the salvation of the whole world and the promise of heaven in Christ.

Jerusalem, lift up your head. Look at the immense crowds of those who build and those who seek. All over the world, men are toiling—in laboratories, in studios, in deserts, in factories, in the vast social crucible. The ferment that is taking place by their instrumentality in art and science and thought is happening for your sake. Open, then, your arms and your heart, like Christ your Lord, and welcome the waters, the flood and the sap of humanity. Accept it, this sap—for without its baptism, you will wither, without desire, like a flower out of water; and tend it, since, without your sun, it will disperse itself wildly in sterile shoots. The temptations of too large a world, the seductions of too beautiful a world—where are these now? They do not exist.

Now the earth can certainly clasp me in her giant arms. She can swell me with her life, or draw me back into her dust. She can deck herself with every charm, with every horror, with every mystery. She can intoxicate me with her perfume of tangibility and unity. She can cast me to my knees in expectation of what is maturing in her breast.

But her enchantments can no longer do me harm, since she has become for me, over and above herself, the body of Him who is and of Him who is coming. THE DIVINE MILIEU. 88

Jubilee continued to use Teilhard de Chardin in noting that the Incarnate Christ was the perfect someone chosen to awaken humanity’s consciousness of God’s redemptive mission.

The generating principle

of our unification

is not finally to be found

in the single contemplation

of the same truth

or in the single desire

awakened by something,

but in the single attraction

exercised

by the same

Through, with and in the body of Christ, the Incarnation continued. H. A. Reinhold reminded Christians that Christ remains substantially present to his creation in the Eucharist, in the Gospel as the Word of God, in the life of his Mystical Body, the Church and most profoundly in the sanctifying grace of human persons.

Finally, Jubilee made certain that its readers knew that God’s holy people are the permanent incarnation of the Son of God. Christ’s incarnational activity invited the entire human race to recognize, realize and actualize its natural communion with the living God.

Lambert Bodoni, as was noted earlier, invited his readers to contemplate “The Mystery of Christmas” as both gracious and redemptive. Bodoni, making use of liturgical texts, noted how the Incarnation, the descent of the Son of God into the sin-full human condition, ‘must be seen

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90 Reinhold, “Parousia and Estimasia,” 15.

as having made possible Christ’s passion, death, resurrection and ascension, through which he
gave us his life-giving Spirit” and how it celebrated the historical vocation of the people of God.

We pray that the full, sovereign rule of God will come in this world. We long for
him to come so that sin and death and Satan will be definitively conquered. We
pray, as did the prophets, that his kingdom may come. We look for the return of
the Lord when he will come and consummate the work that he has only begun."92

The Incarnation is an eschatological event in which the second coming of Christ in glory was
portrayed against the background of his first coming in lowliness and humility.

While *Jubilee*’s articles by Marino and Stern, Teilhard de Chardin, and Bodoni showed
how the theology of the doctrine of the Incarnation was developing, its article by Edith Stein
invited the readers to experience “The Mystery of Christmas” by following “the star that will
lead him to the manger with the Child that brings peace to the earth.”93 She exhorted the Kings,
the Wisemen, “not to be obscured by the poetic charm of the Child in the manger” and called
upon God’s children to sacrifice their lives for the Lord of life.94

In order to penetrate a whole human life with the divine life it is not enough to
kneel once a year before the crib and let ourselves be captivated by the charm of
the holy night. To achieve this, we must be in daily contact with God, listening to
the words He has spoken and which have been transmitted to us, and obeying
them. We must above all, pray as the Saviour Himself has taught us so
insistently: “Ask and it shall be given you.” This is the certain promise of being
heard. And if we pray every day with all our heart, “Lord, They will be done” we
may well trust that we shall not fail to do God’s will even when we no longer
have subjective certainty.95

Christians must speak confidently at prayer. When the community of faith re-members the Word
made flesh in a stable and fulfilled (in another form) in the Upper Room at Eucharist and re-calls

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94 Ibid., 12.

95 Ibid., 13.
that the divine life must be constantly be fed, then the mystery of Christmas, the Incarnation of the Word, will be re-enacted. *Jubilee* celebrated this central mystery of the faith as the way of the Incarnate Son of God that leads to the glory of eternal life guided and provided by the hand of God. The incarnational mission continues in his Mystical Body, the Church.

*The Church as The Mystical Body Of Christ.* One of the ways in which *Jubilee* helped its readers to more fully comprehend the concept of the Mystical Body of Christ was by the attention that it devoted to the book, *The Church Today: The Collected Writings of Emmanuel Cardinal Suhard.*[^96] This book, which was featured, reviewed and recommended by *Jubilee*'s reporter, Robert L. Reynolds, focused on Suhard's theological understanding of the Church as the Mystical Body of Christ and on his pastoral study of the mission of the whole Church in the world today.

For Suhard, the Church has a place in the economy of salvation; her mission is to actively participate in God’s saving plan for the life of the world. In his book, Suhard spoke of the Church,

> [She] was born of the heart of Jesus Christ pierced by the lance, coming like “a new Eve from the side of the new Adam” (Gn 2:21-23). The Church is thus the spouse of Christ and the ‘new Jerusalem sent down by God from heaven, all clothed in readiness like a bride who has adorned herself to meet her husband” (Rev 21:22) “and so united to Him that she is one with Him and becomes His own body” (Col 1:18; Eph 1:22).[^97]

Reynolds summed up the Church’s mission with a quote from Suhard’s work:

> Go forward, work at the building of a new world. It depends on you whether or not it will be Christian or not. The world will belong to those who conquer it first. Upon you therefore depends the task of securing the Second Spring of the Church.[^98]


Jubilee showed how well-established this view was by citing Jacques Bénigne Bossuet, who characterized the Church as “Jesus Christ spread abroad and communicated.”

The Church is Christ, head and body, bridegroom and bride, two in one flesh, living in communion with God, humanity and the world. As the Mystical Christ, her nature is transcendental and temporal, divine in origin with its form contingent upon time and history. In Christ, this body is one, holy, catholic and apostolic.

Unity is offered to the universal human community through the personal action of Christ in his Church. As the permanent incarnation of Christ, his Mystical Body seeks to reconcile and reunite God, humanity and the world. Suhard affirmed its theandric nature. In Christ Jesus, two natures were united: Christ was both God and Man. Similarly, two worlds are made one in the Church: the invisible reality, and the visible society or communion of the faithful.

The Incarnation was God’s way of sharing the holiness of divine life with humanity and of establishing the kingdom on Earth. The Church is the means by which Christ, absent from the universal human community, continues to abide with the faithful. Suhard continued, “without her visible organization--institutions, hierarchy, sacraments--Christ would cease to be incarnate

99 Jacques Bénigne Bossuet, “The Church: Number 2 of a Series,” Jubilee 2 (April 1955): 57. Jacques Bénigne Bossuet (1627-1704) was a French preacher and Bishop of Meaux. This is one of a series in Jubilee that combined art work with quotes reflecting on the Church. Beginning in March of 1955 Jubilee started “an experimental new art series on ‘The Church,’ the purpose of which is to develop new artistic talent and to give U.S. Catholics the opportunity of seeing some of the varied techniques which may be adapted to many fields of visual expression—newspapers and magazines, posters, car cards, television commercials and billboards—to put across the message of the Church. Over the next few months other artists will develop this experimental series using other quotations and techniques.” “Editor’s Notes,” Jubilee 2 (March 1955): 1.

100 Suhard, The Church Today, 113.
in the world and the Church would cease to be a body.”

Without her holiness, her unchangeable and imperishable being--she would cease to be the Mystical Christ. The whole Christ, head and members, perpetuates its mystery.

Regarding the essentially catholic nature of the church, Pierre Teilhard de Chardin recalled that expectation never ceased to guide the progress of the faith of the People of God.

The Israelites were constantly expectant, and the first Christians too. Christmas, which might have been thought to turn our gaze towards the past, has only fixed it further in the future. The Messiah who appeared for a moment in our midst only allowed Himself to be seen and touched for a moment before vanishing again, more luminous and ineffable than ever, into the depths of the future. He came. Yet now we must expect Him--no longer a small chosen group among us, but all men--once again and more than ever. The Lord Jesus will only come soon if we ardently expect Him. It is an accumulation of desires that should cause the Pleroma to burst upon us.

The pleroma of Christ is the Church; its body is not a finished organism. In expectation of the Parousia, the whole Church is charged to perfect nature; its hope placed in the reaching out to all races, nationalities and cultures; its goal to create a human body worthy of resurrection in expectation of the Messiah.

The Church is catholic in fact and intention. Emmanuel Cardinal Suhard noted:

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101 Ibid., 113.
102 Teilhard de Chardin, “In Expectation of the Parousia,” 37.
103 Ibid., 39. Christians were charged with giving a preferential option to the marginalized. The editors and writers of Jubilee took their social mission of carrying out the work of redemption quite seriously and addressed the social apostolate by publishing articles on the problems of the aged, alcoholism, animal welfare, casualties of war, childless couples, Communism, crime, drifters, disease, displaced persons, divorce, drug addiction, economic injustice, emigration, environment, exploitation, foster children, family breakdown, farmworker, God, the homeless, homosexuals, ignorance, illiteracy, immigration, indifference, interracial marriage, just wage, juvenile delinquency, leprosy, migrant worker, misery, orphans, patriotism, political and religious persecutions, population boom, psychological isolation, poverty, racism, refugees, religious intolerance, religious repression, religious vocations, segregation, sex, the sick, slums, socialism, social revolution, unemployment, vagrants, war, women, working women, women in prison, and the worker.
During the whole period between the first coming of Christ and the second, the Church is building, under the influence of the seven-fold grace of the Holy Ghost, until at the end of time, she shall be complete.” She can know no rest until she has carried out her unique mission, which is to “make God ruler of the world” and re-establish in His Son the whole of creation redeemed by His Blood. The doctrine of the Mystical Body is completed by the doctrine of the Kingship of Christ.104

The Church, by nature, is apostolic. As successors to Israel, Christians are conscientiously directed to look at Christ the King and to act as apostles in Christ to bring about the coming of God’s Kingdom. For Teilhard de Chardin, this mission was easily accomplished, “all we have to do is let the very heart of the earth, as we Christianize it, beat within us.”105 The People of God communicate the Christian faith in unam, sanctam, catholicam et apostolicam ecclesiam for the life of the world.

The People of God. The understanding of the Church as the People of God was another theological principle that received a great deal of attention in the pages of Jubilee. By attention to both historical and theological aspects, Jubilee helped the faithful to understand what it meant to be called, as a people, by God. As the People of God the church is the true Israel commissioned to renew and transmit a specialized historical tradition. Christian Scriptures celebrated the truth that the whole Jewish dispensation was itself a stage in the divine plan. Now, with the coming of Jesus the Christ, the barrier between Jew and Gentile was to be removed so that humanity might be united in an organic spiritual unity (Eph 2). The Incarnation of Jesus the Christ was a turning point in history. It marked the fullness of time (Eph 1:10), the coming of age of humanity and the fulfillment of the divine purpose.


105 Teilhard de Chardin, “In Expectation of the Parousia,” 40.
The Church of God was a chosen people; a messianic people called by God, linked together by faith and communion. Their universal mission is two-fold: to reveal the power and glory of God in his servant Israel and to bring forth the eternal reign of justice in the Messianic kingdom of God. *Jubilee* pointed out that Jews and Christians share an understanding of time and the meaning of history that culminates in God’s fashioning the present world. As a Messianic People, Jews and Christians proclaim the sovereignty of the divine purpose in history. As a People of God, Jews and Christians acknowledge that God intervened in history and made them the vehicle of an absolute divine purpose.

One of *Jubilee’s* articles in particular, Rabbi David H. Panitz’s “The Jew in the Christian World,” focused on this concept of the People of God.\(^\text{106}\) Uncharacteristic of the time, *Jubilee* focused on the continuity between the Jews and Christians as the People of God. *Jubilee* noted how Jews and Christians were challenged to realize God’s Kingdom and to actualize it for the life of the world. According to Rabbi Panitz,

> to see time as a linear process of the purpose of God, moving toward a definite *telos* or end; to regard all events and aspirations as responses to the unfolding will of the Almighty; and to hold one’s faith and community as aspects of the fulfillment of God’s purpose, is a cardinal principle of Judaism.\(^\text{107}\)

Guided by the Holy One, Panitz continued, “Jews and Christians must work together, with the rest of humanity to produce order and direction in history, thereby heralding the messianic era.”\(^\text{108}\) To be obedient to God’s will, Jews and Christians must seek the common good of all within the multifaceted unity of the human family. Bound by covenant, Jews and Christians, as

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\(^{107}\) Ibid., 19.

\(^{108}\) Ibid.
both instrument and partner of God, are called upon to participate in the divine process of fashioning the present world and of shaping its spiritual destiny. The God-given task of the people of God is to convert all existence into *malchut shamayim*, the Kingdom of Heaven.

In this same article, it was pointed out that as a holy people, Catholics and Jews are exhorted not to compromise in matters of faith and morals.\(^{109}\) As the seed of Abraham, Jews and Christians were commissioned to seek the common good of all who are created in the divine image and human likeness of God. In his encyclicals *Mater et Magistra* and *Pacem in Terris*, John XXIII emphasized that

> the common good of all embraces the sum total of those conditions of social living whereby men are enabled to achieve their own integral perfection more fully and more easily.\(^{110}\)

It is the due and duty of all the righteous to be guided by God’s revelation, to conduct themselves courteously, to aspire to their own integral perfection and to affirm humanity’s common purpose on earth.

The Hebrew Scriptures attested to the story of a covenanted people whose lives bear witness to the truth of God’s abiding presence in time. Time begins and ends when God wills it. For the House of Israel, God directed history; its *telos*, its end, is its amelioration and inner regeneration of the world. Panitz points out,

> History, then, is a challenge imposed upon man to correct this world and reshape it in consonance with the mandates of the Almighty, *l’taken olam b’malchut shaddai*. The reshaped world is the messianic era; it is this world, unended, not upended, persisting in the linear process of the purpose of God. In this view, man is both instrument and partner of God in the ever unfolding designs of creation. This is true not only for Jews; it is a vision for all mankind.\(^{111}\)

\(^{109}\) Ibid., 18.

\(^{110}\) Ibid.

\(^{111}\) Ibid., 20.
History must not be divorced from the flow of time. Beginning with the creation of the world, history and time constituted the designs of God—to pursue God’s own integral perfections. God will usher in a new messianic era—to reshape the world to make it consonant with God’s promises and to fulfill God’s purposes.\(^{112}\) Panitz confirmed the critical importance of the Jewish concept of *anni mundi*, “the year of the world,” for positing the unity of time in the unity of God, for denoting the consecration of a people ‘to the loftiest ideals of purpose, ideology and practical human standards and values . . . dedicated to God’s covenant with eternal Israel.’\(^{113}\)

*Jubilee* helped its readers to see that God’s ancient promise remains true for all the children of Abraham. Christians and Jews share the conviction that the history of the ancient people of Israel was God-guided in a way that is true of the history of no other nation. From its beginnings, Christianity based its teaching on this sacred history, the Jewish dispensation of a history conceived as a universal revelation of the divine plan. In the culture of the later empire, the Christian Church was a new religious society with its own tradition of independent spiritual authority. In Christ, Christianity claimed to be a holy people, a people set apart for the designs of God—like Israel “a chosen race, a royal priesthood, a holy nation (1 Pet 2:9).” The coming of Christ was the turning point of history.

The Hebrew and Christian Scriptures support this understanding of time and history as salvific: as constituting the purposes and promises of God; as constructing a sublime religious

\(^{112}\) Elie Wiesel, “The Death of My Father.” *Jubilee* 8 (November 1960): 20-27. *Jubilee* introduced its readers to the memories of Elie Wiesel and to his unforgettable experience as a prisoner in the Nazi death camps. This excerpt detailed the story of a young man who was challenged to live out his faith in the middle of what appeared to him to be a God-forsaken world. Wiesel offered a fuller account of his experience of God in his text *Night* (New York: Bantam Books, 1960), from which *Jubilee* drew this article.

\(^{113}\) Ibid., 21.
vision of humanity’s privileged place in God’s plan for the children of one Father; as realizing the active faith of a people, the true Israel, created in the image of God. In Christ, the God of Israel was made known to a people who became the vehicle for an absolutely divine purpose—to establish the city of God.

_The City of God. Jubilee_ also invited its readers to see the Church as the City of God. The understanding of the church as the City of God emerged from the Augustinian theory of the historical process as developing through the conflict of opposing spiritual forces. Augustine’s _On the City of God_ was the one great work of Christian antiquity which invited its reader to look beyond the destruction of the human empire and to envision the eternal transcendent Being of God engaged in relationship with the world. In his treatise, Augustine traced the course of two different cities, the City of Man and the City of God, and noted their evolution from creation to eternity. Looking beyond the ruin of his day, he focused on eternal realities and on the warfare between the world-rulers of the dark aeon and the princes of light. The earthly and the heavenly cities were marked by two different loves: the love of self and the love of God. His classic cosmic drama, inspired by the circumstances surrounding the fall of the Roman Empire in the West, embraced the history of the whole human race and identified its destiny in time and eternity. His message was that the history of humanity, from its beginning until its final term, has as its unique _telos_ the constitution of the City of God, a holy society, whose natural ancestor is Adam and whose supernatural head is Christ. _On the City of God_ remains a classic expression of Christian political thought and of the Christian attitude to history.

_Jubilee_ emphasized Augustine’s theme as the setting for its presentation of the ‘living drama of the Christian soul’ of its times. _Jubilee_ noted that:

God has called each man at his own time. The Christian is a man of hope, for he is a man of faith and charity. The Christian loves the time in which he lives, for
he knows that his Heavenly Father, in a scheme of love, has chosen for him these circumstances of time and of place. No matter what the conditions of his natural birth, the Christian as Christian is born into the City of God. As a Christian he is born into and lives in the light of eternity. Like Saint John the Baptist, he bears witness to the Light for people who walk in darkness. Each era—ours included—is a purifying furnace for saints.\textsuperscript{114}

In a photographic essay, with interviews by Joseph Plummer, a priest reported his personal experience in New York City, a modern city of man.

New York is what we might call a city of man, as opposed to the city of God: it exemplifies the Spirit of the World. I remember when I came to New York three years ago, the impact this tremendous mass of materiality made on my soul. It raised the question in my mind: can a Christian survive in this atmosphere? Can the Christian soul grow in this environment?\textsuperscript{115}

Louis Camutti, a salesman living and working in the city, told Plummer that he believed that a Christian will not only survive but can grow in such a city:

The Catholic in New York has a distinct advantage over a Catholic in a small town. In New York you have sanctifying grace glowing all over the city in the form of churches, Mass at noon time, Mass in the evening, confession at all times (there may be more times you have to go to confession in New York) but there are more places to go to confession than in a small town. New York is not really a Sodom at all.\textsuperscript{116}

While it may not be Sodom, Monsignor George H. Guilfoyle, director of Catholic Charities, recognized that this city of man still presented a challenging effect upon humanity. He told Plummer that he believed that the major problem facing this large city was what was facing communities throughout the United States.

\textsuperscript{114} “These Are Exciting Times,” 11.

\textsuperscript{115} Joseph Plummer, “The Curious Island: A photographic essay about the modern City, New York, and its effect upon humanity,” \textit{Jubilee} 9 (January 1962), 8. This essay consisted of a number of photos from New York City as well as comments from a number of interviews with various New York residents.

\textsuperscript{116} Ibid., 9.
We know that in our whole community today there is a great deal of family breakdown, and that’s due to many causes. Some of the causes can be religious ones, or lack of a deep acceptance of moral and spiritual values. Other causes that hurt family life can be the inadequacy of home conditions, the inability to give the children the things that they need, so the children are very often turned out in the street, when they ought to be in at home.\textsuperscript{117}

After naming the opposing spiritual forces at work in the city, Guilfoyle challenged the citizens of “The Curious Island” to act in communion.

One of the great drives for the future must be to recognize and accept a deep personal responsibility for helping a person’s neighbor in need, and an acceptance and development of the types of community organization that will help achieve better living conditions in a particular neighborhood, particular block, and a particular parish.\textsuperscript{118}

Guilfoyle’s project, like Augustine’s, implied the preliminary recognition of the unity of humankind and consequently the unity of its history and of its responsibility. As members of one community in Christ, Christians share one common destiny—the common good of the human community.

\textit{The Communion of Saints}. The Christian conception of a human community is not limited to its living members. The City of God was the communion of saints, a past and present gathering of souls united in Christ and living with him the life of God. The communion of saints was a spiritual solidarity, an organic unity of the faithful on earth, the suffering souls in purgatory, and the blessed in heaven. Its solidarity implied the spiritual union of the whole community of believers in Christ with God’s holy people. The participants of this solidarity, the angels, the saints and the sinners, are the holy ones of God. Its members were the saints of this world and the world to come whose corporate nature embraces all in charity and links together this present world and the kingdom to come.

\textsuperscript{117} Ibid., 10.

\textsuperscript{118} Ibid.
In one of its earliest issues, *Jubilee* devoted articles to All Saints’ Day and All Souls’ Day, November 1 and 2. In wishing to further the Christ-life and to bring greater glory to God, the whole Church celebrates the spiritual solidarity and the mutual exchange of charity that exists among the children of God by venerating and honoring its saints. *Jubilee* highlighted “All Saints Day.” In the article, the unnamed author captured the truth and the spirit of this holy day with a fifteenth century illumination of Saint Augustine’s *City of God*. In this medieval painting, the artist, by depicting the kingdoms of heaven and earth as neighbors, captured two important truths. The first is that while we are on earth we live in a great arena, where we fight a daily battle against the capital sins. If we win, we join the glorious procession of saints in the Kingdom of God. If we lose, the devils wait outside the arena to claim the souls of the damned. The second truth is this: heaven is not so far from earth as our everyday worries and our lack of peace would lead us to believe. In our lifetime, we are members of the Church Militant, and we are associated by Baptism with the glorious company of the blessed, who have won the fight and joined the Church Triumphant.\(^{119}\)

*Jubilee* exhorted the Church, still struggling to grow in Christ, to commune with the saints. For the saints are, at once, evidence that human nature aided by grace can be victorious and an affirmation that in our own struggle for victory we are not without friends in Purgatory and Paradise. All hold an honored role in that kingdom. The celebration of All Saints with that of All Souls emphasizes that people are the essential component in God’s kingdom of holiness.

On November 2, one day after the feast of All Saints, the whole Church ritualizes the struggle and seeks to re-member the souls of the faithfully departed. On the feast of “All Souls Day,” all members of the Body of Christ are called upon to attend to the Church Suffering, to

\(^{119}\)“All Saints Day,” *Jubilee* 1 (November 1953), 35.
offer Masses and intercessory prayers on behalf of the faithfully departed in purgatory, and thus enable the souls to more quickly join in the heavenly liturgy of the angels and saints giving glory to God. In 1953, *Jubilee* Magazine invited its readers to experience the Tarascan Indians’ celebration of the Christian feast.

Each year, on the feast of All Souls, they celebrate an old custom. In the cemetery on the night before the feast they keep watch for the dead. . . . they bring with them a supply of tall candles to last through the long night. They also cook the dead person’s favorite dishes and bring them to the cemetery in large covered baskets. In front of the cemetery’s chapel they erect a great wooden cross and decorate it with wreaths of marigold, the flower of the dead. Even the deceased persons who have no living relatives to keep the watch at their graves are not forgotten: in the chapel a catafalque is set up, and on it the living place their gifts of corn, fruit and flowers.¹²⁰

This once pagan custom was now recognized by the Church and celebrated by a tribe of people living on the Mexican island of Janitzio. The reporter noted that, “At Janitzio, the living do not forget, and in addition to their prayers for the departed, some small symbols of comfort are offered.”¹²¹ Prayers and comfort were offered by a small Christian community keenly aware of their unity with the dead and their corporate responsibility as members of the Communion of Saints. *Jubilee* also exhorted its sophisticated readers who lived ‘in a much more hurried and worried world’ not to forget to pray for the poor souls in Purgatory who struggle too, for ‘their happiness has not yet been won.’¹²² The Christian community historically accepted its responsibility for maintaining the memory of its heroes and leaders and sought solidarity with the blessed in heaven. It became customary for the Church to single out deceased members of the

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¹²⁰ Ibid., 37.

¹²¹ Ibid.

¹²² Ibid.
Church to be commemorated in public worship and later, devotion to the saints as sources of spiritual and material benefits became even more widespread.

The Cult of the Saints. Following the pattern of the liturgical year, Jubilee informed its readers about the lives of the saints. Throughout these articles, arranged to coincide with the celebration of their feast days, the readers had an opportunity to encounter desert, urban, royal and everyday saints as models of comportment and as ideals of human existence. By considering the saints’ lives and actions as a product of a particular time and situation, the magazine introduced new ways of thinking about spiritual life, sought to meet the religious needs of the faithful and instructed the secular public in the practice of Christian life.

The Cult of the Saints, as a principle of integration, exercised a formative influence on Catholic Culture. The cultus, the veneration of the saints, was the way in which the early Church joined the glorious procession of saints in the Kingdom of God; this inward looking institution was created in response to the human need to understand relations with the unseen through the language of human interaction. The saints, in life and death, hold a place of honor in the Christian community. As the holy ones of God, they acted as channels of communication between the human and divine world. Invoked in recognition of their presence before God, these very special dead were called upon to intercede on behalf of the living and those suffering in purgatory and had a creative role in the formation of culture.

The early Church called upon the blessed in heaven for divine assistance. The devout Christians served and gifted the holy dead to gain their protection from temporal as well as spiritual evils. The blessed in heaven could cure the sick, counter famine, quell fires and defeat enemies. The devout laity of the Middle Ages regularly called upon the powers and the temporal merits of the ancient saints thought to be capable of performing miracles and divine assistance.
As residents of the divine court, their posthumous powers were more impressive and useful, for
they could present petitions to God on behalf of the living in order to win favor for them in
heaven. The posthumous power the saints possessed was a direct result of the manner in which
they lived; their spiritual power came directly from God and was considered to be an act of
worship.

The cult of the saints, according to Dawson, was ‘the source of a vast popular mythology
and provided a bridge between the higher ecclesiastical and literary culture and the present
culture with its archaic traditions of folklore and magic.”¹²³ Through the eyes of its members,
the holy ones of God acted as intermediaries between the human and divine worlds. As cultural
heroes, these human figures delivered to their descendants not only sacred myth and sacred rites
of religion but the arts of life and principles of social order. In Jubilee’s popular pictorial series
about the history of the Church, Rice featured these cult heroes:

We see the courageous pro-Christian Emperor Constantine liberate the early
Church and direct her into the first flowering. Then, with the Roman Empire in
chaos, the indomitable Charlemagne and his monk assistant, Alcuin, invigorate
the Western world; an era of barbarism threatens to destroy the Church, but Otto I
and a series of saintly popes push back frontiers and breathe new life into society.
The new age culminates in the great centuries of the medieval world. With the
breaking up of medievalism come the Reformation and Counter-Reformation, the
rise of the nationalist states, and the decline of the secular power of the papacy.
Then within the last hundred years a second renascence gives the Church six
outstanding popes and the promise of new greatness in a momentous world
struggle.¹²⁴

¹²³ Christopher Dawson, The Historic Reality of Christian Culture: A Way to the Renewal

¹²⁴ This description appeared in an advertisement for the book made from the series of
articles, Jubilee 9 (July 1961), 41. Jubilee’s pictorial essays featured more than one hundred and
ten articles celebrating Christianity’s mythic heroes. The magazine series detailed the historical
development of Christianity from Early Christianity to a New Golden Age of the Church
celebrating the reign of John XXIII. Edward Rice’s anthropological and sociological study drew
upon the original documents of each of the sixteen periods of Christianity to record the Church’s
cycles of growth, regeneration, challenge and reform against the background of the social,
Later *Jubilee*'s complete pictorial series was published as a book under the title, *The Church: A Pictorial History*. By celebrating the lives of these men and women, *Jubilee* asserted individual acts of spiritual decision ultimately bear social fruit.

*Holy Places of Pilgrimage.* The consecration of place in Christian culture led to the recognition of Holy Places of Christendom. ‘Holy Places’ were those places to which pilgrimage was made because of their association with principal events in the life of Jesus. The fact of the Incarnation was the sufficient explanation of the early custom of visiting places consecrated by the presence of Christ. People journeyed to holy places as an act of penance, thanksgiving or to obtain supernatural help. Undertaking the journey to visit a holy place, a festival, a grave, a shrine, a church or site of a religious event has always been a popular form of devotion. The pilgrim’s way is a prolonged act of worship, a continuation in daily life of sacrifice offered to God at liturgy. For those in search of the holy, the pilgrimage is an ancient calling:

> Restless man, turned out of Eden and seeking the Eternal City, has roamed the world on pilgrimage in his attempt to penetrate its gates. The Israelites, nomads, were in the habit of going to Jerusalem for the great festivals, walking in long files and chanting psalms. The early Christians, often wanderers like the Jews, developed this practice, visiting the shrines of martyrs (especially of Peter and Paul in Rome) or the Holy Land. For the later Christian it was almost a moral duty to visit one of the greater holy places, to say nothing of local shrines, and not even the tide of the Moslems (who were also famous as pilgrims) kept him from journeying in great danger to kneel at the Holy Sepulcher.

Economic and intellectual developments of the times. Text and illustrations, including manuscripts, frescoes, mosaics, photographs of art objects and actual sites of historical places, filled the pages of this pictorial history of the Church.


126 Pecklers, 103.

The pilgrim, with his staff, cockle-shell, rough robes and leather pouch, was a common sight on the roads and in the seaports of Europe and Asia Minor. Many pilgrims, both sinners and saints, made the long trip to the Holy Land where Jesus walked and the Church was born. For some, all roads led to Rome, the seat of the Western Church and the resting place of the apostles and martyrs Peter and Paul; while others traveled to local, national and (in modern times) international sites seeking nearness to God. As Allen Ginsberg wrote in *Jubilee*, “There is an inner anterior image of divinity beckoning me out to pilgrimage.”

For thousands of years, pilgrims have made the journey to the Holy Land to visit the holy places associated with the life and ministry of Jesus; to walk where Jesus walked and to become what Jesus is. *Jubilee* introduced its readers to the Mediterranean landscape, imbued with the presence of the Christ whose spirit inhabited its sanctuaries and continued to watch over the welfare of the holy land and its people. These holy places included the Basilica of the Nativity in Bethlehem, the Basilica of the Annunciation in Nazareth and the holy city, Jerusalem.

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128 The pilgrim, not only a common sight on the roads of Europe and Asia Minor, was also a common sight on the pages of *Jubilee* magazine. Over 90 articles mention the pilgrim and the theme of pilgrimage as a way of the pilgrim seeking nearness to God.


The Basilica of the Nativity, built by Constantine in 330 A.D., surrounds the little stone

cave in Bethlehem believed to be the site where the Christ child was born. Madden noted:

Tapestries now hide the crude face of the walls, and marble covers the floor.
From the low ceiling hang dozens of vigil lights. A gilded star encircles the place
of the Nativity; an alcove and small altar nearby mark the place where He was
laid in the manger.132

He also described the crowd of pilgrims that gather on Christmas Eve to celebrate Midnight

Mass:

The pilgrims will represent a remarkable cross-section of the Holy Land and its
peoples: men in white kafias, red-turbanned Arab Legionnaires, old women in
white silk shawls, the young from Jerusalem and Amman in fashionable European
clothes; cassocked seminarians; police guards in trim winter khakis stand ready to
make a path for the Franciscan friar when he arrives to celebrate the Mass.133

While the pilgrims to Bethlehem worship in the grotto as one in Christ, others outside in Manger

Square stand divided as a sign of ancient schisms. In contrast, Jubilee celebrated the signs of

unity that sought no notice or acclaim.

How can he know, for example, that a Franciscan friar has given several pints of
his blood to a Greek Orthodox man of Jerusalem who lay dying in a Lutheran
hospital—that Jews, Moslems and Christians are working together to build the
new Basilica of the Annunciation in Nazareth—that the Jewish mayor of
Beersheba, deep in the Negev, makes a community room available on Sundays so
that Mass can be said there—that Moslem policemen guard the line of march of
the procession held by Christians every afternoon along the Via Dolorosa . . . that
the Samaritans, now reduced to virtual poverty, know they can always obtain food
for feastdays at Christian convents—that Athenagoras, Orthodox Patriarch of
Constantinople, on his recent visit to the Holy Land, embraced the Latin Custos
and said: ‘We are one in Christ. Let the theologians worry about the small points
of theology which separate us.’134


133 Ibid.

134 Ibid., 33.
In spite of their divergent religious beliefs, charity and love united the holy people living in the Holy Land.

It was in Nazareth that Jesus the Christ grew from infancy to manhood in wisdom and grace and began his very public life as prophet, priest and king of the Jews. In ‘Nazareth Today,’ Jubilee highlighted those hidden years by picturing the places where Jesus walked. For some, these sites were among the most sacred of all places revered by Christians: the Church of St. Joseph that enshrined the cave where the Holy Family lived, the site of Saint Mary’s Well, the Melkite Church that enclosed the synagogue where Jesus, Mary and Joseph worshipped, and the Mount of Precipitation, the site from which, according to ancient tradition, the angry Nazarenes attempted to thrust their local prophet Jesus, out of the city.¹³⁵

Jubilee also showed the holy places in the holiest of cities, Jerusalem.¹³⁶ Among them are the Cenacle (the Upper Room), the Basilica of Ecce Homo (once thought to be the site of Pilate’s Praetorium), the Via Dolorosa (the original way of the cross to Calvary), with Calvary and the tomb of Christ housed within the Church of the Holy Sepulcher—the most sacred shrine in Christianity. Jubilee reported that each year thousands of pilgrims assembled in the noisy crowded city of Jerusalem to share in the life of Christ by following the route of his passion—the way of the cross.

For more than nineteen centuries pilgrims have journeyed the world in search of the ideal Jerusalem; it is along the Way of the Cross that they come to desire, as Yves Raguin did, that ‘all nations will one day walk in the light of the Lamb Who illumines the Holy City.’¹³⁷

life in Christ continued to exist in the spiritual movement of a pilgrim people. Historically, the promise of the ideal Jerusalem was realized in the witness of the faithful.

“The journey defines the man,”¹³⁸ said Daniel Berrigan, but in 1953, the journey was defined by the woman when Pope Pius XII consecrated time, the Church and the world to the Blessed Virgin Mary. Following the Holy Father's proclamation of a Marian Year, the Marian Year pilgrims made their way to Rome, Lourdes and other leading points of religious interest in Western Europe to dedicate themselves in a special way to Mary.¹³⁹ The Virgin Mother of Christ inspired the children of God to follow in her footsteps and conform their lives in imitation of Christ.¹⁴⁰

All pilgrims were invited to return to the churches, to the cities, towns and villages where Christianity thrived and to find sanctuary there in the sacred images of local saints enshrined for the devotion of the Christian people. Here they gave not only private but public supplication with one voice and one mind. The pilgrims gathered openly and in great numbers to give expression to their common faith. Jubilee Magazine offered its readers an armchair pilgrimage to many European, American and Russian shrines, the most famous being Santiago de Compostela.¹⁴¹


¹³⁹ In his encyclical, Fulgens Corona (1953) (Carlen, vol. 4, 231-239), Pius XII mentioned Rome and Lourdes as special places of pilgrimage during this Marian Year. He also exhorted Catholics to pay homage to Mary at the shrines and churches dedicated to her and to hold sermons and discourses on the Immaculate Conception in their local dioceses.

¹⁴⁰ Jubilee provides a detailed listing of points of religious interest in Western Europe and notes some important events and dates in its article, “For the Marian year pilgrim . . . What to see and where,” Jubilee 2 (May 1954): 20-25.

Along the *Jubilee* pilgrims’ way, the readers journeyed to the holy places of Christ, celebrated the Marian Year festivities, and learned the historical details of the lives of the saints. The goal of this spiritual journey of pilgrimage was to participate in the choir of saints giving glory to God. These pilgrims were often inspired by what Karl Stern referred to as the sacred image of the ‘invincible presence.’  

**Holy Images.** *Jubilee’s* glossy illustrated format permitted, even encouraged it to call its readers’ attention to the world of holy images. Central to the role of the Church as ‘school and theater and picture gallery’ was its liturgical art and in particular its holy images. From the earliest days of the Church these sacred images, artistic representations of Christ, Mary, the angels and the saints, were used for the veneration, education and instruction of the faithful. The sacred images acted as a bridge between the human and the divine and functioned as

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144 See Reinhold, “Parousia and Estimasia,” discussing the overpowering image of Christ as the Pantocrator, the Ruler of the Universe.
liturgical art only when it remained faithful to the sacred reality and fully integrated the culture of the faithful. As H. A. Reinhold wrote in *Jubilee*,

For the cult of the saints, which had its basis in the liturgy, was the source of a vast popular mythology and provided a bridge between the higher ecclesiastical and literary culture and the peasant culture with its archaic traditions of folklore and magic.

In the same way the church itself—I mean the liturgical edifice—was at the same time the organ of both the higher and the lower culture, and consequently a great instrument of social integration. On the one hand it was the temple, in which the liturgy was celebrated in the common language of educated Christendom, and, on the other, in the village and the pilgrimage place it was the center of the common people for whom it was at once school and theater and picture gallery.¹⁴⁵

The Western Church maintained that religious art was a necessary organ of Christian culture that functioned to bridge liturgy and life: the East produced iconic art, representative images of the Christ and the saints which were to be reverenced as holy persons.¹⁴⁶ In both approaches, sacred art was truly an extension of the Incarnation. It provided access to the holy and communicated the deeply human longing for the good, the true and the beautiful.

The Church communicated the Divine life through her holy images. Given its understanding of creation and the incarnation, the church already celebrated its fundamental belief in the ability of the finite to function as the mediator of the transcendent. This sacramental principle inspired and guided the Church’s artistic life in service to religion. No image was more typical in Christian art than the human body. The veneration due Christ, Mary and the saints rested in their nature as mediators between the spiritual and the sensible worlds. The images of these holy people continued their mediatory role and thus came to hold a place of veneration. It came to be understood that the image was an expression of the veneration due the human person.

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¹⁴⁶ Ibid., 73.
Religious art, particularly the depictions of these holy persons, came to be seen as a ‘necessary organ’ of the communication of Christian culture. As with the cult of the saints, these sacred images came to function as the bridge between the theological beliefs of the Christian community and the lived experience of ‘the Church and Her People.’

For Thomas Merton sacred art was profoundly real. Composed of the presence of the spirit and the act of the artist’s whole being, divine beauty ‘bears the mark of the divine transcendence’ and is distinguished by its universality, character, mystery and sincerity.

Sacred art must be characterized by its universality. As a medium of expression for the people of God the language should be universal and express fully the spirit of the church in every age. As a truly creative art, it acts in communion with the transcendent and mediates the real spirit of the people of God at prayer. If the work is not fully received by the ‘faithful at large’ its universality is lost and it ceases to inspire. True sacred art ‘is at once ‘divine’ and universal, the full expression of the spirit of ‘the Church and Her People’ in a given time, and indeed in all times.’ The sacred in art must have character. Character is the element of tradition deeply imbedded in the common unconsciousness of the race. The sense of the sacred, the awesome, and the significant, ‘nourished in large measure by a store of inherited symbols common to our race,’ qualifies each work of art as noble and devout. The work of art acts a window into the eternal mystery of God. Its sacred quality is determined by its ability to reach into the depths of the soul and draw forward the mystery of communion that lies within. Re-creating communion

147 Ibid.
149 Ibid., 29–30.
150 Ibid., 31.
is the eminently mysterious quality of divine art. For Merton, ‘the creativity of art is itself a mystery that springs up in the mystery of God.’ The true sincerity of sacred art lies in its interior quality. If it is true to its divinely human nature, the character of sacred art lies in its true orientation to a God whose character is at once universal, sacred, mysterious and sincere.

At a time when the masses were hungry for some way of expressing the mystery of life, holy images filled the pages of Jubilee Magazine. Each month Jubilee contained numerous pictures, drawings, photos and other reproductions of artwork with a spiritual theme. Jubilee also featured art and artists in many of its articles. Thomas Merton encouraged his readers to

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151 Ibid.

learn the meaning and value of religious art and to help in educating others to praise God.\footnote{Merton, “Notes on Sacred and Profane Art,” 26; Jubilee featured important books on the subject of religious art: Commonweal, ed. Catholicism in America (New York: Harcourt, Brace and Company, 1954).} He exhorted ‘the Church and Her People’ to experience sacred art, inspired by the real needs of life, that bears ‘the impress of the divine.’\footnote{Merton , ‘Notes on Sacred and Profane Art,” 27.} Jubilee’s reader, Edward F. Murphy of Bronx, New York, commented ‘how refreshing it would be if we Catholics in America fell in love with the concept of presence!’ and noted how delighted his heart was with the divine image:

> Our mission and our delight is to be contemplatives on the subway, in the ball park, before the television set, at the office, everywhere. God’s image shines forth from the cop on the corner and the hamburger-hawker at the bathing beach. Neon signs along Broadway declare His glory every bit as much as the stars. . . . If we can find it in ourselves to praise life in all its billion manifestations, many men will hear and be exceedingly glad.\footnote{Edward F. Murphy, ‘Letters to the Editor,’’ Jubilee 2 (May 1954), 4-5.}

These holy images reveal the character of the modern age’s devotion to the image of the Mystical Body of Jesus the Christ, to his first disciple, Mary and to his communion of saints. Rudolph Schwartz noted that some idea of this ‘body image’ can be gained from early paintings of the Church incarnate, showing the body in its holiness.

> These pictures showed that the holy body is something luminous, something star-like; an eternal meaning was ascribed to the colors—in the mandala of colors where true essence found expression. And people believed that the luminous power of the body could be perverted and turned into the evil opposite.

> On the magnificent portal at Autun the Last Judgment is portrayed. The Lord is of mighty stature and is enthroned between heaven and earth to separate the living from the dead. The figure of Mary is also large and those of the angels only slightly smaller. The giant forms of angels were engaged in raising people out of their graves: the people are so small that it is hard to believe that all this

drama is set for them and their judgment. But here the “souls” or the “spirits” are not depicted; that would have been contrary to the belief in the resurrection of the flesh. These are real men with their own particular bodies who are climbing out of the grave and this is the real Lord, the Lord whose incarnation in the flesh and in history is understood as a tremendous and literal fact.

These early painters saw history from the center point of an absolute perspective. Their attempt was to see as God sees. . . . In early times men must have seen the community itself in this same way.\(^\text{156}\)

*Jubilee* popularized this holy image believing that the Mystical Body was the form of the eternal, a body entrusted to humanity to return to the presence of the Lord.

In the Savior, in His holy body and in all His earthly experience the first revelation was clarified, transcended and established anew: in the body of the Lord the eternal had become visible.\(^\text{157}\)

*Liturgy and Culture. Jubilee Magazine* offered a vision of an organized spiritual society, a rich popular religious culture, that sought to reconcile its life with the existence of comparable study of Christian culture. Liturgy and culture are the inner and outer lives of a civilization.

Liturgy plays a central role in shaping culture. As the public worship that the Church renders to God, liturgy structures, defines and expresses culture. Culture is “an organized way of life, an integrated pattern of life and thought in a living society that includes the political, economic and religious phases of life.”\(^\text{158}\) Its primary social bond is religious: its first social responsibility is the act of worship. For Christopher Dawson, who was a great influence on *Jubilee*, the way to ensure the continuity of Christian culture was through its liturgy, its elaborate and highly organized system of religious rites. Its liturgy, dependent on a sacred world, was the way of life of the Christian community. It was at once the most powerful kind of religious action and the

\(^\text{156}\) Rudolph Schwartz, “Germany’s most famous contemporary architect discusses the Church Incarnate,” *Jubilee* 6 (December 1958), 45.

\(^\text{157}\) Ibid.

highest form of social activity. Considered by Dawson as the highest cultural achievement, the liturgy became the medium by which the religious experience of an individual was socialized and transmitted from one people to another.

Liturgy was the means through which the community participated in the sacred mystery. At worship, Christians developed a view of the world from the standpoint of God; active participation in the liturgical life of Christ enabled the faithful to see the created world with the eyes of its Creator. According to Virgil Michel, the other great influence that was studied in Chapter 2,

The Christian liturgy is instinct with the love of Christ for man and with the love of man for God and for his fellow man. This essential act of liturgical worship is also eminently an act of love for God as well as for one’s neighbor, it is the worship of all souls united intimately in the charity of Christ.159

The liturgy offered a divinely established model of communion between God, self, others and the world under the guidance of Christ. Michel summed up his socio-liturgical thought by considering the liturgy’s social value.

While it [the liturgy] safeguards all the values of human personality, it uses the energies of God Himself for sloughing off all the excrescences of individualism, thus elevating all that is good in man above the narrowness of individual selfishness . . . into the catholic sympathy of Christ for all men, for all things human, for all that is good in God’s world.160

Dawson, drawing from Virgil Michel an understanding of the liturgy as the basis for social regeneration, considered the relationship of liturgy and culture as the only way to restore the contact between the life of society and the life of the spirit in the hope of recovering the spiritual unity of Christian culture. Culture is a social organism and the community’s liturgical

159 Michel, ‘Christian Culture,” 301.

160 Ibid.
life functioned to provide the way of access and of communion between the life of the people and the spiritual world of the sacred. For Dawson,

Wherever and whenever man has a sense of dependence on external powers which are conceived as mysterious and higher than man's own, there is religion, and the feelings of awe and self-abasement with which man is filled in the presence of such powers is essentially a religious emotion, the root of worship and prayer.161

A living religion is the center around which culture revolves. In his work Progress and Religion, Dawson describes culture as

essentially a spiritual community; it transcends the economic and political orders. It finds its appropriate organ not in the state, but in a Church, that is to say a society which is the embodiment of a purely spiritual tradition and which rests, not on material power, but on the free adhesion of the individual mind.162

Dawson calls for the conscious return of an organized spiritual society which would reconcile the existence of "a secularized scientific world culture which is a body without a soul"163 with a religion that "maintains its separate existence as a spirit without a body" to re-create a truly Christian culture. In a sociological sense, true Christian culture embodies religious ways of life, traditional forms of thought, and spiritual values. Culture can only be creative and life-giving in the proportion that it is spiritualized.164

Recovering Christian culture was the essential religious and educational mission of the day, and for Dawson "it is inseparable from the social ideal of Christendom—of the Christian


163 Dawson, Religion and Culture, 216.

people—*plebs Christiana—populus Dei*. Jubilee made a conscious effort to respond to Dawson’s call to re-create Christian culture that is at once incarnational, traditional, universal and progressive. By presenting a vision of an organized spiritual society, Jubilee celebrated ‘the Church and Her People’ who are at once one, holy, catholic and apostolic.

*Jubilee* devoted many pages to the efforts to bring about Christian unity. The essence of ecclesial communion is its faith in one Lord, one faith, one baptism, and one God and Father of all; the reality that binds its union and guides its mission is its love of God and love of neighbor. This one church of God in Christ is a communion of churches. In order to gain a better understanding of the one church, Jubilee’s John Vogel interviewed His All Holiness, Athenagoras I to report on an ancient Church, its Patriarch, its bishops and people, lay movements and shrines. Athenagoras I, after learning of Vogel’s intention to learn from his

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165 Ibid., 254.

separated brothers and to tell his readers who the Orthodox are and what they think, noted his own personal desire to seek a practical unity in love.

My son, we know each other badly and we do not love each other enough. However, without doubt, our relations have been improving for quite some time. Catholics no longer call us ‘schismatics.’ But why ‘separated brothers’? If we are brothers, we are not separated. Don’t we think the same thing? Don’t we understand the message of God in the same way? But, my son, were there ever two brothers who thought exactly the same thing, and aren’t we often in contradiction even with ourselves? Catholics, Protestants, Orthodox—we are all Christians by baptism and by faith in Christ the Savior. This is our unity. The union of our Churches is not within our reach at the moment. . . . But for us, let us find our practical unity as children of God.  

In Jubilee’s portrayal, a public assembly of people called out by God for membership, the church is one body, the mystical body of Christ, whose many members are individually members of one another (Rom 12:4-5). This community of Jews and Gentiles, built upon the foundation of the prophets and the apostles, constitute a communion of saints. This sacred community realizes its mission liturgically, through the breaking of the bread and prayer, in the hope that all may be one.

Jubilee also relayed to its readers the need for the Church to be holy. Holy is the nature of God. Therefore, ‘the Church and Her People’ derive their identifiable holiness from God.

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Its holiness, “being set apart for God,” is both a gift and a command. God has set apart a holy people, a holy temple, a holy assembly, a holy land and holy commands. God’s holy people, called to be saints (1Cor 1:2), are exhorted to live a life of holiness that glorifies their Creator (1Cor 6:11); the temple and its priests are consecrated to the worship of God; the holy assembly, called to be a kingdom of priests and a holy nation, are destined for God, justified in Christ and sanctified by the Spirit. The chosen people, commanded by God to ‘be holy’ (Lev 19:1) cannot fail to flourish in a holy land. Every person, inspired by the Holy Spirit and in whom the Spirit dwells, is holy. According to Francis A. Sullivan, “For the church to be holy . . ., it must be a holy people, made up of holy men, women and children.”169 As a church, these holy people live their faith in Christ, are baptized, gather to celebrate Eucharist and recognize the authority of their pastor.

As an ecclesial people, the Mystical Body is made up of baptized believers who share in the paschal mystery, the priestly ministry, and the spiritual life of Christ. Christ’s gifts of the Spirit, the Word of God and the sacraments, are holy and are to be used to equip the saints of God for ministry and for building up the body of Christ (Eph 4:10-12). Paul, in his Letter to the Ephesians, calls upon his community to manifest the holiness of Christ by walking in love. All growth in holiness is a matter of striving for the perfection of charity (Eph 5:12). Jubilee offered its readers the reflections of Pastor Roger Schutz, the prior of the Protestant monastic community of Taizé in France, who charged Christians to accept the challenge of perfection by running toward Christ:

In the advance toward self-mastery it is important to keep our eyes fixed, not on details, progress or regression, but on the goal: Christ Jesus. Otherwise we shall confuse the means with the end. We shall come to meditate more on man than on

God, that is, to scourge ourselves for our sins rather than magnify God for his forgiveness.

Need we fear that interior discipline may lead us to form such mistaken attitudes as formalism or as the desire for perfection as a thing in itself? These dangers must be faced, but they need not paralyze us nor keep us rooted in one spot. The Christian is a man on a tightrope. Only God can maintain the equilibrium of the man who accepts the challenge of Christianity: running toward Christ.

Formalism and habit—each day they stifle a man whose spiritual discipline is not longer enlivened by the love of Christ and neighbor. 170

Holiness is the spiritual character that distinguishes the baptized as a saintly people consecrated to Christ for the worship, contemplation and service of God and neighbor.

*Jubilee* devoted many, many pages to creating an awareness of the Church’s catholicity.

For the whole Church of Christ to be truly catholic, it must be one church throughout the world. 171 The church is a community of persons created in the image and likeness of God the

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Father; its catholicity flows from the universal mission of Jesus the Christ, the one mediator between God and the people; and its missionary spirit finds its source in the movement of its Holy Spirit. For Pius XII:

The missionary spirit and the Catholic spirit are one and the same thing. Catholicity is an essential note of the true Church. This is so to the extent that a Christian is not truly faithful and devoted to the Church if he is not equally attached and devoted to her universality, desiring that she take root and flourish in all parts of the world.172

The triune God is the source of a truly catholic church; its catholicity implies Christian unity.

Therefore *Jubilee* was a strong advocate of ecumenism as well as of missions. Christian unity guarantees the Church’s authenticity and proclaims its wholeness and plenitude to the world. Louis J. Robinson O.P., in his ‘Report from Switzerland,’’ makes a remarkable suggestion for the cause of Christian unity by first of all accepting his country’s responsibility for creating the current state of Christian disunity and then by noting

the path God will lead us in order to realize the unity of the Church. As the first sowers of Christian disunity were Swiss theologians Ulrich Zwingli and John Calvin, so the first steps toward reunion have come from the contemporary [Swiss] theologians.173

Robinson announces the proposal of Swiss theologian Oscar Cullman to do something more than pray for and with one another to diminish the present scandal of division.

Instead of limiting ourselves during the Church Unity Octave to praying in common we could also, on a local level, make an exchange of acts of solidarity.

In the primitive Church the collection of alms for the poor of another Church was a tangible proof of the unity of the Church. A reciprocal collection between

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172 Patricia Ellen Ricci, “*Drawings,*” *Jubilee* 9 (December 1961), 44.

Protestants and Catholics during the Christian Unity Octave would be a manifestation of Christian solidarity.\textsuperscript{174}

In Switzerland as in America a Church Unity Octave is held each year. Now, in Switzerland, according to Robinson, this week has become an occasion for Protestants and Catholics to pray together, talk over religious matters, and in some instances to engage in charitable work on each others’ behalf.\textsuperscript{175} This recognition of the unity across denominational borders was another manner in which \textit{Jubilee} addressed the catholicity of the Christian church.

A truly catholic Church operates as a church in the world. \textit{Jubilee} reported on the life and thought of ‘the Church and Her People’ from 76 locations around the globe. It sought to introduce its readers to the Church in the world and featured regular reports (nearly one in every issue) from places around the globe. These reports focused on ‘the Church in all her beauty: her intellectual eminence, her hard work, her charity, her spirit of true peace.’\textsuperscript{176} The reports familiarized the readers with the universal church manifested in many diverse races, nations and cultures. These reports highlighted Catholicism as a universal call to Christian unity and as a way of realizing a fully human life. \textit{Jubilee} encourages its readers to look to the future: guided by the liturgy’s ‘incomparable system of religious education’ and inspired by Catholic social teachings that focus on a preferential option for the poor, the dignity of all human persons and the call to serve the common good by actively seeking to create unity in a divided Christendom.

Through regular reports and articles on churches and families from around the world, \textit{Jubilee} brought the universal church into the homes of its readers and familiarized them with

\begin{itemize}
  \item \textsuperscript{174} Ibid.
  \item \textsuperscript{175} Ibid., 3.
  \item \textsuperscript{176} Advertisement introducing \textit{Jubilee} Magazine, \textit{Jubilee} 1 (May 1953), 1.
\end{itemize}
diverse cultural practices. By emphasizing the similarities of family and church life *Jubilee* was able to assist its readers in seeing the bond that they shared with all the People of God, wherever they may be. It helped them to recognize the value of different ways in which the faith was manifested in the world. It also drew their attention to issues of international social justice and how these affected the fellow members of the Body of Christ. It pointed out that American Catholics should be concerned about these situations and that they had an obligation to assist their brothers and sisters in Christ no matter where they lived. An example of this may be seen in Mark McGrath’s article regarding the crisis (of poverty and communism) that existed in Latin America.

Through the crisis, it is the Latin Americans themselves who must bear the brunt of responsible leadership, goaded and guided by Christian social teaching which the Church must proclaim. But help must come from abroad, especially from the United States Government and from United States citizens living in Latin America; and this help must be far broader and more sympathetic than it has been. To insure it, we need cooperation and understanding between North and South.

It seems to me that many Americans, and even the United States Government itself, reveal a split personality in their attitude toward world problems in general and toward Latin America in particular. Sometimes Americans give an impression of confidence and assured superiority. At other times, they seem overwhelmed by their inadequacy in foreign affairs and indulge in public breast-beating about their mistakes, guilt and failures. There are two things involved which must be kept always distinct: on the one hand, legitimate national pride; on the other, a sincere attempt to understand the different ways of another nation and the tact to see that any contribution to it must be indirect, discreet and subordinate to local endeavors. Americans apparently have trouble blending lawful national pride with discretion in international relations; that seems to produce the split-personality mentioned above.

If we go more deeply into the problem, we discover immediately what is perhaps the greatest obstacle to genuine inter-American collaboration, namely, the ignorance of North and Latin Americans about one another.177

In addressing these issues *Jubilee* recognized that catholicity is a spiritual gift and an unfinished task. As a gift of God in Christ through the power of the Holy Spirit, catholicity’s
unfinished task is to bring all elements of humanity under Christ. As the universal church of all races and cultures, Catholicism cannot be identified with a particular person or religion, but with a people living the Good News that God is love.

The apostolicity of the Church was also reflected in Jubilee’s pages. Being apostolic means that ‘the Church and Her People’ stand in a community that recognizes the unbroken succession between the apostles, the original leaders of the community, and the present bishops, the contemporary leaders of that same Mystical Body of Christ. Entrusted with the mission of the gospel, the whole Church affirms and confirms the significant role that the apostles played in the life of the Church by doing their part in preserving and handing on the faith they received. The apostles were a people set apart for the Gospel of God.

The apostles, called and commissioned by Jesus Christ and distinguished by their priestly function, were to preach repentance, to heal the sick, to authoritatively lead the community, to hand on the teachings of the Church and to devote themselves to the service of the saints (1Cor 16:15-16). Jubilee helped its readers to comprehend what professing the church as apostolic really meant— that it was by virtue of their continuity with the apostles, that today’s pope and bishops have and exercise those same roles. Jubilee made it possible to recognize that it was due in part to this continuity that one could have faith in the authenticity of the contemporary

\[\text{177} \text{ Most Rev. Mark G. McGrath, “The Crisis in Latin America,” Jubilee 11 (June 1963), 9.}\]

Church—that it was the *true* Church established by Christ. It is this authenticity that reassured all believers that, as Francis Sullivan would later state, “a church that is divinely maintained in the true faith could hardly have been mistaken when it determined the norms of its faith.”

Through articles addressing the issues of the pope, the bishops, the Eastern Church, and the Patriarch of Constantinople it was also possible to recognize the apostolicity present in the Orthodox church.

Literary Traditions

In addition to these foundational theological principles, *Jubilee* worked at educating its readers about the important literary traditions of the Christian and especially Catholic culture. First, and foremost among these was its consideration of the Bible. In a manner that was ahead of its time, *Jubilee* exposed its readers to scripture and Biblical studies. It offered its adult audience a practical approach to breaking open the scriptures, and introduced activities (including cut outs, coloring pages, and other projects), that enabled the younger audience to participate as well. The way in which it shared with its readers the intellectual and spiritual ramifications of both the content and development of the Bible indicate that it recognized sacred Scripture as the “cornerstone of Christian civilization”.

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Jubilee’s attentiveness to biblical studies showed how important the magazine considered the Bible. This attentiveness can be seen very clearly in Paul Claudel’s article, ‘My first love, the Bible.’

Claudel points out that,

To become whole again, we need nothing less than the Word made whole again—the whole, unabridged Word converted into speech. I mean the Word as sound and signification or, in St. Paul’s words, as a mission, an epistle and a general invitation addressed to our innermost being. . . .

Such should be, but obviously is not, the spiritual position of most Christians today. Their respect for Scripture is boundless, but they show their respect mainly by their remoteness. . . . Ignorance of the Bible is more than an insult to God! It is an emotional and intellectual loss! It is a loss to what is today called culture. . . .

. . . The sole purpose of each detail of the divine work is to speak to us about God.

*Jubilee* exposed its readers to stories and lives of persons in Scripture that would have been unknown to many. The reader was familiarized with both the individual persons and smaller stories, as well as enabled to see where these persons and stories fit into the Bible’s grand story of sacred history.

Of all the psychological attitudes described in the Bible, none is more intimately characteristic of the Christian’s active role in sacred history than the quality of hope, which may indeed be called the specific virtue of life in the time-process. On the foundation of the past, hope looks forward to the future in the experience of the present moment: these are the constructive aspects of its definition. . . . Here and now it is nothing but a faithful patience undismayed by trouble and difficulty, the very mark and character of the spiritual man.

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181 Paul Claudel, ‘My First Love, The Bible,” *Jubilee* 6 (May 1958): 36-39. This excerpt was taken from one of Claudel’s essays on the Bible published posthumously in America by Philosophical Library.

182 Ibid., 38-39. In this respect *Jubilee*’s approach paralleled that of St. Jerome, ‘Ignorance of the Bible is ignorance of Christ.”


The Bible as well as other ancient and sacred literature was examined in *Jubilee* with both informational education about and contemporary reflection on the material.

In addition to sharing and reflecting upon the Scriptures and sacred literature, *Jubilee* made it a point to share and reflect on vernacular literature related to these documents. The voices of many biblical scholars were found articulated in the pages. Moreover, these reflections were not limited to contemporary biblical scholars. The audience of *Jubilee* was able to read in the pages of the magazine the works of ancient and medieval authors in their ancient reflections on the Bible.  

This attention to Christian literature also included other reflections on Christian life. Every issue of *Jubilee* reviewed and critiqued books of religious or theological import. Readers could expect an overview of each book’s contents as well as an additional list of recommended readings. At least once a year, usually just before Christmas, these book reviews included children’s books. That *Jubilee* was succeeding in promoting further reading among its subscribers is reflected in the many ads that made quality Christian literature available by mail order to readers who would otherwise have little or no means of attaining it. Discounts were often available through Catholic book publishers. *Jubilee* also featured possibilities for membership in book clubs. For example, the Thomas More Book Club had a unique reading plan for the Catholic “who knows and loves good books, or who wants to get to know them.”

Their book club featured the works of great Catholic writers of the day: Romano Guardini,

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186 See their advertisement in *Jubilee* 6 (November 1958), 55, for example.
Jacques Maritain, François Mauriac, Henri Daniel-Rops, G.K. Chesterton, Hilaire Belloc, Thomas Merton, Helen C. White, and Evelyn Waugh to name a few. All of these writers were featured in *Jubilee* magazine as outstanding Catholic intellectuals. *Jubilee* also highlighted many different kinds of literature such as fine fiction, non-fiction, authoritative biographies, spiritual reading, apologetics, histories, reference works, and also contemporary topics dealing with controversial issues. It also offered reprints of its articles for study club or classroom use.

### Christian Social Institutions

*Jubilee*’s educational focus was not limited to theological principles and matters of Christian literature. The matter of Christian social institutions also received a great deal of attention in the journal’s articles. The Christian understanding of such institutions as family and state, liberty and authority, wealth and poverty, and Christian education all appeared frequently in the pages of *Jubilee*. What made the treatment of these institutions even more dynamic was *Jubilee*’s ability to share with its readers the diversity of forms that these institutions took depending upon the differing cultures within which they developed.

**Christian Understanding of Family and State.** *Jubilee* attempted to show how Christian faith affected the social institutions of a lay person’s life, particularly in the institutions of family and state. The articles directed to this end attempted to make it clear that, rather than being perceived as distant and apart from one’s daily life, one’s faith should be present and active in all actions of life from the early years of childhood, to the moment of death. Through numerous stories of how the Catholic faithful lived out their religious convictions in their daily

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187 Ibid.


lives, *Jubilee* was able to show its readers how their faith convictions could be active in their own lives. One clear example of *Jubilee*’s sharing diversity can be seen by its series of family portraits. These portraits were photographs of various Christian families in a multitude of differing economic, social, and national contexts.

These articles and stories proceeded with a recognition of the human person as inherently communal; people naturally exist in relationship with God, self, others, and the world. It was this fundamental view of Christian anthropology that provided the framework for the treatment of the Christian understanding of family and state.\(^{190}\) As a Catholic periodical in a nation that focused so heavily on individualism, *Jubilee* repeatedly assisted its readers in recognizing that the full realization of human vocation occurs in community with others. While the recognition of faith as an active part of the Church community was often recognized, what was overlooked, and thus emphasized in the magazine’s materials, was that this same faith was to be operative in more “secular” communities.

*Jubilee* assisted its readers in recognizing how one’s faith could be openly active and influential in family life. One thing that was emphasized was the understanding of Christian marriage as vocation. Married couples were encouraged to see how their relationship as husband and wife fostered their working in Christ. “In hundreds of parishes small groups of Catholic husbands and wives are realizing the full potentialities of Christian marriage.”\(^{191}\) Other articles emphasized how this interrelatedness in Christ extended beyond the family to the local community and church community. This communality entailed the obligation to recognize that

\(^{190}\) As will be seen later in this chapter it is this same focus on the communal nature of humanity that also served as the foundation for the manner in which *Jubilee* proclaimed the social apostolate.

Christian love of neighbor was to be expressed through actual practical care for others within the social community. In an article on Marillac House, Charles Harbutt gave the following example, while quoting one of the members:

> With new techniques of social work and active charity, a Chicago community center transforms a neighborhood . . . to show its working-class neighbors that the Church loves them. . . . “We’re trying to build a more Christian community . . . a community where a man has friends, a family, a home, a government that he has elected—where he has standards to live up to.” 192

This same emphasis on the broadening inclusivity of the Christian community continued in Jubilee’s treatment of nations and states. *Jubilee* encouraged the readers to see their faith in relation to the American society. For example, Robert Hoyt addressed the issue of the relationship between the Church and the State in his article on the first Catholic president of the United States, John Fitzgerald Kennedy. In his article, Hoyt referred to a statement on religious liberty signed by 166 Catholic laymen in the face of the election of a Catholic president.

The lay manifesto affirmed the signatories’ belief in religious liberty, based on their Christian beliefs. It also praised the constitutional separation of Church and the State, defended the Church’s right to teach and the freedom of its members to accept the Church’s guidance, expounded the citizen’s autonomy in applying general principles to civic problems, and denied any office holder the right to employ his powers for sectarian advantage. What is most noteworthy, however, is . . . the confidence its signers displayed in taking this initiative; confidence, first, in their ability to express the American Catholic consensus; and second, in their right as Catholics to address themselves to the public without prior consultation with clerical authorities--and all this without creating any suggestion of acting against authority or disregarding its prerogatives. There is nothing earth-shaking in this, perhaps, but still it was an exercise of true and mature prudence on the part of lay Catholics, and therefore something of a novelty on the American Catholic scene: a promising novelty.193

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In his discussion of four books addressing the place of religion in American culture, Richard Gilman stated,

America may or may not be experiencing a religious revival but we are clearly in the middle of some process of change having to do with religion. . . . On the other hand, if religion in this country is alive and growing, the conversation and the books may be a sign of it and may even serve as an instrument of further growth. . . .

In any case, the books continue to multiply. I mean the kind of books that take up religion as a problem, as a phenomenon or some sort of evidence; that see it in relation to other things, such as the state, democracy or freedom, the temper of the times. The genre is a legitimate one, . . . and in some ways a peculiarly American one: there is something in our institutions and national experience that makes necessary and relevant a continuing debate about religion’s place. 194

Beyond the American context, *Jubilee* extended the conversation to include the international community. Through the regular reports from various nations around the world (usually found within the first several pages in nearly every issue), *Jubilee* assisted its audience in recognizing how other believers in different contexts live out their faith. 195 Through this exposure to the universal Church, as expressed in different cultures, the readers came to an


understanding of the differences and, more importantly, the similarities between their communities and those from other lands.

One other aspect of the way in which Jubilee addressed the rich diversity that existed within the various communities, both locally and internationally, was the manner in which issues of conflict were presented. From the more personal issues such as marriage and divorce\(^{196}\) to the broader issues such as international trade and war,\(^{197}\) Jubilee often considered the relationship between two conflicting points of view in terms of a dialogue. The authors made a conscious effort to encourage the readers to consider the issue from a new point of view; then Jubilee would introduce an incarnational vision to reconcile two contradictory positions.\(^{198}\)

*Christian Understanding of Liberty and Authority.* One such dialogue that was constantly revisited in Jubilee was the dialogue between liberty and authority. Throughout many articles, Jubilee explored the way in which the liberty of the individual believer interacted with ecclesial authority. Jubilee shared with its readers an understanding of how authority functioned in the church throughout the centuries. From the Early Christian community,\(^{199}\) to times of the

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Protestant Reformation,\textsuperscript{200} to contemporary times of popes\textsuperscript{201} and presidents,\textsuperscript{202} the topic of authority as it existed in relation to religious faith was examined. In all of this, \textit{Jubilee} was consistent in advocating the importance of ecclesial authority, while at the same time recognizing the need to re-evaluate how that authority was to be exercised.

One article in particular is a fine example of the manner in which \textit{Jubilee} treated the issue of liberty and authority in relationship to the lay person. In his article ‘Sex, Marriage and the Layman,’” John M. Todd addressed the growing concern regarding the authority of the lay person in the church. While the central issue addressed by the article was the implication behind the essential sacramentality of marriage,\textsuperscript{203} the issue was contextualized within Todd’s statements regarding lay authority. Todd advocated the sharing of the ‘Church’s’ authority with the lay person. He began by indicating that in the past limitation of ecclesial authority to the ordained made sense in virtue of the lack of education among the laity. The religious functioned both as religious and secular authorities on the basis of their intellectual ability. But, Todd pointed out, this is no longer the case.

Intelligence and education are the possession of many other classes. It may seem highly platitudinous to repeat these obvious facts. But they are essential to an


\textsuperscript{203} Todd indicates that sex is to the sacrament of marriage what eating is to the sacrament of Communion. He indicates that both sex and eating should be recognized as fundamentally good actions which, by virtue of the sacrament, are made truly sacred. Instead, the Christian community, following Augustine’s lead, has regarded sex as intrinsically tending toward sinfulness. A large part of his position rests on his, and other lay persons’, real experience of the sacrament of marriage. It is this ‘lay authority,” which by virtue of being a real experience of sacramentality, that Todd states at least calls into question the way in which some Catholics, particularly the celibate priests and bishops, teach a Christian view of sex and marriage.
understanding of the revolutionary changes which they involve in relation to the authority of the layman. The Church’s complicated organization was built up largely on the assumption, correct at the time, that the only educated people were ecclesiastics. There was an exclusion of the laity from many levels of the Church’s life simply for this reason. In the past indeed an occasional layman played a great part in the life of the Church by virtue of his social or political position—in practice it was by virtue of a common bond of education shared with bishops and most priests.204

Todd pointed out that over time this has changed significantly and at this point the authority of the laity in the church should be recognized as actively participating in all levels of ecclesial life.

It may be objected that we have been considering not so much the authority, as the influence, which lay people may be expected to have. But if this “influence” involves consultation of the laity at all levels, it seems proper to speak of the laity as being a source of authority and as sharing in the Church’s authority. We turn now to an area in which the layman has a specific Christian authority in everyday life.205

Part of his point was that properly exercised authority ought not to be used unreasonably as a force requiring blind obedience, but as a guide that assisted in achieving behavior known to be right—behavior that can be known to be right.

It is unhappily true that from time to time an impression is given to the world at large, and even sometimes to Catholics themselves, of orders proceeding from authority without reasons being given, and sometimes even without there being any proper reason. Now every authority exercised by men is liable to produce this impression on those whose task it is to obey, or on those who are onlookers. It is inevitable. Obedience is not an easy virtue, and it is quite natural for emotions of resentment and suspicion to be roused in the minds of those who are ruled. This is of course precisely the reason why authority should always seek to commend itself, and why the assent of the ruled should be elicited, a sincere and honest assent. The layman’s witness, and so the work of the Church, can be very seriously vitiated indeed when he has suddenly to alter his course in obedience to orders from above issued without any accompanying rationale, or with one that is simply inadequate.206


205 Ibid.

206 Ibid., 34.
Todd pointed out that the lay person’s authority stems ‘from the concrete realities of his life in the world.’ Todd concluded his article by noting that in virtue of the fact that the lay person was an experienced and intelligent member of the church, a full member with a more experienced knowledge of the good of sex and its relevance to the sacrament of marriage, his or her influence as an authority should be recognized and embraced. He pointed out that it is by their nature as *imago Christi* that they exercise their roles as members in the Body of Christ.

The logic of Christian teaching and tradition combined with the realities of the life of lay people today mean that the layman must soon begin to have within the Church an authority which really complies with his priestly, royal and prophetic status, and with his status as baptized, confirmed, as regular communicant, and married. Participation by the laity in a regular way in the executive work of the Church has become necessary.

*Christian Understanding of Wealth and Poverty.* Many of *Jubilee*’s articles were aimed at educating its readers about wealth and poverty. As noted before, *Jubilee* recognized that most of its readers were financially well to do and nearly all of them (92%) lived in the cities or suburbs. As such, their exposure to the desperately poor within the United States was limited and they had little or no contact with the poor from other countries. *Jubilee* recognized its educational role as one of familiarizing the reader with the poorer members of the national and international community, and of doing so in such a way that the poor were understood first and foremost as persons equal in dignity as created in the image and likeness of God.

One of the central theological elements in all of *Jubilee*’s treatment of the poor was to help their readers see the presence of God in their poorer neighbor. Thus, it was by helping their poorer neighbor that they were able to realize their goal of helping God.

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207 Ibid.
208 Ibid.
Although there are no funds in sight, Mother Theresa says she is not worried about raising them. ‘I go to the wealthy,’ she says, ‘and when I ask them, ‘Will you do something beautiful for God,’ how can they refuse?’

In one sense *Jubilee*’s treatment of economic issues showed the vast difference that existed between the wealthy (particularly those in the United States) and the poor. But, at the same time, the manner in which this was done showed the essential unity that existed between them. In order to achieve that sense of unity, *Jubilee*’s articles that dealt with the poor often focused on something in their lives other than their poverty, something that was common to the lives of all of its readers. *Jubilee*’s nature as a photo-journal gave *Jubilee* a unique means by which to enable their readers to become more aware of the daily struggles and real life challenges faced by the poorer members of society. Through the pictures and associated stories, the readers could learn to know these people first as persons and then as poor. Whether it be family celebrations, moments of mourning, lives of prayer, or days of education, *Jubilee* and its photos helped its readers see that the poor, like themselves, were also members in the Mystical Body of Christ. The readers could see that this link established relationship and that this relationship entailed a responsibility to care for the other.

In addition to assisting its readers to recognize their responsibility to help, *Jubilee* also assisted them to discern what forms this obligation to help could take. Beyond acting for the other with fundraisers and donations of money, *Jubilee* encouraged its readers to stand with the poor by actively participating in the life of their communities. It was *Jubilee*’s desire to see its readers involved in their church and local community in practical ways. *Jubilee* presented articles on people, rather well off, like the readers, showing what they did to assist the poorer members of their own community. In many respects, the treatment of these issues as they

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209 “Mother Theresa in America,” *Jubilee* 8 (December 1960), 34.
occurred in other nations enabled the readers to be the ones to make the comparison and recognize the possibilities.

In the vast farming district of central Chile, there is only one priest for every 3,000 inhabitants. Ten years ago, a group of high school boys from wealthy families in Santiago was enlisted to provide assistance for the priests. Their efforts—they helped erect temporary chapels in villages, taught catechism classes, visited families to compile a census for the use of the nearest pastor—were so fruitful that the training of additional student units was begun. Today, hundreds of high school boys—”Jovenes Misioneros de Santa Cruz”—form an important part of the Church’s missionary program in Chile. . . . And, for most of the boys, who have grown up in wealthy and comfortable homes, this is their first experience with poverty and suffering.  

Many of these articles also familiarized the readers with the well established Catholic Worker movement.

*Jubilee* was attentive to the sometimes hostile relationships that could exist between the classes and made its readers attentive as well. They saw that this was true in the United States as well as in other countries. The readers became aware that the choice to help the poor often came with attendant difficulties and challenges. *Jubilee* was able to help its readers see such challenges as a means of fulfilling one’s Christian vocation to care for the poor.

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Christian Understanding of Education. Education, “always considered one of the most important of the Church’s missions,” held a significant place in the pages of Jubilee.

Education, and Jubilee’s participation in that education, was seen as an apostolate. Over the course of its sixteen volumes, Jubilee published well over 300 articles associated with education. At least one issue each year, April, focused on the issue of education, with timely updates offered throughout the year. With so many articles, it is not surprising that Jubilee treated education from many different perspectives.

Jubilee’s articles featured the voice of professionals in the field of education, religious education, and catechetics. It highlighted pedagogical and andragogical methods to be used in educating people of all ages, from children to adults. It examined the way in which a sound education was to be implemented in a variety of contexts in the areas of missionary education, liberal arts education, Montessori education,


Catholic school education, college education, religious education, and even theological education. In its book reviews, Jubilee featured many contemporary works evaluated for their educational benefits.

The focus of the material was to broaden Jubilee’s readers’ understanding of education to the fuller understanding of education as development. Through such articles, Jubilee pointed out

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that education was more than training, more than merely imparting the knowledge and skills necessary to be a good citizen, as did secular education. Christian education focused on developing the whole person, body, mind and spirit. This was the approach emphasized in a liberal arts education which attended to the development of a person’s spirituality as well as their character. By noting certain publishers that provided materials for Catholic education, and by featuring certain leaders in the field, Jubilee encouraged its readers to take an active interest in continuing their own education.

Jubilee itself made use of this information. The content and structure of the magazine clearly pursued a liberal arts methodology. The magazine was careful to include a great deal of information on a large variety of topics dealing with the arts, the sciences and religion. Through its photographic and artistic nature, items such as dance, music and other art forms were

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able to appear in a way that transcended words. What was said of how Sister Thomasita taught art to her students was equally true of Jubilee itself. They both took

a unique “directed approach” which blends traditionalist skills and disciplines with the self-expression of the progressives . . . to bring back to art “the inner spirituality which has been so long buried in mediocrity.”

Through a myriad of articles it is possible to see that, while this wholistic approach to education initially benefits the human person, it is ultimately directed toward the common good. One such example is an interview with Sr. Corita. She told Jubilee readers that the purpose behind art is one of “infiltration”.

I want to infiltrate society because the art instinct in man, even if it’s only that you get enjoyment from something your fellow man has made beautifully, is essentially in everybody. It is a human thing. It’s one of our human capabilities. Some people are more capable than others, certainly. But all the people whose capabilities have been ground under still have latent capabilities, ready to be touched and brought out. This seems to me the infiltration idea, that what you’re doing is helping people to use their whole selves better, You know, their bodies, their spirit, their aspirations. I think we need to use all our human equipment, and especially the kind that helps us to recognize beauty.

Jubilee was also clear in pointing out that a wholistic approach to education was equally appropriate for religious education and catechism. The need for this infiltration in education was no less true for Christian beliefs and doctrines. Oona Burke observed,

Most Catholics depend almost exclusively on the catechism lessons learned as children for their knowledge of Christian doctrine . . . the catechism remains the primary influence in their understanding of Catholicism; on it to a great extent hinges the child’s (and later the adult’s) view of Christ and His Church. During recent years dissatisfaction with existing methods of catechetical instruction has been increasing. Priests and educators have come to recognize that the system of teaching abstract formulae through pat questions and answers tends to reduce Christianity to a number of dry propositions and unrelated facts; they believe that


while this method helps the child to know about Christianity in its barest outlines, it does not inspire him either to love God or live as a Christian.

*Jubilee* recognized, and helped its readers see, that this educational apostolate entailed the fruit of social action. To begin with was the apostolate of education itself. There was a call to be the means of education for those who have none.

Coming to Marty [South Dakota, the location of St. Paul’s Indian Mission] from homes where they have known poverty and want, hundreds of Indian children have gone on from the school to good jobs and careers that have helped raise the standards of their own communities. Father Gualbert says the mission is interested in giving the children a normal life with sound religious and academic education. The beautiful church in which they worship, an excellent expression of contemporary ecclesiastical art, has a mixture of Indian and Christian motifs. This is a key to the entire program at the Mission: the children are taught to be proud that they are Indians, and to value their heritage as well as the new life they are learning to lead as Christian Americans. Throughout their education there is a gentle blending of the two cultures: they learn to take pride in the goodness of each.

Beyond this didactic aspect of education, *Jubilee* helped its readers to understand that an education was not limited to simply “academic” affairs, but also included attending to the needs of the human person. Betty Statler’s article explained how a house of sisters in Baltimore worked ‘to re-educate girls in trouble” and pointed out,

> In addition to a strong education program--academic, commercial and domestic--the House offers intensive religious training, along with psychiatric and social services that utilize the latest techniques and developments.

> What distinguishes the House of the Good Shepherd from most institutions devoted to the reform of delinquents . . . is something the sisters call the ‘interior principle’. . . an emphasis upon the girl’s inner life; they start her re-

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227 Oona Burke, “Teaching Christ: New Approaches to Catechetical Teaching,” *Jubilee* 6 (April 1959), 48-49. Here again one sees that *Jubilee* intended to assist its readers in pursuing a more wholistic religious education by making recommendations for specific books.

228 ‘Mission School,” *Jubilee* 2 (May 1954), 40. One can see in this quote *Jubilee*’s attentiveness to exposing its readers to the varieties of ways in which these educational aspects were manifest in differing cultural contexts.

education by giving her spiritual direction and personal attentions of a maternal nature.\textsuperscript{230}

Through articles such as these,\textit{ Jubilee} was able to convey to its readers how certain theological principles impacted one’s understanding of family and state, of liberty and authority, of wealth and poverty, and of education. \textit{Jubilee} showed the contrast between these social institutions as perceived from within a secular perspective and the same institutions when seen through the eyes of faith.\textsuperscript{231} Thus in addressing the impact of a Christian faith commitment on these contemporary social institutions, \textit{Jubilee} continued its educational apostolate.

**Summary of \textit{Jubilee’s} Theological Approach to the Educational Apostolate**

Through \textit{Jubilee’s} attention to the educational apostolate—primarily by attending to the theological principles, literary traditions, and Christian social institutions—readers would come to understand that Christian education as communication was, and is, good news! One can clearly discern \textit{Jubilee’s} treatment of these topics, and related matters, a response to the need of the Catholic faithful to know, love, and serve God and neighbor.

\textit{Jubilee’s} educational apostolate had a twofold intent, both information and formation. In this respect, \textit{Jubilee’s} approach to the educational apostolate was a foreshadowing of the more integrated understanding of religious education that would soon dominate. On the eve of the Second Vatican Council, William DuBay explained that understanding the Gospel as kerygma,

\textsuperscript{230} Ibid., 18.

\textsuperscript{231} It should be noted that the other aspects which were identified as parts of Dawson’s \textit{Study Plan}—Christian thought, Christian history, and Post-medieval social and economic developments—were all addressed by \textit{Jubilee} while it was in the process of treating theological principles, literary traditions and social institutions. Edward Rice constructed a more comprehensive and historically ordered treatment of these issues in his book, \textit{The Church: A Pictorial History} (New York: Farrar, Straus & Cudahy, 1954). Beginning in February of 1958 there was a series, ‘History of the Church’ that featured articles (each with 10 to 12 pages) drawn from the original text. See n. 124.
good news, included understanding both what was to be proclaimed and that it was to be proclaimed with JOY. As it is indicative of Jubilee’s self understanding as an instrument of the Gospel, DuBay’s explanation to the readers is worth quoting at some length.

There is a change taking place in the Church to bring men into contact with the living God of history. It is called the kerygmatic renewal of catechesis. No other current movement in the Church is as broad in scope or as radical in the changes it demands. It calls us to root out whatever in our life prevents us from being effective channels of God’s revelation to men. The word “kerygmatic” is a little difficult to explain. It refers to the unique manner in which Christian doctrine is to be presented: the truths of our faith must be proclaimed with joy. Kerygma, as it is used here, means the proclamation of the GOOD NEWS.

The first part of the current catechetical renewal was concerned with studying the methods of teaching religion. Modern pedagogy was adopted; religious education became visual and concrete. It aimed, too, at producing convictions and attitudes, not merely at imparting information. …Religion was to be taught in this spirit, and not as a series of propositions to be analyzed and committed to memory.

The first characteristic of kerygmatic teaching is its biblico-historical focus. In the concrete events of history God has revealed Himself to us: at certain times, in certain places He appeared on the stage of man’s experience and has spoken to him in human terms. This is the basis for all our other beliefs.

Examining the events of sacred history, we find there are two elements of pivotal importance to them: God’s revelation of Himself and His saving action. From beginning to end of the Bible, we encounter God’s progressive revelation of Himself, and along with it His complementary action of forming for Himself a Holy People, bringing men to the stature of sons of God.

It is first of all in the Old Testament that these two elements, God’s Word and His saving action, are clearly revealed to us. Christ’s mission is best understood as the culmination of God’s repeated efforts to communicate Himself to His People and to sanctify them.

… Next we see that the kerygma is focused on the life of the parish. Christianity begins with an historical event but God continues to act in the life of the Church. And not only in the Church in general, but specifically in the local parish church, God continues the action of Christ, addressing the congregation and perfecting them as His family.

The parish church is a cell planted by God Himself in human society where His ambassadors proclaim His works and repeat His redeeming actions in the sacraments.

… A successful course in religion is one that leads to worship.

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This educational apostolate as information and formation is undertaken in joy and embraced in faith, faith in the effectiveness of the magazine, faith in the good intentions of the readers, faith in the quality of the material, and ultimately faith in the Spirit of Christ.

**Jubilee’s Social Apostolate**

*Jubilee* was concerned with the problems of humanity and how the faith community was able to respond. Through its educational apostolate, *Jubilee* exposed its readers to ways in which they, as the Church, were called to be active in the world. Moreover, the Church was to engage the world at both the individual and social level, addressing both the needs of the poor as well as the social structures that brought about those needs. As Mark McGrath observed in an article on Latin America, the key was structural change.

I think many North Americans in Latin America have succumbed to a similar partenalism *sic*; so have Americans at home, who think that the economic and social problems of Latin America can be solved simply by sending money, food or clothing. They are needed, but the solution lies in carefully guided structural change, linked to education for political responsibility.²³³

Thus, much of the magazine addressed the social apostolate of the Church community.

*Jubilee* drew upon Catholic social teaching to provide the framework of its treatment of the social apostolate. Beginning with the teachings set forth in the social encyclicals *Rerum Novarum* and *Quadregesimo Anno*, and later using the teachings in John XXIII’s *Mater et Magistra* and *Pacem in Terris*, *Jubilee* addressed issues of social justice as found on the local, national and international levels.

Perhaps the most exciting recent development in the American Church has been the formation and growth during the last twenty-five years of new techniques for applying Catholic thought and doctrine to the problems of a complex and rapidly changing society. Taking their cue from the writings of the Popes, Catholic bishops, priests and lay people all over the country have devised new approaches

for increasing popular participation in the liturgy, for strengthening the Christian family, and for enlisting the active aid of the laity in the social apostolate of the Church.\textsuperscript{234}

Through its pages \textit{Jubilee} continued this work. Through their knowledge of both the broad general principles of social justice and their familiarity with the crucial issues in contemporary society, \textit{Jubilee}'s editors and authors were able to demonstrate to the reader the implications of Catholic social teaching on life as lived in the world. Here is an example:

There is an unchanging substance in all the papal statements; for instance, the demand for justice, the protection of the person's dignity and the common good from erosion by special interests. . . .

It is true that these very general demands do not go very far by themselves. . . .

. . . To accomplish this there must be added to the general principles, a more precise refinement, taking into consideration the conditions of time and place, the individual situation of the employer and employee in each plant, in such a way that three different strata are considered in forming a judgment on prevailing social conditions: the most general, unchangeable, timeless principles; the concretely general relationships, which get considerably closer to reality, and thereby to realization; the question of the particular time and the matter at hand, which always calls for an individual interpretation within the general norms set. This individual interpretation is a matter for technicians to work out, and does not come within the competence of the Church. It is well within her competence, however, to monitor the situation and see to it that her principles are truly individualized and realized—otherwise they remain illusory—and that the life of faith and the norms of morality can flower fully under these conditions.\textsuperscript{235}

It was this task to which \textit{Jubilee} set as its agenda. \textit{Jubilee}'s readers were educated as to both the general principles of ecclesial teachings and the specific and relevant facts by an examination of such issues as missionary work, ecumenism, Catholic Action, labor practices, just war, international peace, political participation, the population explosion, and racial integration. \textit{Jubilee} was able to help its readers see how the Catholic principles of the common good, the

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preferential option for the poor, the inherent dignity of the human person as *imago Dei*, and the human problem of God applied to cultural, economic, political, social, and legal issues.

**The Common Good**

*Jubilee* believed in the future of humanity and celebrated the layperson’s unique responsibility to carry the Light of the Spirit of Christ throughout the City of Man; the mission was to bring back to Christ a City of God—an integrated, living body through which the Holy Spirit breathes.”

From Jean Daniélou’s article, “Abel, the First Martyr” to Father Blaise Bonpane’s report on the persecution of Father Camilo Torres, the magazine traveled the globe in space and time to affirm the truth—that the faithful of every age were called to prepare for life in that City as the Mystical Body of Christ, a communion of saints called to live and love in the Spirit of God.

*Jubilee* helped its readers to recognize that the call to build the Heavenly Kingdom was a call to work for the welfare of all humanity. It was a call to work for the common good.

Recognizing this common good required the recognition of the universal fellowship of all persons in Christ and the obligation of mutual care, of stewardship. Here as in addressing the issue of poverty, *Jubilee*’s nature as a photo-journal was significant. The photos of families and

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236 “These are Exciting Times,” *Jubilee* 1 (February 1954), 14.


communities, so similar to the readers’ own, helped them to recognize the bonds of universal fellowship. The opportunity to see other people’s faces made them real for the readers. The countless, nameless, faceless companions in the Mystical Body of Christ were now embodied, given form, and their faces and lives revealed. The regular reports from other countries and regions, at least one in each issue, helped the readers to become familiar with the challenges, struggles and joys of fellow Christians around the world. *Jubilee* helped its readers understand that the hopes and fears and joys were shared within the entire church community and transcended national borders.

The ability to experience their relatedness in some real and meaningful way with those who were so physically and culturally distant, enabled the readers of *Jubilee* to embrace a relationship that included caring for the other. The message that ‘love of neighbor is everybody’s business’\(^\text{239}\) was emphasized in *Jubilee*. The realization of being in communion with others, who lived similar lives in different lands and cultures, enabled the readers to recognize the neighbor and with it accept their obligation to be neighbor. Through this same approach, *Jubilee* was able to help its readers recognize the common bond they shared with other citizens of the United States who were economically and socially distant. These people were, and would always be, members in the Mystical Body of Christ. Oona Sullivan noted,

As Mr. Lynn Hageman remarked recently, ‘We cannot sweep the streets of people we consider ‘undesirable,’ put them away on an island or in a prison and forget about them. We can’t divide the Mystical Body of Christ by cutting off a man because he puts a needle in his arm. We can get him out of sight but he’s still there and the Christian has the responsibility to be there with him.’\(^\text{240}\)

\(^{239}\) ‘Catholic Worker Crisis,” *Jubilee* 3 (April 1956), 45.

Along with the recognition of universal fellowship came the recognition of the call for stewardship. Caring for the others in the shared community required a consciousness of the resources which were shared by all. *Jubilee* helped its readers to understand stewardship as an appropriate response to the sacredness of all creation. In an article that discussed a rural pastor, *Jubilee*‘s readers were told that,

The stewardship of the Lord is our treatment of the land, trees, water, and wildlife--the greatest resources God has given us outside of our souls and bodies. Out of these, man, and his generations living after him lives and survives and has the great joy of living adequately. . . . Every man who tills the soil has the obligation to maintain the fertility of that soil for the future world’s population.  

In the conclusion of the same article *Jubilee* reiterates that,

The soil is sacred . . . Man has been given the stewardship of the land down through the ages. By not conserving it, he has sinned against it. By conservation man is expiating his sin and making restitution. This makes soil conservation a pious act.

One of the central aspects of the common good that *Jubilee* addressed, in addition to stewardship, was that of war and peace. From the very first article of its very first issue, the concepts of war, cold war, just war, and just peace were treated at length by numerous authors.

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242 Ibid., 19.

In the issue of war, especially in light of the possibility of atomic war, the twin aspects of the common good—stewardship and universal fellowship—coalesced. *Jubilee’s* editor Edward Rice called the question of war ‘the world’s most pressing problem from the moral point of view.’ He pointed out that a victory in a contemporary war would mean the “total ruin of many nations.” As a result there was the obligation to attain peace, since “Failure to attain peace will mean that mankind’s few survivors will have to start all over again in a new stone age.”

This same message was reiterated in a number of Thomas Merton’s articles. In a rather lengthy article, Richard Gilman examined the tenth anniversary of Hiroshima and Nagasaki from the perspective of a victim as well as that of one of the official observers on the bombing flight. In these articles, as well as others, *Jubilee* made an effort to have their readers re-evaluate their conception of war and peace in light of the common good.

### The Preferential Option for the Poor

How *Jubilee* addressed the issue of poverty was another way in which they realized their social apostolate. The recognition of “the poor” as equal members in the community of universal fellowship helped *Jubilee*’s readers recognize their obligation to help. One of the central themes in *Jubilee*’s educational apostolate of social institutions was that of the relationship between the wealthy and the poor.

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245 Ibid., 17.

246 Ibid., 21.


readers to see the social need of the day, to care for one another, especially the poor.

Recognizing the mine worker or migrant farm-worker as a member, however distant, of their own community made the issues of labor unions, safe working conditions, and adequate pay relevant to the lives of the readers. What Elsa Chaney said about *Union Social* was no less true of *Jubilee* itself. Its goal was ‘to bring about a closer contact among the classes . . . the rich, the white collar and the worker.’

The needs and concerns of people quite distant from the reader took on significance. The needs of these other people became a concern that called for a response. Numerous articles portrayed people of faith—ordained, religious and lay—working for people in need. *Jubilee* was able to help its readers see that the call to care was a call to Catholic action—to be faith in action by ministering to God’s people on a local, national, and international level.

It was important that the awareness of the poor, raised by the educational apostolate, lead to action. The problem of poverty was not just a social or economic problem; it was a moral problem. *Jubilee* wanted its readers to see that the decision to embrace the social apostolate to the poor was a decision of conscience. As Norman St. John-Stevas noted,

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A world in which material resources are so unequally divided, and where the poorest parts are those where the population is increasing most rapidly raises an acute problem for the Christian conscience.  

Through *Jubilee’s* many articles on Mother Teresa, Dorothy Day and the Catholic Worker Movement, the readers saw what a preferential option for the poor entailed. In articles about Christian activity in slums, inner cities, reservations, mines, and foreign countries, the readers saw other members of the Mystical Body of Christ exercising a social apostolate to the poor. They were able to see ministry to the poor at the local and individual level, to see the faces of both the poor and the ministers. They were able to see that ministry to the poor must first be one of active care for their physical and economic needs and that it was through this care that Christians could care for the poor religiously and spiritually as well. A woman identified only as Berta, a Columbian missionary to slum dwellers, points out,

> What we are trying to do is to show the working man that the Church is interested not only in his spiritual welfare, but in helping to raise him from his poverty and ignorance. . . .

> In a sense, the higher classes have abandoned the *obrero*, not only in actuality, but mentally. . . . The plight of the working man does not, in many cases, even enter the consciousness of the persons in our higher classes. To build a Christian society in Colombia it is necessary to awaken Catholics to an

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awareness that the present class structure is evil—that social justice demands that not only the few, but every person has a right to a decent house, adequate food, education for their children.\footnote{253}

This demand to change economic structures in the face of social injustice was another theme in \textit{Jubilee}. The magazine helped its readers understand that true ministry to the poor included not only caring for the immediate needs of the poor, but also addressing the underlying social structures that brought about those needs. An example of this can be seen in an article by Rita Joseph and Robert L. Reynolds.\footnote{254} ‘Catholics and U.S. Labor’ was a lengthy article that took a historical look at the way that the Catholic community struggled for the working class by making a preferential option for the poor. It pointed out that ‘[c]lergy and laity have helped labor in a long, hard battle for recognition.’\footnote{255} It helped explain how the entire Catholic Church, through papal encyclicals and individual action, supported the development of labor unions as a means for protecting the rights and dignity of the workers.

**The Inherent Dignity of all Persons as the Image and Likeness of God**

This focus on the inherent dignity of all persons, regardless of economic status, served as a basis for understanding a preferential option for the poor. It also served as the foundation for \textit{Jubilee}’s treatment of other social issues such as integration. By exposing the reader to papal encyclicals, bishops’ teachings, and church doctrine, as well as the reflection of ancient and contemporary theologians, \textit{Jubilee} helped to show the consistent teaching of the church—that each person was created in the image and likeness of God and thus possessed an inherent

\footnote{253} Elsa Chaney, “A Bridge to the Workers,” \textit{Jubilee} 7 (February 1960), 28-30.


\footnote{255} Ibid., 37.
dignity. Through his death and resurrection all people were created anew in Christ, equal in dignity.

By his resurrection, therefore, Christ conquered death not only in his own regard, but for the whole human race as well. Such is the Easter faith of Christians in its most perfect form. . . . It is this perfect Easter faith that overcomes the world. Irrespective of all outward appearances, the new humanity is triumphant in the victory of the risen Christ.  

In his discussion of Pope John XXIII, Dr. Edgar Alexander pointed out that these teachings of dignity and human freedom were not unique to the Catholic Church.

Pope John was not the first to emphasize personal dignity and human freedom, of course. They are, rather, the basic principles of Western culture. Contrary to the opinion of certain conservative Catholics, the Pope's sanction of these principles and his specific application of them, from stating that an individual has a right to medical care to affirming the equality of races and nations in the world community, hardly represents a capitulation to liberalism or socialism.

But a Christian understanding of human dignity went beyond humanistic personalism or American constitutionalism. What mattered was not just that the law said people were to be

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treated equally; what mattered was “All men were created equal,” in the image and likeness of God. This equal dignity of all people reinforced and was reinforced by Jubilee’s treatment of the universal fellowship of all humanity.

A key aspect of what Jubilee helped to do was to show the practical implications of such a belief for a Catholic living in America in the 1950’s. One topic in particular was illustrative of this—Jubilee’s treatment of racial integration.259 Jubilee was far ahead of its time in bringing racism and integration to the public forum as an issue of conscience. As early as 1955, Jubilee began its consideration of what a real belief in the inherent dignity of all persons as imago dei meant in relative to the treatment of the Negro in the United States. Again, its nature as a photo-journal enabled Jubilee to show to its readers both the superficial differences as well as the underlying unity that naturally existed between the races.

The September issue of 1955 was a special issue devoted to ‘Catholicism and the Negro.” One could ascertain the approach taken by Jubilee from the first pages of this 64-page

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issue. The magazine began with one of its regular features, “The Church: One in a Series,” that always consisted of a full two-page illustration with a religious or biblical quote. In this issue, the picture consisted of a large number of windows, each of which contained a different face with a different expression. The quote was from 1 Corinthians 12:12-26.

For as the body is one and has many members, and all the members of the body, many as they are, form one body, so also it is with Christ. For in one spirit we were all baptized into one body, whether Jews or Gentiles, whether slaves or free; and we were all given to drink of one Spirit. For the body is not one member but many… And if one member suffers anything, all the members suffer with it, or if one member glories, all the members rejoice with it.  

It is clear that, from the beginning, the editors of Jubilee wanted its readers to understand that universal human dignity had implications for integration. To be members of, and one in, the Mystical Body of Christ, was to be equal in dignity, and required being treated as such. Through articles on family life, racial history, employment, education, and living conditions, Jubilee made the readers keenly aware of both the fundamental dignity of “the Negro” and the overwhelming failure of society to honor that dignity. It showed that love of neighbor required a commitment to the elimination of racial injustice, an obligation to make illegal what was already unjust.

To begin with, the Church does not labor for integration from a narrow obedience to the Constitution, but upon a broad moral basis. Segregation is unjust, it says, not simply illegal: it is a sin, not simply a flaw. And it is to move its people past that barrier of sin in their society and to re-knit and heal a fractured Mystical Body that the Church has made integration one of its most pressing concerns.  

In September of 1958, a seven-page article introduced Martin Luther King, Jr. and detailed his Christian approach to the elimination of racism and segregation. It included Whey, ‘Racism on the Veldt,” Jubilee 4 (July/August 1956): 66-72.

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262 Martin Luther King, Jr., “An Experiment in Love,” Jubilee 6 (September 1958): 10-
lengthy passages from a number of his speeches and showed *Jubilee’s* readers some of the implications of a Christian commitment to universal dignity. *Jubilee* quoted King when he said,

> [We] are protesting for the birth of justice in the community. . . . We will be guided by the highest principles of law and order. . . .

> Our method will be that of persuasion, not coercion. . . . If you will protest courageously, and yet with dignity and Christian love, when the history books are written in future generations, the historians will have to pause and say, “There lived a great people—a black people—who injected new meaning of dignity into the veins of civilization.” This is our challenge and our overwhelming responsibility.  

**The Human Problem of God**

A fourth aspect of the social apostolate addressed by *Jubilee* was the human problem of God—humanity’s inability to affirm the existence of God.  

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of God was affected not only by Western philosophy, but by a wider evolution of culture, the advance of science, the theory of evolution, the critical analysis of Scripture, the social process of secularization, and the awareness of the experience of non-Christians. *Jubilee* reported on how the contemporary understanding of God had been affected and offered a solution for the human problem of God.

Numbers of articles acknowledged that the challenge of respecting universal human dignity, the challenge of exercising a preferential option for the poor, and the challenge of working together in community for the common good, all rested on the need to first address the human problem of God. In his article on Martin Buber, Richard Gilman notes, “All social and political maladies are reflections of a deeper, spiritual illness.” And quoting from Buber’s address at Carnegie Hall, *Hope for this Hour*, he goes on to say, “At its core the conflict between trust and mistrust of man conceals the conflict between trust and mistrust of eternity.”

For *Jubilee*, it was possible to affirm the existence of God. In his article, “God Reveals Himself in Poverty,” Yves Congar offered the sacramental principle as the key to recognizing how all of creation, and the things and events within it, can become sacraments of the active presence of God. Congar continues,

> We can assume that what is generally true of our encounter with things is true also, in particular conditions, of our encounter with persons. It might even be said that, in a certain sense, we cannot fully realize the love of God except in the love of our neighbor.

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265 Richard Gilman, “Martin Buber,” *Jubilee* 5 (January 1958), 49, quoting from *Hope for This Hour*, an address he delivered at Carnegie Hall during an American visit in 1952.

In a reflection on Don Primo Mazzolari’s book, *Let the Poor Man Speak*, Merton examines how our treatment of the poor man is the realization of our treatment of God. Our attempts to ignore and forget the poor man are linked to our attempts to ignore and forget God. The challenge that poverty and the poor man present to us is truly the challenge of God.

Acknowledging the presence of God requires that we acknowledge the presence of the poor and their claim to our response. Merton begins his introduction to Mazzolari’s work by observing that most of us have reached the point of denying the existence of poverty.

Don Primo thought that people’s attention ought respectfully to be drawn to the fact that poverty still exists, everywhere, and not just in somebody’s abstract theory of economics. Poverty is real. For most men it is the inescapable reality: it is their life! This reminded Don Primo of another forgotten reality: the reality of God, who, like the poor men, is forgotten.

Of course “they” have plans to take care of Him, too. That has been going on for some time.

“It is a funny thing,” Don Primo mused, “how they have made up their mind precisely at the same time that God does not exist and that there is no more poverty either.”

Merton’s translation of Mazzolari pointed out,

. . . We need the poor man to be not there, to not-exist. And yet the poor man comes forth out of our own destitution, like Jesus. The poor man is Jesus. No poor man, no Jesus.”

But *Jubilee* helped illustrate how this struggle with the presence of God forms yet another opportunity for God’s manifestation in and through creation. It is the human response to the questions of doubt and skepticism, the response of trust in life and reality even while questioning God’s existence, that is truly an act of faith. Irenaeus Rosier touches this issue when reporting his experience of working in the iron mines of Luxembourg:

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All the same, the ignorance of religion among the workers can turn into agnosticism or skepticism. What it amounts to is more or less this: life, the immediate reality about them, has a stronger impact on their minds than does the reality of God—in fact, than any other reality which does not lie on the surface of experience. In this superficial agnosticism there is still an underlying faith in God, in Christ, and even in the Church. At least they are still willing to be taught how God manifests Himself in creation. But too often there is no one to explain it. Even though they don’t practice, they retain a belief in the mediating function of the Church, and at the same time belief in eternal life.269

As Rosier noted “The friendship among themselves was about the only valid human element.” 270

Again, Jubilee’s task was to help its readers recognize the presence of God in others. In addressing Karl Rahner’s visit to America, and praising his theological approach, Jubilee made explicit what was implicit in its own methodology—its focus on the human person.

Father Rahner’s theology is anthropocentric, for it is shaped by his belief that we must first understand man, in whom and to whom God revealed himself through Christ, the God-man, before we can understand Christ’s revelation. At Georgetown Father Rahner remarked that man’s freedom, “understood as communicated [to him] by God in permanent creation, is freedom to accept absolutely the absolute mystery we call God.” Father Rahner’s own theology has the odd air of sometimes seeming to anticipate itself, since its view of man’s freedom in relation to God is essentially its own view of itself. He implied as much further on in his address when he said, ‘God is to be found, unreflected on, in every act of freedom, as the supporting ground and the ultimate term.” Theology, then, has a responsibility to be both human and free; it is an existential responsibility that goes to the core of Father Rahner’s own writing. 271

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269 Irenaeus Rosier, O. Carm., “In the Mines,” Jubilee 8 (August 1960), 36. Excerpt taken from the author’s book, I Looked for God’s Absence (New York: Sheed and Ward, 1960). It is worth noting that in the earlier portion of this article Rosier links this negative impact of this immediate reality to the disregard for their human dignity. “Taking as a whole the circumstances in which the workers lived and the way they had to go to work, it was impossible to avoid the conclusion that they were hardly respected as human individuals by the industry that employed them. The friendship among themselves was about the only valid human element . . . They were men imprisoned by their fate and all they had was an inner resistance. ‘This is how it is, and this is the way it will always be.’ It was like a continuous experience of inferiority.” Irenaeus Rosier, ‘In the Mines,’” 35.

270 Ibid., 35.

271 ‘Karl Rahner in America,” Jubilee 12 (February 1965), 22.
It was in this way that the human problem of God, the questioning of God’s existence, came full circle. It was the questioning of God that led to questioning man, and it was understanding man that opened the path to understanding God. It was this questioning of God’s nature that ultimately led to the recognition of the presence of God in the world and the sacramental nature of all reality. This recognition of Divine presence was rooted in the recognition of Christ as the sacrament of God.

In a review of Schillebeeckx’s book, *Christ, The Sacrament Of The Encounter With God*, Robert T. Francoeur reiterated Schillebeeckx’s message, that it is living the life of communion with God that is crucial to the Christian life. This encounter with God is realized not only in Christ but in all people. It is this divine encounter that shapes and molds and nourishes the social apostolate to the world. It is only by coming to fully understand the cosmic reality of the personal encounter with Christ and God that one can fully come to comprehend the social role of Christians in the world as the necessary incarnation of God.

Because the seven sacraments form contact points between the Christian and God, Father Schillebeeckx exposes the personalizing essence of these sacraments as rooted in Christ. The seven sacraments are viewed as a cosmic reality and sign and also as a personal encounter with Christ and through Christ with God. . . . Father Schillebeeckx points out that the sacramental nature of the Church, as the mystical and cosmic extension of the Incarnate Christ, must be appreciated and understood better by all Catholics, hierarchy and laity alike. The mystery of Christ and his all-pervading contact with the universe and with each person becomes the crux of Christian life. The Christian life is not a series of actions; it does not consist of receiving little packages of grace in the sacraments and in keeping the commandments. “Christian living,” Schillebeeckx says, “is the experience of encounter with saints living among us, the true apologetics of our faith.” “For all men are the Sacrament of encounter with God.” Perhaps the essence of this book may be summed up in this quotation: “One should not wholly be taken up with the Liturgy and Sacraments, but appreciate the full value of the Church’s role in society.” This is the incarnation of Christ, the God-man, as seen in the light of creation. Schillebeeckx emphasizes that the Incarnation of Christ
(God) in today’s world is just as essential and necessary as it was two thousand years ago in Bethlehem.²⁷²

Summary of Jubilee’s Theological Approach to the Social Apostolate

For Jubilee Magazine, it was not enough for Catholics to maintain a high standard of religious practice within the Catholic community. It was also necessary for them to build a bridge of understanding out into secular culture and to act as interpreters of the Christian faith to the world outside the church.

Beginning with the Incarnation, the revelation of Jesus the Christ as the image of God in community, and ending with the on-going incarnations of Christian communities, the study plans of Dawson and Jubilee introduce and illustrate some basic theological principles. These theological principles detail the theological foundations of a Christian culture, provide the spiritual basis for cultural community, and bring to a climax the liturgical life of the Church.

Christianity, as one of what Dawson called the six great historic world cultures, has remolded human civilization for generations and brought divided people and cultures into communion with one another by the influence of a common spirit, a common moral order and a common religious ideal. As one of the six most universal social unities, Christianity is a way of life that has led humankind through history from the time of Constantine down to modern times. It has created and communicated a common world of thought and action drawing nations together in spiritual and intellectual unity. This rich spiritual tradition has become dislocated and lost in the modern world and the world remains estranged from and a stranger to Christianity. Dawson argues that there exists a great schism that has divided the whole world into two unequal parts—the common world of the secular life and the restricted, specialized sphere occupied by the Church and religion.

Hence the higher intellectual and spiritual activities become increasingly alienated from society and become a potential danger to its stability. For modern society, like all societies, needs some higher spiritual principle of co-ordination to overcome the conflicts between power and morality, between reason and appetite, between technology and humanity, and between self-interest and the common good.  

It is therefore necessary that we attend to the vital sociological and psychological foundations that religion has fulfilled in world civilization. These are the principles upon which a Christian social order must be built in order to effectively Christianize every aspect of society. For Jubilee, Christianity still exists as a living theological and spiritual tradition, although it has been gradually deprived of intellectual and social influence on contemporary culture. With Jubilee, the process of educating for Christian culture is centered in the Christian mysteries. In Jubilee, Christianity has something to offer a complex world, a principle of spiritual coordination and a principle of unity to meet the religious needs of the day.

**The Beginnings of the Second Vatican Council**

The Second Vatican Council (1962-1965) was the fruit born of the theological ferment of the nineteenth and twentieth centuries. The Church’s changing emphasis on worship, teaching and the practice of the faith was its response to the religious needs of the day. According to Stanley James, there was a need to restore “the human capacity for adoration, which previously had been universal in all ages and among all peoples, [which] has become atrophied.” In worship, doctrine comes alive and the Church as the organism is seen as organic action. Given that liturgy is the Church in action, it is this liturgical movement of the Church that was the

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center of that organism and took the lead in the twentieth century to conserve the essential heritage of the past and employ it in the exercise of the Church’s prime function—that of adoration.

For *Jubilee*, it was around the altar that the Church’s institutional, devotional, cultural and social life was constituted and sustained. This capacity for adoration was to be restored through what James and others including Virgil Michel, Christopher Dawson and *Jubilee* called “a clear apprehension . . . of essential things as essential.” 275 Liturgy calls for corporate crusading action. The call for Catholic Action was what characterized the reforming movements of the twentieth century and was the distinguishing feature of the age that bore great fruit!

*Jubilee’s* Preparation for the Second Vatican Council

On January 25, 1959, John XXIII took an official step toward realizing this call for unity by making public his intention to summon the twenty-first ecumenical council. According to *Jubilee’s* expert, George Tavard, the task of the coming Council would be precisely to provide the Church with the spiritual impetus necessary to meet the challenges of the post-modern world. It was a world marked by a number of dominating trends: the growing importance of collectivism at the expense of the rights of the individual; the primacy of the world of labor and technique over the world of leisure and the *bourgeoisie*; the urge to continental or world unity expressed in philosophy, politics and science; the evolutionist attitude, which thinks of man in terms of his unfolding history rather than of his set nature, and of the universe in terms of its extremely long and slow evolution from an indeterminate past to an indeterminate future. 276

This task was to be accomplished, according to Tavard, by restoring the legitimate place of the lay person in the Church’s life. First, at worship celebrated in the vernacular language to assure

275 Ibid.

full and active lay participation. Next, by taking action to encourage the full development of a spiritually mature Catholic laity by recognizing that each Christian has a mission to evangelize and proclaim the Good News to the ends of the earth; also by fostering a better knowledge of Scripture and the development of a bible-centered piety, and by addressing the problem of Christian unity.

John XXIII had expressed his concern for Christian unity. Now, the Council’s purpose was to determine what obstacles were posed by Catholics themselves to the reunion of Christian culture, to define what education was still needed to make reunion possible, and to take practical steps for such an education to overcome the schism between religion and culture, with the unity of all Christians as the ultimate goal. The first practical step taken by Pope John XXIII was significant. Tavard noted,

The calling of a Council that would, among other things, study the question of Christian reunion, would be in itself a symbolic gesture of great significance. The Council has not yet been called, but it has been announced: and Pope John XXIII has at least shown that the Catholic Church does not remain indifferent to the plight of a dismembered Christendom and to the welfare of the Christians who are separated from her.277

John XXIII called for a particular kind of communication—a dialogue—that leads to communion.

In wishing to address this religious need of the day, Jubilee prepared for the Council. By studying the problem of Christian unity, Jubilee would discover what education was still needed to make reunion possible. To determine what practical steps needed to be taken to prepare for the Council, Jubilee monitored, reported and contributed to the developing dialogue between the Church and the world. In his article, “The Coming Council,” George Tavard expressed his hope that ‘Pope John XXIII’s call for an ecumenical meeting may mark the beginning of a new era in
the Church”—an era in which Catholics, thinking with the mind of the Church, could voice their needs and discuss their concerns about the life of the Church in the world.

**Jubilee Studies the Problem of Christian Unity**

George Tavard’s own historical study of the problem of Christian unity had led him to discover the primary reason that other efforts at reunion had failed.

These reunions were fated not to last because they were achieved under political pressure rather than on theological grounds, and though union had been officially sealed, the lay people and the lower clergy of Constantinople opposed it. A first lesson is to be gathered from these failures. A lasting reunion cannot come from above unless it also expresses the desire of the clergy and laity.  

Tavard believed that the Church’s inability to secure reunion was due, in fact, to its failure to attend to the voices of the clergy and the laity.

Given this, Tavard determined the obstacles posed by Catholics themselves to the reunion of Christendom and thus defined the education needed to make a reunion possible: the widespread ignorance of the Catholic laity about the Eastern churches and the current political situation (the cold war) that could conceivably force a religious reunion to be sought as a means of protection in the face of atheism. However, the most significant obstacle to Roman and Orthodox reunion was cultural, a difference in ethos between the Latin customs that dominate the Catholic Church and those of Greek Christianity preserved by Orthodoxy, created after hundreds of years of separateness, each needing to be seen in their own light. Tavard saw these major obstacles as issues for the Council to address: *Jubilee* saw them as opportunities to continue its educational mission. The magazine took practical steps to consider these obstacles.

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277 Ibid., 15.

278 Ibid., 11-12.

279 “Church Unity Congress,” *Jubilee* 6 (November 1956), 40.
to Christian unity. An editorial decision was made to broaden January’s issues to include a “special section” to study the topics related to the problems of the Church Unity Octave.

The Church Unity Octave, which begins on the feast of St. Peter’s Chair (January 18) and ends with the feast of St. Paul’s conversion (January 25), was started by Father Paul Watson, an Anglican religious, as a practical way to contemplate the brokenness, bitterness, persecution, bigotry, prejudice, and mutual mistrust that existed within the Mystical Body of Christ. The Christian Churches throughout the world offered eight days of prayer for the union of all Christians separated by schism or divided by theological differences and for the conversion of non-Christians. In light of John XXIII’s call for an ecumenical council to discuss the question of Christian unity, Jubilee highlighted the annual observance of the Church Unity Octave as a special period of prayer and study.

In its “Editors’ Notes,” Jubilee noted that the custom of celebrating the Unity Octave was initially blessed and encouraged by Pius X and then by the succeeding Popes, and made a point of highlighting John XXIII’s sincere paternal desire for reunion.

“With fervent fatherly love,” he said, “we embrace the Universal Church, the Eastern and Western alike. And to all who are separated from the Apostolic See . . . we open our heart and extend our arms.”

Jubilee also expressed its desire to assist in developing the understanding needed to restore Christian unity. In its 1959 special issue, Jubilee featured four articles which bear on the problems of the Octave—a pictorial essay on the Romanian Orthodox Church, along with the Protestants and Latin-rite Catholics which were suppressed by the Communists; an article on the

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280 “The Editors’ Notes,” Jubilee 6 (January 1959), 1.
Russian monk and his spiritual life; an essay on the life and thought of John Wesley, the founder of Methodism; and a report on Japan’s ‘lost’ Catholics.  

In these special issues, the readers could listen to the dialogue and hear the passion and the frustration of those who wished to be reconciled, to be one, in Christ. His Beatitude Maximos IV, Catholic Patriarch of Antioch and the whole East, Alexandria and Jerusalem, detailed the Eastern Churches’ story and reflected on what they represent for Christian unity.

Superficial minds were capable of saying that the Eastern Catholics—the “Uniates,” as they like to call them—are the least fit for promoting any kind of understanding with the Orthodox.

We must frankly admit that sometimes this is exactly the case. As an example, the Greek Church, which would be willing to deal with representatives of the Latin Church and is very favorably disposed toward it, pretends to ignore the very existence of the Hellenic Catholics of Byzantine Rite who, it is true, are of recent origin and few in number. Often legal restrictions are imposed upon them, which is a familiar practice with all religious groups representing a great majority and united with the State.

Careful reflection, however, reveals that this reaction of the Orthodox circles is entirely normal. It is the typical reaction of all Christian groups which refuse to consider any union because they think that any step in that direction is the beginning of disintegration. Union means dying to ourselves to a certain extent. They refuse to accept this death which would open for them the way toward a new life. They fall back upon their spiritual riches but, by the same fact, they give up the possibility of achieving their riches. For all Churches life consists precisely in self-renouncement for the sake of achieving their fullness through unity. It is a mystery of renouncement and death, preceding a mystery of renewal and life. . . .

. . . We suffer in our minds, in our hearts, in our very flesh, because of the separation of Christians. We are filled with the desire Christ expressed at the Last Supper: “That they may be one.” The schisms divide the members of the same family, hinder any deep-going action on our part upon our social environment, and expose our Christians to the ridicule of their Moslem compatriates. The problem of union haunts us constantly. It is for us a consuming thirst—it is part of our very existence. 

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Oona Sullivan reported that Athenagoras I, the Patriarch of Constantinople, was hopeful about the possibility of reunion and that he believed,

The barriers which the ages have raised between the Christian confessions do not make impossible their mutual understanding, rapprochement and reunion. The good will manifested by church leaders during recent years gives us cause for comfort and enlightenment.\(^{283}\)

Athenagoras wished to be sympathetic to Catholic overtures for reunion. But after learning that participation in the coming Council would be limited to Catholics alone, he commented, ‘I have told the Pope that only in paradise can one live alone.’\(^{284}\) Concerning the possibility of reunion between Rome and Orthodoxy, Sullivan reported what Athenagoras believed to be the chief obstacles to reunion at present:

‘firstly theological, and secondly canonical and practical. Theological differences will have to be discussed according to the common tradition. Canonical order would come out of the study of Church History.’ And, because ‘the people are indifferent and strange to each other,’ Athenagoras believes, ‘they should be guided in a discipline of mutual Christian love and solidarity.’\(^{285}\)

*Jubilee* also monitored how socio-political factors affect religion in a world that was growing increasingly non-Christian. Joseph Nettis, an American photographer, reported on the precarious position of religion in Soviet Russia.

This religious suppression applies to all faiths. Anti-religious thinking is everywhere: in the schools and universities and in almost every medium of public education. The government makes a show of religious tolerance by leaving a few churches open, but at the same time, the official policy is to ridicule religion, control the young and let faith die with the old.\(^{286}\)

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\(^{284}\) Ibid.

\(^{285}\) Ibid.

Sylvester Theisen reported that “Protestants and Catholics in Germany” were brought together because of their persecution by a common enemy, the Nazi Regime.

Many features of the Nazi era fostered among Protestants and Catholics a vivid awareness of the fact that they shared Christian beliefs and values in a world increasingly non-Christian. They no longer looked upon each other as opponents. Catholics realized that Protestants were not merely anti-Catholic but that they too loved Christ and were willing to suffer for Him. The satanic Nazi movement forced thoughtful people to reflect on the nature of their own persuasions. Once the Nazis had consolidated their victories over the Christian social organizations, which fell one by one, neither of the Christian Churches could carry on its varied external activity. They were restricted to the more interior spaces of Christian existence. As cultural and social expression disappeared, the essentials of the Christian religion were more clearly seen by the Christian individual.

Compulsory restrictions indirectly helped to illuminate what was central and what was peripheral. . . . When the need for individual resources was overwhelming or the celebration of the Mass was impossible, Catholics turned to the reading of the New Testament to a greater extent than they would have in normal times. They read it too when they were in groups with Protestants since they had the Bible in common . . . They learned to appreciate Protestant spirituality too. Thus, from the most varied aspects of human existence, developments conspired to bring the members of the two Christian Churches closer together.287

It was the hope of Jubilee, that an atmosphere of good will and sincere dialogue would eventually remove the scandal of division.

Jubilee also reflected on the meaning and the effects of cultural separation of the Catholic West from the Orthodox East. Tavard contended that there was a progressive alienation of Western and Eastern languages and thought patterns preserved by Latin custom and Orthodoxy.

The Latin ecclesial mind is scholastic and casuistic, while the Orthodox mind follows a more mystical bent. The Eastern tradition thinks of the Church as “heaven on earth” and of ethics as *agape* or love, while Western theology sees the Church first as an organization and defines ethics in terms of justice. Clearly there is no contradiction between the two views. But any prospect of reunion raises many questions. Must the Orthodox Church renounce its ways and adopt Latin theological categories? Must it introduce into its services practices that are foreign to its traditional piety, like benediction of the Blessed Sacrament, the Rosary, and novenas? Must it pattern its theology on scholasticism and latinize

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itself by adopting Thomism in its seminaries? To these questions Orthodox tradition must answer in the negative. For us to require or to expect another answer would be to reject a valid part of authentic Catholicism. No reunion can take place at this cost.\textsuperscript{288}

Father Alexander Schmemann, a young Orthodox theologian, believed that ‘no integration is really necessary.’ What was of ‘the first necessity [was] to find a common vocabulary, a consistent ‘Catholic’ language fit for theological discussion.’ Although Schmemann did not anticipate a reunion of the Churches for a long time, he mentioned a few encouraging developments in both the East and West.

There is a renewed and common interest in the Fathers of the Church, in the liturgy, in biblical studies and in the Church’s mystical and sacramental life. Roman Catholics, he says, are beginning to supplement what was for long a predominantly juridical idea of the Church with a more organic understanding of its nature, and Orthodox theologians on the other hand are beginning to appreciate the Church’s institutional aspects. He thinks, too, that there is a growing consensus in the Orthodox East that nationalistic rivalries must give way to cooperation and a greater sense of catholicity.\textsuperscript{289}

Charles Boyer also discussed the problems the Church faced in its progress toward ecumenical unity. Boyer pointed out what he believed to be the real barriers to ecumenical progress:

The real difficulties have to do with faith and the atmosphere that surrounds the dialogue, he points out. One immediate barrier, especially in the Orthodox Church, is not so much the dogma of infallibility as the notion of central authority. . . . Father Boyer stresses the idea that though unity will be a miracle, it is a miracle that will be achieved through the work of our hands and the power of our love.\textsuperscript{290}

These are some of the ways in which, in the spirit of love, Jubilee Magazine, attended to the welfare of separated Christians and non-Christians by promoting ecumenism and by confirming its educational commitment to the movement. As the editors explained,

\textsuperscript{288} Tavard, “The Coming Council,” 15.

\textsuperscript{289} “Orthodox Irenicist,” Jubilee 8 (January 1961), 5.

\textsuperscript{290} “Ecumenicist Speaks on Unity,” Jubilee 9 (July 1961), 23.
Since its first year, it has been a practice of Jubilee to devote at least a part of its January issue to a study of ecumenism and to present articles that would help its readers to a better understanding not only of Catholic efforts in the field but of the position of the other Christian bodies, particularly the Orthodox.\footnote{291}

In its January 1962 issue, Jubilee also featured a special report on current movements in the West towards Christian unity. In his report, George Tavard made some important points. He began by defining ecumenism as “an approach to the problem of Christian unity from the point of view of collectivities rather than of individuals”\footnote{292} and proceeded to distinguish Protestant ecumenism from Catholic ecumenism. For Tavard,

The [Protestant] ecumenical movement will mainly be a call to the churches to seek and pray in order to discover anew this notion of Christian unity as Christ desired it. It entails cooperation among Christians of many persuasions on the practical and spiritual levels. The efforts of these Christians, little by little, will move the collectivities.\footnote{293}

In contrast,

Catholics believe that they already know this. The work of Catholic ecumenism will be in squaring the Catholic belief in the Church’s unity with a collective approach to Christians of other confessions; it will seek a rapprochement from Church to Church rather than the conversion of individuals to the unity of the Church. It is not a question of modifying the doctrine of the Catholic Church’s unity; the point that has to be revised is the estimate of separated Christianity’s relation to that unity.\footnote{294}


\footnote{293}Ibid.

\footnote{294}Ibid.
From this point, Tavard went on to survey Catholic and Protestant ecumenism in recent decades, highlighting the gradual formation of a theology of the ecumenical movement rooted in a tradition of scholarly dialogue. He mentioned the implementation of the ‘Week of Universal Prayer for Christian Unity’ before the First World War, Pius XI’s call for a serious intellectual and spiritual approach to ecumenical problems, the 1949 decree of Pius XII advising all bishops to promote the ecumenical movement, and John XXIII’s major contribution to the ecumenical movement—the formation of a Pontifical Secretariat for the Unity of Christians. In closing, Tavard even stated Jubilee’s expectations for the Council:

We cannot expect the Council of Pope John XXIII to change the relations between Catholics and Protestants substantially and in a short time. But we can expect the Council to give a new start to Catholic ecumenism as it has taken shape over the last eighty years. There is therefore every reason to think that Catholic ecumenism, both in its intellectual and in its spiritual aspects, is not a passing phenomenon in the history of the Church. It is here to stay. The ecumenical movement in Protestantism will do well to study its findings carefully. It may learn from Catholics to resist the temptation to seek unity in love without unity in faith. The essence of Catholic ecumenism is that unity in love itself requires unity in faith, for a love which is not respectful of the truth is a lie or an illusion.

Jubilee also took practical steps to keep its audience informed about the upcoming Ecumenical Council by monitoring, reporting and contributing to the developing dialogue between the Church and the world. For the sake of Christian unity, Christians are called upon to

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295 Ibid., 21-22.
296 Ibid., 24-25.
297 Ibid., 25.
298 Ibid.
299 Ibid.
300 Ibid.
301 Ibid.
pray to God, open their hearts to fellow Christians and engage in intelligent dialogue with them.

Paul Emile Cardinal Leger confirmed this point:

The Church is not an autocratic institution where the chiefs alone assume the right to speak. . . . The Church is an hierarchical community of free men where dialogue is as much a duty as obedience.\textsuperscript{302}

\textit{Jubilee} monitored the Vatican’s activities and reported the news in a variety of ways through articles, discussions, illustrations, interviews, photographic essays, and sometimes even through a combination of them all, to invite and entice its readers to participate in the developing ecumenical dialogue.

\textbf{\textit{Jubilee as Dialogue}}

\textit{Jubilee} was dialogue. Through the magazine, ‘the Church and Her People’ were called upon to assume their right to speak—and speak they did—through surveys, questionnaires, group discussions, and letters to the editor that reflect their attitudes about questions and urgent problems facing the Church today. Much of the uninvited (but always welcomed) discussion was captured in the ‘Letters to the Editor’ column. It was here that \textit{Jubilee}’s readers voiced their hopes, offered praise, reported dissatisfaction, or displayed indignation about the state of \textit{Jubilee}, the Church, or the world.

One of the clearest examples of \textit{Jubilee}’s readers’ attitudes was demonstrated through the results of its first in a series of questionnaires sent out in the fall of 1962. The questionnaire was designed to survey ‘how a cross-section of \textit{Jubilee}’s readers feel about Vatican Council II.’\textsuperscript{303} For this survey, slightly over 14\% of the 2000 questionnaires were returned. \textit{Jubilee}’s editors commented that while

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\textsuperscript{303} Ibid.
Jubilee’s subscribers may not be typical of all American Catholics, . . . the problems they are most concerned about—parish life, the liturgy, education, the role of the bishop—involves nearly all Catholics in America.  

Interwoven through these areas of concerns were a few conclusions. One of the conclusions drawn from the survey was that there existed a noticeable failure of communication between clergy and laity:

many laity say they want a more active role in their parishes; at the same time, priests wonder why the laity don’t relieve them of some of their burdens. (Last month, Bishop F. W. Freking, of Salina, Kansas, publicly stated that ‘Catholic laymen often seek to avoid their responsibilities for which they are best suited in the work of the Church.’)  

The same survey showed a similar separation between the clergy and the laity in their consideration of the issues of education and marriage. It was the issue of marriage that Jubilee identified as ‘by far the most crucial area.’  

It was particularly in this area that families, struggling with the economic and social handicap of raising a large family on a low income, raised the question of birth control and asked this question—“How many religious orders, it is asked, can feed, clothe, house, educate, give medical care and vacations to its members—and pay taxes as well—on two or three dollars per person per day?”  

Many of the clergy found the situation ‘hard to handle in the confessional” and the laity found the clergy’s ‘text-book answers’ to be inadequate responses to a fact of life question about ‘which the council is least likely to make any changes.”

304 Ibid.
305 Ibid.
306 Ibid.
307 Ibid.
308 Ibid.
Given the extent of this survey and the issues addressed by it, it will be helpful to use it as a lens for viewing the hopes of the readers of Jubilee as well as those of Jubilee’s editors and contributors. The survey consisted of ten questions regarding the council and the readers’ expectations. The choice of topics indicated the concerns of Jubilee’s editors, which is demonstrated by their treatment of these same issues in other articles. Each of these ten questions will be addressed in turn, beginning with a summary of the issues identified in the readers’ comments. This summary of readers’ responses will be followed by a summary of Jubilee’s treatment of these issues in the magazine during the same time frame, 1959-1965.

What Is Your Understanding of the Purpose of the Ecumenical Council Called by Pope John for this Fall at the Vatican?

In the majority of the responses to this question, the readers identified the purpose and goal of the council to be that of aggiornamento, updating the Church. They expressed an interest in seeing the ability of the Church to effect interior reform and renewal in order for it to more effectively engage the world outside the church. While there was one dissident voice (a priest from Brooklyn, New York) who believed that the pope was forced to call the council, the remainder expressed a belief that the Pope called the Council freely in order to present “a dynamic image of the true church,” and to restate

the Church’s doctrinal and moral teachings in the light of twentieth century problems as well as the revamping of the organizational life of the Church to suit the needs of the modern apostolate.

A layman from Falls Church, Virginia, noted the purposes of the Pope and Curia:

309 Ibid., 10.
310 Ibid.
The purpose of the Pope: to begin the reform of the Church with a long range view toward reunion of the Churches. The purpose of the Curia: to prevent this.  

The readers surveyed thought of the Council mainly in terms of interior reform and of renewal designed ‘to let in the fresh air,’” but they also believed the Council had a long range goal—the reunion of the Churches.

Prior to the survey, Jubilee’s editors had considered the role and function of the papacy in light of history, announced the coming of the council and defined its task, reported on the reforms and changes in the Roman Curia accomplished in John XXIII’s first year, and even proposed issues that the Fathers ought to consider prior to the opening of the Council.  

Ibid.


Tavard, “The Coming Council,” 9-15. Tavard defined the historic purpose of an ecumenical council to ‘share the apostolic responsibility of guiding the Church and keeping the deposit of faith’ and noted how ‘John XXIII startled Catholics and non-Catholics alike when he singled out the ‘ecumenical movement’ as posing a problem that the Council must meet” (11).

Edgar Alexander, ‘Pope John’s First Year,” Jubilee 7 (November 1959): 8-14. Alexander reported that the first year of John’s pontificate resulted in important changes that resulted in drastic reforms of the administration of the Vatican and the Roman Curia, the expansion and rejuvenation of the college of cardinals along with the summons for an ecumenical council and a transformation in the image of papacy as a model of effective charity.

Peter White, “Thoughts about the Council,” Jubilee 9 (March 1962): 2-4. In his report from Germany, White reported that literature was appearing in German Catholic bookstores which urged the clergy and laity to make suggestions on matters to be taken up at the Ecumenical Council. One of the German books, Konkrete Wunsche an das Konzil (Particular Requests to the Council), listed issues that one of its authors, Viktor Schurr, C.Ss.R., believed the Council ought to consider. His listing considered significant elements of a changing world: ‘the atomic age, with man penetrating space; widespread emancipation of formerly subject peoples, with resulting demands on international justice; a renascence and proliferation of non-Christian religions; ecumenical movements among Christians; over-population and birth control; pluralism and the drive for unity in human society; changes in sociological forms; communism; maturity and progress in independent thinking by the layman; technical developments and moral crises; and all-encompassing secularism’(2).
went on to inform its readers about the ‘secrecy-shrouded preparations,’ \(^{316}\) highlight its *periti*, \(^{317}\) and describe the considerable skepticism among Catholic theologians about what could be expected from the Council, given that the public appeared to be insufficiently prepared either for the Council or for reunion. \(^{318}\)

What Do You Think the Public (Catholic And Non-Catholic) Expects Of The Council?

The hopes and expectations in regards to this question are more diverse. Many expected some movement toward reunion, though there seemed to be some divergent views on how this reunion should be pursued and with whom. There was disagreement about how much accommodation should be made in order to achieve a greater degree of community with either the Protestants or the Eastern Orthodox. There was also a concern that there was not enough expected of the council, and that there would be a great deal of indifference on the part of those both within and outside of the church. Several readers even expressed a fear that the Council would serve only to reinforce the status quo and that as a result no real change would be effected. In contrast, some expected strong leadership to exercise a role that raised expectations and lead to dramatic changes in the Church. On a more practical level, quite a number of the respondents expressed a hope that the Council would initiate and foster communication so that information from the meetings would be shared with those outside the Vatican. One reader admitted that the faithful remained a bit confused about what to expect from the Council because this sort of communication had been limited. It was the hope that the Second Vatican Council, rather than


\(^{317}\) *Jubilee* featured three of the Council’s *periti*, Hans Küng (October 1962), Karl Rahner (October 1962) and George Tavard (May 1965).

being an extremely private meeting behind closed doors, would be a Council more engaged in dialogue with the outside world.

Even with the expert help of Father Edward L. Hefton, the Vatican’s press liaison, “getting the news wasn’t always easy at the council.” 319 But Jubilee’s readers could expect to have their issues and concerns about reunion, indifference, and communication addressed in the magazine. Their concern over reunion was met by the editors’ introducing their readers to a “Vatican Observer” 320 and to the ecumenical attitude of the Council Fathers displayed ‘Inside the Council.” 321 Jubilee moved on to address the issues of ignorance, indifference, and complacency reported to exist inside and outside of the Church by informing its audience about charismatic thinkers, 322 paying tribute to leaders who sought to bring about dramatic changes by addressing difficult problems, 323 and featuring the French philosopher, Jean Guitton, a Catholic


320 “Vatican Observer,” Jubilee 10 (March 1963): 16-17. Pawley, the personal representative of the Archbishops of Canterbury and York and a frequent participant in Protestant interfaith conferences, was an official observer at the Council who remained in close contact with the President of the Vatican Secretariat for Christian Unity, Cardinal Bea. He responds to this concern by stating “any expectation of a Catholic compromise on doctrine or that the Protestant or Orthodox Church will ‘give in’ to papal authority are doomed from the start.” Clearly, there are a few things that are essential for progress—but doctrinal compromise is not one of them. Pawley pointed out a few things essential for progress: updated and restated Christian doctrines, an open attitude toward non-Catholics, and continuing dialogue.

321 Nicholas E. Persich, ‘Inside the Council,” Jubilee 10 (April 1963): 12-15. Persich addresses the readers’ concern regarding renewal, initiative and adaptation with an emphasis on the Word and the liturgy. At the Council, the emphasis on the Liturgy as the starting point of discussion, along with the freedom to exercise their episcopal authority on a universal level, led the Fathers to recognize the urgent necessity to think with the mind of the whole Church.


recognized for his lifelong efforts to further the cause of Christian unity. Guitton was the only layman invited to attend the first session of the Council, and his experience of the Council led him to see the Council “as an answer to the hopes, and a challenge to the despair, of our nuclear, cosmic age.”

He considered Christian unity to be the Council’s ultimate purpose and its ecumenical dialogue to be the essence of the Council of the Catholic Church. Jubilee Magazine reported this essential dialogue with the world from both inside and outside the Vatican.

What Do You Think Are the Most Important Questions the Council Ought to Examine?

In selecting the most important questions, two issues in particular dominated the survey responses: marriage and authority. In both of these issues the majority of the readers expressed some discontent with the way these were currently addressed by the Church and with it a desire to see the church change some of its teachings or practices. Regarding the question of authority, the readers wanted some clarification on the theological and pastoral status of the pope, bishops, clergy and laity, and some readers also expressed a desire to restore the order of deacons to serve the Church and the world. Associated with these questions of authority were the issues regarding the reorganization and decentralization of the Curia, the role of the bishop, and the religious life. In respect to the issue of marriage, much of the discontent seemed to be related to the Church’s teaching on birth control. This same issue was identified as a primary concern (in question

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325 Ibid.
number nine) where issues of the laity were to be given special consideration and where the readers’ opinions are more clearly articulated. Other issues identified by the readers as the most important questions the Council needed to examine were those concerning liturgical reform and Christian education. There was a call to modernize the liturgy and to ‘revise the Mass: eliminate obscure, repetitive prayers, use the vernacular.’ The readers also called for a comprehensive study of the doctrine of the Mystical Body of Christ as the basis of teaching ethics, leadership and Catholic action; the Church’s identity as one, holy, catholic and apostolic rather than as a ‘refuge for Italian Renaissance princes’; current social problems such as war and overpopulation; the Church’s relationship with laborers, unions and non-Catholic countries; the moral life, including the role of conscience and the guidance of spiritual leaders; and the Blessed Virgin Mary.

*Jubilee* addressed many of these issues during the conciliar years. Of all the issues, the survey indicated that its readers considered marriage to be the most crucial area for the Council to examine. As a result, marriage was examined thoroughly in the pages of *Jubilee*. The magazine published articles, reviewed books, and introduced a series of theological and practical discussions on the question of Christian marriage and family planning. It also focused on the issue of authority by featuring articles addressing the questions about the authority of the pope,

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328 Ibid.

the bishops, the clergy, and the laity; considered the role and function of deacons, and went on to consider the religious life.

The others areas of concern were Catholic education and liturgical reform. In response, Jubilee introduced its “Educational Directory.” What followed was a series of articles that defined the term, “Catholic Education” and highlighted the educational obligations of parents and pastors; emphasized the need for a religious education that fostered the development of a dynamic Christian character, and celebrated reconciliation as the first sacrament of reunion. It also recognized John XXIII’s 1963 encyclical, Pacem in Terris, as a unique expression of the Church’s spiritual mission.

To initiate its consideration of Church’s liturgical reforms, Jubilee featured a series of articles that defined the term, “Catholic Education” and highlighted the educational obligations of parents and pastors; emphasized the need for a religious education that fostered the development of a dynamic Christian character, and celebrated reconciliation as the first sacrament of reunion. It also recognized John XXIII’s 1963 encyclical, Pacem in Terris, as a unique expression of the Church’s spiritual mission.


informed its readers about the meaning, the challenge and the promise of the ‘new’ liturgy, \(^{337}\) engaged in a discussion to address their confusion and frustration, \(^{338}\) and invited further comment to sample the readers’ view of the successes and failures of the ‘new’ liturgy. \(^{339}\)

*Jubilee* also considered these issues: the current social problems of war \(^{340}\) and overpopulation, \(^{341}\) the Church’s relationship to the workers and non-Catholic countries; \(^{342}\) the moral life (including the role of conscience and spiritual leadership); \(^{343}\) and the Blessed Virgin Mary. \(^{344}\)


\(^{340}\) The Christian tradition of peace was addressed in ‘War, Peace and the Christian Tradition,’’ *Jubilee* 13 (March 1966): 36-41.


Are you interested in the outcomes of the Council?

*Jubilee* Magazine and its readers were interested in the outcomes of the Council and were confident in the Council’s ability to meet and address the challenges of the twentieth century. One reader responded ‘How can any Catholic fail to be?’ Many readers stated that the Council was a tremendous opportunity (and may be the last chance) for the Church to address the challenges of the twentieth century effectively; others feared that unless ‘huge steps are made’ by the Council to adapt the Church to the world, the Church will only canonize the present complacency and tragically find itself ‘left behind as irrelevant.’

*Jubilee* was not only interested in the outcomes of the Council, but was also interested in its readers’ fears about its outcomes. In response to the readers’ concerns, *Jubilee*’s reporter, Nicholas E. Persich, looked ‘Inside the Council’ to discover and report that the three main themes concerning the Council Fathers were to be renewal, initiative and adaptation. In his article, Persich sought to reassure his readers by highlighting the Church’s historical movement toward uniformity; noting that the Church’s historical use (of the curial system) of centralized control to impose unity was a response to the chaotic condition of the sixteenth century; and advising *Jubilee*’s audience that in the twentieth century renewal by adaptation would be the norm.

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346 Ibid.


348 The historic role of the Church, the Curia and the Council is detailed in Xavier Rynne, ‘The Church, the Curia and the Council,” *Jubilee* 11 (June 1963): 36-40.
How do you think it [the Council] will affect your life?

*Jubilee* Magazine joined its chorus of voices proclaiming that it was possible for the Council to affect almost everything—even Christianity’s future direction. The Council had the power to effect positive changes in the person by putting the ‘Christ-life into high gear’; in the family by helping children ‘practice their religion within the framework of our modern pace and standards’; in the parish by permitting us ‘to worship in a language we can speak and with symbols we can understand’; in society by dealing with social problems; and in the world ‘if there is a closer understanding and elimination of differences among Christians.”

The Council also had the power to disappoint and disarm Christianity’s future direction. A priest from Indianapolis, Indiana, ‘can imagine no greater disappointment than for the council to fail to meet the spiritual needs of our times,” and in a response from Washington, D.C., *Jubilee* readers encountered a prophetic voice disclosing her answer to the question, ‘do you think the Council will affect your life?’ She said,

> Not at all, since the area of lay participation and the changing role of women is my chief concern, and I am neither sanguine or foolish enough to expect mere bishops to understand laywomen.

Believing the Church’s Council could positively affect the life of this lay woman living in Washington, D.C., *Jubilee* offered its readers a candid theological look at two of its chief concerns, lay participation and the changing role of women in the Church and the world.

Joucobus Straif was one author among many who reported on the ‘coming-of-age of the laity in the Church,” and speculated about the Council. He pointed out:


350 Ibid.

351 Ibid.
If the ‘rights of the laity’ are due for discussion during the forthcoming Council, this would amount to a formal re-evaluation of the office and station of being a lay person. In the area of Catholic Action the layman is becoming every more the central figure.\textsuperscript{352}

In another article, Dorothy Day discussed how lay persons (while attempting to establish the Kingdom of God on earth) have been met with hostility: not only with silence and non-cooperation on the part of the hierarchy but also with censure and prohibition as well. This relationship has increased the separation of clergy and laity, built a wall of bitterness, and created what she believed to be ‘the war between clergy and laity.’\textsuperscript{353} Hoping to inspire her readers, Day highlighted a conversation that Bishop O’Hara of Kansas City had with Peter Maurin encouraging the laity to forge ahead:

“You lead the way—we will follow,” meaning that it was up to the laity to plough ahead, to be the vanguard, to be the shock troops, to fight these battles without fear or favor. And to make the mistakes. And that has always been my understanding. This business of ‘asking Father’ what to do about something has never occurred to us. The way I have felt about Los Angeles is that lay people had to go ahead and form their groups, “Catholics for interracial justice,” form their picket lines, as they are only now doing, and make their complaints directly to priest and cardinal demanding the leadership, the moral example they are entitled to.\textsuperscript{354}

Day argued that the laity who follow the way of Christ must freely respond to the resounding cries of the poor and to preach the Gospel by acting in the world—and nothing should stop them.\textsuperscript{355} She remarked that this teaching was contained in Christian doctrine ‘and just needs to


\textsuperscript{353} Dorothy Day, ‘Comment: Dorothy Day Writes about Francis Cardinal McIntyre and the Duties of the Lay Catholic,” \textit{Jubilee} 12 (September 1964), 38.

\textsuperscript{354} Ibid., 40.

\textsuperscript{355} Ibid.
be applied.” Karl Rahner confirmed this truth in his article that detailed the sacramental basis of the layman’s position in the Church.

We could say, therefore, in a very true and pregnant sense that the clergy exists because there are laymen. And ‘laity’ is no belittling term but means the same thing as membership in the Church, which is made up of these laymen and fulfills herself in them as Christ’s presence in the world.

For Rahner, it was through the Christian that Christ entered the world: through the Church, through us, that the world would be redeemed.

_Jubilee_ not only affirmed the role of the laymen in the Church, but celebrated women as well. With the hope of leading its readers to a fuller understanding about the changing roles of women in the Church and the world, _Jubilee_ featured articles that dealt with the issue of the contemporary man’s refusal to face a basic, feminine, part of his nature; identified the source and destiny of the vocation of women; discussed the state of women in religious life; considered the life of an educated German woman, wife, mother, and political and social activist, whose life ‘seems typical of many Western women’; reviewed a book by Sidney Callahan, _The Illusion of Eve: Modern Woman’s Quest for Identity_; saluted professional women such as

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356 Ibid.
the dancer, Martha Graham, the author, Flannery O'Connor, and the physician, Lena Edwards; and highlighted “Women for Peace.”

There has been much talk of “reform within the Church.” What in your opinion, needs to be reformed?

The consensus of opinion indicates that reform within the Church was necessary, that that reform must begin with a renewed self-understanding and that it must lead to reform of its institutions. Jubilee’s readers believed that the whole Church must begin by being self-critical. They recommended that the Church get rid of its post-Reformation defensiveness “which has kept the Church too rigid in its posture”; and should begin to give ‘freedom to the laity in non-doctrinal matters.” Next, the Church must address its divisiveness “by eliminating virtually all the hierarchical pomp and closed corporation formed by the clergy and hierarchy” and should stress “the role of the laity to avoid anti-clericalism.” It ought then to reevaluate its ineffective and extravagant institutional structure that fails to “understand the particular needs of the Church.” The readers argued that an improved institutional structure could be developed and that the particular needs could be met if the pastor of the parish did not have to be the only authority in the Church. “The clergy must recognize that young Catholics are as well, if not

368 Ibid.
369 Ibid., 13.
better, educated than they are, and must accord lay opinion some respect.”³⁷⁰ Another respondent maintained, ‘Finance and all professional fields should be handled by professional people.’³⁷¹ And finally, ‘In some way, the Church must present herself everywhere as the Church of the poor’ and reform the city of Rome, that it might give the proper example to the universal Church.³⁷²

_Jubilee_ reported that the city of Rome was already being reformed prior to the Council. During his first year, John XXIII implemented three important changes to address the needs of his ecclesial community: a drastic reform in the administration of the Vatican State and the Roman Curia; the expansion and rejuvenation of the college of cardinals; and the call for an ecumenical council. Edgar Alexander also noted that more reforms could be expected within the Church in order to realistically accommodate its theological and sociological positions so as to meet the urgent needs of modern Christendom.³⁷³ According to _Jubilee’s_ Oona Sullivan, commissions were also chosen during the Council’s preparatory sessions to study subjects that focused on the Church’s need for internal and external reforms.³⁷⁴ Among the subjects to be studied by these commissions were the problems of internal divisiveness and external authority, in particular the ecclesial relationships that existed between the bishops, the Curia, the clergy, and the laity. In a variety of articles, _Jubilee_ studied the sacramental role and function of ‘the

³⁷⁰ Ibid.
³⁷¹ Ibid.
³⁷² Ibid.
³⁷³ Alexander, ‘Pope John’s First Year,’” 10.
Church and Her People.” Karl Rahner summarily defined the sacramental role and unifying function of all the baptized:

The Church is not merely a mediator of grace, so that she would become superfluous as soon as this grace of God had penetrated into the interior of man and had become, so to speak, absorbed. Her function is rather to pour out grace into the world, into history, and into human society. She has the function of incarnating grace in the Word, in the sacraments, in law, and in the concrete experiential life of the sanctified, in order that this grace may reach these areas, so that they may all be incorporated into the Kingdom of God and into the body of the Word. Church is the quasi-sacramental word, in which this grace, everywhere at work, becomes manifest in history and calls out to the individual, proclaiming its own victorious presence. And everyone who is baptized shares in this function.375

Emile Cardinal Leger, “The People’s Prelate,” gave reason for the need to reform the Church.

Unless the institutional church welcomes them [the youth] and even hastens the spirit of reform and renewal the Church could easily become the scapegoat for their frustrations and their alienation from the Church will be complete.376

Do you desire any changes in the liturgy? Do you favor the use of the vernacular languages?

Given that the liturgical movement had brought about a deeper appreciation of sacred worship by the faithful,377 most of Jubilee’s readers desired changes in the liturgy and considered this subject to be of greatest importance. A priest in Philadelphia, Pennsylvania, spoke out:

The vernacular should be used entirely in the Mass, administration of the sacraments, blessings, etc. To me there is something sad about a mute and non-understanding congregation. The liturgy needs much revision.378

Regarding the use of vernacular language, some readers believed ‘Latin is fine,’” while others were torn and preferred a partial use of the vernacular, because ‘There are no financial appeals in Latin.’

Another argued, ‘Having been an observer all my life and never a participant, I am in favor of anything which will foster participation.”

The majority of the readers believed that the use of vernacular languages ought to be considered, given that the Church teaches through her liturgy and the power of the ritual was lost if the message was only partially understood. If the liturgy was to be changed, the readers preferred that it be done at the Council.

During the conciliar years, Jubilee considered the use of the vernacular at worship as a way to enhance participation. Opponents of the vernacular movement argued to preserve the Latin language because it was the greatest legacy of the Roman Empire. Anne Fremantle believed that the Church’s use of Latin was an effective way to unify Christendom and asked ‘But, why, oh why, when we are so painfully trying to arrive at one world, throw out our language?”

But others, like Father Roche, noted that ‘the recent change to the vernacular right in the Mass is better, really; it brings out the meaning more.”

Even His Eminence, Metropolitan Antony Bashin, Archbishop of the Syrian Antiochian Orthodox Church in North America, argued that the Church ‘had to adopt English or perish.”

In the hope of reuniting his

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379 Ibid.
380 Ibid.
Church, Metropolitan Antony introduced the first all-English liturgy ever used by Orthodox anywhere in the world.\(^{384}\)

*Jubilee*, in the hope of fostering not only active but intelligent participation in the liturgy, introduced its readers to the current re-thinking of the liturgy, biblical studies and the Church. This thinking highlighted a “new” community-centered view of the priesthood. In 1963, Herbert McCabe described the “new” theology of the Church as a community defined by its sacramental expression of love for each other. This human love for one another, he added, was not to be merely an invisible attitude of the mind, but should be made visible in order to enter into the true meaning of love of the Word.\(^{385}\) McCabe argued that the liturgical reforms must reflect this new theological understanding and that the liturgy must change to the vernacular language of the local community in order to resurrect a Church of Christ which “has the power to proclaim the faith of the whole Church.”\(^{386}\)

Is there any need for reform of the religious life?

Yes. All the readers agreed that there was need for reform of the religious life. Religious life should be understood and lived in a modern world. The readers recommended several reforms for religious communities and seminaries. A priest from Winston-Salem summed up many readers’ reasons to reform religious communities:

> Archaic habits place an unnecessary barrier between the religious and the modern world; even the “holy habit” can become a worldly attachment. Archaic rules concerning driving, eating, visiting, a multiplicity of extra-liturgical prayers and

\(^{384}\) Ibid.


\(^{386}\) Ibid.
private devotions, aloofness from non-religious and tendencies toward rigorism seem to lessen efficiency.\textsuperscript{387}

And in order to remove the unnecessary barriers and improve efficiency, the same priest recommended that a few reforms be considered by the Council:

A general renewal of the spirit of poverty in religious houses, their furnishings, and the personal expenditures of travel, luxuries, food and drink. A gradual elimination of purgatorial societies, shrines, novenas, and candles used for the purpose of increasing income. Reduction of the number of societies and congregations where their purpose and work is overlapping.\textsuperscript{388}

Added to this list was one final recommendation: that high school educational religious academies should be abolished so young women and young men could develop through normal experiences of people their age.

After reviewing the readers’ responses, Jubilee’s Eldon Talley came to believe that what the Catholics really needed was not additional reforms in religious life that could create further disorientation and dichotomy between religion and life, but a wider vision of religious life, a shareable and communicable vision, that arose from the experience of life itself. Talley offered his readers insight into the vision that shaped current religious practice.

We are limited if the only way we can think about God, and life, and the Church, is in terms of Him as our “end.” Aristotelianism, today, is the greatest single handicap of the Western Roman Catholic intellect. A wider vision does not contradict such a way of contemplating reality but, in the end, endows it with relevance. Cooped up in Aristotelianism, Thomism, and theology generally, we tend to become ideological in character--and counter-ideological in spirit. Our theological thought often parallels and reinforces the assumption of many religious that their “life” \textit{is} the Christ-life. With this comes the assumption that meditation on the truths of our “holy religion” is the only way to a true contemplative life--communion with God. The result has been to set the religious life apart from something called the lay life. We reveal our blindness, in this respect, every time we talk about the Church and the laity. Indeed the vocation recruitment program makes this implicit in lay attitudes and has resulted in both


\textsuperscript{388} Ibid.
lay and religious thinking about the role of the layman can and should play in the ‘life’ of the Church. As if the Church were something to which the layman ought, finally, to be admitted! 389

John M. Todd’s essay went on to consider the spiritual authority of the lay vocation:

In the spirit of Cardinal Suhard Catholic laymen need have no difficulty in enjoying this world and in living for Christ in it and in showing men and women by our lives that the completion of their lives lies in Christ. The new maturity of society is inestimably a good thing, full of hope for the revelation of the Word to all, for an extension of his authority of all things, all men, all activities, blessing and bringing to their full fruit all the energies originally created by him. 390

Is there any need for special consideration of the laity and their problems, particularly in marriage and education?

“Yes indeed!” a reader replied. 391 The laity were becoming more articulate and interested in Church and were asking for guidance and encouragement from the clergy, but according to the survey responses laity could not be certain of receiving any spiritual, educational or pastoral support from the clergy, particularly in the areas of education and marriage. On the question of Catholic education, the readers responded that Catholic education was expensive, substandard, narrow-minded (because it succeeded in teaching students what to think, but failed at teaching students how to think), discouraged self-expression and creativity, and neglected to prepare its students to face the ‘big wide world.’ 392 To the readers it was evident that the Catholic educational ‘set-up must be re-evaluated.’ 393 The majority of the readers believed that the

389 ‘Letters to the Editor,’ Jubilee 10 (December 1962), 8. This personal letter, originally written by Talley to the editor, was published with his permission.


392 Ibid.

393 Ibid.
solutions to the problems of Catholic education were to get out of parochial school; to make parents responsible for teaching religion in the home; to invest more money in public schools where students would be taught to think for themselves; and to recommend that Catholic schools teach religion and its allied subjects to all who wish to study them—but these solutions are not for every one. Some families believed that by sending their children to Catholic school they were doing their job, and others believed that these families should be given some assistance. *Jubilee*’s readers, deeply concerned with these problems of education, believed the Council should consider, as a matter of serious obligation, the need to establish a comprehensive Confraternity of Christian Doctrine program, actively supported by bishops and pastors were to fill the need for Christian education in communities where Catholic schools and colleges were not available, and to give serious consideration to the whole position of the laity in the Church.

*Jubilee*’s readers also “would appreciate a greater stress on the theology of sex and marriage” and asked the Church to assist them in preserving their families by addressing their questions about sex, birth control, mixed marriages, broken marriages, affairs, divorce, and remarriage. Most readers found little pastoral support from women religious or the clergy. They came to the conclusion that these questions needed to be reexamined, believed their opinions should be solicited, and offered some solutions for these marital difficulties. A father of five considered the issue of marital sex:

> It is high time the Church found out about marriage: it has to do with sex. Sex in marriage is neither the allaying of concupiscence—lovely phrase—nor the

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394 Ibid., 17-18.


396 Ibid., 16.
propagation of the race. It’s sex. IT exists as a human and a divine good quite independently of outcome.\textsuperscript{397}

A secular priest called for “a committee of scientists and doctors to work out a positive moral solution to the problem of artificial birth control.”\textsuperscript{398} A diocesan priest suggested that a counseling service be established in each diocese and that it be staffed with trained experts, priests and laity to attend to those dealing with difficulties like mixed marriages, broken marriages, affairs, and divorce.

*Jubilee* responded to its readers’ concerns about Christian education. Most Catholics of the age had depended almost exclusively on the catechism for their knowledge of Christian doctrine, but their dissatisfaction with the existing methods of catechetical instruction was increasing. Educators came to recognize that the method of teaching abstract theory in pat propositions helped the students know about Christianity, but it did not inspire them to become Christians who knew, loved and served God and neighbor.

In 1962, William DuBay announced that there was a change taking place in the Church to bring people in touch with the living God of history. This contemporary kerygmatic renewal of catechesis called upon the believer to effectively proclaim the Good News with joy. The first part of this catechetical renewal was concerned with studying methods of *how* to teach religion. Modern pedagogies were developed and religious instruction became visual and concrete. Its aim was formational. The pedagogical method aimed at producing convictions and attitudes, and not merely to impart information. The second stage was catechetical and it was concerned with *what* to teach. Catechists were called upon to teach the Gospel by proclaiming the good news

\textsuperscript{397} Ibid., 17.

\textsuperscript{398} Ibid.
“that Christ is among us.” The kerygmatic renewal introduced a uniquely ancient method of teaching Christian doctrine that proclaimed the essential truths of the faith with joy. This contemporary catechetical method defined the educational change that took place in the Church. Now, religion was to be taught and caught with an apostolic spirit and not as a series of propositions to be analyzed, rehearsed and committed to memory. These new ideas were being adopted in seminaries and novitiates and assimilated into Confraternity of Christian Doctrine programs and missions everywhere, said DuBay. DuBay noted that the quality of the kerygmatic teaching was to be discerned by the response it stimulated. Kerygmatic catechesis was an attempt to restore the spiritual life of the parish Church, to enable all the People of God to be true religious educators, and to lead to worship.

_Jubilee_ also responded to its readers’ concerns about marriage, education and the position of the laity in the Church. To deal directly with the questions about marriage, sex, birth control, broken marriages, divorce, mixed marriages, childless marriages and remarriage, _Jubilee_ published a number of articles. Regarding marriage, sex, and birth control, the magazine published a three-part series, “Marriage, Love and Children” which featured a frank discussion of the Church’s traditional teaching about sex and marriage; introduced readers’ comments about the teachings of the Church, morality, conscience, alienation from the sacramental life of the Church; and concluded with a physician’s discussion about sexual urges and human striving, attitudes and feelings about sex, as well as parenthood as an intrinsic part of a person’s total character and way of relating to the world.

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400 Ibid., 39.
The unique problems of broken marriages were addressed by *Jubilee* prior to and after the Council. *Jubilee*’s Robert Adolfs discussed the tragic experience of broken marriages while challenging the faithful to give mercy and show compassion for its victims.\(^{401}\) The loneliness and isolation experienced by the divorced were considered in a pictorial essay by Shirley Feltmann.\(^{402}\) In 1966, *Jubilee* was criticized as ‘having poor taste’ when it published a pictorial essay and featured a photograph of an interracial family on the cover of its March issue.\(^{403}\) And *Jubilee*’s reporter Mary Jane Watts researched the meaning and purpose of childless marriage to discover that the primary purpose of marriage was to save souls that ‘God puts into our keeping.’\(^{404}\) Ignace Lepp, the director of the Psychoanalytic Institute of Paris, wrote an essay in the hope of bringing the realities of love and marriage face to face and address some of the difficulties men and women encounter in marriage. From his standpoint, successful marriages in the modern age were not very numerous and he was constrained to make the point that no one had invented any socially acceptable institution which would be favorable to love, eroticism, and the happiness of children all at the same time. To the hopeless, Lepp put forth a bit of wisdom about conjugal love:

> Like every other love, conjugal love also must be placed at the service of something transcendent. It is only in this way that it will be able to resist triumphantly the attrition of time and habit.\(^{405}\)

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\(^{403}\) “Letters to the Editor,” *Jubilee* 14 (July 1966), 6.


What is your view of the reunion of churches with the Holy See? Is it possible now or even desirable?

The survey results indicated that the majority of Jubilee’s readers viewed the reunion of churches as necessary and desirable (68%), but not possible (98%)—at least not yet. The readers reported that there were attitudes to change, differences to surmount, compromises to make and climates to improve.

One reader in particular seems to have had a strong sense of urgency to move toward reunion and proposed a solution to eliminate some of those unnecessary barriers.

I do not see how this [reunion] would be possible at the present time, although it is most desirable. In my opinion, our greatest move for reunion will be in first defining what is essential and what is accidental to Catholicism. We could then present the essentials to the world as such. On this core of Faith there can never be compromise and this would be clearly stated. The accidentals could then be subjected to an intense evaluation and those of doubtful value could be gradually eliminated as unnecessary barriers to Christian reunion.

The readers recognized that there was much to be gained by the reunion of churches, but it was the layman from Chicago that recalled for Jubilee’s audience John XXIII’s pastoral advice: ‘When we can honestly assume the role of penitent that Pope John says we should, then we will have started towards unity.’

As has been noted already, Jubilee and her readers frequently addressed the need for religious unity. A Jubilee subscriber commented that if common ground for meeting could not be found, then Christians ‘must surely strive toward universal recognition of the One Spirit in

407 Ibid., 19.
408 Ibid.
the Church.”409 *Jubilee* reported that there was common ground for meeting and a universal recognition of the One Spirit in the Church. Beginning in 1961, *Jubilee* reported that Dr. Geoffrey F. Fisher, Archbishop of Canterbury, visited Rome to pay a courtesy call on Pope John XXIII. This historic meeting was historically more than just “a step forward”; it was the first time an Archbishop of Canterbury had called on a Pope since the Church of England separated in 1534.410 The world’s Orthodox churches met to discuss their problems at the first Pan-Orthodox Congress in eleven centuries at Rhodes in September of 1961. Antoine Wenger reported that “The unity of Christian churches was the soul of the congress.”411

*Jubilee’s* optimism extended to interreligious dialogue. In his article on the death of Pope John XXIII in 1963, John Lichten pointed out how the Jews experienced this loss and paid tribute to Pope John as a man “with a disposition to love mankind.”412 He noted that, above all, John XXIII was to be admired as a brother who translated his fraternal feelings into vigorous practical action when he greeted a Jewish delegation to Rome in October 1960 with these words, “I am Joseph, your brother.”413 Dom Bede Griffiths acknowledged that “the Church has reached a time of sufficient maturity that it can go to the East with a more open spirit.”414 Griffiths believed that now was the time.

What we need today is an ecumenical movement toward the religions of Asia and perhaps of Africa, certainly with Islam, similar to the ecumenical

409 “Letters to the Editor,” *Jubilee* 7 (October 1959), 5.
413 Ibid., 4.
movement which has begun among Christians. We know what a revolution has been brought about in a few years all over the world by the ecumenical spirit among Christians, partly through the example of Pope John, partly as a result of a movement which has been gathering in the Church for many years.

There is nothing to prevent our engaging in the same kind of ecumenical dialog with the people of the East.\textsuperscript{415}

In March of 1963, \textit{Jubilee} reported that the newly appointed Vatican Observer, Canon Bernard C. Pawley, the personal representative of the Archbishop of Canterbury and York to the Secretariat for Christian Unity, had arrived in Rome to prepare for the Council.\textsuperscript{416} The historic meeting of Patriarchs Athenagoras and Maximos was reported by David Kirk. Kirk commented that the Catholic Patriarch of Antioch, Maximos I, wished to be a bridge between Rome and Constantinople. That hope was finally realized when he journeyed to Istanbul to visit with Athenagoras. Since the eighteenth century, when the Patriarchate of Antioch entered into union with Rome, relations between the Catholic community (commonly called the Melkite Church) and Constantinople had been disunited.\textsuperscript{417}

In 1966, Dr. Arthur Ramsey, Archbishop Fisher’s successor as the leader of 45 million members of the Anglican Communion, went to Rome to pay a two-day visit to Pope Paul VI. \textit{Jubilee} reported that ‘Dr. Ramsey called his historic meeting with Pope Paul ‘a ceremony of friendship,’ but most observers felt it had implications for the whole Christian world.’\textsuperscript{418} The practical result of the meeting was the decision of Paul VI and Dr. Ramsey to gather Anglican and Roman Catholic theologians to deal with doctrinal matters with the hope that it ‘may lead to

\textsuperscript{415} Griffiths, Bede, O. S. B., “The Church and Hinduism.” \textit{Jubilee} 11 (November 1963), 32.


\textsuperscript{418} “Historic Meeting,” \textit{Jubilee} 14 (May 1966), 9.
the unity in truth for which Christ prayed."\(^{419}\) Pope Paul’s appeal for peace took him to the Holy Land, Bombay, and to New York City. The pilgrim Paul met with crowds in cities divided by battle lines, visited the village where Christ chose Peter as a disciple, and later, on the Mount of Olives, embraced Athenagoras in a sign of peace. At Bethlehem, Pope Paul exhorted the people ‘to do all we can with love and wisdom to bring all Christians the supreme honor and blessing of a united church.’\(^{420}\) In November 1964, Pope Paul attended the Eucharistic Congress in Bombay, India to offer another gesture of good will and friendship to the non-Christian world.\(^{421}\) In New York, Paul VI spoke to the world represented by the United Nations and called for peace.\(^{422}\) Jubilee reported that the reunion of churches with the Holy See was possible and desirable now. The Church did indeed find a common meeting ground for the reunion of churches in Rome, in Istanbul, in the Holy Land, in Bombay and in New York City; and the universal recognition of the One Spirit in the Church was possible as well. The Second Vatican Council was also a foretaste of the spiritual unity for which the whole Christ prayed.

This chapter has examined the birth, growth and content of Jubilee and noted in particular the theological development of its liturgical, educational and social apostolates.

Having concluded with an examination of the hopes and expectations of Jubilee and its readers for the upcoming Second Vatican Council, it is appropriate at this point to begin an examination of the Council’s major documents on the apostolates of liturgy, education and society.

\(^{419}\) Ibid., 10.


\(^{421}\) ‘In this issue . . ,” Jubilee 11 (February 1964): 1.

The Second Vatican Council was a teaching council. In 1959, Pope John XXIII, well aware of his function as supreme teacher, guide and law giver, saw the necessity of gathering the bishops of the world to educate one another about the Church and the spiritual state of the world. Xavier Rynne reported:

The pope decided then to bring the bishops of the world together to let them educate each other as to the true status of the Church in a suffering, morally confused world, poverty-stricken in two-thirds of its area amidst unprecedented plenty in the rest, living in fear of thermonuclear warfare and total destruction. In a century which showed forth the reality of evil in the horrors of two world wars, in racist persecutions and genocide on hitherto unimaginable scale, and in the wide-spread successes of totalitarianism, why was the Church not accomplishing more effectively the world-wide mission entrusted to it by Christ? Why was the whole family of Christ so disunited? Were not these internal quarrels and differences unworthy of Christians, and perhaps more emotional than real? It was time for the Church to go about reclaiming its own lapsed members, converting the modern pagan who hungered after justice, and drawing back into the fold of Christ all the flock, particularly those separated mainly by historical prejudices and misunderstandings, such as the Eastern Orthodox and the more traditionalist Protestant bodies.¹

This was the background that inspired John XXIII to summon an ecumenical Council to study the question of restoring a truly Christian culture and to update the Church about ‘the new spirit fermenting in the minds and hearts of many of the clergy, young and old, and revealed in the writings of the more advanced theologians, lay intellectuals and church scholars.’² The call for a renewal of the Church was a symbolic gesture of great significance. It would at least show


that Rome was on the move and that the Catholic Church was not indifferent to the welfare of the
Church in the world.

**The Second Vatican Council as a Religio-Cultural Event**

Vatican Council II was a religio-cultural event that celebrated Christianity as the way of
life in Christ, and as a way of life to be lived in communion with God, self, others and the world.
Liturgy, as the source and summit of the Christian life, was the first topic discussed at the
Council; and according to Peter Hebblethwaite, Vatican II was the ‘first Council to try to think
out the liturgy from basic principles.’ These principles, which detailed the essentially social
nature of Christianity, were expressed in *Sacrosanctum concilium* (1963) and incarnated the
spirit of the Council; were highlighted in *Lumen Gentium* (1964) to reflect on the intimately
social nature of the Church; and were applied in *Gaudium et spes* (1965) to manifest the
Church’s cultural mission to effectively Christianize every aspect of human life, every aspect of
society, and every form of social activity so that God may be all in all.

All of the Council’s sixteen constitutions, decrees, and declarations addressed the Roman
Catholic Church’s worship, doctrine, and mission in the world. For Paul VI,

The Council is to be a new spring, a reawakening of the mighty spiritual and
moral energies which at present lie dormant. The Council is evidence of a
determination to bring about a rejuvenation both of the interior forces of the
Church and of the regulations by which her canonical structure and liturgical
forms are governed. The Council is striving, that is, to enhance in the Church that
beauty of perfection and holiness which imitation of Christ and mystical union
with Him in the Holy Spirit can alone confer.

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3 Peter Hebblethwaite, *The Runaway Church: Postconciliar Growth or Decline* (New

4 Paul VI, “Allocution of September 29, 1963,” as quoted by Eugene Fairweather, “The
This chapter will begin with an examination of how the Roman Catholic Church responded to the religious need of the day to reform, renew and reunite the Mystical Body of Christ through the documents of the Second Vatican Council. The ecclesiology of Vatican II will be studied by considering in turn the Council’s constitutions: *Sacrosanctum concilium, Lumen Gentium*, and *Gaudium et spes* to demonstrate the Council’s focus on ‘the Church and Her People.’ In conclusion this chapter will address the question, ‘To what extent did Vatican II realize the hopes of the faithful as presented in *Jubilee* Magazine?’

Vatican II as a Religious Event

A religious quest lies at the heart of every ecumenical council. The Second Vatican Council of the Roman Catholic Church was such a religious event. As a Council of the Church about the church, Vatican II was called to address the current religious crisis of faith. This Council’s task was educational; its goal was to develop Christian culture. Knowledge of the tradition was absolutely necessary if Christianity was to fulfill its role as the spiritual and the moral conscience of the world. In order to accomplish this mission, the Church Council had to bring home to the world the actual historical and practical importance of a truly Christian culture. The starting point of this education must always be religious, given that religion provides a unified vision of reality that seeks community. For Edward Schillebeeckx, the source of this social unity lies in the essence of the spiritual community called Church.

Mankind’s specific unity from an anthropological viewpoint must formally (*formaliter*) be based, not on its biological substratum, but, by its very nature, on a community of *persons*, a *communio*. It can only be built on a value-appeal, the community-building force of truly human values. This simply means that human unity has its origin in oneness of vocation and destiny. *Communio* among all men

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is the immanent human expression of this single vocation. This task, we know from revelation, is in fact the response to a free and gracious act of God.6

The Church’s essential nature is to be found in the mystery of a loving God embodied in the historical person of Jesus the Christ and animated through the power of the Holy Spirit. Its vocation is to seek first the Kingdom of God; its destiny is to realize it. The Council revealed to the world its Christian tradition through its theological-historical presentation of Christian culture.

John XXIII’s first announcement of the twenty-first ecumenical Council on January 25, 1959 marked a new age in the life of the Church in Christ. According to Jubilee’s reporter George Tavard, ‘Pope John’s pontificate may well mark a turning point in the modern history of the Church and the beginning of a new era.’7 The Second Vatican Council marked a turning point in which real salvation history is enacted. The Church herself made salvation history by praying, thinking and living as the Church in the world. The new era began on October 11, 1962 when two thousand five hundred bishops, two hundred theologians, thirty-five representatives from non-Catholic and Christian churches and communities, ninety-three observers from non-Roman churches and over a million on-lookers rediscovered Christianity as a dynamic religio-cultural event.8

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Vatican II as a Cultural Event

How did the Council become a cultural event in the modern world? Hervé Carrier believed the Church became a cultural event by actualizing its new attitude of mind. From the outset, there were two attitudes: there were supporters of a defense of the Church *ad intra* from a hostile world and there were those that wanted to use a new perspective in analyzing the responsibilities of the Church in the world. In opening the Council, John XXIII made note of the dramatic distance between ‘the Church in the world’ and ‘the Church and the world.’ The Pope called upon his Church first to appreciate the world and then to approach it confidently, knowing that Divine Providence is always at work.

In the present order of things, Divine Providence is leading us to a new order of human relations which, by men’s own efforts and even beyond their very expectations, are directed toward the fulfillment of God’s superior and inscrutable designs. And everything, even human differences, leads to the greater good of the Church.

And if the Church was to be understood by the new world, the faithful must discern their pastoral responsibility to become visible and credible witnesses of their faith in Christ.

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9 In his article Hervé Carrier advises his readers to ‘bear in mind that prior to the Council, the capacity for cultural analysis was almost wholly ignored in the theological formation usually provided at the time. For the most part, the word ‘culture’ only had an intellectual or esthetic sense, with no anthropological implications. It is indicative that the word ‘culture’ did not appear at all in certain work instruments familiar to theologians and philosophers. . . . The majority of the Council Fathers did not yet view culture as an instrument for analyzing society, and it is hardly surprising that Vatican II should have been hesitant over accepting this point of view. . . . It is, therefore, all the more praiseworthy that the Council should have come round to this idea in such a short time, thus, as we shall see in due course, updating its attitude to culture and cultures.’ Hervé Carrier, “The Contribution of the Council to Culture,” in *Vatican II: Assessment and Perspectives, Twenty-Five Years After (1962-1987)*, ed. René Latourelle, vol. 3 (Mahwah, NJ: Paulist Press, 1989), 446.

The substance of the ancient doctrine of the deposit of faith is one thing, and the way in which it is presented is another. And it is the latter that must be taken into great consideration with patience if necessary, everything must be measured in the forms and proportions of a magisterium which is predominantly pastoral in character.\textsuperscript{11}

Pope John XXIII detailed a two-fold theological and anthropological process of aggiornamento (Ital., ‘updating’) that would become the main orientation and inspiration for the Council. First, the Church would re-form itself and next make an effort to re-new its understanding of the present world.

Giovanni B. Cardinal Montini was soon to be Pope Paul VI, and as Carrier noted, it would be his “attitude of research” that would manage to penetrate deep down into the ranks of the bishops, the Curia, the periti, the delegates, the observers and its on-lookers, and enable all of them to experience the activity of the Council as an act of love towards God and humanity. This experience also enabled the Fathers to turn toward the world.

And how is this contact to take place? It means reentering into dialogue with the world, discerning the needs of the society in which it acts, observing the shortcomings, the needs, the aspirations, the sufferings, the hopes that lie within men’s hearts.\textsuperscript{12}

Following the death of John XXIII on June 3, 1963, his successor Paul VI continued the Council devoted wholly to dialogue with the contemporary world. The new Pope, Paul VI, defined the orientation of the Council at the opening of its second session.

For reasons of brevity and better understanding we enumerate here those objectives in four points: the knowledge, or – if you prefer – the awareness of the

\textsuperscript{11} Ibid., 8.

church; its reform; the bringing together of all Christians in unity; the dialogue of the Church with the contemporary world.\textsuperscript{13}

Pope Paul, recognizing the need for the Church to withdraw spiritually into itself in order to enable it to become more effective as a leaven for the world, set the Council’s four objectives: for the Church to reflect on its ecclesial identity; for the Church to reform itself from within; for the Church to seek a unity of Christians that is truly catholic; and for the Church to reach out to all by building “a bridge toward the contemporary world.”\textsuperscript{14} The truly international character of the Council (with individuals from eighty-six governments and international bodies at its opening session) initiated a call for cultural analysis; and after a period of discernment, their lived experience awakened the Fathers to the value of cultural diversity in the service of evangelization. No Council in history had placed humanity, culture and the world at the center of its dialogue. Carrier concluded, “this collective sensitization paved the way for a deeper ecclesial awareness.”\textsuperscript{15} This led to an awareness of the need for reform, renewal, and reunion.

**Reform, Renewal and Reunion in Christ**

Given that the problems that confronted Christian culture were primarily religious, ideological and sociological, the Second Vatican Council addressed these liturgical, dogmatic and pastoral issues in order to initiate its program of reform, renewal and reunion. The Council’s plan was to revitalize Catholics in their spirituality by adapting the Church observances to the requirements of the age, by seeking to unite all Christians, and by strengthening the Church’s mission to all peoples. This plan was to be accomplished as part of a dynamic, on-going process.


\textsuperscript{14} Ibid., 14.

\textsuperscript{15} Carrier, “The Contribution of the Council to Culture,” 450.
of renewal inspired by God, directed by the Magisterium, and celebrated in the constitutional
documents: *Dei Verbum: The Dogmatic Constitution on Divine Revelation, Sacrosanctum
concilium: The Constitution on the Sacred Liturgy, Lumen Gentium: The Dogmatic Constitution
on the Church*, and *Gaudium et spes: The Pastoral Constitution on the Church in the Modern
World*. For the purpose of analyzing the problems of Christian culture, this dissertation will
consider the documents *Sacrosanctum concilium, Lumen Gentium,* and *Gaudium et spes,*
addressing the problems of Christian worship, Christian doctrine and Christian life.

**Christian Worship**

The Church reforms its life through its liturgy. Therefore, *Sacrosanctum concilium, The
Constitution on the Sacred Liturgy* (1963), was the first document to be debated, amended,
approved and promulgated with concrete reforms. These reforms set out to invigorate the
Christian life by adapting the Church to the needs of the age and to renew Christian life by
promoting the right relationship between God, self, others and the world in the hope that all may
be one in Christ. In his address at the conclusion of the first session of the Council, John XXIII
remarked that the liturgy was considered as the first *schema* because it “defines the relationship
between man and God.”[^16] It also set the Council in a positive direction and directed its labors
toward a pastoral and a missionary orientation.

The constitution established a pattern for all of the work of the Second Vatican Council
and highlighted its promise of things to come. Behind its work, according to Anglican observer
Massey H. Shepherd, Jr., ‘was a massive accumulation of suggestions, studies, and experiments,
which began in the liturgical principles and innovations of Pius X (1903-14), and which found

concrete expression and application in the encyclicals and reforms of Pius XII (1938-1958).”

According the scripture scholar, Valdo Vinay, the constitution’s significance lay in its noticeable absence of theological polemic and its shift to an emphasis on Scripture as well as on tradition. Shepherd found Vinay’s text significant and offered a translation of Vinay’s suggestions:

It reveals a notable shift of emphasis in the sense of an evangelical comprehension of worship. It concentrates attention on the presence of the Lord and gives to it rightly the greatest importance, in that worship appears to be essentially a work of the Lord, since in its action the Lord unites to Himself the Church. The Lord speaks by means of the Holy Scriptures. The Lord praises God the Father. The Lord continues and completes the work of salvation by means of the sacraments. The Lord offers Himself in the sacrifice of the Mass, even though by mediation of the priestly minister. In the Encyclical, the subject of the liturgical action is always the Church. . . . The Church renders worship to God the Father in union with Jesus Christ—not the Lord associating the Church with Himself. . . . The schema evidently wishes to correct something in the ecclesiology of the Council.  

Rooted in the biblical and theological foundations that all Christians share, the text of the constitution is positive and inclusive. First, it highlights God’s saving acts unfolded in salvation history and made present in the liturgy. Next, the document outlines the general principles and norms for the promotion of ecclesial reform and renewal, and concludes with a list of practical liturgical norms for the Roman rite.

For it is the liturgy through which, especially in the divine sacrifice of the Eucharist, “the work of our redemption is accomplished,” and it is through the liturgy, especially, that the faithful are enabled to express in their lives and manifest to others the mystery of Christ and the real nature of the true Church.

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Also, the Council was called to affirm the Church’s traditional teaching on the nature of the liturgy.

[T]he liturgy is the summit toward which the activity of the Church is directed; it is also the fount from which all her power flows. For the goal of the apostolic endeavor is that all who are made sons of God by faith and baptism should come together to praise God in the midst of his Church, to take part in the Sacrifice and to eat the Lord’s Supper.  

The basic theological principles and liturgical norms are outlined in the document. The nature of the liturgy, and its importance in the life of the Church, are celebrated ‘where two or three are gathered together in my name’ (Mt 18:20).

The liturgy, then, is rightly seen as an exercise of the priestly office of Jesus Christ. It involves the presentation of man’s sanctification under the guise of signs perceptible by the senses and its accomplishment in ways appropriate to each of these signs. In it full public worship is performed by the Mystical Body of Christ, that is, by the Head and his members.

From this it follows that every liturgical celebration, because it is an action of Christ the Priest and of his Body, which is the Church, is a sacred action surpassing all others. No other action of the Church can equal its efficacy by the same title and to the same degree.

Liturgy as worship informs and fulfills the Church’s pastoral mission. Yet, the worship and the mission of the Church are rendered ineffective by the disunity of Christians.

Initiating inner pastoral renewal was John XXIII’s proximate goal; his ultimate goal was the reunion of all in Christ. For Pope John XXIII, the Council’s ultimate hope was to realize ‘the great mystery of unity, which Jesus Christ invoked with fervent prayer from His heavenly

\[\text{20} \text{ Ibid., #10.} \]
\[\text{21} \text{ Ibid., #5-13.} \]
\[\text{22} \text{ Ibid., #3, 13, 22-40.} \]
\[\text{23} \text{ Ibid., #7.} \]
\[\text{24} \text{ Ibid.} \]
Father on the eve of His sacrifice.” 25 This unity was to be realized on all levels of relationship: unity among Catholics, unity among separated Christians, unity between Christians and non-Christians and finally unity among all people.

The Council realized the Pope’s vision in its constitution and its daily business. This vision was realized in the preamble of the constitution:

The Sacred Council has set out to impart an ever-increasing vigor to the Christian life of the faithful; to adapt more closely to the needs of our age those institutions which are subject to change; to foster whatever can promote union among all who believe in Christ; to strengthen whatever can help to call all mankind into the Church’s fold. 26

Shepherd noted that ‘the Roman Catholic Church does take worship seriously’ and testified to the fact that the Council’s first public and corporate act of the day was its public and corporate worship of God in Christ.

Every Observer at the Council will testify that the daily Mass which opened each congregation of the Council was no mere routine of ‘opening exercise’ or preliminary devotion. It was part and parcel of the day’s business, taking roughly one-fourth or more of the precious time allotted to each day’s corporate session of speeches and voting. Yet it always seemed ‘meet and right so to do’. The profound sense of prayer that pervaded the whole great nave of St. Peter’s was very real indeed. It carried over into the spirit of all that followed. 27

Shepherd stated, that for those who had an opportunity to actively experience the Church at prayer ‘it seems possible to envisage a reconciliation in worship, which derives not only from a common origin, but from agreement in basic principles that provide the unitive pattern for Christian worship.’ 28

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26 “Sacrosanctum concilium,” #1.
28 Ibid., 159.
The unitive pattern that the Council provided was not merely an external structure. It also revealed its substantial structure by re-locating the ‘fount and origin’ of the Church’s liturgy within the Paschal Mystery, as ‘grace poured forth upon us as from a fountain’; 29 the “paschal sacraments”; 30 with the Eucharist as the “paschal banquet”; 31 and defined Sunday as the day the Church celebrates the “paschal mystery.” 32

The constitution re-introduced the concept of the Paschal Mystery as the “new” theological principle (for biblical, historical and philosophical research) and as the “new” foundation for both the theory and practice of Christian worship—a concept expressed in Virgil Michel’s phrase, lex orandi, lex credendi, lex vivendi. The term “mystery” drew all Christians away from the theological polemics that had historically divided Christians and returned them to the heart of the Good News where God’s saving plan is revealed, consummated in Christ, and manifested at worship. For Shepherd, gospel, mystery and liturgy were “inextricably woven together in the indissoluble bond of Christ with His Church, and their union in worship and mission.” 33

Although, it was not the aim of Sacrosanctum concilium to define the doctrine of the Church, the Council’s responsibility to instruct the faithful regarding the liturgy could not occur outside of an understanding of the nature of the Church. Reflection on the liturgy led to reflection on the Church. A particular understanding of the Church founded the liturgical

29 “Sacrosanctum concilium,” #10.

30 Ibid.

31 Ibid., #47.

32 Ibid., #106.

instruction and so a careful reading of Sacrosanctum concilium reveals a Council that recognized its mission as worship. Historically, what had divided Christendom were its differences—its lack of common understanding about the nature, identity, structure and mission of the Church of Christ. What was needed was an ecumenical theology of the Church. At several points it offered insights into a specific understanding of the Church as essentially both human and divine, visible but endowed with invisible realities, zealous in action and dedicated to contemplation, present in the world, but as a pilgrim, so constituted that in her the human is directed toward and subordinated to the divine, the visible to the invisible, action to contemplation, and this present world to that city yet to come, the object of our quest.

The Church, which was “the sacrament of unity,” was “the holy people united and arranged under their bishops.” The liturgy must witness to the truth if the Church was to manifest its proper character in its mission to the world.

The principal manifestation of the Church consists in the full, active participation of all God’s holy people in the same liturgical celebrations, especially in the same Eucharist, in one prayer, at one altar, at which the bishop presides, surrounded by his college of priests and by his ministers.

The constitution was primarily concerned with the restoration of the principle of Order exhibited in an ideal liturgical assembly. Each order of believer—bishop, priest, deacon and lay person—was recognized for its own charism and each was called to ‘carry out all and only those parts which pertain to his office by the nature of the rite and the norms of the liturgy.’ It was the objective of the conciliar Constitution on the Liturgy to enable the people of God to realize

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34 “Sacrosanctum concilium,”#34.
36 Ibid., #26.
37 Ibid., #41.
38 Ibid., #28.
that they were the Church that Christ associates with himself in the exercise of his priesthood in order to offer worship to the Father and to sanctify men.\textsuperscript{39}

\textbf{Christian Doctrine}

The Church’s doctrine on the Church \textit{ad intra} was explicitly addressed in the Council’s document, \textit{Lumen Gentium}. The primary concern of the Second Vatican Council was the renewal of the Roman Catholic Church; its primary purpose was the renewal of its understanding of the Church’s doctrine, worship and common life with a view of authentically fulfilling its mission as the Mystical Body of Christ. Pope Paul VI, in his homily delivered at the opening of the second session of Vatican Council II, confirmed it:

\begin{quote}
The Council is evidence of the determination to bring about a rejuvenation both of the interior forces of the Church and of the regulations by which her canonical structure and liturgical forms are governed. The Council is striving, that is, to enhance in the Church that beauty of perfection and holiness which imitation of Christ and mystical union with Him in the Holy Spirit can alone confer.\textsuperscript{40}
\end{quote}

The Council’s objective was to bring about a renewal of the Church based on a reasonably clear idea of what the Church is, whose it is and what it is called to do. This requirement was clearly stated by Paul VI:

\begin{quote}
The time has now come, We believe, when the truth regarding the Church of Christ should be examined, coordinated and expressed. The expression should not, perhaps, take the form of the solemn dogmatic definition, but of declarations making known by means of the Church’s magisterium, in a more explicit and authoritative form, what the Church considers herself to be. \ldots{} the principal concern of the Council will be to examine the intimate nature of the Church and to express in human language, so far as it is possible, a definition which will best reveal the Church’s real, fundamental constitution and manifest its manifold mission of salvation.\textsuperscript{41}
\end{quote}

\footnotesize
\begin{flushright}
39 Ibid., #7.
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41 Ibid., 8-9.
\end{flushright}
The dogmatic constitution on the Church, *Lumen Gentium*, revealed the tremendous development of the Church’s self-understanding which resulted from the dialogue within the Council. The document set forth a radically new vision of the Church as less hierarchical and juridical and more biblical, historical, vital and dynamic. The orientations of the constitution *Lumen Gentium* were pastoral, Christocentric, biblical, historical, and eschatological; its tone was ecumenical. According to Anglican official observer Pawley, unity was to be the hoped-for by-product of a general renewal of the Church.\(^{42}\) This defining exercise (that resulted in a number of drafts and drastic revisions between the first schema which emphasized the hierarchical and juridical aspects of the Church and the finally approved text which survived the test of conciliar debate) revealed the tremendous development of the Church’s self-understanding.

The Church’s self-understanding was evolutionary. The conciliar text unfolded the six major ecclesiological themes: the church as mystery, the church as the people of God, the church as servant, the church as collegial, the church as ecumenical, and the church as eschatological. At this point it seems appropriate to examine the two central ecclesiological themes, the church as mystery and the church as the people of God.

**The Church as Mystery**

As time went on, the Council’s work was progressively informed by this renewed ecclesiological orientation. The opening chapter of *Lumen Gentium*, “The Mystery of the Church,” introduced Christ and his Mystical Body as the Pasch, the Easter sacrifice, who stands at the center of God’s creative and redemptive purpose and action. This essential principle, of the Church as Mystery, set the tone for the entire dogmatic constitution.
Christ is the light of humanity. . . . Since the Church, in Christ, is in the nature of sacrament—a sign and instrument, that is, of communion with God and of unity among all men—she here proposes, for the benefit of the faithful and of the whole world, to set forth, as clearly as possible, and in the tradition laid down by earlier Councils, her own nature and universal mission.\footnote{43}

In \textit{Lumen Gentium} 7, this point was made in more explicitly Christological terms:

In the human nature united to himself, the son of God, by overcoming death through his own death and resurrection, redeemed man and changed him into a new creation (cf. Gal. 6.15; 2 Cor. 5.17). For by communicating his Spirit, Christ mystically constitutes as his body those brothers of his who are called together from every nation.\footnote{44}

As the Mystical Body, the Church was called to share in the paschal mystery by participating in the Christ-life and to be conformed to its Head.

From Him the “whole body, supplied and built up by joints and ligaments, attains a growth that is of God”\textsuperscript{(Col. 2.19)}. He continually provides in His body, that is, in the Church, for gifts of ministries through which, by his power, we serve each other unto salvation so that, carrying out the truth in love, we may through all things grow unto Him who is our head (cf. Eph. 4. 11-16, Gk.).\footnote{45}

This Christological interpretation of the Church as the Mystical Body of Christ, as a sacrament of salvation, was to affirm its unique role in the saving purpose of God. Eugene Fairweather believed that \textit{Lumen Gentium} provided “a comprehensive and compelling insight into the Church’s mission under God.”\footnote{46}

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\footnote{42} Pawley, “Introduction,” 4.


\footnote{44} Ibid., # 7.

\footnote{45} Ibid.

\footnote{46} Eugene Fairweather, “The Church,” 60.
And what was the Church’s mission under God? *Lumen Gentium* detailed God’s creative and redemptive purpose:

The eternal Father, . . . created the whole universe, and chose to raise up men to share in his own divine life; and when they had fallen in Adam, he did not abandon them, but at all times held out to them the means of salvation, bestowed in consideration of Christ, the Redeemer, ‘who is the image of the invisible God, the firstborn of every creature’ (Col 1:15). All the elect, before time began, the Father ‘foreknew and also predestined to become conformed to the image of his Son, that he should be the firstborn among many brethren’ (Rom. 8.29). . . .

The Son, accordingly, came, sent by the Father who, before the foundation of the world, chose us and predestined us in him for adoptive sonship. For it is in him that it pleased the Father to restore all things (cf. Eph. 1.4-5 and 10). To carry out the will of the Father Christ inaugurated the kingdom of heaven on earth and revealed to us his mystery; by his obedience he brought about our redemption.47

This is the good news of salvation: humanity was created for life with God. It is God’s will that all his adopted children should come to know, love and serve him. Christ, as God’s Son and Image, was commissioned to disclose the mystery of God and to initiate the Kingdom of Christ and of God.

The conciliar understanding of the Church’s mission was based on the conception of an eschatological kingdom: a kingdom announced in Christ’s preaching, inaugurated in his redemptive acts, perfected by Christ in history and present in the Church as mystery.

But principally the kingdom is revealed in the person of Christ himself, Son of God and Son of Man, who came ‘to serve, and to give his life as a ransom for many’ (Mk. 10:45).

When Jesus, having died on the cross for men, rose again from the dead, he was seen to be constituted as Lord, the Christ, and as Priest for ever (cf. Acts 2:36; Heb. 5:6; 7:17-21), and he poured out on his disciples the Spirit promised by the Father (cf. Acts 2:23). Henceforward the Church, endowed with the gifts of her founder and faithfully observing his precepts of charity, humility, and self-denial, receives the mission of proclaiming and establishing among all peoples the kingdom of Christ and of God, and she is, on earth, the seed and the beginning of that kingdom. While she slowly grows to maturity, the Church longs for the

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47 “*Lumen Gentium,*” #2-3.
completed kingdom and, with all her strength, hopes and desires to be united in glory with her King.\textsuperscript{48}

The Church was missionary in its very nature and constituted a distinct stage in the realization of the Kingdom of God.

The Church, ‘like a stranger in a foreign land, presses forward amid the persecutions of the world and the consolations of God,’\textsuperscript{49} announcing the cross and death of the Lord until He comes (cf. 1 Cor. 11:26).

In as much as the Church already embodied the reality of the Kingdom, it was also part of the substance of its own evangelizing mission to draw all people into a communion with God through Christ.

**The Church as the People of God**

The Church as the People of God is the unique and universal sacrament of God’s love. Therefore, its mission has no limits. The whole Church is called to promote the glory of God, to procure the salvation of all, and to follow Christ’s command to ‘Preach the gospel to every creature’ (Mark 16:16).

As one of the characteristic marks of Catholic ecclesiology from 1937-1957, the Council awarded primacy of place to the theme of the Church as the People of God. Yves Congar noted that, ‘the ‘Church’ means what is sacramental and cultic, while ‘People of God’ denotes the element of life, God’s total life in mankind.’\textsuperscript{50} The unfolding purpose of God was more fully...

\textsuperscript{48} Ibid., #5.

\textsuperscript{49} Ibid., #8.

\textsuperscript{50} Yves Congar, O.P., “The Church: The People of God,” in *The Church and Mankind*, ed. Edward Schillebeeckx, *Concilium: Theology in the Age of Renewal* (New York: Paulist Press, 1964), 17. In his article, Yves Congar highlighted the renewal of the idea of the People of God in contemporary theology. He noted, ‘Between 1937 and 1942 the idea of the People of God was firmly reestablished in Catholic theology. This rediscovery was the work of men who wished to go beyond the rather juridical concept of the foundation of the Church made once by Christ, and they sought in the whole Bible a development of God’s Plan. This led them to...
developed in Chapter 2 of *Lumen Gentium*, “The People of God.” This chapter was biblical, historical and ecumenical. First, it presented the biblical idea of the Church as the People of God to highlight the unique significance of the Church in the economy of salvation. Next, the text considered the priestly and prophetic vocation of all the People of God. Thirdly, it considered all those who in varying degrees shared in the life of the one People of God: Roman Catholics, separated brethren, Jews, Muslims, and other believers including all people of good will; and in closing, the chapter reaffirmed the universal mission of all the People of God.

God’s saving action had always been directed toward a forming of a people to know, love and serve Him. From Scripture’s reference to Israel as the Church of God, to the constitution of the Church of Christ as “the new people of God,” salvation history, and the opening paragraphs of chapter two, had much about God’s will for a unified people. The Church is the visible sacrament of this saving unity. The following statement was essential; it laid the groundwork for what the Second Vatican Council had to say about the nature and mission of the Church:

> At all times and in every race, anyone who fears God and does what is right has been acceptable to him (cf. Acts 10:35). He has, however, willed to make men holy and save them, not as individuals without any bond or link between them, but rather to make them into a people who might acknowledge him and serve him in holiness. . . . ‘Behold the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. . . . I will put my law within them, and I will write it upon their hearts, and they shall be my people. . . . For they shall all know me from the least of them to the greatest, says the Lord” (Jer. 31:31-34). Christ instituted this new covenant, namely the new covenant in his blood (cf. 1 Cor. 11:25); he called a race made up of Jews and Gentiles which would be one, not according to the flesh, but in the Spirit, and this race would be the new People of God. For those who believe in Christ, who are reborn, not from a corruptible seed, but from an incorruptible one

rediscover the continuity of the Church with Israel, to locate the fact of the Church in the larger perspective of the history of salvation and to see the Church as the People of God in messianic times. This was connected with the rediscovery of eschatology. All this occurred at a time when, thanks to the liturgical movement and especially to Catholic Action, it became clear in a new way that Church is not only an institution, the totality of the objective means of grace, but that it is made up of men whom God calls and who answer his call.” (14)
through the word of the living God (cf. 1 Pet. 1:23), not from flesh, but from
water and the Holy Spirit (cf. Jn. 3:5-6), are finally established as “a chosen race,
a royal priesthood, a holy nation . . . who in times past were not a people, but now
are the People of God” (1 Pet. 2:9-10).

That messianic people has as its head Christ, “who was delivered up for
our sins and rose again for our justification” (Rom. 4:25), and now, having
acquired the name which is above all names, reigns gloriously in heaven. . . . Its
destiny is the kingdom of God which has been begun by God himself on earth and
which must be further extended until it is brought to perfection by him at the end
of time. . . . Hence that messianic people, although it does not actually include all
men, and at times may appear as a small flock, is, however, a most sure seed of
unity, hope and salvation for the whole human race.51

The messianic people of God share in Christ’s saving mission.

The whole People of God also have a share in Christ’s priestly mission. The ministerial
priesthood and the priesthood of the faithful each exercise a genuine priesthood. In the person of
Christ, the minister is called to form and rule the priestly people, to effect the eucharistic
sacrifice, and to act together with the faithful to offer the sacrifice to God. The faithful fulfill
their responsibilities to the domestic church and exercise their priesthood “by the reception of the
sacraments, prayer and thanksgiving, the witness of a holy life, abnegation and active charity.”52

Through the witness of its life, its worship and its proclamation of the faith the holy people of
God share in the prophetic office of Christ.

The whole body of the faithful who have an anointing that comes from the holy
one (cf. 1 Jn. 2:20 and 27) cannot err in matters of belief. This characteristic is
shown in the supernatural appreciation of the faith (sensus fidei) of the whole
people, when, “from the bishops to the last of the faithful” they manifest a
universal consent in matters of faith and morals. By this appreciation of the faith,
aroused and sustained by the Spirit of truth, the People of God, guided by the
sacred teaching authority (magisterium), and obeying it, receives not the mere
word of men, but truly the word of God (cf. 1 Th. 2:13), the faith once for all
delivered to the saints (cf. Jude 3). The People unfailingly adheres to this faith,

51 “Lumen Gentium,” #9.

52 Ibid., #10.
penetrates it more deeply with right judgment, and applies it more fully in daily life.\textsuperscript{53}

While the whole Church was guided by the authoritative doctrine as set forth by the Magisterium, the constitution placed a greater emphasis on the universal significance of the work of the Holy Spirit who also “distributes special graces among the faithful of every rank”\textsuperscript{54} for the renewal and the building up of the Church of God.

It is the will of God that all may be one. Humanity is called to belong to the new People of God. The Catholic Church spreads everywhere, thereby bringing people of every nation into spiritual union with one another.

This character of universality which adorns the People of God is a gift from the Lord himself whereby the Catholic Church ceaselessly and efficaciously seeks for the return of all humanity and all its goods under Christ the Head in the unity of his Spirit. . . .

All men are called to this catholic unity which prefigures and promotes universal peace. And in different ways to it belong, or are related: the Catholic faithful, others who believe in Christ, and finally all mankind, called by God’s grace to salvation.\textsuperscript{55}

This unity of the People of God, already begun but not yet fully realized, is discussed first in its relationship to the Catholic faithful.

Fully incorporated into the Church are those who, possessing the Spirit of Christ, accept all the means of salvation given to the Church together with her entire organization, and who—by the bonds constituted by the profession of faith, the sacraments, ecclesiastical government, and communion—are joined in the visible structure of the Church of Christ, who rules her through the Supreme Pontiff and the bishops.\textsuperscript{56}

\textsuperscript{53} Ibid., #12.

\textsuperscript{54} Ibid., #12.

\textsuperscript{55} Ibid., #13.

\textsuperscript{56} Ibid., #14.
Additionally, the universal significance of God’s plan of salvation is discussed in light of the religious diversity of the whole human race. The Council, asserting the Church’s universal mission, set forth the relatedness of non-Roman Catholic Christians to the Body of Christ.

The Church knows that she is joined in many ways to the baptized who are honored by the name of Christian, but who do not however profess the Catholic faith in its entirety or have not preserved unity or communion under the successor of Peter.\(^{57}\)

The document goes on to state the Church’s mission and hope for those other ecclesial communities; for those who have not yet received the Gospel; for those who acknowledge the Creator; for those who sincerely seek God; for those who have not yet arrived at knowledge of God but strive to live a good life moved by grace; and for those deceived and subjected to utter hopelessness without God.\(^{58}\)

The Church has received this solemn command of Christ from the apostles, and she must fulfil it to the very ends of the earth (cf. Acts 1:8). . . . For the Church is driven by the Holy Spirit to do her part for the full realization of the plan of God, who has constituted Christ as the source of salvation for the whole world. By her proclamation of the Gospel, she draws her hearers to receive and profess the faith, she prepares them for baptism, snatches them from the slavery of error, and she incorporates them into Christ so that in love for him they grow to full maturity.\(^{59}\)

The Council Fathers ultimately produced a systematic exposition of the doctrine of the Church as a mystery to be viewed historically in terms of the paradoxical union between the human and the divine. As human, the Church is visible, exists in time and is subject to the forces of history; as divine, the spirit of the Church presses forward toward a goal beyond time and history so that God will be all in all (1 Cor. 15:28). This understanding indicated a significant shift in Roman Catholic ecclesiology. Fairweather described the ecclesiological shift from a

\(^{57}\) Ibid., #15.

\(^{58}\) Ibid., #15, 16.

\(^{59}\) Ibid., #17.
juridical and institutional emphasis of the Church of Christ to a primarily theological and missionary vision of the Church in Christ:

The typical ecclesiology of Counter-Reformation Roman Catholicism—that is to say, of the Roman Church from Trent to the eve of Vatican II—viewed the Church first and foremost as an institution to be reverenced, supported and (if need be) defended. The one point about the Church which apparently interested the authors of theological manuals was its authority as doctrinal instructor and moral mentor. Being a member of the Church meant being a subject of the institution. To attend public worship was to assist at the institution’s official approach to God. The aim of the missionary enterprise was to make the institutional means of salvation available to human beings. . . . the vital religion of millions of post-Tridentine Catholics has been individualistic rather than corporate; for them the Church has pertained (so to speak) to the skeletal structure rather than to the flesh and blood of religious life.  

Lumen Gentium reintroduced an ecclesiology deeply rooted in the spirit of Scripture and tradition. Fairweather noted how this ecclesiology penetrated the institutional structure to reveal the Church’s truly sacramental nature.

Viewing the Church christologically and organically, as the Body of Christ, it can show, as a juridical institutionalism could not, how an authentically Christian life is essentially a churchly life. Furthermore, based as it is on a theology of salvation which has burst the bonds of individualism and ‘spiritualism’ and attained to a genuinely historical and cosmic vision of God’s saving action, this ecclesiology is uniquely equipped to appreciate the Church’s role in the drama of the divine purpose. In a doctrine of the Church shaped by such principles as these there is obviously no room either for an individualistic view of personal Christian existence or for an external and legalistic view of the Church’s life and mission.

Lumen Gentium offered a comprehensive account of the mystery of the Church and its place in the saving purpose of God. By acknowledging the essential elements of the Church’s self-understanding, the Council offered compelling insight into the Church’s identity and mission under God: the Church of Christ as the People of God is the light of the nations.

60 Fairweather, “The Church,” 57.

61 Ibid., 58.
Christian Life

While Lumen Gentium affirmed the Church’s mission to the People of God, Gaudium et spes confirmed the Church’s solidarity with the world, the whole human family, and clarified its vision of humanity in the light of Christ. In January 1963, the replanning of the Council’s work began with the formation of a new Commission and the writing of the schema (produced twenty months later) on the presence of the Church in the Modern World. After much work, Schema XIII was debated, modified and finally promulgated on December 7, 1965 at the penultimate public session of the Council.

From the beginning, John XXIII strove for the Council to be open to the world, given that ‘each believer . . . as far as he is Catholic, is a citizen of the whole world, just as Christ is the adored redeemer of the whole world.’ In the spirit of Pope John, the pastoral constitution conceived of the world as ‘the whole of humanity.’ Originally referred to as Schema XIII, the pastoral constitution focused on the Church ad extra. John Findlow, an Anglican observer at the Second Vatican Council, commented on the Church’s desire to respond to the needs of the modern age:

In recent times, through a series of Papal encyclicals (e.g. Leo XIII’s Rerum Novarum 1891; Pius XI’s Quadragesimo Anno 1931; John XXIII’s Mater et Magistra 1961 and Pacem en Terris 1963; Pope Paul’s Ecclesiam Suam 1964 and

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Populorum Progressio 1967), and now with this Pastoral Constitution of the Council, the Roman Catholic Church has shown herself alive to the burning social and moral issues of the age.66

Gaudium et spes was a synthesis of Catholic social teaching from Leo XIII through Paul VI.67 The Council’s new plan, for its approach to the world, was plotted, planned and outlined by Cardinal Leon-Josef Suenens. After first looking inwardly (ad intra) at herself for aggiornamento and renewal, the Church would look outwards (ad extra) to all people to give them a renewed faith, hope, and love from God the source of their whole being. With the intent to address ‘the whole of humanity,’68 the Council made ‘an unusually lengthy’ statement of ‘how it conceives of the presence and activity of the Church in the world today.’69


67 Timothy G. McCarthy noted that the synthetic Catholic social teachings are explicitly noted in sections 23 to 32 and 63-72 of Gaudium et spes. In sum, he stated: ‘It declared that the church cannot stand by, indifferent to the world and its changes. While the church has no mission in the political and economic world, it does have ‘a function, a light, and an energy which can serve to structure and consolidate the human community according to the divine law. As a matter of fact, when circumstances of time and place create the need, it can and indeed should initiate activities in behalf of the people’ (Gaudium et spes 42). It also recommended that ‘some agency of the universal church’ be established in order to ‘stimulate the Catholic community to foster progress in needy regions and social justice in the international scene’ (Gaudium et spes 90).’ McCarthy, The Catholic Tradition, 250-251.


69 Ibid., 185.
The Church in the World

In the Introductory Statement to Gaudium et spes, the Fathers of the Second Vatican Council, recognizing that the human race is passing through a new stage of its history, expressed the Church’s special concern for humanity.

There is on the one hand a lively feeling of unity and of compelling solidarity, of mutual dependence, and on the other a lamentable cleavage of bitterly opposing camps. We have not yet seen the last of bitter political, social, and economic hostility, and racial and ideological antagonism, nor are we free from the spectre of a war of total destruction. If there is a growing exchange of ideas, there is still widespread disagreement about the meaning of the words expressing our key concepts. There is lastly a painstaking search for a better material world, without a parallel spiritual advancement.\(^{70}\)

In its opening statement, believing that the problems of the world are problems of humanity, the Council began by affirming the intimate bond that existed between the Church and humankind.

The joy and hope, the grief and anguish of the men of our time, especially of those who are poor or afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well. Nothing that is genuinely human fails to find an echo in their hearts. For theirs is a community composed of men, of men who, united in Christ and guided by the holy Spirit, press onwards towards the kingdom of the Father and are bearers of a message of salvation intended for all men.\(^{71}\)

The Church’s solidarity with the world is genuine. The followers of Christ are part of the world. Christians share in the conditions and situations experienced by the rest of humanity and wish to be of service to the human family.

And so the Council, as witness and guide to the faith of the whole people of God, gathered together by Christ, can find no more eloquent expression of its solidarity and respectful affection for the whole human family, to which it belongs, than to enter into dialogue with it about all these different problems. The Council will clarify these problems in the light of the Gospel and will furnish mankind with the saving resources which the Church has received from its founder under the promptings of the Holy Spirit. It is man himself who must be saved: it is mankind

\(^{70}\) “Gaudium et spes,” #4.

\(^{71}\) Ibid., #1.
that must be renewed. It is man, therefore, who is the key to this discussion, man considered whole and entire, with body and soul, heart and conscience, mind and will.\textsuperscript{72}

The Council’s program began by considering the mystery of humanity with the hope of collaborating with the world in solving the problems of the age. The Council believed that Christ could, through his Spirit, offer humanity the light and strength to measure up to his supreme destiny.

The Church likewise believes that the key, the center and the purpose of the whole of man’s history is to be found in its Lord and Master. She also maintains that beneath all that changes there is much that is unchanging, much that has its ultimate foundation in Christ, who is the same yesterday, and today, and forever. And that is why the Council, relying on the inspiration of Christ, the image of the invisible God, the firstborn of all creation, proposes to speak to all men in order to unfold the mystery that is man and cooperate in tackling the main problems facing the world today.\textsuperscript{73}

The constitution’s intention was to make the mystery of Christ understood as the foundation, the focal point, and the goal of history; and to set forth the mystery of Christ as the essence of humanity.

**Humanity in the Light of Christ**

The constitution’s methodology attended to the signs of the times.\textsuperscript{74} The Council decided to turn resolutely toward the world with its anguish, its problems of hunger and poverty, and its hopes for peace and development, to initiate a dialogue with the world and thus enable the

\textsuperscript{72} Ibid., #3.

\textsuperscript{73} Ibid., #10.

\textsuperscript{74} Luis Ladaria, S.J., author of the article “Humanity in the Light of Christ in the Second Vatican Council,” in *Vatican II: Assessment and Perspectives: Twenty-Five Years After (1967-1987)*, vol. 2, ed. Réne Latourelle, (New York: Paulist Press, 1989), 386-401 described the method to be followed when reading the first part of the document, *Gaudium et spes*. “In all four chapters of the first part of *Gaudium et spes*, the same method is to be followed. The question of humanity asked in No. 3 must be answered, according to No. 10, in the light of Christ” (388).
Church to act as a life-giving leaven and an instrument of salvation. The direct starting point of the church’s dialogue with the world was not the truth of faith, but the lived experience of both the believer and the unbeliever which enabled it to address humanity’s deeper questions regarding the dignity and vocation of the human person, the responsibility of parents, social justice, peace and war, ‘so that [the world] might be fashioned anew according to God’s design and brought to its fulfillment.’

The first three chapters of Gaudium et spes dealt primarily with anthropology and consider a matrix of human relationships in these contexts: as a person with the dignity of an individual standing in relationship with God (Chapter 1); as a person related to the society of other persons (Chapter 2); and as related to the material world in which the person must act in the historical development of its humanity (Chapter 3).

The Dignity and Vocation of the Human Person

The nature and vocation of the human person were clearly identified in Part I, The Church and Man’s Calling, when the Council responded to the growing body of men who are asking the most fundamental of all questions or are glimpsing them with a keener insight: What is man? What is the meaning of suffering, evil, death, which have not been eliminated by all this progress? What is the purpose of these achievements, purchased at so high a price? What can man contribute to society? What can he expect from it? What happens after this earthly life is ended?

In the Introductory Statement of Gaudium et spes, the dignity and vocation of the human person are clearly stated when the Church announces who it is and what it is called to be—the witness and guide to the faith of the whole people of God, gathered together by Christ.”

75 “Gaudium et spes,” #2.
76 Ibid., #10.
77 Ibid., #3.
discussing the anthropology of the human vocation, the following articles of Chapter 1 merit our attention: 12-17 and 22. They discuss the image of God in humanity, the deformation of this image due to sin, different levels in the human personality, and finally the renewal, in the Risen Christ, of the human person as the image of God.

Beginning with the revelation ‘that man was created ‘to the image of God,’” the constitution affirmed that the dignity and vocation of humanity is innate. There was clearly a natural connection between the dignity of human persons and their responsibility in the world. According to Genesis 1:26, human beings made in the image of their God were naturally capable of knowing and loving their Creator, their companions, their world and of fulfilling their social responsibility. ‘For sacred Scripture teaches that man was created ‘to the image of God,’ as able to know and love his creator, and as set by him over all earthly creatures that he might rule them, and make use of them, while glorifying God.”

In addition to the affirmation of the natural goodness of God’s creation, the effects of sin were also noted, “Although set by God in a state of rectitude, man, enticed by the evil one, abused his freedom at the very start of history.” Humanity, in choosing to serve the creature rather than the Creator rejected the ultimate purpose for which it was created; and at the same time disrupted its relationship with God, itself, others and the world. As a result, all human life ‘shows itself to be a struggle, and a dramatic one, between good and evil, between light and darkness. Man finds that he is unable of himself to overcome the assaults of evil successfully, so that everyone feels as though bound by chains.” But the Council, vividly aware of the conflict,

78 Ibid., #12.
79 Ibid., #13.
80 Ibid.
stressed this truth—that the unity of the body, the mind, the heart, and the authentic freedom of each person to seek the Creator spontaneously stand as an exceptional sign of the presence of the divine image operating within each human person. With the help of God’s grace, sin does not have the last word.

In reality it is only in the mystery of the Word made flesh that the mystery of man truly becomes clear. For Adam, the first man, was a type of him who was to come, Christ the Lord, Christ the new Adam, in the very revelation of the mystery of the Father and of his love, fully reveals man to himself and brings to light his most high calling.

The essential dignity of the human person lies in its call to communion with God. Humanity can realize its eternally blissful end through union with and faith in “He who is the image of the invisible God,” the perfect man, Jesus the Christ. In Christ, the ultimate vocation of humanity is realized; through the Spirit, the Father offers every person the possibility of being associated with this paschal mystery. This vision of the telos of human existence guided the Council’s teaching about the natural interdependence that exists within the human community.

The Community of Humanity

It was the Council’s intention to promote this interpersonal communion, a communion “with which the creator has endowed man’s spiritual and moral nature.” Love of God and love

81 Ibid., #14.
82 Ibid., #15.
83 Ibid., #16.
84 Ibid., #17.
85 Ibid., #22.
86 Ibid.
87 Ibid., #23.
of neighbor are inseparable and the divine unity implies the unity of all persons in truth and love. The human person, “the only creature on earth that God has wanted for its own sake,” could only become fully realized in community.

Life in society is not something accessory to man himself: through his dealings with others, through mutual service, and through fraternal dialogue, man develops all his talents and becomes able to rise to his destiny.89

Social groups were to be equally interdependent and all were responsible to the entire human family. Socialization promoted the common good, “which is the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily”;90 and every social group must take into account the needs and aspirations of the entire human family.

The social order and its development had to be concerned with the needs and rights of the human person as well. Every person had a right to certain basic necessities, physical, economic, political, and religious, which were due to his or her dignity and should extend to every person without exception. Evils opposed to life itself, including murder, abortion, euthanasia, suicide, arbitrary imprisonment and torture, slavery, prostitution, and disgraceful working conditions poisoned human society, harmed the perpetrator more than the victim and supremely dishonored the Creator.91 The social order required constant improvement. Each human person should be permitted equal access to marital, vocational, educational, and cultural rights. Human institutions, both public and private, must labor to minister to the dignity of purpose of the

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88 Ibid., #24.
89 Ibid., #25.
90 Ibid., #26.
91 Ibid., #27.
human person and safeguard these basic human rights. All individual, social, and cultural discrimination was contrary to God’s intent.  

Christ embodied the divine vocation, the communitarian character of the human person, by sharing in the life of the human community.

This communitarian character is perfected and fulfilled in the work of Jesus Christ, for the Word made flesh willed to share in human fellowship. He was present at the wedding feast at Cana, he visited the house of Zacchaeus, he sat down with publicans and sinners. In revealing the Father’s love and man’s sublime calling he made use of the most ordinary things of social life and illustrated his words with expressions and imagery from everyday life. He sanctified those human ties, above all family ties, which are the basis of social structures. He willingly observed the laws of his country and chose to lead the life of an ordinary craftsman of his time and place.

Christ himself participated in the human community, and the Church, as the Body of Christ, is called to do the same.

Man’s Activity throughout the World

In Chapter Three, Gaudium et spes took up the relationship of humanity with the realities of the world. “[E]ager to associate the light of revelation with the experience of mankind in trying to clarify the course upon which mankind has just entered,” and well aware that humanity naturally strives for a better life, the Council addressed humanity’s questions regarding the meaning, the value, the norm and the goal of human activity in the world. The Fathers offered a view of human endeavor as a means of personal and social transformation.

Humanity’s activity throughout the world had greatly increased through science and technology and had produced many benefits. It was tending towards the development of a single world community in accord with God’s will.

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92 Ibid., #29.

93 Ibid., #32.

94 Ibid., #33.
When men and women provide for themselves and their families in such a way as to be of service to the community as well, they can rightly look upon their work as a prolongation of the work of the creator, a service to their fellow men, and their personal contribution to the fulfilment in history of the divine plan.\textsuperscript{95}

All human activity must be directed toward the genuine good of the whole human race, both the individual and society.

Here then is the norm for human activity—to harmonize with the authentic interests of the human race, in accordance with God’s will and design, and to enable men as individuals and as members of society to pursue and fulfil their total vocation.\textsuperscript{96}

It is God who holds all things in existence and gives them their identity. Only when directed toward the common good can human progress truly serve the modern world. Human activities, ‘which are daily endangered by pride and inordinate self-love,’\textsuperscript{97} must be perfected by Christ at work through the energy of the Spirit.

\[\text{Not only does [Christ] arouse in them a desire for the world to come but he quickens, purifies, and strengthens the generous aspirations of mankind to make life more humane and conquer the earth for this purpose.}\textsuperscript{98}\]

Christ, who entered the world’s history as a perfect man to reveal ‘God is love’ (1 Jn 4:8), taught love as the new law of human perfection and world transformation.

The Role of the Church in the Modern World

Chapter IV on the Role of the Church in the Modern World followed upon what had been said in previous chapters of part one, presupposed everything declared by the Council on the

\textsuperscript{95} Ibid., #34.
\textsuperscript{96} Ibid., #35.
\textsuperscript{97} Ibid., #37.
\textsuperscript{98} Ibid., #38.
mystery of the Church, and emphasized the Church’s relatedness to the world. The unity of humankind was the goal of history.

But the Church is entrusted with the task of opening up to man the mystery of God, who is the last end of man; in doing so it opens up to him the meaning of his own existence, the innermost truth about himself.  

The Church, as pre-eternal, present, and to come, existed mystically within human history making it more fully human.

In pursuing its own salvific purpose not only does the Church communicate divine life to men but in a certain sense it casts the reflected light of that divine life over all the earth, notably in the way it heals and elevates the dignity of the human person, in the way it consolidates society, and endows the daily activity of men with a deeper sense and meaning.

Also, the Roman Catholic Church appreciated what other Christian churches and ecclesial communities had done towards this end as well as the help coming from individuals and human society as a whole who prepare the world for the Gospel. Thus, the Church, committed to safeguarding the Gospel, proclaimed the rights of human society; the Church, knowing that only God meets the deepest longing of the human heart, infuses faith and charity into modern society.

Relying on this faith the Church can raise the dignity of human nature above all fluctuating opinions which, for example, would unduly despise or idolize the human body. There is no human law so powerful to safeguard the personal dignity and freedom of man as the Gospel which Christ entrusted to the Church.

The Church, committed to no one earthly system but by her universality and with great respect, supports and promotes the unity of humanity. She respects all ‘truth, goodness, and

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\[\text{\cite{41}}\]
justice;” supports institutions that can be associated with her mission; and promotes a government that recognizes the basic rights of the person, the family, and the common good.\footnote{Ibid., #42.}

Therefore, within the Church, there must be no false opposition set up between the sacred and the secular, the Church and humanity; or a discrepancy between theory and practice in the Church’s life and witness. The Church and world were complementary and existed to one another’s mutual profit.

Bishops, to whom has been committed the task of directing the Church of God, along with their priests, are to preach the message of Christ in such a way that the light of the Gospel will shine on all activities of the faithful. Let all pastors of souls be mindful to build up by their daily behavior and concern an image of the Church capable of impressing men with the power and truth of the Christian message. By their words and example and in union with religious and with the faithful, let them show that the Church with all its gifts is, by its presence alone, an inexhaustible font of all those resources of which the modern world stands in such dire need. Let them prepare themselves by careful study to meet and play their part in dialogue with the world and with men of all shades of opinion. . . .

. . . The Church also realizes how much it needs the maturing influence of centuries of past experience in order to work out its relationship to the world.\footnote{Ibid., #43.}

The Church had profited by the history and development of humanity and sought to promote such a dialogue.

Nowadays when things change so rapidly and thought patterns differ so widely, the Church needs to step up this exchange by calling upon the help of people who are living in the world, who are expert in its organizations and its forms of training, and who understand its mentality, in the case of believers and nonbelievers alike. With the help of the Holy Spirit, it is the task of the whole people of God, particularly of its pastors and theologians, to listen to and distinguish the many voices of our times and to interpret them in the light of the divine Word, in order that the revealed truth may be more deeply penetrated, better understood, and more suitably presented.

The Church has a visible social structure, which is a sign of its unity in Christ: as such it can be enriched, and it is being enriched, by the evolution of social life.\footnote{Ibid., #43.}
Aware of what it can learn from history and from its social context, the Church humbly stood poised and ready to dialogue with the world and to serve and be served by human institutions.

Yet, at all times,

Whether it aids the world or whether it benefits from it, the Church has but one sole purpose—that the kingdom of God may come and the salvation of the human race may be accomplished.  

Some Problems of Special Urgency

In this predominantly pastoral part of the constitution, there were a number of pressing problems that aroused universal concern. The topics, taken up in succession, were the problems of marriage, family life, human culture, economic, social and political life, and finally, the issues of war, peace, and the formation of a family of nations.

The Dignity of Marriage and the Family

Fostering the dignity of marriage and family was the first among “the burning questions” of the time. Given that the well-being of the individual person, the human society and the Christian community were intimately linked with the healthy condition of married life, the Council Fathers stated their desire to aid those who were trying to foster the natural dignity of the married state by presenting key points of doctrine in a clearer light. To this end the Fathers set forth a Christian understanding of marriage that emphasized the concept of a covenant relationship between two persons and the centrality of conjugal love. Christian marriage, a community of love, was seen as a reflection of the loving covenant uniting Christ

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104 Ibid., #44.
105 Ibid., #45.
106 Ibid., #47.
with his Church and the stress on conjugal love shaped the context for the passages that dealt with family morality, responsible parenthood and birth control.

Marriage, the intimate partnership of life and love was established by the Creator and is rooted in a conjugal covenant of consent. This sacramental relationship, authorized by God and ordained for the procreation and education of children, serves to continue the human race, the personal development of individual members and sustains the dignity, stability and peace of the family and of society. In the Christian family, there exists a dynamic relationship between parents and children. The couple renders service to God and one another through an intimate union of their persons and actions and to the family with their lives. The children, as living members, contribute to the welfare of the family by responding to their parents with gratitude, love and trust. Thus,

The Christian family springs from marriage, which is an image and a sharing in the partnership of love between Christ and the church; it will show forth to all people Christ’s living presence in the world and the authentic nature of the Church by the love and generous fruitfulness of the spouses, by their unity and fidelity, and by the loving way in which all members of the family cooperate with each other.  

The family is the foundation of society. Its mission is to show the world what true love is and to harmonize married love with respect for human life. All acts proper to conjugal love must be exercised in accord with genuine human dignity. On the question of birth control and its methods, the moral aspect of any procedure must preserve the ‘mutual self-giving’ and the full meaning of ‘human procreation in the context of true love.’  

Gaudium et spes called upon public authorities, Christians, priests, family associations and movements, and those skilled in other sciences to recognize and promote the dignity and welfare of marriage and the family.

\[107\] Ibid.

\[108\] Ibid., #51.
The Proper Development of Culture

Culture is both historical and social. In an age characterized by dynamic scientific and technical progress, standardization, urbanization, leisure and advances in international communication, the Church called upon the world to cultivate life in service of God and neighbor. All culture should strive to foster a context for achieving human well-being.

[H]uman culture must evolve today in such a way that it will develop the whole human person harmoniously and integrally, and will help all men to fulfil the tasks to which they are called, especially Christians who are fraternally united at the heart of the human family.\(^{109}\)

The Council detailed some Christian principles for proper cultural development. Christian commitment entailed not a withdrawal from the world, but a working toward creating a world that is more human and leads to an understanding of God’s presence in the world as ‘the true light that enlightens every man.’\(^{110}\) The danger of scientific and technical progress could lead to agnosticism if scientific methods and technology are taken as the supreme norm of truth, for alone they cannot penetrate the ultimate nature of reality. But often these aspects of progress can foster preparation for the Gospel message.

There are many links between the message of salvation and culture. This message is addressed to all. The Church is not essentially bound to any age, or particular way of life or culture.

The good news of Christ continually renews the life and culture of fallen man; it combats and removes the error and evil which flow from the ever-present attraction of sin.\(^{111}\)

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\(^{109}\) Ibid., #56.

\(^{110}\) Ibid., #57.

\(^{111}\) Ibid., #58.
All culture should strive to foster a context for achieving the integral development of the human person, the good of the community and the whole of humankind in such a way that there results a growth in its ability to wonder, to understand, to contemplate, to make personal judgments, and to develop a religious, moral and social sense.\footnote{Ibid., #59.}

The Council maintained that every person has a right to culture and its implementation. Therefore, Christians should always work to foster culture that sustains and nourishes the dignity of all persons. Culture should remain open and free for all people, especially through education in the family. The family is the source and cradle of wholistic cultural education. In an atmosphere of love, parents instill values and children come to know the true structure of reality that fosters the development of a universal culture. Many opportunities for the same education can be found in modern society. A synthesis was to be formed of the various branches of knowledge and the arts, with more effective work, in leisure, physical exercise and through better communication.

All these advantages, however, are insufficient to confer full cultural development, unless they are accompanied by a deeply thought out evaluation of the meaning of culture and knowledge of the human person.\footnote{Ibid., #61.}

The Council Fathers also pointed out that it was important to recognize the positive role culture plays in the life of the Church. Proper harmony between culture and Christian formation must be appreciated. The faithful ought to work in conjunction with their contemporaries:

Those involved in theological studies in seminaries and universities should be eager to cooperate with men versed in other fields of learning by pooling their resources and their points of view. Theological research, while it deepens
knowledge of revealed truth, should not lose contact with its own times, so that experts in various fields may be led to a deeper knowledge of the faith.¹¹⁴

Economic and Social Life

Economic life is a social process. In dealing with economic and social life, the Council began with a discussion on economic development and completed the chapter by focusing on certain principles that identify the human person as the source, the focus, and the end of all economic and social life. The Council attempted to reiterate these principles in accordance with the situation in the world of its day.

The economy, with its ‘improved methods of distribution, of productivity and services have rendered the economy an instrument capable of meeting the needs of the human family.’¹¹⁵ Economics is not without its problems where ‘Luxury and misery exist side by side.’¹¹⁶

It was for this reason that the Church in the course of the centuries has worked out in light of the Gospel principles of justice and equity demanded by right reason for individual and social life and also for international relations.¹¹⁷

The Council reiterated economic principles of justice and equity and outlined certain guidelines making reference to the requirements of economic development. The fundamental purpose of economic productivity must be in service to humanity viewed in terms of humanity’s intellectual, moral, spiritual and religious life and subject to the moral order so that God’s plan may be realized.

All humankind directs economic development. This development is the responsibility of individuals, economic organizations and the state. With this right comes a duty for citizens to

¹¹⁴ Ibid., #62.
¹¹⁵ Ibid., #63.
¹¹⁶ Ibid.
¹¹⁷ Ibid.
contribute to the progress of their own community as well as the public good. Justice and equity require overcoming the “Immense economic inequalities.” Immense economic inequalities now exist and many of these are connected with individual and group discrimination against migrant workers, the sick and the aged. The Council emphasized that the innate dignity of the human person must be respected and all discrimination with respect to livelihood, wages and working conditions must be rejected. Human labor must always be seen in its true dignity.

Some overarching principles concerning the socio-economic life are humanity’s right and duty to work and rest. Dealing with labor and leisure, society has a duty to provide, as far as possible, an opportunity for these exercises. Workers should not be exploited and must be permitted time “to cultivate their family, cultural, social and religious life.”

In the sphere of economic policy, free and independent persons, management and workers should actively share in decision-making concerning economic and social conditions. The productivity of this “living” business enterprise is structured to serve the interests of all because “God destined the earth and all it contains for all men and all peoples so that all created things would be shared fairly by all mankind under the guidance of justice tempered by charity.”

The Council stressed the common destiny of all earthly goods with private ownership identified as a right and stewardship recognized as an obligation. Private ownership is upheld as a right that fosters human freedom and well-being:

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118 Ibid., #66.
119 Ibid.
120 Ibid., #67.
121 Ibid., #68.
Private property or some form of ownership of external goods assures a person a highly necessary sphere for the exercise of his personal and family autonomy and ought to be considered as an extension of human freedom. Lastly, in stimulating exercise of responsibility, it constitutes one of the conditions for civil liberty.\textsuperscript{122}

Therefore, private and public ownership, and one’s right to it, are to be regulated reasonably and peacefully by one’s obligation to help those in need.

All should have access to material goods created by God and should share in them.\textsuperscript{123}

For Christians the end of the socio-economic life is to ‘seek first the kingdom’\textsuperscript{124} and to actively contribute to economic progress guided by justice and love.

The Political Community

Profound changes in culture, society and the economic life had led the Council to consider the life of the political community. The ‘keener awareness of human dignity’\textsuperscript{125} leads to an eagerness to establish states that protect the rights of the human person: the rights of assembly and association, the right of expression and the right of private and public profession of religion. The Council noted

There is no better way to establish political life on a truly human basis than by encouraging an inward sense of justice of good will, and of service to the common good, and by consolidating the basic convictions of men as to the true nature of the political community and the aim, proper exercise, and the limits of public authority.\textsuperscript{126}

It was pointed out that the nature and purpose of the political community was to enable the wider community to achieve the common good. The political community thereby enabled

\textsuperscript{122} Ibid., #71.

\textsuperscript{123} Ibid.

\textsuperscript{124} Ibid., #72.

\textsuperscript{125} Ibid., #73.

\textsuperscript{126} Ibid.
individuals, families and organizations to achieve fulfillment. Within this community, therefore, there must be an organ of political authority charged with promoting the common good.

It follows that political authority, . . . must be exercised within the limits of the moral order and directed toward the common good (understood in the dynamic sense of the term).\(^{127}\)

Moreover, the document continued, it was the civic duty of all citizens to participate in public life through the selection of its leaders and through their civil duties and rights. The Fathers noted that the state itself was called upon to shoulder many new responsibilities. Due to the increasingly complex circumstances of the day it was “necessary for a public authority to intervene more often in social, cultural and economic matters”\(^{128}\) to protect human rights.

As to its own status in the world, the Church declared that “It is of supreme importance, especially in a pluralistic society, to work out a proper vision of the relationship between the political community and the Church.”\(^{129}\) Moreover, it was important to remember

[the political community and the Church are autonomous and independent of each other in their own fields. Nevertheless, both are devoted to the personal vocation of man, though under different titles.]\(^{130}\)

The constitution stated that the Church seeks, by ways and means proper to the Gospel, to demonstrate that it respects political freedom and the responsibility of citizens. The Church is “not bound by ties to any political system”\(^{131}\) and it stands ready to reject “the exercise of certain legitimate rights whenever it becomes clear that their use will compromise the sincerity of its

\(^{127}\) Ibid., #74.

\(^{128}\) Ibid., #75.

\(^{129}\) Ibid., #76.

\(^{130}\) Ibid.

\(^{131}\) Ibid.
It is her duty ‘to foster and elevate all that is true, all that is good, and all that is beautiful in the human community’; and so ‘consolidates peace among men for the glory of God.’

Fostering of Peace and Establishment of a Community of Nations

Acknowledging that this generation of persons ‘has been marked by the persistent and acute hardships and anxiety resulting from the ravages of war and the threat of war,’ the Council Fathers summoned Christians to cooperate with all people in fostering peace and promoting a community of nations:

Accordingly, the Council proposes to outline the true and noble nature of peace, to condemn the savagery of war, and earnestly to exhort Christians to cooperate with all in securing a peace based on justice and charity and in promoting the means necessary to attain it, under the help of Christ, author of peace.

‘Peace,’ the constitution noted, ‘is more than the absence of war. . . it is appropriately called ‘the effect of righteousness’(Is. 32:17). It is the fruit of that right ordering of things with which the divine founder has invested human society.’ The constitution went on to note that this peace, ‘flows from love of one’s neighbor.’

\[\text{References:}\]

132 Ibid.
133 Ibid.
134 Ibid.
135 Ibid., #77.
136 Ibid.
137 Ibid., #78.
138 Ibid.
complicated by the international misunderstanding, tension, and by the ingenuity of modern science. The text notes

the complexity of the modern world and the intricacy of international relations cause incipient wars to develop into full-scale conflict by new methods of infiltration and subversion. In many cases terrorist methods are regarded as new strategies of war. 139

Gaudium et spes went on to note that it was necessary to curb the savagery of war.

Natural law and its principles place limits on what can be justified, even in war. As a result, the Council spoke out for the conscientious objectors. ‘Moreover, it seems just that laws should make humane provision for the case of conscientious objectors who refuse to carry arms.’ 140 And the Council conceded that ‘As long as the danger of war persists and there is no international authority with the necessary competence and power, governments cannot be denied the right of lawful self-defense, once all peace efforts have failed.’ 141 New weapons, even more destructive than the old, therefore require a fresh reappraisal of war—a total condemnation of total warfare and indiscriminate destruction.

True peace is born of mutual trust. The Council praised those who renounced the use of violence, sought to persuade rulers that ‘the arms race is one of the greatest curses on the human race,’ 142 and called for a change of heart ‘to bring about the betterment of our race.’ 143

In order to establish peace, the Council Fathers identified the causes of discord: excessive economic inequalities, hesitation to take necessary directives, desire for power, contempt of

139 Ibid., #79.
140 Ibid.
141 Ibid.
142 Ibid., #81.
143 Ibid., #82.
people, and selfish passions. All of these created disorder and undermined peace. Therefore, it became important for international bodies to address these issues, and to pursue and more effectively achieve a universal common good. International organizations were called upon to provide for humanity’s basic needs for food, hygiene, education and employment with a desire to alleviate human misery. There was a call for international cooperation to establish a worldwide economic order and the document offered useful norms for international cooperation with the aim of ‘total human development of their citizens.’  

International cooperation was also needed to aid the problems aggravated by overpopulation. Here the Council Fathers agreed that governments had their own ‘rights and duties’ regarding the population problem in their countries. The Church was concerned with humanity’s inalienable rights and the necessity of securing human responsibility and human freedom. *Gaudium et spes* warned against immoral efforts to regulate population and recommended that persons ‘be discreetly informed of scientific advances in research into methods of birth regulation, whenever the value of these methods has been thoroughly proved and their conformity with the moral order established.’

Christians were called upon to join the quest for international justice and the formation of a world community to ‘volunteer their services to help other men and other peoples.’ The Council Fathers pointed out the importance of this issue in their historical context.

It is all the more urgent now that the greater part of the world is in a state of such poverty that it is as if Christ himself were crying out in the mouths of these poor

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144 Ibid., #86.
145 Ibid., #87.
146 Ibid.
147 Ibid., #88.
people to the charity of his disciples. Let us not be guilty of the scandal of having some nations, most of whose citizens bear the name of Christians, enjoying an abundance of riches, while others lack the necessities of life and are tortured by hunger, disease, and all kinds of misery. For the spirit of poverty and charity is the glory and witness of the Church of Christ.\footnote{148}

The Council concluded its lengthiest document by briefly recapitulating certain basic themes. It stated that ‘the proposals of this Council are intended for all men, whether they believe in God or whether they do not explicitly acknowledge him,’\footnote{149} and insists that these proposals have relied upon ‘the Word of God and the Spirit of the Gospel.’\footnote{150} It pointed out both the consistency of these themes with the earlier teachings of the church and the need for their ongoing development noting that ‘indeed, while the teaching presented is that already accepted in the Church, it will have to be pursued further and amplified because it often deals with matters which are subject to continual development.’\footnote{151} The intention of the Fathers was to foster in all people

a keener awareness of their own destiny, to make the world conform better to the surpassing dignity of man, to strive for a more deeply rooted sense of universal brotherhood, and to meet the pressing appeals of our times with a generous and common effort of love.\footnote{152}

The constitution also speaks of the Church’s awareness of its mission to stand “as a sign of the spirit of brotherhood which renders possible sincere dialogue and strengthens it.”\footnote{153} The Council saw as its mission, its responsibility to enlighten the whole world and to gather all

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  \item \textsuperscript{148} Ibid.
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  \item \textsuperscript{150} Ibid.
  \item \textsuperscript{151} Ibid.
  \item \textsuperscript{152} Ibid.
  \item \textsuperscript{153} Ibid., #92.
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people together in one Spirit. Beginning within the Church and permeating throughout creation, this unity in Spirit was to foster ‘mutual esteem, reverence and harmony, and acknowledge all legitimate diversity.”\footnote{Ibid.} Within the community of believers there was to be ‘unity in what is necessary, freedom in what is doubtful, and charity in everything.”\footnote{Ibid.} For the Council Fathers, giving witness to the truth that Christ exists in all men would ‘share with others the mystery of his heavenly love.”\footnote{Ibid., #93.}

**Conclusion**

In concluding this dissertation it is important to ask, “To what extent did Vatican II realize the hopes of the faithful as presented in *Jubilee Magazine*?” To answer this question it is important to set forth, briefly, *Jubilee’s* hopes for the church. By way of its consideration of the survey of *Jubilee’s* readers and in conjunction with the outlining of the liturgical, educational and social apostolates, chapter three identified a number of concerns that *Jubilee* hoped that the Council would address.

As noted, the survey determined that ‘typically all” American Catholics were most concerned about the four areas of parish life, the liturgy, education and the role of the bishop. Many of the concerns in these areas focused on the problems of relationship between the Church and the world, between religion and life, and between the clergy and the laity. These concerns were basically dialogical and practical. They were concerns about the failure of communication both within the Church and between the Church and the rest of the world. They were concerns about restoring right relationships between God, self, others and the world.
Jubilee’s plan was designed to revitalize ‘the Church and Her People” primarily through the liturgy, theological education, and social action. In regard to the liturgical apostolate, Jubilee pursued the objectives of the liturgical movement namely: ‘the unification of the individual and social elements of the Catholic spiritual life, the healing of the chasm between religion and life, and the bringing closer together of clergy and people in worship and apostolic work.’ 157 Jubilee realized that these objectives could be accomplished if the believers had the right understanding of their vocation as baptized members of the Mystical Body and of their apostolic mission to the world that flowed from the sacramental character of their confirmation. 158 This would be achieved through full, active and intelligent participation in the liturgy, the life of the Church.

In its attention to the educational apostolate, Jubilee helped its readers to re-envision their lives in Christ, by emphasizing basic theological principles, such as the Incarnation, the Church as the Mystical Body of Christ, and the People of God. These principles were indispensable for understanding the historic role and function of Christianity in culture and in human life. Revelation was the key to these theological principles. It was Jubilee’s hope that these central theological principles, rooted in the Christian conception of history as incarnational, traditional, universal and progressive, would provide a unified vision of Christian life. This vision would enable the Church to, once again, act as leaven in the world and to transform human nature with


158 Ibid. Together with Christ, all believers form a real, living, supernatural organism, permeated and vitalized by the indwelling of the Spirit of Christ. It is through the liturgical action of the Mystical Body that Christ himself lives and acts for the glory of God and for the salvation of all. Liturgy, as worship and work, is the way of life in Christ.
this vision of divine life in Christ. Through its educational apostolate, Jubilee exposed its readers to ways in which they, as the Church, were called to be active in the world.

In regard to the social apostolate, Jubilee was concerned with the problems of humanity and concerned about how the faith community was able to respond as the Church in the world. Jubilee drew upon Catholic social teaching to provide the framework of its treatment of the social apostolate. Beginning with the teachings set forth in the social encyclicals, Jubilee addressed issues of social justice as found on the local, national and international levels.

Jubilee’s editor, Edward Rice, noted:

Perhaps the most exciting recent development in the American Church has been the formation and growth during the last twenty-five years of new techniques for applying Catholic thought and doctrine to the problems of a complex and rapidly changing society. Taking their cue from the writings of the Popes, Catholic bishops, priests and lay people all over the country have devised new approaches for increasing popular participation in the liturgy, for strengthening the Christian family, and for enlisting the active aid of the laity in the social apostolate of the Church.  

Through their treatment of both the broad general principles of social justice and their attention to the crucial issues confronting contemporary society, Jubilee hoped to demonstrate the implications of Catholic social teaching on life as lived in the world.

In sum, for Jubilee, it was not enough for Catholics to maintain a high standard of religious practice within the Catholic community. It was also necessary for them to build a bridge of understanding out into secular culture, and to act as interpreters of the Christian faith to the world outside the Church. In Jubilee, Christianity had something to offer a complex world to meet the religious needs of the day. Jubilee’s living theological and spiritual tradition, its

159 Edward Rice mirrored Dawson’s development of these theological principles in the article “These Are Exciting Times,” Jubilee 1 (February 1954): 7-15.

process of educating for a truly Christian culture centered in the Christian mysteries, and its principles of spiritual coordination and of unity would manifest themselves in the constitutions of the Second Vatican Council, *Sacrosanctum concilium, Lumen Gentium* and *Gaudium et spes*.

As a Council of the Church about the church, Vatican II was called to address the current religious crisis of faith. This Council’s task was educational because knowledge of the tradition was absolutely necessary if Christianity was to fulfill its role as the spiritual and the moral conscience of the world. The Council revealed to the world its Christian tradition through its theological-historical presentation of Christian culture. Given that the problems that confronted Christian culture are primarily religious, ideological and sociological, the Council addressed these liturgical, dogmatic and pastoral issues in order to initiate its program of reform, renewal and reunion of Christian worship, Christian doctrine, and Christian life.

The Council’s plan was to revitalize Catholics in their spirituality: first, by adapting the Church observances to the requirements of the age; then, by seeking to unite all Christians; and finally, by strengthening the Church’s mission to all peoples. This plan was to be accomplished as part of a dynamic, on-going process of renewal inspired by God and directed by the Magisterium.

In *Sacrosanctum concilium*, the Council recognized the liturgy as the source and summit of Christian life. Like *Jubilee*, it awarded primacy of place to the understanding of the Church as the Mystical Body of Christ. Rooted in the biblical and theological foundations that all Christians share, the text of the constitution was positive and inclusive. In many ways it addressed many of the liturgical concerns of *Jubilee*. First, it highlighted God’s saving acts unfolded in salvation history and made present in the liturgy. Next, the document outlined the

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principles and liturgical norms for the promotion of ecclesial reform and renewal, and concluded with a list of practical liturgical norms for the Roman rite. A particular understanding of the Church as the Mystical Body of Christ underlies the liturgical instruction and a careful reading of *Sacrosanctum concilium* reveals a Council that recognized its mission as worship.

The Church’s doctrine on the Church *ad intra* was explicitly addressed in the Council’s document, *Lumen Gentium*. The dogmatic constitution revealed the tremendous development of the Church’s self-understanding that resulted from the dialogue within the Council. The orientations of the constitution *Lumen Gentium* were pastoral, Christocentric, biblical, historical, and eschatological: its tone is ecumenical—and religious unity was to be the hoped-for-by-product of a general renewal of the Church. Like *Jubilee*, the Council’s objective was to bring about a renewal of the Church based on a reasonably clear idea of what the Church is, whose it is and what it is called to be.

The Church, as the Mystical Body of Christ, was called to share in the paschal mystery, to participate in the Christ-life, and to be conformed to its Head. This Christological interpretation of the Church as a sacrament of salvation, affirmed its unique role in the saving purpose of God. In as much as the Church already embodies the reality of the Kingdom, it is also part of the substance of its own evangelizing mission—to draw all people into communion with God through Christ. Like *Jubilee*, the Council awarded primacy of place to the Church’s

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162 The basic theological principles and norms are outlined in the document. ("Sacrosanctum concilium," #5-13.) These basic principles provide the unitive pattern for Christian worship—not merely an external structure. It also revealed its substantial structure by re-locating the ‘fount and origin’ of the Church’s liturgy within ‘grace [as] poured forth upon us as from a fountain,’” the Paschal Mystery, ("Sacrosanctum concilium," #5, #6, #61.) the ‘paschal sacraments,’ ("Sacrosanctum concilium," #10) with the Eucharist as the ‘paschal banquet,’” ("Sacrosanctum concilium," #47) and defined Sunday as the day the Church celebrates the ‘Paschal Mystery.’ ("Sacrosanctum concilium," #106)

163 ‘Sacrosanctum concilium,’ #34.
self-understanding as the People of God with the goal of being a light unto the nations in order to bring all people into communion with God.

*Gaudium et spes* confirmed the Church’s solidarity with the world—the whole human family.\(^{164}\) In it, the Church looked outwards to a world in crisis to offer it a renewed sense of faith, hope, and love drawn from God, the source of its well-being and showed herself alive to the social and moral issues of the age by clarifying these problems in the light of the Gospel. Believing that the problems of the world were problems of humanity, the Council affirmed the intimate bond that existed between the Church and humankind.

According to *Gaudium et spes*, there must be no false opposition set up between the sacred and the secular, the Church and humanity; or a discrepancy between theory and practice in the Church’s life and witness. The Church and world are complementary, and exist to one another’s mutual profit. The Church has profited by the history and development of humanity and sought to promote such a dialogue. Aware of what it had learned from history and from its social context, the Church humbly stood poised and ready to dialogue with the world and to serve and be served by human institutions: at all times, aware of its ‘sole purpose—that the kingdom of God may come and the salvation of the human race may be accomplished.’\(^{165}\) As in *Jubilee*, this goal of unity, both within the Church and between the Church and the world, could be seen as an issue of extreme importance. Moreover, the Council’s understanding of the existence of the Church and the world in a mutually beneficial relationship was, again, an echo of much of *Jubilee’s* articles.

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\(^{164}\) “Gaudium et spes,” #3.

\(^{165}\) Ibid., #45.
In conclusion, many aspects of *Jubilee*’s ecclesiology lived on to be embodied in the Council’s documents. The nature of the Second Vatican Council, its spirit, structure and mission reflected much of *Jubilee*’s outlook: the primacy of liturgy in the life of the Church, the concepts of authority, responsibility and collegiality among the faithful, and the concept of Christian culture in dialogue with the world. Like *Jubilee*, the Council saw the role of the Magisterium as one of providing the faithful with the spiritual, educational, and social principles for Christian dialogue. Rather than providing a set of specific and absolute answers to troubling issues, the Council provided these tools for living a Christian life in the world to enable the faithful to conscientiously discern their own call to actively participate in the life of the world. The Council shared *Jubilee*’s belief that it was not enough for Catholics to maintain a high standard of religious practice within the Catholic community; it was necessary for them to build a bridge of understanding out into secular culture and to act as interpreters of the Christian faith to the world outside the Church. The Second Vatican Council’s “official” innovations detailed by Edward Schillebeeckx substantiate this fact.\footnote{Edward Schillebeeckx, *The Real Achievement of Vatican II*, trans. H. J. J. Vaughan (New York: Herder and Herder, 1967), 47-52.}

*Jubilee* was concerned about maintaining a consistent standard of religious practice and focused the Church’s attention on the need for Christian unity. Its first need was to bridge the chasm between the clergy and the laity. In this, *Jubilee* enjoyed the support of the Council’s document, *Sacrosanctum concilium*. It declared that God’s people, the entire Christian community, was the subject of the liturgical presentation and proceeded to rightly define and order each relationship.
Jubilee also emphasized a need for the Church to build a bridge of understanding out into secular culture. The Council built its bridge of understanding out into secular culture through (what appears to be the use of Jubilee’s own editorial form) its use of word and image. Lumen Gentium emphasized the paschal mystery of the Church as the guiding principle of the Church’s self-understanding and made use of biblical images as the means of elucidating this saving mystery. This medium not only enabled, but invited all Christians to individually and socially participate in this Kingdom of God sacramentally—as the spoken word and the acted sign of the presence of Christ in the world.

Finally, Jubilee’s ecclesiology emphasized the fact that Catholics were to act as interpreters of the Christian faith to the world outside the Church. This was to be accomplished while loving, learning, and living in dialogue. In dialogue with others, the Church began with an understanding that all of humanity was called to realize its vocation and mission. And by doing so, the Church declared for the first time her essential relatedness with the world and advocated the secular world’s rights of freedom and autonomy. Yes, the Church did have something to give the world, but the Church also came to recognize that she also had much to receive from it as well. The whole of the pastoral constitution, Gaudium et spes, celebrated the fact that every Christian has the duty to exert himself or herself to regulate the secular life as part of their religious practice, and thereby, eliminate the breach between religion and life. It was humanity’s responsibility to achieve unity as a people, and together as a people address the urgent problems of every age.
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