ECUMENIC DIALOGUE ON CAMPUS

Twenty-five of the outstanding Protestant and Catholic theologians of this continent are at present convened here for the third annual Notre Dame Colloquium. The sessions which began last night and will continue through tomorrow noon have as their general subject "Scripture and the Church."

Six members of the Colloquium have prepared papers which are being discussed during the sessions. Rev. George Tavard, A.A., of Mount Mercy College in Pittsburgh, and Dr. James Barr of the Princeton (N.J.) Theological Seminary, have as their subject, "Scripture and Tradition." Rev. John Courtney Murray, S.J., of Woodstock College, Maryland, and Dr. James Robinson, of the Southern California School of Theology, Claremont, are speaking on "Scripture and Theological Method." Rev. Marie-Cantius Matura, O.F.M., Montreal, and Dr. Heiko A. Oberman of the Harvard Divinity School are presenting papers on the subject of "Scripture and Worship."

Other prominent Protestant theologians in attendance are: Rev. Franklin H. Littell, of the Federated Theological Faculty of the University of Chicago; Dr. John A. MacKay, retired president of the Princeton Theological Seminary; Dr. Martin E. Marty, associate editor of the Christian Century; Pastor Robert W. Bertram, chairman of the department of religion at Valparaiso University. Among the Catholics are: Rev. Bernard Cooke, S.J., of Marquette University; Rev. Roland E. Murphy, O.Carm., of Catholic University; Rev. Barnabas Ahern, C.P., and Rev. Carrol Stuhlmüller, C.P., of Passionist Fathers Seminary, Louisville, Kentucky; Rev. James Egan, O.P., of St. Mary's, Notre Dame; Rev. Walter J. Burghardt, S.J., editor of Theological Studies; and Dr. Daniel Callahan, associate editor of Com-

Holy Family Sunday

Next Sunday is the Feast of the Holy Family, a feast instituted not only to give honor to Joseph, Mary, and Jesus in their family relationship but also to serve as a model of family life.

Your present role is that of sons, a role which with your growth in maturity demands less in the way of obedience toward your parents but more in the way of love and respect for them.

On Holy Family Sunday, though you may not be with your parents, you can give evidence of your filial love and respect by uniting yourselves with them in offering Holy Mass and receiving Communion.

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The Notre Dame Colloquium, which is sponsored by the University's theology department, is the third of its kind held on the campus. Similar Catholic-Protestant dialogues were held at Notre Dame in October of 1961 and 1962 on "The Theological Notion of Authority" and "The Concept of the Church as the Body of Christ."

Attendance at the conferences is by invitation only. The sessions are not open to students or even to faculty. Students and faculty, however, benefit by the ecumenical spirit engendered, and long before the proceedings are available in print the effects will be felt through theological classes and informal discussions on the campus.

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FOOD FOR THOUGHT.....

Bishop Emile DeSmedt of Bruges, Belgium, in introducing the draft on religious liberty at the Council not only clarified the concept of religious liberty but laid down some guidelines for the notion of liberty in general, guidelines applicable to the very popular and often misunderstood liberty of conscience.

"When religious liberty is defended, it is not asserted that it is proper for man to consider the religious problem according to his own whim without any moral obligation and decide for himself according to his own will whether or not to embrace religion (religious indifferentism).

"Nor is it affirmed that the human conscience is free in the sense that it is, as it were, outside the law, absolved from any obligation toward it (laicism).

"Nor is it said that falsehood is to be considered on an equal footing with truth, as though there were no objective norm of truth (doctrinal relativism).

"Nor is it admitted that man in any way has a quasi-right to maintain a peaceful complacency in the midst of uncertainty (diletantistic pessimism)."

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WANTED -- Students to sing the Propers for Sunday High Masses in Keenan-Stanford Chapel. Father Norris in 239 Cavanaugh or Tom Van Demark in 436 Zahm will take the names of those who are interested.

WORTH YOUR TIME TO LOOK UP.....

"Conjugal Love and Conjugal Morality" in America for January 11. The title suggests that it might tie in with the lecture, "Conjugal Love and Responsible Parenthood," presented under the auspices of the sociology department last Monday evening. Two excerpts might serve as incentives to read the entire article.

"The vocation to marriage is, then, a vocation of two human beings to merge their lives and thus grow in likeness to God, in whom three Persons are so closely united that the only proper description of the Deity is the word one. Married couples glimpse what their loving two-in-oneness means when they consider the loving three-in-oneness of God; for "God is love" (1 John 4:8). Their relationship is nothing less than a total oblation of persons. Again, this two-in-oneness cannot remain self-contained and exclusive. It strives to augment and expand itself, to become fertile in the image of the eternal love of the Father and the Son.

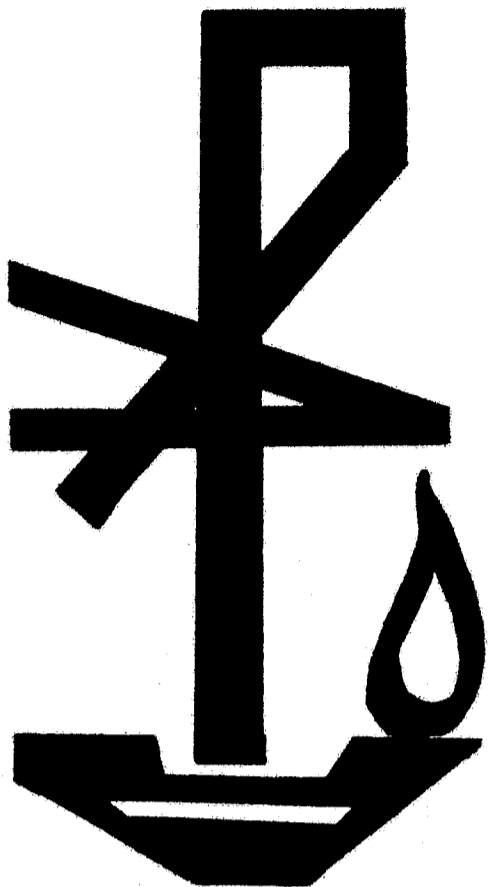
"Conjugal intimacy is the sexual symbol of this total relationship. As an expression and reaffirmation of the mutual self-dedication of the marriage state, it must be an act of total self-giving. Because the human self is a person (not just a body), marital intercourse must be a communion of persons, a loving personal exchange. To the extent that actual sexual intimacy recedes from the personal, to that extent it ceases to be an act of love and approximates more closely the mating of mere animals. But since its inner sense is total personal oblation, it implies (and therefore demands) irrevocability and the indestructible personal commitment that this expresses. Within marriage, it acts as a continual invitation to couples to unite their daily lives of effort, sacrifice, thought and feeling under the dominion of their mutual love. Outside marriage, sexual intercourse is self-giving without self-commitment, and hence is meaningless."

"As for practical difficulties, many couples experience enormous hardship through the demands of sound conjugal morality. To this suffering, Christianity brings deep sympathy and solace; but it has never apologized for suffering in the world any more than it has removed it. The expression of conjugal love remains at once a mysteriously fragile, a profound, a terrible thing. It will always present a problem to human beings and will never be far from the shadow of the cross..."

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IN YOUR CHARITY please pray for Father Tom Burke, C.S.C., who died in Holy Cross House on Thursday morning. Office of the Dead will be sung in Sacred Heart Church today at 5:00 (5:10 Masses will be transferred to Keenan-Stanford, Dillon, and Morrissey Hall chapels). The funeral will be at 8:30 Saturday morning. Also deceased: grandmother of Michael Gilman of Zahm and uncle of Tim Roufs of Morrissey. And one special intention.

THINGS TO BE HOPED FOR



Thorough changes, and the norms for still further change, are given by the Ecumenical Council in its "Constitution on the Sacred Liturgy." These changes go beyond the hopes which even the most ardent liturgists could have realistically held two years ago. Along with the changes themselves, the decree gives an excellent focus on the nature and importance of the liturgy. The Council explicitly considers the reform and promotion of the liturgy to be most crucial in achieving its general aims of increasing vigor in the Christian life of the faithful, adapting to the needs of modern times, and fostering union among all who believe in Christ. The liturgy is crucial because it is "the outstanding means whereby the faithful may express in their lives, and manifest to others, the mystery of Christ and the real nature of the Church;" and because the liturgy, while it "daily builds up those within the Church into a holy temple of the Lord," at the same time, "marvelously strengthens their power to preach Christ and thus show forth the Church to those who are outside."

The Council gives here an excellent expression of the so-called new theology of the liturgy. It relates the liturgy to Christ's work of salvation, to the formation of His Church, to the preaching mission of the Apostles, to the continuation of Christ's salvation through sacrifice and sacraments, especially Baptism and Eucharist. The Council thus considers the liturgy as an exercise of the priestly power of Jesus Christ and comes to the startling conclusion: "the liturgy is the summit towards which the activity of the Church is directed and the font from which all her power flows."

A second main principle underlying the proposed reform is this: the very nature of the liturgy demands full, conscious, and active participation in its celebration. "Before all else," this participation "is the primary and indispensable source from which the faithful are to derive the true Christian spirit." The degree and method of this participation has been the center of much contention in the Church at large and here at Notre Dame. Next week we shall consider the major changes which the Council promotes and which will soon affect the way we participate in the Mass and sacraments here at Notre Dame. Everyone should read at least the first sections of the Council's "Constitution on the Sacred Liturgy." It will increase an understanding of the basic spirit of the liturgy and of the spirit behind the changes which the Council is bringing about.