

nonverbal. A musician has 'handful knowledge.' Her hands know! Beaudoin called for exploration of such knowledge as *poiesis*, paralleling theology's use of Aristotle's other kinds of knowledge: *theoria* and *praxis*. He cited Psalm 49:4, "I will solve my riddle to the music of the harp."

Group discussion reflected on the profound impact singing the Eucharistic prayer has on congregations; on dance as knowledge, portrayed in the film *Billy Elliott*; on traditional organ improvisation, responding to what has happened in the liturgy, as a form of liturgical jazz; and on the music of Bach and Mozart. The session closed noting music's power to communicate across generations.

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MORAL THEOLOGY

- Topic: Sports, Ethics, and the Development of Christian Character
 Conveners: William Barbieri, The Catholic University of America
 Daniel Cowdin, Salve Regina University
 Presenters: F. Clark Power, Notre Dame University
 Rebekkah D. Brodhacker, Notre Dame University

Dr. Clark Power spoke on "Sports and Moral Education." Most academically oriented moral education approaches fail to move students to moral commitment. Durkheim anticipated the impoverishment of secularized moral education in the introduction to his classic, *Moral Education*. He argued that moral education without God would lack dignity and the power to compel. He noted that without the religious dimension of morality, our moral education efforts may lack "a part of the warmth necessary to stir the heart and to stimulate the mind . . . we risk having nothing more than a moral education without prestige and without life."

Durkheim was mistaken in trying to substitute society for God, but right in looking to membership in a moral community as a source of moral motivation and a powerful context for acquiring moral habits. Moral community constrains and challenges its individual members. It offers purpose, belonging, and support while demanding sacrifice. Sports teams may well have provided the only experience that most of our college students have had of membership in a moral community. Intercollegiate athletics will continue to provide such experiences for many. We must, then, pay more attention to what sports can offer by way of moral education.

In addition to the team aspect, sports also play a significant role in moral education through their quasi-religious character. Sports provide limit experiences by which we rise above the ordinary. Though lacking the moral seriousness of religion, sports are highly structured. Without rules, there can be no sports.

Though limiting, rules are also the conditions for the possibility of experiencing the transcendent in sport.

We must acknowledge, however, that the highly competitive nature of sports leads to breaking the rules, cheating, and aggression. Bredemeier and Shields (1985) have found that sports experience at the college level appears to have a negative influence on moral development. Sports may have the potential to promote development, but this will depend on context. Several studies have demonstrated that sport experiences explicitly designed to promote the development of moral reasoning can effectively promote moral growth. We have yet to implement these strategies at the college level.

The best hope for fostering moral development through sports at the college level is to transform the environment of the team in two ways. First, teams should apply the principles of the "just community approach" (Power, Higgins, and Kohlberg, 1987), establishing structures for shared deliberation not only about game strategy but about team ideals as well. Second, teams should encourage a task motivational orientation, which defines success according to self-referenced goals, as opposed to an ego motivational orientation, which defines success as defeating one's opponent. Evidence indicates that there is a link between motivational orientation and moral priorities.

Rebekkah Brodhacker's presentation, "Athletes or Christians? Religious Identity and College Sports," compared the University of Notre Dame with Oral Roberts University. Both view athletics as essential components of their overall programs. Their goal is the formation of the whole person—body, mind, and spirit. To this end each has instituted explicitly Christian rules of conduct on and off the field. However, while the schools share similar ultimate goals, their intermediate goals differ significantly.

Oral Roberts founded his university in 1963 with the explicit goal of proving that a quality education need not compromise Evangelical Christian values. His ministry, which grew out of his being healed of tuberculosis as a teenager, has always emphasized bodily health. Accordingly, he instituted stringent fitness standards which must be met by all students. The majority of undergraduates also participate in intramural athletics.

While sports are a major focus of social life at Notre Dame, participation in them is less institutionalized than at Oral Roberts. Physical Education requirements are less than half and a lower percentage of students participate in intramurals. This is partly due to the lack of a clearly articulated theological basis for physical activity.

Notre Dame and Oral Roberts both use varsity athletics as a way to promote visibility in secular society. At Oral Roberts athletic success is seen as validation of an Evangelical lifestyle that is, to some degree, counter cultural. Notre Dame, on the other hand, has used sports to show the compatibility of being both a good Roman Catholic and a good American. For both schools, however, this has proved to be a double-edged sword. With increased visibility comes increased pressure to win and the temptation to bend, or even break, the rules of Christian

conduct they espouse. The schools must strive to maintain the precarious balance between spiritual, academic, and athletic goals.

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SACRAMENTAL AND LITURGICAL THEOLOGY

Topic: Liturgy and Evangelization
 Convener: Bruce Morrill, Boston College
 Presenters: Thomas Rausch, Loyola Marymount University
 Mark Wedig, Barry University
 Respondent: Shawn Madigan, College of St. Catherine

In his paper, "Liturgy and Evangelization in the North American Context," Thomas Rausch began by acknowledging that the language of evangelization has only recently, and ever so slowly, found its way into the ethos of Roman Catholicism. Prior to Vatican II, Catholics tended to identify things evangelical with Protestantism, contrasting their own church as one of sacrament, law, and hierarchy. Evangelizing was the work of missionaries, not a task for the entire church. The Documents of Vatican II, however, exploded with a proliferation of references to the Gospel and evangelization, with Pope Paul's *Evangelii nuntiandi* (1975) further developing the social dimension of evangelization and its profound link with social justice. Pope John Paul II has expounded in further detail a "new evangelization," which seeks to revitalize the church's impact in local cultures and which, moreover, finds its greatest source in the church's liturgical life.

Observing that most Catholics would not readily put the words liturgy and evangelization together, Rausch nonetheless reports that such notable theologians as Don Saliers, Stanley Hauerwas, Regis Duffy, and Mary Catherine Hilkert have, in ways quite resonant with the pope, mounted arguments for the evangelical dimension of liturgy. On the other hand, a 1980s study of fifteen middle-class U.S. parishes resulted in a dissonant array of theological evaluations as to whether and how liturgical life inspires and enables participants to work for reconciliation and social justice. Given the unsettled state of this question, Rausch decided to enlist some graduate students to help him study three vital, diverse parishes in greater Los Angeles to explore what indicators of a linkage between good liturgy and social outreach might be found.

After giving brief descriptions of the parishes and their liturgies Rausch, drawing on the theoretical work of Thomas Sweetser and Peter Henriot, proposed six criteria for liturgies that foster parishioners' commitment to reconciliation, justice and service in society: vital liturgy, shared ministry, adult faith development, comprehensive RCIA and full communion programs, concrete projects for