

MORAL THEOLOGY AND CHRISTIAN LIFE IN PRAYER AND THE SACRAMENTS

Compiled by

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For more titles in related areas of moral theology see James T. Bretzke, S.J., *A Research Bibliography in Christian Ethics and Catholic Moral Theology*, (Lewiston NY: Edwin Mellen Press, 2006).

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Articles

AA.VV. "Symposium: The Revisioning of Worship." Theology Today 48 (1991): 6-55.

Three articles by Nicholas Wolterstorff, John Howard Yoder, and Geoffrey Wainwright, plus three responses to Wolterstorff's article.

Bergant, Dianne, C.S.A. "Liturgy and Scripture: Creating a New World." In Liturgy and Social Justice: Celebrating Rites, Proclaiming Rights, 12-26. Edited by Edward M. Grosz. New York: Paulist Press, 1989.

Paper given at the 1988 National Meeting of the Federation of Diocesan Liturgical Commissions held in San Diego, California.

Coriden, James. Conscience & Communion: What's a Remarried Catholic to Do? *Commonweal* Posted online 16 January 2012 at <http://commonwealmagazine.org>.

Canonist who argues that under certain conditions a divorced and remarried Catholic who does not have an annulment can still in good conscience opt to return to the sacraments.

Clark, Peter A. "The Transition between Ending Medical Treatment and Beginning Palliative Care: The Need for a Ritual Response." *Worship* 72 (July 1998): 345-354.

Proposes a "Rite of Christian Commitment to the Terminally Ill."

Dallen, James. "Liturgy and Justice for All." Worship 65 (1991): 290-306.

Dallen's thesis is the "the church must seek both liturgy and justice for all. Until the instances of discrimination and injustice are removed and until the eucharist is celebrated by the whole church, the correlation of liturgy and justice will not be apparent nor will the liturgy moves us to work for justice." p. 303.

Dudley, Martin, and Pinnock, Jill. "Rites of Penance and Reconciliation." In Confession and Absolution, 181-205. Edited by Martin Dudley and Geoffrey Rowell. London: SPCK, 1990.

Compares different Christian liturgies of Penance. One of eleven essays covering aspects of the Christian tradition, contemporary pastoral practice, and the liturgies of penance.

Eid, Volker. "Sakramente und christliches Ethos. Skizze zu einem Thema des Problems Glaube und Moral." Studia Moralia 15 (1977): 139-153.

Published on the occasion of the *Festschrift* given to Häring in this volume of Studia Moralia.

Farrell, Dermot. "The Dogmatic Foundations of Bernard Häring's Thought on Christian Morality as a Sacramental Way of Life." STD Dissertation at the Pontifical Gregorian University, Rome, 1988.

Dissertation directed by Philip Rosato, S.J.

Furnish, Victor Paul. "A Paradigm for Ethics in First Corinthians." Interpretation 44 (1990): 145-157.

See especially the section on *1 Corinthians 11:17-34*:

"When the more prosperous ignore and demean their poorer sisters and brothers, they are violating 'the body and blood of the Lord' (vs. 27), since their conduct does not in fact manifest the gracious, saving power of the cross. Moreover, they are violating their own identity as 'the body' of Christ (v. 29; note v. 22, 'Or do you despise God's church?')." p. 153.

Guroian, Vigen. "Bible and Ethics: An Ecclesial and Liturgical Interpretation." Journal of Religious Ethics 18 (1990): 129-157.

Focuses on the uses of the Bible in the Orthodox tradition and analyzes the use of the beatitudes in the Byzantine liturgy, John Chrysostom's homiletic presentation of the story of Lazarus and the Rich Man, and Paul's use of Scripture for ethical instruction in the contexts of Christian baptism and eucharist.

A revised version of this article appears under the title "The Bible in Orthodox Ethics" as chapter 3 in Guroian's Ethics after Christendom: Toward an Ecclesial Christian Ethic, 53-80. Grand Rapids: William B. Eerdmans, 1994.

Guroian teaches theology and ethics at Loyola College in Baltimore.

_____. "Toward Ecology as an Ecclesial Event: Orthodox Theology and Ecological Ethics." Communio 18 (1991): 89-110.

A revised version of this article appears under the title "Ecological Ethics: An Ecclesial Event" as chapter 7 in Guroian's Ethics after Christendom: Toward an Ecclesial Christian Ethic, 155-174. Grand Rapids: William B. Eerdmans, 1994.

_____. "Tradition and Ethics: Prospects in a Liberal Society." Modern Theology 7 (1991): 205-224.

The post-modern crisis involves a crisis in Christian ethics as well. Considers the link between ritual (as seen in Faulkner's stories) and liturgy (as in the Orthodox tradition and New Testament teaching in Colossians), tradition and ethics. Guroian holds that Christian ethics must have ecclesial locations or else it cannot exist in an integral fashion.

A revised version of this article appears as chapter 2 in Guroian's Ethics after Christendom: Toward an Ecclesial Christian Ethic, 29-52. Grand Rapids: William B. Eerdmans, 1994.

_____. "Seeing Worship as Ethics: An Orthodox Perspective." Journal of Religious Ethics 13 (195): 332-359.

Also in Guroian's Incarnate Love: Essays in Orthodox Ethics, 51-78. Notre Dame: University of Notre Dame Press, 1987.

Katz, Stephen. "Mysticism and Ethics in the Western Mystical Tradition." Religious Studies 28 (1992): 407-423.

Keating, James. "Listening to Christ's Heart: Moral Theology and Spirituality in Dialogue." Milltown Studies 39 (1997): 48-65.

Discusses the theme of devotion to the heart of Christ in relation to formation of conscience and character.

_____. "Prayer and Ethics in the Thought of Hans Urs von Balthasar." *Irish Theological Quarterly* 62 (1/1996): 29-37.

Kilmartin, Edward J., S.J. "The Sacrifice of Thanksgiving and Social Justice." In Liturgy and Social Justice, 53-71. Edited by Mark Searle. Collegeville: The Liturgical Press, 1980.

Koernke, Theresa F. "Toward an Ethics of Liturgical Behavior." Worship 66 (1992): 25-38.

Sr. Koernke teaches theology at Notre Dame.

La Barge, Joseph. "Economic Systems and the Sacramental Imagination." In Religion and Economic Ethics, 151-171. The Annual Publication of the College Theology Society, 31 (1985). Edited by Joseph F. Glower. Lanham: University Press of America, 1990.

1985 meeting, under the theme of Religion, Economics and the Social Order, was held at Salve Regina College in Newport, RI.

Lamb, Matthew L. "Christian Spirituality and Social Justice." Horizons 10 (1983): 32-49.

LeClerq, Jean. "The Divine Office and *Lectio Divina*." Concilium 158 (1982): 31-37.

One of a series of articles on various aspects of this issue.

Martinez-Morales, Victor, S.J. "Accesso a una lectura etico-social del mistero eucaristico en la teologia post-conciliar." S.T.D. Dissertation, Pontificia Università Gregoriana. Roma, 1991.

Dissertation done under Philip Rosato.

McDonagh, Enda. "Morality and Prayer." In Creation and Culture. Studies in honour of T.F. Torrance. Edited by Richard W.A. McKinney. Edinburgh, 1976.

_____. "Morality and Spirituality." Studia Moralia 15 (1977): 121-137.

Relates morality as human experience to some of the traditional concepts of Ascetical and Mystical Theology.

Published on the occasion of the *Festschrift* given to Bernard Häring, C.Ss.R. in this volume of Studia Moralia.

Melina, Livio. "Moral theology and the ecclesial sense: Points for a theological 're-dimensioning' of morality." Communio 29 (1992): 67-93.

According to Melina, moral theology needs a re-dimensioning which would reestablish the bonds between moral theology and other key branches of theology, specifically Christology, theological anthropology, and ecclesiology. Melina argues that the Eucharist is the locus *par excellence* of the moral life, and that a strong trust in, and reliance on the Magisterium is the only sure guarantee of following the promptings of the Holy Spirit in the moral life. In terms of the specificity of Christian ethics Melina seems to recast the issue. No longer does the discussion revolve around the question "Is there a specific Christian ethics?" but implicitly, following Melina's view, one is led to the conclusion that there is no authentic morality which is not rooted in the Catholic Church, and especially in the Eucharist.

Melina is professor of moral theology at the John Paul II Institute for Studies of Marriage and the Family in Rome.

O'Keefe, Mark. O.S.B. "Authentic Relationships: Justice, Love and Spirituality." New Blackfriars 76 (January 1995): 30-45.

Offers a reflection on the relational aspects of justice and spirituality with regard to a contemporary understanding of Christian love.

O'Keefe teaches moral theology at the St. Meinrad School of Theology.

_____. "Catholic Moral Theology and Christian Spirituality." New Theology Review 7 (1994): 60-73.

Argues that "the disciplines of moral theology and spirituality must ground their future development in explicit interaction with one another. Failure to attend to their relationship will cut them off from their own traditions and fail to provide the most authentic guidance to holistic growth in Christian living. The present study examines the historical relationship of the two disciplines up to their current state in the effort to identify useful insights from the past and to suggest some challenges for the future [p. 61]."

_____. "Fundamental Option and the Three Ways." Studies in Formative Spirituality 13 (1992): 73-83.

Discusses the positive contribution the fundamental option theory can make to Christian living when presented in relationship to the Three Ways (purgative, illuminative, and unitive).

_____. "Theosis and the Christian Life: Toward Integrating Roman Catholic Ethics and Spirituality." Eglise et Théologie 25 (1994): 47-63.

Peterson, David. "Worship and Ethics in Romans 12." Tyndale Bulletin 44 (1993): 271-288.

Working against Käsemann's thesis that the mystical tradition of Hellenism is the principal inspiration for Paul's thinking, Peterson fleshes out Paul's thinking in reference to its theological background in the Hebrew Scriptures and development within the body of the Letter itself. According to Peterson, "the function of the worship terminology in Romans 12:1 is to proclaim the possibility of a new kind of service to God and to summon believers to respond to God's gracious initiative by the daily offering of themselves, in a whole-person commitment" (p. 281).

Piana, Giannino. "Preghiera sorgente di decisione morale." Parte Terza, Capitolo 6 in Problemi e prospettive di teologia morale, 245-288. A cura di Tullo Goffi. Brescia: Queriniana, 1976.

Rosato, Philip J., S.J. "Linee fondamentali e sistematiche per una teologia etica del culto." Capitolo Primo in Corso di Morale: Volume 5, Liturgia (Etica della religiosità), 11-70. A cura di Tullo Goffi e Giannino Piana. Brescia: Queriniana, 1986.

Rosato, who is a dogmatic theologian, describes a theology of sacraments emphasizing the connection between liturgy and practice, and proposes the anamnestic, epiclectic, and prophetic dimensions to the moral life of the Christians.

Ruffini, Eliseo. "Simbolismo, sacramentalità e stile di vita cristiano." Parte Terza, Capitolo 2 in Problemi e prospettive di teologia morale, 289-314. A cura di Tullo Goffi. Brescia: Queriniana, 1976.

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Russo, Giovanni, S.D.B. "Morale cristiana come liturgia della vita. Spunti di teologia sistematica circa il trattato di morale fondamentale." Ephemerides Liturgicae 105 (1991): 449-467.

Russo teaches at the Istituto Teologico S. Tommaso in Messina.

Searle, Mark. "Liturgy and Social Ethics: An Annotated Bibliography." Studia Liturgica 21 (1991): 220-335.

Seasoltz, R. Kevin. "Justice and the Eucharist." In Living Bread, Saving Cup: Readings on the Eucharist, 305-323. 2nd edition. Edited by R. Kevin Seasoltz. Collegeville: Liturgical Press, 1982.

Spohn, William C. "The Need for Roots and Wings: Spirituality and Christian Ethics." *Theology Digest* 47 (Winter 2000): 327-340.

Fifth annual Henri de Lubac Lecture in Historical Theology delivered at St. Louis University 21 March 2000.

Christians cannot be spiritual without being religious. To be spiritual one needs the roots of religious tradition and community, while to be religious in a Christian way one needs the wings of committed spiritual practices.

Spohn was professor of Christian ethics at Santa Clara University until his death in 2005.

_____. "Spirituality and Ethics: Exploring the Connections." *Theological Studies* 58 (1997): 109-123.

Stortz, Martha Ellen. "Discerning the Spirits, Practicing the Faiths." *1998 Graduate Theological Union (GTU) Distinguished Faculty Lecture*. Berkeley, CA.

Stortz is professor of historical theology and Christian ethics at the Pacific Lutheran Theological Seminary and the Graduate Theological Union (GTU) in Berkeley, California.

Sullivan, Thomas F. "Prayer and Moral Freedom." Chicago Studies 31 (1992): 59-65.

Sacraments & Moral Bibliography

Sullivan is pastor of St. Emily Church in Mount Prospect, IL, and formerly taught Christian ethics at the Catholic University of America.

Thévenot, Xavier, S.D.B. "Liturgie et morale." Etudes 356 (1982): 829-844.

Tremblay, R. "L'Eucharistie et le fondement christologique de la morale chrétienne." Studia Moralia 33 (June 1995): 57-85.

Wainwright, Geoffrey. "Eucharist And/As Ethics." Worship 62 (1988): 123-138.

Wolterstorff, Nicholas. "Justice as a Condition of Authentic Liturgy." Theology Today 48 (1991): 6-21.

Part of a Symposium of articles which appear in the April issue of Theology Today under the general title of "The Revisioning of Worship."

See in the same issue three replies to Wolterstorff: Dennis T. Olson's "Which Comes First, Justice or Worship?: A Response to Nicholas Wolterstorff," pp. 22-25; Lawrence Cunningham's "And Their Eyes Were Opened: A Response to Nicholas Wolterstorff," pp. 26-28; and Janet F. Fishburn's "Moving Out of Complacency: A Response to Nicholas Wolterstorff," pp. 29-32.

Wolterstorff taught philosophy at Calvin College and at the Free University of Amsterdam and is now professor of Philosophical Theology at the Yale Divinity School.

Yoder, John Howard. "Sacrament as Social Process: Christ the Transformer of Culture." Theology Today 48 (1991): 33-44.

Part of a Symposium of articles which appear in the April issue of Theology Today under the general title of "The Revisioning of Worship."

Yoder is a well-known ethicist in the Mennonite tradition who teaches at the University of Notre Dame.

Books

AA.VV. Liturgie, éthique et peuple de Dieu. Conférences Saint-Serge XXXVII^e Semaine d'Etudes Liturgiques, Paris 1990. A cura di Achille Triacca e A. Pistoia. Roma: Edizioni Liturgiche, 1991.

Baldovin, John F., S.J. *Bread of Life, Cup of Salvation: Understanding the Mass*. Come and See Series. Lanham: Rowman & Littlefield, Sheed and Ward Book, 2003.

Excellent introduction and overview to the historical theological and the liturgical aspects of the Eucharist.

Baldovin is professor of liturgy at the Weston Jesuit School of Theology in Cambridge, Massachusetts.

Bastianel, Sergio, S.J. La preghiera nella vita morale cristiana. Casale Monferrato: Piemme, 1986.

In English: Prayer in Christian Moral Life. Translated by Bernard Hoose. Slough: St. Paul Publications, 1988.

Billy, Dennis J. C.Ss.R., and Donna L. Orsuto, eds. *Spirituality and Morality: Integrating Prayer and Action*. Mahwah, NJ: Paulist Press, 1995.

Billy is professor of moral theology at the Alphonsianum in Rome and Orsuto directs the lay center “Foyer Unitas” and teaches spirituality at the Pontifical Gregorian University.

Billy, Dennis J., C.Ss.R., and Keating, James. Conscience and Prayer: the Spirit of Catholic Moral Theology. Preface by Mark O'Keefe. Collegeville: Liturgical Press, 2001.

Corriveau, R. The Liturgy of Life: A Study of the Ethical Thought of St. Paul in his Letters to the Early Christian Communities. Studia, 25. Bruxelles, Paris, Montréal: Desclée de Brouwer, 1970.

Driver, Tom F. *The Magic of Ritual: Our Need for Liberating Rites that Transform Our Lives and Our Communities.* San Francisco: HarperSanFrancisco, 1991.

Duffy, Michael K. *Be Blessed in What You Do: The Unity of Christian Ethics and Spirituality.* New York: Paulist Press, 1988.

Duffy teaches theology at Marquette University.

Empereur, James E., S.J., and Kiesling, Christopher G., O.P. *The Liturgy That Does Justice.* Theology and Life Series, 33. Collegeville: Liturgical Press/Michael Glazier, 1990.

Goffi, Tullo e Piana, Giannino, edd. *Corso di Morale: Volume 5, Liturgia (Etica della religiosità).* Brescia: Queriniana, 1986.

Grosz, Edward M., ed. *Liturgy and Social Justice: Celebrating Rites, Proclaiming Rights.* Collegeville: Liturgical Press, 1990.

Three papers and two homilies given at the 1988 National Meeting of the Federation of Diocesan Liturgical Commissions held in San Diego, California.

Gula, Richard M., S.S. *The Good Life: Where Morality and Spirituality Converge.* New York: Paulist Press, 1999.

This is an excellent book for a variety of possible uses, e.g., as a companion text in moral, spirituality, and/or pastoral theology courses, in adult education, RCIA, and/or general enrichment reading on how one could consider and grow in the life of a committed Christian disciple. Gula grounds and develops his work in Scripture and the rich tradition of moral theology, and draws as well on the best of contemporary work in the field.

Gula was professor of Moral Theology at the Franciscan School of Theology/Graduate Theological Union.

_____. *The Way of Goodness and Holiness: A Spirituality for Pastoral Ministers.* Collegeville: Liturgical Press, 2011.

Looks at a variety of virtues and practices instrumental for helping develop and support a pastoral minister's moral and spiritual life.

Guroian, Vigen. Ethics after Christendom: Toward an Ecclesial Christian Ethic. Grand Rapids: William B. Eerdmans, 1994.

Contains several essays, most of which have appeared elsewhere in print.

Guroian teaches theology and ethics at Loyola College in Baltimore.

Häring, Bernard, C.Ss.R. Gabe und Auftrag der Sakramente. Salzburg: Otto Muller Verlag, 1962.

En français: Message et Don des Sacrements. Traduit de l'Allemand par Adrien Sandrin. Paris: Editions Saint Paul, 1964.

Henderson, J. Frank; Quinn, Kathleen; and Larson, Stephen. Liturgy, Justice and the Reign of God: Integrating Vision and Practice. New York: Paulist Press, 1989.

Hughes, Kathleen, R.S.C.J., and Francis, Mark R., C.S.V., eds. Living No Longer For Ourselves: Liturgy and Justice in the Nineties. Collegeville: The Liturgical Press, 1991.

Eleven essays by members of the faculty of the Catholic Theological Union of Chicago on various issues connected with liturgy and social justice. *Contents:* Introduction. The personal synthesis of liturgy and justice: five portraits, T Ross. Liturgy and justice: an intrinsic relationship, H Hughes. Worship after the Holocaust: an ethicist's reflections, J Pawlikowski. Liturgy and ethics: some unresolved dilemmas, R Keifer. Liturgical inculturation in the United States and the call to justice, M Francis. The voice of the church at prayer, H Hughes. Liturgy and Economic justice for all, E Foley. Liturgy, scripture, and the challenge of feminism, B Reid. Liturgy, inclusive language, and canon law, John Huels. What do all those masses do for us? reflections on the Christian moral life and the eucharist, P Wadell. Liturgical catechesis and justice, G Ostdiek. The dance of life: liturgy and ethics in cross-cultural perspective, A Gittins.

Kellermann, Bill Wylie. *Seasons of Faith and Conscience: Kairos, Confession, Liturgy*. Foreword by Jim Wallis. Maryknoll: Orbis, 1991.

Deals with the connection between faith and politics, and investigates the implications for worship and liturgy.

Lebacqz, Karen. *Word, Worship, World and Wonder: Reflections on Christian Living*. Nashville: Abingdon Press, 1997.

Lebacqz, Karen, and Driskill, Joseph D. *Ethics and Spiritual Care: A Guide for Pastoral and Spiritual Directors*. Nashville: Abingdon, 2001.

Madigan, Patrick, S.J. Penance, Contemplation, and Service: Pivotal Experiences of Christian Spirituality. Collegeville, MN: The Liturgical Press, A Michael Glazier Book, 1994

The author argues "that there are three essential elements to an authentic spirituality: penance or conversion, contemplation or adoration, and service or response." He develops this thesis using contemporary development theories, the AA recovery program, scripture, and the writings of the church fathers and classical spirituality.

McClain, George D. *Claiming All Things for God: Prayer, Discernment, and Ritual for Social Change*. Nashville: Abingdon Press, 1998.

McKenna, Megan. *Rites of Justice: The Sacraments and Liturgy as Ethical Imperatives*. Maryknoll: Orbis, 1997.

Nichols, Aidan, O.P. *The Service of Glory: The Catechism of the Catholic Church on Worship, Ethics, Spirituality*. Herndon VA: T&T Clark, 1997.

O'Keefe, Mark, O.S.B. *Becoming Good, Becoming Holy: On the Relationship of Christian Ethics and Spirituality*. Mahwah, NJ: Paulist Press, 1995

Most of the essays in this book have been previously published as articles in various journals.

Reviewed by James Keating in *Theological Studies* 57 (1996): 784-785.

O'Keefe teaches moral theology at the St. Meinrad School of Theology.

Searle, Mark, ed. Liturgy and Social Justice. Collegeville: The Liturgical Press, 1980.

Sedgwick, Timothy F. *Sacramental Ethics: Paschal Identity and the Christian Life*. Philadelphia: Fortress Press, 1987.

Working within the Anglican tradition, Sedgwick examines the relation among language, worship, and the moral life.

Smith, Harmon L. *Where Two or Three Are Gathered: Liturgy and the Moral Life*. Cleveland: Pilgrim Press, 1995.

Christians are a people whose moral lives have been formed, and continue to be formed, by gathering together for worship. This gathering is itself a moral act, reminding believers that they are called out of this world in order to receive the provisioning that equips them to return to it. There is, then, a profoundly moral character to the church's liturgy - one that has deep implications for how Christians think about contemporary social issues.

Reviewed by Mark O'Keefe in *Theological Studies* 57 (1996): 785.

Smolarski, Dennis C., S.J. *The General Instruction of the Roman Missal 1969-2002: A Commentary*. Collegeville: The Liturgical Press, 2003.

Short, but very readable exposition and analysis of the GIRM, giving a balanced assessment of both positive and problematic elements.

Stamps, Mary E., ed. *To Do Justice and Right Upon the Earth: Papers from the Virgil Michel Symposium on Liturgy and Social Justice*. Collegeville, MN: Liturgical Press, 1993.
