NARRATIVE IN THEOLOGY

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)**.**

Table of Contents

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Articles on Narrative Theology

AA.VV. "A Symposium on Story in Narrative Theology." Theology Today 32 (1975).

> July Issue largely dedicated to this theme; articles by George Stroup, James Cone, James Wiggins, Sallie McFague, and Robert McAfee Brown.

Allsopp, Michael E.   "G.M. Hopkins, Narrative, and the Heart of Morality: Exposition and Critique." Irish Theological Quarterly 60 (1994): 287-307.

Barbour, John D. "Tragedy and Ethical Reflection." Journal of Religion 63 (1983): 1-25.

> Barbour teaches at St. Olaf College.

Beaumont, Daniel. "The Modality of Narrative: A Critique of Some Recent Views of Narrative in Theology." *Journal of the American Academy of Religion* 45 (1997): 125-139.

Bohlen, Reinhold. "Die Rutrolle--Ein aktuelles Beispiel narrativer Ethik im Alten Testament." Trier Theologische Zeitschrift 101 (1992): 1-19.

Bondi, Richard. "The Elements of Character." Journal of Religious Ethics 12 (1984).

Bradley, James. "Alasdair MacIntyre on the Good Life and the `Narrative Model'." The Heythrop Journal 31 (1990): 324-326.

Critiques an exaggerated understanding and use of "narrative" in MacIntyre's <u>After Virtue</u> and <u>Whose Justice? Which Rationality?</u>.

Brown, Robert McAfee. "My Story and `The Story'." <u>Theology Today</u> 32 (1975): 166-173.

Part of "A Symposium on Story in Narrative Theology."

Comstock, Gary. "Telling the Whole Story? American Narrative Theology after H. Richard Niebuhr." In <u>Religion and Philosophy in the United States of America</u>, Vol. 1, 129-152. Proceedings of the German-American Conference at Paderborn, 29 July - 1 August 1986. Edited by Peter Freese. Essen: Die Blaue Eule Verlag, 1987.

_____. "Truth and Meaning: Ricouer Versus Frei on Biblical Narrative." <u>Journal of Religion</u> 66 (1986): 117-140.

Cone, James H. "The Story Context of Black Theology." <u>Theology Today</u> 32 (1975): 144-150.

Part of "A Symposium on Story in Narrative Theology."

Connors, Russell B., Jr. "The Grace of Indirection and the Moral Imagination." *Theological Studies* 72 (June 2011): 345-368.

Builds on William C. Spohn's foundational insight using the analogical imagination to mediate Jesus Christ as the "concrete universal" in New Testament ethics, especially with reference to Spohn's notion of the "grace of indirection" as it relates to the potential impact of the arts (such as short stories) on the moral imagination and moral discernment.

Connors is professor of theology at St. Catherine's University in St. Paul, MN.

Crites, Stephen. "A Respectful Reply to the Assertorical Theologian." *Journal of the American Academy of Religion* 52 (1984): 131-140.

Is a response to Julian Harrt's article in the same issue, "Theological Investments in Story: *Some Comments on Recent Developments and Some Proposals*." *Journal of the American Academy of Religion* 52 (1984): 117-130. Hartt has a rebuttal to both Stephen Crites and Stanley Hauerwas, another responder, on pp. 149-156.

_____. "The Spatial Dimensions of Narrative Truthtelling." In <u>Scriptural Authority and Narrative Interpretation</u>, 97-118. Edited by Garrett Green. Philadelphia: Fortress Press, 1987.

Dillistone, F.W. "Narrative Theology." <u>Modern Churchman</u> 31 (1989): 40-42.

       Gives a brief summary of narrative theology.

Endres, Josef, C.Ss.R. "Narrative Theologie. Narrative Ethik." <u>Studia Moralia</u> 15 (1977): 155-169.

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

Fischer, James A., C.M. "Story and Image." In <u>Christian Biblical Ethics: *From Biblical Revelation to Contemporary Christian Praxis*</u>: Method and Content, 156-169. New York: Paulist Press, 1984.

       Includes treatment of "Human Life as Story" and "The Bible as Ethical Story."

Fowl, Stephen. "Some Uses of Story in Moral Discourse: *Reflections on Paul's Moral Discourse and Our Own*." <u>Modern Theology</u> 5 (1988): 293-308.

Frei, Hans W. "The `Literal Reading' of Biblical Narrative in the Christian Tradition: Does It Stretch or Will It Break?" In <u>The Bible and Narrative Tradition</u>, 36-77. Edited by Frank McConnell. New York: Oxford University Press, 1986.

Gasciogne, Robert. "Christian Narrative, Ethics and Public Forum." <u>The Australasian Catholic Record</u> 71 (1994): 208-218.

____. "The Relation between Text and Experience in Narrative Theology of Revelation." <u>Pacifica</u> 5 (1992): 43-58.

       Critiques the narrative theology of revelation developed by Ronald Thiemann in his <u>Revelation and Theology</u> and George Lindbeck in the latter's <u>The Nature of Doctrine: *Religion and Theology in a Post-Liberal Age*</u>. Both of these writers are critical of any theological method that employs a correlation between Scripture and human experience, because such a correlation assumes either a foundation of knowledge in experience or the possibility of meaningful experience independent of concrete narrative. Gascoigne argues that only a dialectical concept of the relationship between experience, text, and tradition can do justice to the character of biblical revelation.

Green, Garrett. "`The Bible As...' Fictional Narrative and Scriptural Truth." In <u>Scriptural Authority and Narrative Interpretation</u>, 79-96. Edited by Garrett Green. Philadelphia: Fortress Press, 1987.

Guevin, Benedict M. "The Moral Imagination and the Shaping Power of the Parables." <u>Journal of Religious Ethics</u> 17 (1989): 63-79.

    Discusses how the literary impact of the parable story can affect the shaping of character. Much of Guevin's essay is done in light of the work of Stanley Hauerwas.

Hall, Pamela M. *Narrative and the Natural Law: An Interpretation of Thomistic Ethics.* Notre Dame IN: University of Notre Dame Press, 1994.

    The author claims that natural law is known narratively, meaning that natural law is discovered, "progressively over time and through a process of reasoning engaged by the material of experience." Thus, we learn the natural law not by deduction, but narratively as we search for what the good is for us, both individually and communally.

Hartt, Julian. "Story as the Art of Historical Truth." In <u>Theological Method and Imagination</u>. New York: Seabury Press, 1977.

_____. "Theological Investments in Story: *Some Comments on Recent Developments and Some Proposals*." <u>Journal of the American Academy of Religion</u> 52 (1984): 117-130.

    See responses by Stanley Hauerwas and Stephen Cites in the same issue. Hartt also has a rebuttal to both Hauerwas and another responder, Stephen Crites, on pp. 149-156.

Hauerwas, Stanley. "The Gesture of a Truthful Story: the Church and Christian Education." <u>Theology Today</u> 43 (1985): 181-189.

_____. "Story: Ethics and the Pastoral Task." <u>Chicago Studies</u> 21 (1982): 59-71.

_____. "Why the Truth Demands Truthfulness: *An Imperious Engagement with Hartt*." <u>Journal of the American Academy of Religion</u> 52 (1984): 141-148.

    Is a response to Julian Harrt's article in the same issue, "Theological Investments in Story: *Some Comments on Recent Developments and Some Proposals*." <u>Journal of the American Academy of Religion</u> 52 (1984): 117-130. Hartt has a rebuttal to both Hauerwas and another responder, Stephen Crites, on pp. 149-156.

Hyde, James, and Stassen, Glen Harold. "Story and Spirituality." In <u>Becoming Christian: Dimensions of Spiritual Formation</u>, 73-89. Edited by Bill J. Leonard. Louisville: Westminster/John Knox Press, 1990.

    Both authors teach at the Southern Baptist Theological Seminary.

Jones, L. Gregory. "Alasdair MacIntyre on Narrative, Community, and the Moral Life." <u>Modern Theology</u> 4 (1987): 53-69.

Kelsey, David H. "Biblical Narrative and Theological Anthropology." In <u>Scriptural Authority and Narrative Interpretation</u>, 121-143. Edited by Garrett Green. Philadelphia: Fortress Press, 1987.

Lamoureux, Patricia A.   "Emotion, Imagination, and the Role of the Spirit: A Response to Anne Patrick."   *New Theology Review* 11 (May 1998): 57-62.

Is a response to Anne Patrick's "Imaginative Literature and the Renewal of Moral Theology." *New Theology Review* 11 (May 1998): 43-57.

Lauritzen, Paul. "Is `Narrative' Really a Panacea?  The Use of `Narrative' in the Work of Metz and Hauerwas." <u>Journal of Religion</u> 67 (1987): 322-339.

McClendon, James William, Jr. "Why Narrative Ethics?" Chapter 12 in his <u>Systematic Theology: *Ethics*</u>, 329-356. Nashville: Abingdon Press, 1986.

McClendon is a Baptist, who nevertheless teaches at the Church Divinity School of the Pacific (Episcopalian) at the Graduate Theological Union (GTU) of Berkeley, California.

McFague TeSelle, Sallie. "The Experience of Coming to Belief." <u>Theology Today</u> 32 (1975): 159-165.

Part of "A Symposium on Story in Narrative Theology."

Metz, Johann Baptist. "A Short Apology of Narrative." <u>Concilium</u> 84 (1973): 84-96.

Mieth, Dietmar. "Narrative Ethik." <u>Freiburger Zeitschrift für Philosophie und Theologie</u> 22 (1975): 297-328.

Oakes, Edward T., S.J. "Apologetics and the Pathos of Narrative Theology." <u>Journal of Religion</u> 72 (1992): 37-58.

Ortega, Resty Moreno. "Teología narrativa (reseña bibliográfica: 1970-1990)." Moralia 13 (1991): 413-430.

Outka, Gene H. "Character, Vision, and Narrative." Religious Studies Review 6/2 (April, 1980): 10-18.

Discusses the way these terms function in the work of Stanley Hauerwas.

Patrick, Anne, SNJM. "Imaginative Literature and the Renewal of Moral Theology." *New Theology Review* 11 (May 1998): 43-57.

See also the response by Patricia A. Lamoureux, "Emotion, Imagination, and the Role of the Spirit: A Response to Anne Patrick." *New Theology Review* 11 (May 1998): 57-62.

_____. "Narrative and the Social Dynamics of Virtue." Concilium 191 (1987): 69-80.

Pellauer, David. "Limming the Liminal: Carr and Ricoeur on Time and Narrative." Philosophy Today 35 (1991): 51-62.

Considers David Carr and Paul Ricoeur.

Pellegrino, Edmund. "Rationality, the Normative, and Narrative in the Philosophy of Morals." In Knowledge, Value and Belief. Edited by H. Tristam Englehardt and Daniel Callahan. New York: Institute of Society, Ethics and the Life Sciences, 1977.

Placher, W.C. "Hans Frei and the Meaning of Biblical Narrative." Christian Century 106 (1989): 556-559.

Gives a good overview of Frei's life and work.

Ricouer, Paul. "Narrative Identity." Philosophy Today 35 (1991): 73-81.

Article originally published as "L'identité narrative" in Esprit 7-8 (1988): 295-304.

_____. "Narrative Time." In On Narrative, 165-186. Edited by W.J.T. Mitchell. Chicago: University of Chicago Press, 1981.

Robbins, J. Wesley. "Narrative, Morality, and Religion." <u>Journal of Religious Ethics</u> 8 (1980): 161-176.

Rochhetta, Carlo. "Teologia narrativa. Una nuova figura di teologia?" <u>Richerche Teologiche</u> 2 (1991): 153-180.

> Considers the contribution of H. Weinrich, J.B. Metz, G. Lohfink, H. Zahrnt, L. Wachinger, H. Halfas, E. Jüngel, and outlines narrative theology in terms of christology, sacramentology, and biblical exegesis.

Schlögel, Herbert, O.P. "Tugend–Kasuistik–Biographie. Trends und ökumenische Perspektiven in der Moraltheologie der USA." *Catholica* (3/1997): 187-200.

> Discusses authors, approaches and issues prominent in moral theology in the United States in the mid-1990's.

Schüssler-Fiorenza, Elisabeth. "The Ethics of Interpretation: *De-Centering Biblical Scholarship*." <u>Journal of Biblical Literature</u> 107 (1988): 3-17.

Stroup, George W. "A Bibliographical Critique." [From "A Symposium on Story in Narrative Theology."] <u>Theology Today</u> 32 (1975): 133-143.

_____. "Theology of Narrative or Narrative Theology?: A Response to *Why Narrative?*" <u>Theology Today</u> 47 (1991): 424-432.

> Discusses narrative theology in the light of Hauerwas and Jones' recent anthology, <u>Why Narrative?</u> *Readings in Narrative Theology* (Grand Rapids, 1989).

TeSelle, Sallie McFague. See *McFague, Sallie*.

Thiemann, Ronald E. "Radiance and Obscurity in Biblical Narrative." In <u>Scriptural Authority and Narrative Interpretation</u>, 21-41. Edited by Garrett Green. Philadelphia: Fortress Press, 1987.

Vitz, Paul C. "The Use of Stories in Moral Development: New Psychological Reasons for an Old Education Method." <u>American Psychologist</u> 45 (1990): 709-720.

Vroom, Hendrik M. "Religious Hermeneutics, Culture and Narratives." <u>Studies in Interreligious Dialogue</u> 4 (1994): 189-213.

Discussion of how religious narratives function from a hermeneutical viewpoint in various cultures.

Wiggins, James B. "Re-Imaging Psycho-History. <u>Theology Today</u> 32 (1975): 151-158.

Part of "A Symposium on Story in Narrative Theology."

Wiles, Maurice. "Scriptural Authority and Theological Construction: The Limitations of Narrative Interpretation." In <u>Scriptural Authority and Narrative Interpretation</u>, 42-58. Edited by Garrett Green. Philadelphia: Fortress Press, 1987.

Books on Narrative Theology

Bal, Mieke. <u>Narratology: *Introduction to the Theory of Narrative*</u>. Toronto: University of Toronto Press, 1985.

Barbour, John. <u>Tragedy as a Critique of Virtue: *The Novel and Ethical Reflection*</u>, Chico CA: Scholars Press, 1985.

Reviewed by David Hesla in <u>Journal of Religion</u> 66 (1986): 471-472.

Berthoff, Warner. <u>Literature and Continuances of Virtue</u>. Princeton: Princeton University Press, 1986.

Berthoff proposes a conception of virtue, in the word's generative and root sense, as the essential subject matter of imaginative literature. He uses the term, virtue, to connote the integrity of the force which comes from persons, societies, or texts in consequence of their accomplishing their distinctive ends. Berthoff also outlines the notion of virtue from classical times to the present, and examines it as a formative presence in such major literary works as *Hamlet*, *All's Well That Ends Well*, *The Charterhouse of Parma*, plus Robert Musil's *The Man Without Qualities* as well as the lyric poetry of Shelley, Yeats, and Frank O'Hara.

Berthoff is the Cabot Professor of English and American Literature at Harvard University.

Betsworth, Roger G. <u>Social Ethics: *An Examination of American Moral Traditions*</u>. Louisville: Westminster, John Knox Press, 1990.

Focuses on four cultural narratives that have shaped the American ethical images of itself and the world: the biblical story, the American gospel of success, the idea of well-being, and the global mission of America.

Bryant, David J. Faith and the Play of Imagination. Macon GA: Mercer University Press, 1989.

Carr, David. Time, Narrative, and History. Bloomington IN: Indiana University Press, 1986.

Coles, Robert. The Call of Stories: Teaching and the Moral Imagination. Boston: Houghton Mifflin Co., 1989.

Dennis, Trevor. Lo and Behold! The Power of Old Testament Storytelling. London: SPCK, 1991.

Donahue, John R., S.J. The Gospel in Parable: Metaphor, Narrative, and Theology in the Synoptic Gospels. Philadelphia: Fortress Press, 1988.

Includes a good bibliography of material published in the last twenty years. Probably the best recent book on this topic.

Eldridge, Richard. On Moral Personhood: *Philosophy, Literature, Criticism, and Self-Understanding*. Chicago: University of Chicago Press, 1989.

Defends a revised version of Kantian universalism, and then investigates some of the novels of Conrad and Austen, as well as the poetry of Wordsworth and Coleridge, in which the protagonists are involved with the struggle with moral conflicts and/or self-understanding as moral persons.

Reviewed by Philip C. Rule, S.J. in Theological Studies 51 (1990): 777-779.

Ellinsen, Mark. The Integrity of Biblical Narrative: Sotry in Theology and Proclamation. Minneapolis: Fortress Press, 1990.

Ellingsen is a pastor in North Carolina and formerly a research professor at the Institute for Ecumenical Research in Strasbourg.

Fasching, Darrell J. Narrative Theology: From Alienation to Ethics. Minneapolis: Fortress Press, 1992.

Ford, David. Barth and God's Story: *Biblical Narrative and the Theological Method of Karl Barth in the "Church Dogmatics"*. Frankfurt: Peter Lang Verlag, 1985.

Frei, Hans W. The Eclipse of Biblical Narrative: *A Study in Eighteenth and Nineteenth Century Hermeneutics*. New Haven: Yale University Press, 1974.

> See especially the last chapter, 16, "`Understanding' and Narrative Community," pp. 307-324.

Gardner, John. On Moral Fiction. New York: Basic Books, 1978.

Genette, Gérard. Narrative Discourse: *An Essay in Method*. Ithaca: Cornell University Press, 1980.

Goldberg, Michael. Jews and Christians, Getting Our Stories Straight: *The Exodus and the Passion-Resurrection*. Nashville: Abingdon, 1982.

_____. Narrative and Theology: *A Critical Introduction*. Nashville: Abingdon, 1982.

Green, Garrett, ed. Scriptural Authority and Narrative Interpretation. Philadelphia: Fortress Press, 1987.

> Discussion of the work of Hans Frei (died 1988).

Green, Garrett. Imagining God: *Theology and the Religious Imagination*. San Francisco: Harper & Row, 1989.

Häring, Hermann, Junker-Kenny, Maureen, and Mieth, Dietmar, eds. *Creating Identity*. *Concilium* 2/2000.

> Articles on identity and narrative, with several treating this theme in relation to moral philosophy and/or theology.

Hauerwas, Stanley, and Jones, L. Gregory, eds. Why Narrative? *Readings in Narrative Theology*. Grand Rapids: Eerdmans, 1989.

> Anthology of seventeen essays on narrative theology.

> Critically reviewed by George Stroup in Theology Today 47 (1991): 424-432.

Hauerwas, Stanley, with Bondi, Richard and Burrell, David B. Truthfulness and Tragedy: *Further Investigations in Christian Ethics*. Notre Dame and London: University of Notre Dame Press, 1977.

      See especially chapter 1, "From System to Story: An Alternative Pattern for Rationality in Ethics" [also found in Hauerwas' and Jones' Why Narrative? *Readings in Narrative Theology*]; and chapter 4, "Story and Theology."

Hauerwas, Stanley. A Community of Character: *Toward a Constructive Christian Social Ethic*. Notre Dame and London: University of Notre Dame Press, 1981.

      See especially *Part One: The Narrative Character of Christian Social Ethics*, chapters 1-4; and chapter 5, "The Church in a Divided World: The Interpretative Power of the Christian Story, and chapter 7, "Character, Narrative, and Growth in the Christian Life."

    . Vision and Virtue: *Essays in Christian Ethical Reflection*. Notre Dame: Fides Press, 1974.

      See especially chapter 4, "The Self as Story: A Reconsideration of the Relation of Religion and Morality from the Agent's Perspective," pp. 68-89. This chapter originally appeared as an article in the Journal of Religious Ethics.

Holbert, John C. Preaching Old Testament: Proclamation and Narrative in the Hebrew Bible. Nashville: Abingdon Press, 1991.

Hopewell, J.F. Congregation: Stories and Structures. London: SCM Press, 1988.

      Argues that church congregations can only be understood on the basis of the stories members tell of themselves and their community.

Keane, Philip S., S.S. Christian Ethics and Imagination: *A Theological Inquiry*. New York: Paulist Press, 1984.

Kort, Wesley. Story, Text, and Scripture: *Literary Interests in Biblical Narrative*. University Park: Pennsylvania State University Press, 1988.

      Reviewed by David Rhoads in Modern Theology 7 (1991): 488-490

Lash, Nicholas. Theology on the Way to Emmaeus. London: SCM Press, 1986.

Ledbetter, Mark. Virtuous Intentions: *The Religious Dimension of Narrative*. American Academy of Religion Academy Series. Ithaca: Scholars Press, 1989.

The author argues that narrative does not just simply tell a story, but also has the capacity to reveal the virtuous life. To this end he examines three texts: James Agee's A Death in the Family, Walker Percy's Love in the Ruins, and Robert Penn Warren's A Place to Come To, in order to demonstrate how a study of narrative structure, and particularly the narrative element character explores and reveals the life of virture. The work concludes with a discussion of how moral criticism has a place in post-modern literary reflection.

Long, Edward LeRoy, Jr. *To Liberate and Redeem: Moral Reflections on the Biblical Narrative*. Foreword by J. Philip Wogaman. Cleveland: Pilgrim Press, 1997.

Takes a contrasting approach to that of Stanley Hauerwas, Long discusses how contemporary moral decisions can be enlightened by considering the biblical stories of persons and groups who confronted similar concerns.

MacIntyre, Alasdair. After Virtue: *A Study in Moral Theory*. 2nd ed. Notre Dame: University of Notre Dame Press, 1981, 1984.

Traduzione italiana: Dopo la virtù: *Saggio di teoria morale*. A cura di P. Capriolo. Milano: Feltrinelli, 1988.

En español: Tras la virtud. Crítica Filosofía. Barcelona: Ed. Crítica, 1987.

Auf Deutsch: Der Verlust der Tugend. Zur moralischen Krise der Moderne. Theorie und Gesellschaft, 5. Frankfurt-am-Main: Campus Verlag, 1987.

See especially Chapter 15, The Virtues, the Unity of a Human Life and the Concept of a Tradition.

McConnell, Frank, ed. The Bible and Narrative Tradition. New York: Oxford University Press, 1986.

Essays by Harold Bloom, Hans Frei, Frank Kermode, James Robinson, Donald Foster, and Herbert Schneidau.

McClendon, James William, Jr. Biography as Theology: How Life Stories Can Remake Today's Theology. Nashville: Abingdon Press, 1974.

McClendon is a Baptist, who nevertheless teaches at the Church Divinity School of the Pacific (Episcopalian) at the Graduate Theological Union (GTU) of Berkeley, California.

McClure, John S. The Four Codes of Preaching: Rhetorical Strategies. Minneapolis: Fortress Press, 1991.

According to McClure four codes form each preacher's homiletic profile and are used to inform the various rhetorical strategies. These four codes are: 1) Scripture, which promotes sacred memory; 2) Semantics, which vouches for the theological truth; 3) Symbolic, which sponsors the congregation's theological worldview; and 4) Cultural, which articulates the congregation's religious experience.

McClure teaches at Louisville Presbyterian Theological Seminary.

McFague, Sallie. Metaphorical Theology: *Models of God in Religious Language*. Philadelphia: Fortress Press, 1982.

_____. Models of God: *Theology for an Ecological, Nuclear Age*. Philadelphia: Fortress Press, 1987.

Mieth, Dietmar. Dichtung, Glaube und Moral. *Studien zur Begründigung einer narrative Ethik mit einer Interpretation zum Tristanroman Gottfrieds von Strassburg*. Tübinger theologische Studien, 7. Mainz: Matthias Grünewald Verlag, 1976.

Mitchell, W.J.T., ed. On Narrative. Chicago: University of Chicago Press, 1981.

Mount, Eric, Jr. Professional Ethics in Context: *Institutions, Images, and Empathy*. Louisville: Westminster/John Knox Press, 1990.

Using images, myths, and metaphors was ways to comprehend the moral life, Mount proposes the covenant as the normative principle for instiutional and professional relationships.

Reviewed by Thomas L. Shaffer in Theology Today 49 (1992): 260-261; 264.

Mount is Professor of Religion at Centre College in Danville, KY.

Navone, John, S.J., and Cooper, Thomas. Tellers of The Word. New York: Le Jacq, 1981.

Navone, John, S.J. Gospel Love: *A Narrative Theology*. Good News Studies, 12. Wilmington: Michael Glazier, 1984.

Traduzione italiana: L'amore evangelico: *Una teologia narrativa*. Roma: Borla, 1986.

_____. The Jesus Story: *Our Life as Story in Christ*. Collegeville: The Liturgical Press, 1979.

_____. Seeking God in Story. Collegeville: The Liturgical Press, 1990.

_____. Towards a Theology of Story. Slough: St. Paul Publications, 1977.

Nelson, Paul. Narrative and Morality: *A Theological Inquiry*. University Park: Pennsylvania State University, 1987.

Revised version of a 1984 doctoral dissertation done at Yale.

Reviewed by John D. Barbour in Journal of Religion 69 (1989): 298-299.

Niebuhr, H. Richard. The Meaning of Revelation. New York: Macmillan, 1941 and 1960.

O'Connell, Timothy E. *Making Disciples: A Handbook of Christian Moral Formation*. New York: Crossroad, 1998.

Addresses from theological, psychological, and sociological perspectives the question of how people come to embody Christian values and the implications for the Church and its ministry. O'Connell devotes special attention to the role of narrative and imagination in the moral formation of the Christian disciple.

O'Connell is Professor of Christian Ethics in the Institute of Pastoral Studies at Loyola University, Chicago.

Ricouer, Paul. Essays on Biblical Interpretation. Edited by Lewis M. Mudge. Philadelphia: Fortress Press, 1980.

Stroup, George. Promise of Narrative Theology: *Rediscovering Gospel in the Church*. Atlanta: John Knox Press, 1981.

Thiemann, Ronald. Revelation and Theology: *The Gospel as Narrated Promise*. Notre Dame: University of Notre Dame Press, 1985.

Tilley, Terrence. Story Theology. Wilmington: Michael Glazier, 1985.

Trible, Phyllis. Texts of Terror: *Literary-Feminist Readings of Biblical Narratives*. Philadelphia: Fortress Press, 1984.

Vanhoozer, Kevin J. Biblical Narrative in the Philosophy of Paul Ricouer: *A Study in Hermeneutics and Theology*. Cambridge: Cambridge University Press, 1990.

    Also relates Ricoeur's narrative theory to the theological problem of the dichotomy between the Jesus of history and the Christ of faith. Reference in this regard is made to the work of other theologians such as Barth, Bultmann, Tillich, Pannenberg, Frei and Tracy.

Via, Dan O. The Ethics of Mark's Gospel: *In the Middle of Time*. Philadelphia: Fortress Press, 1985.

    Via uses a hermeneutical approach to analyze the Gospel of Mark in order to inform both New Testament and "constructive" ethics. Via focuses on narrative method and considers a number of significant Gospel motifs, such as eschatology, revelation, faith, and the messianic secret. The "Middle of Time" refers both to Mark 10 and to the paradoxical position of the disciple who is placed in the period of the overlapping of the Kingdom of God and the age of the hardness of heart. See especially Ch. 1: "An Approach to the New Testament Ethics and Narrative."

    Briefly discussed by Lisa Sowle Cahill in her article "The New Testament and Ethics: Communities of Social Change," Interpretation 44 (1990): 383-395.

    Via is Professor of New Testament at The Divinity School of Duke University.

Witherell, Carol, and Noddings, Nel, eds. Stories Lives Tell: Narrative and Dialogue in Education. New York: Teachers College Press, 1991.

Zuckert, Catherine H. Natural Right and the American Imagination: Political Philosophy in Novel Form. Savage MD: Rowman & Littlefield, 1990.

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