

College of Saint Benedict and Saint John's University

DigitalCommons@CSB/SJU

---

School of Theology and Seminary Graduate  
Papers/Theses

School of Theology and Seminary

---

1972

## The New Hermeneutic, Language and the Religious Education of the Adolescent

Mary Ann Ankoviak SSJ

*College of Saint Benedict/Saint John's University*

Follow this and additional works at: [https://digitalcommons.csbsju.edu/sot\\_papers](https://digitalcommons.csbsju.edu/sot_papers)



Part of the [Religion Commons](#)

---

### Recommended Citation

Ankoviak, Mary Ann SSJ, "The New Hermeneutic, Language and the Religious Education of the Adolescent" (1972). *School of Theology and Seminary Graduate Papers/Theses*. 78.

[https://digitalcommons.csbsju.edu/sot\\_papers/78](https://digitalcommons.csbsju.edu/sot_papers/78)

This Graduate Paper is brought to you for free and open access by DigitalCommons@CSB/SJU. It has been accepted for inclusion in School of Theology and Seminary Graduate Papers/Theses by an authorized administrator of DigitalCommons@CSB/SJU. For more information, please contact [digitalcommons@csbsju.edu](mailto:digitalcommons@csbsju.edu).

The New Hermeneutic, Language and the  
Religious Education of the Adolescent

Sister Mary Ann Ankoviak, S.S.J.  
Nazareth, Michigan

A Paper Submitted to the Faculty of Graduate Studies at St. John's  
University, Collegeville, Minnesota, in Partial Fulfillment of the  
Requirements for the Degree of Master of Arts in Sacred Studies

1972

St. John's University  
Collegeville, Minnesota

"This Paper was written under the direction of"

*Carl J. Peter*

---

(Fr. Carl J. Peter)

## CONTENTS

	<u>PAGE</u>
I. INTRODUCTION	1
II. THE NEW HERMENEUTIC	4
III. RELIGIOUS LANGUAGE AND CHRISTIAN EDUCATION	9
IV. RELIGIOUS EDUCATION OF THE ADOLESCENT	14
V. CONCLUSION	22
VI. BIBLIOGRAPHY	23

## I. INTRODUCTION

To introduce and incorporate persons into the Christian community requires attention to the details of the fabric of our life together. Of prime importance would be attention to the details of the dialogues in which we are involved with others. It is not by chance therefore, that the question of hermeneutics is today at the forefront of our preoccupation. This development can be seen in the light of the cultural atmosphere of the times as Bernard Marthaler brings out vividly in his article:

When one plunges into the literature concerned with "Religious Language" and "God-Talk," it soon becomes evident that there are (at least) two different approaches. They developed independently of one another, each with its own bibliographies, each with its own frame of reference and presuppositions. The one with a strong continental flavor is concerned with "hermeneutic;" the other, rooted in the linguistic positivism of the Anglo-American variety, focuses on "God-Talk." The two traditions seem to converge, even clash, in the United States.<sup>1</sup>

In many ways the two seem to be heading in the same basic direction. However, despite superficial appearance, they are really grappling with quite different issues. The new hermeneutic, indebted to Heidegger and his followers, is rooted in existentialism and phenomenology. Its concern with language is in relationship to culture, being and, truth. "God-Talk" by contrast, with roots deep in British empiricism and positivism,

---

1

Bernard Marthaler, "The New Hermeneutic, Language and Religious Education," American Ecclesiastical Review, Vol. 166, (February, 1972), p. 73.

is taken up with questions of verification and language games.<sup>2</sup> Though both are innately involved in the arena of 'religious education,' only the contribution of the new hermeneutic will be considered in this paper, as it applies to the critical examination of certain aspects of catechetical work.

Within the Christian community today, there are many who are at home with "traditional" forms, which continue to have meaning for the initiated. These people sometimes tend to represent the efforts to communicate in new words and liturgical acts, object to translations of the Bible into current language, and fail to see the distinctions between various categories of language usage. Yet, as teachers, as 'interpreters of the Word,' they find increasing difficulty in communicating what they believe in a society influenced by modern secularism or by differing religious viewpoints. One important resource, it would seem, at this time for overcoming some of these difficulties is language analysis, that is, the philosophical study of the use of the meaning of language which inevitably takes us into the realm of hermeneutical study. It will be the goal of this paper to be concerned with the use and meaning of language for the purpose of Christian education as it pertains to adolescence. The term 'adolescence' is being used here in a very general sense to mean the period, beginning with puberty, when the body of the child

---

<sup>2</sup>

Ibid., p. 74.

begins to grow into the body of an adult. Since there is a wide variation in the age when puberty occurs, our choice will be quite arbitrarily the approximate age of thirteen years as the beginning of adolescence. Generalizations in this area will be confined to early and middle adolescence, extending to the fifteen year old, which encompasses a period of growing upward and outward -- a crossing of the frontiers of many experiences.

This understanding leads to the first major concern of this essay, namely, the background and specific principles of the new hermeneutic. Given these facts, we can then progress to the significance of hermeneutical influence to the area of religious education under consideration.

## II. THE NEW HERMENEUTIC

The 'abiding relevance' of the gospel, found in its continuing offer of Life is basically what may be termed the "hermeneutical problem" both in the traditional and more recent form. The problem of distance between our life today and what the text really has to say is an issue which scholars have been grappling with for a long time. The terms of the present hermeneutical discussion are shaped by a continuous development that reaches back to Schleiermacher and Dilthey and forward through Heidegger, Bultmann, Gadamer, and other post-Bultmannians such as Fuchs and Ebeling. In order to describe the actual way by which contemporary believers are brought into an understanding relation to the biblical message and in order to see how a full hearing of the 'total' biblical message may be facilitated in our day, consideration must be given to the tremendous impact which Martin Heidegger had and still has in effecting the full import of hermeneutical research.

As Carl Braaten so forcefully pointed out in his article, "How New is the New Hermeneutic?", we see that:

The hermeneutical tradition from Schleiermacher to Fuchs rightly sees that a precondition of understanding is that the text and the interpreter share in a common human nature. This is the basis for a general (profane) hermeneutic in which both philosophy and historical methodology indisputably play an essential role. The interpreter is not merely an individual, however, but is the church.



And the Church is also the context in which the text is interpreted and understood as something more than a text. It becomes the proclamation of the divine Word of the Church and through the Church to the world under the active guidance of the Holy Spirit. It is finally the Spirit who "merges the horizons" of the biblical text and the Church today.<sup>3</sup>

In applying this insight of Braaten's to the underlying principles of the theories proposed by Heidegger in Sein und Zeit as well as those of Hans-George Gadamer in Wahrheit und Methode, we can see that the general orientation of Gadamer's thought, influenced by Heidegger, corresponds closely to the hermeneutic of the language event which was opened up by Fuchs, and in a similar way, by Ebeling.

Marthaler maintains that "no bibliography of the new hermeneutic is complete without some reference to Martin Heidegger."<sup>4</sup> That he should say this is rightly so for Heidegger challenges us and has set standards which must surely also apply to the thought and language of the Church. Hermeneutical reflection today can be seen to be shadowed in the analysis presented by Heidegger in Sein und Zeit, which he called a hermeneutic of *dasein*. Hermeneutics refers here not to simply a science of rules of text interpretation nor methodology for the humane studies, but to the phenomenological explication of human existing itself.<sup>5</sup> Heidegger presented a radically new con-

---

<sup>3</sup> Carl Braaten, "How New is the New Hermeneutic," Theology Today, Volume 22, (January, 1966), p. 234.

<sup>4</sup> Op. cit., Marthaler, p. 74.

<sup>5</sup> Richard Palmer, Hermeneutics, (Evanston: Northwestern University Press), 1969, p. 125.

text of understanding, changing the basic character of any theory of interpretation. He redefined the word 'hermeneutics,' identifying it with phenomenology, and with the primary function of words in bringing about understanding. With this effort, groundwork was laid for Hans-Georg Gadamer's philosophical hermeneutics, one that is language centered, ontological, dialectical and speculative. Gadamer's concept constituted the basis for a creative reexamination of literary interpretation theory.

It is at this point that it is helpful to consider the contribution of Rudolf Bultmann, who is the key to the continental scene in theology today. There is, in a sense, a direct line from Bultmann to the "new" hermeneutic. One way of looking at Bultmann's endeavor is to consider it as translation. It is an attempt to fit the gospel to man's condition. He has adopted the categories of existentialism, as derived from Martin Heidegger. In Bultmann's thinking the Gospel message is addressed to man at the very marrow of his existence. For Bultmann:

to speak of God's act means to speak at the same time of my own existence...Therefore, to speak of God's act is not to speak figuratively or symbolically but analogically. For in such speaking, we represent the communion between God and man as analogous to the communion of men with one another. Still, the meaning of such speaking must be further clarified. Mythical thinking represents the divine action. . . as an action that breaks into and disrupts the continuum of natural, historical, or

phychical events - in short, as a "miracle."  
 . . . God's act is hidden to every eye  
 but that of faith.<sup>6</sup>

This brings us to the problem of language. Bultmann is suggesting here that there are other languages than those of science and myth. He is asking that today's world adopt the nonmythological language of Heidegger in its search for true meaning. Bultmann's theory of language, strangely enough, is shared by many religious educators who have never heard the word demythologization. In an effort to present the gospel as a meaningful message today, many attempt to do so with expressions in a contemporary idiom. Besides indicating the possible values of Bultmann's position for Christian education, it is also true to say that he likewise holds open the possibility for a more fruitful delineation of the hermeneutical process. For in man's encounter with history, he is not only the questioner, the one who puts the existential questions to the text, but he is also questioned by the subject matter of the text and must respond with a decision.<sup>7</sup> This brings us to consideration of Ernst Fuchs and Gerhard Ebeling, who in their way, have latched on to Bultmann's idea that the subject-matter in a text also makes a claim, a demand, upon us and calls us to decision. However, in the 'new' hermeneutics of Fuchs and Ebel-

---

<sup>6</sup>  
 Schubert Ogden, Christ Without Myth, (New York: Harper & Bros.), 1961, pp. 91-2.

<sup>7</sup>  
 Carl Braaten, "How New is the New Hermeneutic," Theology Today, Volume 22, (January, 1966 ), p. 227.

ling, the catch-word is not so much existential understanding as linguistic event. As Braaten points out, "Fuchs uses the term Sprachereignis (language event) and Ebeling prefers the term Wortgeschehen (word event).<sup>8</sup> Together, their projected intention might best be described as achieving a particular understanding of the word of God functioning in a hermeneutical sense. The hermeneutical problem for Fuchs and Ebeling is: How can the Word of God which once took the form of human speech in a given time and place be understood and translated without abridgement of power and meaning into a different time and place?<sup>9</sup> This is the central point of departure for their consideration, and leads us into the next point of discussion.

---

<sup>8</sup>Ibid., p. 226

<sup>9</sup>Ibid., p. 227

### III. RELIGIOUS LANGUAGE AND CHRISTIAN EDUCATION

Both Fuchs and Ebeling restore, through their definitions, the category of experience with the word. It is spoken in history: at times it strikes like lightning and is always an event, a happening. Looked at from this point of view, hermeneutics can be considered as a theory of the word, as an investigation into the conditions for the realization of an authentic utterance, that is one which expresses and communicates the meaning of any particular fact, of a word which in fact - translates - a reality. This concentration on hermeneutics, then, as the discipline which is concerned with whatever provides the true rendering of an idea, the revelation of the innate meaning of things, and communication between men can be of help in evaluating more effectively certain fundamental aspects of the faith.

Religious education also is a discipline as well as an art dealing with the problem of true interpretation. Rene Marle points out a similar thought by saying: "The catechetical task, then, inspires a renewed understanding of the realities of faith, the effect, too, of hermeneutics which spotlights the demands and implications of an authentic interpretation. Hand in hand they are bound to bring the catechist to a renewed understanding of himself and of his work."<sup>9</sup>

---

9

Rene Marle, S.J., "The Concentration on Hermeneutics in Catechesis," Lumen Vitae, XXV, (December, 1970), p. 549.

Hermeneutical thinking can and has influenced modern catechetical thinking with reference to the importance of interpretation, understanding, and being. In Halbfas' work, entitled in English, Theory of Catechetics, trends of Gadamer's theory can be found throughout. Halbfas maintains, as did Gadamer, that "every interpretation must be inserted within the hermeneutic situation to which it belongs."<sup>10</sup> Halbfas' main point, however, is that teaching is an event, a happening. It takes place as language. The aim of teaching is not to amass bits of information, but to impart insight into the depths of reality. "Possession of language leads to possession of the world."<sup>11</sup> Religious education, Halbfas declares, is discourse about this world, one's own life, all reality. Teaching thus becomes a language event which unveils being, evokes a response from the learner and leads to understanding of oneself in the world. From the standpoint of the use of language, we can say that religious language as such is incipiently metaphysical language. Metaphysics is indeed significant for religious education because it provides a basis for our understanding of the universe around us, for our acceptance of the world of sense experience, and for our capacity to look on the world as God's world. It is an 'onlook', and therefore performative and self-involving. Words do things. Used in the right way and the right

<sup>10</sup>

Hubert Halbfas, Theory of Catechetics, (New York: Herder and Herder), 1971, p. 72.

<sup>11</sup>

Ibid., p. 73.

time, the performative power of words can change a person's way of thinking, by providing a new center of attention whereby the pattern of his perception of facts is changed, by stimulating a way of looking on himself and his world, by evoking a disclosure of meaning for his life. This is a gradual process, sometimes, slow. In the area of religious education, it involves not only knowing concepts but also must be self-involving. Communication in the field of religious education must be concerned not only with imparting knowledge, but also with helping those concerned become doers, competent as believers, each at his own level.

Miller describes one of the foremost goals of the task in these words:

We seek to understand how Christians, in terms of our twentieth-century Western, scientific, secular culture, may speak meaningfully, communicate ideas, and evoke, hopefully, disclosures of God that may lead to commitment. This specifically religious dimension of Christian education, however, needs always to be supplemented by a theological and metaphysical framework or onlook, and this leads us from the logically odd, poetic-simple forms of discourse to more complex critical analysis. As Christian educators, our purpose is that the gospel be heard and responded to. We are concerned with what God has done, does, and hopefully will do. Much of this activity is in the form of words, words which do things.<sup>12</sup>

---

<sup>12</sup> Randolph Miller, The Language Gap and God, (Philadelphia: Pilgrim Press), 1970, p. 159.

Words are mysteries. They can soothe one's heart or shred it. They can inspire or depress, inform or deceive. A single word can mean a dozen different things to a dozen different ears. Words are more than signs, more than combinations of letters. Words have fullness and depth. A word is a focus, a point at which meanings meet and from which meanings seem to proceed. "Catechesis is concerned with the understanding of God's revelation now taking place in a young person's life."<sup>13</sup> In the field of catechetics, not being heard right is especially hazardous because a faith is communicated - a faith that comes through hearing (Romans 10:14). The Word of God is expressed in the words of men. It is not enough therefore, to articulate simply a sound. There is from this presupposition, another point worth dwelling on, namely, that the very realities of faith demand that they be translated into the language of the people to whom they are addressed. Today we are concerned with the way people talk and communicate with one another. It is by means of their language that the faith will really be handed on.

Language is itself a complex hermeneutic activity on several levels. To speak is to interpret in direct current, to converse with another is to interpret in alternating current. In human language the exterior world becomes humanized - man makes an interpretation of the world as he transforms it into

---

13

Gabriel Moran, Catechesis of Revelation, (New York; Herder and Herder), 1966, p. 91.



language. In the distinction of Gadamer, the human activity of language makes what for the animals is Umwelt into a Welt.<sup>14</sup> Once we lose the common meeting-ground of language, however, and a similar mental outlook, the hermeneutic process which is normal in language can become a problem. It is with this framework that we approach the matter of the problem which seem to emerge today in the religious education of the adolescent.

---

14

L. Schokel, "Hermeneutics in the Light of Language and Literature," Catholic Biblical Quarterly, Volume XXV, (1963), p. 374.

#### IV. RELIGIOUS EDUCATION OF THE ADOLESCENT

The real issue is the credibility gap - either that the living faith of the individual has wilted or has been stifled, or that the faith in practice does not correspond to the ideal proposed and sought after. Etymologically, to catechize means to teach vocally by asking questions, receiving answers, and giving explanations and corrections. The task itself, however, reaches a vastly deeper level. Today, to catechize means to provide a permanent formation for the Church's essential function if she is to fulfill her mission of proclaiming the Gospel to persons of different social, historical and cultural backgrounds. And, it seems, until the end of time people who are believers will continue to look for ways of expressing the Word, contained in Scripture and handed on by Tradition, in a language that is most akin to the language of the immediate culture. People, it is true, remain basically the same, but circumstances, conditions of life, and many basic attitudes change. Our society today is constructed of a succession of generations with totally different perceptions and perspectives. Faith, therefore, needs to be constantly re-expressed, for it is never the mere repetition of ancient formulas. One step beyond this is the issue of how one looks on God and His world, which brings in the problem of a world-view in which Christian education can operate effectively today.

All of these factors are enmeshed in bridging the crisis of faith that now seems to be such a constant pattern among young people. Faith, for so many of them, appears to be but a vague concept. In examining the apparent causes and effects of this vague uneasiness about faith, we find that fundamentally, it is a hermeneutical problem. In the ordinary use of language, the hermeneutic tension exists between the two poles of the speaker and the listener, and this tension is undoubtedly greater in proportion as the distance between the two is greater. All of this says to Christian educators today that a re-examination of one's approaches, techniques, and own personal faith-life is in order. How can one who thinks in terms of the Christian beliefs of the 1950's be relevant in the world of the youth of the 1970's? Such a tension cannot be completely removed - it belongs to the very nature of the thing itself - yet in our day, if we wish to rediscover the essential and permanent significance of faith, we must face it and seek a reasonable solution of the problem. Those who work with youth must not live in the past but must have vital contemporary experiences to share.

Most teachers of adolescents today are aware that they do not have all the answers. Some of them are sensitive to the changes which take place in religious thinking, to the

uncertainty about many 'traditional' beliefs, and to the difficulty of speaking of God so as to be understood. Miller describes their concern in this way:

These teachers are charged with using a biblical faith as a basis for illuminating today's world, and they are frustrated by the difficulty of interpreting first-century Eastern literature to a twentieth-century technological society.<sup>15</sup>

The point needed to be brought to mind it seems, is that Christian education concerns itself with the experience of growing persons. Catechetics is essentially a relationship from one person to another involving the whole existence of a person, but especially the faith dimension of that existence.

Because of this it is essential to delve into the young person's basic psychological need to discover how to live creatively, and with integrity in a world which pressures people to conform, and how to develop an ongoing culture for tomorrow. Adolescents tend to doubt a great deal of what they passively accepted as children. Theirs is an individualistic stage wherein from about the age of fourteen, the spiritual conception becomes effective in shaping character. Religion for the adolescent is more than a mere ethical code formed by adults and required to be observed. Religion - faith in Jesus - comes to have a meaning.

15

Randolph Miller, The Language Gap and God, (Philadelphia: Pilgrim Press), 1970, p. 2.

When we bear these points in mind, it becomes clear that Christian education cannot be left merely at the intellectual level. Faith is rooted in the living relationship of God and man, of man and man. God's relationship with us is a personal one. Acceptance is of prime importance to adolescents. One of their most pressing concerns is that of their own personal-social relationships. Those who deal with them then, in the special faith dimension of their lives, that is, in religious education, must be open to them if their efforts are to be effective. It is this sense of being present to one another that gives rise to the possibility of hearing a word which awakens and reveals a sense of the presence of God. Once this prime step is taken, a deepening of one's understanding of adolescents is initiated and opportunities can be fruitfully offered to help young people discover in faith the God and Father of our Lord Jesus present and active in human history and in their history. Catechesis then becomes the interpretation of experiences which help young people to see and understand their existence. Such, of course, cannot be automatically achieved. As D. Wyckoff points out:

The psychology of human development can help us at point after point in our understanding of the Christian life and the way in which it develops. Our understanding of the Christian life will

begin with the general processes of life and growth, for we realize that it is human life as it is actually lived and experienced that is redeemed, transformed, and reconstructed as God in Christ takes hold of the individual, the group, and society.<sup>16</sup>

Equipped with this preunderstanding, it is apparent that those who work with adolescents in the faith dimension of their lives know that they are sometimes somewhat desperately trying to 'make sense' of their religious inclinations and beliefs. The adolescent period is a time for youth to develop their own sense of identity and values, a time for examining the teachings of adults, and weighing the credibility of what they evidence. The intensity with which young people wonder about their relationship to God is often indicated by their expressed values and concerns. Their assertion of individuality during this time, also is more often expressed in a demand to be heard rather than in rebellion to authority figures or authoritative teachings.

From the point of view of the persons and groups who are the religious educators, working with adolescents becomes at times an insurmountable task. What is important to remember in endeavors of identifying the living message of Christ for today's young people is that encounters between persons is always something mysterious and ineffable. And the reality of

faith is fundamentally an encounter with the living God.<sup>17</sup>  
 Faith is not just a matter of listening. It demands personal acceptance and involvement. "It is God and only God who takes and maintains the initiative. Faith is a total, unqualified, and free assent on the part of the whole man to God. It involves a total commitment of the person to the whole of Christian revelation, both written and ongoing."<sup>18</sup>

Pierre Babin, in Faith and the Adolescent, gives a fine, panoramic balance when he reminds us that: "The human developmental process calls for progressive growth in the life of grace."<sup>19</sup> He suggests that those who accompany youth during this stage of their development do so with a somewhat compassionate optimism, aware that for the moment all creation and God himself are to be understood chiefly in terms of inner needs and sensate gratifications.<sup>20</sup> In this light one must understand that human experience is essential at this level for an explicit and conscious understanding of faith. Those who work with adolescents in religious education must strive, through a deep personal orientation and willingness, to create moments of awareness in which those who have ears to hear can hear a word that reveals God's action in their lives. This is a task which is very difficult to achieve. The goal of helping make a young

---

<sup>17</sup>

Eugene Joly, What Is Faith? (New York: Paulist Press), 1963, p. 92.

<sup>18</sup>

James Michael Lee, The Shape of Religious Education, (Dayton, Ohio: Pflaum), 1971, p. 111.

<sup>19</sup>

Pierre Babin, Faith and the Adolescent, (New York: Herder), 1967, p. 8.

<sup>20</sup>

Ibid., p. 9.

person's faith become living, conscious and active cannot be reduced to a system of knowledge or a certain type of behavior, or a certain number of practices. Rather, it must be that which gives direction to the motive force of his existence and his every involvement.

Communication then, from the Christian perspective in relation to adolescents, is communication at the existential level. A deep personal bond must be established through which the adolescent comes to know that he is accepted and recognized. It is by reaching out to the young person, not merely on the intellectual level, but at the level of the depth of our common being where the final point of religious evolution can be reached. As Babin again points out: "According to the opinion of many psychologists, the final point of religious evolution is conversion."<sup>21</sup> Conversion may be defined as:

. . . the act or event in which the young person gives his life a direction and meaning in relation to transcendent values, with a depth of consciousness and decision that put an end to the vacillations of his adolescence and profoundly affect the moral and religious sense of his adult life.<sup>22</sup>

Once this point of maturation is achieved, the adolescent's sense of God, that is, the precise objective content of his understanding of God, hopefully will lead to an adult, living response to Jesus' call. For as Isaiah 55: 10-11 reminds us:

---

21

Ibid., p. 122

22

Ibid., p. 122



Just as from the heavens  
 The rain and snow come down  
 And do not return there  
 Till they have watered the earth  
 Making it fertile and fruitful  
 Giving seed to him who sows  
 And bread to him who eats,  
 So shall My Word be  
 That goes forth  
 From My mouth -  
 It shall not return to Me void,  
 But shall do My will,  
 Achieving the end  
 For which I sent it.

The relation of the immeasurable power of God's Word received by a young person through the efforts of a dynamic approach in a moment of awareness, that is, a 'teachable' moment cannot be methodologically planned or explained. This kind of communication, however, will result in faith not being a mere "thing," but the ever mysterious and unexpected encounter with the living and transcendent God. The adolescent Christian approaching adult faith reaches then the realization expressed in saying: "I am consciously depending on faith in Christ for the outcome of my life."<sup>23</sup>

---

 23

Ibid., p. 122.

### V. CONCLUSION

There can be little question that the Religious Education of the adolescent is intertwined with a basic understanding of the direction of the new hermeneutic and one's 'traditional' sense of the use of language. These elements have been explored briefly in this paper. In concise summary therefore, at the risk of oversimplification, it is quite true to say that to the extent that the relationships that make up a person's life are permeated with the realization of the living Christ, Christian education takes place. That is to say, it is thus that education for the life in Christ begins and continues in human life. For education, religious or otherwise, rightly understood, is self-gift. This understanding clarifies what we mean when designating communication from the Christian perspective as becoming communication at the existential level.

There can be no real communication of the Gospel, of the meaning of Jesus Christ in one's life, apart from real concern for others, and any real concern for others is self-communication. At the level of personal concern we are communicating ourselves, even where we do not find another ready to understand the meanings which we are seeking to share. By God's grace we are preparing the way for a deeper mutual understanding of the meaning of the Gospel. It is at such a level, and only here, that we ever come to truly realize our unity in Jesus Christ.

# BIBLIOGRAPHY

## BOOKS

- Babin, Pierre. Faith and the Adolescent. New York: Herder and Herder, 1967.
- \_\_\_\_\_. Methods: Approaches for the Catechesis of Adolescents. New York: Herder and Herder, 1967.
- Bultmann, Rudolf. Jesus and the Word. New York: Charles Scribner's Sons, 1958.
- Burke, T. Patrick, editor. The Word in History. New York: Sheed and Ward, 1966.
- Goldman, Ronald. Readiness for Religion. New York: Seabury Press, 1965.
- Halbfas, Hubert. Theory of Catechetics. New York: Herder and Herder, 1971.
- Heschel, Abraham. Man's Quest for God. New York: Charles Scribner's Sons, 1954.
- Jenson, Robert W. The Knowledge of Things Hoped For. New York: Oxford University Press, 1969.
- Joly, Eugene. What Is Faith? New York: Deus Books, 1963.
- Lee, James M. The Shape of Religious Instruction. Dayton, Ohio: Pflaum, 1971.
- \_\_\_\_\_. and Patrick Rooney, editors. Toward a Future for Religious Education. Dayton, Ohio: Pflaum, 1970.
- MacQuarrie, John. God-Talk. New York: Harper and Row, 1967.
- Miller, Randolph. The Language Gap and God. Philadelphia: Pilgrim Press, 1970.
- Moran, Gabriel. Catechesis of Revelation. New York: Herder and Herder, 1966.
- \_\_\_\_\_. Theology of Revelation. New York: Herder and Herder, 1966.
- \_\_\_\_\_. Vision and Tactics. New York: Herder and Herder, 1968.

# BIBLIOGRAPHY

## BOOKS

- McBride, Alfred, O. Praem. Catechetics, A Theology of Proclamation. Milwaukee: Bruce Publishing Company, 1966.
- Ogden, Schubert. Christ Without Myth. New York: Harper and Brothers., 1961.
- O'Neil, Robert and Donovan, Michael. Children, Church & God. New York: World Publishing Co., 1970.
- Palmer, Richard E. Hermeneutics. Evanston: Northwestern University Press, 1969.
- Pannenberg, Wolfhart, et al. History and Hermeneutic. New York: Harper and Row, 1967.
- Robinson, James M. and Cobb, John B. The New Hermeneutic. (New Frontiers in Theology, Volume II). New York: Harper and Row, 1964.
- Santoni, Ronald E. Religious Language and the Problem of Religious Knowledge. Bloomington: Indiana University Press, 1968.
- Semmelroth, Otto. The Church and Christian Belief. Glen Rock, New Jersey: Paulist Press, 1966.
- Williamson, William. Language and Concepts in Christian Education. Philadelphia: Westminster Press, 1970.
- Wyckoff, D. Campbell. The Task of Christian Education. Philadelphia: Westminster Press, 1955.

## ARTICLES

- Braaten, Carl. "How New is the New Hermeneutic," Theology Today, Volume 22 (January, 1966), 219-35.
- Marle, Rene, S.J. "The Concentration on Hermeneutics in Catechesis," Lumen Vitae, Volume XXV (December, 1970), pp. 545-50.

BIBLIOGRAPHYARTICLES

- Marthaler, Bernard. "The New Hermeneutic, Language and Religious Education," American Ecclesiastical Review, Volume 166 (February, 1972), pp. 73-83.
- Schokel, L. "Hermeneutics in the Light of Language and Literature," Catholic Biblical Quarterly, Volume XXV (1963), pp. 371-86.