

CHAPTER ONE

Context and Urgency for Intergenerational Faith Formation

Imagine that it is Tuesday evening of the third week of Lent. Imagine that the largest gathering space at your parish is filled with people of all ages: persons in their eighties who have been members of the parish for fifty years or more, unattached adults, empty nesters, and parents with their school-age children, young couples and singles in their twenties and thirties. Even the teens are there in full force.

Imagine that at the front of the room, there is a beautifully designed prayer space with symbols of the Triduum prominently displayed.

There is energy in the room and people are happy to be together. They are seated at round tables, with all of the different generations represented at each table. A catechist with a genuine gift for teaching gives a powerful explanation of the meaning of Jesus' washing his apostles' feet at the Last Supper. The catechist then invites the table groups to apply the teaching to their lives as disciples. Later, people seem truly uplifted when a seven-year-old gets up in front of the whole assembly and shares what "washing feet" means to him.

One cannot fully describe the power of a well-designed and executed faith formation session that involves the whole parish community.

It's not just the joy and the energy and the interaction, although all of these elements are present. It is the sense that people are claiming their baptismal call, learning their faith but also sharing it with others. One pastor said it well, describing how he feels when he enters the room where intergenerational faith formation is taking place, "It's a joy to be in the midst of joy!"

Sense of Urgency

The twenty-first century has witnessed a movement in the church toward catechesis that encompasses much more than the traditional child-centered classroom model. Many parishes are embracing faith formation that involves all ages learning together as they witness to their faith. Driving this transition is a sense of urgency that we need to do something different because our current catechetical methods are not working. Studies of the fifty percent of the church population who are postmoderns—those born after 1960 and raised in the post-Vatican II era—reveal that they are not as involved in church life and worship as previous generations. They are “cafeteria Catholics” who feel perfectly comfortable picking and choosing which church beliefs they will embrace and which they will leave behind. And they struggle to find the relevance of the Catholic faith to their everyday lives.

Today's young parents are all postmoderns; they grew up in a world in which Christianity was just one voice, and often not the most dominant one, among a variety of voices bombarding them with choices. Many of them yearn to pass the faith on to their children, but lack the vocabulary, the support, and the resources to do so. Intergenerational faith formation experiences in the parish, in which parents are catechized with their children, can give them the confidence and skills they need to do faith-sharing at home. As one leader in a parish which moved from classroom-only to intergenerational faith formation described it:

I think another big change has been that we've empowered parents to pass on the faith to their children. We've done this by teaching them about their faith and they're learning and therefore when they get into the car and they drive home they can share the topic with their kids. They know what they're talking about and they feel empowered because they're able to

do what they promised at baptism and pass their faith on to their children. (CMD)

Searching for ways to make catechesis more effective in forming Christian disciples, catechetical leaders are turning to the vision for faith formation articulated in contemporary church documents. The *General Directory for Catechesis* and the *National Directory for Catechesis* both identify the importance of the community's role in lifelong catechesis as both teacher and learner. Parishes are finding ways to put that theory into practice through intergenerational experiences. They are taking seriously the church's teaching that faith formation is lifelong and that the aim of catechesis is "intimacy and communion with Jesus Christ" (GDC, #80).

Also, faith formation leaders are examining our rich tradition and history and recognizing that we are failing in the art of passing on the faith, which previous generations practiced so seamlessly. They are looking for ways to live out the wonderful description of faith formation in Psalm 78:

Attend, my people, to my teaching: listen to the words of my mouth. I will open my mouth in story, drawing lessons from of old. We have heard them, we know them; our ancestors have recited them to us. We do not keep them from our children; we recite them to the next generation, the praiseworthy and mighty deeds of the Lord, the wonders that he performed. God set up a decree in Jacob, established a law in Israel: What he commanded our ancestors, they were to teach their children; that the next generation might come to know, children yet to be born. In turn they were to recite them to their children, that they too might put their trust in God, and not forget the works of God, keeping his commandments. (Psalm 78:1–7)

This chapter seeks to identify and explore the practical and ecclesial reasons for an intergenerational approach to faith formation and the benefits of such an approach.

The Value of Intergenerational Experiences

We live today in a society where it is hard for people of different generations to interact—even within their own families. Many young families live far

from their parents and grandparents, diminishing the opportunities for storytelling, sharing memories, and passing on faith and family traditions. Learning and recreation tend to happen along age lines. Even worship can sometimes be generation-specific. (Consider the average age at the early Sunday morning Mass, or by contrast, think about who comes to the late Sunday afternoon liturgy.)

The Search Institute, in partnership with the Lutheran Brotherhood, did a national study on how well American adults relate to young people. When asked which actions they felt were important in connecting with children, the adults surveyed identified such things as teaching shared values, guiding decision making, holding meaningful conversations, and discussing personal values. One of the conclusions of the study was this:

Despite a broad consensus among American adults about what they should do for kids, few adults actually do these things. The alarming gap between what adults believe kids need and what adults actually do shows that we're not providing kids with the relationships and support necessary to grow up healthy. (Scales, Benson, and Roehlkepartain)

It certainly lies within the purview of the church to provide opportunities for adults and children to connect on things like values and discernment. Intergenerational faith formation is ideally situated to respond to the gap the Search Institute study revealed.

Another reality in the world that argues for more intergenerational interaction is the growing population of senior citizens in our country. Temple University's Center for Intergenerational Learning has researched the elders in our communities, including the rich contributions which senior citizens *could be* making in their communities. The Center describes the value of intergenerational experiences on its website:

Many older people are seeking opportunities to share their skills, knowledge, and experiences with younger generations. They are an invaluable source of support for young people who need caring adults to guide and nurture them as they navigate the difficult course to adulthood....Intergenerational programs and policies are valuable approaches for addressing critical social problems, ensuring the transmission of culture across

generations, and building stronger communities. (Temple University Center for Intergenerational Learning)

It is important to note that the Center for Intergenerational Learning supports *mutual* learning and growth in intergenerational experiences. It is not just the elders providing wisdom to naïve young people. It is different generations together striving to be “community” in the best possible way. Parishes, called to be genuine communities of support and interaction, could utilize intergenerational faith formation to set the stage for this type of sharing.

One catechetical leader who is a practitioner of intergenerational faith formation describes how the generations learn from each other this way:

It has really helped me to appreciate the wisdom of our seniors, the energy and faithfulness and spirit of our children, the hunger of our parents, and the questioning of our young adults. We bring all that together in a community setting and allow them to minister to each other and to help each other grow, and then take it home with them. (CMD)

Another value in intergenerational learning sessions is the opportunity for the community to learn from each other’s experiences of God. Hearing a woman with breast cancer describe the power of prayer provides a profound awareness of God’s loving care in our lives. Listening to a teen describe what solidarity with the poor and vulnerable means to him, after experiencing the faith of the poor in a soup kitchen, can be transformative for all age groups. And watching the eighty-year-old who attends daily liturgy share what Eucharist means in her life can lead to a more meaningful experience of liturgy for those who hear her story.

When the *National Directory for Catechesis* describes effective methodologies for catechesis today, it includes human experience as “a constituent element in catechesis” (USCCB #29, 97). The NDC advocates (for cross-generational sharing of faith) using as an example the value of tapping into the faithful witness of the elderly: “In light of the courageous and faithful witness they have born to the Gospel over many years, the elderly are natural catechists, especially for their own grandchildren. Their unique catechesis has the invaluable element of intergenerational dialogue that adds a significant dimension to the proclamation of the

Gospel within the family and within the community of faith” (NDC #48B, p. 195). It is exciting to witness the convergence of thinking between the church teachings on intergenerational sharing and the research of groups like Temple University’s Center for Intergenerational Learning.

Compelling Research

Much of the motivation for seeking a new way of doing catechesis is generated by the sobering statistics on participation in church life of the first postmodern generations in history. These children, youth, and young adults are the members of our parishes who were born after 1960 and include two distinct cohort groups: Generation Xers and the Millennials who follow them. Together they comprise about half of the Catholic population. The research of Dean Hoge, James Davidson, William D’Antonio, and Mary Gautier on these generations and how they compare to older generations of Catholics is addressed in their book *American Catholics Today: New Realities of Their Faith and Their Church*. Their research indicates that weekly Mass attendance decreases dramatically across generations, with 60% of pre-Vatican II Catholics (born before 1940), 35% of Vatican II Catholics (born between 1940 and 1960), 26% of Generation Xers (born between 1961 and 1978), and only 15% of Millennials attending regularly.

We can no longer count on Sunday Mass as a contact point with the majority of Catholics. We still believe that Sunday worship is the source and summit of our lives as disciples of Christ; but if the majority of people do not attend, how can we expect them to engage in their faith communities—for catechesis or any other element of church life?

In addition to the decline in Sunday Mass attendance, the researchers noted a decline in other faith practices and a change in the acceptance of doctrine and creedal beliefs that traditionally defined the boundaries of our faith. Many Catholics feel comfortable disagreeing with church teachings on such issues as abortion, birth control, and divorce.

While there are many examples of exemplary catechetical programs for children and adolescents in our church, it is clear that more is needed to counter the effects of secularism, consumerism, and all the other realities that draw people away from their faith. Since people live with these challenges in their daily lives, it makes sense to have them learn their

faith response in intergenerational settings as well. Doing faith formation with all ages together reinforces the connection to other aspects of our lives because it is the way we worship, the way we work, and the way we interact in our families.

There has never been a stronger need for intergenerational faith formation. Today's culture makes it hard for people to learn from other age groups. The pure, unfiltered faith of the very young is not heard by youth, young adults, and older adults because children are taught in age-segregated ways. The challenges and questions of youth and young adults are not heard by older generations because, outside of youth ministry, Catholic schools, and programs like "Theology on Tap," the questions are not being asked in broader church settings. When we bring the different age groups together, we see a revitalization of the faith of the elders and a deeper understanding of the faith traditions on the part of the young.

William D. Dinges, in his chapter on "Faith, Hope, and (Excessive) Individualism" in *Handing on the Faith: The Church's Mission and Challenge*, describes another contemporary challenge the church faces in transmitting the faith. He writes about the lack of a Catholic culture in which young people can be apprenticed into the faith. This is dramatically different from how many, if not most, older Catholics experienced their faith. For pre-Vatican II and Vatican II Catholics, there was a unique and defined Catholic culture. The church was an integral part of their everyday lives. People grew up in Catholic neighborhoods, went to Catholic schools, and were taught Catholic values at home and in the parish. But today, "Minus the experience of Catholicism as a vibrant social reality (symbolically understood in the imagery of the "Body of Christ"), young Catholics are less likely to be successfully socialized into the tradition, less likely to find it compelling, less likely to have a bounded sense of identity, less likely to develop a Catholic vocabulary to interpret their experiences, and less likely to find the tradition's plausibility structures credible" (Imbelli, p. 42).

Dinges points out that the solution is more than a cognitive task, more than giving young people information about their Catholic religion. He says that the solution is, instead, sociological. "It means addressing the atrophy of communal participation and the need for a socially embedded Catholicism. It includes the creative (re)construction and intensification

of Catholicism as a *communal* reality of habit, prayer, reflection, dialogue, and debate. It necessitates the (re)creation of more cohesive social bonds, shared memories, mutual responsibilities, permanent relationships, and other experiences of connectedness” (p. 43).

Dinges’ insights can lead to a thoughtful consideration of where and how to create intergenerational experiences for our parishioners. Bringing all ages together to learn and share their faith can only contribute to the reconstruction of the Catholic culture which Dinges describes. When done well, intergenerational learning includes the elements of practice, prayer, reflection, dialogue, and sometimes even debate.

The Parish as Community

Sister Edith Prendergast, RSC, Director of the Office of Religious Education in the Archdiocese of Los Angeles, believes that the right foundation for doing faith formation with the whole community needs to be laid first. That foundation as described in *A Pastor’s Guide to Whole Community Catechesis*, is “an ecclesiology of communion. We are called to a *communion* of ordered relationships....This brings us to understanding the parish as a web of interlocking relationships all focused on the community as a learning, questioning, celebrating, welcoming, and evangelizing community of faith” (Huebsch, p. 41).

And that is what happens when parishes make intergenerational catechesis integral in their faith formation efforts. As one Generations of Faith parish leader put it:

Since we started GOF, I see more people talking to one another after Mass and spending time together. We recognize people as a staff; they recognize us. It’s just building relationships and community within a parish. (CMD)

Clearly, a compelling reason for doing intergenerational faith formation is the way it helps build community within the parish. We Catholics are a communal group. We believe in a Triune God who lives in and as community. The Second Person of the Trinity, incarnated as Jesus, fulfilled his earthly mission in and through a community of twelve apostles. The early church, on fire with the Spirit, lived in almost perfect community, learning and growing in faith together:

They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers. Awe came upon everyone, and many wonders and signs were done through the apostles. All who believed were together and had all things in common; they would sell their property and possessions and divide them among all according to each one's need. Every day they devoted themselves to meeting together in the temple area and to breaking bread in their homes. They ate their meals with exultation and sincerity of heart, praising God and enjoying favor with all the people. And every day the Lord added to their number those who were being saved. (Acts 2:42–47)

Bringing people together to learn the core curriculum of their faith creates a communal identity in parishioners. It can transform a parish into a genuine community approaching the likes of the one described in the Acts of the Apostles. As one parish leader put it:

We are beginning to experience a real transformation in our parish community. We are starting to see more involvement with liturgical ministries from all ages, more understanding of the Mass and church year, and a much stronger sense of community. We are also more committed than ever to using GOF to “Break Open the Word” from Sunday liturgy. It is a huge key to keeping our formation and liturgical life unified. (CMD)

In her insightful book *Fashion Me a People*, Maria Harris wrote that the curriculum of the church is really the “*entire course of the church's life*, found in the fundamental forms of that life. It is the priestly, prophetic, and political work of *didache*, *leiturgia*, *koinonia*, *kerygma*, and *diakonia*” (Harris, p. 64). She makes a strong case for all five forms, but sees *koinonia*, or community, as the starting point in educational ministry. With that in mind, doesn't it make sense to fashion the core curriculum of the parish—the most important beliefs and practices of our faith—in such a way that the intergenerational community learns it together and teaches it to each other as members grow in love for their God, their faith, and their community?

Charles Foster, in *Educating Congregations*, uses the wisdom of Walter Brueggemann to assert that one purpose of church education is binding

the different generations within the congregation into community. “In the congregation’s elders, those who are young in age and faith discover clues to the identity and mission of the church. Through the youth of the congregation, the elders envision the community’s continuity and renewal. If church education is not intensely intergenerational, the ‘continuity’ of its ‘vision, value, and perception’ cannot be maintained over time or renewed for changing circumstances” (Foster, p. 62). Making our catechetical efforts “intensely intergenerational” holds the potential for meeting the faith and community hungers of people in the twenty-first century.

A faith formation leader in North Dakota shared her conviction that intergenerational faith formation only works if the community believes that God speaks through all age groups, including children. One of the gifts of cross-generational learning is that each age group gets the opportunity to share its unique perspective on faith with other generations and to learn from the lived experience of those older and younger. The question each faith community must ask itself before venturing into intergenerational faith formation is this: Do we believe that God speaks through each member of our faith community, from the innocent child to the restless teenager, from the questioning young adult to the faithful elder? If so, awesome things can happen and parishioners may discover that their Gabriel (God’s messenger) is the person sitting at the table with them at their next intergenerational faith formation session.

The Church’s Vision

The documents of the church following the Second Vatican Council make a strong case for communal learning of the faith. The *General Directory for Catechesis* called for a lifelong approach to catechesis, which places adult faith formation at the core of our catechetical efforts and makes the community the source, means, and locus for our catechetical efforts. The *National Directory for Catechesis*, building on the GDC, identified the church as both the “principal agent of catechesis and the primary recipient of catechesis” (#47, 186). The bishops write that “The witness of the Christian community—particularly the parish, family, parents, and catechists—is an important element in catechetical methodology. The effectiveness of catechesis depends to a great extent on the vitality of the

Christian community in which it is given” (NDC #29C, p. 100). If the research shows that we lack a Catholic culture in which to apprentice our younger generations into the faith, then we need to live the spirit of the church documents by creating intergenerational opportunities in the parish for learning the faith.

While age-specific learning will always be needed because of the developmental differences in each age group, the classroom model alone is not capable of creating a community of learners which the church documents envision. Charles Foster described the flaws in the current Christian educational system:

- Loss of a “corporate memory” of our faith tradition;
- Failure to teach the relevance of the Bible to everyday life;
- Reducing religious education to a *program* rather than a way of life into which people are mentored and apprenticed;
- Being held captive by the dominant culture in which the Good News is being shared;
- Failure to adapt our educational strategies to the changing world in which we live (Foster, pp. 22-35).

Intergenerational learning is uniquely situated to provide solutions to Foster’s first and third flaws. When people of different ages are brought together to learn their faith, the corporate memory of the faith tradition is strengthened and sustained. We can teach children how to pray the Rosary, but having them hear the stories of elders whose prayer lives were sustained by a particular Mystery, or by the rosary’s pattern of praying, keeps alive the tradition and enriches the faith of all who hear the stories.

Seeing religious education as a way of life into which people are mentored requires a mentoring relationship. It challenges us to put young people in touch with “wisdom people” in the community who have mastered a particular aspect of discipleship—be it having a preferential option for the poor, praying well, making ethical decisions in the workplace or the shopping mall, or evangelizing others.

Noted theologian and catechetical leader Thomas Groome also affirms the positive values of bringing the whole community together to learn and share their faith. He wrote that “our contemporary situation

poses tremendous challenges to ‘handing on the faith.’...Though we can never return to the ‘good old days,’ we must retain the insight reflected there—it still takes a family and a village to raise a Christian. We simply need to be more intentional and find contemporary ways to do whole community catechesis” (Imbelli, 178). If intergenerational faith formation experiences help parents raise faithful children, that in itself makes the effort worthwhile.

Groome also built on Karl Rahner’s insight that Vatican II redefined our view of faith. Rahner recognized that if faith is narrowly defined as belief in doctrines, catechesis could be done by a teacher with a catechism instructing a classroom of children. But the Second Vatican Council reclaimed the early church’s understanding of Christian faith, reminding us that genuine faith engages the whole person—one’s identity—and is at the same time “radically communal” (p. 178).

Groome’s analysis of catechesis is rooted in scripture:

The communal nature of being Christian was evident from the beginning, with roots in God’s call to Abraham and Sarah to become the parents of a people. The first Christians had such a communal understanding of their identity that Paul used the rich metaphor of the human body to describe them, urging all members to work together as the Body of Christ, alive by the Spirit in the world...Vatican II was a watershed in returning Catholics to the communal nature of Christian faith, and to the agency of each baptized member for the mission of the church in the world. Over and over it restated in one way or another that the church must function as a community, and that all the baptized ‘share in the priestly, prophetic, and royal office of Christ.’...These dual emphases of Christian faith—holistic and communal—make imperative the proactive participation of family and parish in catechetical education. (p. 179)

Groome’s conclusion is that total catechetical education demands the following:

- “an intentional coalition of ‘family,’ ‘parish,’ and ‘program/school’
- involving all aspects of each—their whole communal life
- engaging all members as teachers and learners, sharing faith together

- across the life-cycle from cradle to grave—in ‘permanent catechesis’ (GDC)
- informing and forming each other’s identity in whole and communal Christian faith
- as disciples of Jesus Christ for God’s reign in the world” (p. 181).

This is a thorough and compelling explanation of the elements involved in all ages learning their faith together.

Groome will always be known for his advocacy of approaching faith formation within the context of the learner’s life experience. Groome wrote, “Over many years, my own work has attempted to articulate a ‘shared Christian praxis approach’ to catechesis and religious education” (p. 189). That is not new thinking on his part. But his contemporary reflection on the state of religious education in the church today leads him to a new conclusion about how to do praxis: “The ideal context of this approach is a community of conversation and active participation by all in sharing and learning faith together” (189).

Imagine what your faith community would be like if it lived up to this description, if it could genuinely be called a “community of conversation and active participation by all in sharing and learning faith together.”

Creating a Thirst for God

Bishop Blaise Cupich, Bishop of Rapid City, has written about the decision in his diocese to move toward intergenerational faith formation. His reflections, “Handing on the Faith through Community-Based Faith Formation,” are included in *Handing on the Faith: The Church’s Mission and Challenge*. Bishop Cupich acknowledged that the old method of catechesis isn’t enough for today. He described the anxiety of many Catholics about passing on the faith to the next generations and their recognition that what we have been doing is not working. He believes that a fresh approach must address three issues: “We need to pass on the faith in a way that creates a thirst for God and the church in the lives of young people....Consideration has to be given to the context of church life and practice when it comes to sharing the content of our faith and tradition....The participation and witness of everyone is needed. Everyone is responsible and has to be involved. We found such a design in

the intergenerational/ecclesial models” that many dioceses are beginning to use (Imbelli, p. 198).

Bishop Cupich addressed the consequences and implications of shifting from a schooling model of catechesis to a community-based faith formation model. He included these points:

- Everyone is responsible with an intergenerational approach because “all take responsibility for creating the circumstances for handing on the faith to all. That means that faith formation is not just for the young. It is intergenerational because faith formation is a matter of lifelong learning.”
- The context for learning the content of faith is the events in the life of the church.
- The events-centered, lifelong approach involves a systematic and cyclical curriculum over a six-year period.
- What happens at home reinforces what takes place in the community as it learns and develops a corporate Catholic identity (pp. 199-200).

The Family Connection

One of the most compelling reasons for doing intergenerational faith formation lies in Bishop Cupich’s last point, that the domestic church can reinforce the faith learned in the parish. Life in the twenty-first century is hectic, and families are torn in many directions—including their own work and social lives and the school activities, sports, and social activities of their children. When the church carves out time for families to learn together in the parish, then sends them home with resources to continue their journey at home, there is a greater chance for faith-sharing to happen. In some cases, families have had wonderful experiences of shared faith in their sacramental preparation programs. But more is needed.

An additional challenge to busy families is the awareness by parents that they just don’t know how to have that faith conversation with their children. They don’t have the resources to create a home ritual. They realize that they can’t give what they themselves don’t have. And this reality is growing as more postmoderns begin to raise families.

In the midst of the chaos of today’s families and their lives, the *Catechism of the Catholic Church* describes the role of parents in the

faith formation of their children: “Parents have the first responsibility for the education of their children” (#2223). The parish owes its families two elements in the process of conversion: catechetical experiences in the parish which help families learn their Catholic identity as families; and resources to help families continue the learning of their faith at home. In the NDC, the bishops write that “Catechesis that involves the whole family is a particularly effective method of catechesis for young children because it helps parents become more confident in sharing their faith with their children and encouraging their children’s emerging faith” (#48E, p. 204).

Bill Huebsch takes the family perspective further in an online article he wrote for the National Association of Catholic Family Life Ministers. Huebsch describes the challenge this way:

We know that, without the parental role, little we do with children to form them in faith will have a lasting effect. And unless catechesis is situated within the liturgical life of the church, learners may know about religion in a cognitive sense, but lack the affective knowledge that comes only from ritual. Furthermore, we know that catechesis is a lifelong matter. It doesn’t stop after First Communion or Confirmation. And we know that it must lead in the end to a lifestyle of faith, to households of faith.

Intergenerational faith formation can support families. As one practitioner put it:

Lives have changed in the families who have participated. Their relationships with one another, their relationship with God, their relationship with the church—total transformation. (CMD)

This total transformation can happen because families are on the same page regarding the content of their faith. They have learned together in the intergenerational sessions, and are sent home with resources to continue that learning and apply it to their own lives as family.

Conclusion

No one would argue that we need to do more to bring our faith communities together, to learn our faith on a deeper level, to practice that faith with

enthusiasm and fidelity, to support families in sharing faith at home, and to respond in conversion as disciples of Christ. It is hard work, or course, to shape the core curriculum of the parish around intergenerational learning and then mesh the age-specific learning needs of each cohort group with the core. But it is worth it. Blessed moments occur when faith sharing happens across the generations. One practitioner summed it up very vividly:

Families feel empowered to bring faith and traditions into the home, and adults expect a high level of catechetical content especially in bulletins and home resources. The sense of care and community has helped to bring about more vibrant liturgies. Sunday attendance has grown by 20% in a year. (CMD)

Intergenerational learning, done well, brings all ages together to learn and share faith. It leads to a greater sense of community among parishioners and brings them back to the source at Sunday liturgy. The goal of catechesis, intimacy and communion with Jesus, is realized in a living and faithful way.

End Notes

Center for Ministry Development (CMD). *Generations of Faith Lilly Endowment-Funded Project Evaluation*, 2005. The quotes in this chapter are part of the qualitative research the Center for Ministry Development conducted as part of its final report to the Lilly Foundation. The quotes come from taped interviews with faith formation leaders and pastors in parishes which were part of the Generations of Faith Project.

Congregation for the Clergy. *General Directory for Catechesis*. Washington, DC: United States Conference of Catholic Bishops, 1998.

D'Antonio, William V, et al. *American Catholics Today: New Realities of Their Faith and Their Church*. Plymouth, UK: Roman and Littlefield, 2007.

Foster, Charles. *Educating Congregations*. Nashville, TN: Abingdon Press, 1994.

Harris, Maria. *Fashion Me a People*. Louisville: Westminster John Knox Press, 1989.

- Huebsch, Bill. *A Pastor's Guide to Whole Community Catechesis*. Mystic, CT: Twenty-Third Publications, 2005.
- Huebsch, Bill. "Whole Community Catechesis: Stick to the Principles," *Family Perspective Journal*. Dayton, OH: National Association of Catholic Family Life Ministers, Spring, 2006 as accessed at this Web site: <http://www.nacflm.org/displaycommon.cfm?an=1&subarticlenbr=52>.
- Imbelli, Robert P., editor. *Handing on the Faith: The Church's Mission and Challenge*. New York: Herder & Herder, 2006.
- Libreria Editrice Vaticana. *Catechism of the Catholic Church, Second Edition*. Washington, DC: United States Catholic Conference, 1997.
- Scales, Peter C., Ph.D., Peter L. Benson, Ph.D., and Eugene C. Roehlkepartain. "Grading Grown Ups: American Adults Report on Their *Real* Relationships with Kids." Highlights from a Nationwide Study by Lutheran Brotherhood and Search Institute, 2001 as accessed at this web address: <http://www.search-institute.org/norms/2000/summary.pdf>.
- Temple University Center for Intergenerational Learning. "Why Link Generations?" Philadelphia, Pennsylvania: Temple University CIL, accessed at this web address on August 1, 2007: http://www.templecil.org/why_link_generations.
- United States Conference of Catholic Bishops. *National Directory for Catechesis*. Washington, DC: USCCB Publishing, 2005.