



*Catechesis of the Good Shepherd* and  
*the Roman Missal, Third Edition*  
Regional Deepening Workshop  
Host and Facilitator Packet



# *The Catechesis of the Good Shepherd*

## *An Association of Children and Adults*

P.O. Box 1084, Oak Park, Illinois 60304

Director of Formation Office:  
4771 Old Timber Ridge Road, Marietta, Georgia 30068  
404-580-2960; [karenmaxwell@cgsusa.org](mailto:karenmaxwell@cgsusa.org)  
[www.cgsusa.org](http://www.cgsusa.org)

Dear Hosting Site Coordinator,

Thank you for your interest in sharing *CGS-Roman Missal, Third Edition* information with the catechists in your parish and region. We hope that this packet will be a beneficial resource to you in your ministry. We have provided sample schedules, prayer service ideas and participant handouts to assist you in your role as host for this event. We have also included background notes for the Formation Leader who will facilitate the day for the participants.

We envision a workshop that would offer to all levels of catechists an opportunity to learn about the changes regarding the *Roman Missal* and to deepen their understanding of a topic from their own formation courses. The sample workshop in this packet is a two-day model. Day one would focus on changes for the Level I and Level II catechists. A second day would cover additional material changes at Level II and the material changes for Level III. We would encourage all catechists to attend the first day of this workshop to receive the background necessary for understanding the changes in the scope of our work. We would also recommend that catechists purchase copies of *The Roman Missal, Third Edition & The Catechesis of the Good Shepherd Kits* for the level(s) they work in, which are available from the Oak Park office and on our website, [www.cgsusa.org](http://www.cgsusa.org).

As a hosting site coordinator, we would like for you to consider how you could host a Regional Deepening Workshop in your area. Perhaps you have already begun this planning process, have a date set and have invited a formation leader (or leaders) to lead your workshop. If so, thank you very much. Would you fill out the **Host Site Registration Form** and return it to me? If not, we hope you will give this some consideration for your area. If you need assistance in finding a formation leader to lead a workshop, please feel free to contact me.

Your responsibilities in preparing for this event will not only include inviting your formation leader and selecting the date with that person, but also will include reserving your space, pulling together a mailing list of regional catechists, sending out a flyer promoting this event and receiving registrations.

In addition, as this would be an event that is in partnership with the National Association of Catechesis of the Good Shepherd, we would greatly appreciate your consideration in donating at least \$100 to CGSUSA in support of our partnership and the resources we have offered to

help you with your workshop. The check should be made payable to Catechesis of the Good Shepherd and sent to the Oak Park office. Please indicate that this is for the CGS-Roman Missal Regional Deepening Workshop. If you would like an invoice to authorize payment, please let me know.

In order not to place too large a burden on one person in leading such an event, we would recommend that the hosting site coordinator be a different person from the formation leader facilitating the workshop. Once you have made your plans for this workshop, please complete the Hosting Site Registration Form and return it to me. By doing so, we can offer you an additional resource of information from those who have already conducted one of these workshops and are willing to share from their experiences some tips you may find useful.

As you consider the workshop expenses and what you will charge participants who attend, we would like to list for you some of the expenses you could incur with this event. This workshop is comparable for catechists for their ongoing formation as a continuing education course is for teachers. Possible workshop expenses that the registration fee needs to cover include:

- A stipend for the formation leader facilitating the workshop.
- If a formation leader is coming from out of town, then travel expenses will need to be covered in the event of that person flying or driving to the workshop location. Also, room and board will need to be included, if applicable.
- A donation to the National Association for the workshop of at least \$100.00 in support of our partnership and in providing resources for such an event. We would appreciate any additional gift you would be willing to provide if your Regional Deepening Workshop is particularly successful.
- Food for workshop attendees – lunch, morning and afternoon drinks, snacks.
- Production and mailing of the flyer announcing this workshop.
- Additional costs could be possible for purchasing CGS publications and other material-making resources to have available for participants to buy at the workshop, small table decorations, name tags for attendees, etc.

We hope you are interested in hosting this endeavor. It is something that we are excited to pursue as one of several new approaches to ongoing formation for our catechists throughout the country. We pray that this will be a fruitful experience for all.

In the peace and joy of Christ,

Karen Maxwell  
*Director of Formation*  
karenmaxwell@cgsusa.org



*Catechesis of the Good Shepherd* and  
**the Roman Missal, Third Edition**  
**Regional Deepening Workshop**

Please take a moment to complete this form and let us know about your workshop.

Please send to Karen Maxwell, 4771 Old Timber Rd, Marietta, GA 30068 or [karenmaxwell@cgsusa.org](mailto:karenmaxwell@cgsusa.org).

Thank you.

Date of Workshop:
Name of Hosting Site:
Address of Site (please include full mailing address):
Hosting Coordinator: (please include telephone number and email address):
Is this site and/or the coordinator a current member of the National Association of CGS?
Formation Leader (s) who will facilitate workshop:
Please describe the format of the workshop & include the meeting time (e.g., one day 9-3; two day, etc.):
Have you downloaded the CGS – <i>Roman Missal</i> Regional Deepening Workshop Packet for hosting this workshop from our website?
Estimated number of catechists expected to attend:
What defines your region? Will you be inviting catechists from a metro area, from several cities, counties, or states? Please describe.

*Catechesis of the Good Shepherd* and  
**the Roman Missal, Third Edition**  
Regional Deepening Workshop

***What you will find in this packet:***

- Sample Flyer and Registration Form
- Sample Schedule
- Sample Letter to Participants
- Sample Prayer Services
- Samples Prayers of the Children
- What Makes CGS Materials So Important?
- Facilitator Notes
  - 1-History of the *Roman Missal* and Reasons for the Changes
  - 2-Review of CGS Material Changes for Level I (with some Level II)
  - 3-Catechist Glossary
- Participant Handouts for Day One of Workshop
- Evaluation Form for Participants
- Evaluation Form for Facilitator and Host

# Sample Flyer and Registration Form

In conjunction with The National Association of the Catechesis of the Good Shepherd,  
The Good Shepherd Center at St. Ladislav Catholic Church invites you to a



## Regional Deepening Workshop for Catechesis of the Good Shepherd and the *Roman Missal, Third Edition*

*...a gathering of catechists throughout the mid-Atlantic region*

We will discuss changes in the *Roman Missal, Third Edition*  
as they pertain to specific CGS materials for all atrium levels  
and the impact these changes may have on the child.

As our work is prayer,  
we will re-make materials together in a spirit of humble openness to the  
Shepherd who calls us to serve the youngest members of the flock.



Please join us **Saturday, August 6<sup>th</sup>** from 9 am to 4 pm  
& **Sunday August 7<sup>th</sup>** (Level II and Level III only) from 1:30 to 5:30 pm

The Good Shepherd Center, St. Ladislav Catholic Church

277 Reeb Avenue, Columbus Ohio 43207

For more information e-mail Pattie Jones at [pa1229jones@yahoo.com](mailto:pa1229jones@yahoo.com)





## Sample Schedule

### *Catechesis of the Good Shepherd* and **the Roman Missal, Third Edition** **Regional Deepening Workshop**

#### **Saturday, Day One**

- 9:00 Gathering and Continental Breakfast
- 9:30 Opening prayer
- 9:45 History of the *Roman Missal* and reason for the changes
- 10:15 Eucharist as Sacrament of Gift: The Memorial
- 10:45 Break
- 11:00 Review of CGS Material Changes at **Level I (with some Level II)**
1. Gestures of the Mass
    - a. Reflection on the gestures and their meaning
    - b. Review the presentations and their changes
  2. Nomenclature changes at Level I
  3. Other related material changes at Level I
  4. Questions and clarifications
- 11:45 Review of CGS Material Changes at **Level II**
1. Synthesis of the Mass (guided by Level II *RMTE* & *CGS Kit* booklet)
    - a. Reflection on the presentation and its meaning
    - b. Review the presentation and its changes
  2. Other material changes at Level II (guided by Level II *RMTE* & *CGS Kit* booklet)
  3. Questions and clarifications
- 12:30 Lunch
- 1:15 Material making for Level I and/or Level II

## Sample Schedule

- 2:15 Break
- 2:30 Material making for Level I and/or Level II
- 3:30 Feedback from participants
- 3:45 Closing Prayer
- 4:00 Conclude for the day



### **Sunday, Day Two** *For Level II and/or Level III Catechists*

- 1:30 Opening Prayer
- 1:45 Review of CGS Materials Changes at **Level II and/or at Level III**
1. Other material changes at Level II (guided by Level II *RMTE & CGS Kit* booklet)
  2. Material changes at Level III (guided by Level III *RMTE & CGS Kit* booklet)
  3. Questions and clarifications
- 2:45 Break
- 3:00 Material making for Level II and/or Level III
- 5:00 Feedback from participants
- 5:15 Closing Prayer
- 5:30 Conclude for the Day

## Sample Letter to Participants

Dear Friend:

We are excited about your participation in this weekend's CGS and the *Roman Missal* Regional Deepening Workshop. We know it will give you an opportunity to connect with fellow catechists, deepen your own faith, and prepare materials to use with children.

We plan to gather at The Good Shepherd Center at St. Ladislav Catholic Church, 277 Reeb Avenue, Columbus Ohio, and beginning at 9:00 on Saturday, August 6th. There will be time for coffee and fellowship, before we begin in prayer at 9:30. Lunch will be provided on Saturday, and we will adjourn at 4:00. We hope you will stay for our Sunday session as well!

Your *The Roman Missal Third Edition & Catechesis of the Good Shepherd Kits* have been ordered from the National Association, and will be waiting for you when you arrive. If you have a laptop, you may want to bring it to view the materials description disk included with the kits. You may want to bring your album with you, in case you want make modifications. Definitely bring your materials manuals! If you have favorite calligraphy pens or markers, bring them, too. St. Ladislav has paper cutters, hole punches, scissors, Sharpies, paper and card stock in all the appropriate colors. Laminating will also be available for a small charge.

We look forward to a prayerful time together, "deepening" our connections to our faith and to each other through this work.

Blessings,

The Columbus Team

## Sample Prayer Service

### Opening Prayer

Scripture: *Revelation 19:4-10*

#### **Prayer**

*Adapted from the new preface for  
the Solemnity of the Most Holy Body and Blood of Christ:*

Lord, holy Father, almighty and eternal God,  
At the Last Supper with his Apostles,  
Christ our Lord established for the ages to come  
the saving memorial of the Cross.  
He offered himself to you as the unblemished Lamb,  
The acceptable gift of perfect praise.

Nourishing your faithful by this sacred mystery,  
You make us holy, so that the human race,  
Bounded by one world,  
May be enlightened by one faith  
And united by one bond of charity.

And so, as we today meditate  
on this wondrous Sacrament,  
May we be bathed in the sweetness of your grace,  
That we may contemplate  
the heavenly realities there foreshadowed.  
Amen.

#### **Taize Chant**

Jesus Christ, Bread of Life,  
Those who come to you will not hunger  
Jesus, Christ, Risen Lord,  
Those who trust in you will not thirst.

#### **Prayers of the Children**

(See examples in this packet)

#### **Intentions of those gathered**

#### **"Prayer to Accept Change"**

(See the Level I *RMTE & CGS Kit* booklet p. 9, the Level II *RMTE & CGS Kit* booklet p. 10, or  
the Level III *RMTE & CGS Kit* p. 11)

**"The Eucharist Song,"** from *Songs of Love*

## Closing Prayer

### **Intentions of those gathered**

*Response: Gift Eternal, hear our prayer.*

For our Church leaders and ministers, that in this time of change they may serve the needs of the flock with a compassion and clarity that honors the Good Shepherd,  
we pray . . .

For our families, colleagues and communities, in thanksgiving for their support of our work on behalf of the Good Shepherd and His beloved children,  
we pray . . .

For our world, that the unity we experience in our liturgy may inspire us to strive for a cosmic communion, bringing together people from all corners of the earth,  
we pray . . .

For our own work in the Catechesis of the Good Shepherd, that we may be mindful of those whose gifts of time, study and observation have brought us here today, and that we may devote ourselves to honoring this inheritance and the potential of the child, we pray . . .

For the children of the light, whom we serve in our atria, that they may enjoy and embrace the new words, which accompany the old truths of the celebration of Mass, we pray . . .

For what else shall we pray? You are invited to voice your petitions out loud and we will make a common response at the end . . .  
We pray . . .

### **Taize Chant**

Jesus Christ, Bread of Life,  
Those who come to you will not hunger  
Jesus, Christ, Risen Lord,  
Those who trust in you will not thirst.

### **Blessing**

*Adapted from new Prayers Over the People #2:*

Grant, O Lord, we pray,  
That the Christian people  
May understand the truths they profess  
And love the heavenly liturgy  
In which they participate.  
Through Christ our Lord.

**Amen.**

## Opening Prayer Sunday

Scripture: *Psalm 78: 1-7*

### Reflection

#### Taize Chant

Jubilate Deo, omnis terra  
Servite Domino, in laetitia  
Alleluia, Alleluia in laetitia  
Alleluia, Alleluia in laetitia

#### Prayer

*Adapted from the new common preface IV: Praise, the Gift of God*  
Lord, holy Father, almighty and eternal God,  
Although you have no need of our praise,  
Yet our thanksgiving is itself your gift,  
Since our praises add nothing to your greatness,  
But profit us for salvation, through Christ our Lord,  
Inspire us today to praise you with joy.  
**Amen.**

## Closing Prayer Sunday

### Intentions of those gathered

*Response: Gift Eternal, hear our prayer.*

#### Taize Chant

Jubilate Deo, omnis terra  
Servite Domino, in laetitia  
Alleluia, Alleluia in laetitia  
Alleluia, Alleluia in laetitia

#### Blessing

*Adapted from Prayers Over the People #17:*  
Bestow increase of heavenly grace  
On your faithful, O Lord:  
May they praise you with their lips,  
With their souls, with their lives;  
And since it is by your gift that we exist,  
May our whole lives be yours.  
Through Christ our Lord.  
**Amen.**

## Prayers of the Children

*After a Mass which included a baptism: "I always like those a lot! [I like] having a new Christian in our community."*

- Colin, age 5

"At Mass, I feel closest to God when I go up to receive, even though I can't receive yet. When you are walking up to receive, you know it is not just a story about Him - it is really Him."

-Anneliese, age 7

"I like the homily because, you might have heard the readings before, but the homily is always new. It is good to listen to see if you can hear some teaching that will help you be closer to God."

-Annie, age 7

"I love My Lord my God with all my soul and all my heart."

- a child in level II

## Prayers of the Children

Nine-year-old Peter, whose favorite part of Mass is “receiving communion,” says it makes him feel “joyful” and “close to God.”

“The Lord is my love and the only God... He is the only God and the God who made you and me and people.”

- Katie, age 7, preparing for sacraments

“He who has come for God has come for everybody.”

- written by a girl, age 7

“When you are receiving First Communion it must mean a lot to you. You should be with God and he will be with you.”

- a second grader, preparing for the Sacraments

“When the Lord is all in all I will be happy.”

- written in gold by a girl in level II

## Prayers of the Children

“I love Communion time because I waited for so many years to get old enough to share. It makes me feel like a grown-up that I get to share the bread and wine now.”

- Mira, age 8

“I like it when the reader or the priest calls us ‘Brothers and Sisters.’ It makes me get into serious mode, like now I need to be respectful and pay attention.”

- Nico, age 10

A seven-year-old boy, who does not yet receive communion, says his favorite part of the Mass is “the epiclesis.” He “feels good inside” at Mass.

When considering the events of Jesus’ life, death and resurrection, a catechist wondered if we were born too late to be part of these great moments. A six-year-old replied, “No, we were in his heart when he did it and we get a piece of him at Mass.”

## Prayers of the Children

“Remain with him and you will bear much fruit,” wrote an eight-year-old. At the bottom of her elaborate drawing of the True Vine, she wrote, “The universe is tiny compared to the True Vine.”

A fourth grader said, “Epiclesis sounds like “epic” and that means “awesome.” It is awesome that he changes the Bread and Wine!”

## What Makes CGS Materials So Important?

Our materials are, “indications of the hidden reality of God. They are concrete helps to know the language, times and places of the mystery of God. The child will make the mystery his own, according to his own nature, his own capacities and his own personal rhythm of learning. With due respect for the differences, we can say that the materials do what liturgy does. Our relationship with God is established through sensible objects, respecting a fundamental human exigency.”

--Gianna Gobbi, Torreon Mexico, 1998

# Facilitator Notes - 1

*History of the Roman Missal and Reasons for Changes*

## *Catechesis of the Good Shepherd* and **the Roman Missal, Third Edition** **Regional Deepening Workshop**

### **History of the *Roman Missal* and Reasons for the Changes**

#### **The Early Church**

- We know from the Bible, in particular from *Acts of the Apostles*, that early Christians celebrated in ways that resemble our Liturgy of the Word and Liturgy of the Eucharist.
- The prayers comprising the Mass were, at first, the result of the prayerful and spirit-filled requests of the apostles, early bishops and church fathers. This oral tradition was handed down and repeated as our liturgy took shape. It is thought that St. Gregory the Great did much to collect and preserve these ancient prayers for use throughout the Church.

#### **The First Roman Missal**

- In 1570, the first *Roman Missal* was promulgated by Pope Pius V, as a result of the Council of Trent. This offered clergy norms and standards for celebrating Mass and served to unify ritual celebration for 400 years.
- With the invention and spread of printed books, this *Roman Missal* accompanied missionary priests as they set out to bring the Good News to all corners of the earth. Thus, it provided for a unity of Catholic identity and worship.
- In modern times, Pope Pius XII noted the tremendous growth of the church worldwide in those four centuries of that first *Roman Missal*. He further observed advances in scholarship of ancient texts, and an even greater awareness of the rites of Eastern Churches. He began a renewal by restoring the Easter Vigil and Holy Week liturgies.

#### **Vatican II**

These themes of growth and awareness of the Church's mission in the modern world shaped the Second Vatican Council, which provided for a fuller revision to the Catholic rites. Thus, the "*New Roman Missal*" was born. In 1969, Pope Paul VI promulgated the "typical edition of the *New Roman Missal*". A typical edition is an authoritative text – in Latin – which is to be the "type" or standard for other translations into the local language. The translations into the local language – into the vernacular – must also be approved by the Pope.

- One of the big changes in his 1969 edition of the *Roman Missal* was the addition of three new Eucharistic Prayers. Formerly, there had been just one Eucharistic Prayer – now called the Roman Canon or Eucharistic Prayer I. In explaining the three new prayers, the Pope said: “In this way the different aspects of the mystery of salvation will be emphasized and they will procure richer themes for the thanksgiving.” (from the apostolic constitution *On the New Roman Missal*, issued by His Holiness Pope Paul VI on April 3, 1969) The goal was richer and more meaningful worship!
- The Pope was clear, however, that all Eucharistic prayers had to use exactly the same words of institution -- the words spoken by the priest, echoing Christ’s self-offering at the Last Supper. So, even in this renewal, there was a concern to preserve unity and express continuity in theological essentials.
- In 1973, the US bishops approved an English translation of part of the *Roman Missal* – the *Sacramentary*. Their work was approved by Rome a year later.
- A year after that, in 1975, some additional modifications were made by the Roman clergy to the *Roman Missal* and a second typical edition was issued. The US bishops set upon the task of revising again -- a task which took years to complete.
- During the ensuing years, bishops in this country and elsewhere began to raise questions about the English translation of the *Roman Missal*.
  - Some felt that in trying to translate the meaning into the idiom of the local community, that some of the unity and sense of sacredness might have been sacrificed.
  - In a similar fashion, some within liturgical circles wondered if we could achieve a better balance between unity and variety in our prayers.

### Today

- Pope John Paul II noticed this as well. This leader, who spoke so many languages and traveled to so many countries, saw that there was a great variety in the ways in which our one Mass was being celebrated – both a variety within communities and a variety between communities.

Part of this variety is what makes us “catholic” -- for catholic means “universal.” It means our Church is composed of many different types of people all over the globe. But part of the variety masked the essential unity which is God’s gift to us in and through the liturgy. The prayers of the Mass in many languages did not match up well with the Latin from which they were translated.

- So, in the year 2000, Pope John Paul II announced that a new, revised *Roman Missal* would be created.
  - This began with the *GIRM – The General Instruction on the Roman Missal*. In 2002, the revised prayers of the Mass were offered.
  - It has taken nearly a decade of work to get these prayers translated into English and approved. In fact, our brothers and sisters in other countries have already been using the new translation in their native tongues.
  - Because many other countries translate into their languages from the English, a new, accurate translation into English of the *Roman Missal* would be very important.
  - On the first Sunday of Advent, 2011, all English speaking parishes, all over the world, will begin to use the new translation.

### **Benefits**

#### **There are three main benefits to this change**

1. Unity of God's people in liturgy – the new translation means we are saying the same thing. For example, in bilingual parishes where Spanish and English was spoken, the words being spoken at Mass were not the same! When the priest said, “The Lord be with you,” parishioners responding in English said, “And also with you.” Parishioners responding in Spanish said, “And with your spirit.”
2. Make more explicit the links between Bible and liturgy.
3. Use precise, poetic and elevated language to point to the beauty and mystery of liturgy, which sets this work of the people apart from other work we do as the people of God.

### **Roman Missal and CGS**

- The Catechesis of the Good Shepherd is well-positioned to faithfully implement the changes in the *Roman Missal* to our materials because one of the key rationales behind these changes is to give greater emphasis to the link between Bible and Liturgy. This is already explicit in the spirit of our work.
- Sofia writes about this link eloquently, and we have reflected upon this in our formation courses. For years, we have been inviting Level II children to reflect upon the Scripture of the Healing of the Centurion's Servant and discover the link between those words and the prayer we say before receiving communion. In the new translation, the words of the prayer have been altered to more closely reflect their Biblical origins.

Further, we have always recognized and celebrated the unity of cultures in around the Shepherd's table. We proclaim "...there will be one flock, one shepherd." Picture in your mind the presentation of the Eucharistic Presence of the Good Shepherd. Our materials and our meditations lead the child to consider how large the flock is, how far the True Vine extends, how big the Kingdom grows!

- And, too, we appreciate how children love language and how they long for a particular language with which to express spiritual realities. We record what they say in our catechist journals and on our album pages. We share with them nomenclature which enables them to participate more fully in the life of the Church.
- How rich is the gift we have been given in the Catechesis of the Good Shepherd and how grateful we are for the foresight and wisdom of Sofia, Gianna, and others, who brought about this thoughtful work for the child emphasizing these themes.

### What this means for Catechists

In the "Characteristics of the Catechesis of the Good Shepherd," Characteristic #21 states:

**"The material makes it possible for the catechist to assume his/her proper "post" as the "useless servant" (Luke 17:10). This expression indicates that the catechist has a task to perform, a role to fulfill, whose results, however, go much farther from what he/she does, because the only Teacher is Christ."**

- We should reflect on this "useless servant" image - one which Sofia returns to often. At first it can be seen as a call to humility. The Scripture asks us to remember that our work, which seems so significant in the lives of "our" children, does not originate in us, in our creativity, or in our talents. Rather, our efforts as catechists amount to what we "have been commanded to do" and "our duty" (Luke 17:10). As such, the work has its origin and destiny in a reality greater than our individual capacities. In this, the "useless servant" image is a call to trust. We are asked to unite our work to the cosmic work being directed by the one Teacher, in an act of trust.

In remaking our materials to more faithfully echo the revised liturgy of the Church, we see clearly our "post": to transmit faithfully the changes in our worship, in a way which is meaningful to the youngest members of the Church. The changes surely did not originate in us, but, as members of the Body, along with the children, we are called to celebrate and worship our God in a way which unites us to God and to the Body of Christ.

- So how do we adopt our post as “useless servant” in the face of these changes? It is our commitment, as catechists, to serve the particular needs of the children during this time of transition. We can do this by:
  1. Being positive but sensitive to one’s (and perhaps our own) discomfort with change.
  2. Talking to parents about this opportunity. Listening compassionately and encouraging them to see the changes as an opportunity for renewal.
  3. Revising materials. We are a part of the environment, so we must educate ourselves.
  4. Explaining to the children, in simple language and with measured words, the reasons for the change.
  5. Listening to the children’s reactions.
  6. Praying often for the child and the church in this time of transition.

### **Discussion Questions:**

- Is there anything in the history of the *Roman Missal* that strikes you, or that you did not realize before, or that seems significant?
- How does the information presented help you understand the context of and reason for change in regards to the liturgy?
- How do you think the revised wording in the assembly’s parts of the Mass will make a difference for you personally?

### **Conclusion**

- We can pray that, to the small ears of the children, the revised prayers will sound like a new harmony built on a familiar tune. Perhaps they will even direct us as adults to see more clearly the essential realities beneath the changes.
- We may find encouragement in Sofia’s words: “I recognized that what the children had pointed out to me are actually elements that have remained the most enduring and vibrant in the life of the church from its earliest beginnings. Thus, I have seen with joy how young children, Christianity’s newest recruits, [will] spontaneously insert themselves into the rich river of tradition while directing me to it as a source from which to draw sustenance for our lives.” (*Living Liturgy*, page 4).

*Invite questions and discussion from the participants.*

## Facilitator Notes – 2

*Review of CGS Material Changes for Level I (with some Level II)*

### Review of CGS Material Changes for Level I (with some Level II)

- **What liturgical prayer or ritual action of the Mass has great meaning to you? Why?**

With the youngest children, we isolate certain moments of the Mass, helping them to “read” the “language of signs” to discover the Eucharist as the Sacrament of the Gift.

#### Gestures and Prayers of the Mass

The ritual dialogues at the Eucharist reflect the pattern of salvation history seen throughout the Bible. God takes the initiative; our words and actions are in response.

The ritual dialogues between the priest and the rest of the liturgical assembly reflect this pattern of divine initiative and human response. They mirror the loving dialogue that God holds with us in Jesus Christ, the Word made flesh. The priest speaks words that convey the saving work in Christ in which God now invites us to share.

We respond in words of praise, thanksgiving, petition and contrition inspired by the Gospel of Jesus Christ.

The pattern of dialog is lived out in the gestures and prayers of the Mass.

Look at **Preparation of the Chalice** on p. 12 of Level I *RMTE & CGS Kit* booklet.

*(Or p. 14 of Level II *RMTE & CGS Kit* booklet and p. 33 of Level III *RMTE & CGS Kit* booklet.)*

- Adult-level reflection questions might include:
  - At which point during the Mass do you feel this union or unity with Jesus?
  - We reflect much on Jesus sharing our humanity, but in what way(s) do you hope to “share in the divinity” of Christ?
  - Are there ways in which you see yourself, in your life, growing in holiness?
  - Does Eucharist help in that growth?
  - Are you sometimes aware of a closeness with Christ – as close as water and wine in the chalice?
- Let’s think about these changes as they might affect the child:
  - Are there any memories you would like to share with us, regarding the ways in which children have responded to this presentation?
  - In what ways will this new gesture booklet serve the developmental needs of the Level I child?

- On your Level I album page:
  - Your album page consists of two separate moments for this presentation. The first moment is introducing the gesture. The second moment is introducing the words in the gesture booklet. You will want to edit your album page and add the following questions for the second moment:
    - What do you remember about the wine?
    - What do you recall about the water?
    - What does adding a few drops of water to the wine tell us about who Jesus is? I wonder what this could mean. (Allow for children's response.)
    - Jesus is God and man. He is Divine and human.
  - You will want to add this page to your Level II album.
  - What words can you use to help the child think about "divinity" and "humbled"? See p. 14 of Level II *RMTE & CGS Kit* booklet for suggestions.
  - You will want to change the source listed on your album page from "Sacramentary" to "Roman Missal."

Look at **Epiclesis prayer** on p. 14 of Level I *RMTE & CGS Kit* booklet.

(Or p. 16 of Level II *RMTE & CGS Kit* booklet and p. 39 of Level III *RMTE & CGS Kit* booklet.)

- Adult-level reflection questions might include:
  - As you have read through the new text for the Mass, are there particular words or phrases that struck you, personally?
  - What activity of the Holy Spirit is expressed in the epiclesis?
  - How does this translation accentuate the theology of "gift"?
  - How do words like "consecration" and "implore" – words not too common in everyday speech – affect you in listening and praying them?
  - In Level II, the epiclesis prayer is paired with the words of institution. Sofia writes eloquently of the unity of these parts of the Mass in *Living Liturgy*. Together they demonstrate the many facets of the gift and recall its origin in the Last Supper. They invite the child to begin to ponder the meaning of the command, "Do this is memory of me." What do you, personally, hear in this command?
- Let's think about these changes as they might affect the child:
  - The changes in our gesture presentations occur in the second moment, when the gesture booklets are introduced to the child.
  - Are there any memories you would like to share with us, regarding the ways in which children have responded to this presentation?

- On your Level I album page:
  - Your album page consists of two separate moments for this presentation. The first moment is introducing the gesture. The second moment is introducing the words in the gesture booklet. You will want to edit your album page and add the following questions for the second moment:
    - O Lord, - a name used for God the Father.
    - humbly - do you know what humbly means?
    - implore? this means to ask strongly.
    - gifts? what gifts?
    - they are brought for consecration? Do you know what consecration means? It means to make it holy by blessing it.
  - Will there be words that you lift up for the children? Which ones? How should we define them? (*Glossary at the end of these Facilitator Notes.*)
  - Notice that the term "O Lord," replaces "Father." Will this change the meditative questions you use with the children?
  - You will want to change the source listed on your album page from "Sacramentary" to "Roman Missal."

Look at the **Offering prayer** on p. 16 of Level I *RMTE & CGS Kit* booklet.

(Or p. 18 of Level II *RMTE & CGS Kit* booklet and p. 44 of Level III *RMTE & CGS Kit* booklet.)

- As you have read through the new text for the Mass, you might notice that there is only a small difference in the new translation. The slight change in the new translation mirrors the naming of the Trinity in the order that it exists in the Latin prayer. Adult-level questions for reflection might include:
  - Can we connect this moment to what we have said before about dialogue and gift?
  - The *Amen* here is called the "Great Amen." What makes it great?
  - How does this *Amen* differ from other *amens* in the Mass?
  - To what are we really giving our assent?
- Let's think about these changes as they might affect the child:
  - Are there any memories you would like to share with us, regarding the ways in which children have responded to this presentation?
  - Recall in the video "The Atrium of The Middle Child" how the children in the atrium in Rome experience this part of the liturgy: Sofia says about the *Great Amen*, "In fact, if the celebrant does not pause for a space of silence, the children protest because 'it is **our** moment!'"
  - The changes in our gesture presentations occur in the second moment when the gesture booklets are introduced to the child.
- On your album page:
  - Will there be any changes to your meditative questions?
  - You will want to change the sources listed on your album page from "Sacramentary" to "Roman Missal."

Look at **Sign of Peace** on p. 18 of Level I *RMTE & CGS Kit* booklet. *Explain the page. This is a point of clarification more than a change related to the Roman Missal.*

- Adult-level questions for reflection might include:
  - Think about how this gesture is lived in your community and how it is a “sign” to you. A sign of what? In your experience of liturgy, is this sign connected to Christ?
  - Is this simply the priest wishing us well or expressing good wishes?
  - How would you describe the peace of Christ?
- Let’s think about these changes as they might affect the child:
  - Note this is a presentation that can be done with a whole group of children or with a small group -- but it is enhanced by a group dynamic.
  - How will the simplified gesture booklet (without the people’s response) highlight the doctrinal content for the young child?
  - How does this relate to what we said in the introduction -- about a dialogue mirroring God’s covenant invitation?
  - Who is the source of our peace? Is this peace something we can give to ourselves? How long does this gift last?
  - Are there any memories you would like to share with us regarding the ways in which children have responded to this presentation?

On p. 20 of the Level II *RMTE & CGS Kit* booklet, refer to the Level II presentation **Sign of Peace and Breaking of the Bread**. Explain that there are actually two possible presentations on the sign of peace at Level II. *This represents a clarification.*

- For the first – the Sign of Peace – the catechist can use a gesture booklet modeled after the Level I gesture booklet but it would also include the words of the people’s response to the priest: *And with your spirit*. It is appropriate for children in their first year of the Level II atrium. This presentation expands beyond introducing the gesture as it is done during Mass. It includes a reflection on the way that the peace of Christ reaches beyond what we share at Mass – how this peace radiates outward reaching all around the world whenever people are gathered to celebrate the Eucharist. We reflect on how we can share that peace at Mass and beyond. This moment is described on p. 20 of the Level II *RMTE & CGS Kit* booklet.
- The second presentation is titled the “Sign of Peace and the Breaking of the Bread.” It can be given in the second year of a Level II experience. This presentation would use the booklet that contains both the words of the prayer and a description of the Fraction rite with the words of the “Lamb of God.” This meditation centers on the one broken bread of Jesus – the source of our unity. This moment is described on p. 21 of the Level II *RMTE & CGS Kit* booklet.

- Adult-level questions for reflection might include:
  - The norms for the Sign of Peace are included in the *GIRM*, (82 and 154). The *pax* is defined as the rite “by which the Church asks for peace and unity for herself and for the whole human family, and the faithful offer some sign of their ecclesial communion and mutual love for each other before communicating by receiving the Sacrament.” (82)
  - How does your experience of the sign of peace in liturgy reflect the character of being one body in Christ?
  - According to *GIRM* 154, the congregation should say to each other: *The peace of the Lord be with you always*. The response is: *Amen*. In practice, however, the form for the Sign of Peace is left to the decision of individual conferences of bishops. How does the response “Amen” indicate an acceptance of a gift?
  - Is it important to acknowledge the receipt of the gift of peace, before offering it to others?
- On your album page:
  - For Level I, your album page consists of two separate moments for this presentation. The first moment is introducing the gesture. The second moment is introducing the words in the gesture booklet. You will not necessarily add any new questions to your album page, as long as your page reflects upon:
    - What are we giving one another?
    - Whose peace is this?
    - Who is it that links us together?
  - For Level II, you may want to separate these themes onto two pages: (1) The Sign of Peace and its Cosmic Dimensions and (2) The Sign of Peace and the Breaking of the Bread.
  - For Level II, you may want to think about ways to speak with the child about “And with your spirit.” This acknowledges that God’s spirit – which is with all of us – is with the priest in a particular way at Mass.
  - You will want to change the source listed on your album page from “Sacramentary” to “Roman Missal.”

As we said at the beginning, the Mass is a ritual dialogue which the pattern of covenant – of gift and response in salvation history as seen throughout the Bible – is lived out. God takes the initiative; our words and actions are in response.

Let's read together Psalm 26:6-12 and Psalm 51:2 (or 4). After reading a prayer or text, what did your senses pick up? What did you hear, but also see and feel? Look at the **Washing of the Hands** on p. 20 of Level I *RMTE & CGS Kit* booklet. (Or p. 22 of Level II *RMTE & CGS Kit* booklet and p. 35 of Level III *RMTE & CGS Kit* booklet.) Explain the simplification at Level I.

- Adult-level reflection questions might include:
  - How important to you are the scriptural foundations of prayers which have been more clearly exposed in this translation?
  - Have you ever thought about the Psalms when you see this gesture at Mass?
  - Will the words in this new gesture booklet become a personal prayer for you?
- Let's think about these changes as they might affect the child:
  - Will there be words that you lift up for the children? Which ones? How should we define them? (*Glossary at the end of these Facilitator Notes*)
  - Are there any memories you would like to share with us, regarding the ways in which children have responded to this presentation?
- On your album page:
  - Your album page consists of two separate moments for this presentation. The first moment is introducing the gesture. The second moment is introducing the words in the gesture booklet. You will want to edit your album page and add the following questions for the second moment:
    - You will not need to lift up the words of the prayer in Level I as the words of the prayer will now be found in Level II.
    - You may want to reflect with children, "Wash and cleanse me, O Lord," are words from a Psalm, words found in the Bible. What does cleanse mean? It means to make clean.
    - What did you see being made clean or washed during this gesture?
    - Why is the priest doing this during Mass?
  - You will want to change the source listed on your album page from "Sacramentary" to "Roman Missal."
  - You may want to include your Level I album page in your Level II album.

Nomenclature Changes at Level I – Look at the **Altar III Card Packet and Remaining Articles Chart** on p. 10 of Level I *RMTE & CGS Kit* booklet. (Or p. 34 of Level II *RMTE & CGS Kit* booklet.) Review the page.

- Adult-level reflection questions might include:
  - How does the term "Missal" connect us to the idea of "mission."
  - How does the Mass form you for your mission? How does our Sunday "service" shape your everyday "service"?

Let's think about these changes as they might affect the child:

- Will we need to explain the word Missal (not missile!) to the child?
- You will want to change the source listed on your album page from "Sacramentary" to "Roman Missal."

Other Materials Changes at Level II – Look at **Synthesis of the Mass** page on p. 30 of the Level II *RMTE & CGS Kit* booklet.

- This presentation brings together all the gestures we have discussed.
- Is there anything new in the presentation? (The order demonstrates the unity of the moments based on themes of gift and presence; highlights the Mystery of Faith.)
- Do you know which Mass Setting your parish will be using?
- The words of the Mystery of Faith are changed on the Synthesis of the Mass Chart. How much time will you need to learn the Mass Setting for the Memorial Acclamation so that you can sing it with the children?

Allow time for questions and clarifications.

### **Review of Additional CGS Material Changes for Level II and/or Level III**

**You may choose to hold a two-day Regional Deepening Workshop to allow for more time to make materials, and to provide additional time for reflection on the changes to the other Level II Materials that are not covered in these Facilitator Notes, and on the changes to the Level III materials. We invite you to use the information contained in the *Roman Missal, Third Edition & The Catechesis of the Good Shepherd Kits* for Level II and Level III to prepare background notes to facilitate a second day of a workshop for catechists working at Level II and/or Level III. The Kits contain detailed information concerning any changes to materials, the explanation regarding those changes and how we will live those changes in the atrium with our children.**

### **Catechist Glossary**

Acclaim:	salute with sounds of joy
Almighty Father:	a way to describe God as all-powerful
Begotten:	to cause or generate; produce
Cleanse:	to be clean again, asking God for holiness
Confirm:	be publicly approved
Consecration:	being transformed into something holy
Consubstantial:	having the same substance
Co-heirs:	those who share an inheritance
Divinity:	a quality or feature of being God
Eternal:	always has been and always will be
Graciously:	characterized by a generosity of spirit
Humbled or Humbly:	aware of our smallness before God who is so great
Implore:	to ask with sincerity of heart
Incarnate:	to take on flesh or become human
Iniquity:	that which keeps us separated from God
Lord:	a name for God
Lord of hosts:	ruler of an army of angels
Merit:	to be worthy of – not to earn by one’s actions, but to benefit from a gift

Mystery: a truth that is much greater than we can fully comprehend

Profess: publicly claim a truth and live it

Oblation: solemn offering; presenting a holy gift

Roman Missal: the book of prayers used by the priest at Mass

Sin: that which keeps us separated from God

Summoned: called by name to be in someone's presence

## Preparation of the Chalice

### Adult-level reflection questions might include:

At which point during the Mass do you feel this union or unity with Jesus?

We reflect much on Jesus sharing our humanity, but in what way(s) do you hope to “share in the divinity” of Christ?

Are there ways in which you see yourself, in your life, growing in holiness?  
Does Eucharist help in that growth?

Are you sometimes aware of a closeness with Christ – as close as water and wine in the chalice?

### Let’s think about these changes as they might affect the child:

Are there any memories you would like to share with us, regarding the ways in which children have responded to this presentation?

In what ways will this new gesture booklet serve the developmental needs of the Level I child?

### Your Album Page:

- Your album page consists of two separate moments for this presentation. This first moment is the introduction of the gesture. The second moment is the introduction of the words in the gesture booklet. You will want to edit your album page and add the following questions for the second moment of the presentation:
  - What do you remember about the wine?
  - What do you recall about the water?
  - What does adding a few drops of water to the wine tell us about who Jesus is? I wonder what this could mean? (allow for the child’s response)
  - Jesus is God and man. He is Divine and human.
- You will want to add the meditation from your current Level I album page to your Level II album.
- What words can you use to help the child think about “divinity” and “humbled”? See page 14 of Level II *RMTE & CGS Kit* booklet for suggestions.
- You will want to change the source listed on your album page from “Sacramentary” to “Roman Missal.”

## Epiclesis

### **Adult-level reflection questions might include:**

As you have read through the new text for the Mass, are there particular words or phrases that struck you, personally?

What activity of the Holy Spirit is expressed in the epiclesis?

How does this translation accentuate the theology of “gift”?

How does the use of words like “consecration” and “implore” – words not too common in everyday speech – affect you in listening and praying them?

In Level II, the epiclesis prayer is paired with the words of institution. Sofia writes eloquently of the unity of these parts of the Mass in *Living Liturgy*. Together they demonstrate the many facets of the gift and recall its origin in the Last Supper. They invite the child to begin to ponder the meaning of the command, “Do this in memory of me.” What do you, personally, hear in this command?

### **Let’s think about these changes as they might affect the child:**

The changes in our gesture presentations occur in the second moment, when the gesture booklets are introduced to the child. Are there any memories you would like to share with us, regarding the ways in which children have responded to this presentation?

### **Your Album Page**

- Your album page consists of two separate moments for this presentation. The first moment is the introduction of the gesture. The second moment is the introduction of the words in the gesture booklet. You will want to edit your album page to add the following meditative questions for the second moment:
  - Lord – a name used for God the Father
  - humbly – do you know what humbly means?
  - implore – this means to ask strongly
  - gifts? what gifts?
  - they are brought for consecration? Do you know what consecration means? It means to make it holy by blessing it.
- You will want to change the source listed on your album page from “Sacramentary” to “Roman Missal.”

## Offering

*As you have read through the new text for the Mass, you might notice that there is only a small difference in the new translation. The slight change in the new translation mirrors the naming of the Trinity in the order that it exists in the Latin prayer.*

### **Adult -level questions for reflection might include:**

Can we connect this moment to what we have said before about dialogue and gift?

The *Amen* here is called the “Great Amen.” What makes it great?

How does this *Amen* differ from other *amens* in the Mass?

To what are we really giving our assent?

### **Let’s think about these changes as they might affect the child:**

Are there any memories you would like to share with us, regarding the ways in which children have responded to this presentation?

Recall in the video “The Atrium of The Middle Child” how the children in the atrium in Rome experience this part of the liturgy: Sofia says about the *Great Amen*, “In fact, if the celebrant does not pause for a space of silence, the children protest because ‘it is **our** moment!’”

### **Your album page**

- Will there be any changes to the meditative questions will you list?
- You will want to change the source listed on your album page from “Sacramentary” to “Roman Missal.”

## Sign of Peace

### **Adult-level questions for reflection might include:**

Think about how this gesture is lived in your community and how it is a “sign” to you. A sign of what?

In your experience of liturgy, is this sign connected to Christ?

Is this simply the priest wishing us well or expressing good wishes?

How would you describe the peace of Christ?

### **Let’s think about these changes as they might affect the child:**

*Note this is a presentation that can be done with a whole group of children or with a small group -- but it is enhanced by a group dynamic.*

How will the simplified gesture booklet (without the people’s response) - highlight the doctrinal content for the young child?

How does this relate to what we said in the introduction - about a dialogue mirroring God’s covenant invitation?

Who is the source of our peace? Is this peace something we can give to ourselves? How long does this gift last?

Are there any memories you would like to share with us, regarding the ways in which children have responded to this presentation?

## Washing of the Hands (Lavabo)

### Adult-level reflection questions might include:

How important to you are the scriptural foundations of prayers which have been more clearly exposed in this translation?

Have you ever thought about the Psalms when you see this gesture at Mass?

Will the words in this new gesture booklet become a personal prayer for you?

### Let's think about these changes as they might affect the child:

Are there any memories you would like to share with us, regarding the ways in which children have responded to this presentation?

In what ways will this new gesture booklet serve the developmental needs of the Level I child?

### Your Album Page

- Your album page will need to reflect the new language used in the gesture booklet.
- You will want to add the meditation from your current Level I album page to your Level II album.
- You will want to change the source listed on your album page, from "Sacramentary" to "Roman Missal."

## Sign of Peace and the Breaking of the Bread

### **Adult-level questions for reflection might include:**

*The norms for the sign of peace are included in the GIRM (82 and 154). The “pax” is defined as the rite “by which the Church asks for peace and unity for herself and for the whole human family, and the faithful offer some sign of their ecclesial communion and mutual love for each other before communicating by receiving the Sacrament.” (82)*

How does your experience of the sign of peace in liturgy reflect the character of being one body in Christ?

*According to GIRM 154, the congregation should say to each other: “The peace of the Lord be with you always.” The response is: “Amen.” In practice, however, the form for the sign of peace is left to the decision of individual conferences of bishops.*

How does the response “Amen” indicate an acceptance of a gift?

Is it important to acknowledge the receipt of the gift of peace, before offering it to others?



*Catechesis of the Good Shepherd and  
the Roman Missal, Third Edition*  
**Regional Deepening Workshop for Catechists**

**Evaluation Form for Participants**

Thank you for attending this workshop. We hope that you have found the experience inspires your work as a catechist and assists you in updating your CGS materials. . Your feedback is very important to us. Please take a moment to give us an evaluation of your experience.

Date of Workshop: \_\_\_\_\_ Location: \_\_\_\_\_

Name of Facilitator (s): \_\_\_\_\_

Was this topic, *CGS and the Roman Missal, Third Edition*, helpful for your ongoing formation?

\_\_\_\_\_ Yes                      \_\_\_\_\_ No

Comments: \_\_\_\_\_

Which area did you find most beneficial?

\_\_\_\_\_ Review of CGS Materials for Level I

\_\_\_\_\_ Review of CGS Materials for Level II

\_\_\_\_\_ Review of CGS Materials for Level III

What suggestions (if any) would you like to offer for improving this workshop?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

How would you rate the formation leaders facilitating this event and their ability to engage participants in a discussion about each topic?

1                      2                      3                      4                      5 (excellent)

Additional Comments \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_



# Catechesis of the Good Shepherd and The Roman Missal, Third Edition Regional Deepening Workshop

## Evaluation Form for Facilitators and Hosts

(to be filled out by the Formation Leader(s) and/or Hosting Site Coordinator leading the workshop)

Thank you very much for taking the time to complete this evaluation. Your feedback is very important to us so please fill out the form as soon after the regional workshop as possible and send to:

Karen Maxwell  
Catechesis of the Good Shepherd  
4771 Old Timber Ridge Rd.  
Marietta, GA 30068  
Or email: [karenmaxwell@cgsusa.org](mailto:karenmaxwell@cgsusa.org)

Date of Workshop: \_\_\_\_\_

Hosting Site: \_\_\_\_\_

City/State: \_\_\_\_\_

Formation Leader(s): \_\_\_\_\_

Hosting Site Coordinator:  
\_\_\_\_\_

Please describe how this workshop was promoted (via printed brochure, email, signs, etc).  
Please include samples.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

How many catechists were invited? \_\_\_\_\_ How many catechists attended? \_\_\_\_\_

Please provide a description of the attendees in terms of about how many atria/catechist level of training were represented.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Were there others who attended who were not catechists? \_\_\_\_\_  
(Please describe association with CGS - clergy, church/diocesan staff, parents, etc.)

---

---

---

Was there a charge to attend the workshop? \_\_\_\_\_ If so, what was this fee? \_\_\_\_\_

What kind of hospitality was provided (i.e. snacks, lunch, atrium tour)

---

---

How did you feel attendees responded to the theme and approach of this workshop?

---

---

---

If you made changes in the schedule, please share what you did differently:

---

---

---

---

In what ways did you engage catechists in discussion of each topic?

---

---

---

---

---

---

Did you utilize prayer as a component of the workshop? \_\_\_\_\_ Singing? \_\_\_\_\_

What did you do to encourage catechists to become members of the national association?

---

---

Did you receive payment for leading this workshop? \_\_\_\_\_

Were you satisfied with your payment? \_\_\_\_\_

What suggestions would you have for improving the Facilitator's Notes or Hosting Packet?

---

---

---

---

Has the area served by this workshop formed a regional group of catechists, formally?

---

If so, what is the name of this regional group?

---

If not, are catechists in this area interested in organizing a regional group in order to meet periodically to receive ongoing formation, updates, and get to know one another better? \_\_\_\_\_

Other comments: