

# **Communion** *before* **Confirmation**

**Policy, Process and Resources for  
Admitting Children to Communion in your  
Parish.**

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## Letter from the Bishop of Portsmouth

Children are the church, here and now, alongside people of all ages, participating in the life of the community in their own unique way. They are *not* 'the church of tomorrow.'

How best to meet children's spiritual needs, to enable them to grow and develop in the faith and as responsible Christian participants in society, is an ongoing one that involves a vast range of people - school teachers, youth workers, Sunday school leaders, Messy Church volunteers, clergy, parents and grandparents to name but a few. This policy document is one small part of that vital task. It offers one important route by which children might be supported and encouraged in their spiritual growth. Children's spirituality is immensely powerful. They may not be able to recite the creed (yet!); they may not be fully au fait with the reasons beyond all our liturgical practices; they may not yet be able to participate fully in the life of a PCC or sit on a committee. Indeed none of us can claim such complete competence.

But my own experience of seeing children kneel before me at the altar rail to receive Holy Communion or to receive a blessing has rarely been anything other than humbling and moving. So I hope and pray that you will explore the question of whether to admit children to communion before confirmation with the prayerfulness and diligence it deserves. The Youth and Children's work Advisers will be entirely happy to help you with that exploration, as indeed will I, as together we discern God's will and minister in our varied parishes in Jesus' name."

**+ Christopher, April 2014**

# Summary of the steps to take

## Step 1- Consultation

- Download this Communion *before* Confirmation pack from the Diocesan website
- Have an open discussion with the PCC which will then lead to consultation with the congregation and wider community
- Prepare a programme of preparation and continuing nurture

## Step 2 -Policy making

- Agree a policy with the PCC and record voting
- Submit the policy to Bishop's office
- The Bishop's Office gives approval
- The PCC formally adopts the policy and communicates the arrangements with the congregation

## Step 3- Preparation of children

- Prepare leaders to deliver the course
- Invite children to consider preparing to receive Communion
- Deliver the preparation course, encouraging parents to be involved wherever possible
- Plan for the ongoing nurture and discipleship of children

## Step 4- Admission service

- Arrange a service for children to take their first Communion following preparation
- Present certificates and if possible endorse Baptism certificate
- Keep a Register or Record of Children admitted to Communion

## Step 5- Review

- Review the policy, procedures and preparation with the PCC every three years
- Maintain the expectation that Children admitted to Communion will be prepared for Confirmation as they become adults
- Provide letter of commendation to accompany any who move away to a new parish explaining they have been receiving Holy Communion in your church

## Step 1 - Consultation

The PCC must discuss the issue fully, looking at all the implications. There must be a two thirds majority in favour. Consultation should take place within the congregation and wider community. The incumbent must ensure that there has been adequate opportunity for teaching and open discussion. This could be done through sermons, group discussions, magazine articles etc

Consideration of the implications for worship should be made, especially the following;

- How much of the liturgy the communicant children will attend
- Their involvement and participation in worship

- How frequently they will take communion
- How accessible is the liturgy and service for children

The place of Confirmation should be discussed and it is expected that baptized children should in due course offer themselves for Confirmation, so that they may make a mature and reflective confession of faith and commitment to Christian discipleship and the Church

A programme for preparation needs to be adopted, with leaders having appropriate Safe guarding procedures in place

Some Historical, Pastoral and Theological considerations:

## HISTORICAL

- The practice of the earliest Christians with regard to receiving Holy Communion is not clear but certainly whole households were baptised and it is assumed that children would have been included. It seems that Communion immediately followed Baptism, and there is no indication that children were excluded. The Eastern Orthodox Churches have always communicated children immediately after Baptism.
- The subsequent 'divorce' of Communion from Baptism has been the combined result of the theological preoccupations and practical circumstances of following centuries: e.g. the doctrine of original sin led to the promotion of infant Baptism; church expansion necessitated Baptism by priests rather than bishops, followed by laying on of hands by bishops during periodic tours; the failure of parishioners to present children to the bishop on these occasions contributed to the bishops' demand that 'laying on of hands' precede Communion; the development of 'laying on of hands' into a rite involving the confirmation of baptismal vows produced an emphasis on the need for teaching before Confirmation.
- The moves in recent times from afternoon to morning meetings of Sunday school, and towards Parish Communion as the regular Sunday service have led to a new practical situation in which children find themselves regularly in church at a service in which they cannot fully participate.
- The tradition of the church regarding admission of children to Communion is not represented by a static 'norm' but is characterised by a continued development in practice in the light of changing situations: in the spirit of this tradition, what developments are appropriate to our situation today?

## PASTORAL

- Child psychologists and experts in children's spiritual development alike point to the importance of children taking part in practical activities – learning by doing – and of their

natural facility for engaging with symbol and mystery. Full participation in Communion is sometimes claimed to be an erosion of childhood, but instead it could be seen as cherishing and making best use of the very characteristics of childhood.

- One important characteristic of childhood is the need to belong. Partaking in Holy Communion is a powerful indication of belonging – to God, and to one another in the Church. Much is made of what children may or may not understand about the sacrament, but they will certainly understand the rejection implied in being denied food at the Lord's Table.
- If Confirmation is seen as the 'gateway to Communion', there will continue to be pressure for it to occur in the early teens or before. However Confirmation is also held to represent an adult commitment of faith. No other 'adult' decisions or responsibilities are taken on at such an early age – e.g. driving, voting, military service; the major 'life commitment' of marriage is not permitted before 16 - and the 20s are generally thought of as the earliest appropriate age: by confirming at 12 or 13 are we saying that the faith commitment of Confirmation is less important than these other undertakings?
- One of the most marked characteristics of the teens is to question and reject institutions, whilst a characteristic of those in their late 20s is to 'revisit' and engage with them. Thus to expect Confirmation of teenagers runs counter to their developmental needs whilst 'using up' a rite which they might value deeply as a public demonstration of their return to the faith at a later stage in their lives.

## THEOLOGICAL

- Baptism is the undisputed rite of entry into membership of the Body of Christ: "In the one Spirit we were all baptised into one body" (Common Worship p290); and membership of that body is affirmed in the reception of Holy Communion: "we are one body, because we all share in one bread" (Common Worship p179). To deny Holy Communion to any baptised Christian could be seen as denying the full validity of their Baptism.
- If a sacrament is seen as a free, unearned gift of grace expressing God's unconditional love, to what extent can conditions be imposed regarding admission to the sacrament of Holy Communion?
- Jesus uses children as an example of what 'the greatest in the kingdom of heaven' are like. How is this reflected in our practice if we make children the least at the Communion Table by denying their full participation? Some passages of scripture to consider: Matthew 18:1-5; 19:13-14; 21:14-17.
- If Confirmation is made a condition of receiving Holy Communion it could be seen as having a confused significance. It would then compete with Baptism for importance as a rite of entry - rather than having a clear and distinct significance of its own as a rite of adult commitment.

A programme for preparation needs to be adopted, with leaders having appropriate safe guarding procedures in place.

## Step 2 - Policy making

A formal resolution must be carried and recorded in the minutes of the PCC. There needs to be a two thirds majority. Under “normal” circumstances such a policy would only be approved where there was unanimity across the Team/ Benefice.

The PCC needs to ensure that the child is

- Baptised
- Desiring to receive communion
- The parents have given consent and support the Child
- The age of admission will depend on the child’s appreciation of the significance of the sacrament. This should be at the discretion of the Parish Priest, with the child usually being of a minimum age of 7 years

A Parish Policy needs to be written. A sample policy is in the appendices which may be used as a guideline. The General Synod (regulations 2006) – Admission of Children into Holy Communion can also be found in the appendices, which may be of guidance

The Policy is submitted to the Bishop’s office for approval, along with the Parish application form.

When approval is granted, the PCC need to inform the congregation of the decision made and also record it in the minutes of the PCC

## Step 3 - Preparation of Children

For the children the time of preparation isn’t about what they can learn and understand theologically about the communion, but rather its place in the Christian story and the story of the church. It is also important for children to gain some sense of their belonging to God through the significance of the sacrament.

Children learn best through ways which are age appropriate, varied and interactive. There should be ways of linking it to their life experiences. Creative prayer should be part of each session.

The content of the course may include the following topics:

- **Belonging** – in our homes, church family and God’s family
- **Why we belong to God** – Baptism, Jesus’ love for us
- **How we belong** – prayer, sharing, symbols of the church
- **Celebration** – sharing meals, special foods and special times, remembering, the Last Supper
- **The Church** – the people, who does what, the service
- **My Communion** – sharing thoughts about Communion and the way ahead

A list of resources is in the appendices. The Children’s and Youth team have copies of them for viewing. The team are happy to offer practical advice to help the Parish through this process.

Parents should be involved within the process of the preparation of the children. Opportunities for this could be a meeting at the beginning of the process to explain the approach and also with tasks to complete as parent and child at home throughout the course

All leaders of the preparation course must comply with the Safeguarding guidelines of the diocese.

## Step 4 - Service of Admission

The Service of Admission should be promoted amongst the congregation. This could become an annual event, if appropriate. A Church Patronal Festival may be a good time for such a celebration. While the service needs to be special, it should not differ too much from the normal liturgy to which the candidates are accustomed.

Certificates should be issued to each candidate and their Baptism certificate endorsed.

Some congregations plan a celebration after the service and it can be an ideal opportunity to invite friends and families to attend.

The PCC should record the names of those who have been admitted.

If a child moves away to a new Parish, then a letter of commendation should be written both to the Priest and PCC secretary for their records

## Step 5 – Review

The parish should review the Policy and materials regularly. As a church develops patterns and styles of worship in response to mission opportunities care should be taken to assess the preparation and ongoing nurture of Children who have been admitted to receive Communion



## PCC Application for Admitting Baptized Children for Communion before Confirmation

Parish	
Deanery	
Incumbent	
Date of application	
Consultation	List the ways the parish was involved in the consultation
Preparation	What programme of teaching is going to be used and over how many sessions?
Nurture of children	What structure is in place to provide for the ongoing nurture for the children?

Admission service	What arrangements are made for marking their admittance into communion?
PCC Decision minute	<p>The following minute of the PCC was approved</p> <p>For            .....</p> <p>Against       .....</p> <p>Abstentions .....</p>
Review and records	<p>Will certificates be provided for the children?</p> <p>Where are the names and dates recorded?</p>
PCC Policy	Please attach a copy of the PCC Policy to this application

Signed ( Parish Priest) .....

date .....

Please submit this application form to the Bishop's Chaplain  
 Bishopsgrove  
 26 Osborn Road  
 Fareham  
 Hants  
 PO16 7DQ

Tel: 01329 280247

[bishop@portsmouth.anglican.org](mailto:bishop@portsmouth.anglican.org)

*This document is correct as from April 2014*



## BISHOP'S AUTHORIZATION FOR ADMITTING BAPTIZED CHILDREN TO HOLY COMMUNION

I confirm that the parish of

.....

may admit baptised children to Holy Communion before  
confirmation.

Signed ( Bishop) .....

Date .....

# Frequently Asked Questions and background information

*Will the children understand what they are doing when they take Communion?*

Children are certainly able to understand the origin and specialness of sharing the bread and wine. A deeper understanding of the mystery of the sacrament is a lifetime's work for *all* of us, and one that will never be complete however old we are. The important point to consider is whether we ought to view taking Communion as a 'prize' which we win by reaching an arbitrary "level" of understanding or whether we should see it as a free, gracious and unconditional gift from God.

*Will they take it seriously?*

Children respond to the mood and atmosphere around them. The vast majority of children will take their lead from the way the adult members of the congregation behave as they receive the bread and wine. Receiving Communion is a very powerful moment, and the power is certainly not lost on children – in fact they have openness to the Holy which many adults find it hard to recapture.

*How will the vicar know who can receive?*

A record must be kept of all the children who have been admitted to Communion before Confirmation, and the parish clergy will have been involved in preparing the children for admission. There should not, therefore, be a difficulty in knowing which children should receive. Children should be encouraged to give a clear signal, such as raising their hands, to show that they receive Communion.

*What happens if a family moves to a parish which doesn't admit?*

When the admission of children to Communion before Confirmation began to be introduced, a major concern was that there would be problems if a child who had been admitted moved to a parish that didn't admit. In practice, this has not proved to be a difficulty: the incumbent of the parish in which the child has been admitted simply provides a letter to their new incumbent requesting that they continue to receive Communion. The principle, supported by the House of Bishops, is that no one who has been admitted to receiving the sacrament should ever subsequently be denied it.

*What about Confirmation?*

Confirmation has traditionally been given two meanings: as a 'gateway' to receiving Communion; and as an act of adult commitment to the faith. For those confirmed at 11, 12 or 13, the second of these meanings has rarely worked. After all, there are no other 'adult' responsibilities, such as voting, driving, getting married, which can be taken up at such an early age. But if it is no longer linked to receiving Communion, Confirmation can take place much later, at a time which is far more appropriate for an adult act of commitment.

*What about children who are not baptised?*

No one who is not baptised can be admitted to receive Holy Communion. If an unbaptised child wishes to be prepared for admission then they must be baptised before they are admitted. Their Baptism could form part of the preparation programme. However, it is important to consult fully with the family beforehand to make sure that they are willing for the Baptism to take place.

*What if children do not want to be admitted to Communion before they are confirmed?*

*This document is correct as from April 2014*

Consent is vital at all levels in admitting children to Communion. No one must feel that they are being forced into the practice. The parish as a whole must be supportive, and so must any family whose children are going to be involved. But most important, the individual children must make a free choice to be admitted. It may well be that some children in a particular church ask to be prepared for admission, and some do not.

*What happens if everyone doesn't agree to the change?*

It is rare to have complete agreement on any development in the Church – or any other large organisation for that matter. It is not necessary to have 100% agreement in the parish for admission to go ahead; however, there should be substantial support. Admission should not be a practice that disappears from the life of a parish if the vicar or a few enthusiastic families move elsewhere. For this reason the Bishop will want to see the voting figures when a PCC agrees to go forward with admission, and will want to see a reasonable majority in favour before granting permission

# Historical development in the Church of England

Issues surrounding the admission of children to Communion before Confirmation are not new! Here is a quick flick through the past....

## The Early Church

There is no explicit mention of any special approach to baptism in the New Testament. Children were included with the family and household and initiated into the faith with the adults. Nor is there any mention of any baptised members being excluded from the celebration of the Eucharist. The image we have of the early church enjoying Holy Communion together is that the sharing of bread and wine was part of a family meal open to all members of the church and their families of all ages.

For children, as for anyone else, membership of the church was by baptism and depended on participation in the Eucharist.

## The Medieval Period

During this period, baptism, confirmation and communion came to be seen as separate events for a variety of reasons.

**Augustine's doctrine** of "original sin" encouraged the early baptism of infants to secure their future in heaven. Up until this period the bishop was the minister of baptism and the rite included the laying on of hands. As dioceses grew in size, visits from the bishop became infrequent, so local ministers performed the baptism with water and the signing of the cross. The laying on of hands at confirmation came later with the bishop's visit. Admission to communion was still through baptism.

**In the eleventh century** controversy arose about Eucharistic presence. A by-product of this was that the Church withheld the bread from children. Later it decided to withhold the cup from all lay people, so children had no way of receiving communion at all.

**1281 Archbishop Peckham** at the Council of Lambeth issued a regulation that those not confirmed (without good reason) should be barred from communion.

## The Reformation

**Cranmer's Prayer Book** of 1549 stated that "there shall none be admitted to the Holy Communion until such time as he can say the catechism and be confirmed". This emphasised instruction and understanding the faith with personal salvation and commitment. Catechism classes before confirmation were not offered to small children. Thus Anglicans inherited the belief that children could not be admitted to communion until they had been instructed and confirmed.

## The Twentieth Century

**1969 Ely Commission** was asked to reconsider questions of initiation. Its report "Christian Initiation: Birth and Growth in the Christian Society" (CIO 1971) concluded that baptism is complete sacramental initiation and that adults and children should be admitted to Holy Communion on that basis. This report was referred to dioceses.

**1976 General Synod** decided not to proceed to a change in the admission of Children to communion with a 60:40 majority.

**1983 a working party** was commissioned, resulting in the Knaresborough Report "Children and Communion" (CIO 1983). It recommended the drawing up and approval of regulations for the admission of baptised people to Holy Communion. This was not endorsed by General Synod.

**1993 Culham College Institute** report "Communion before Confirmation" in three 'experimental' dioceses of Manchester, Peterborough and Southwark found a substantial majority of the parishes were "convinced of the positive value of admitting children before confirmation".

**1995 On the Way report** encouraged parishes to review their patterns of initiation. One of the options was admission of children to communion at an earlier age, whilst reserving confirmation as a rite of adult commitment.

**1996 House of Bishops Guidelines** welcomed by Synod. Since 1997 parishes in the Diocese of Southwell have been encouraged to look at the issue, and to date (05/06) 56 churches admit children to Communion before Confirmation.

**2005 House of Bishops** debate a proposed change to Canon Law in order to normalise the current process of 'Admission of Baptised Children to Communion before Confirmation'.

**February 2006. New Regulations**, very similar to the previous Guidelines were approved by General Synod which came into effect on 15 June 2006. These form Canon B15A (see p 8-10)

**July 2011. New Eucharistic Liturgies**, *particularly suitable where many children are present*, were approved by General Synod having been submitted by the Liturgical Commission, after 2 years of work and review by the House of Bishops.

# General Synod (Regulations 2006) - Admission of baptised children to Holy Communion

The General Synod hereby makes the following Regulations under paragraph 1(c) of Canon B15A

1. These Regulations may be cited as the Admission of Baptised children to Holy Communion Regulations 2006 and shall come into force on such day as the Archbishops of Canterbury and York may jointly appoint.
2. Children who have been baptised but who have not yet been confirmed and who are not yet ready and desirous to be confirmed as required by paragraph 1(a) of Canon B15A may be admitted to Holy Communion provided that the conditions set out in these Regulations are satisfied.
3. Every diocesan bishop may at any time make a direction to the effect that applications from parishes under these Regulations may be made in his diocese. The bishop's discretion in this respect shall be absolute, and he may at any time revoke such a direction (without prejudice to the validity of any permission already granted there under).
4. Where a direction under paragraph 3 is in force in a diocese, an incumbent may apply to the bishop for permission that children falling within the definition in paragraph 2 may be admitted to Holy Communion in one or more of the parishes in the incumbent's charge. Such application must be made in writing and must be accompanied by a copy of a resolution in support of the application passed by the parochial church council of each parish in respect of which the application is made.
5. Before granting any permission under paragraph 4, the bishop must first satisfy himself
  - a) that the parish concerned has made adequate provision for preparation and continuing nurture in the Christian life and will encourage any child admitted to Holy Communion under these Regulations to be confirmed at the appropriate time and
  - b) where the parish concerned is within the area of a local ecumenical project established under Canon B 44, that the other participating Churches have been consulted.
6. The bishop's decision in relation to any application under paragraph 4 shall be final, but a refusal shall not prevent a further application being made on behalf of the parish concerned, provided that at least one year has elapsed since the most recent previous application was refused.
7. Any permission granted under paragraph 4 shall remain in force unless and until revoked by the bishop. The bishop must revoke such permission upon receipt of an application for the purpose made by the incumbent. Such application must be made in writing and accompanied by a copy of a resolution in support of the application passed by the parochial church council of each parish in respect of which the application is made. Otherwise, the bishop may only revoke a permission granted under paragraph 4 if he considers that the conditions specified in paragraph 5 are no longer being satisfactorily discharged. Before revoking any permission on these grounds, the bishop shall first notify the incumbent of his concerns in writing shall afford the incumbent a reasonable time to respond and, where appropriate, to take remedial action.
8. Where a permission granted under paragraph 4 is in force, the incumbent shall not admit any child to Holy Communion unless he or she is satisfied that
  - a) the child has been baptised and



- b) a person having parental responsibility for the child is content that the child should be so admitted. Otherwise, subject to any direction of the bishop, it is within the incumbent's absolute discretion to any direction of the bishop, it is within the incumbent's absolute discretion to decide whether, and if so when, any child should first be admitted to Holy Communion.
9. The incumbent shall maintain a register of all the children admitted to Holy Communion under these Regulations, and where practicable will record on the child's baptismal certificate the date and place of the child's first admission. If the baptismal certificate is not available, the incumbent shall present the child with a separate certificate recording the same details.
  10. A child who presents evidence in the form stipulated in paragraph 9 that he or she has been admitted to Holy Communion under these Regulations shall be so admitted at any service of Holy Communion conducted according to the rites of the Church of England in any place, regardless of whether or not any permission under paragraph 4 is in force in that place until revoked.
  11. These Regulations shall apply to a cathedral as if it were a parish, with the modifications that:
    - a) any application under paragraphs 3 or 7 must be made by the dean of the cathedral concerned, accompanied by a copy of a resolution in support of the application passed by the chapter of the cathedral concerned.
    - b) the obligations imposed on the incumbent under paragraphs 8 and 9 shall be imposed on the dean of the cathedral concerned.
  12. A diocesan bishop may delegate any of his functions under these Regulations (except his functions under paragraph 3) to a person appointed by him for the purpose, being a suffragan or a assistant bishop or archdeacon of the diocese.
  13. In these Regulations:
    - a) 'incumbent', in relation to a parish, includes:
      - i. in a case where the benefice concerned is vacant (and paragraph (ii) below does not apply), the rural dean;
      - ii. in a case where a suspension period (within the meaning of the Pastoral Measure 1983) applies to the benefice concerned, the priest- in-charge; and
      - iii. in a case where a special cure of souls in respect of the parish has been assigned to a vicar in a team ministry by a Scheme under the Pastoral Measure 1983 or by license from the from the bishop, that the vicar.
    - b) references to paragraph numbers are to the relevant paragraph or paragraphs in these Regulations.

# Sample of Parish Policy

## **Policy for Baptised Children to be Admitted to Holy Communion**

**For the parish of .....**

### THE CHILD

The incumbent must be satisfied that the child has been baptised.

The incumbent must be satisfied that a person having parental responsibility for the child is content that the child be admitted to Communion before Confirmation. A sponsor(s) for the child will be appointed if no adult with parental responsibility attends church. The requirements of the Parish Child Protection Policy will apply in the selection of sponsors.

It must be clear that the child him/herself wishes to receive.

The age for admission will depend on the child's appreciation of the significance of the sacrament. The Bishop has directed that the age for admission should be at the discretion of the parish priest, but advises that in the case of particularly young children, guidance should be sought from the Diocesan Children's Work Officer.

### THE PREPARATION

Clear information about the preparation process and the implications of children's admission to Communion will be made available to the child and family before the preparation is entered into.

The PCC will approve a preparation programme and appoint leaders to run this with the support of the Incumbent

The Parish Child Protection Policy procedure will be followed in selecting those who work with children.

Attempts will be made to involve parents/carers in the preparation, and families will be supported as well as children during this period.

The preparation will usually be separate from any other groups or work with children.

### ADMISSION TO COMMUNION

The admission to Communion will be marked by a special celebration within a service. Where possible the family will be involved.

Children admitted to Communion will be given certificates recording the date and place of their first admission, and if possible have their Baptism Certificates endorsed with the same information.

*This document is correct as from April 2014*

The PCC will keep a record of those who have been admitted

During Communion services, child communicants will be expected to be present for at least the Eucharistic prayer before they receive.

Though the national policy is that children used to receiving Holy Communion should never be denied it families and children will be made aware that they might experience difficulties if they move to another area where children are not admitted to Communion before Confirmation. The incumbent will provide a letter of commendation to the incumbent of a parish to which a family is moving, or is going on holiday asking for the child to be admitted to Communion in accordance with General Synod Regulations (2006).

## CONTINUING NURTURE

Continuing nurture and support will be provided for children and families after admission to Communion

If possible, parents/carers will be involved in the ongoing nurture.

It will be made clear to children and their families that there is an expectation that the child be prepared for Confirmation in due course.

## THE POLICY

There will be a regular review of the policy and the materials used

This policy was approved by the PCC at its meeting on .....

The voting figures were .....

Approval from the Bishop was granted on .....

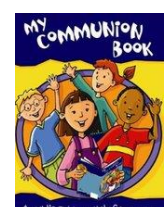
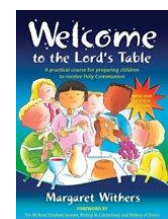
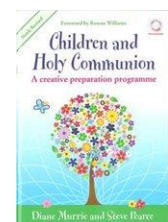
# Recommended Resources

## Background reading

- **Let the Children Come to Communion** Lake; pub. SPCK, ISBN: 9780281057955 - Very good history & background to children & communion, rooted in the practicalities and experience from a range of people
- **Come unto me: Rethinking the sacraments for children** Caldwell; pub. The Pilgrim Press ISBN: 978-0829811193 - Good exploration of both baptism and communion with practical sessions to help parents support their child's spiritual growth.
- **Children at Communion** Lloyd; pub. Grove Books ISSN: 0144 1728 - Brief introduction to ways a service of Holy Communion might be planned so that children can more fully participate.
- **Children's Spirituality** Nye; pub. Church House Publishing ISBN: 9780715140277 - Essential reading for understanding how children's spirituality and faith grow and are nurtured.
- **Mission-shaped Children** Church House Publishing ISBN: 9780715140819- moving towards a child-centred church
- **Through the Eyes of a Child** Church House Publishing ISBN: 9780715140888- new insights from children doing theology

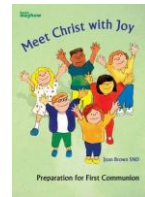
## Resources to use with children

- **Children & Holy Communion** Murrie & Pearce; pub. Kevin Mayhew ISBN: 9781844171514 - A very good basic introduction with a simple, 6 part preparation session
- **Welcome to the Lord's Table** Withers; pub. BRF ISBN: 9781841015040 - A Communion preparation course for 6 – 11s. A children's activity book is also available.

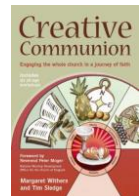


- **My Communion Book** by Kathleen Crawford & Diane Murrie - Church House Publishing ISBN: 9780715149461

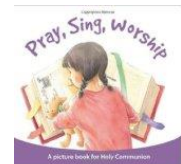
- **Meet Christ with Joy** Brown; pub. Kevin Mayhew ISBN: 9780862091729 - Roman Catholic Communion preparation course for children. Parents/Catechist's book also available



- **Creative Communion** Withers & Sledge; pub. BRF ISBN: 9781841015330 - Workshops and preparation to help the whole church think through aspects of Communion

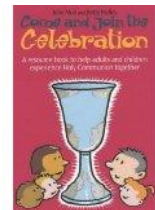


- **Pray, Sing, Worship** ISBN: 9780281065905 - An illustrated book to help children follow the Communion Service

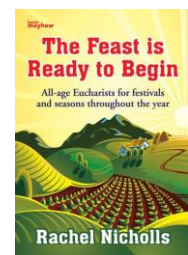


## Liturgical Resources

- **Come and Join the Celebration** by John Muir & Betty Pedley - Church House Publishing ISBN: 9780715149478

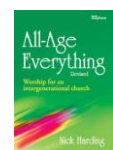


- **The Feast is Ready to Begin** Nicholls; pub. Kevin Mayhew ISBN: 9781848671768 - EXCELLENT book on All-Age Eucharist based on Common Worship. 14 outlines following the church year, with very good 'how to' material in the introduction. L



- **Spiritual Garments** McCann; pub. Decani Books - Written to help Roman Catholic primary teachers know and understand liturgy. Very good, practical book on leading worship with children and helping children become leaders of worship

- **All-Age Everything** Harding; pub. Kevin Mayhew ISBN: 9781848671775 - A book full of liturgical worship resources (greetings, confessions, creeds, intercessions, blessings, visuals etc) which are interactive and designed for all age worship.





# Certificate

## for Admission to Holy Communion

This is to certify that

.....

has successfully completed a preparation course and is admitted to receive Holy Communion on

.....

in the parish of

.....

Signed .....

Date .....