



## Children and Young People:

### Communion and Confirmation



#### Introduction – The purpose

This document is the result of discussion at Bishops Staff Meeting (BSM) after a church sought permission to confirm children in Year 5 (9/10 years old). The BSM affirmed that the diocese had already agreed to widespread Communion-before-Confirmation after suitable preparation at age 7 and this signified a sense of belonging. After some debate, the Bishops agreed that ideally, they would like to see confirmation being saved as an opportunity to be a marker of a person's spiritual journey and personal commitment to faith where preparation becomes an opportunity to go deeper in catechism and a springboard to promote young leadership. It could even be linked with being put onto the electoral roll and possibly becoming a member of the PCC. The agreed outcome of the meeting was to encourage admission to communion from the age of 7 and to encourage churches to explore confirmation at secondary school.

The purpose of this document is 4-fold:

1. to provide clarity on the Diocesan approach to Children and Young People: Communion and Confirmation, as clergy are increasingly requesting clarity from the Diocese as to which approach they should follow.
2. to begin to ensure greater understanding on the role and purpose of confirmation
3. to provide a menu of options that can guide churches as they seek to Reach the Next Generation through Communion and Confirmation.
4. to signpost appropriate resources and training.

This is not a theological treatise but examines the questions from a practical, pastoral and discipleship perspective. The appendix at the back suggests wider reading on the subject.

#### The story so far...

With the launch and implementation of the Diocesan Youth and Children's Strategy (Reaching New Generations) Communion and Confirmation comes back into focus as churches explore opportunities where they are able to connect with the next generation in the pattern and flow of church life. Communion and confirmation are both occasions for mission and discipleship but there has been a troubling fall-off of attendance following confirmation which has made many re-examine the age at which this is done. How do we as churches ensure that we are making the most of these opportunities?

In addition to this, with our Church Schools being asked to be distinctively Christian through the new SIAMS (Statutory Inspection for Anglican and Methodist schools), communion is something that can identify a community as Eucharistic. Through supporting the Education Department in providing training on Holy Communion (attended by school staff, foundation governors and clergy) it has



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become increasingly apparent that there continues to be lack of clarity on the distinction between preparing for Communion and preparing for Confirmation.

*One young person who has spent many of her developmental years in an Anglican church, who attends a Church of England Academy attends a Youth Cell Group weekly and Soul Survivor each year commented one evening “Why do I have to be confirmed before I take communion...?”*

This demonstrates the confusion of the link between Communion and Confirmation across the diocese and the perception that confirmation gives permission to someone taking communion. This document will explore what confirmation was designed to be and how churches can reconnect with this powerful and important sacrament and celebration that marks a stage in a person’s faith journey within the Church of England.

In a post-Christendom culture where we are fast approaching a 3<sup>rd</sup> generation of families who have never attended church, where people’s first encounter with church is increasingly through outreach opportunities and fresh expressions such as Messy Church, communion is increasingly a missional opportunity for people to encounter God and to become a part of the church community. We need to examine how we disciple our children, young people, and their families in order for them to have meaningful experience of the Communion Table? This is the context we seek to address.

### **A Reflection on our Children and Young People’s Spiritual Development**

We are all born as spiritual beings and not empty vessels to be filled. As the older generation we often limit our children by not realising what their real potential is, falling into the trap of thinking that concepts like the Trinity and transubstantiation are far too complex for a child to understand. In fact, it is the boundaries that we place on ourselves as adults that prevent us from attempting to explain these concepts to children (“it’s far too difficult for me to understand so how could a child possibly begin to understand”). As adults we soon forget that for children *anything* is possible. In their ‘play’ imagination is everything - one day they can be a superhero and the next a tiger in the jungle – everything and anything is possible. When speaking to a 7-year girl about her hopes and dreams she explained to me that she hoped that when she is older she could fly. “In an aeroplane?” I asked. “No! *Actually* fly! I practice every night!” For this little girl the possibility of being able to fly like a bird is completely feasible. So within the context of Holy Communion, the idea that Jesus is present in the bread and wine is perfectly possible in a child’s imagination - it is us as adults that find it more difficult to comprehend.

### **We learn through doing... how then can children learn if they’re not doing?**

What does Jesus say about children? In Matthew 18:2ff and at other points the Bible teaches us to encourage children to the centre of ministry. Psalm 78:4 directs us to tell the next generation about the amazing things that God has done as well as instruct us to teach the children His ways.

“We will tell the next generation about the glorious deeds of the LORD,



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his power and his mighty wonders”

Psalm 78 v 4

Rebecca Nye in her book ‘Children’s Spirituality – what it is and why it matters’ develops these thoughts and describes the child as a holy sacrament.

“...Jesus invited his followers to treat children sacramentally. He offers ordinary bread and wine and says that when we receive these we receive him. He also took the ordinary child, saying, ‘Whoever welcomes this child in my name welcomes me, and whoever welcomes me welcomes the one who sent me.’ (Luke 9v48). In Chris Jamber’s view this is virtually the institution of another sacrament: ‘Jesus is the sacrament of God, the child is the sacrament of Jesus. Children are ‘thin places’ where the mystical clue to the presence of the divine can break through.”

*R. Nye, Children’s Spirituality, 2013 p74-75*

Experience and doing are essential processes of learning and therefore discipleship. Holy Communion is a deeply spiritual experience and one that is very difficult to put into words and identify with unless you have experienced it for yourself. If we accept that children are born as spiritual beings and that they have much to offer us we need to be wary, as leaders of the church, of hindering them on their own personal spiritual journey by preventing them from participating from something so spiritual and significant within the Anglican church.

When discussing this it is also important to mention the issue of language used within the Holy Communion Service. Whilst it is appreciated that there are expectations of the use of liturgy within a service it should also be considered how we ensure that all participants can access the service equally and have a meaningful experience. This does not mean dumbing down the mysticism or the awe and wonder (children are far better than adults in allowing themselves to enter into this) but the church needs to ensure that the words used are ‘unpacked’ and explained in ways that are meaningful to children, young people and adults who have not been nurtured within a church environment. It was something that Jesus did regularly through his parables, explaining the mysteries of the Christian faith by using every day objects that his audience were familiar with. When talking to the Pharisees and Sadducees he used different language to the listeners at the Sermon on the Mount. Messy Church’s ‘Messy Mass’ and the new liturgies are examples of good practice which can be found in Appendix F.

### Spiritual Styles



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There has been a lot of research done in recent years exploring Spiritual Styles. Similar to the education world where it has long been accepted that we all learn in different ways (Visual, Auditory and Kinaesthetic), research has now proven that we have different Spiritual Styles. David Csinos, carried out some research on Spirituality Styles:

‘Spiritual Styles measure the way people express what they are most concerned about. This assessment clarifies what people focus on as they try to make meaning out of life experiences or carry out daily tasks. This assessment offers an opportunity to see how people relate to and express what really matters to them. It also reveals that people have different ways of expressing what matters. Spiritual Styles measure the way we try to improve a situation or make the world a better place.’

Through exploring this and in his book ‘Children’s Ministry in the Way of Jesus’ Csinos identifies that there are 4 Spiritual Styles:

- Symbol – those who love the mystery involved with worship. They love to stare at candles and figure out what things on the walls of churches mean.
- Word – those who express their spirituality best in words. They like to verbally process what they are thinking, love learning Bible verses, respond to stories and mini-sermonettes.
- Emotion – those who connect with God through their feelings. Music and the arts help them to do this. Laughing, crying and outward expression of emotions are important to their spiritual expressions.
- Action – those who want to *do* something for and with God. They are the movers and shakers who want to feed the homeless, do litter picking, and raise money for a good cause, but also those who like to serve the teas and coffees, flower arranging.

When planning a lesson, any teacher needs to consider the learning styles of the individual pupils in their class, so churches need to ensure that we consider and cater for the diverse Spiritual Styles of the communities we are engaging with. This is not just for the children of our congregation but for all of the ages of all of our congregations. How can we ensure that our services (Eucharistic or otherwise) are a meaningful and spiritual experience for all? Part of this is recognising that there are some elements of the Eucharistic service that do not facilitate a spiritual experience for some styles. How can we ensure that all people of all styles have something within the service that can facilitate an encounter with God? How can we enable our children and young people to engage with and become a part of the community that is celebrating Holy Communion?

### **Different stages of a young person’s development – when is the right time to confirm?**

You can only be confirmed once and it can be a very poignant time in a person’s life when they publically declare their faith, take on their baptismal promises for themselves and commit to a life of being a disciple of Jesus. Various scholars have researched spirituality and the developmental



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stages. Perhaps one of the best known researchers in the arena of Young People's spiritual development is Westerhoff's which states that there are four stages of faith development:

Stage One – Experienced Faith (pre-school and childhood) This is the stage where the child is discovering and experiencing faith. They will test, explore and react to all that's going on around them and tend to copy the ways of others.

Stage Two – Affiliative Faith (adolescence) Here Westerhoff suggests that the development of our faith is influenced by those people who journey with us. There is a strong sense of belonging to a group and being with others who are exploring similar faith journeys, as well as being positively affected by those who are part of their wider faith community (church).

Stage Three – Searching Faith (late adolescence) Westerhoff suggests that this is the stage where older young people might begin to question and doubt all that they have learnt and explored about faith. It's a stage where they might explore other spiritualities and phenomena, but also a stage where they explore their faith more deeply and different ways in which they could express their faith.

Stage Four – Owned Faith (adults) Here the person has worked through the other existing stages of faith and now has their own. They are characterised by what they believe and readily look for ways to witness as a way of responding to their owned faith.

*(Reconnecting with Confirmation, pp58-64)*

These are useful stages to consider when thinking through the process of Communion and Confirmation and especially when posing the question 'What is the right age for Confirmation?' It needs to be noted at this point that although there are age groups associated with each stage, these should be used merely as a guideline for development bearing in mind that there are some adults who are at the start of their spiritual journey and remain in Stage One and there are some children who are so sure of their own faith and spirituality that they are actively sharing the gospel with their peers and teaching their adult leaders. For the purpose of confirmation the Four Stages described are useful when looking at our current practice. Across the diocese we are generally confirming our children at Stage 2 (Affiliative Faith) of their spiritual development - where they are imitating what their peers are doing and many admit to being prepared for confirmation because it is what their friends are doing or because it was what their parents and grandparents did when they were that age. What is the purpose of confirmation? According to the Church of England – 'Our Faith' web site,

'Confirmation marks the point in the Christian journey at which you affirm for yourself the faith into which you have been baptised and your intention to live a life of committed discipleship'

Is this the right point at which we would want someone to be confirmed? Or is it at this stage we need to ensure that we are building strong and lasting relationships with our young people and supporting them on their journey of exploration and discovering what it means to be accepted and loved unconditionally by Jesus? How different do Confirmations feel when there are candidates who are able to answer the questions knowing that it is only by God's grace and unconditional love that they are stood there declaring publically their 'intention to live a life of committed discipleship'.

### **Confirmation and Discipleship**

In an ideal world we expect that Confirmation is a step along the journey of discipleship and when a confirmation group has been formed they will then see the value of gathering together and will continue to meet long after their Confirmation. The reality is that in many circumstances this does not happen. In many churches Confirmation does not lead to continual discipleship but quite the opposite.

'Three vicars are chatting at the end of a meeting. The first says that he has had terrible trouble with bats in his building, and that he's desperate to get rid of them. Knowing that it's against the law to disturb bats, the other two lean in closer so as not to be overheard.

"We tried ringing the bells twenty-four hours to celebrate our patronal festival," continues the first vicar, "and after ten hours the bats got so sick of the noise that every last one of them flew away. Trouble was no sooner had the last note died that they all flew straight back in."

"We tried something similar," adds the second, "we held a twenty-four hour alternative worship prayer event, and we burnt incense throughout the whole period, right under the bell tower. After ten hours," he goes on, "every bat flew out of the belfry, they couldn't stand all that smoke. Trouble is, when we finally extinguished the incense, no sooner had the last wisp of smoke drifted out of the door then *whoosh* every single bat shot straight back in."

The third vicar looks left and right to make sure no one is listening and then leans even closer. "We've cracked it," she whispers. Looking impressed, the other two lean in closer still, "we confirmed the lot of them and we haven't seen them since!"

*Reconnecting with Confirmation P.Maidment et al 2011 p79*

Do we currently confirm at a time when there is a lot of change and transition? Would it be more long-lasting if we delay confirmation until an age where they are beginning to reflect on their own spirituality rather than depending on a spirituality and faith that has been acquired from parents or significant carers? We need to share and learn from examples of good practice, but it is also of vital importance to engage our young people in this conversation to find out from them what it is that they want, how they want it to run, as well as what it is that they need. Our young people are the



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church of today, often with responsibilities of leading our younger children, leading in Messy Churches as well as being significant members of the worship group or choir. Let's ensure that they are empowered and listened to when it comes to how they need to be disciplined.

Where young people continue to belong to the local church, there is often an investment into the preparation of the young people with an engaging programme, time away on a residential weekend, away days, groups for them to attend post confirmation, roles to take up (eg Junior Church leader, holiday club young leader, Worship team, choir, PCC, Youth PCC). The strategic picture needs to be looked at, seeing confirmation as a start point rather than the target to aim for. Considering the roles in church that a young person could take up post-confirmation indicates a preference towards confirming at a later age.

### **Admitting children to Communion before Confirmation through our schools**

An increasing number of churches are using after-school clubs and RE lessons in our Church Schools to prepare children for Communion. There are many benefits of preparing children for Communion within the school.

- The children are already gathered and many pupils in church schools see their local church as being 'their' church.
- Due to a changing society, many of the children will not be able to attend on Sunday mornings so their church school is in fact their church.
- In a healthy church/school link discipleship and Christian nurture is at the very core of the ministry so this is another step along that journey.
- The service of Holy Communion is part of the life of many Church Schools - admitting to Communion before Confirmation would create a sense of greater involvement and community.
- Schools are ideal places to explore how we can ensure that the service and experience as well as the material we use are age appropriate (they're the experts, why not involve them?)

There are also some challenges;

- Gaining parental permission – what do the parents understand Holy Communion as being?
- What happens if a child is not baptised but would like to be admitted to Communion?
- What happens if a pupil from the school also attends a church on a Sunday where they do not practice Communion before Confirmation?
- How will the discipleship continue once the children leave Primary School?

It is worth considering all of these points and discussing how it all fits into the overall strategic plan of a church's Reaching the Next Generation - how will a church continue to disciple and encourage the children and young people?



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### **Communion before Confirmation** (see Appendix A for the content of the discussion)

After spending time talking with the children in a Junior Church it is clear that they all had a good understanding of Holy Communion. They understood it to be a special time and a special meal. What was interesting was that they saw it as something that everyone should be able to take part in (even if they didn't love Jesus very much) as the emphasis seemed to be more on the celebration and bringing together of people in the church (creating community) rather than the spiritual significance of the meal. Having said that the words that they used to describe how they feel after taking communion (awesome, special, calm, loved, powerful) implies a deeply spiritual experience has taken place.

### **Confirmation** (See Appendix B for the content of the discussion)

In the discussion which took place during a Youth Group/discipleship group, these young people valued their experience of being confirmed and mentioned things such as experiencing feeling closer to God. They also felt quite strongly that a young person shouldn't be confirmed younger or much older for that matter. As a church which practices Confirmation then Communion, it was interesting to hear their views on this and that only a small number felt that confirming younger would be a good idea. During the discussion it was also very clear that they valued the ongoing meeting of their group which had evolved into a type of cell group where they are discipled. They feel that this has been a key factor for them. The format of the group is very simple with a time of playing games (rounders) then a drink and a biscuit, followed by a short bible study/reflection which is often led by some of the young people themselves.

### **Three possible approaches**

Clergy are asking for clarity from the Diocese so here are three possibilities to consider as recommended approaches:

**1) Confirmation at Year 6 (age 11) the Communion following this**

This has been the common practice across much of the diocese for a number of years and it is recognised that for some young people this has been a significant marker in their lives, making a difference in their adult lives. If this option has been working well then there is no need to make any changes.

**2) Admission to Communion before Confirmation through church or school from Year 3 (7 years old) then Confirmation at the age of 14/15**



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This option involves preparation taking place within school hours or as an after-school club. A letter of explanation and permission will need to be sent to parents with the possibility of a parents meeting to explain what Holy Communion is. A recommendation of 5 sessions to take place prior to their First Communion to ensure thorough preparation. To ensure on-going relationship and discipleship links with church groups or a cell group outside of school is recommended this could then lead to a confirmation group when they reach the age of 14/15 years.

### **3) Confirmation in Year 5 (10 years old) and admission into Communion**

Preparation for Confirmation normally takes place in church as an after school club. A recommendation of 5 sessions to take place prior to their Confirmation to ensure thorough preparation. To ensure on-going relationship and discipleship links with church groups or a cell group is recommended. By confirming in Year 5, this ensures that a further year remains where discipleship and nurture can take place.

All of these would follow suitable preparation – see Appendices C & D for a summary.

### **Flowchart of the process for admitting to Holy Communion before Confirmation**

A flow chart of the process can be seen in Appendix E.

### **Recommendations**

- Be intentional and strategic. These are great opportunities for celebration, let's make the most of them.
- Create a 'milestones' approach to communion before confirmation. Making it more of an event and a rite of passage (having set times to celebrate 1<sup>st</sup> Communion eg Advent, Easter, Pentecost)
- Ensure that there is thorough preparation (for both Communion and Confirmation) these events are only a small part of the discipleship journey. Are there opportunities to have an away day/residential as part of the course? Don't rush the process as this then runs the risk of becoming tokenistic.

### **Key Questions**

- What happens after admitting to Communion and Confirmation? Are they stand alone events? What effective follow-up is there? Can the children admitted to Communion continue to meet together as a cell group? After Confirmation, can the small group for preparation continue? Also, gather all those confirmed each year for a residential at



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Dovedale House where they meet and spend time with other young people from across the Diocese – celebrate a year of being confirmed.

- How can your church make the Eucharistic Service a more meaningful experience for all? How do we help Fresh Expressions to develop communion services relevant to their context? What needs to change in our regular services if they are to be 'all-age'? Can we and involve the children and young people during the service? Can we provide opportunities to engage the different Spiritual Styles?
- Within the schools context, what do we do about the children who attend churches of other denominations who aren't baptised and already receive communion? In Canon Law (B 15Ab) it states that people can receive Holy Communion who are

'baptized persons who are communicant members of other Churches which subscribe to the doctrine of the Holy Trinity, and who are in good standing in their own Church;'

This assumes the tradition of the Anglican Church. What happens if the person attends a church of another tradition? Would they still receive communion? Should it be any different for children?

- What happens if PCCs within a team or benefice disagree on whether children can be admitted to Communion before Confirmation. This can be a particular problem if children are being prepared for Communion in their school and the church they attend do not allow children to be admitted to Communion before Confirmation.
- What is your church's overall strategy for discipling your children and young people? We recommend the 'Mind the Gap – developing a local strategy for 0-18s' training which is available through the diocese. How does Communion and Confirmation fit into this? What are the opportunities following these that you can involve the children and young people in?

## APPENDICES

### APPENDIX A: The voice of our children and young people – What do they think?

#### Communion before Confirmation

The following questions were asked after a Godly Play session on World Communion

Q. I wonder if you have ever come close to this table?



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A. This varied as some children say they come right up to the table as they are Servers. Other children placed themselves some distance from the table.

Q. I wonder if you have ever come close to the bread and wine?

A. This varied as some have been admitted to Communion. Others only have the bread and not the wine.

Q. I wonder where this whole place could really be?

A. Heaven

Q. I wonder what you think Holy Communion is?

A. A celebration

Being close to Jesus

We are ALL Jesus

Jesus is in us all

Bread is his body, wine is his blood

Q. I wonder how you feel when you take part in the Holy Communion service

A. Calming

Happy

Powerful

Loved

Respectful

Special

Very Awesome

Helps us to understand it more

Helps us to understand RE at school more

We are all joined together – linked

It's a very calm, peaceful time, help you to think about Jesus and feel closer to God

Q. I wonder if there is a good age to be allowed to take Communion?

A. I think 2 is too young. From age 4 upwards (boy aged 6)

I think everyone should be able to take communion

It makes you feel part of the congregation and with God's family

Q. Is there anything you would like to change about the Holy Communion Service

A. No wine (I don't like wine) (boy aged 6)

It can be a bit boring (girl aged 9)

Child-sized cups (individual cups)

Fizzy sweets / Hot chocolate and marshmallows instead of bread and wine.



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## **APPENDIX B: The voice of our children and young people – what do they think?**

### **Confirmation**

The following discussion took place during a Youth Group/discipleship group...

#### **Q1) What do you understand confirmation is?**

To get closer to God and you get to serve

Confirming your faith

#### **Q2) What does confirmation mean to you?**

Got to know more

Like God has shook my hand and God is more accessible.

Not spiritually touched but felt like I was accepted to the adults.

#### **Q3) What is the ideal age to be confirmed?**

I think it should be 13

If they feel ready they can commit to God. Not just because their friends are doing it.

#### **Q: Then could someone who is about 6 be confirmed?**

I think that it is too young.

They should have 5 or 6 questions about their religion and what it means to them.

Confirmation isn't just doing it but doing it if you want to.

#### **Q4 Thinking about your experience of confirmation – would you do anything different?**

It needs to be more religious – have more activities. Its important to have groups to be a part of after you have been confirmed. One of my friends has been confirmed and then that's it nothing else... there needs to a club like this one.

A longer process

#### **Q5 In some churches they have children take communion before confirmation and then confirm young people when they are older eg 16yrs. What are your thoughts on this?**

Not a bad idea because then you can take communion but then see if you want to be properly confirmed.

Like they do in the catholic church when they are 8 years old.



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The danger when being confirmed at 16 is that it's not planting the seed early enough, it helps you understand it more.

When you are younger you are more comfortable with asking 'silly' questions. The older you are the more difficult/embarrassed you are asking something you should have asked when you were younger.

You would need to do blackcurrant juice for the kids because they don't like the wine.

### Reasons for those not confirmed

- 1) Haven't been baptised yet
- 2) Was admitted to Communion in the Catholic church so working through how this works out.



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## **APPENDIX C: Recommended resources for preparing children for communion**

### **Your First Communion**

Author: Claire Benton-Evans  
Publisher: Kevin Mayhew (2012)

### **Pray, Sing, Worship**

A picture book for Holy Communion  
Publisher: SPCK 2011  
Illustrator: Chantal Stewart

### **My Holy Communion Book**

Author: Susan Sayers  
Publisher: Kevin Mayhew 2007

### **Called to His Supper**

Author: Jeannine Timko Leichner  
Publisher: Our Sunday Visitor 2007

### **Creative Communion**

Author: Margaret Withers & Tim Sledge  
Publisher: Barnabas 2008

### **Come to the Feast**

Author: Gill Ambrose and Simon Kershaw  
Publisher: Canterbury Press 2001

### **Let the Children Come To Communion**

Author: Stephen Lake  
Publisher: SPCK

### **Welcome to the Lords Table**

Author: Margaret Withers  
Publisher: BRF Barnabas 2006

## **Appendix D: Recommended resources for preparing Young People for Confirmation**

Youth Alpha

Moving Images, Changing Lives – Church House Publishing

Youth Emmaus 1 and 2 - Church House Publishing

CY (11-14 years) – Christianity Explored

Soul (Older teenagers and young adults) – Christianity Explored

Faith Confirmed - SPCK

Get a Life - Church House Publishing

Nooma – Rob Bell



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**Appendix E: Flowchart of the process for admitting to Holy Communion before Confirmation**



**APPENDIX F: Recommended Liturgy for encouraging a meaningful experience for all in a Holy Communion Service.**

An on-line version of the two additional Eucharistic prayers can be found [HERE](#)

Messy Church has published a Celebration of Messy Communion. Written by Lucy Moore, from *Messy Church 2*, published by BRF 2012, [www.messychurch.org.uk/messy-blog/messy-church-communion](http://www.messychurch.org.uk/messy-blog/messy-church-communion)



## **A Celebration Of Messy Communion**

By Lucy Moore, from *Messy Church 2*, published by BRF 2012, [www.messychurch.org.uk](http://www.messychurch.org.uk)

**Leader:** We're about to celebrate a special meal together, as Jesus' friends have done for thousands of years. If you are able, say, "We're ready!" to the questions I am about to ask. Are you ready to celebrate?

**All:** *We're ready!*

**Leader:** We're about to do what Jesus told us to do to remember him. Are you ready to remember him?

**All:** *We're ready!*

**Leader** In the name of the Father and the Son and the Holy Spirit, are you ready?

**All:** *We're ready!*

**Leader:** The table needs to be got ready for our special remembering meal. Let's bring to the table the things that we need.

*Prayers are brought to the table*

**Leader:** We bring all our prayers to this table

**All:** *And trust in our loving Father*

*A candle is brought to the table and lit*



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**Leader:** Jesus said, "I am the light of the world. Whoever follows me will have the light of life and will never walk in darkness."

**All:** *May the light of Jesus shine through us*

*The bread and juice is brought to the table*

**Leader:** Jesus told us to remember him through eating and drinking this meal

**All:** *We invite the Holy Spirit to this celebration*

*A cross is brought to the table*

**Leader:** The cross reminds us that we need to be ready on the inside too, we need to say sorry to God for the wrong things we have done and for all the good things we haven't done. In a moment of quiet, let us tell God of what we are sorry for and ask for his forgiveness

Dear God, we are very sorry for the wrong things we have done. For forgiving us all

**All:** *Thank you Lord*

**Leader:** Now we are ready to remember Jesus. Father God, we remember that on the night before he died, Jesus had supper with his friends. Taking some bread, he praised you, broke the bread, gave it to them and said, "This is my body, which is given for you. Eat this and remember me." When supper was ended, Jesus took the cup of wine. Again he praised you, gave it to his friends and said, "This is my blood, and with it God makes his new agreement with you. Drink this and remember me."

**All:** *Jesus has died, Jesus is risen, Jesus will come again.*

*Bread and juice is shared out*

**Leader:** The body of our Lord Jesus Christ broken for us all.

**All:** *Amen*

**Leader:** The blood of our Lord Jesus Christ shed for us all.

**All:** *Amen*

*Music*

**Leader:** Dear God, for all you give us

**All:** *Thank you, Lord*

**Leader:** For giving us our family to love and to love us

**All:** *Thank you, Lord*

**Leader:** For giving us yourself

**All:** *Thank you, Lord*



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## **APPENDIX G: Further reading and websites**

Diocese of Liverpool

[www.liverpool.anglican.org/Children---Holy-Communion](http://www.liverpool.anglican.org/Children---Holy-Communion)

Diocese of Manchester

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**Come follow Christ in the footsteps of St Chad**