

**SACRAMENT OF EUCHARIST  
FIRST COMMUNION GUIDELINES**

**DIOCESE OF GREEN BAY**

**JANUARY 1997**





**TABLE OF CONTENTS**  
**SACRAMENT OF EUCHARIST: FIRST COMMUNION GUIDELINES**

Theology of the Eucharist .....	Page 1-5
A Eucharistic Story .....	Page 1
Sacrament of the Eucharist .....	Page 1
Source, Summit of Ecclesial Life .....	Page 1
Economy of Salvation.....	Page 2
Institution of the Eucharist.....	Page 2
Real Presence.....	Page 3
The Sacrifice .....	Page 3
The Meal .....	Page 4
Eucharist and Healing .....	Page 4
Eucharist Formation .....	Page 4
Bibliography for the Theology of the Eucharist.....	Page 5
History of the Eucharist.....	Page 6-8
Format of the Green Bay Diocese First Communion Guidelines .....	Page 9
Readiness: A Journey into Community .....	Page 10
Canon Law Regarding First Eucharist.....	Page 10
Candidate Competencies.....	Page 11-16
Prayer .....	Page 11
Morality .....	Page 12
Scripture.....	Page 13
Doctrine.....	Page 14
Eucharistic Liturgy (the Mass) .....	Page 15-16
Service/Witness/Evangelization .....	Page 17
Family Competencies .....	Page 18-23
Prayer .....	Page 18
Morality .....	Page 19
Scripture.....	Page 20
Doctrine.....	Page 21
Eucharistic Liturgy (the Mass) .....	Page 22
Service/Witness/Evangelization .....	Page 23
Faith Community Competencies .....	Page 24-30
General .....	Page 24
Prayer .....	Page 25
Morality .....	Page 26
Scripture.....	Page 27
Doctrine.....	Page 28
Eucharistic Liturgy (the Mass) .....	Page 29
Service/Witness/Evangelization .....	Page 30
Resources .....	Page 31-39
Printed Adult .....	Page 31-33
Printed Liturgy, Children and Family.....	Page 34
Audio and Video.....	Page 35-36
Story List.....	Page 37-39
Guidelines at a Glance.....	Page 40-46
Prayer .....	Page 40
Morality .....	Page 41
Scripture.....	Page 42
Doctrine.....	Page 43
Eucharistic Liturgy (the Mass) .....	Page 44-45
Service/Witness/Evangelization .....	Page 46
First Communion Texts and Resources for Sacraments of Initiation.....	Page 47-49



## THE THEOLOGY OF THE EUCHARIST

### A Eucharistic Story

Once there was a Chinese master with a disciple from another land and he wanted to give his follower a gift in memory of their time together: a wooden box and one condition; that wherever the disciple put the box, it face the East. The disciple agreed and went home.

He immediately put the box on his fireplace mantel. It was a great place for it but the rest of his living room looked out of order, so he changed the room around to look good against the box. The room looked good but the rest of the house looked out of order against the room, so he changed the rest of the house around. He stood in his doorway and his house looked marvelous until he looked over his shoulder at his yard. Depressed, he sat down and wrote a letter to his spiritual master.

The letter was a complaint that the box was dangerous. It was lovely, but he had to change his room around to look right and then his house around to look good after that. His yard looked absurd now because of the way his house looked, and he was afraid. If he changed his yard around, what about the neighborhood?

The spiritual master put down the letter and smiled.

Source: Rev. Bruce Clanton, In Season and Out, Resource Publications, Inc., Modern Liturgy, Vol. 13, No. 5.

### Sacrament of the Eucharist

Celebration of the Eucharist is central to Catholic Christian life. "The other sacraments, all the ministries of the Church, and the works of the apostolate are united with the Eucharist and are directed toward it. For the Holy Eucharist contains the entire spiritual treasure of the Church, that is, Christ Himself, our Passover and Living Bread. Through His flesh, made living and life-giving by the Holy Spirit, He offers life to all, who are thus invited and led to offer themselves, their work and all creation together with Him" (P O, 5, Introduction to the Rite, 1).

In Section Two, Chapter One, the *Catechism of the Catholic Church* explains Christian initiation as the sacraments of Baptism, Confirmation and Eucharist. Article 3 specifically focuses on the Sacrament of Eucharist noting that its reception completes the initiation process. The Church is entrusted through this memorial of Christ's death and resurrection to celebrate Eucharist as "a sacrament of love, a sign of unity and a bond of charity." Eucharist is defined as "a Paschal banquet in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us" (CCC, 1323).

### Source, Summit of Ecclesial Life

Eucharist contains the whole spiritual good of the Church, namely Christ himself. Rooted in the Jewish heritage of giving thanks to God, we give thanks to God for creation and redemption, and ask God to continue his great works today.

As the *Lord's Supper* (1 Cor. 11:23-25), the Eucharist connects us with Christ's actions of the Last Supper. Early Christians prayed that the kingdom come not only in them but through them to the ends of the earth. Eugene La Verdier writes "The word 'body' referred to the person or self of Christ and to their own personal self as a community in Christ. The word 'blood' referred to the life of Christ and to their own life in Christ." The *Lord's Supper* anticipates the heavenly banquet when all the elect will be seated at the table of the kingdom.

Two post-resurrection meals present the Eucharist as *Breaking the Bread*. In the first, the disciples of Emmaus (Luke 24: 13-35), recognize the risen Lord in the Breaking of Bread. The second, Christ's appearance to the community in Jerusalem (Luke 24: 36-49), focuses on mission to the entire world. Those who dine with Christ accept responsibility for bringing the gospel to all.

It was in *Breaking the Bread* (Acts 2:42, 46) that the first Christians signified that all who eat the one bread, Christ, enter into communion (1 Cor. 10: 16) with him and form one body in him. Today the Eucharistic assembly is a visible expression of that unity. Through this holy union, we are called to go forth living Christ's discipleship in our ordinary, daily lives.

### **Economy of Salvation**

*Economy of Salvation* describes the unfolding of salvation within human history -- how God has manifested his presence to us. At the heart of the Eucharistic celebration are the bread and wine. By the words of Christ and the invocation of the Holy Spirit, they become Christ's Body and Blood. In ancient times, the king-priest Melchizedek, "brought out bread and wine." The Church sees God's presence in that gesture noting that it is a prefiguring of her own offering (CCC, 1333).

In the First Testament, bread and wine were offered in sacrifice, among the first fruits of the earth, as a sign of thanksgiving to the Creator. A new significance was born in the Exodus experience. The unleavened bread of Passover commemorates the Israelites' hasty departure from Egypt. The manna eaten in the desert demonstrated God's presence in their midst. There was genuine need. God provided for the people. To this day, Israel seeks to respond with faithful renewal to the covenant.

In the Hebrew mentality blood represents both life and joy. The sacrificed animal was not killed to appease an angry God. Instead the animal's blood demonstrated the presence of life. Sacrifice, therefore, signifies a communion of life established between God and the people. The "cup of blessing" at the end of the Jewish Passover meal claims the festive joy of wine and the anticipated return to the Holy City, Jerusalem.

When Jesus instituted the Eucharist, he gave a new and definitive meaning to the blessing of the bread and cup. As bread and wine are changed into the body and blood of Christ, so we are changed into new creations in Christ. For us, the wine becomes the "cup of eternal life" (CCC, 1334). All are destined toward the heavenly banquet. As Jesus passed over to the Father, we will pass into eternal life, the New Jerusalem.

### **Institution of the Eucharist**

St. Thomas Aquinas focuses on Eucharist when he writes, "O sacred banquet, in which Christ is received, the memory of his passion is renewed, the soul is filled with grace, and there is given to us a pledge of future glory."

In order to remain with his people and to make them sharers in his Passover, Jesus instituted the Eucharist as a memorial to his death and resurrection. Recalling that reality in the Eucharist is *anamnesis*. We remember by doing. And by doing, Christ is present.

The celebration of the Eucharist has continued since the early Christians met to break bread. We enter sacramentally into the event of Jesus' gift of life delivered up for us. The Eucharist invites us to live our daily "deaths and resurrections" in companionship with Christ. We are called to en flesh his word and live his mission.

### Real Presence

Catholic spirituality is rooted in the Eucharist through three essential truths: the real presence, the sacrifice and the sacred meal. Catholics believe in the real presence of Christ in the Eucharistic bread and wine. Eucharist is a person, a divine Person, Jesus Christ. Jesus is a constant companion on life's journey

Jesus' presence in the Eucharist is a unique, special and pre-eminent presence, however, Catholics also recognize Christ's presence in other ways and believe those presences are real. The Second Vatican Council notes Christ's presence in a variety of experiences. First, Christ is really present in our lives by grace. The gift of salvation has been given. Second, Christ is present in all the Church's liturgical celebrations through the actions of the community. Third, in the Eucharistic liturgy, in addition to Christ's presence in the forms of bread and wine, Christ is present in the assembly (the praying and singing Church), in the priest who presides at the Mass, and in the proclamation of Scripture (SC, 7; E M, 9).

Christ's permanent presence on the altar is a constant call to faith and humility. The merely rational in us cries out, "It's just bread!" Faith says, "It is the Son of the Living God!" We are called to more than physical gestures toward Eucharist. We are called to a profound psychological and theological reverence. As we show reverence for the body and blood of Christ, we also must show respect for ourselves and for others. Ultimately we recognize that all of life is sacred.

### The Sacrifice

The primary image of the Eucharistic sacrifice set forth in the Constitution on the Sacred Liturgy is of Christ the priest associating the church with himself both in his worship of the Father and in his saving act for the world (SC, 7). In the Mass, the sacrifice is Christ himself. The Second Vatican Council states, "As often as the sacrifice of the cross...is celebrated on an altar the work of our redemption is carried on" (L G, 3). For this reason, the Church stipulates there must always be a cross near the altar, lest we forget what we are doing (GIRM, 270).

The *Catechism of the Catholic Church* states that "Eucharist re-presents (makes present) the sacrifice of the cross, because it is its memorial and because it applies its fruit" (CCC, 1366). The action of Christ on the cross is remembered. We have freely accepted Jesus' sacrifice, the gift of redemption. Through our participation in the Eucharist, we share in the work of redemption of the world. Our response is to make Christ's sacrifice present in today's world. We somehow must help the world be better because of this sacrifice.

We are saved by the supreme gift of Christ to his Father on the cross. At the Last Supper, Jesus used the language of sacrifice: "My body which will be given up...handed over ...crucified for you. The cup of my blood, which will be shed,...poured out for you." Agape, God's compassion and presence, revelation and self-gift, is embodied in Jesus.

Participation in the Eucharist is both interior and exterior. We proclaim our death to selfishness at every Mass by creating an attitude of obedience (listening), love and self-surrender. To really hear is to respond. This implies a growing relationship between the inner self and outer evangelization. The call is for personal conversion (transformation) in order to witness more fully Jesus' mission to teach, heal and serve in today's world.

### **The Meal**

We celebrate Jesus' presence in the very ordinariness of people eating and drinking together. Nourished with the Eucharist, we are invited to become what we receive. We literally take into our own bodies the body of the Savior. Christ comes to us and becomes part of our being. We are then called to be Christ for one another.

Through Baptism we have been called to form one body. All are called to the Lord's Table and offered the same food and drink. Our eating together signifies sharing life together. We eat the Body of Christ to become the Body of Christ. Each time we receive the Eucharist, we give a sign to the assembly -- I am committed to all that the Eucharist embodies. I am becoming like Christ. I am breaking the bread of my life open for my brothers and sisters in need. As John F. Kavanaugh has written, "The body and blood of Christ is not only our redemption. It is our task."

Liturgy connects to real life. For a homemaker the kitchen table becomes an altar; for the student, the desk becomes the place of wisdom; for the laborer, the workbench becomes the birthplace for new creations; for the professional, daily tasks become opportunities for service. Everything we do, in our work, prayer and rest, can be joined to Christ. In reality, the Eucharist is ongoing and ever-changing, both a challenge and a comfort.

### **Eucharist and Healing**

The Eucharist brings the individual worshiper and the entire community into an encounter with the reconciling power of God. Jesus was sent by his Father to bring healing and compassionate love to those in need. Jesus sat at the table sharing conversation and companionship with outcasts, eating and drinking with sinners, and forging a community of faith out of the disparate people who joined him.

In the Eucharist, Jesus gives nourishment to heal our personal and collective sinfulness. As a community of believers we learn to reconcile our conflicts. Our response is to forgive and to work for justice in an often violent and competitive society.

### **Eucharistic Formation**

The National Catechetical Directory states that candidates preparing for First Communion "strengthen their awareness of the Father's love, of the call to participate in Christ's sacrifice, and of the gift of the Spirit" (NCD, 122). It is through the family and the faith community discovering and integrating their beliefs in the Mystery of God that the candidate grows in God's love and grace.



Bibliography for Theology of the Eucharist

**A Eucharistic Story**

*In Season And Out*, Resource Publications, Inc., Modern Liturgy, Vol. 13, No. 5.

**Sacrament of Eucharist**

*Presbyterorum Ordinis*, No. 5, *Introduction to the Rite*, No. 1,  
*Catechism of the Catholic Church* 1323.

**Source, Summit of Ecclesial Life**

*Dining in the Kingdom of God* by Eugene La Verdiere.  
Chicago: Liturgy Training Publications, 1994.

**Economy of Salvation**

*Catechism of the Catholic Church*, 1333, 1334.

**Institution of the Eucharist**

*Catechism of the Catholic Church*, 1333.

**Real Presence**

*Sacrosanctum Concilium*, 7; *Eucharisticum Mysterium*, 9.  
Quote from *Keeping the Balance* by Francis E. King, S.J.,  
Pastoral Life, April 1994.

**The Sacrifice**

*Sacrosanctum Concilium*, 7.  
*Lumen Gentium*, 3.  
*Catechism of the Catholic Church*, 1366.

**The Meal**

"*An Embodied God*" article by John F. Kavanaugh, America, May 28, 1994.



## **History of the Eucharist**

### **Emerging Christianity: The First Century**

Disciples gather to share Scripture stories, a meal, and to serve the common good.

The Church, its ministries and practices, grow out of faith in the risen Christ. Early celebrations of Eucharist are attested to in the Gospels, Acts of the Apostles and letters of Paul. Gatherings are flexible and spontaneous. The common meal is an essential element of early discipleship. The table is the center and source of their unity. The home, a place for blessing and prayer, is especially important to emerging Christianity.

The roots of Eucharist stem from two primary sources. One approach views Eucharist as firmly grounded in the Jewish tradition of giving thanks to God by taking, blessing, breaking and giving bread; and taking, blessing and giving a cup of wine. The other views Eucharist from the perspective of God's redemption of Israel through the Passover event and the redemption of the world through the victory of the Cross. Just as Jesus showed himself to be a servant so the one who presides at the community meal is to serve.

### **The Domestic Church: 100 to 313**

Christians gather in house-churches to celebrate the Eucharist.

During the second and third centuries, Christianity establishes itself as a separate religion from Judaism. The gathering, in borrowed rooms and believers' houses, includes members of the local church. The bishop presides assisted by the official ministers: presbyters and deacons. Christians continue to gather for the community meal as an expression of unity and service. The scriptures are an integral part of this early Christian worship. The actions are praise and thanksgiving over the gifts of bread and wine which are shared by all. These gatherings make Jesus present to the community.

The Eucharist is the primary way of marking Sunday which associates it with the creation of the world and with the resurrection of Christ. Remembrance of the dead within the Eucharist may have begun here. Christ's body and blood are viewed as nourishment for a life of grace and for eternal life.

### **The Rise of the Roman Church: 313 to 750**

Christianity grows moving the Eucharistic celebration to the basilica.

Christian worship moves from the house to the palace (basilica). Titles used to name Christ are of interest: Word, Savior, Redeemer, Angel, Pais (child or servant). Accent is on the voluntary death of Christ, on his descent into hell, and on his resurrection. The Eucharist confirms the doctrine of the one God creating and redeeming the world. Texts are chanted. Instruments have no place in Christian worship yet.

After Constantine there is a transition from improvised prayer to standardized liturgical texts. The various rites surrounding the basic actions of taking, blessing, breaking and giving, are subject to "mystical" or allegorical interpretations -- the dramatic re-presentation of Christ's life. Christ's own priestly act is seen to be perfected in heaven, therefore, Christian life is seen as a way of living beyond the concerns of the present time.

The clergy now hold the principal liturgical roles. There is a transition from household vessels to liturgical vessels of gold and silver. There is new attention given to the content of the liturgical books and the people who use them.

**Frankish Domination: 750 to 1073**

Eucharistic rituals are composed and the Mass takes a definite shape.

Charlemagne orders the Latin Papal Mass from Rome to be used throughout his empire, thus celebrating Mass in Latin in countries where it was not the language of the people. Latin is known only by the clergy and the educated.

Additional factors contribute to the emergence of the Eucharist in this era:

Theologians define the nature of changing the bread and wine into Christ's body and blood. The definition includes the exact moment of consecration, and an explanation of the fullness of Christ's presence in each of the sacramental species.

Private prayers for the priest, especially at communion, begin to appear in the liturgical books. These prayers find their way into the Mass. Gradually the gathering becomes more a priestly action with the congregation assuming the passive role of inspiration and adoration.

**The Prelude to Reform: 1073 to 1517**

Variety in prayers is centralized.

The Fourth Lateran Council (1215) defined the doctrine of transubstantiation, listed the number of sacraments at seven, mandated clerical celibacy and required Catholics to go to confession and receive Eucharist at least once a year.

Celebration of the liturgy in a foreign language and architectural design (a rood screen now divides the nave of the Church from the sanctuary) and structure continue to limit the laity's role to listening and watching. A corporate sense of worship is giving way to private worship. Liturgy emphasizes sacrifice and supplication rather than the early church's gathering for communion and thanksgiving. Visual liturgical elements become increasingly important.

Various directions for celebrating the different Masses and feasts are consolidated into a book called the ordinary. Viewing the consecrated bread now is the ritual high point of Eucharistic devotion.

During this period, Thomas Aquinas (1225-1274) describes Eucharist as a sacrament to venerate God but also notes that Eucharist gives Christians a means of spiritual nourishment. There is a graced union with Christ experienced in the reception of communion. Aquinas writes, "The reality of this sacrament is the unity of the mystical body...the reality of this sacrament is love, and not just the power to love but the activity of love, which is kindled in [the reception of] the sacrament" (Summa Theologica III, 73, 3; 79, 4).

**Reform and Uniformity: 1517 to 1903**

The Lord's Supper and the Modern Mass

Reformers see the Mass as nothing like the Biblical descriptions of the Last Supper. They do not reject the Eucharist but do reject the superstitious beliefs and practices connected with the consecrated host.

At this time the Catholic Church is in serious political and moral turmoil. Liturgical practice needs reform. The immediate response to the Reformers is defense. Increasingly unification and centralization of how to do the rites are the norm. The printing press makes possible identical copies of the same book, therefore, a new age of uniformity begins.

Eucharistic emphasis at the Council of Trent (1545-1563) focuses on teachings about sacrifice, priesthood, and substantial change. The reality of Christ's body and blood are stressed -- the words of institution literally mean what they say. Gathering for reservation and adoration of the blessed sacrament are accepted practices. Counter-Reformation doctrines and practices set the stage for several centuries.

### **The Return of Change: 1903 to 1962**

The beginning of liturgical reform including the Eucharist.

As the Church enters the 20th century, the laity typically celebrates Reconciliation and Eucharist once a year. In 1903 Pius X gives papal approval for greater lay participation at Mass through the use of chant and more frequent reception of communion. In 1910 he rules that young children reaching the age of reason could make their First Communion. Consequently the sacrament of Reconciliation which of necessity had preceded communion, moves to the earlier age.

Other reforms include the introduction of missals for the laity to follow the order of worship, emphasis on the liturgical seasons, and introduction of new ways to study the Scriptures. The liturgical movement insists that worship song is the people's song, thereby reclaiming it for the assembly. This era provides the foundation for the eventual call for renewal in the Second Vatican Council.

### **Catholic Reformation and Renewal: 1962 and Beyond**

The people are invited to active participation in the Eucharistic liturgy.

The primary Eucharist issues addressed at the Council are

- \* the centrality of the communion table,
- \* the nature of the Eucharist as the sacrament of the Church (People of God), and
- \* communion in the Spirit.

There exists a renewed belief in the centrality of the assembly in public worship. The Constitution on the Sacred Liturgy (1963) defines the Eucharist in scriptural rather than scholastic terms. While highlighting the communal nature of the sacrament, it places the Eucharistic liturgy in the context of the mystery of Christ's death and resurrection. It reiterates the Catholic belief in the real presence of Christ's body and blood while also emphasizing the presence of Christ in the Church -- assembly, Word, ordained minister.

Several reforms are initiated:

- \* Liturgical reform centers worship in Holy Week. The Easter Vigil regains its original focus as the initiation liturgy;
- \* The church is described in the Documents of Vatican II as the People of God;
- \* New rites for the sacraments and for worship are initiated. The primacy of Sunday and mass in the vernacular are two examples.

Today with an awareness of this history, Catholics can open themselves more fully to the Paschal Mystery realizing that manifestations of that mystery are complex. Its sacred dimensions are revealed in almost every aspect of human existence.

Sources: *Assembly* by Notre Dame Center for Pastoral Liturgy, Vol. 13, No. 4, April 1987.  
*A History of the Eucharist* by Rev. Dennis Kennedy, C.M. New York: Sheed and Ward, 1988.  
*The Eucharistic Mystery, Revitalizing the Tradition* by David N. Power. New York: Crossroad, 1994.  
*From Age to Age* by Edward Foley. Chicago: Liturgy Training Publications, 1991.  
*Doors to the Sacred* by Joseph Martos. Garden City: Image Books, 1982.



**FORMAT OF THE FIRST COMMUNION GUIDELINES**

The format chosen for the Green Bay Diocesan sacramental guidelines is based on the three categories of competency, components and experiences. (Imagine creating a cake: the **competency** is the expectation that you can bake a cake; the **components** are that you gather the recipe and necessary ingredients; the **experience** is that you actually create a cake by measuring, mixing, and baking the ingredients guided by the recipe.)

For First Communion preparation, we have created specific competencies, components and experiences for the candidate, the family and the faith community.

In turn, we have created competencies, components and experiences in six categories:

Prayer	Scripture	Morality
Doctrine	Eucharistic liturgy	Service/witness/ evangelization

**Competencies**

Each **competency** expresses an expected learning which is able to be demonstrated or performed.

The question addressed is: What should the candidate, family or faith community be able to do as a result of Eucharistic formation?

An example of a prayer competency for the candidate is --  
**The candidate will experience praying to God.**

**Components**

**Components** expand on each competency. They are the ways that the candidate, the family and the faith community demonstrate or perform what is being learned. They name opportunities to develop each competency. Components are more specific than competencies and they include ways to connect performance and learning to life.

The question addressed is: What opportunities will help the candidate, family and faith community connect competencies to their lives?

Examples of prayer components for the candidate are --  
**The candidate will practice talking and listening to God anytime.**

**The candidate will pray with others.**

**Experiences**

Specific **experiences** are provided to accomplish both components and competencies. Experiences provide the hands-on, unique tasks/activities which are likely to produce the desired learning.

The question addressed is: What specific hands-on, learning activities will promote the desired competency?

For example, prayer experiences for the candidate are --

**The candidate will pray spontaneously in class and home settings.**

**The candidate will experience a time of quiet meditation.**

**The candidate will learn some of the traditional prayers of the Church.**

**The candidate will have a prayer partner from the parish community.**

While many experiences are named in these guidelines, these lists are not exhaustive. Each parish needs to determine the best means to engage its candidates.

Parish leadership is invited to choose those experiences which best suit the needs of their candidates, families and faith community. We encourage parishes to share and learn from one another.

### **READINESS: A JOURNEY INTO COMMUNITY**

The root of the word, catechesis, is "to echo". Vital to the candidate's formation is how the family and the faith community "echo" the faith. The process should convey that the Eucharist is the center of Catholic sacramental life.

Formation is done through the rites and prayers of the celebration itself, and through the celebration of events in our ordinary daily lives. The community gathers, hears and responds to the Scriptures, is nourished at the Lord's table, and goes forth to witness. At home, in our schools and workplaces, the Eucharist calls us to preach, teach, heal and love as Jesus did.

First Communion preparation is suited to the candidate's age and capacity. To prepare the candidate is to celebrate the Christian story within the family and the faith community. Together they help the candidate experience the Mystery of Christ's life, death and resurrection which is central to the Catholic faith. Each competency is intended to help the candidate live gospel values now and to enable him or her to experience a more profound journey into the Catholic faith throughout life.

### **CANON LAW REGARDING FIRST EUCHARIST**

Specific canons in the *Code of Canon Law* (1984) help parents and parish leadership to determine a candidate's readiness. Appropriate canons for First Communion formation are Canons 912, 913 and 914.

**Canon 912** notes that through Baptism we come to Eucharist. Therefore, any baptized person in good standing with the Church can participate in the Eucharist and receive Holy Communion.

**Canon 913** addresses the issue of Eucharist to children. It is required that candidates have sufficient knowledge and careful preparation so as to understand the mystery of Christ according to their capacity. Candidates need to be willing to receive the Body and Blood of the Lord with faith and devotion.

**Canon 914** focuses on Eucharistic formation and the responsibility of parents and those who take the place of parents, together with the pastor as catechetical leader, to see that children who have reached the age of reason are appropriately prepared.



**INTRODUCTION**

First Communion invites a young person to receive the Body and Blood of Christ incorporating him or her more fully into the worshipping community. The Eucharist celebrates the oneness of Catholics as the Body of Christ and is a powerful sacrament celebrating God's great love in sacrifice. Candidates experience the community's solidarity and God's loving care when its members are actively engaged in the preparation process.

Preparation for First Communion is an opportunity for parents to share what God and the Church mean in their lives. These Green Bay Diocesan guidelines suggest that parents hand on the Catholic faith to their child through story, symbol and song. The experiences provided within these guidelines offer opportunities for that sharing. A candidate's competency is given for prayer, morality, Scripture, doctrine, the Eucharistic liturgy (the Mass) and for service/witness/evangelization.

**CANDIDATE'S COMPETENCY: THE CANDIDATE WILL EXPERIENCE PRAYING TO GOD.****COMPONENTS:**

Practice talking and listening to God anytime.  
Pray with others.  
Pray some of the traditional prayers of the Church.

**EXPERIENCES:**

Pray spontaneously with other candidates and in home with family.

Study and create prayers of praise, thanksgiving, sorrow and petition.

Participate in a prayerful retreat.

See and hear a Scripture story. Follow it with song and/or prayer.

Experience an imagery prayer where Jesus visits him or her (visualization).

Experience a time of quiet meditation focusing on a sacred word.

Pray morning and evening prayer; create prayer service for both.

Create prayer partners between the candidates and members of the faith community.  
Place on a bulletin board visible to parishioners, all of the candidate pictures; invite each parish prayer-partner to place his or picture next to the candidates.

Explain the words and imagery of the Sign of the Cross, the Lord's Prayer, the Hail Mary, the Glory Be, a Prayer of Sorrow, the Apostles Creed.

**CANDIDATE COMPETENCY: THE CANDIDATE WILL ACT LIKE JESUS.**

**COMPONENTS:**

Discuss how God loves and cares for everyone and everything.

Demonstrate an understanding of how Jesus always forgives us when we are sorry for the wrong that we do. Include how we offer God our promise to avoid sin in the future.

Model Christ-like actions towards friends and family; at home, at school.

Define sin as choosing to do what is wrong.

Distinguish between an action that is a sin and one that is an accident or mistake.

**EXPERIENCES:**

Create a collage showing how people care for creation. Create a collage of pictures showing how people have not been good caretakers of creation. Compare the two collages.

Read, understand and respond to Scripture stories of forgiveness: Zacchaeus Lk. 19: 1-10; Peter (Mt. 18: 21-22); Prodigal Father and Son (Lk. 15: 11-24); The Passion (Lk. 23: 26-32).

Create an activity which highlights Christ-like behavior. (e.g. use each of the following words to create an acrostic - friends, family, home, school.)

Discuss age-appropriate situations of accidents, mistakes, choices. Compare the differences helping candidate understand that sin involves intentionality.

Use stories from the media to show two points of view: persons' actions living Christian values and actions resulting from lack of Christian values.

Create a story about peer pressure where someone was hurt.

Write a letter of apology to someone whom he or she has hurt. Say "I'm sorry," to someone at home. Reconcile with those persons.

Review family rules identifying how he or she chooses to keep or break the rules; discuss the effect of those decisions on his or her family.

**CANDIDATE COMPETENCY: THE CANDIDATE WILL KNOW THE PERSON OF JESUS**

**COMPONENTS:**

Proclaim Scripture readings during a Eucharistic liturgy for children.

Name the main events in Jesus' life; his birth, ministry, death, resurrection and ascension.

Compare an event in his or her life that is like an event in Jesus' life.

Share a favorite Bible story about a meal that Jesus shared.

**EXPERIENCES:**

Practice reading (proclaiming) Scripture.

Use the gospel of Luke to draw a timeline of the events in Jesus' life.

Use the gospel of Luke to make a pilgrimage. Make a map and follow the footsteps of Jesus.

Create a marketplace representative of Jesus' culture; host a food, music and crafts festival for candidates' families.

Create an audio or video tape which tells about one event in Jesus' life. Connect this story with the candidates' lives.

Create cooperative learning groups; have each group select a different meal story involving Jesus, then tell or role-play each story.

**CANDIDATE COMPETENCY:**

**THE CANDIDATE WILL BE ROOTED IN THE POST-BIBLICAL TRADITION OF EUCHARIST AND WILL BE ABLE TO EXPLAIN TO THE BEST OF HIS OR HER ABILITY THE MYSTERY OF THIS SACRAMENT.**

**COMPONENTS:**

- Tell how we become members of God's family when we are baptized.
- Demonstrate a desire to receive the Eucharist.
- Explain Jesus' presence in the Eucharistic bread and wine, the proclamation of God's word, the ministers and the assembly.
- Discuss the differences and similarities between the Eucharistic bread and wine and ordinary bread and wine.
- Explain the meaning of EUCHARIST as thanksgiving, sacrifice and meal.
- Relate his or her understanding of the meaning of Communion.

**EXPERIENCES:**

- Create a bulletin board or mobile of the seven sacraments: use the groupings of **Initiation** (Baptism, Confirmation and Eucharist), **Healing** (Reconciliation/Penance and Anointing) and **Service** (Orders and Matrimony). Discuss each sacrament and its symbol.
- Bring Baptism pictures and keepsakes (candles, certificates, cards, white garment) to share. Invite each candidate to tell a story about his or her baptism.
- Provide an intergenerational Baptism experience: the candidate brings pictures of his or her grandparents and parents to share.
- Write a letter to Jesus explaining why he or she wants to celebrate First Communion.
- Read aloud Luke 22: 19-20, then take the words of Jesus "This is my body," and "This is my blood." to make a chart. Place one loaf and one chalice with each caption. Each candidate writes his or her name on the loaf and chalice. Note: We trust the Words of Jesus.
- Watch people who receive Jesus at liturgy: What do they do? How is communion like a meal?
- Use creation collage, located in morality experiences, to create prayers of **thanksgiving** for all the gifts pictured.
- Write on a card or paper one **sacrifice** they can make for someone else. When the sacrifice has been completed, the candidate places his or her card/paper on the cross.
- Host a **Bread Party** for candidates and their families. Bake one loaf for family members to take home and one for distribution to parish members or to others in the community.
- Use art, movement and music to create an experience which demonstrates the meaning of the word **communion**.

**CANDIDATE COMPETENCY:**

THE CANDIDATE WILL EXPLAIN THAT WE COME TO THE EUCHARISTIC LITURGY TO GATHER AND CELEBRATE ACTIVELY WITH JESUS AND THE ASSEMBLY.

**COMPONENTS:**

Identify how the **Introductory Rite** helps gather us together.

Indicate that the **Liturgy of the Word** is a time for us to listen and reflect on God's word.

Understand the **Prayer of the Faithful**.

Show what happens during the **Preparation of the Gifts**.

Indicate that the **Liturgy of the Eucharist** is a special time to thank God and to remember Jesus' sacrifice for us.

Understand need to participate actively in Gospel and Eucharistic acclamations.

Pray **The Lord's Prayer** during the Mass.

Demonstrate the procedure for receiving the Eucharistic bread and wine.

Describe how we are called to help others when we are sent forth during the

**Concluding Rite.**

Identify the symbols and objects used at Mass.

Sing and pray actively with the assembly at Mass.

**EXPERIENCES:**

Create an opening procession for liturgy. Practice the procession in church. Incorporate it into a liturgy.

Demonstrate the options for the introductory rite (Use the sacramentary or a missalette as a resource.).

Create three penitential rites: one each for Advent, Lent and ordinary time.

Anticipate the readings for the next Sunday by breaking them open. Use Liturgy of the Word with Children resources.

Clarify an understanding of the purpose of intercessions, then create a Prayer of the Faithful -- divide into cooperative learning groups and invite each group to create a Prayer of the Faithful using different Church seasons and responses -- include song and gesture.

Use the bread and wine chart, from the doctrine section, to explain how the Eucharistic gifts, the gift of our presence and participation of the assembly are signs of Jesus' presence.

Present the gifts at a liturgy.

Study the Eucharistic prayer by "chunking it down" into parts: preface, holy, holy, holy, prayers of thanksgiving, proclamation and intercession, and memorial acclamation.

Practice and sing a Holy, Holy, Holy at a liturgy.

Practice and sing a children's Eucharistic prayer at a liturgy.

Gesture the Lord's Prayer at a liturgy.

Demonstrate and practice reverent reception of the bread and wine.

Break open the concluding rite; discuss the significance of being "sent forth" -- then prepare rites for various seasons; pray them in Church.

Host a **Church Search** where symbols and objects used in worship are displayed and discussed with candidates and their families. Parents, guardians and/or older students act as mentors/guides.

Prepare the celebration for First Communion reception using resources from the printed and the audio-video resources listed in these guidelines.

Involve candidate and his or her family in being ministers at that liturgy: hospitality, Word, gift-bearers, choir/music, servers, as appropriate.

Invite candidate and his or her family to join ministers who bring the Eucharist to the homebound, to the elderly in senior residences, or to persons hospitalized. Use this as an opportunity to pray and visit with the elderly.

**CANDIDATE COMPETENCY:**

**THE CANDIDATE WILL UNDERSTAND THAT THE EUCHARIST CALLS US TO BE DISCIPLES WHO SERVE, WITNESS AND PROCLAIM THE GOSPELS AS JESUS DID.**

**COMPONENTS:**

Experience a call to service within the faith community.  
Identify in Bible stories how the characters serve God and one another.  
Do an action to help others as Jesus did.  
Provide or share a witness experience.  
Hear the story of someone who has joined the Church (RCIA).

**EXPERIENCES:**

Participate in candidates' enrollment at regular Sunday liturgy.

Role-play a story about service selected from Luke's Gospel. Create a contemporary version of the story; role-play it. Perform one or both of these stories for others.

Write one quality (virtue) that he or she has observed about each candidate. From each candidate's list of qualities create an artistic remembrance of his or her celebration of First Communion.

Interview people who publicly witness discipleship.

Write letter of welcome to everyone who has joined the parish in the past year.

Write a letter to the editor of the Diocesan Catholic paper affirming how it tells the story of today's faith-filled heroes and heroines.

Listen to a long-time parishioner tell how the parish has been a community of faith for him or her. Create a timeline placing each candidate's family name on the line when they became part of the parish.

Experience personal and local cultural heritage (Hispanic, Native American, Asian, etc.) to discover First Communion ethnic traditions (e.g. dress, food, customs) and share them with candidates' families.

Experience persons praying the Lord's Prayer in different languages.

Learn a song refrain in Latin, Spanish or Greek (Kryie Eleison).

Assist food service/clothing project for parish and/or community.





**INTRODUCTION**

God is love (1 John 4:7-8) and the family (The Church of the Home) is given life through love. The Church of the Home is a community of persons: spouses, parents, children and relatives, who care for one another (FC, 18). The child finds acceptance, belonging and nurturing in a loving family. A family, where interpersonal relationships are established, serves as a building block for future relationships (FC, 15).

Through one's personal family, an individual is introduced into the human family and into the family of God (FC, 15). Parents are the first to pass on faith to their children. By word and example, parents and other caretakers, form children into a Christian life and introduce them to the Church; people of God living as Jesus' disciples in today's world.

The mission of being primary faith influencers has been given to parents by God. This mission is accomplished when the family, by mutual affection and by family prayer, presents itself as a domestic Church; when the whole family takes part in the Church's liturgical worship; when it offers hospitality and practices justice for the benefit of those suffering from want (A A, 11).

In preparation for First Communion, the Church of the Home should give special attention to family meals and to connecting the kitchen table to the Lord's Table. That connection is created and sustained through the rituals of saying meal prayers, sharing God's Word, giving thanks for all blessings, and living in service to one another.

**FAMILY COMPETENCY FOR PRAYER: THE FAMILY WILL PRAY TOGETHER.****COMPONENTS:**

Make prayer a part of the family's daily life.

Help the candidate learn some of the traditional prayers of the Church.

**EXPERIENCES:**

Pray before and after meals.

Create a sacred space in the home for prayer.

Choose at least one day of the week to gather to pray together (e.g., bedtime, family gathering, meeting).

Pray together at special times: holidays, feasts, births, deaths, birthdays, graduations.

Thank God regularly for the blessings in their lives.

Pray blessings of thanksgiving for the candidate.

Pray one traditional prayer together each week.

Take time to practice daily traditional prayers of the church with their candidate.

**FAMILY COMPETENCY FOR MORALITY:  
THE FAMILY WILL MODEL THEIR LIVES IN ACCORD WITH CHRISTIAN  
PRINCIPLES (i.e. GOSPEL VALUES AND CHURCH TEACHINGS).**

**COMPONENTS:**

Root parenting in the respect and dignity of all persons.

Support, guide and affirm the candidate as he or she learns to make good choices.

Demonstrate forgiveness among family members.

**EXPERIENCES:**

Seek and accept apologies from each other in times of conflict: e.g. saying "I'm sorry" and "It's okay. I forgive you." at appropriate times.

Give candidate opportunities to make choices

Watch TV shows with candidate and help him or her sort out appropriate moral behavior.

Help the candidate inventory toys and games noting which promote peace and cooperation.

Help the candidate recognize responsible behavior such as fairness, honesty, cooperation (especially in sports and play activities) as important ways to live gospel values.

**FAMILY COMPETENCY:**

**THE FAMILY WILL INCORPORATE SCRIPTURE INTO THEIR FAMILY LIFE.**

**COMPONENTS:**

Share favorite Bible stories.

Talk about meal stories in the Bible and how we share with one another at meals.

Use Scripture as a basis for prayer.

**EXPERIENCES**

Select a Bible appropriate for the candidate.

Take turns with family members in sharing a favorite Bible story weekly.

Invite candidate to choose a Bible story for parents to read or tell at bedtime.

Put names of Bible characters on separate slips of paper. Collect them in a box. Each night, one family member chooses a slip, then tells what he or she knows about that character. All family members can help to complete the story.

Give clues to candidate about a meal story in the Bible. The candidate tries to tell the story. All family members can help complete the story.

Talk about ways the family shares conversation and companionship at meal time.

Invite guests to share a meal with you.

Select a verse from one of the Sunday Scriptures. Try to say it aloud as a family at least once a day.

Do a Bible inventory: place your family's Bible in your sacred space, ask your grandparents, aunts and uncles to show the candidate their Bibles. Note what is special and different about each Bible.

**FAMILY COMPETENCY: THE FAMILY WILL TALK ABOUT FAITH.**

**COMPONENTS:**

Talk together about how God is working in their lives.

Share the candidate's Baptism story and discuss its meaning.

Reinforce earlier concepts taught.

**STRATEGIES:**

Plan and enjoy an outing together. Talk about ways God is present with them.

Gather pictures, Baptismal certificate, candle, video, etc. from the candidate's Baptism. Display them in a special place at home.

Talk together about their Baptismal keepsakes. Audio tape a story: send it to grandparents or godparents.

Set aside one night a week to share a meal together. All family members help to plan, prepare, celebrate and clean up for the meal.

Participate actively (the whole family) in the sacramental preparation process.

Use candidate's text as a guide for weekly faith discussions. Provide an experience which connects the faith topic with the candidate's life experience.

Invite another candidate and his or her family for a picnic -- if it's wintertime, feast on a tablecloth on the family room floor.

**FAMILY COMPETENCY:**

**THE FAMILY WILL ATTEND AND ACTIVELY PARTICIPATE IN THE SUNDAY LITURGY.**

**COMPONENT:**

Decide which liturgy to celebrate together on Sunday.

Participate actively in Sunday liturgy.

Discuss what happened during the liturgy and how it affects them.

**EXPERIENCES:**

Share why it is important to attend Mass every Sunday.

Discuss the Readings and the Homily. Choose one way to live out the Scripture message during the week.

Share a song from the Sunday Liturgy (e.g., acclamation, psalm, hymn) during the week.

Discuss the symbols used at liturgy.

**FAMILY COMPETENCY: THE FAMILY WILL SERVE OTHERS AS JESUS DID.**

**COMPONENTS:**

Identify actions that show how families can help others as Jesus did.

Choose and participate in some form of service to others.

Acknowledge persons who regularly provide services to their family.

**EXPERIENCES**

Talk about the day's activities and ask the candidate which activities showed they acted as Jesus did.

Create a list of actions on Sunday that the family could do to help others during the week. On the following Saturday, discuss the actions the family accomplished during the week.

Brainstorm a list of services the family could do together on a regular basis.

Volunteer for one service project in your parish or community.

Name the persons who provide services to their family (e.g. doctor, dentist, salespersons, repair persons, coaches, teachers, etc.). Over a period of time, write each a thank-you note.

**INTRODUCTION**

Candidates come to an initial understanding of Eucharist through the experience of parish Eucharistic celebrations. They come to know the rituals and faith stories of the Church by worshipping with the believing community.

It is in celebrating Eucharist together that the faith community is most fully itself and the candidate comes to realize what it means to belong. Through the faith community's prayer, example and support, candidates come to know who they are as the People of God and how they can serve one another and to the world.

**COMMUNITY GENERAL COMPETENCY:  
THE FAITH COMMUNITY WILL BE FORMED INTENTIONALLY AS  
DISCIPLES OF JESUS.****COMPONENTS:**

Create a hospitable environment, welcoming everyone equally.

Realize their right and responsibility through Baptism to live as Jesus did.

Work to increase the awareness of the presence of Jesus in their lives.

Know that the Eucharist is the center of Christian life and the principal celebration of the faith community.

Live the principle that a believing community provides support, challenge and affirmation to one another.

**EXPERIENCES:**

Publish regularly in the parish bulletin or newsletter the schedule, ongoing events, and process for all sacramental preparation.

Host a coffee, doughnut and juice reception on enrollment weekend.

Send notes to all candidates welcoming them to fuller participation in the faith community.

Talk about what God's presence means in ordinary family life.

Schedule events, keeping simplicity in mind, and piggy-backing whenever possible.

Greet by name the candidate and his or her family when they attend Mass.

Be present and actively participate in the Eucharistic liturgy.

**COMMUNITY COMPETENCY:**

**THE FAITH COMMUNITY WILL PRAY INDIVIDUALLY AND COMMUNALLY BY TAKING AN ACTIVE PART IN THE EUCHARIST.**

**COMPONENTS:**

Use a variety of prayer forms to express individual and communal spirituality.

Use appropriate resources to plan and participate in the Eucharistic liturgy and other prayer experiences.

Encourage families to celebrate the liturgical seasons in their homes.

Be aware of the religious capacity of children and the importance of ritual in their faith formation.

**EXPERIENCES:**

Create prayers for candidates and their families preparing for First Communion in the Prayer of the Faithful.

Include a blessing of candidates and their families during Sunday liturgies at least twice during the preparation time.

Host an evening of reflection for the faith community focused on the Eucharist.

Incorporate in parish catechesis:

- \*centering prayer;

- \*meditation, especially using Scripture stories;

- \*prayer with primary symbols (water, oil, light, bread and wine, Bible, cross);

- \*traditional prayer and devotions of the Church; and spontaneous prayer.

Give families formats/suggestions on how to create family seasonal prayer in their homes.

Make available to families resources that would help them to celebrate each liturgical season (workshops, printed materials, experiences).



**COMMUNITY COMPETENCY:**

**THE FAITH COMMUNITY WILL STRIVE TO ACT AS JESUS DID.**

**COMPONENTS:**

Focus on Scripture, especially the gospels, as model for moral behavior.

Model forgiveness and reconciliation.

Offer acceptance to all.

Show love, compassion and mercy to all.

**EXPERIENCES:**

Include introduction/review of the Ten Commandments and The Beatitudes in the preparation process.

Host seasonal celebrations of the Sacrament of Reconciliation in which families are welcomed, encouraged to participate, and where candidate can witness the acts of reconciliation in parishioners.

Identify and show pictures of persons/groups that offer acceptance to all.

Identify and feature parish/community person of faith who lives truth, honesty, justice and who promotes peace. Invite some representatives to visit with the candidates and their families.

**COMMUNITY COMPETENCY:**

**THE FAITH COMMUNITY WILL PROCLAIM THE WORD OF GOD  
INDIVIDUALLY AND COMMUNALLY.**

**COMPONENTS:**

Assumes responsibility to proclaim rather than read the Sunday readings.

Lives the continual call to conversion (transformation) through Gospel and personal values.

**EXPERIENCES:**

Provide training/formation for Ministers of the Word.

Host an adult formation class which would help parishioners view their ordinary lives through the Scripture stories of the Exodus and the Paschal Mystery.

Connect Sunday Gospels to family life today.

Provide opportunities for the candidates and families to live as disciples of Jesus in today's world.

**COMMUNITY COMPETENCY:  
THE FAITH COMMUNITY WILL ACCEPT RESPONSIBILITY  
FOR BECOMING A EUCHARISTIC COMMUNITY.**

**COMPONENTS:**

Increase awareness of the reconciliation aspects of the sacrament of Eucharist.

Demonstrate some understanding for the real presence of Jesus in the sharing of the sacred body and blood of Christ.

Support liturgical catechesis.

Support candidates and families in what they are already doing.

Support teachers, catechists and administrators.

**EXPERIENCES:**

Create awareness of reconciliation aspects of Eucharist through articles in parish newsletter or bulletin.

Model for candidates the appropriate way to receive the bread and wine. Remind them that this special bread and wine is the body and blood of Jesus.

Invite those who went through the initiation process (RCIA) to witness their faith journey to the candidates and their families.

Provide financial resources for catechists to attend ongoing educational opportunities that would enhance their faith sharing.

Provide opportunities for updates on the Catholic tradition.

**COMMUNITY COMPETENCY:**

**THE FAITH COMMUNITY WILL PARTICIPATE FULLY AND ACTIVELY  
IN THE EUCHARISTIC LITURGY.**

**COMPONENTS:**

Model Eucharistic liturgies using sound general principles.

Celebrate First Communion within the regular Sunday assembly.

Listen attentively, pray, respond and sing enthusiastically, and receive reverently the sacred bread and wine.

**EXPERIENCES:**

Cooperate with the music ministers to prepare the assembly through the selection, practice and participation of appropriate music.

Provide training and opportunities for candidates and their families to participate in the liturgical ministries as appropriate.

Encourage reception of the sacred wine with candidates and families.

Schedule multiple opportunities to celebrate First Communion at regular Sunday liturgies during Eastertide and other appropriate feasts. e.g. The Body and Blood of Christ (formerly the feast of Corpus Christi).

**COMMUNITY COMPETENCY:  
THE FAITH COMMUNITY WILL PROCLAIM/LIVE THE GOOD NEWS.**

**COMPONENTS:**

Witness and live their faith in service to others.

Exercise responsible stewardship for all of creation.

Confront injustice and seek peaceful resolutions.

**EXPERIENCES:**

Provide opportunities for parish leadership to further their understanding and appreciation of the Eucharist through diocesan ministry formation programs.

Collect money/items for special needs regularly: e.g. Peanut Butter and Jelly Sunday for shelters, etc.

Encourage family participation in community opportunities such as Earth Day, Recycling Drives, Plant a Tree Day, etc.

Involve the candidates in parish outreach ministries.

Provide witness reflections by parishioners and others at regular Sunday Eucharist: e.g. Mother's Day, Father's Day, Stewardship Sunday, Easter season, RCIA, Confirmation.

Involve families in recycling, reusing and reducing.

Invite groups within parish (prayer, support, Befrienders, etc.) to share their ministries during sacramental preparation sessions.

Ask parish justice and peace committee members to invite, instruct and mentor candidates and their families to actively work for peace and justice issues.



Printed Adult Materials

- Catechism of the Catholic Church.* United States Catholic Conference, Inc. Washington, D.C.: Liberia Editrice Vaticano, 1994.
- Familiaris Consortio, Apostolic Exhortation on Family.* John Paul II, Rome: The Vatican, 1981.
- Apostolicam Actuositatem, The Decree on the Apostolate of the Laity.* Rome: The Vatican.
- Catholic Household Blessings & Prayers.* Bishop's Committee on the Liturgy. Collegeville: The Liturgical Press, 1988.
- The Mystery of Faith: A Study of the Structural Elements of the Order of Mass.* Chicago: Federation of Diocesan Liturgical Commissions, 1980.
- Adam, Adolf. *The Eucharistic Celebration.* Collegeville: Liturgical Press, 1994.
- Avila, Rafael. *Worship and Politics.* Maryknoll: Orbis Books, 1977.
- Balasuriya, Tissa. *The Eucharist and Human Liberation.* Maryknoll: Orbis Books, 1977.
- Bernier, Paul, SSS. *Eucharist, Celebrating Its Rhythms in Our Lives.* Notre Dame: Ave Maria Press, 1993.
- Brown, Kathy and Sokol, Frank C. *Issues in the Christian Initiation of Children: Catechesis and Liturgy.* Chicago: Liturgy Training Publications, 1989.
- Cabie, Robert. *The Church At Prayer, Vol II.* Collegeville: Liturgical Press, 1986.
- Cavalletti, Sofia. *The Religious Potential of the Child.* Chicago: Liturgy Training Publications, 1992.
- Crichton, J.D. *Christian Celebration: Understanding the Mass.* Geoffrey Chapman, 1993.
- Deiss, Lucien. *The Mass.* Collegeville: Liturgical Press, 1992.
- Duffy, Regis. *Real Presence: Worship, Sacrament and Commitment.* San Francisco: Harper & Row, 1982.
- Duggan, Robert D. and Kelly, Maureen A. *The Christian Initiation of Children, Hope for the Future.* New York: Paulist Press, 1991.
- Durkin, Mary. *The Eucharist.* Allen, TX: Thomas More Press (Tabor Publishing), 1990.
- Enninghaus, Johannes H. *The Eucharist, Essence Form Celebration.* Collegeville: Liturgical Press, 1978.
- Fabing, Robert, S.J. *Real Food, A Spirituality of the Eucharist.* New York: Paulist Press, 1994.
- Flannery, Austin, O.P. *Vatican Council II.* Northport: Costello Publishing Company, 1975.
- Foley, Edward. *From Age to Age: How Christians Celebrated the Eucharist.* Chicago: Liturgy Training Publications, 1991.
- Gelpi, Donald L.. *Committed Worship, A Sacramental Theology for Converting Christians, Vol. I and II.* Collegeville: Liturgical Press, 1993.

- Groome, Thomas H. *Christian Religious Education, Sharing Our Story and Vision*. San Francisco: Harper & Row, 1980.
- Guzie, Tad W. *Jesus and the Eucharist*. New York: Paulist Press, 1974.
- Hay, Leo. *Eucharist: A Thanksgiving Celebration*. Collegeville: Liturgical Press, 1989.
- Hellwig, Monika K. *The Eucharist and the Hunger of the World*. Kansas City: Sheed & Ward, 1992.
- Huck, Gabe. *Preaching About the Mass*. Chicago: Liturgy Training Publications, 1992.
- Jorgensen, Susan S. *Eucharist, Celebrating the Sacraments Series*. San Jose: Resource Publications, Inc., 1994.
- Jungmann, Josef. *The Mass*. Collegeville: Liturgical Press, 1976.
- Klauser, Theodore. *A Short History of the Western Liturgy*. New York: Oxford University Press, 1969.
- Lange, Joseph. *Gathered Before the Lord: The Shape of Today's Liturgy*. Allen, TX: Christian Classics (Tabor Publishing), 1990.
- Larere, Philippe. *The Lord's Supper: Toward an Ecumenical Understanding of the Eucharist*. Collegeville: Liturgical Press, 1993.
- LaVerdiere, Eugene, SSS. *Dining in the Kingdom of God*. Chicago: Liturgy Training Publications, 1994.
- Lebon, Jean. *How to Understand the Liturgy*. New York: Crossroads Publishing Co., 1988.
- Loret, Pierre. *The Story of the Mass*. Liguori: Liguori Publications, 1982.
- Marreeve, William. *The Popular Guide to the Mass*. Washington, DC: Pastoral Press, 1992.
- Martos, Joseph. *The Sacraments, Seven Stories of Growth*. Liguori: Liguori Publications, 1989.
- Mitchell, Nathan. *Eucharist as Sacrament of Initiation, Forum Essays, No. 2*. Chicago: Liturgy Training Publications in cooperation with The North American Forum on the Catechumenate, 1994.
- Morley, Janet, ed. *Bread of Tomorrow: Prayers for the Church Year*. Maryknoll: Orbis Books, 1992.
- McPartian, Paul. *The Eucharist Makes the Church, Henri de Lubac and John Zizioulas in Dialogue*. London: T & T Clark, 1995.
- Nouwen, Henri J. M. *With Burning Hearts, A Meditation on the Eucharistic Life*. Maryknoll: Orbis Books, 1994.
- Ozar, Lorraine A., Ph.D. *How to Write a Curriculum That Works*. Washington D.C.: National Catholic Educational Association, 1994.
- Petit, Ian. *This Is My Body: A Guide to the Mass*. Collegeville: Liturgical Press, 1991.



Power, David N. *The Eucharistic Mystery, Revitalizing the Tradition*. New York: Crossroads Publishing Co., 1994.

Powers, Joseph. *Eucharistic Theology*. Seabury Press, 1967.

Roberto, John. *Family Rituals and Celebrations*. New Rochelle: Don Bosco Multimedia, 1992.

Searle, Mark. *Liturgy Made Simple*. Collegeville: Liturgical Press, 1981.

Seasoltz, R. Kevin, Ed. *Living Bread, Saving Cup*. Collegeville: Liturgical Press, 1978.

Smolarski, Dennis C., S.J. *How Not to Say Mass*. New York: Paulist Press, 1986.

Sokolowski, Robert. *Eucharistic Presence: A Study in the Theology of Disclosure*. Washington, D.C.: Catholic University of America Press, 1995.

Walsh, Eugene. *Practical Suggestions for Celebrating Sunday Mass*. Daytona Beach: Pastoral Arts Associates of North America, 1986.

Walsh, Eugene. *Gather! Listen! Respond! The Parish Assembly's Guide to Sunday Mass*. Daytona Beach: Pastoral Arts Associates of North America, 1985.



Printed Liturgy, Children and Family Resources

- Bible for Today's Family, New Testament.* New York: American Bible Society, 1991.
- benShea, Noah, *Jacob the Baker.* New York: Villard Books, 1989.
- Byrd, Baylor. *I'm In Charge of Celebrations.* New York: Charles Scribner's Sons, 1986.
- \_\_\_\_\_. *The Table Where Rich People Sit.* New York: Charles Scribner's Sons, 1994.
- Cura, Marie-Jeanne & Doll, Françoise & Hari, Albert & Singer, Anne Marie. *The Mass, Our Celebration.* Quebec: Novalis, 1993.
- d'Avila-Latourrette, Brother Victor-Antoine. *Table Blessings.* Notre Dame: Ave Maria Press, 1994.
- Edwards, Gunvor & Brown, Joan SND. *Praise God.* Collegeville: The Liturgical Press, 1994.
- Freeburg, D.C., and Walker, Christopher. *Stories and Songs of Jesus.* Portland: Oregon Catholic Press, 1994. (Note: Audio tape available.)
- Henley, Karyn. *The Beginner's Bible.* Oregon: Questar Publishers, Inc., 1989.
- Hooker, Irene H. Brindle, Susan Andrews, Lademan, Miriam Andrews. *The Caterpillar That Came to Church: A Story of the Eucharist.* Huntington: Our Sunday Visitor, 1993.
- Johnson, James Weldon. *Lift Ev'ry Voice and Sing.* New York: Scholastic, 1995.
- Keane, Glen. *Adam Raccoon and The Circus Master.* Elgin: David C. Cook Publishing Co., 1987.
- Nelson, Gertrude Mueller. *To Dance with God.* Mahwah: Paulist Press, 1986.
- A Child's Bible.* Mahwah: Paulist Press, 1986.
- Polacco, Patricia. *Chicken Sunday.* New York: Philomel Books, 1992.
- \_\_\_\_\_. *Pink and Say.* New York: Philomel Books, 1994.
- Quinn, Mickey & Terri, ed. *How to Interest Your Children in the Mass.* Collegeville: The Liturgical Press, 1982.
- Ramshaw, Gail. *Sunday Morning.* Chicago: Liturgy Training Publications, 1993.
- Rosen, Michael J. *The Greatest Table.* San Diego: Harcourt Brace & Co., 1994.
- Silverstein, Shel. *The Giving Tree.* New York: Harper Collins, 1964.
- Taylor, Kenneth N. *Living Bible Story Book.* Wheaton: Tyndale House, 1979.
- Waite, Michael P. *Max and the Big Fat Lie.* Wheaton: David C. Cook Publishing Co., 1987.

**Audio Liturgy, Children and Family Resources**

- Chapin, Stephen. *Songs for Living Waters - Gr. 2 Audio*. Allen: Tabor Publishing Co., 1992.
- Freeburg, D.C. & Walker, Christopher. *Stories and Songs of Jesus*. Portland: Oregon Catholic Press, 1994.
- Haugen, Marty. *All Are Welcome* (Song: Bread to Share). Chicago: GIA Publications, 1995.
- \* Hayes, Ed. *Bread From Heaven*. Forest of Peace, 1995. (#9048)
- Landry, Carey. *Hi God I, II and III*. Phoenix: North American Liturgy Resources, 1970s-1990s.
- Quinn, Nancy. *This Is Our Faith, Gr. 2*. Parsippany: Silver Burdett Ginn, 1990.
- \* Schutte, Dan. *Drawn by a Dream* (Song: Table of Plenty). Portland: Oregon Catholic Press, 1993. (#9092)
- Walker, Christopher. *Calling the Children*. Portland: Oregon Catholic Press, 1992.

**Video Liturgy, Children and Family Resources for Children**

- \* *Amanda Goes to Mass*, Twenty-third Publications, 1991. (#2073)
- \* *Come On In Church Tour for Children*, Twenty-third Publications, 1996. (#98186)
- Feast the Hungry*, Nov., Savoring the Feast; Feb., Feasting with a Grateful Heart, 1994.
- \* *Maria's First Communion*, Twenty-Third Publications, 1988. (#2979)
- \* *The Mass and Me*, Brown Roa, 1995. (#3030)
- \* *Oak Street Chronicles - Welcome to the Table* (Tape 2 & 3). Tabor Publishing Co., 1987. (#3169-72)
- \* *Preparing for Your First Communion (Part I)*. Missionary Society of St. Paul, 1986. (#3279)
- This Is Our Faith - Gr. 2*. (Song: Jesus, You Are Bread For Us). Silver Burdett Ginn, 1994.

**Video Parents/Guardians and Children's Resources**

- \* *Catholic Update - First Communion Taking Your Place at the Table*. St. Anthony Messenger, 1996. (#3145)
- A Child's First Communion*. Liguori Press, 1987. (#2321)
- \* *Grandma's Bread*. Franciscan Communications, 1985. (#412)
- \* **These videos can be ordered through the Diocesan Media Center, 414-437-8276, Ext. 8276.**

Video Parents/Guardians' Adult Resources

- \* *Catholic Update/Eucharist Celebration*, St. Anthony Messenger. (#2825)
  - \* *Eat This Bread, Stories to Feed Your Soul*. St. Anthony Messenger, 1993. (#9161) (audio tape)  
*A Eucharist Parable*. Franciscan Communications, 1989.
  - \* *Feasting on the Eucharist in Acts of Apostles - E. LaVerdier*, Diocese of Green Bay, 1996.  
(#2865)
  - \* *How to Prepare Child for First Eucharist - G. Cronin*, Paulist Press, 1996. (#2867)
  - \* *Lift Up Your Hearts*. Liturgical Press, 1994. (#98572)
  - \* *Mystery of Faith/Eucharist - Michael Himes*, Fisher Productions. (#98601)  
*Preparing for Your First Communion - Part II*. Missionary Society of St. Paul, 1986.
  - \* *Say Amen to What You Are*. Liturgical Press, 1994. (#98775)
  - \* *Understanding the Liturgy of the Mass - Don Bosco*. (#3699)
  - \* *We Shall Go Up With Joy*. Liturgical Press, 1995. (#99876)
  - \* *What Catholics Believe/Eucharist*, Liguori. (#3825)
  - \* *What Catholics Believe/Mass*, Liguori. (#3822)
  - \* *With Burning Hearts - Meditation on Eucharist - Henri Nowen*, St. Anthony Messenger.  
(#3820)
- \* **These videos can be ordered through the Diocesan Media Center, 414-437-8276,  
Ext. 8276.**



**STORIES: AN UPDATED LIST**

**HOSPITALITY AND BELONGING**

MISS TIZZY by Libba Moore Gray, il. by Jada Rowland. New York: Simon & Schuster books for Young Readers, 1993 (K-6)

Summary: The children love their neighbor, Miss Tizzy, who some feel is peculiar. When she becomes ill, they let her know she is loved.

A NATIVE AMERICAN FEAST by Lluçille R. Penner. New York: Macmillan, 1994 (Adult)

Summary: Multicultural image of meal.

OUR GRANNY by Margaret Wild, il. by Julie Vivas. New York: Tickner & Fields Books for Young Readers, 1994 (K-3)

Summary: This is a celebration of all kinds of grandmas, done with delightful illustrations and a good sense of humor.

**FAITH AND SEARCH FOR MEANING**

BOOK OF THE OLD TESTAMENT by Tomie de Paola. New York: G.P. Putnam's Sons, 1995 (K-8)

Summary: Retelling of some of the more familiar Old Testament stories including three psalms.

PEPPE, THE LAMPLIGHTER by Elisa Bartone, il. by Ted Lewin. New York: Lothrop, Lee & Shepard Books, 1993 (Gr. 4-8)

Summary: A poor Italian family living in America's Little Italy struggles to find the American dream. The power of lighting streetlamps becomes "the best job in America."

**ROOTS/IDENTITY/CHILDHOOD**

LIFT EV'RY VOICE AND SING by James Weldon Johnson, il. by Jan Spivey Gilchrist. Lombard: Scholastic, Inc., 1995 (all ages)

Summary: An illustrated version of the song that has come to be considered the African-American National Anthem.

THE FIRST SONG EVER SUNG by Laura Krauss Melmed, il. by Ed Young. New York: Lothrop, Lee & Shepard Books, 1993 (K-3)

Summary: A small boy asks the question, "What was the first song ever sung?" The answer you receive, along with the art work, provide you with a magical feeling.

PABLO'S TREE by Pat Mora. New York: Macmillan, 1994 (K-Adult)

Summary: A wonderful story of child's rootedness and relationship with his grandfather.

**FAMILY**

BONESY AND ISABEL by Michael J. Rosen, il. by James Ransome. Harcourt Brace & Co., 1995 (Pre-gr.2)

Summary: Isabel, an adopted Salvadoran girl, adjusts to her new life in American by befriending the old dog Bonesy, but then must deal with her grief when he dies.

PINK and SAY by Patricia Polacco. New York: Philomel Books, 1994 (Gr. 4-8)

Summary: A Civil War story about two Union soldiers caught in Confederate territory, one white, one black.

ROSAMUD by Janice Johnson. New Jersey: Simon & Schuster, 1994 (Gr. 3-Adult)

Summary: Beautiful story of family traditions.

LETTER TO GRANDMOTHER by Paul Rogers. New York: Atheneum, 1994. (Gr. 3-Adult)

Summary: Child dreams of her grandmother's visit.

**TRUST AND CONFIDENCE**

HABARIGANI? WHATS THE NEWS? by Sundaira Morninghouse, il. Jody Kim. Seattle: Open Hand Publishing Inc., Seattle, 1992 (K-8)

Summary: The celebration of Kwanzaa occurs from December 26 to January 1. In this story, the seven principles are woven into the life of the family.

REAL FRIENDS by Dorothy Hale. St. Petersburg: Willowshlip Press, 1994 (Gr. 3-Adult)

Summary: What's a real friend? How do you know when you've met one?

THEY FOLLOWED A BRIGHT STAR based on a poem by Joan Alavedra, il. by Ulises Wensell. New York: Putnam's Sons, 1994 (Pre-gr. 1)

Summary: Retells the story of how an angel led the shepherds and kings to Bethlehem when Jesus was born. What of the man who guards the well; the plowman whose fields grow wheat for bread; and the couple whose grapes make wine, special wine? They too heard the voice of the angel.

**PASCHAL MYSTERY/SALVATION/GOD'S REIGN**

GLUSKABE AND THE FOUR WISHES by Joseph Bruchac, il. by Christine Nyburg Shrader. New York: Cobblehill Books/Dutton, 1995 (Gr. 3-8)

Summary: This traditional Native American story carries a lesson about making wishes. Our connection to all life is celebrated.

THE LITTLE SNOW BEAR by Flavia Weedn & Lisa Weedn Gilbert, il. by Flavia Weedn. Hyperion, New York, NY, 1995 (K-Adult)

Summary: A lonely bear makes a beloved friend out of snow. When his friend must leave he discovers the meaning of remembering.



THROUGH THE MICKLE WOODS by Valiska Gregory, il. by Barry Moser. Boston: Little, Brown & Company, Boston, 1992 (Gr. 4-Adult)

Summary: Upon the death of the queen, the king and the boy take a midnight journey. In this tale there are three other stories.

THE TRAIL ON WHICH THEY WEPT by David Lavender. New Jersey: Silver Burdett Ginn, 1992 (Gr. 3-Adult)

Summary: Story about a young Cherokee girl who learns about tolerance and forgiveness.

### **PRAISE/GRATITUDE/JOY**

I WANTED TO KNOW ALL ABOUT GOD by Virginia L. Kroll, il. by Debra Reid Jenkins. Grand Rapids: William B. Eerdmans Publishing Company, (K-3)

Summary: This book engages the reader in the delightful portrayal about finding God everywhere and in everyone you encounter.

THE TABLE WHERE RICH PEOPLE SIT by Byrd Baylor, il. by Peter Parnall. New York: Charles Scribner's Sons, 1994 (Gr. 2-8)

Summary: A family gathers around their homemade table and the subject is money. Ultimately they discover the real value of being rich.

TANYA'S BIG GREEN DREAM by Linda Glaser. New York: Macmillan, 1994 (Gr. 4-Adult)

Summary: Care for God's earth.



## GUIDELINES FOR FIRST COMMUNION PREPARATION

	CANDIDATE	FAMILY (CHURCH OF THE HOME)	FAITH COMMUNITY
<b>Competency</b>	The candidate will experience praying to God.	The family will pray together.	The faith community will pray individually and communally by taking an active part in the Eucharist.
<b>Components</b>	Practice talking and listening to God anytime. Pray with others. Pray some of the traditional prayers of the Church.	Make prayer a part of the family's daily life. Help the candidate learn some of the traditional prayers of the Church.	Use a variety of prayer forms to express individual and communal spirituality. Use appropriate resources to plan and participate in the Eucharistic liturgy and other prayer experiences. Encourage families to celebrate the liturgical seasons in their homes. Be aware of the religious capacity of children and the importance of ritual in their faith formation.
<b>Experiences</b>	Pray spontaneously with other candidates and in home with family. Study and create prayers of praise, thanksgiving, sorrow and petition. Participate in a prayerful retreat. See and hear a Scripture story. Follow it with song and/or prayer. Experience an imagery prayer where Jesus visits him or her (visualization). Experience a time of quiet meditation focusing on a sacred word. Pray morning and evening prayer, create prayer service for both. Create prayer partners between the candidates and members of the faith community. Place on a bulletin board visible to parishioners, all of the candidates' pictures; invite each parish prayer-partner to place his or her picture next to the candidate. Explain the words and imagery of the Sign of the Cross, the Lord's Prayer, the Hail Mary, the Glory Be, a Prayer of Sorrow, the Apostles Creed.	Pray before and after meals. Create a sacred space in the home for prayer. Choose at least one day of the week to gather to pray together (e.g., bedtime, family gathering, meeting). Pray together at special times: holidays, feasts, births, deaths, birthdays, graduations. Thank God regularly for the blessings in their lives. Pray blessings of thanksgiving for the candidate. Pray one traditional prayer together each week. Take time to practice daily traditional prayers of the church with their candidate.	Create prayers for candidates and their families preparing for First Communion in the Prayer of the Faithful. Include a blessing of candidates and their families during Sunday liturgies at least twice during the preparation time. Host an evening of reflection for the faith community focused on the Eucharist. Incorporate in parish catechesis: *centering prayer; *meditation, especially using Scripture stories; *prayer with primary symbols (water, oil, light, bread and wine, Bible, cross); *traditional prayer and devotions of the Church; and spontaneous prayer. Give families formats/suggestions on how to create family seasonal prayer in their homes. Make available to families resources that would help them to celebrate each liturgical season (workshops, printed materials, experiences).



# GUIDELINES FOR FIRST COMMUNION PREPARATION

	Candidate	Family (Church of the Home)	Faith Community
<b>Competency</b>	The candidate will act like Jesus.	The family will model their lives in accord with Christian principles (i.e., Gospel values and church teachings).	The faith community will strive to act as Jesus did.
<b>Components</b>	<p>Discuss how God loves and cares for everyone and everything.</p> <p>Demonstrate an understanding of how Jesus always forgives us when we are sorry for the wrong that we do.</p> <p>Include how we offer God our promise to avoid sin in the future</p> <p>Model Christ-like actions towards friends and family; at home, at school.</p> <p>Define sin as choosing to do what is wrong.</p> <p>Distinguish between an action that is a sin and one that is an accident or mistake.</p>	<p>Root parenting in the respect and dignity of all persons. Support, guide and affirm the candidate as he or she learns to make good choices.</p> <p>Demonstrate forgiveness among family members.</p>	<p>Focus on Scripture, especially the gospels, as a model for moral behavior.</p> <p>Model forgiveness and reconciliation.</p> <p>Offer acceptance to all.</p> <p>Show love, compassion and mercy to all.</p>
<b>Experiences</b>	<p>Create a collage showing how people care for creation.</p> <p>Create a collage of pictures showing how people have not been good caretakers of creation. Compare the two collages.</p> <p>Read, understand and respond to Scripture stories of forgiveness: Zacchaeus Lk. 19: 1-10; Peter (Mt. 18: 21-22); Prodigal Father and Son (Lk. 15: 11-24); The Passion (Lk. 23: 26-32).</p> <p>Create an activity which highlights Christ-like behavior. (e.g. use each of the following words to create an acrostic - friends, family, home, school)</p> <p>Discuss age-appropriate situations of accidents, mistakes, choices. Compare the differences helping candidate understand that sin involves intentionality.</p> <p>Use stories from the media to show two points of view: persons' actions living Christian values and actions resulting from lack of Christian values.</p> <p>Create a story about peer pressure where someone was hurt.</p> <p>Write a letter of apology to someone whom he or she has hurt. Say "I'm sorry," to someone at home.</p> <p>Reconcile with those persons.</p> <p>Review family rules identifying how he or she chooses to keep or break the rules; discuss the effect of those decisions on his or her family.</p>	<p>Seek and accept apologies from each other in times of conflict: e.g. saying "I'm sorry" and "It's okay. I forgive you." at appropriate times.</p> <p>Give candidate opportunities to make choices</p> <p>Watch TV shows with candidate and help him or her sort out appropriate moral behavior.</p> <p>Help the candidate inventory toys and games noting which promote peace and cooperation.</p> <p>Help the candidate recognize responsible behavior such as fairness, honesty, cooperation (especially in sports and play activities) as important ways to live gospel values.</p>	<p>Include introduction/review of the Ten Commandments and The Beatitudes in the preparation process.</p> <p>Host seasonal celebrations of the Sacrament of Reconciliation in which families are welcomed, encouraged to participate, and where candidate can witness acts of reconciliation in parishioners.</p> <p>Identify and show pictures of persons/groups that offer acceptance to all.</p> <p>Identify and feature parish/community person of faith who lives truth, honesty, justice and who promotes peace. Invite some representatives to visit with the candidates and their families.</p>



GUIDELINES FOR FIRST COMMUNION PREPARATION

	Candidate	Family (Church of the Home)	Faith Community
Competency	The candidate will know the person of Jesus.	The family will incorporate scripture into their family life.	The faith community will proclaim the word of God individually and communally.
Components	<p>Proclaim Scripture readings during a Eucharistic liturgy for children.</p> <p>Name the main events in Jesus' life: his birth, ministry, death, resurrection and ascension.</p> <p>Compare an event in his or her life that is like an event in Jesus' life.</p> <p>Share a favorite Bible story about a meal that Jesus shared.</p>	<p>Share favorite Bible stories.</p> <p>Talk about meal stories in the Bible and how we share with one another at meals.</p> <p>Use Scripture as a basis for prayer.</p>	<p>Assumes responsibility to proclaim rather than read the Sunday readings.</p> <p>Lives the continual call to conversion (transformation) through Gospel and personal values.</p>
Experiences	<p>Practice reading (proclaiming) Scripture.</p> <p>Use the gospel of Luke to draw a timeline of the events in Jesus' life.</p> <p>Use the gospel of Luke to make a pilgrimage. Make a map and follow the footsteps of Jesus.</p> <p>Create a marketplace representative of Jesus' culture; host a food, music and crafts festival for candidates' families.</p> <p>Create an audio or video tape which tells about one event in Jesus' life. Connect this story with the candidates' lives.</p> <p>Create cooperative learning groups; have each group select a different meal story involving Jesus, then tell or role-play each story.</p>	<p>Select a Bible appropriate for the candidate.</p> <p>Take turns with family members in sharing a favorite Bible story weekly.</p> <p>Invite candidate to choose a Bible story for parents to read or tell at bedtime.</p> <p>Put names of Bible characters on separate slips of paper. Collect them in a box. Each night, one family member chooses a slip, then tells what he or she knows about that character. All family members can help to complete the story.</p> <p>Give clues to candidate about a meal story in the Bible. The candidate tries to tell the story. All family members can help complete the story.</p> <p>Talk about ways the family shares conversation and companionship at meal time.</p> <p>Invite guests to share a meal with you.</p> <p>Select a verse from one of the Sunday Scriptures. Try to say it aloud as a family at least once a day.</p> <p>Do a Bible inventory: place your family's Bible in your sacred space, ask your grandparents, aunts and uncles to show the candidate their Bibles. Note what is special and different about each Bible.</p>	<p>Provide training/formation for Ministers of the Word.</p> <p>Host an adult formation class which would help parishioners view their ordinary lives through the Scripture stories of the Exodus and the Paschal Mystery.</p> <p>Connect Sunday Gospels to family life today.</p> <p>Provide opportunities for the candidates and families to live as disciples of Jesus in today's world.</p>





GUIDELINES FOR FIRST COMMUNION PREPARATION  
Family (Church of the Home)

	Candidate	Family (Church of the Home)	Faith Community
<b>Competency</b>	The candidate will be rooted in the post-biblical tradition of Eucharist and will be able to explain to the best of his or her ability the mystery of this sacrament.	The family will talk about faith.	The faith community will accept responsibility for becoming a Eucharistic community.
<b>Components</b>	<p>Tell how we become members of God's family when we are baptized.</p> <p>Demonstrate a desire to receive the Eucharist.</p> <p>Explain Jesus' presence in the Eucharistic bread and wine, the proclamation of God's word, the ministers, and the assembly.</p> <p>Discuss the differences and similarities between the Eucharistic bread and wine, and ordinary bread and wine.</p> <p>Explain the meaning of EUCHARIST as thanksgiving, sacrifice and meal.</p> <p>Relate his or her understanding of the meaning of Communion.</p>	<p>Talk together about how God is working in their lives.</p> <p>Share the candidate's Baptism story and discuss its meaning.</p> <p>Reinforce earlier concepts taught.</p>	<p>Increase awareness of the reconciliation aspects of the sacrament of Eucharist.</p> <p>Demonstrate some understanding for the real presence of Jesus in the sharing of the body and blood of Christ</p> <p>Support liturgical catechesis.</p> <p>Support candidates and families in what they are already doing.</p> <p>Support teachers, catechists and administrators.</p>
<b>Experiences</b>	<p>Create a bulletin board or mobile or the seven sacraments: use the groupings of <u>Initiation</u> (Baptism, Confirmation and Eucharist), <u>Healing</u> (Reconciliation/Penance and Anointing) and <u>Service</u> (Orders and Matrimony). Discuss each sacrament and its symbol.</p> <p>Bring Baptism pictures and keepsakes (candles, certificates, cards, white garment) to class and share. Invite each candidate to tell a story about his or her baptism.</p> <p>Provide an intergenerational Baptism experience: the candidate brings pictures of his or her grandparents and parents to share. Write a letter to Jesus explaining why he or she wants to celebrate First Communion.</p> <p>Read aloud Luke 22: 19-20, then take the words of Jesus "This is my body," and "This is my blood," to make a chart. Place one loaf and one chalice with each caption. Each candidate writes his or her name on the loaf and chalice. Note: We <u>trust</u> the Words of Jesus.</p> <p>Watch people who receive Jesus at liturgy: What do they do? How is communion like a meal?</p> <p>Use creation collage, located in morality experiences, to create prayers of <u>thanksgiving</u> for all the gifts pictured.</p> <p>Write on a card or paper one <u>sacrifice</u> they can make for someone else. When the sacrifice has been completed, the candidate places his or her card/paper on the cross.</p> <p>Host a <u>Bread Party</u> for candidates and their families. Bake one loaf for family members to take home and one for distribution to parish members or to others in the community.</p> <p>Use art, movement and music to create an experience which demonstrates the meaning of the word, <u>communion</u>.</p>	<p>Plan and enjoy an outing together. Talk about ways God is present with them.</p> <p>Gather pictures, Baptismal certificate, candle, video, etc. from the candidate's Baptism. Display them in a special place at home.</p> <p>Talk together about their Baptismal keepsakes. Audio tape a story: send it to grandparents or godparents.</p> <p>Set aside one night a week to share a meal together. All family members help to plan, prepare, celebrate and clean up for the meal.</p> <p>Participate actively (the whole family) in the sacramental preparation process.</p> <p>Use candidate's text as a guide for weekly faith discussions.</p> <p>Provide an experience which connects the faith topic with the candidate's life experience.</p> <p>Invite another candidate and his or her family for a picnic -- if it's wintertime, feast on a tablecloth on the family room floor.</p>	<p>Create awareness of reconciliation aspects of Eucharist through articles in parish newsletter or bulletin.</p> <p>Model for candidates the appropriate way to receive the bread and wine. Remind them that this special bread and wine is the body and blood of Jesus.</p> <p>Invite those who went through the initiation process (RCIA) to witness their faith journey to the candidates and their families.</p> <p>Provide financial resources for catechists to attend ongoing educational opportunities that would enhance their faith sharing.</p> <p>Provide opportunities for updates on the Catholic tradition.</p>



**GUIDELINES FOR FIRST COMMUNION PREPARATION**

	<b>Candidate</b>	<b>Family</b>	<b>Faith Community</b>
<b>Competency</b>	<p>The candidate will understand that the Eucharist calls us to be disciples who serve, witness and proclaim the Gospels as Jesus did.</p>	<p>The family will serve others as Jesus did.</p>	<p>The faith community will proclaim/live the good news.</p>
<b>Components</b>	<p>Experience a call to service within the faith community. Identify in Bible stories how the characters serve God and one another. Do an action to help others as Jesus did. Provide or share a witness experience. Hear the story of someone who has joined the Church (RCIA)</p>	<p>Identify actions that show how families can help others as Jesus did. Choose and participate in some form of service to others. Acknowledge persons who regularly provide services to the family.</p>	<p>Witness and live their faith in service to others. Exercise responsible stewardship for all of creation. Confront injustice and seek peaceful resolutions.</p>
<b>Experiences</b>	<p>Participates in candidates' enrollment at regular Sunday liturgy. Role-play a story about service selected from Luke's Gospel. Create a contemporary version of the story; role-play it. Perform one or both of these stories for others. Write one quality (virtue) that he or she has observed about each candidate. From each candidate's list of qualities create an artistic remembrance of his or her celebration of First Communion. Interview people who publicly witness discipleship. Write letter of welcome to everyone who has joined the parish in the past year. Write a letter to the editor of the Diocesan Catholic paper affirming how it tells the story of today's faith-filled heroes and heroines. Listen to a long-time parishioner to tell how the parish has been a community of faith for him or her. Create a timeline placing each candidate's family name on the line when they became part of the parish. Experience personal and local cultural heritage (Hispanic, Native American, Asian, etc.) to discover First Communion ethnic traditions (e.g. dress, food, customs) and share them with candidates' families. Experience persons praying the Lord's Prayer in different languages Learn a song refrain in Latin, Spanish or Greek (Kryie Eleison). Assist food service/clothing project for parish and/or community.</p>	<p>Talk about the day's activities and ask the candidate which activities showed they acted as Jesus did. Create a list of actions on Sunday that the family could do to help others during the week. On the following Saturday, discuss the actions the family accomplished during the week. Brainstorm a list of services the family could do together on a regular basis. Volunteer for one service project in your parish or community. Name the persons who provide services to their family (e.g. doctor, dentist, salespersons, repairpersons, coaches, teachers, etc.). Over a period of time, write each a thank-you note.</p>	<p>Provide opportunities for parish leadership to further their understanding and appreciation of the Eucharist through diocesan ministry formation programs. Collect money/items for special needs regularly. e.g. Peanut Butter and Jelly Sunday for Shelters, etc. Encourage family participation in community opportunities such as Earth Day, Recycling Drives, Plant a Tree Day, etc. Involve the candidates in parish outreach ministries. Provide witness reflections by parishioners and others at appropriate time at Sunday Eucharist e.g. Mother's Day, Father's Day, Stewardship Sunday, Easter season, RCIA, Confirmation. Involve families in recycling, reusing and reducing. Invite groups within parish (prayer, support, Befrienders, etc.) to share their ministries during sacramental preparation sessions. Ask parish justice and peace committee members to invite, instruct and mentor candidates and their families to actively work for peace and justice issues.</p>



# GUIDELINES FOR FIRST COMMUNION PREPARATION

Competency	Candidate	Family (Church of the Home)	Faith Community
<p><b>Components</b></p>	<p>The candidate will explain that we come to the Eucharistic Liturgy to gather and celebrate activity with Jesus and the assembly.</p> <p>Identify how the <u>Introductory Rite</u> helps gather us together. Indicate that the <u>Liturgy of the Word</u> is a time for us to listen and reflect on God's word.</p> <p>Understand the <u>Prayer of the Faithful</u></p> <p>Show what happens during the <u>Preparation of the Gifts</u>. Indicate that the <u>Liturgy of the Eucharist</u> is a special time to thank God and to remember Jesus' sacrifice for us.</p> <p>Understand need to participate actively in Gospel and Eucharistic acclamations.</p> <p>Pray <u>The Lord's Prayer</u> during the Mass.</p> <p>Demonstrate the procedure for receiving the Eucharistic bread and wine.</p> <p>Describe how we are called to help others when we are sent forth during the <u>Concluding Rite</u>.</p> <p>Identify the symbols and objects used at Mass.</p> <p>Sing and pray actively with the assembly at Mass.</p>	<p>The family will attend and actively participate in Sunday liturgy.</p> <p>Decide which liturgy to celebrate together on Sunday.</p> <p>Participate actively in Sunday liturgy.</p> <p>Discuss what happened during the liturgy and how it affects them.</p>	<p>The faith community will participate fully and actively in the Eucharistic liturgy.</p> <p>Model Eucharistic liturgies using sound general principles.</p> <p>Celebrate First Communion within the Sunday assembly.</p> <p>Listen attentively, pray, respond and sing enthusiastically, and receive reverently the sacred bread and wine.</p>
<p><b>Experiences</b></p>	<p>Create an opening procession for liturgy. Practice the procession in church. Incorporate it into a liturgy.</p> <p>Demonstrate the options for the introductory rite (Use the sacramentary or a missalette as a resource.).</p> <p>Create three penitential rites: one each for Advent, Lent and ordinary time.</p> <p>Anticipate the readings for the next Sunday by breaking them open. Use Liturgy of the Word with Children resources.</p> <p>Clarify an understanding of the purpose of intercessions, then create a Prayer of the Faithful -- divide into cooperative learning groups and invite each group to create a Prayer of the Faithful using different Church seasons and responses -</p> <ul style="list-style-type: none"> <li>- include song and gesture.</li> </ul> <p>Use the bread and wine chart from the doctrine section, to explain how the Eucharistic gifts, the gift of our presence and participation of the assembly are signs of Jesus' presence.</p> <p>Present the gifts at a liturgy.</p> <p>Study the Eucharistic prayer by "chunking it down" into its parts: preface, holy, holy, holy, prayers of thanksgiving, proclamation and intercession, and memorial acclamations.</p> <p>Practice and sing a Holy, Holy, Holy at liturgy.</p> <p>Practice and sing a children's Eucharistic prayer at a liturgy.</p> <p>Gesture the Lord's Prayer at a liturgy.</p> <p>Demonstrate and practice reverent reception of the bread and wine.</p>	<p>Share why it is important to attend Mass every Sunday.</p> <p>Discuss the Readings and the Homily. Choose one way to live out the Scripture message during the week.</p> <p>Share a song from the Sunday Liturgy (e.g., acclamation, psalm, hymn) during the week.</p> <p>Discuss the symbols used at liturgy.</p>	<p>Cooperate with the music ministers to prepare the assembly through the selection and practice and participation of appropriate music.</p> <p>Provide training and opportunities for candidates and their families to participate in the liturgical ministries as appropriate.</p> <p>Encourage reception of the sacred wine with candidates and families.</p> <p>Schedule multiple opportunities to celebrate First Communion at weekend liturgies during Easter time and other appropriate feasts. (e.g. The Body and Blood of Christ (formerly the feast of Corpus Christi).</p>



**GUIDELINES FOR FIRST COMMUNION PREPARATION**  
**Family (Church of the Home)**

Faith Community

<p><b>Experiences Continued</b></p>	<p><b>Candidate</b></p> <p>Break open the concluding rite: discuss the significance of being "sent forth" — then prepare rites for various seasons; pray them in Church.</p> <p>Host a <u>Church Search</u> where symbols and objects used in worship are displayed and discussed with candidates and their families. Parents, guardians and/or older students can act as mentors/guides.</p> <p>Prepare the celebration for First Communion reception using any of the above resources that are appropriate.</p> <p>Involve candidate and his or her family in being ministers at that liturgy: hospitality, Word, Eucharist, gift-bearers, choir/music, servers as appropriate.</p> <p>Invite candidate and his or her family to join ministers who bring the Eucharist to the homebound, to the elderly in senior residences, or to persons hospitalized. Use this as an opportunity to pray and visit with the elderly.</p>
-------------------------------------	---

**INTRODUCTION AND FAITH COMMUNITY GENERAL COMPETENCY**

<p><b>Competency</b></p>	<p>The faith community will be formed intentionally as disciples of Jesus</p>
<p><b>Components</b></p>	<p>Create a hospitable environment, welcoming everyone equally.</p> <p>Realize their right and responsibility through Baptism to live as Jesus did.</p> <p>Work to increase the awareness of the presence of Jesus in their lives.</p> <p>Know that the Eucharist is the center of Christian life and the principal celebration of the faith community.</p> <p>Live the principle that a believing community provides support, challenge and affirmation to one another.</p>

**Experiences:**

- Publish regularly in the parish bulletin or newsletter the schedule, ongoing events, and process for all sacramental preparation.
- Host a coffee, doughnut and juice reception on enrollment weekend.
- Send notes to all candidates welcoming them to fuller participation in the faith community.
- Talk about what God's presence means in ordinary family life.
- Schedule events, keeping simplicity in mind, and piggy-backing whenever possible.
- Greet by name the candidate and his or her family when they attend Mass.
- Be present and actively participate in the Eucharistic liturgy.





## FIRST COMMUNION TEXTBOOKS

**AVE MARIA PRESS**

<i>The Lord of the Table</i>	1986	Primary
Candidate's Book		
Director's Manual		
Family Book		

**BENZIGER PUBLISHING CO.**

<i>Jesus Be With us</i>	1989	Primary
Candidate's Book		
Catechist's Edition		
Family Edition		
 <i>Jesus Give Us Life</i>	 1989	 Middle Grade
Candidate's Book		
Catechist's Edition		
Family Edition		
 <i>First Eucharist</i>	 1996	 Primary
Candidate's Book		
Catechist's Edition		
Family Magazine		
 <i>Come to the Lord</i>	 1990	 Baptized Candidate without Formal Religious Education
Candidate's Book		
Catechist's Edition		

**BROWN/ROA**

<i>Celebrating the Gift of Jesus</i>	1992	Primary
Candidate's Book		
Program Manual		
Parent Guide		
 <i>Eucharist Preparation:</i>		
Level II	1993	For Out of Sequence Candidates
 <u>Videos:</u>		
Lord of Love: Eucharist		Parents and Family
The Mass and Me		Grade 1-5
History and Meaning of Eucharist		Grades 6 - ADULT

