

Running Head: SELECTION OF CHURCH SERVICE

**Understanding of the Lord's Supper
and Its Correlation to Selection of Church Service**

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Abstract

The meaning of the Lord's Supper has, over the ages, been debated with fervor. For as long as the Christian community has been celebrating the biblical meal, there have been different understandings about its meaning and specifics. The Church of the Nazarene has intentionally set forth its official beliefs regarding such an important ritual in the Manual. Yet, the day-to-day life of the Christian faith is not as straight-forward as an official statement created and disseminated by denomination or even individual church, for official and nonofficial religion live side-by-side. This study emerged out of my own personal decisions regarding my understanding of the Lord's Supper and my selection of church service. I currently attend one of the churches presented in this study and wondered if any others were making the same correlations, whether consciously or subconsciously. In addition, in light of the ongoing discussions regarding Nazarene official doctrine (Article X: Entire Sanctification), research into both official and nonofficial beliefs is part of the dynamism of the Church that must be addressed. Hence, its results are part of the Nazarene church's living reality of faith. It is part of our faithful witness to look at the relation between the theology which prompts our leader's decisions and that which is received in our congregations. My initial hypotheses for this study are two: [1] A person's selection of church service is influenced by one's understanding of the Lord's Supper; and [2] Those who attend both services will be the most likely to have a higher communal understanding of the Lord's Supper. While this study set out to prove a correlation between one's selection of church service and one's understanding of the Lord's Supper, it instead found that the Church of the Nazarene is possibly struggling with a gap left between its leaders' theology of liturgy and its congregants' understanding and descriptions of their experiences of worship.

Introduction and Statement of Problem

“While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, ‘Take, eat, this is my body,’ Then he took a cup, and after giving thanks he gave it to them, saying, ‘Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins’” (Matthew 26:26-28). The meaning of this sacrament has, over the ages, been debated with fervor. For as long as the Christian community has been celebrating the biblical meal, there have been different understandings about its meaning and specifics; each view significant enough for its own name (Lord's Supper, Eucharist, Memorial Meal, Communion and many others). Furthermore, each understanding brings with it explicit and implicit beliefs about God's redemptive work in the world. In other words, we get a palatable glimpse of the life, death, and resurrection of Jesus the Christ by the ways in which we eat and drink the bread and cup.

The Church of the Nazarene has intentionally set forth its official beliefs regarding such an important ritual. Yet, the day-to-day life of the Christian faith is not as straight-forward as an official statement created and disseminated by denomination or even individual church, for official and nonofficial religion live side-by-side. “Official religion is a set of beliefs and practices that are prescribed, regulated, and socialized by organized, specifically religious groups. Nonofficial religion, by contrast, is a set of religious and quasi-religious beliefs and practices that are not accepted, recognized, or controlled by official religious groups” (McGuire, 2002, 148). In its context within American and global pluralism, the Church of the Nazarene must contend with a mixing of both official and nonofficial religion. For official religion, the Church of the Nazarene refers to its Manual. However, in order to understand the lived beliefs of members and all congregants, she must include nonofficial religiosity in her research as a

“complementary and often overlapping resource” (McGuire, 2002, 126). Thus, a study of the Church of the Nazarene’s official and nonofficial understanding of the Lord’s Supper provides a clearer picture of the ways in which the congregants understand this sacrament. Moreover, this understanding allows for pastoral and worship leaders to see better the relationship between the reasons for their worship decisions and the lived experience of their church’s congregants. However, such a study is not currently available. The purpose of this study is to provide an initial glimpse of the understanding of the Lord’s Supper as currently held by the members and congregants of the Church of the Nazarene. In addition, since one of the ways in which the Church’s beliefs are lived out is through the crafting of church service, this study will take a look at the correlation between one’s understanding of the Lord’s Supper and selection of church service, which in this case, can be described as liturgical and contemporary forms of worship.

This study emerged out of my own personal decisions regarding my understanding of the Lord’s Supper and my selection of church service. I currently attend one of the churches presented in this study and wondered if any others were making the same correlations, whether consciously or subconsciously. In addition, in light of the ongoing discussions regarding Nazarene official doctrine (Article X: Entire Sanctification), research into both official and nonofficial beliefs is part of the dynamism of the Church that must be addressed. Hence, regardless of the outcomes of this particular study, its results are part of the Nazarene church’s living reality of faith. It is part of our faithful witness to look at the relation between the theology which prompts our leader’s decisions and that which is received in our congregations. My initial hypotheses are two: [1] A person’s selection of church service is influenced by one’s understanding of the Lord’s Supper and [2] Those who attend both services will be the most likely to have a higher communal understanding of the Lord’s Supper.

Literature Review

Views of the Lord's Supper

Throughout the history of the Lord's Supper, six broad categories of understanding have been formulated: transubstantiation, consubstantiation, silence about technicalities, spiritual presence, memorialism, and suspension. All describe the meaning or significance of the sign-act, however, all but one defines different understandings of what occurs during and within the sacrament. Transubstantiation states the most literal understanding of the body and blood of Christ present in the bread and wine. This is based on Aristotle's definitions of *substance* (the property or properties of something without which it would not be what it is) and *attributes* (the properties not necessary for something to be what it is; the differences which occur within one classification). In transubstantiation, the substance of the elements is transformed into the body and blood of Christ, while the attributes of the bread and wine remain the same.

Consubstantiation, rather, states that the bread and wine are transformed to include the substances of *both* the body and blood of Christ; *and* the bread and wine. Silence about Technicalities, retains the definition of consubstantiation while refraining from trying to define exactly how the transformation takes place. Spiritual Presence maintains that those who receive Communion must have faith in order to receive the true body and blood of Christ. Memorialism defines the elements as symbolic of the body and blood of Christ: an act of commemoration. Finally, Suspension states the partaking of bread and cup was not intended to be continued as a requirement today. Yet, even within these broad historical categories, specific denominational beliefs regarding who should be offered, and the effects upon the one who receives the sacrament differ.

The Influence of John Wesley

The Church of the Nazarene in particular, stems from the Wesleyan tradition. Therefore, a brief overview of Wesley's understanding of the Lord's Supper is also in order. Wesley, while founder of the Methodist movement, was an ordained Anglican priest and, therefore, placed a high importance on the sacraments as a means of God's grace. "Wesley advocated weekly, or even daily, celebration of the Eucharist [term for Lord's Supper], and gladly defended the centrality of the practice to Christian worship and theology" (Severson, 2004, 197). Furthermore, he recognized the past, present, and future aspects of the sacrament and thus, hints at his understanding of what occurs during. Wesley's words remind his listeners that its understanding should be threefold: "1. To represent the Sufferings of CHRIST, which are past, whereof it is a Memorial; 2. To convey the first Fruits of these Sufferings, in Present Graces, whereof it is a Means; and 3. To assure us of Glory to come, whereof it is an infallible Pledge (Dunning, 1988, 557). Wesley understood the Lord's Supper to be both a converting and a sustaining means of God's grace yet "does not profess to explain the mystery but acknowledges the testimony of experience [*italics of original have been removed*]" (Dunning, 1988, 559). Yet, Wesley was clear that "we cannot allow Christ's human nature to be present in it [the Lord's Supper], without allowing either con- or transubstantiation. But that His divinity is so united to us then, as He never is but to worthy believers, I firmly believe, though the manner of that union is utterly a mystery to me" (Dunning, 1988, 557).

The Position of the Church of the Nazarene

It is out of this rich heritage that the Church of the Nazarene has formulated her own doctrinal statements. The Church of the Nazarene governs its official stance via the Manual. The Church of the Nazarene's Manual offers the church's "official agreed-upon statement of faith,

practice, and polity” and instructs its members to “acquaint themselves with this *Manual*” because “adherence to the injunctions of these pages will nurture loyalty and faithfulness both to God and the church and will increase the effectiveness and efficiency of our spiritual efforts” (Blevins, Lewis, Moore, Samples & Stone, 2005, 8). The official Nazarene belief statement regarding the Lord's Supper is stated in Article XIII and is quoted here in its entirety: “We believe that the Memorial and Communion Supper instituted by our Lord and Savior Jesus Christ is essentially a New Testament sacrament, declarative of His sacrificial death, through the merits of which believers have life and salvation and promise of all spiritual blessings in Christ. It is distinctively for those who are prepared for reverent appreciation of its significance, and by it they show forth the Lord's death till He come again. It being the Communion feast, only those who have faith in Christ and love for the saints should be called to participate therein” (Blevins, Lewis, Moore, Samples & Stone, 2005, 37). Yet, in light of the current conversations regarding the Church of the Nazarene's understanding of Article X (Entire Sanctification), it is obvious that even official doctrine can be dynamic.

Summary

Out of this robust history of understandings of the Lord's Supper within the Christian Church and specifically, the Church of the Nazarene, this study stands as an initial bridge between that which is written within academia and that which is lived within the Church and without. One important step to understanding the Church's mission to help the world recognize God's transforming grace is to first understand that which it believes. In the midst of the Church of the Nazarene compassionately and courteously continuing to discuss the dynamism which flows within its official doctrine, it is important to humbly step forth in faith and stand for that which she believes God has called her. Therefore, in order to do so, we must first recognize the

influence of pluralism, and our many past and present influences on our beliefs and decision-making. This study will try to ascertain these influences and how they affect behavior. The size of this study is such that I will only look at a snapshot of choices, particularly those concerning church service selection.

Sources of the Study

The sources of this study will be two. First, in order to determine the official view of the Lord's Supper within the Church of the Nazarene I will rely on the Manual. Second, in order to ascertain the views of the Lord's Supper of those attending Nazarene church services (including both members and attendees) I will rely on empirical material gained by the use of a questionnaire.

Method

My selection of churches included Bethel Church of the Nazarene and Wollaston Church of the Nazarene because of their many similarities which otherwise would present as variables: both are Nazarene churches within the same city (Quincy, Massachusetts) and both are within 10 minutes driving distance from Eastern Nazarene College. In addition, both have two services: one at 8:30am and one at 10:45am with respective times offering similar content.

I designed a questionnaire (Appendix A) that asked questions relating to church service attended, understanding of the Lord's Supper, and questions to isolate from where one makes decisions regarding selection of church service. The questionnaire was given to both the Bethel Church of the Nazarene and Wollaston Church of the Nazarene on Sunday, December, 17, 2006. I attended the two services at the Wollaston church while my assistant attended the two services at the Bethel church. During each of the services the questionnaire was announced and after each service, those over the age of fourteen, who were attending each service, had the opportunity to

participate by answering the questionnaire. A total of 103 questionnaires were completed or attempted. A cover sheet (Appendix B) with a more detailed explanation, opportunities for refusal or discontinuing at any time, as well as my contact information accompanied each questionnaire. Each questionnaire was confidential and placed within a sealed box at the time of completion. SPSS was used to manage the data collected and to produce reports showing the strength of correlations between past and present influences of one's understanding of the Lord's Supper and selection of church service/s. My assistant entered the raw data into the SPSS program. I created the correlation reports. My assistant, a member at the Bethel church took the questionnaire. While, also a member of the Bethel church, I did not.

Limitations of the Study

I recognize that this study is limited in range. Only two Nazarene churches were questioned, both within the Northeast region (USA) and both populated by those with some connection to a Nazarene institution of higher education. Because of this, my generalizations will be conditional and tentative, but I do believe this research is important as it may reflect more widely held views. Furthermore, while the direct influence of professors, students, staff, and administrators of a Nazarene college represents a small portion of the Nazarene churches' congregations world-wide, this study may also better represent the views of those who will be responsible for much of the crafting of doctrinal denominational language in future Manuals. Thus, this particular study may offer a better cross-section of both (present and future) official and (present) nonofficial beliefs than many others.

As previously mentioned, I am a member of the Bethel Church of the Nazarene and hence, my language was unintentionally biased toward that of the Bethel church. I am also a Theology/Philosophy major at Eastern Nazarene College. Based on both my membership at the

Bethel church and my intimate knowledge and bias toward the questionnaire I crafted, I did not participate in the questionnaire.

One significant limitation of this particular study is that only the Bethel church titles its services as liturgical and contemporary, while the Wollaston church names them Service of Word and Table, and contemporary respectively. Moreover, the contemporary service at Wollaston is sometimes referred to as *blended*. I used the titles used by Bethel church because of the similar nature of the services within the same time-slot at both churches. I was unaware of the differences until I arrived at the Wollaston church on the day I administered the questionnaire. Once the raw data was entered, it was clear that many could not distinguish what the questions related to "liturgical" and "contemporary" meant, as many filled out questions referring to the frequency of attendance at either or both of these services illogically. For example, one physically cannot attend the liturgical service *every week*, and the contemporary service *every week*, yet attend both services *never*. Hence, unfortunately, questions 11-13 could not be used for this study.

Finally, the results of this study are limited by the date of disseminating the questionnaire. Since many attendees and members of the two churches studied are populated by those currently affiliated with Eastern Nazarene College, many participate within its calendar as well. December 17, 2006 occurred during the college's Christmas break. Thus, many students had already returned to their hometowns at the time the questionnaire was offered. It is unknown how many of each church's college students this involved. It is also unknown how many faculty members had used this time to visit with out-of-town family members. Yet, in coordinating a time to offer the questionnaire during the Advent and Christmas seasons, it was decided by both the Senior Pastor of the Wollaston church and the Secretary of the Board of the Bethel church

(Bethel is currently in the midst of a pastoral search) that December 17, 2006 was the only appropriate date.

Presentation and Significance of Findings

Hypothesis 1: A person's selection of church service is influenced by one's understanding of the Lord's Supper.

As stated earlier, questions regarding actual attendance of either liturgical or contemporary services were disregarded due to ambiguity of definitions. After having to discard the responses from questions 11-13 from the questionnaire, only two regarding attendance or preference of church service remained. However, the question asking participants about the time of service they regularly attended (thus allowing for discernment of actual service they attended regardless of how it/they were self-defined) yielded no statistically significant results relating to understanding of the Lord's Supper. Thus, the only question remaining capable to ascertain one's selection of church service related to the respondents' preference of both time and style.

When asked their preferred time *and* style of worship, participants' responses were statistically significant in relation to the way they most often refer to Communion [chosen as one name for the Lord's Supper many in attendance would recognize], and their understanding of Communion's personal/communal nature of worship. Table 1 in Appendix C displays that the strongest correlation belongs to those who most refer to Communion as Eucharist; out of which, 85.7% preferred the liturgical style of service over 14.3% who preferred contemporary. [This does not include Breaking of the Bread and Holy Sacrament categories even though they showed 100% for contemporary and liturgical respectively. This is because only three participants choose these two categories combined and thus, represented less than 3% of the overall number of respondents.] Certainly not negligible were results showing those who most often referred to Communion as Communion preferred the contemporary service 66.1% over the liturgical

service, while alternatively, those who most often referred to Communion as Lord's Supper preferred the liturgical service 60%. Overwhelmingly, those who refer to Communion as Eucharist prefer the liturgical service. However, the split between participant's use of Communion and Lord's Supper might not reflect their preference of service but instead the mix of language used within services or backgrounds.

Table 2 in Appendix C shows overall that one's understanding of Communion's personal or communal nature of worship strongly correlates with one's preference of church service. With the exception of the 1 respondent who stated that Communion was communal worship only, those with a more personal understanding of Communion preferred the contemporary style of worship over the liturgical. For example, those who stated that Communion was personal worship between the respondent and God, preferred the contemporary service 68.5% of the time. Respondent's in the next three categories, including those who believe Communion to be equally personal and communal worship, preferred the contemporary service approximately 57% over the liturgical. However, those who stated that Communion was primarily a communal form of worship preferred the liturgical service 83.3% in both categories. This shows that while participants' definitions of Communion might be impacted by the ways in which, especially the contemporary service describes the sacrament, there is a strong correlation between participants' understanding of the personal and communal nature of Communion and their preference of church service style. The question must be asked, is this strength due to one's previous background or understanding, or are services within the same denomination so differently explaining the sacrament?

Hypothesis 2: Those who attend both services will be the most likely to have a higher communal understanding of the Lord's Supper.

It was here I found my most significant loss of statistical data in this survey. Only two questions from the questionnaire were directly related to ascertaining whether or not a participant attended both services. The most direct question asked how often one attends both services, and was discarded due to ambiguity within definitions. While hampering my ability to obtain results of my specific hypothesis, it brings up alternate questions for further study.

Only two churches were chosen for this study; both Nazarene, both within a 10-minute drive from a Nazarene institution of higher education, both attended and financially funded by people associated with said institution, and both with similar 8:30am and similar 10:45am services. Yet, each church differently defines its respective services of similar content. Each of their 8:30am services borrow liberally from the Book of Common Prayer. However, members from just these two congregations do not use the same language to describe their experiences. Additionally, while each church also has similar content for their 10:45am services, some congregants describe their service as contemporary while others (some within the same church) define it as blended. As a denomination, the Church of the Nazarene, offers in the Manual its "official agreed-upon statement of faith, practice, and polity" while unofficial understandings of even the ways in which its attendees and members alike cannot agree on the names by which they define their worship experiences abound (Blevins, Lewis, Moore, Samples & Stone, 2005, 8). Thus, while not able to answer my hypothesis directly, the wording of these questions actually point to further study: in official use of denominational language, and education needed to strengthen the correlation between the theology behind our denominational leaders' liturgy decisions and the working definitions of its congregants.

Even though a direct correlation between one's choice to regularly attend both services and one's understanding of the personal/communal nature of worship within Communion is unavailable, my first hypothesis yielded at least tentative findings. For the question regarding one's *preference* of time and style of worship revealed strong correlations between those who prefer the contemporary service and those who understand Communion as a personal form of worship. In addition, strong correlations were also noted between those who prefer the liturgical service and those who understand Communion as a more communal form of worship. Yet, again, these findings can only point to further research. Because the question only asked for the participant's preference, its results cannot prove whether or not one's actions would reveal attendance at both services; only which time and style (self-defined at best) they prefer. Further study with more definitive statements regarding the service or services participants actually attend will be needed.

Lastly, while the question regarding time of service regularly attended might have yielded promising results, its relation to personal/communal nature of Communion proved statistically insignificant.

Conclusionary Remarks

While this study set out to prove a correlation between one's selection of church service and one's understanding of the Lord's Supper, it instead found that the Church of the Nazarene is possibly struggling with a gap left between its leaders' theology of liturgy and its congregants' understanding and descriptions of their experiences of worship. This leaves three hierarchical avenues for study wide open. First, we must determine a set of common definitions to provide a basis for further study. By looking at the ways in which we define our worship practices and experiences, we not only provide for a common language with which to communicate but also

better understand the nonofficial doctrine currently lived in our congregants' faith and beliefs.

Second, once a common language has been established, we become empowered to study the two hypotheses listed in this study. Thus, lastly, allowing the Church of the Nazarene to determine correlations between beliefs and church practices as well as beliefs to everyday practices.

Reference List

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Appendix A

QUESTIONNAIRE

First, some questions about your background. Please mark an X in the one [] that *best* represents you unless otherwise instructed.

- [1] Age?
 14-19 20-24 25-29 30-34 35-39 40-44
 45-49 50-54 55-59 60-64 65-69 70+
- [2] Gender?
 Female Male
- [3] Race? (Mark more than one category if your self-description includes more than one)
 Asian Black Hispanic White
 Other: _____
- [4] Do you have children in any of the following groups?
 (a) Birth – 4 years Yes No
 (b) 5 – 13 years Yes No
 (c) 14 – Senior in high school Yes No
- [5] What is your highest level of formal education?
 Currently in high school Some high school but not currently attending school
 High school graduate Some college, trade, or vocational school
 Bachelor's degree Master's degree Doctorate
- [6] What is your household income? (If only one who attends this church, then individual income)
 \$0- \$4,449 \$4,450-\$7,499 \$7,500-\$14,999
 \$15,000-\$24,999 \$25,000-\$34,999 \$35,000-\$49,999
 \$50,000-\$74,999 \$75,000 +
- [7] In what way are **you** connected with Eastern Nazarene College [ENC]? (check **all** that apply)
 Current faculty Current staff member Currently Pioneer / Sodexo staff
 Current student Alumni Former faculty
 Former staff member Former Pioneer or Sodexo staff member
 Have taken classes at Eastern Nazarene College but not alumni
 Current administrator Former administrator No connection with ENC
- [8] What type of formal religious training have you had? (check all that apply)
 Ordained minister Local or district license but not yet ordained
 Religion major at ENC (or any of the subcategories: youth ministry, theology, etc)
 Religion major other Nazarene university Religion major at non-Nazarene university
 Adult Studies Ministerial Certificate (current student)
 Adult Studies Ministerial Certificate (complete) District Ordination Education
 Not listed Not sure No *formal* religious training

Next, some questions about your past and present church affiliation and participation.

- [9] How long have you **attended** this church? [This includes time both as a member and not]
 Less than 1 year 1-5 years 6-10 years Over 10 years
- [10] Are you a member of this church? Yes No
- [10a] If yes, how long have you been a **member**?
 Less than 1 year 1-5 years 6-10 years Over 10 years
- [11] How often do you attend **liturgical** service?
 Never 1x/month 2x/month 3x/month Every week
- [12] How often do you attend the **contemporary** service?
 Never 1x/month 2x/month 3x/month Every week
- [13] How often do you attend **both** services?
 Never 1x/month 2x/month 3x/month Every week
- [14] What **time** is the service / or are the services you attend on a regular basis? [If you regularly attend both services please check both]
 8:30am 10:45am
- [15] If you had to choose one, which represents **both** your **preferred** time and style of worship.
 8:30/Liturgical 8:30/Contemporary 10:45/Liturgical 10:45/Contemporary
- [16] Of the reasons listed, the **main** reason I attend the service/s I do is:
 The time works best for me The time works best for my family members
 I prefer the style of music My family members prefer the style of worship
 My friends attend I have a role in the service (music, offering, etc)
 Understanding of Communion My family's tradition is to attend this particular service
 I feel most connected with the people at that service (those services)
 I feel most connected with the church as a whole at that service (those services)
- [17] Does anyone rely on you (on a regular basis) for a ride to church? (choose **all** that apply)
 Family within the same household Family outside of household
 Fellow church member / attender Child/ren Friend
- [18] Which religious affiliation do you **most** associate with **your childhood years**? (choose one)
 Baptist Disciples of Christ Episcopal Presbyterian
 Methodist Roman Catholic United Church of Christ
 Nazarene Church of God Assembly of God Salvation Army
 Lutheran Pentacostal None listed above None

- [19] Which religious affiliation do you consider yourself **now**? (choose one)
- | | | | |
|------------------------------------|--|--|---|
| <input type="checkbox"/> Baptist | <input type="checkbox"/> Disciples of Christ | <input type="checkbox"/> Episcopal | <input type="checkbox"/> Presbyterian |
| <input type="checkbox"/> Methodist | <input type="checkbox"/> Roman Catholic | <input type="checkbox"/> United Church of Christ | |
| <input type="checkbox"/> Nazarene | <input type="checkbox"/> Church of God | <input type="checkbox"/> Assembly of God | <input type="checkbox"/> Salvation Army |
| <input type="checkbox"/> Lutheran | <input type="checkbox"/> Pentacostal | <input type="checkbox"/> None listed above | <input type="checkbox"/> None |

Finally, some questions about your beliefs / values. Please mark an X in the one [] that *best* represents you.

- [20] What is your **favorite** part of the church service you attend?
- | | | | |
|--|---|--|------------------------------------|
| <input type="checkbox"/> Music Worship | <input type="checkbox"/> Announcements | <input type="checkbox"/> Welcome | <input type="checkbox"/> Communion |
| <input type="checkbox"/> Sermon | <input type="checkbox"/> Passing of the Peace / Greet One Another | <input type="checkbox"/> Offeratory | |
| <input type="checkbox"/> Benediction | <input type="checkbox"/> Reading of Scripture | <input type="checkbox"/> Responsive Readings | |
| <input type="checkbox"/> Pastoral Prayer / Prayers of the People | <input type="checkbox"/> Children's Sermon | | |

- [21] How do you **most often** refer to Communion?
- | | | | |
|---|---|--|--|
| <input type="checkbox"/> Communion | <input type="checkbox"/> Lord's Supper | <input type="checkbox"/> Eucharist | <input type="checkbox"/> Breaking of Bread |
| <input type="checkbox"/> Divine Liturgy | <input type="checkbox"/> Holy Mysteries | <input type="checkbox"/> Memorial of the Passion | |
| <input type="checkbox"/> Holy Sacrament | <input type="checkbox"/> Sacrament of the Altar | <input type="checkbox"/> Memorial Meal | |

- [22] In your opinion, should your church ask that any people in the following categories refrain from participating in Communion? (check **all** that apply)
- | | | |
|---|---|---|
| <input type="checkbox"/> Not baptized | <input type="checkbox"/> Not part of church's religious affiliation | <input type="checkbox"/> Not member of church |
| <input type="checkbox"/> Children under the age of reason | <input type="checkbox"/> Not Christian | <input type="checkbox"/> Not Protestant |
| <input type="checkbox"/> People who don't understand the meaning of Communion | <input type="checkbox"/> Unrepentant sin | |
| <input type="checkbox"/> People who have "fallen away" | | |

- [23] Which of the following statements **best** reflects your personal belief about Communion?
- The bread and wine are actually transformed into the body, blood, soul, and divinity of Christ in a way that humans cannot understand. [*Transubstantiation*]
 - The bread and wine are the body, blood, soul, and divinity of Christ; while also remaining the bread and wine. [*Consubstantiation*]
 - The bread and wine is also truly the body and blood of Christ, but we should not / cannot try to define exactly how the transformation takes place. [*Silence about technicalities*]
 - Those who receive Communion must have faith to receive the spirit and true body and blood of Christ made possible by the power of the Holy Spirit. [*Real Spiritual Presence/ Receptionism*]
 - The bread and juice are symbolic of the body and blood of Christ, and when a person receives Communion the believer commemorates the sacrificial death of Christ. [*Symbolism / Memorialism*]
 - The partaking of bread and juice was not intended to be a ritual rite, sacrament, or ceremony that must be continued today. [*Suspension*]

- [24] How important is it *to you* that this church serves Communion?
 Very important Somewhat important Somewhat unimportant
 Not important Not sure
- [25] How often does the service you **regularly** attend serve Communion? (If you attend more than one service **regularly**, please answer for each service. Do not answer for any service you do not attend regularly)
- Liturgical Service:**
 Daily Weekly Every other week Monthly
 2x/year 4x/year No requirement Not sure
- Contemporary Service:**
 Daily Weekly Every other week Monthly
 2x/year 4x/year No requirement Not sure
- [26] How often do you **want** this church to offer Communion?
 Daily Weekly Every other week Monthly
 2x/year 4x/year No requirement Not sure
- [27] How important (essential) is Communion to worship?
 Very important Somewhat important Somewhat unimportant
 Not important Not sure
- [28] Which of the following statements *best* represents your understanding of the individual/communal nature of Communion? Communion is:
- A personal worship experience between me and God
 - A personal worship experience between me and God but it must be in the context of community in order for it to mean something
 - A personal experience between me and God but when offered in context of community I experience community differently
 - Equally both a personal worship experience between me and God and an experience of community worship
 - Personal worship but can only occur in the context of community worship
 - Community worship and only within this context I also personally worship God
 - Community worship with any personal worship arising out of the community worship experience
 - Community worship

Thank you for your participation in this survey.

Appendix B

INFORMED CONSENT FORM
Church Service Selection Questionnaire

Title of Study: Church Service Selection
Principal Investigator: Emily Michelle Ledder

Dear Participant:

I am an undergraduate student at Eastern Nazarene College. I am conducting a study developed for a Sociology of Religion class. The study asks the question: What influences a person's selection of church service? If you agree to complete this questionnaire, you will be asked to answer questions regarding (1) your background, (2) your past and present church affiliation and participation, and (3) your beliefs and values.

The information gained from this study may not directly benefit you, but may benefit future understanding of development of Christian church services. Any questions you have regarding the study will be answered promptly, and you are free to discontinue participation at any time, or omit answers to specific items or questions. Your withdrawal from the study will not affect, in any way, your relationship with me, your pastor, or your church.

Materials related to this study will be in my personal custody and will be used only for this study.

Any information you share will be held in strictest confidentiality. To insure confidentiality, this questionnaire will be anonymous. Please **do not sign** the survey. All materials related to this study will be kept by the investigator in a locked file. If the results of this study are published, you will, in no way, be identifiable. Please remove this letter from the questionnaire for your records.

If you have any further questions about this survey, please feel free to contact me.

Thank you for your participation.

Sincerely,

Emily Michelle Ledder
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Quincy, MA 02170
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