

Everyday Grace:
The Effects of Holy Eucharist in the Everyday Lives of Anglicans in the Diocese of Nova Scotia
and Prince Edward Island

By
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Certificate of Ethical Acceptability for Research Involving Humans

This is to certify that the Research Ethics Board has examined the research proposal:

AST REB File number:	0062019
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Faculty Supervisor:	Dr. Susan Willhauck
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and concludes that in all respects the proposed project meets appropriate standards of ethical acceptability and is in accordance with the Tri-Council Policy Statement on Ethical Conduct of Research Involving Humans (TCPS 2) and Atlantic School of Theology's relevant policies.

Approval Period: 25 August 2019 to 1 May 2020

Dated this 30th day of October, 2019 at Halifax, Nova Scotia.

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by Douglas Beck

Abstract: “Everyday Grace: The Effects of Holy Eucharist in the Everyday Lives of Anglicans in the Diocese of Nova Scotia and Prince Edward Island” is a Phenomenological Qualitative study. The researcher interviewed Anglicans in the Diocese of NS and PEI to investigate if the Holy Eucharist effects every day life. Results indicate that Eucharist effects lives of those who receive it. Eucharist’s tangibility places those who receive it within the story of God in the world. Findings show that receiving Eucharist also leads to healthier, fuller life physically and spiritually. It improves relationships between the receiver, the world and God. The lived effects of receiving Eucharist have implications for the church as the Body of Christ as it considers the availability and frequency of the Holy Eucharist. It has implications for the renewal of weekly worship. It has implications for individual members of Christ’s Body. When participating regularly and receiving, those that do live out sacramental theology in everyday life.

Introduction

My research probes the question: What effect does regularly receiving the Holy Eucharist have on the daily lives of Anglicans in the Diocese of Nova Scotia and Prince Edward Island?

My research question on the effects of Holy Eucharist on those who receive it in their lives is a matter of practical, sacramental theology. At the heart of my question is an inquiry into the experiences of God in everyday life. This is a matter of lived theology. The answers that emerge from my qualitative research data will “weave together our human stories with divine [ones],”¹ as Mary Moschella states.

The experiences of sharing these stories is an act, in itself, of sacramentality. In other words, the stories themselves teach us something about the practical theology of the Eucharist and those who receive it. They teach us something about the interrelation nature between the participants, the Eucharist and God.

¹Mary Clark Moshella, *Ethnography as a Pastoral Practice* (Cleveland: The Pilgrim Press, 2008), 216.

The plan for my project came out of my desire to have some sort of liturgical focus. I wanted to explore my curiosity around the impact of the liturgy on people's lives, not only in the Sunday service but also in the rest of life. Realizing that liturgy was too broad of a focus for this particular research assignment, I wondered, "What aspect of the Eucharist might I ask people about that would give them the opportunity to tell their experiences?" So, I focused this project by asking individuals, "Do their experiences of Holy Eucharist effect their everyday lives?" I came to this because I wondered, how might I go about this? Is there sufficient research?

Ian Markham's *Liturgical Life Principles* does a good job at laying out the specific practices of various Anglican services. He does a sufficient job at outlining each movement in the liturgy. He goes so far to say that worship "can lead to healthy and authentic living." This is a compelling claim. Markham's assertion is that it is possible that liturgy in the Anglican tradition is a resource that "cultivate[s] both a *healthy* and *authentic* approach to life."²

But, Markham's work only goes so far. It does not include practical field research in order to support his claim. It does not include examples of how worship actually resulted in more healthy and authentic living by individuals other than one personal example that he shares.

Purpose and Research Question

While Markham's *Principles* does consider scripture, tradition and reason, it lacks the consideration of real experiences beyond his own that would complete the Wesleyan Quadrilateral more fully. By the time of John Wesley, the Anglican tradition viewed its theology through the lenses of scripture, tradition and reason. Wesley was keen to notice that including the experience of one's faith improves the focus of the original three. Experience completes the hermeneutic circle.

²Ian Markham, *Liturgical Life Principles* (New York: Church Publishing, 2009), 13.

Markham's work does provide a resource in that it offers a thick description of liturgy's potential, a good starting place for my research. But, by not including the impact of liturgy on the lives of others, Markham limits his work. What is generally clearer is that liturgy does *something*. My research picks up where Markham's leaves off. It gets beneath the surface to what the phenomenon of one aspect of the liturgy, Holy Eucharist, does. My question seeks to answer the "now what" and "so what" of the phenomenon. While there is no singly understood Anglican theology on the Eucharist, researching the outcomes of the phenomenon may lead to a more meaningfully lived theological understanding. By observing the phenomenon through the experiences of others, I aim to find out what Eucharist does.

As a sacrament in the Church, "The Catechism" in *The Book of Common Prayer* states that sacraments such as Holy Eucharist are "outward and visible sign[s] of an inward invisible grace."³ While Anglicans vary in their understanding of Holy Eucharist, the *BCP* statement implies that we expect that it does *something*. But, what is the *something*?

Markham concludes that the *something* leads to healthier and more authentic daily living. But, does it? My research tests Markham's claim by taking it to the streets and into the practical lives of Anglicans in the diocese of Nova Scotia and Prince Edward Island. By applying qualitative research, I investigate Markham's belief that the liturgy is a source that leads to healthy, authentic living by examining the Eucharist. The goal of this research is to discover what the *something* is, whether it is the manifestation of a positive lifestyle or whether there are other central meanings people have experienced.

Review of Literature

³Anglican Church of Canada, *The Book of Common Prayer* (Toronto: Anglican Book Centre, 1962), 550.

It is not surprising that results of my survey of the literature on the Holy Eucharist, a phenomenon recorded in scripture, reveal that much has been written on the subject as histories, theological work, ceremonials, congregational study guides, devotional material and papers. What I find surprising is the lack of literature on the effects of the Holy Eucharist on those who receive it regularly. My survey of the literature available confirms this, suggesting that there is a gap in the study of the phenomenon of Holy Eucharist when it comes to how people experience it in their daily lives.

According to scripture, those who were with Jesus on the road to Emmaus had a Eucharistic experience in the middle of a day-to-day activity. While on the road to Emmaus, a few disciples encountered one who became “known to them in the breaking of bread.”⁴ The travellers were reminded of the Passover Seder they shared with Jesus just a few days before. Without their previous participation in the meal, the experience of those travelling on the road to Emmaus would have made no sense.

Just as scripture is a record, so is my research a record of people’s stories today, who like those on the road to Emmaus, have an encounter with Jesus in the Sacrament of Holy Eucharist. What are the Emmaus Road encounters that people have with Jesus today through the Eucharist? If the writer of Luke’s Gospel relied upon people’s accounts, why could I not do the same today as one researching people’s lived experiences in their contemporary daily life?

Benedictine Anglican scholar Gregory Dix, in his classic *The Shape of the Liturgy*, calls the Holy Eucharist “central and the most important” because it “[reveals]...the essential Christian understanding of human life.” He proports that, because of Holy Eucharist’s centuries old established pattern that has “semi-Jewish” roots, it is “[a significant] clue to what is

⁴Luke 24:35b, NRSV.

authentically Christian in life and thought” (emphasis added).⁵ Being central, it makes sense that my research is on experiences of the Holy Eucharist rather than some other aspect of Anglican Liturgy. What Dix’s work does not include is people’s experiences of authentic Christian life and thought as a result of receiving the Holy Eucharist. My research into lived experiences fills the gap that Dix’s work leaves open.

Cheslyn Jones’ edited volume, *The Study of the Liturgy*, includes a lengthy section on the Holy Eucharist that includes ecumenical contributions from Roman Catholics, Orthodox and Methodists. *Study* is more reflective of the present ecumenically aware time in which we live. The work was published well into the ongoing ecumenical movement that began with the Second Vatican Council. The Council inspired revisions of eucharistic rites in denominations worldwide.⁶ *Study* demonstrates a shift in thinking that recognizes that experiences of the Holy Eucharist move beyond one tradition or church denomination. But, it brings a question to mind that goes unanswered in the volume. Are there experiences of those who receive Holy Eucharist and its effects on their lives shared by Christians around the globe? Probably. But, there are few if any studies to support the claim that growing ecumenism makes that Eucharist transforms lives around the world.

The creation of the 1948 World Council of Churches, of which the Anglican Church of Canada is a member, is another example of ecumenical expansion. When it comes specifically to the Holy Eucharist, the WCC, out of its Faith and Ministry plenary, adopted the 1982 “Baptism, Eucharist and Ministry,” or “Lima Document.” It claims that Eucharist changes humans in their day to day existence as an ongoing process of God’s reconciliation of the world. Eucharist

⁵Gregory Dix, *The Shape of the Liturgy* (New York: Seabury Press, 1983), xi-xiii.

⁶see Geoffrey Wainwright, “Recent Eucharistic Revision,” in *The Study of Liturgy*, ed. Cheslyn Jones et al (London: SPCK, 1992), 328-338.

“signifies what the world is to become: an offering and hymn of praise to the Creator, a universal communion in the body of Christ, a kingdom of justice, love and peace in the Holy Spirit.”⁷ It goes on to say that the Eucharist fulfills the truth of Christ at every celebration where “[t]he Church confesses Christ’s real, living and active presence in the Eucharist.” To all of this, I ask, what are the lived human experiences that are a result of God’s reconciliation through Eucharist? How does the truth of Christ that is active through the Eucharist transform daily life? “Lima” does not tell us, but it does pave the way for future research by others like Ian Markham.

Markham’s study for individuals or congregations, *Liturgical Life Principles*, is about the transforming work of liturgy on daily human life. Markham cites a number of hypothetical effects of the Holy Eucharist on daily life that lead to what he vaguely calls “holy and authentic living.” Still, he does what no one else has done in the literature that I reviewed. Markham relates the gathering of the young Jesus with his friends around a meal as an important moment for any who are about to die. “It is vitally important that on the eve of our death...we are able to sit with those we love.”⁸ It is Markham’s personal experience with the Eucharist that leads him to say this. Markham demonstrates this with a personal story about the impact of being by his dying mother’s bedside. This is a Eucharistic experience for him in the midst of his daily life as a seventeen-year-old young man. Like those on the road to Emmaus, without the effect of Eucharist on Markham’s life, his experience would not exist. Markham’s story drives home the reality of a Eucharistic experience that says that “[t]hrough the paradox of persecution and crucifixion we have God’s grace”⁹ in the experiences of our lives.

⁷“Baptism, Eucharist and Ministry,” World Council of Churches, accessed July 19, 2019, <https://www.oikoumene.org/en/resources/documents/commissions/faith-and-order/i-unity-the-church-and-its-mission/baptism-eucharist-and-ministry-faith-and-order-paper-no-111-the-lima-text>, 9-13.

⁸Ian Markham, *Liturgical Life Principles* (New York: Morehouse, 2009), 65.

⁹*Ibid.*, 73.

Thus far in my review, Markham's personal story is the only one occurring in recent literature. There remains a need for the stories of people's everyday lives, such as Markham's, whose life from the time his story takes place until this very day is effected by the Eucharist. Until such a study takes place, there remains no way of telling how common experiences like Markham's are.

Rowan Williams thinks that experiences are more common than some might expect. In *Being Christian*, he says that the lives of all who believe in the resurrection are impacted in their daily lives. For Williams, everyday experiences are effected by the practice of receiving Eucharist by all who partake. All who partake, he says, "[experience] the hospitality of God in Christ...[and] are set free to be hospitable." Williams agrees with what I have laid out above. There is a growing awareness worldwide that Eucharist is a means of God's transformation of the world.¹⁰ Williams goes so far as to ask qualitative questions like, "What do you have in common with the other guests (at the table)?" and "Why does receiving Holy Communion help you to see the world differently? What difference does that make to the way you live as a Christian?"¹¹ Williams does not share anyone's answers to his questions, so there is no way of knowing how accurate William's assumption is. Further research is needed.

At this point, my curiosity is growing. I wonder, why has so little effort gone into uncovering the stories of the effects of the Holy Eucharist on the daily lives of those who receive it? Stanley Hauerwas explains that "[t]he practices that shape human lives are seldom points of conflict: on the contrary, *they are the very things that people take for granted*" (emphasis added).¹² If there were intentional opportunities to tell the stories of experiences including those

¹⁰Rowan Williams, *Being Christian* (Grand Rapids: Eerdmans, 2014) 46, 57.

¹¹Williams, 60.

¹²Stanley Hauerwas and Samuel Wells, "Why Christian Ethics Was Invented" in *The Blackwell Companion to Christian Ethics*, eds. Hauerwas and Wells (Malden: Blackwell, 2006), 35.

about experiences taken for granted, I wonder if there might be a growing awareness of how those who receive Eucharist “[enter] into the rhythm of God’s life...” as claimed by Hauerwas and Wells. “The disciples who accept the humility of repeating the same practices over and over again receive the wonder of discovering through them the God who is ever new.” Even common things in life are affected by regular practices such as receiving Eucharist regularly.¹³ I wonder about the extent of the effects of Eucharist that knowing people’s experiences would reveal.

One response to the notion that experiences that people take for granted are not relayed is found in Herbert Anderson and Edward Foley’s *Mighty Stories, Dangerous Rituals*. The authors look to Jesus as an example of someone who *does not take* the experiences of others for granted. “[Jesus does] not demand that his table associates forget their lives or ignore their world in order to dine with him...[r]ather he savor[s] each life and celebrate[s] them as the liturgy of the world.”¹⁴ I am now thinking that the liturgy of the Holy Eucharist not only has an effect on those who receive it but an effect on the world through them. This opens up another possibility for stories that might be shared on the effects of Holy Eucharist that I had not yet considered. The possibilities now seem larger than I imagined.

If effects of the Eucharist are not shared because people take them for granted, I wonder, might there be other reasons? Perhaps there is fear around sharing the effects, the possibility of being shamed or even being silenced by others. This leads one to wonder how willing people are in sharing their experiences with others.

Susan Willhauck recognizes the possibility that there may be a split between the experience of a liturgical action such as receiving the Eucharist and the impact of that action on

¹³Stanley Hauerwas and Samuel Wells, “The Gift of the Church” in *The Blackwell Companion to Christian Ethics*, eds. Hauerwas and Wells (Malden: Blackwell, 2006), 24.

¹⁴Herbert Anderson and Edward Foley, *Mighty Stories, Dangerous Rituals* (San Francisco: Josey-Bass, 1998), 159.

one's life. For Willhauck, this is a matter of injustice that is a risk associated with sharing experiences of liturgy. In her article, "Liturgy and Education for Justice in an Age of Disbelief," Willhauck observes that "[t]he effects of liturgical actions," like Holy Eucharist, "...[suggest] a relationship between religious identity and values and between beliefs and liturgical action. *It remains unclear, however, how ritual and liturgy affect individual and communal behavior and attitudes*" (emphasis added).¹⁵ In this statement I hear a call to clarify what Willhauck names as unclear. The call is to go beyond the surface to find out how liturgical actions like the Eucharist go from liturgical action to forming identities and values that impact daily life. Given the aspects of justice she raises, it seems important to provide safe opportunities and available pastoral support when life experiences are shared.

It also occurs to me that when going from the action of the liturgy into daily living, the people are sent out as Jesus sends out the disciples.¹⁶ In this regard, too, there is an expectation of *something*. It is at this point in the liturgy of the Holy Eucharist that "the liturgy turns its focus from what is happening in the worship space to what is happening beyond it,"¹⁷ as Patrick Malloy points out in the ceremonial, *Celebrating the Holy Eucharist*. Malloy's point about this pivotal moment reminds me that the reality of the Eucharist that emerges with that of everyday life is an effect of the experience of receiving. Again, I wonder, what exactly are the effects of regularly receiving Holy Eucharist on daily life?

The closest that I have found to someone attempting to answer a version of this question is Mark Green's booklet, *8 Stories About God In Our Everyday*. This is a book about "God

¹⁵Susan Willhauck, "Liturgy and Education for Justice in an Age of Disbelief," *Religious Education*, 91:3 (Summer, 1996): 359.

¹⁶see Matthew 10:5.

¹⁷Patrick Malloy, *Celebrating the Eucharist* (New York: Church Publishing, 2007), 193.

working through people in their ordinary lives.”¹⁸ While it is not about the phenomenon of the Holy Eucharist *per se*, it gets as close as any writing reviewed when it comes to the effects of faith in God on everyday life.

My review of the literature suggests that there is a need for research on the effects of the Holy Eucharist on everyday life. Further research could prove or disprove Dix’s centrality of the Eucharist to all else. Many writers imply that the Eucharist does *something*. Williams says this is so for everyone and, along with others like Malloy, suggests that it is transformational to life in the world. This is also the claim of the Gospel writers. Markham goes as far as sharing the effects of Eucharist on his own life, but not on others. Without further research, how common the effects are remains unknown.

Method

This phenomenological qualitative study on the effects of Holy Eucharist fills this research gap, in particular for Anglicans in the Diocese of Nova Scotia and Prince Edward Island. My study models a process and is a product that may inspire others concerned with the impact of the Holy Eucharist on society. This study increases the cultural understanding of the phenomenon of Holy Eucharist.

Through qualitative research, I observe what Holy Eucharist does for people that receive it in the Diocese of NS and PEI. A methodological approach such as the one presented in this study makes sense. This is so because, according to Denzin and Lincoln, “[Q]ualitative research involves an interpretive, naturalist approach to the world. This means that qualitative researchers

¹⁸Mark Green book promotion, accessed July 21, 2019, <https://www.licc.org.uk/product/the-one-about/>

study things in the natural settings, attempting to make sense of, or interpret phenomena in terms of the meanings people bring to them.”¹⁹

The Holy Eucharist, as a significant thing for many Christians, is a phenomenon. Aside from why it is celebrated and received, aside from a wide range of understandings about it, aside from theologies regarding it; the Holy Eucharist is something people celebrate and receive. In hearing the experiences of those who receive it, a deeper understanding may be gained regarding its significance. Why do people receive it? Why do they return to it? What does it mean to their everyday lives? The nature of these questions is ontological. Does it, as Markham suggests, lead to healthier, more authentic living? My research uncovers answers to this question as well as many more.

As a researcher, I collected the perspectives and experiences of those who experience the phenomenon of Holy Eucharist. This collection of experiences is typical of the phenomenological method that I followed. Creswell and Poth define a phenomenological study as a “type of study that describes the common meaning of experiences of a phenomenon...for several individuals. In this type of qualitative study, the researcher reduces the experience to a central meaning or the ‘essence’ [or the ‘something’] of the experience.”²⁰ Because the researcher “...depict[s] the essence or basic structure of experience. Often [phenomenological] studies are intense human experiences.”²¹ By following the phenomenological method, I succeeded in getting to the *something* of Holy Eucharist for Anglicans. Receiving the Holy Eucharist is an act of participation. It is also an act of imitation. What are the intense human experiences that are its result?

¹⁹N.K. Denzin and Y.S. Lincoln as quoted by John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design* (Los Angeles: Sage, 2018), 7.

²⁰Denzin and Lincoln, 314.

²¹Sharan B. Merriam and Elizabeth J. Tisdell, *Qualitative Research* (San Francisco: Jossey-Bass, 2016), 26

Through the lens of a phenomenological study, I curated people's stories in order to more fully understand how the mission of God through the Holy Eucharist impacts its receiver's lives every day, if it does. In taking my research to the streets, participants shared their experiences as part of the larger narrative of the Holy Eucharist. Though I began with no preconceived certain idea of what the outcomes are, I expect that my research will help the Church and the world to learn about the experiences of those that are recipients of the sacramental ministry that originates with Christ.

While theologians speak much through the microphone of scripture, tradition, reason and experience; there is a knowledge gap in the experiences of worshippers and the impact of worship in day-to-day life. Without hearing from the people, the hermeneutical circle is less complete.²²

Data Collection/Data Analysis/Theological Insights

The research question on the effects of Holy Eucharist on those who receive it in their lives is a matter of practical, sacramental theology. At the heart of my question is an inquiry into the experiences of God in everyday life. This is a matter of lived theology. The answers that emerge from my qualitative research data "weave together our human stories with divine [ones],"²³ as Mary Moschella states.

The experiences of sharing these stories is an act, in itself, of sacramentality. In other words, they teach us something about the practical theology of the Eucharist and its effects on those who receive. Experiences of effects teach us something about the interaction between the participants, the Eucharist and God. While there is no singly understood Anglican theology on

²²Heidigger's concept of the hermeneutical circle is that it is not complete until everyday experiences are considered.

²³Mary Moschella Clark, *Ethnography as a Pastoral Practice* (Cleveland: The Pilgrim Press, 2008), 216.

the Eucharist, researching the outcomes of the phenomenon may lead to a more meaningfully lived theological understanding.

Before answering the “now what” and “so what,” there remains a question that deserves to be answered first. It is, “Why Eucharist?” Wright says that “...we ask [this] question because we observe the reality.”²⁴ How the “why” gets answered reveals the theology of the Eucharist. And, we learn about it by observing it. “Why” begins with *Eucharist*. Derived from the Greek εὐχαριστία, it most simply means *thanks*. Why *thanks*?

For Anglicans, the Holy Eucharist as a sacrament is a grace. Charles Miller makes this point in *Praying the Eucharist* (according to my Literature Review) by drawing from the words of Karl Barth and Jeremy Taylor. Barth points out that “[g]race and gratitude belong together like heaven and earth. Grace evokes gratitude [and] gratitude follows grace...” It is grace and gratitude that are “the voice of Eucharist,” observed Taylor.²⁵ Therefore, the celebration of Eucharist is a responsive prayer of *thanks* because of *grace*.

Eucharistia is found in scripture. For example, in John’s gospel account of The Feeding of the Five Thousand: “Jesus then took the loaves, gave thanks (*eucharistesas*), and distributed to those who were seated as much as they wanted. He did the same thing with the fish.”²⁶ Though this particular meal described in the Gospel of John is not Holy Eucharist, it has *eucharistic* qualities. Jesus took, gave thanks, presumably broke then he distributed.

This is a pattern that is repeated over and over, continuing through our celebrations of Holy Eucharist. It is repeated in Matthew’s account of the Passover meal shared in the Upper Room, The pattern is part of the Words of Institution in Eucharistic Prayers:

²⁴N.T. Wright, *The Day the Revolution Began* (New York: HarperOne, 2016), 13.

²⁵Charles Miller, *Praying the Eucharist* (Harrisburg: Morehouse, 1995), 73.

²⁶John 6:11, NIV.

<u>Take</u>	“While they were eating, Jesus took bread...
<u>Give Thanks</u>	gave thanks... ()
<u>Break</u>	...and broke it...
<u>Share</u>	...and gave it to his disciples, saying, ‘Take and eat; this is my body.’ Then he took the cup, gave thanks (<i>eucharistesas</i>) and offered it to them, saying, ‘Drink from it, all of you. This is the blood of my covenant, which is poured out for many for the forgiveness of sins.’” ²⁷

In both John and Matthew we see examples of the shaping of the pattern that continues in Eucharistic Prayers today. And, in Matthew, Jesus tells us that the theology of Eucharist, the “why,” is “for the forgiveness of sins.” The Eucharist itself becomes a theological image. It contextualizes our salvation through Christ’s life, death and resurrection once and for all. “[B]y raising him to life, [G]od gives us life for evermore.”²⁸

The patterns and theology found in the Eucharistic prayers continues today for Canadian Anglicans in *The Book of Common Prayer* (1962) and *The Book of Alternative Services*. *Eucharistic Prayer I*, as an example, directly quotes Matthew’s Gospel²⁹ linking our prayers and actions to those of Christ. *Prayer I* is a contemporary Eucharistic Prayer inspired by the fourth century’s *Apostolic Constitutions VIII*, a source that contains the oldest prescribed liturgy known. According to the prayer, the sacrament is God’s “perfect sacrifice [that] destroys the power of sin and death; by raising Christ to life you give us life for evermore,”³⁰ it says. This is not because God is wrathful, Wright points out, but because God is faithful. This is about “the covenant-keeping God who takes the full force of sin³¹ onto himself.”³² In the Eucharist, the Passover meal

²⁷Matt. 26:26-28, NIV.

²⁸Anglican Church of Canada, *The Book of Alternative Services* (Toronto: Anglican Book Centre, 1985), 194.

²⁹Ibid., 193-195. Scripture and historic documents are hallmarks of Eucharistic Prayers like this one.

³⁰Anglican Church of Canada, 194.

³¹Wright, 381. Wright defines sin as “the chains by which the dark powers had enslaved the humans who worshipped them.”

³²Ibid., 185.

for one group becomes the new Passover meal for all who accept its grace through Christ. *Prayer I* demonstrates this.

When the Church enters into the rhythm of the Holy Eucharist, it engages in an act of both remembrance and living that is the result of the phenomenon of Holy Eucharist. “Forgetting,” on the other hand, “is precisely the aim of the world...to fill our consciousness with...distractions and clamor, so that we will respond to these rather than to Jesus in his self-giving love,” David DeSilva observes. He continues that “...remembering often...stands at the foundation of our ongoing spiritual formation.”³³ It is the stories of others and of our experiences that continues to shape us spiritually in the world. The Eucharist helps us to do this. The stories of others, such as those of my research participants, affirm that the Eucharist continues to shape us physically and spiritually in the world.

Nan, Andrew, Felicity, Blessed, Dennis and Miriam (not their actual names) volunteered for my study; each expressing enthusiastic interest in responding to the research question. Each participant demonstrates their personal understanding of the Holy Eucharist as Jesus Christ incarnate in the world. This is to say that something in each of their stories reflects an experience of Christ’s presence. This is like the experience of Christ’s presence in the world through the Eucharist reflected in the World Council of Churches’ 1982 “Lima document;” the ecumenical Church’s confession that the Eucharist is Christ’s actual, living and relational presence.

Nan says that the Eucharist is “spiritual in the sense that I feel it is a different type of nourishment...I think that [Jesus] is present in it...it’s that nourishment that I receive to continue the journey...it is like I feel Christ’s very presence present in the bread and the wine to carry me. Andrew agrees, saying that “...the Eucharist is the actual presence of Christ that I take into

³³David DeSilva, *Sacramental Life* (Downers Grove: Intervarsity Press, 2008), 82.

myself, the community gathers, we call on the Holy Spirit to be present and Jesus' presence is there and I make it part of me by eating it. The sacrament is a mystery...I don't know what it is apart that it is the presence of Jesus...the Rock on which I build my life so that I can live this life by faith. Without...the Holy Eucharist...I don't know if I could do what I do." Felicity responds that "I believe that Christ is really present in the bread and the wine. ...I come before God with my whole self and that includes all the things that I am and all the things that are broken. The Eucharist is a time of healing and forgiveness. And, it's something that I'm truly grateful for. ...the fact that Christ offered himself in his death then his resurrection...that kind of self-offering is pretty incredible that God would do that. I do feel it's the true presence of Christ...it just matters that Christ is truly there and that he is still there for us." "It is Christ incarnate," says Blessed. "Christ is always with us, but [Eucharist] is my top-up to continue on this journey. It's food to keep me going."

Dennis points out that as far as he is concerned, the Eucharist "is a big important part of being a Christian and having Jesus' involvement in our lives. I really feel like when I receive Communion I have a direct connection. I mean, you can go to church and participate, but that is your direct connection. It's in receiving the Body and the Blood of Christ." And, when Miriam receives Eucharist she says that "...Jesus is present in me. ...as I receive and as I celebrate...Jesus is with me in all of that. I mean, I believe he is with me all of that time, but with me as a sacrament – an outward and visible sign of an inward invisible grace."

Each described in their own words Christ incarnate. But, just as when the priest elevates the host and the chalice and says "by Christ, in Christ and through Christ in the unity of the Holy Spirit, One God, now and forever;" each participant goes on to explain how Eucharist leans into a broader perspective of God beyond Christ.

Nan's understanding through the Eucharist is that "God is greater than that moment (of Eucharist)...God is present in whatever situation and I don't feel alone in situations except for maybe a panicked moment. But, ok, God is present in every situation and I am not alone."

When it comes to the Holy Spirit, "I think it's sorta that carrying out – where I am called to be...and trying to be open to that. Who are the people that I encounter...what are the situations this week? The Spirit leads me out of the church." Andrew thinks that "we should approach and discuss this as Anglicans more often. [This question of who God is through Eucharist.] This is a deep question...for me, it's about the fact that God is not...looking down from above the clouds at me, but...is actually present in my life...knowing that I take and eat...I make it part of me...God is with me in all that I endure and all that I celebrate." "The Holy Spirit is that spiritual connection between God and myself. I know also that the Holy Spirit is always present...it becomes a little different when we begin to use words [like we do when we celebrate Eucharist] because it becomes a bit more real. It's...about having a relationship with the Divine through the elements of the sacrament."

Felicity says that "one of the things I've been focused on lately is in terms of just how amazing it was for God to come to earth. That really speaks to me. So, I guess that's how it's helped my understanding of God and the kind of mercy he has for us, and the love he has for us. I think that we are given food for daily living that brings growth in the Spirit. Like every time you come to the Eucharist you're healed and you're given what you need. And then you go out in community, both the people you're going out with from Church but also all the people that you go around with in your life...you do receive the Spirit through that." Blessed "truly believe[s]...that God is so huge and infinite that there is enough of God for every creature and then there is some to spare... When Jesus says, 'Lo, I am with you always,' ...the Holy Spirit

becomes so concrete that I can touch. It's the concrete help that I received when [my loved one] died. The Holy Spirit is tactile for me in the same way that the Eucharist is. The Holy Spirit is something for me to hold on to." Dennis says that "I have difficulty thinking of [Jesus and God] as one. So, I more think of Jesus as the Son and the Saviour as opposed to God being the All. And so, when I have the Eucharist I am thankful to Jesus and at the same time thankful to God. ...it's a hard thing for me to explain." Further, when it comes to the Holy Spirit, "I don't know how to explain it because it's like a personal gift to me. Even though everyone else is receiving at the same time, it is like a gift to me. It's like a gift from God and I am so grateful when I receive it...I feel blessed and that's when I feel like I should give thanks."

Miriam understands that "God the Father creates...[Eucharist] is creation...so receiving communion is part of that creation as part of all that God is...we receive the gifts of creation...we pray that it may be as the sacrament of the Body...this is the creation part, it is God the creator." And, the "Holy Spirit...is God and Jesus not in Incarnate form. The Holy Spirit is simply Jesus being with me...in a spiritual form. If I get a nudge from the Holy Spirit, it is to me a nudge from Jesus in Spirit form. It is a feeling of something that I should do, or to visit somebody. Or, maybe I'm sitting talking to people and I'm thinking of saying something and feel this nudge to maybe just let it go, the nudge to do or not to do...that's like the Holy Spirit saying, 'Listen!'"

Each participant's comments reflect an understanding of God's personal relationship with them through the Eucharist that is also corporate. Eucharist creates a life change in each that propels them forward to live their lives differently than they would do otherwise...ways that are lived forward authentically and more healthfully. This is the effect of Eucharist on each person.

And, the lives they live effect the world. This raises a question. What happens if Eucharist is not received?

Nan shared an experience of what can happen when someone forgets that Eucharist is an act of remembrance, when it forgets that Eucharist is an act of the living, when it forgets that Eucharist affects us every day. What happens if we don't acknowledge that Eucharist can lead to more authentic, healthful living? Nan reflects, "I was involved with a group exploring spirituality for three years. It was an intense experience. And, at the end celebration those of us who were not part [of the tradition of the others] were singled out and not allowed to receive [Eucharist. This] showed me how broken Christ's body was and continues to be, not only his physical body but as the people of God. I really had to reflect on that and how can I stay connected to these people and not feel angry or hurt. It was really devastating...that was probably one of the more powerful moments in realizing how broken Christ's body is and where I am called to bring reconciliation to that, so I became part of an ecumenical group where we took time to really understand one another...I feel like I'm called to that place of ecumenism. So, in not receiving, I had the most powerful experience that opened me up to ecumenical and interfaith awareness."

Things turned out positively for Nan because of the choices that she made. What if she had made a different choice? Nan's story brings up themes of forgiveness, reconciliation and relationships. These were common threads more positively in the other participants; how Eucharist led folks to be attentive to forgiveness, reconciliation and relationships in general. In her case, it was her previous encounters with the Eucharist that led her to make the choice that she did. Because of the Eucharist, she was able to make a life choice that she otherwise would not have been able to make.

It is like what Felicity reported. “[Receiving Eucharist] has led to a deeper relationship with other people within the Church... I find that I’ve grown in humility and in compassion and charity with others. ...there is a particular relationship that I have found to be difficult over the last few years that...through this kind of healing in renewal it helped me to grow in better understanding toward that other person. And, I grew in forgiveness.”

Blessed shared her experience of sharing in Eucharist among believers beyond the boundaries of any particular Christian tradition. Her story is one of Christ’s animate body present in the world today through the Eucharist. “I was on...retreat and we started every morning with the Eucharist. The priest [from another tradition] celebrated, I ‘deaconed’ and an Anglican Bishop ‘sub-deaconed’ ...I was thinking...how it didn’t make any difference what sex we were, what denomination we were...we are on this road together...”

It is the stories of others and of our own experiences that continually shape our lives. The Eucharist helps us to do this by reminding us that we are situated in the story of God. In speaking with the study participants, I began to see that we enter into the rhythm of the Holy Eucharist; we participate in an act of remembering the past, living in the present and moving into the future. We celebrate God’s presence then, now and to come.

To receive Eucharist is to participate in God’s transforming work that is God’s mission in the world. “Jesus’ death changes God’s perception of us, as well as our perception of our own standing before God,” writes DeSilva. He continues that, by receiving Eucharist, “[t]he simple act of remembering...stands at the foundation of our ongoing spiritual formation.”³⁴ So when approaching the Eucharist, we remember what Jesus has done and we “encounter” him.³⁵ This is a bold statement.

³⁴DeSilva, 79.

³⁵DeSilva, 84.

Eucharist is a bold action. In our encounters with Christ through the Eucharist we “boldly proclaim the Lord’s death until he comes.”³⁶ Wright affirms that this “public announcement...*declares* victory to...principalities and powers...[launching] the new world in which death itself will have no authority.” He continues that “the sacraments” like Holy Eucharist” can and should be part of a wise Christian spirituality, to announce to the threatening powers that on the cross Jesus has already won the victory.”³⁷ Like Christ’s victory, the Eucharist plays an eschatological role in the life of the Church. The Church, as a community of thanksgiving, is the witness of God’s kingdom in both the present as God’s kingdom on earth and in the life to come. Eucharist is a foretaste of the kingdom.

Evaluation and Implication for Pastoral Theology and Ministry

Possible implications for this study may be around renewing attention around how liturgy serves a pastoral function in the lives of worshippers every day. It may also renew endeavors to form faith that is lifelong by inviting and sharing experiential stories of Holy Eucharist. From the Gospels, the Acts of the Apostles and the Epistles, we know that sharing is an aspect of what is means to be disciples of Jesus Christ. Perhaps issues around the ordination of priests may arise because only priests may celebrate Holy Eucharist. To what extent is regular access to Holy Eucharist limited by resources such as economics, physical mobility, geography and the availability of priests. For example, in some cases, the experience of Holy Eucharist in some areas is limited because a priest is not available to the people.

Dennis relayed his disappointment from when Eucharist was available no more than once a month in his parish. “The Eucharist is my true connection to Jesus. And, when it wasn’t available to me regularly at church [when we were between priests. I thought, the one thing that

³⁶I Cor. 11:26, NIV.

³⁷Wright, 380-81.

held us together, we were deprived of. And, I didn't think it was right...taking so long to experience it, it's life-altering. It changes your perspective in how you think and what you do. So, I think that it's critical that people have that offered to them, no matter if you are a priest or not, so I don't understand the correlation between if being administered by a priest and not a deacon, so all of those gray areas I start to question... I really felt like we got left out on the limb when all that stuff went out...it was nasty...it caused difficulty for me in the church and it caused a bit of a rift. But, we're back in action. We receive regularly. So, I'm back in church more. Eucharist gives me strength...that I didn't have before.”

This study implicates ordained ministry in the Diocese of NS and PEI. It provides fresh teaching and preaching material. It will likely shape discipleship and formation within the parish and in greater community for a long time to come. Others have expressed interest in it. The Reverend Canon Lynn Uzans of the Parish of Wilmot, for example, has expressed interest in using my completed study around small group conversations in her churches. So, I understand that my completed study will inspire missional initiatives furthering God's mission of restoring and healing God's creation.

This study is proof that Holy Eucharist is practical in the everyday lives of Anglicans that receive it regularly in the Diocese of NS and PEI. Eucharist is something that is received and lived out loud in the world. Through my study one may now learn about how Eucharist regularly renews faith that is lifelong; how Eucharist is a phenomenon that effects people daily; how it leads to more authentic and healthy ways of living.

May my research inspire the renewal of worship that is ever living and ever new; that it leads to a new living out of the transforming work of God. It is just like the Holy Eucharist that leads to health and authenticity, as Markham claims. I hope I modeled a process here and created

a product that may inspire others concerned with the impact of the Holy Eucharist on everyday life. It is, as Felicity explained, “a continual process, not something that happens just once, but it continues.”

“Eucharist is at the centre that brings everything back together,” says Miriam. “It’s where I feel closest to God: Father, Son and Holy Spirit. Every time I approach the altar it is like the first and only time. It is a serious and mystical experience for me. Every time it is new like the very first time.”

Eucharist is not just something we do in a church building. It is something that God does in us. It impacts an entire worldview. That worldview is the effect of the Holy Eucharist. This, Andrew says, is because “of the universal nature of Christ’s presence. We [take in God’s presence] through the bread and the wine...I have to recognize the inherent nature of the sacrament in all people. I then treat those people in the same way that I treat God. I reverence the sacrament recognizing the presence of God within them.”

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Appendix A: Research Ethics Board Proposal

Name of Student Investigator: Douglas Beck

Title of Research Project: *Everyday Grace: The Effects of Holy Eucharist in the Everyday Lives of Anglicans in the Diocese of Nova Scotia and Prince Edward Island*

Summary of Proposed Research

Description

My proposed research will probe the question: What effect does regularly receiving the Holy Eucharist have on the daily lives of Anglicans in the Diocese of NS and PEI? “The Catechism” in *The Book of Common Prayer* states that sacraments such as Holy Eucharist are “outward and visible sign[s] of an inward invisible grace.”³⁸ While Anglicans vary in their understanding of Holy Eucharist, the *BCP* statement implies that we expect that it does *something*. But, what?

My research question on the effects of Holy Eucharist on those who receive it in their lives is a matter of practical, sacramental theology. At the heart of my question is an inquiry into the experiences of God in everyday life. This is a matter of lived theology. The answers that emerge from my qualitative research data will “weave together our human stories with divine [ones],”³⁹ as Mary Moschella states.

The experiences of sharing these stories is an act, in itself, of sacramentality. In other words, the stories themselves will teach us something about the practical theology of the eucharist and those who receive it. They will teach us something about the interrelation nature between the participants, the eucharist and God.

My initial thoughts around my graduate project were around wanting to have some sort of liturgical focus. I wanted to explore my curiosity around the impact of the liturgy on people’s lives, not only in the service but also in the rest of life. I realized that liturgy was too broad of a focus for this particular research assignment, but my curiosity about the lived experiences of Anglicans effected by worship got the best of me. I wondered, “What aspect of the liturgy might I ask people about that would give them the opportunity to tell their experiences? Do their experiences effect their everyday live? How might I go about this? Is there sufficient research on the stories of the impact of worship on the everyday life of the worshipper?”

Ian Markham’s *Liturgical Life Principles* does a good job at laying out the specific practices of various Anglican services. He does a sufficient job at outlining each movement in the liturgy. He goes so far to say that worship “can lead to healthy and authentic living.” This is

³⁸Anglican Church of Canada, *The Book of Common Prayer* (Toronto: Anglican Book Centre, 1962), 550.

³⁹Mary Clark Moschella, *Ethnography as a Pastoral Practice* (Cleveland: The Pilgrim Press, 2008), 216.

a compelling claim. Markham's claim is that it is possible that liturgy in the Anglican tradition is a resource that "cultivate[s] both a *healthy* and *authentic* approach to life."⁴⁰

But, Markham's work only goes so far. It does not include practical, field research in order to support his claim. It does not include examples of how worship actually resulted in more healthy and authentic living by individuals other than one personal example that he shares.

My research picks up where Markham's leaves off. My research question scratches beneath the surface to get at what the phenomenon of eucharist does. My question seeks to answer the "now what" and "so what" of the phenomenon. While there is no singly understood Anglican theology on the eucharist, researching the outcomes of the phenomenon may lead to a more meaningfully lived theological understanding. By observing the phenomenon through the experiences of others, I aim to find out what eucharist does.

Proposed Research Field Sites

My research participants will be from various Anglican parishes in the Provinces of Nova Scotia and Prince Edward Island. I will recruit participants for my study using social media, the weekly electronic diocesan newsletter and contact with priests serving churches in the diocese. I anticipate conducting six to ten interviews. I am planning on in-person, Skype or telephone conversations to discuss my research questions.

Principle Research Consultants

Dr. David Deane, Associate Professor of Theology at the Atlantic School of Theology

Methodology

By employing the phenomenological method associated with qualitative research, I, as the researcher, will be in a position to make observations about what Holy Eucharist does for people that receive it in the Diocese of NS and PEI. This methodological approach makes sense because, according to Denzin and Lincoln, "[Q]ualitative research involves an interpretive, naturalist approach to the world. This means that qualitative researchers study things in the natural settings, attempting to make sense of, or interpret phenomena in terms of the meanings people bring to them."⁴¹

The Holy Eucharist, as a significant thing for many Christians, is a phenomenon. And, and we make theological claims about it which I will research and summarize in the final research report. The Eucharist has sometimes been viewed superstitiously to ward off evil, or in magical ways. While that view has come under critique in most theological discourse, it will be

⁴⁰Ian Markham, *Liturgical Life Principles* (New York: Church Publishing, 2009), 13.

⁴¹N.K. Denzin and Y.S. Lincoln as quoted by John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design* (Los Angeles: Sage, 2018), 7.

interesting to hear what Communicants think does happen in their lives. Further, aside from why it is celebrated and received, aside from a wide range of understandings about it, aside from theologies regarding it; the Holy Eucharist is something people celebrate and receive. In hearing the experiences of those who receive it, a deeper understanding may be gained regarding its significance. Why do people receive it? Why do they return to it? What does it mean to their everyday lives? The nature of these questions is ontological. Does it, as Markham suggests, lead to healthier, more authentic living? I expect that my research will uncover the answers to this question as well as many more.

As a qualitative researcher researching the effects of Holy Eucharist on everyday life, I will collect the perspectives and experiences of those who experience the phenomenon of Holy Eucharist. Such a collection of experiences is typical of the phenomenological method that I will employ. Creswell and Poth define a phenomenological study as a “type of study that describes the common meaning of experiences of a phenomenon...for several individuals. In this type of qualitative study, the researcher reduces the experience to a central meaning or the ‘essence’ [or the ‘something’] of the experience.”⁴² Because the researcher “...depict[s] the essence or basic structure of experience. Often [phenomenological] studies are intense human experiences.”⁴³ By following the phenomenological method, I aim to get to the *something* of Holy Eucharist for Anglicans to find out about the intense human experiences that are its result.

Through the lens of a phenomenological study, people’s stories will be collected in order to more fully understand how the mission of God through the Holy Eucharist impacts its receiver’s lives every day, if it does. In taking my research to the streets, my participants will have an opportunity to share their stories that are part of the larger narrative of the Holy Eucharist. Though I have no preconceived certain idea of what the outcomes will be, my hope is that my research will help the Church and the world to learn about the experiences of those that are recipients of sacramental ministry that originates with Christ.

The questions that will be asked of participants are found in Appendix B.

Potential Benefits from Study

Benefits to the participants, the researcher, theological and public discourse and the wider church

Possible benefits may be around renewing attention regarding how liturgy serves a pastoral function in the lives of my study’s participants and, indeed, other worshippers. Other benefits may be the renewal of endeavors to form faith that is lifelong by interpreting the phenomenon that people bring to their experiences as communicants. From the Gospels, the

⁴²N.K. Denzin and Y.S. Lincoln as quoted by John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design* (Los Angeles: Sage, 2018), 314.

⁴³ Sharan B. Merriam and Elizabeth J. Tisdell, *Qualitative Research* (San Francisco: Josey-Bass, 2016), 26

Acts of the Apostles and the Epistles, we know that sharing is an aspect of what it means to be disciples of Jesus Christ, whether it be a sacrament or a story of an experience of lived faith.

Perhaps issues around the ordination of priests may arise because only priests may celebrate Holy Eucharist. To what extent is regular access to Holy Eucharist limited by resources including economics? In some cases, this limits experiences of Holy Eucharist in some of our churches where regular celebrations cannot take place because there is no regular priest; or, the priest may be at a church every couple of weeks on a rotating schedule between churches in a parish.

My study will also benefit my own ministry as an ordained person, as well as the ministry of others in the Anglican Church of Canada in the Diocese of NS and PEI. I look forward to the sermon material that my study may produce. My study will likely shape discipleship and formation within my parish and in the greater community. The Reverend Canon Lynn Uzans of the Parish of Wilmot in the Diocese of NS and PEI, for example, has expressed interest in using my completed study around small group conversations in her churches. So, I can see how my completed study will inspire missional initiatives that further God's mission of restoration and healing of God's creation.

Potential Risks from Study

Indicate what the risks are, effects on participants and what you will do should they become upset by the interview to provide an opportunity for care or counseling should they need that.

I recognize the possibility that people may be reluctant to share the stories because of a perceived risk in doing so. Qualitative research, by its anonymous nature, will hopefully uncover the stories that would otherwise be reluctantly shared. It is also possible that people take their stories for granted.

One response to the notion that experiences that people take for granted are not relayed is found in Herbert Anderson and Edward Foley's *Mighty Stories, Dangerous Rituals*. The authors look to Jesus as an example of someone who *does not take* the experiences of others for granted. "[Jesus does] not demand that his table associates forget their lives or ignore their world in order to dine with him...[r]ather he savor[s] each life and celebrate[s] them as the liturgy of the world."⁴⁴ I am now thinking that the liturgy of the Holy Eucharist not only has an effect on those who receive it but an effect on the world through them. This opens up another possibility for stories that might be shared on the effects of Holy Eucharist that I had not yet considered. The possibilities now seem larger than I imagined.

If effects of the eucharist are not shared because people take them for granted, I wonder, might there be other reasons? Perhaps there is fear around sharing the effects, the

⁴⁴ Herbert Anderson and Edward Foley, *Mighty Stories, Dangerous Rituals* (San Francisco: Josey-Bass, 1998), 159.

possibility of being shamed or even silenced. If so, I wonder how willing people will be to share their experiences?

Susan Willhauck recognizes the possibility that there may be a split between the experience of a liturgical action such as receiving the eucharist and the impact of that action on one's life as an injustice. Such a split would mean that there is a risk associated with sharing experiences of liturgy. In her article, "Liturgy and Education for Justice in an Age of Disbelief," Willhauck observes that "[t]he effects of liturgical actions," like Holy Eucharist, "...[suggest] a relationship between religious identity and values and between beliefs and liturgical action. It remains unclear, however, how ritual and liturgy affect individual and communal behavior and attitudes."⁴⁵

I understand that there is a risk associated with my question for those who may have had a negative experience. Because I cannot predict what those effects are, it will be important to provide safe opportunities and have pastoral support available for sharing such experiences. Participants will have the option to end their participation at any time during the study, including during the interview. I will have a project chaplain in place to provide confidential pastoral care to any desiring it. The chaplain's information will be shared with my research participants at the start of the interview.

Process for Obtaining Informed Consent

After I have identified potential participants, I will telephone or email them to ask if they are willing, in principle, to participate. If their answer is affirmative, one-on-one interviews will be conducted via Skype or in person in a public place like a library or church when others are present in the building. In advance of the in-person interview, I will reserve a quiet space such as a conference or meeting room to insure confidentiality. In the case of Skype, the interviews will take place with the understanding that privacy will be respected. (It is not my practice to share details of pastoral encounters with others who may be in the building such as at the time of project interviews. I state this understanding that I am conducting research for which I am providing a project chaplain for any follow-up care. Nonetheless, I will apply my pastoral practice of confidentiality to project interviews.) I will indicate to participants that they will be asked to sign an informed consent form, but they are free to decide at that point or at any point to withdraw up until the time that the data is disseminated. At the beginning of the meeting and before the interview begins, I will share the background of my project, answer questions they might have and ask them to sign the consent form (see appendix). They will be able to end the interview at any point and I will delete the recording if they decide to withdraw from the study.

Process for Protecting Identity of Participants and Confidentiality of Data

⁴⁵ Susan Willhauck, "Liturgy and Education for Justice in an Age of Disbelief," *Religious Education*, 91:3 (Summer, 1996): 359.

Protecting Identity of Participants and Storage and Destruction of Data:

1. Upon receiving a signed Informed Consent from research participants by 20 September 2019, I will:
 - a) provide one copy for the participants
 - b) keep one copy for myself which I will place in an envelope separate from all other materials and store in a locked file cabinet in my home office.
 - c) provide one copy for my supervisor (Dr. Willhauck), also placed in a separate envelope, who will store it in a locked file cabinet in her office at AST.
2. Participants will be given code names. Audio tapes of interviews will be recorded on a digital recording device. These digital recording devices will be kept in locked brief cases or safes and secured at all times during data collection from the time of Informed Consent until deleted permanently 9 December 2019 from my device at the completion of the research.
3. Within two weeks of each interview, I will transcribe the interviews onto a Word document. The Word Document transcripts will be kept on a password protected computer from the time of data collection until the final paper is due 9 December 2019.
4. When the final paper is submitted to my supervisor on 9 December 2019 the Word Document transcripts of interviews will also be submitted to her, either printed as hard copies or disposable CDs and deleted from my computer and trash bin.
5. My professor/director will store transcripts of interviews in a locked file cabinet in her/his office at AST for one year and all data materials will be destroyed by shredding or crushing.

Appendix B: Proposed Interview Questions

- Basic demographic information including diocesan region, parish and church⁴⁶; age (up to 30, 30-40, 40-60, 60+); clergy/lay; gender; how long worshipping as an Anglican and frequency receiving Holy Eucharist.
- Tell me about your personal understanding of the Holy Eucharist.
- Tell me, how has your understanding of the Holy Eucharist shifted over the years if it has?
- If receiving the Holy Eucharist ever changed you and affected your everyday life, how did it do so?
- How does receiving Holy Eucharist shape your understanding of God?
- How does receiving Holy Eucharist shape your understanding of Jesus Christ?
- How does receiving Holy Eucharist shape your understanding of the Holy Spirit?
- If receiving the Holy Eucharist impacts your social life, tell me how it does so.
- If receiving the Holy Eucharist impacts your material life (for example, how you view your possessions or care for God's creation, etc.) tell me how it does so.
- If receiving the Holy Eucharist impacts how you view the world in which we live, tell me how it does so.
- How does the Holy Eucharist inspire your thinking and the way that you live your life?

⁴⁶ Demographic information is for the sole purposes of the researcher to ensure a balance of experiences. Demographic specifics will not be referred to in either the written or oral presentations in order to protect the identities of participants.

- What are your experiences of sharing with others how the Holy Eucharist effects your life?
- Tell me a story about a time when the Holy Eucharist impacted your life in a particular way.
- Is there a time when receiving the Holy Eucharist disturbed you or gave you an uncomfortable feeling or made you aware of a need for reconciliation?
- If this applies to you, tell me about a time you experienced a conversion, transformation, had an “aha” moment or shifted your thinking.
- What metaphor or image describes your relationship with Holy Eucharist?
- Is there anything else you would like to tell me about your experiences receiving the Holy Eucharist and its effect on your daily life?

Appendix C: Invitation to Participate

(Date)

Dear (Name),

My name is Douglas Beck and I am in my final term of the Master of Divinity degree at the Atlantic School of Theology, and an ordained Deacon (Transitional) in the Anglican Church of Canada. As I conclude my studies, I am completing a qualitative research project that is looking at the effects of regularly receiving the Holy Eucharist on the daily lives of Anglicans in the Diocese of NS and PEI. Thank you for inquiring about participating in my research project. I am writing to invite you to participate in this study.

For this study on the phenomenon of eucharist, I will collect data through in-depth interviews with participants. Interviews will be conducted either in-person or over a video call (e.g. Skype or FaceTime), and will last approximately 1 hour. The questions will focus on the effects that Holy Eucharist has had on your daily life. Field notes may be taken during this interview. The time of this interview will be arranged at your convenience.

Your participation is fully voluntary. You will be asked to sign a consent form prior to the interview. At any time you can choose to end your participation, in which case the interview will be ended and the recording destroyed.

I anticipate that participation in this study will be of benefit to you personally, as it will give you an opportunity to reflect on your relationship with God and how the Holy Eucharist impacts your life each day. It may also benefit the Church and its vital worship as well as continuing to develop opportunities for lifelong formation.

The results of this study will be presented at a public presentation in November, 2019, as well as being written up and made available in the Atlantic School of Theology library.

Your participation in this study is fully confidential. In both the public presentation and the written summary of this research, your name and any other personal identifiers will be changed. The audio recording of the interviews as well as the transcripts of the interviews will be destroyed on completion of the research.

If you have any further questions related to this study, or if you would like to participate, I invite you to contact me at douglasbeck@mac.com or (902) 877-9884. I look forward to hearing from you.

Sincerely,
Douglas Beck

Appendix D: Informed Consent

I acknowledge that I have been given a description of the research project, “Everyday Grace: The Effects of Holy Eucharist in the Everyday Lives of Anglicans in the Diocese of Nova Scotia and Prince Edward Island.” I am aware that my participation is strictly voluntary, and that I can end my participation in the project at any point in the process.

I am aware that my participation is confidential. An audio recording of the interview will be made, and field notes may be taken. This recording along with the transcript of the interview and field notes will be destroyed following the completion of the research project. My name and any other personal identifiers will be changed in order to maintain confidentiality. This consent form will be stored separately from the research data in order to maintain confidentiality. Within two weeks of each interview, I will transcribe the interviews onto a Word document. The Word Document transcripts will be kept on a password protected computer from the time of data collection until the final paper is due December 9, 2017. When the final paper is submitted to my supervisor on December 9, 2017, the Word Document transcripts of interviews will also be submitted to her, either printed as hard copies or disposable CDs and deleted from my computer and trash bin. Transcripts of interviews will be stored in a locked file cabinet in an office at AST for one year and all data materials will be destroyed by shredding or crushing.

This project has been approved by the Research Ethics Board of the Atlantic School of Theology. Any ethical concerns about this project may be taken to this Research Ethics Board.

By signing below, I am consenting to participate in this research study.

Name

Date

Appendix E: Thank you letter to Participants

(Date)

Dear (Name),

Thank you very much for your participation in the research study, “Everyday Grace: The Effects of Holy Eucharist in the Everyday Lives of Anglicans in the Diocese of Nova Scotia and Prince Edward Island.” The time that you have taken out of your busy schedule is very much appreciated; and your experiences are very valuable to the research.

If you are interested in the results of this study, they will be presented publicly in November. There will be a video recording of the presentation available on YouTube at some point after that. A written summary of the project will also be available through the Atlantic School of Theology Library. Your name as well as any other personal identifiers will be changed in both the presentation and the written report in order to maintain your confidentiality.

If you have any questions or concerns, please feel free to contact me at any time.

Thank you again for your participation, and it was a pleasure speaking with you.

Sincerely,

Douglas Beck