

**UNDERSTANDING OF THE EUCHARIST AMONG ANGLICANS,
BAPTISTS AND CATHOLICS: IMPLICATIONS FOR CHRISTIAN
UNITY IN KADUNA STATE, NIGERIA**

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MED/EDUC/22363/12-13

**DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION,
FACULTY OF EDUCATION,
AHMADU BELLO UNIVERSITY,
ZARIA, NIGERIA**

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DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION,

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AHMADU BELLO UNIVERSITY

ZARIA, NIGERIA

DECLARATION

I declare that the work in this Dissertation entitled “Understanding the Eucharist among Catholics, Anglicans and Baptists: Implications for Christian Unity in Kaduna state, Nigeria” has been carried out by me, in the Department of Arts and Social Science Education. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this dissertation was previously presented for another degree or diploma at this or any other institution.

Mercy CHECHET

Signature

Date

CERTIFICATION

This Dissertation entitled “Understanding the Eucharist among Catholics, Anglican and Baptists: Implications for Christian Unity in Kaduna State, Nigeria”, by Mercy Chechet meets the regulations governing the award of degree of Masters in Education (Christian Religious Studies) of the Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation.

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DEDICATION

This research work is dedicated to my late Parents Mr. & Mrs. Alfred .T.S Chechet, for the love and encouragement they gave me while they were alive. This inspired me to embark on this academic programme.

ACKNOWLEDGEMENTS

My sincere appreciation goes to God almighty, for His sufficient grace in my life that made it possible for me to complete this academic programme.

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Abstract

The problem in focus for this study is “Understanding the Eucharist among Anglicans, Baptists and Catholics,; Implication for Christian unity”, was set against the background of certain constraints on the emphasis by Anglican, Baptist and Catholic Churches of those considered as worthy participants in the Eucharist this implies that not all Christians are illegible to participate. In carrying out this study four objectives were formulated. They are: find out if there is common understanding of Eucharist among Catholic, Anglican and Baptist Clergy. Find out the understanding of Eucharist among Catholics, Anglican and Baptist members, to determine the implications of Eucharist for Christian unity among Catholic, Anglican and Baptist clergy, and to ascertain if Eucharist is a factor for Christian unity among Catholic, Anglican and Baptist members. Four research questions and null hypotheses respectively were set and tested at 0.05 levels of significance. A survey research method was adopted in this study and the population for the study comprised of 2,359,481 Anglicans, Baptists and Catholics with interest on only communicants from these denominations. A proportional random sampling technique was used to obtain the number of respondents from the sample size of 600 from three senatorial zones of Kaduna State. A structured questionnaire which was divided into two parts was divided into two parts the first part seeks to identify the understanding of the Eucharist, and the second part was to identify the implication of the Eucharist on Christian unity. Six hundred copies of the questionnaire were distributed to the respondents. Five hundred and five were dully filled and returned. Descriptive data analysis was adopted using simple percentage, mean, and one-way analysis of variance (ANOVA). A significant difference was observed on the understanding of Eucharist

among the clergy and members of the three denominations. While there was no significance observed on the implications for the Eucharist among Catholic, Anglican and Baptist clergy. However, there was significant difference on the implications of the Eucharist among members of the three denominations. Based on the findings from this study, the following conclusions were made: The level of understanding of Anglican clergy on the Eucharist is similar to that of Catholics but slightly differ from Baptist. The emphasis on worthiness of communicants of the Eucharist is to prevent a host of risks of bringing condemnation but some members feel marginalized by the act. Catholic members have understanding of their church teaching on the Eucharist. Anglican and Baptist members feel marginalized by Catholics refusal to let them partake in the Catholic Eucharist. Based on the findings the following recommendations were made. The Anglican clergy should revisit their common prayer book for proper understanding of the Eucharist, because their level of understanding differs with their church teaching. Catholics, Anglican and Baptist clergy should an initiate inter-denominational dialogue on who is worthy to partake in the Eucharist, and define the yardstick for measuring a person's worthiness or unworthiness. Catholic members should be encouraged to explain to Anglican and Baptist members that are interested in their Eucharist why it is restricted to them, and how they will go about it if they want to partake in it. Anglican and Baptist members should not feel bad if Catholics do not allow them to partake in their Eucharist because every church has its own teachings on the Eucharist, but that of Catholics differ with theirs. Unity in diversity should be welcome by all Christians.

TABLE OF CONTENTS

TITLE PAGE	I
DECLARATION PAGE	II
CERTIFICATION	III
DEDICATION	IV
ACKNOWLEDGEMENTS	V
ABSTRACT	VI
TABLE OF CONTENTS	VIII
LIST OF TABLES	XII
ABBREVIATIONS	XV
DEFINITIONS OF TERMS	XVI
CHAPTER 1: INTRODUCTION	
1.1 Background to the Study	1
1.2 Statement of the Problem	5
1.3 Objectives of the Study	6
1.4 Research Questions	7
1.5 Research Hypotheses	7
1.6 Significance of the Study	8
1.7 Scope of the Study	8

CHAPTER 2: REVIEW OF RELATED LITERATURE

2.1	Introduction	9
2.2	The Concepts of Eucharist	9
2.3	Historical Survey of the Eucharist	11
2.3.1	The Passover Feast in Old Testament	13
2.3.2	The Eucharist in the New Testament	16
2.4	The Teaching of Anglican Church on the Eucharist	17
2.4.1	Holy Communion as Sacrifice	18
2.5	Teaching of Baptist Church on the Eucharist	19
2.6	Teachings of the Catholic Church on the Eucharist	22
2.6.1	The Sacrificial Nature of the Mass	24
2.6.2	The Real Presence of Christ in the Consecrated Element of Bread and Wine	26
2.7	Agreement and Disagreement among Anglican, Baptists and Catholics, on the teaching of the Eucharist	28
2.8	Eucharist as a Symbol of Christian Unity	30
2.9	Related Empirical Studies	35
2.10	Summary	39

CHAPTER 3: RESEARCH METHODOLOGY

3.1	Introduction	40
3.2	Research Design	40
3.3	Population of the Study	40
3.4	Sample and Sampling Technique	42
3.5	Research Instrumentation	43
3.6	Validity of the Instrument	44
3.7	Pilot Testing	45
3.8	Reliability of the Instrumentation	46
3.9	Process of Data Collection	46
3.10	Method of Data Analysis	47

CHAPTER 4: DATA PRESENTATION AND ANALYSIS.

4.1	Introduction	48
4.2	Bio-Data Information	48
4.3	Research Questions	50
4.4	Testing of Null Hypotheses	60
4.5	Summary of Findings	67

4.6	Major Findings Discussions	68
CHAPTER 5: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS		
5.1	Summary	72
5.2	Conclusions	73
5.3	Recommendations	73
5.4	Suggestions for further Study	74
5.5	Contribution to Knowledge	74
	REFERENCES	75
	APPENDIX 1: Result of Pilot Study	82
	APPENDIX II: Introductory Letter	83

LIST OF TABLES

Table 1: Population of Catholics and Protestants Churches and their sample sizes	41
Table 2: Classification of respondents by their denominations	49
Table 3: Classification of respondents by designation	49
Table 4: Opinions of, Anglican Baptist and Catholic Clergy on the level of Understanding of Eucharist	51
Table 5: Opinions of, Anglican Baptist and Catholic members on the level of Understanding of the Eucharist	53
Table 6: Opinion of Anglican, Baptist and Catholic Clergy on the Implications of Eucharist for Christian unity	56
Table 7: Opinion of, Anglican, Baptist and Catholic members on the Implications of Eucharist for Christian unity	58
Table 8: One-way analysis of variance on the level of Understanding of Eucharist among Catholic, Anglican and Baptist Clergy	60
Table 9: Mean scores on level Understanding of respondents on Eucharist	61
Table 10: Result of Scheffe test on the mean scores of the level of Understanding of Eucharist among Clergy	61
Table 11: One-way analysis of variance on the level of Understanding of Eucharist among, Anglican Baptist and Catholic members	62
Table 12: Mean scores on level of Understanding of respondents on Eucharist among, Anglican, Baptist and Catholic members	63

Table 13: Result of Scheffe test on the mean scores of the level of Understanding of Eucharist among Anglican Baptist and Catholic members	63
Table 14: One-way analysis of variance on the Implications of Eucharist for Christian Unity among Catholic, Anglican and Baptist Clergy	64
Table 15: Mean scores of respondents on the Implications of Eucharist for Christian unity of among Catholic, Anglican and Baptist clergy	65
Table 16: Result of Scheffe test on the mean scores of the Implications of the Eucharist among Catholic, Anglican and Baptist Clergy	65
Table 17: One-way analysis of variance on the implication for Christian unity among Catholic, Anglican and Baptist members	66
Table 18: Mean scores of respondents on implications of the Eucharist for Christian unity among Catholic, Anglican and Baptist members	66
Table 19: Result of Scheffe test on the mean scores on the implications of the Eucharist for Christian unity among Anglican, Baptist and Catholic members	67

ABBREVIATIONS

UEABCICU- Understanding of the Eucharist among Anglicans, Baptists and Catholics:
Implications for Christian Unity.

DEFINITIONS OF TERMS

Sacramentum unitatis: this mean sacrament of unity.

CHAPTER 1

INTRODUCTION

1.1 Background to the study

The Eucharist is a sacrament which Christ instituted at the Last Supper with his twelve disciples. Price (2009) asserts that the Eucharist forms the central rite of the Christian religion, in which the bread and wine are consecrated by an ordained minister and consumed by members of church, in obedience to Jesus' command at the last supper.

Historically, the Eucharist has been celebrated in the Catholic Church all over the world for many centuries. For many centuries to the present time it has been celebrated. Most of Catholics attend the Eucharistic Celebration on Sundays because it is the day the Church celebrates the resurrection of the Lord Jesus Christ. Hence, it is obligatory for all Church members together to have congregational worship. On the other hand, some members of the Catholic Church make it a practice to attend this celebration on a daily basis. The Eucharist is also celebrated daily as a Church custom because it is viewed as an important Sacrament in the life of the Church.

However, broadly speaking, history reveals that there are two outstanding divisions among the followers of Christ, namely, the separation between the Orthodox and the Roman Catholic Churches which began on 16 July, 1054 (Anthony, 2008). Anthony further explains that there is a Reformation that brought about the permanent division of Christians in 1517. While the separation between the East, (with its headquarters in Constantinople), and the West, (with its headquarters in Rome), was mainly doctrinal, followed by the issue of Clergy marry and the disagreement on whether to use leavened

or unleavened bread for the Eucharist, the Reformation was more serious than these issues of disagreement. Whatever might have been responsible for the division, it is sad to note that since, the sixteenth century, the Church of Christ has remained divided and its members sometimes consider themselves enemies.

Christianity in Kaduna state has not been spared from this enmity that exists among Catholics, Orthodox Christians and Protestants. This is as a result of some announcements that pose challenges to Christians. For example In Catholic churches that often announced if non- Catholics worship with them that “the Eucharist is mainly for Catholics who are in the state of grace or are worthy. While Baptists emphasizes that “the Lord Supper is for those who are rightly baptized by immersion” Anglicans emphasizes “on those who are worthy”. The question here is, what are the parameters that qualify a person either as worthy or unworthy Christian such that he/she could partake in the Eucharist (if found worthy) or abstain (if found unworthy). Is the worthiness or unworthiness of a person viewed from God perspective or man? Who defines another person worthiness God or man?

The manner and time that Anglicans, Baptists and Catholic celebrate Eucharist differ because of these divisions that have eaten deep into the blood cells of Anglicans Baptists and Catholics; therefore it has not been possible for them to celebrate the Eucharist together. In the eleventh century, the real presence of Jesus in the Eucharist was challenged by Berengarius of Tours, a Roman Catholic deacon in France, an early anti-transubstantiation theologian and a precursor of Protestantism .His views in regard to the nature of the Lord’s Supper according to Jim (2014:1) are as follows:

Christ is present in the Eucharist only as a mere sign and symbol and after consecration “bread must remain as bread”. That, which is consecrated i.e. the bread is not able to cease existing materially”. there is a change of the bread and wine into the body of Christ in the sense that those who receive them are transformed by grace into higher powers and influence into the true, the intellectual or spiritual body of Christ .The unbelieving receive the eternal sign or sacramental but the believing receive in addition, although invisibly the reality represent by the sign. Rejects the notion that the sacrament at altar is constantly renewed sacrifice and held it to be merely a commemoration of the one sacrifice of Christ. The transubstantiation doctrine seems full of evil because of the tendency to lead men to over value what is sensuous and transitory. Rejects with indignation the miraculous stories told to confirm the doctrine of transubstantiation. Reason and Scripture seems the only ground on which a true doctrine of the Lord’s Supper could be rested

This enable the doctrine of transubstantiation to be given much attention in the 12th and 13th centuries (Vega, 1998).Through the middle ages the Eucharist underwent series of modification about the idea of the real presence of Christ in the Blessed Sacrament. In Roman Catholic Church there sprang, along with the doctrine of Transubstantiation a belief that the miraculous change is affected by the statement often made by priest saying ‘This is my body’ and ‘This is my blood’. Between the fifteenth and sixteenth centuries, during the Renaissance, there was a division in western Christianity among Catholics as a result of immorality in the church and external changes in the society which ignited the flame that brought about the Protestant Reformation by Martin Luther. Luther, who founded the Lutheran church, propounded the doctrine that the body and blood of Jesus Christ is *with, in* and *under* the form of bread and wine in the Eucharist. His contemporaries such as John Calvin of the Reformed church believe that the presence of Jesus Christ in the Eucharist is by the power of the Holy Spirit and only for people who have faith. Ulrich Zwingli viewed the Eucharistic element as mere symbolic.

In England, the Eucharist was almost the central question during the reformation, possibly not quite as vital as the authority of the monarch or the Pope, but very nearly so. In the publication of Cranmer's great works on the Eucharist in 1550 and 1551, he denied the idea of transubstantiation and affirmed that in the Eucharist, the body and blood of Christ is received by faith- that is by worthy recipients (Buchana, Lloyd and Miller, 1980). The major problem between Catholics and the Protestants on the Eucharist is the Protestants rejection of the Transubstantiation teaching on the Eucharist which the Catholics strongly uphold.

The Baptists in Kaduna State just as the Reformer in the past, celebrates the Eucharist in obedience to Jesus' command at the last supper. That is why Clark (1958) says that the chief value and principle of the Lords Supper and reasons for observing it is to remember Christ. Most often it is observed once a month on a Sunday a day set aside for most Christians to worship Christ. And most often Eucharist is observed after Sunday service for all Baptized members to partake.

The manner and time the Eucharist is celebrated between Protestants and Catholic seems different because of these divisions that have eaten deep into the blood cells of both Catholics and Baptists, it has not been possible for them to celebrate the Eucharist together. It is from this background that Hardelin (1968) concludes: "The Eucharist during the nineteenth century was not the *sacramentum unitatis*, but rather a point of division, separating not only church from church, but also different groups within the same church from one another. This division is contrary to the real intention of Christ which challenges Christians to be united. Fernandez (2001:119) observes: "The liturgy

of the Eucharist challenges us to effectively unite ourselves to others, not only as we present our gifts, but also as we pray that these gifts be transformed into Christ.” It is certain that the divisions among Christians have adverse effects on Christianity.

The Eucharist is one primary practice that is capable of uniting Christians because, by its nature, it is a sacrament of unity and not of division. According to Ratzinger (2003:114), the Eucharist is instrumental in the process by which Christ builds himself a body and makes us into, one single bread, one Body. The content of the Eucharist, what happens in it, is the unity of Christians, bringing them from their state of separation into the unity of the one Bread and the one Body. But the announcement on worthiness by Anglicans, Baptists and Catholics pose great challenge to Christians in which this prompt the researcher to carry out this research if a solution will be found.

1.2 Statement of the Problem

Eucharist is a divine injunction given by the Lord for Christians to partake in when He took the bread and said take this all of you and eat from it, this is my body. And when he took the wine and said take this and drink do this in memorial of me. Hence, that explains why most Catholic Churches celebrates it on Sundays while some, celebrate it on daily basis. The Anglican Church observes this important injunction every Sunday. But some Baptist church partakes in it once a month, quarterly others yearly.

However, the announcement in Catholic Church whenever Baptists and Anglicans worship with them stating that “the Eucharist is mainly for Catholics who are worthy to receive it” poses a great challenge to Christians in other denominations. On the other hand, Anglicans announce that “the holy Communion is for those who are worthy”.

While Baptists emphasize that the Lord Supper is mainly for those who are rightly Baptized by immersion, this seems to create problem and division among Christians. It regrets the unity Jesus prayed to establish by instituting it. The question is, who is worthy or not worthy as a Christian to partake in the Eucharist? Who measures the worthiness of a Christian who should partake in the Eucharist? Christ knew that Judas Iscariot will betray him yet he allowed him to partake at the Last Supper. It is a very important question for all church members to ask what Jesus will do as some Christians are considered worthy and some unworthy. The different denominational practices and emphasis on the Eucharist as observed by the researcher prompt this researcher.

1.3 Objectives of the Study

This study intends to achieve the following objectives:

1. Examine the doctrinal belief of Eucharist among Anglicans, Baptists and Catholics Clergy.
2. Find out the level of understanding of Eucharist among Anglican, Baptist and Catholic, members.
3. Determine the implications of the Eucharist on Christian unity among Anglicans, Baptists and Catholics Clergy.
4. Ascertain the implications of the Eucharist on Christian unity among Anglican, Baptist and Catholic, members.

1.4 Research Questions

This research intends to find answers to the following questions in order to achieve its objectives. The research questions are:

1. What is the doctrinal understanding of Eucharist among Anglican, Baptist and Catholic Clergy?
2. What is the level understanding of the Eucharist among Catholic, Anglican and Baptist members?
3. What is the implication of the Eucharist on Christian unity among the Clergy of Anglican Baptist and Catholic?
4. What is the implication of the Eucharist on Christian unity among Anglican Baptist and Catholic members?

1.5 Research Hypotheses:

The null hypotheses formulated for the study are:

H0₁. There is no significant difference on the level of doctrinal understanding of Eucharist among, Anglican Baptist and Catholic Clergy.

H0₂. There is no significant difference on the level of understanding of Eucharist among Anglican Baptist Catholic, and members.

H0₃. There is no significant difference on the implications of Eucharist for Christian Unity among Catholic, Anglican and Baptist Clergy.

H0₄. There is no significant difference on the implications of Eucharist for Christian Unity among Catholic, Anglican and Baptist members.

1.6 Significance of the Study

This study is significant in the following ways:

It will furnish Clergy from both denominations with information that will revitalize their knowledge on the Eucharist which provides a forum of dialogue between the Catholics and Protestants on the Eucharist. The outcome of the dialogue will be channeled down to their adherents for proper understanding.

It will help Catholic and Baptist members on the point of their agreements and disagreements on the Eucharist, by organizing symposia, debates and quizzes which will bring about clarity, truth and love which will build unity among Christians in diversity.

This will be a source of material for students of theological seminaries who would want to undertake a study on the Eucharist,.

1.7 Scope of the Study

This study covers Catholics and Baptist denominations in Kaduna state. Because of proximity and the adequate number of population that will be used for the study, which can be apply in any part of the country. It focuses on all the Catholic Anglican and Baptist Clergy men and members.

CHAPTER 2

REVIEW OF RELATED LITERATURE

2.1 Introduction

In this chapter the researcher reviews related literature to the study. The following topics are examined: Eucharist, historical survey of Eucharist, Catholics, Anglicans and Baptists teaching on the Eucharist,

2.2 The Concept of Eucharist

The word "Eucharist" is derived from a Greek word "εὐχαριστία" (eucharistia) which means "thanksgiving" or grace which from the Lord's Last supper to date has been part of the sacramental action in many Churches (Ferguson et al, 1998). In the Encyclopedia of Catholicism (2004) it is asserted that the word Eucharist comes from the Greek word "Eucharistein" which means "thanksgiving". It is a sacramental celebration of the paschal mystery, that is, Christ dying and rising for humankind in context of praise and thanks for all that God has done and continues to do. Hillary (2005), corroborates that Christian faith and Christian worship meet in the paschal mystery in a very intimate way. Vorgrimler (1992:50) opines that:

There is no single word that of itself, expresses the entire content and meaning of Eucharist. They all refer to some partial aspects that represent a whole. The term most frequently used in recent Catholic parlance "Eucharist" is derived from (Eucharistein) meaning to have a grateful demeanor, to be thankful, it is a translation to the Jewish (berekha) which refers to the thanksgiving in the table prayer.

Troutman (2010), asserts that the Eucharist derived from the 'Seder meal' (in Judaism, a ceremonial meal eaten on either of the first two nights of the Passover,

commemorating the exodus of the Jews from Egypt). In its proper setting the Eucharist is celebration of the new Passover. McKenzie (1976) sees the Eucharist primarily as the food which nourishes man with eternal life. Davies (2010) echoing McKenzies' view of the Eucharist by quoting Pope Benedict XVI that "the Eucharist is "a precious good", and "a treasure whose value cannot be measured, it is the Bread of life, it is Jesus who makes himself food, support and strength for our daily path and the open road to eternal life; it is the greatest gift that Jesus left for us."

Benny (2010) opines that, "Eucharist is the most perfect and important act of worship offered to God, because the Eucharist is Jesus Christ, the High Priest who is offered Himself to the Father. Jesus offers life to man through the Eucharist. The Eucharist is the eternal sacrifice of Christ made present to Christians sacramentally". McGowan (2014) is of the view that "the Eucharist is, like Baptism, a sacrament of community. It is God's gift to the Christian Community, building faith in each other by sharing in the one body of Jesus, His people." From the above definitions, the Eucharist can be viewed as a means of grace whereby Christ calls us to receive and worship Him and through it we are reminded us about His life, death and resurrection, His love and presence within us. Eucharist strengthens and reaffirms the basic baptismal commitment of the living and the dying (Bernier, 1981). Frost (1988), observes that the Eucharist is a living symbol of Christ sacrifice for us.

Nelson (1998) defines the Holy Communion as a symbol of the broken body and the shedding of the blood of our Lord, our participation in the benefit of His atoning death, and the covenant which He sealed with his blood. He further explains that the Holy

Communion represents our union with Him who is the sustenance of our spiritual life. That is, it is a memorial and anticipation of to his coming.

The Eucharist is one of the scriptural names for the Lord's Supper "Eucharistia" (thanksgiving) and "eulogia" (blessing). The terms are found in 1Cor.10:16; 11:24. In Matt.26:26, 27 it is stated that the Lord took bread and blessed it, and took the cup and gave thanks. In all probability, the two words Eucharist and the Lord's Supper are used interchangeably and thus refer to a blessing and thanksgiving combined. The cup of thanksgiving and blessing is the consecrated cup (Berkhof, 1994). In summary the Eucharist is the central act of worship, a meal that nourishes the soul and blesses all who partake in giving thanks to God for offering His only begotten Son for the redemption of man from the slavery of sin and death.

2.3 Historical survey of the Eucharist

In order to understand the present and be able to predict the future, the past is very important which in this study, from a historical point of view, the researcher observed that Jesus' 'legacy of the bread and wine during the Passover feast with the twelve Apostles has different names. The Catechism of the Catholic Church (1994) opines that each era gave this exercise the name that best captures what it meant for them. With time therefore, it acquired various names. Some of the names the Eucharist identified by Daniel (2009) cited in Anogwo (2013) include:

- i. The Lord's Supper: this is because the last supper which initiated it was done in anticipation of the wedding feast of the lamb in the heavenly Jerusalem.
- ii. The breaking of the bread: this forms one of its earliest characteristics.

- iii. The Eucharistic assembly: it is celebrated among the assembly of the faithful.
- iv. Memorial of the Lord's passion and resurrection, a constitutive part of the celebration.
- v. Holy sacrifice: it reenacts the one sacrifice of Christ and surpasses all the Sacrifices of the old covenant.
- vi. Holy and Divine Liturgy: the Church's whole liturgy finds its centre And intense expression in this sacrament also termed "sacrament of sacraments".
- vii. Holy Communion: By it, we unite ourselves to Christ and become sharers in his body and blood. Just like the previous eras Christians today come together in thanksgiving to God in memorial breaking of bread and drinking of wine, thanking God for the sacrificial death of His only begotten son Jesus Christ.

From the different names which the Eucharist was referred to according to the each era David (2015) made it clear that there were teachings that guide this Holy Sacrament. From the apostolic era, around 70 AD, the Didache (means teaching) stated that let no one eat and drink of your Eucharist but those Baptized in the name of the lord to this, too the saying of the apostles is applicable to Jesus' saying " do not give to dogs what is sacred". Around 90 AD perhaps as late as 106 AD Ignatius who was a disciple of Apostle John stated that those who hold strange doctrines should abstain from Eucharist. Because they do not believe that the Eucharist is the flesh of our savior Jesus Christ which flesh suffered for our sins and which the father of his goodness raised him (Haward 2015).

The teaching of the church fathers such as Justin Martyr the first apology (AD 151) stated that:

“we call this Eucharist food and no one else is permitted to partake of it except one who believes our teaching to be true and who has been washed in the washing which is for remission of sins and for regeneration that is Baptism and is there by living as Christ enjoined, for not as common bread nor common drink do we receive these but since Christ our savior was made incarnated by the word of God and had both flesh and blood for our salvation, so too as we have been taught, the food which has been made into the Eucharist by the Eucharistic prayer set down by him, and by the change of which our blood and flesh is nurtured, is both the flesh and blood of that incarnated Jesus”.

Clement of Alexandria 191 AD explained that, when Jesus says “eat my flesh and drink my blood”, the Lord supplies us with these intimate nutrient, he delivers over his flesh and pour out his blood and nothing is lacking for the growth of his Children. This shows the significance of the Eucharist in Christians. Saint Augustine AD 411 promised to explain to new Christians who have been baptized a sermon which explains the sacraments of the Lord’s Table saying “that bread which you see on the altar, having been sanctified by the word of God is the blood of Christ.

From the teaching of the apostles to the early Church fathers their teachings all emphasize on the real presence of Christ in the Eucharist and it should not be administered carelessly. It was guided by rules.

2.3.1 The Passover feast in the Old Testament

According to Bermejo (1989), the analysis of the feast of Passover as described in Exodus chapter twelve reveals that the Passover seems to be a composite of two originally independent feasts: the feast of Passover proper and that of Matzoth or unleavened bread. Lieberman (2008), asserts that the English term Passover is believed to have been introduced in the 16th century by the Biblical translator William Tyndale.

It is an important Jewish festival commemorating the exodus of the Hebrews from Egypt and their safe flight across the Red Sea. The Hebrew word for the festival is “pesach”. It is derived from the instructions given to Moses by God (Exodus 12:3-17). In order to compel the Egyptians to allow the Hebrews to leave Egypt, Moses is told, God intends to “smite all the first-born ... both man and beast” (Exodus 12:12) in the land. In order to protect them, the Hebrews were to mark their dwellings with lamb's blood so that God can identify, and thus pass over them. The celebration of the Passover begins after sundown on the 14th day of Nisan, the first month of the Jewish ecclesiastical year (corresponding with March or April of the Western calendar). In accordance with rabbinic law, Jews living outside the limits of ancient Palestine celebrate the holiday for eight days and partake of a ceremonial meal, known as the Seder, on the first two nights. During the Seder meal, the narrative of the exodus is recounted and prayers of thanksgiving are offered up to God for His loving protection.

The Passover is a sacrificial meal through which the Israelites were liberated from the Egyptians. The sacrifice consists of roasted lamb eaten with unleavened bread and bitter herbs (Exodus 12:8-10). God spoke to Moses and Aaron on the eve of the liberation of Israelites, to inform His people that:

“On the tenth day of this month shall take every man a lamb according to their fathers’ house.... Your lamb shall be without blemish, a male a year old... You shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs in the evening. Then they shall take some of the blood, and put it on the two doorposts and the lintel of the houses in which they eat them. They shall eat the flesh that night, roasted; with unleavened bread and bitter herbs they shall eat it” (Exodus 12:3, 5-8)

The Eucharist celebrated today prefigure in the event of the Passover feast in which Grun (2004) states that is the most important feast of all. The Passover commemorates

the Exodus of the Hebrews from Egypt. God delivered His people Israel from slavery in the hand of Egypt. Christians believe that through the Eucharist, they are liberated from the slavery of sin and death, just as the Israelites were liberated from slavery in Egypt.

The Passover proper and matzoth were fused into one to commemorate Yahweh's springtime salvific intervention- the deliverance from Egypt (Bermejo, 1989). This feast as recorded in the book of Exodus 12:15-20 can be traced to an ancient agricultural feast in which an offering was made of the first fruits of the crop: and the cereal offering... shall be... of fine flour...; and the drink offering it shall be of wine..." (Lev23:13). The bread or matzoth used in the offering gave its name to the entire feast, which was celebrated from the 15th to the 21st of Nisan. During this time only unleavened bread made from the new barley harvest could be eaten, as a symbol of new beginning. At the time of Moses and under divine inspiration Israelites were given strict obligation after the exile to celebrate the Passover, and this celebration was restricted exclusively to the members of the people of God, for "no uncircumcised person shall eat it" (Exodus 12, 48). Consequently, Passover emerged as a liturgical feast, involving sacrificial and accompany cultic banquet, celebrated by the community of the chosen people.

As a liturgical feast involving sacrifice, the killing of the Passover lamb was considered a sacrificial act. "And you shall offer the Passover sacrifice to the lord your God, from the flock of the herd...., seven days you shall eat it with unleavened bread..." (Deut 16, 2-3). The eating makes it a sacrificial meal for the community of Israel as a chosen people of God commemorating the redemptive activity of God. Willimon (2007) asserts

that “Israel had always seen food as a gift from God. Thus the Jew always gives thanks before meal. For instance the Quail in the wilderness (Exodus16), water (Exodus17), Ravens bringing Elisha food (1Kg 17:9)”.

2.3.2 The Eucharist in the New Testament

In the New Testament, the Eucharist is the Passover of Christians where Jesus is the centre (focus) and no longer the lamb as contained in the Old Testament Passover feast. Christ took the place of the lamb as Saint Paul says “for even Christ our Passover is sacrifice for us, therefore let us keep the feast” (1Cor 5:7-8). As the Lamb, He was sacrificed on the cross of Calvary. He did not claim equality with God, but he emptied himself to assume the condition of a slave, and being in this condition he humbled himself and became obedient to the point of death, even death on a cross (Phil 2:6-8). Christ sacrifice was to maintain a faithful relationship with his father, with the people, and with the earth itself (Mammam, 2003).

What Jesus did at the last supper was obviously the generative moment of the institution of the Eucharist because He followed the rituals of the Passover meal. However, Jesus modified it at the beginning of the meal as recorded in (Matt.26:26-28). As they were eating, Jesus took bread and blessed it, and broke it, and gave it to the disciples, and said:

“Take, eat; this is my body. And he took the cup and gave thanks, and gave it to them “drink ye all of it for this is my blood of the New Testament which is shed for many for the remission of sins.” The key term “*anamnesis*, variously call in English as ‘remembrance’, ‘memorial’ or ‘memory’ ‘occurs’ thrice in the institution narrative from the account of Luke (22:19), and Saint Paul, do this as a memorial of me” (1Cor 11:24-26).

Christ's mandate is a reminder for Christians.

This implies that the Eucharistic celebration is a reminder of supplication sent to God the Father that he may remember his Son who died and was buried for the church. The worshipping community, in the presence of the father, appeals to the entire life of Jesus, but especially to his death and glorification, that in virtue of what he did, God may continue to be merciful to the church. The entirety of the paschal mystery embraces both death and resurrection in an unbreakable unity, and it would be a deplorable distortion of the redemption to overemphasize one-sidedly the aspect of death to the neglect of his glorification. Jesus did not redeem man-kind simply by dying, but rather by dying and rising from the dead [Bermejo, 1989:40].

This indicates that the Eucharist is a sacred action of remembrance of Christ's redemptive event, and also foretaste a of Jesus' second coming in the sense that believers ought to obey Jesus' command 'until he comes again' (1Cor.11:26). Bauer (1976) is of the opinion that the meal which Jesus gave as His own farewell supper (Lk 22:15; 1Cor 11:23 Jn 13:1), and a new paschal (Lk 22:15) anticipates the eschatological meal. Daly(1975) states that the Eucharist that Christians now celebrate is what the church under the guidance of the Holy Spirit of the risen Jesus, and over the course of generations and centuries learned to do as it celebrates table fellowship with Jesus.

In the Eucharist, you get the 'nourishment of life based on Jesus' word in (John 6:54) "anyone who eats my flesh and drinks my blood has eternal life and I will raised him up on the last day". Just as the early Christians had but one heart and soul (Acts 4:32), so also the Eucharist is the banquet Christ left for those who believe in him to bound them in unity with him.

2.4 The Teaching of Anglican Church on the Eucharist

According to Dunedin (2010), the Eucharist refers to the Holy Communion in the Anglican Church. She further explains that it is the core of many Anglican services and

is restricted to Baptized Christians. Herbert (2015), opines that the Anglican church generally and officially believes in the real presence of Christ in Holy Communion but the specific form of that belief that ranges from Transubstantiation, Consubstantiation to spiritual presence. Nate (2008), and Gavin (2015), agree with Hebert's view. Nate went further to explain this believe in the following ways:

- i. **Consubstantiation:** comes from a Latin word "con" meaning (within). It is a Lutheran's view that the presence of Christ is within the substance of the bread and wine. That is, the sacrament is fully the substance of bread and wine, and fully the substance of Body and Blood at the same time. This teaching implies that, the Body and Blood of Jesus are somehow "*with, in and under*" the element of bread and wine. Thus, Communion becomes fully bread and wine and fully Christ, just as Christ himself is fully human and fully divine at the same time.
- ii. **Spiritual Presence:** The Presbyterians, and some Protestant denominations uphold that the spirit of Christ is present in the Eucharist. Instead of Christ coming down to be in the Eucharist, the spirit connects us with the risen Christ, and his flesh and blood in heaven. It is also call the elevator view of sacrament because in it, we are raised with Christ and connect with him in heaven.

2.4.1 Holy Communion as Sacrifice

The Anglican Church believes that the Holy Communion is a Sacrifice. According to Jonathan (2012), Anglican retains the historical teaching that the Eucharist is a sacrifice which is contained in the prayer book. Jeff (2006), corroborating this view of the Eucharist as a sacrifice explains that the Anglican province of America in accordance

with the Book of Common Prayer Communion Office (Canon pg 80-82) and the Catechism pg 582 has to do with unquestionable belief of the Eucharist as a sacrifice. That is why in the official rite of priestly ordination, the bishop delivers to the ordained a paten and chalice, and addresses the neo-presbyter with the phrase, 'take thou authority to offer sacrifice to God and celebrate the Eucharist for the living and the death, in the name of the Lord'. The Eucharist sacrifice is the complete sacrifice. It takes us to Calvary. It is our bounded duty and service, the sacrifice of praise and thanksgiving and of us as a living sacrifice (Robert 2009). Following (Rms 12:1-2) "I beseech you therefore brethren by the mercies of God that your bodies as a living sacrifice, holy, acceptable unto God which is your reasonable service."

2.5 The Teaching of Baptists Church on the Eucharist

Nate (2008), was able to identify various teachings within the Baptist church some of these teaching are discussed below.

Receptionism: This teaching upholds that, Christ is only present if one receives the Eucharist in faith and believes He is there. If one has no faith, then He is not in the Eucharist. This seems contrary to the scripture which says "whoever eats the bread or drink the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A person ought to examine himself before he eats of the bread and drink of the cup. For anyone who eats and drinks without recognizing the body of the lord eats and brings judgment upon him. That is why many among you are weak and sick and a number of you have died. But if we judge ourselves we would not come under judgment (1Cor 11.27-31).

Absence model: view Christ is absent from the Eucharist entirely, because he is interpreted symbolically. When Christ said, this is my body; he meant this is representing my body. Hoover (2004), opines that, what Jesus meant in John 6:48-51 by eating Christ the bread of life, one can receive eternal life, receive strength and help from Him in every possible way. This may be through prayers, bible study, and worship, recognizing His presence in those who believe in the Eucharist and as part of His body and fellowship with other believers as well as in the Communion service.

Riley (2005), is of the opinion that Baptists and Catholics are far apart on the Lords Supper, however, Edgemod (1991), observes that Protestants do not speak with one voice in answering who is invited to observed the Lords supper. Some churches feel that only the members of the local congregation should participate in the supper, other churches invite members of other Protestants church to participate while others include those who come from churches that practice Baptism by immersion. Eric (2015), agrees with Edgemod (1991) when he says that some Baptists allow only those Christians baptized by immersion to participate in the Lord's Supper.

The chief value and principle of the Lords Supper and reasons for observing it, is to remember Christ (Clark, 1958). History reveals that Baptist have no single teaching on the Eucharist; some of them practice the Zwinglian teaching of the Eucharist as a symbol, while others practice Calvinist Doctrine of spiritual presence of the Eucharist (George, 2009). Hagglund (1996) asserts that, the Baptist Eucharistic theology is Memorialism and the bread and cup that symbolize the broken body and shed blood offered by Christ reminds us today of God's great love for us.

According to Berkhof (1994), the Zwinglian view of the Lord's Supper is:

A bare sign or symbol, figuratively representing or signifying spiritual truths or blessings; and that its reception is mere commemoration of what Christ did for sinners and above all a badge of the Christian's profession. His statements undoubtedly convey the idea that to him the sacrament was merely a commemorative rite and a sign and symbol of what the believer pledges in it. But his writings also contain statements that point to a deeper significance of the Lord's Supper and contemplate it as a seal or pledge of what God is doing for the believer in the sacrament. He identified the eating of the body of Christ with faith in him and a trustful reliance on his death. He denied the bodily presence of Christ in the Lord's Supper but did not deny that Christ is present there in a spiritual manner to the faith of the believer. Christ is present only in his divine nature and in the apprehension of the believing communicant.

Stookey (1993), opines that, the principal purpose of the Lords supper is to remind Christians of Christ's death for sinners, it is not a sacrifice. Hence, Jesus' words meant that the Passover bread was then, and should remain thereafter, a symbol and memorial for his body nailed on the cross. He often uses speech in a figurative or symbolic way (Jeffery, 1997).

The Eucharist also known as the Lord's Supper says Hoover (2004) "is, visible, physical acts that testify to spiritual truths. We need to understand this symbolism so we can act in faith and receive the full benefit provided in them." He further explains that, Jesus speaks symbolically when he said "this is my body", because he was not holding part of his own body in his hands. He also acted symbolically when he broke the bread, because his body will be broken the next day- whipped and nailed to a cross. Jesus' teaching in John 6:48-51 that "only by eating Christ the bread of life can we receive eternal life" is the basis for which Catholics hold the view in a spiritual sense. However, the eating of Christ's flesh and drinking His blood as upheld by Catholics is rooted in this scripture..

Bow (nd) asserts that Jesus appointed two simple ordinances in his church to be observed till the end of time. As baptism is a symbol of Christ burial and resurrection, so the Lords supper is commemorative of His death and suffering. Christ words establish the basic step lightly for the supper, namely the use of bread to signify his body, and wine to signify his blood (Phillips, 2005). Webber (1993), observes that the Eucharistic symbols point to the reality of God's action in Christ to redeem his people (1Cor.10:16-17; 11:26) Bow (nd) highlights some of the teachings among Baptists as follows:

- i. Baptists believe that baptism properly precedes the Lords supper, Jesus gave the example, and he was baptized at the beginning of his ministry and instituted the supper prior to his death.
- ii. Baptists believe that no one is entitled to partake of the Lord's Supper except such have made a credible profession of faith as shown by the example of the early Christians in the days of the apostles.
- iii. They believe that, the Lord's Supper is to be sacredly kept in remembrance of the Lords death till he comes again.

2.6 The Teaching of the Catholic Church on the Eucharist

The key doctrine of faith and a teaching that sets Catholics apart from most other Christians, is that the Catholic Church teaches that in the consecration of the Eucharist, the bread and wine really become the body and blood of Jesus Christ (Gautier, 2011).The Catechism of the Catholic Church (CCC), says in the Eucharist, the body

and blood, together with the soul and divinity, of our lord Jesus Christ and, therefore, the whole Christ is truly, really, and substantially contained.

This doctrine could have been as a result of Jesus' account in John chapter six about His being the bread of life and the teachings of the early Church fathers who presented some solid bases on the Eucharist. William (2005), asserts that Ignatius of Antioch expressed a belief in the Eucharist as a means by which harmony in faith could be strengthened and divisions caused by Satan are overcome. He maintained that because the body and blood of Christ are one and because there is one altar and one body, all should live the Eucharist in unity. For him, the Eucharist is the flesh of the risen Christ who suffered for the sins of all mankind and is far spiritual nourishment for eternal life, a universal sacrifice foretold by the prophet Malachi.

According to Schineller (2003) "the Eucharist is the centre and the apex of the life and worship of the Catholic Church and of every Catholic." He further highlights that:

- i. Catholics believe strongly that Jesus Christ is really, truly and substantially, (though in a mysterious way), present in the Holy Eucharist that is the Blessed Sacrament.
- ii. Jesus' "once and for all" sacrifice of Himself on the altar of the Cross of Calvary is reenacted during Holy Mass on our Altar for the glory of God and the salvation of the world. Cullen (2002) defines the Mass; The Mass is a sacrifice and a feast. He further explains that it is the sacrifice of the body and blood of Jesus Christ, really present on the altar, under the appearance of bread and wine, and our feast is Jesus in the Holy Communion. Mass is the appropriate means of offering worship to God because the Mass being a renewal of the offering of the sacrifice of Christ on

- Calvary, is the highest form of worship man can offer to God. It is the highest act of adoration, propitiation and thanksgiving (Don Peter, 2002).
- iii. In Holy Communion, Catholics receive Christ Himself as real food. McBrien (1994), asserts that Catholic Eucharistic doctrine has focused on two issues:
 - i. The sacrificial nature of the Mass and.
 - ii. The real presence of Christ in the consecrated elements of bread and wine.

2.6.1 The Sacrificial Nature of the Eucharist:

Pazhayampalli(2004), states that “the Holy Eucharist is a true sacrifice of the body and blood of Christ who under the species of bread and wine, through the minister or priests is offered to God in memory and renewal of the sacrifice of the cross. It is official Catholic teaching from the Council of Trent that the Mass is a true Sacrifice, not only of praise and thanksgiving and of commemoration, but also of expiation for the living and the dead, without diminishing the value of the sacrifice of Calvary. Christ is the same victim and priest in the Eucharist as He was on the cross, although the mode of offering is different at Mass. The sacrifice of the cross was a bloody one while the sacrifice of the Mass is unbloody. Nonetheless, the fruits of the later sacrifice are the same as those of the former.

The sacrifice of the Mass; the Council of Trent declared “properly offered not only for the sins, penalties, satisfaction, and other needs of the faithful who are living, but also for the departed in Christ who are not yet fully cleansed” (Decree on the Mass, chapter II).

Arinze (2001), with respect to what he regards as the Old Testament typology of the Eucharist, call's God's covenant with Israel through Moses wherein the blood of the calf was used to seal the covenant as contained in Exodus (24:8) The Passover meal that required the sacrifice of a lamb (Ex 12:1-14), the manna from heaven and even the intended sacrificial offering of Isaac (Gen 22:14). He views these occurrences as prefigures of the sacrificial death of Christ for the salvation of humanity and of course, the institution of the Eucharist. For him therefore, the Eucharist is a worthy replacement of the Old Testament sacrifice.

The miracle of the multiplication of bread and fishes by Christ is linked with the Eucharist. Arinze (2001). Observes that the miracle of loaves was to prepare the people for the bread of life (Jn 6:5-14) in one of those events during which he fed the people with bread, Jesus used the opportunity to make reference to his flesh and blood. He said His flesh is food and his blood real drink and both give eternal life (Jn 6:55-58) He went further to make connection between this declaration of Christ with the events of the last supper where Jesus took some bread and when he had said the blessing he broke it and gave it to his disciples "take it and it; he said, "this is my body". Then he took a cup and when he had returned thanks, he said "for this is my blood the blood of a new covenant which is for the forgiveness of sin..... "Do this in memory of me (Lk 22:19). This meant two things for Arinze (2001): Firstly, the institution of the Eucharist, Secondly, the ordination of the ministry of changing bread and wine into the body and blood of Christ. From the conclusion of the father of the second Vatican Council, Arinze defines the Eucharist as consisting of three realities; a sacrifice, a sacrament and a efficacious effect.

Ekpo (1998), observes that the sacrifice of the Mass on the belief that the last supper of Jesus was a rite of oblation (offering of gift to deity) whereas His death was a rite of immolation (kill as a sacrifice). So by celebrating the last supper (Mass or Eucharist) the church is only repeating the rite of oblation in line with the command, “do this in memory of me” (Luke 22:, 1Cor 11) and not that of immolation which cannot be repeated). Therefore, the Catholic Church strongly maintains that at the Last supper, on the night when He was betrayed, our savior instituted the Eucharistic sacrifice of his body and blood. He did this in order to perpetuate the sacrifice of the cross throughout the centuries until he comes again (Daniel, 2009). This sacrificial nature of the Eucharist is beyond human comprehension that is why Pope John Paul II (2003) wrote that the Eucharist is truly “a *mysterium fidei*, a mystery which surpasses our understanding and can be received in faith”

2.6.2 The real presence of Christ in the Consecrated elements of Bread and Wine.

The Catholics believe that Christ is really present in the consecrated elements of the bread and wine. The doctrine of real presence is known as “transubstantiation”. Nate (2008), asserts that Transubstantiation is derived from a Latin word “trans” meaning (beyond) and “*substantia*” meaning (substance). This is the Roman Catholic view that when the Sacrament is consecrated, it goes beyond substance and ceases to be ordinary bread and wine. Rather, It becomes fully the body and blood of Christ and only appears and taste like bread and wine. The consecration is done through prayers over the bread and wine by the presiding priest, the context of the prayer is to praise God’s holiness and goodness. We praise God because we have been created to work with Him in the

continuing work of creation. The bread and wine are symbols of our life and labour on earth. They will be transformed into a new level of existence as they become our “bread of life” and spiritual ‘drink” (Johnson1998). The Catechism of the Catholic Church (2006), elaborates that in the Eucharist as a Sacrament, Jesus is present in a true, real and substantial way, with his Body and Blood, Soul and Divinity. Horton (2006), further explains that Christ’s body and blood are substantially present with the consecrated bread and wine, even though these elements do not physically change. Mamman (2003) asserts that in the institution of the Eucharist, Jesus did not say “eat my bread” rather He says “eat this bread, it is my Body”.

During the middle ages the real presence of Christ in the Eucharist was reduced by many especially Beregar of Tour to mere Spiritual presence. According to Schmaus(1975), a Roman synod in 1079 having taught the real presence of Christ in the Eucharist, the fourth Lateran Council in 1215 declared against Albigensians and the Catharist, that the body and blood of Christ are truly present in the form of bread and wine because of the transubstantiation of the bread into the body of Christ and of the wine into his blood. The Council highlighted the following:

1. The transformation is ascribed to the power of God.
2. The purpose of the Eucharist is stated to be union with Christ.
3. No one could perform the Eucharist sacrifice except a consecrated priest.

Second Vatican Council taught that, the presence of Christ in the Eucharist is not confined to the consecrated element of bread and wine. Christ is present first in the community which has assembled to worship. Secondly, He is present in the person of

the minister who presides in his name. Thirdly, He is present in the biblical word which is proclaimed. Finally, He is present in a uniquely sacramental way in the sacred species themselves.

The Council of Constance (1414-1418) in several sessions of the Council, some errors of Hus (1369-1415) and Wyclif (1324-84) were condemned and the real presence of Christ was reaffirmed and made more precise. It was the Council of Trent (1545-1563) that teaches the following as highlighted by Clarkson et al (1973) that in the blessed sacrament of the holy Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, true God and man, is truly, really and substantially contained under the perceptible species of bread and wine.” indicating the real presence of our Lord Jesus Christ in the most holy sacrament of the Eucharist.

Saint Paul understands Jesus’ utterances “this is my body” in a very real sense (Delorme et al 1964). The Eucharistic body, really present, is a symbol of the unity of the ecclesial body as ‘one bread leads to one body’ “because there is one bread, we who are many are one body” (1Cor 10:17). Christ’s body is the supreme symbol or manifestation of love

2.7 Agreement and Disagreement on Anglican, Baptists and Catholic Teaching on the Eucharist.

Generally, Catholics, Anglicans and Baptists agreed that, the Eucharist is instituted by Jesus Christ and, it is a sacrament just like Baptism. The three denominations also agree that Baptism is a prerequisite for all faithful Christians to receive the sacrament that reminds them of the passion, death and resurrection of Jesus Christ. Anglicans, Baptists

and Catholics, believe that the Eucharist is a sacrament of Unity and not of division just as Christ prayed for the unity of Christians just as He and the Father are united. It is significant to note that sharing from the Eucharist or the table of the Lord signifies unity of all believers.

Pierre (2015), asserts that there are no differences between Catholics and Anglicans. They agree on the idea of the real presence of Christ in the Eucharist, which Catholics refers to as transubstantiation. Baptists on the other hand disagree with the idea of the real presence of Christ in the Eucharist. Svigel in Mikel (2014) explains that, Catholics and Baptists differ when it comes to Eucharist. Baptist calls it the “Lord Supper” or Communion while the Roman Catholic holds unto the teaching of transubstantiation-the idea that the edible ritual elements used during the Mass literally becomes the body and blood of Christ. In contrast, Baptists hold to the memorial view the idea that “you’re commemorating Jesus’ death”. In this understanding, the common indices or elements are the symbols which remain ontologically, unaffected by the ritual.

David (2010), agrees with Svigel that Catholics and Baptists differ in the Eucharist. He explains that, the reason why Catholics go to the sacrifice of the Mass every day most especially on Sundays and holy days of obligations is to receive the real body and blood of our Lord Jesus Christ in the Eucharist. He points out, Baptists go to Church to hear the word of God preached and to offer praise to God and worship him. Depending on the denomination the Eucharist may be received on a weekly, monthly or yearly basis.

2.8 Eucharist as a Symbol of Christian Unity among Christians

Christians possess a unique oneness because they belong to Jesus Christ, and by implication, they belong to one another. Just as there is “one Lord, one faith, one baptism” (Ephesians 4:5), so also there is only one Head and only one Body. The body of Christ is a meal that nourishes Christians, because in the gospel of John chapter 6 Jesus declares himself as the bread of life and made it clear to his followers that “unless you eat my body and drink my blood you have no life in you”, As shown in the scripture, Jesus took the bread and said “this is my body” he also took the wine and said “this is my blood” and commanded his disciples to do this in remembrance of him (Luke 22:1-20; Mark 14:1-24; Matthew 26:17-28 and 1Cor 11:20-34). The act of praying over the bread and wine is what Christians refer to as Eucharist.

The Eucharist by its nature is a source of Christian unity, because it is a celebration and a meal that is meant to unite all Christians. That is why Christians gather together to share in the life, death and resurrection of Jesus Christ in the Eucharist. Its constituent elements, bread and wine may be seen as symbols of unity. For example, several grains of wheat are crushed and mixed together, then baked so as to make a loaf of bread. In the same way several grapes, when juiced produce single cup of wine. In fact, no one single grain or grape could become a loaf of bread or a cup of wine, Furthermore, the consecrated bread and wine are given out for eating and drinking from one ciborium and one chalice—the sacred vessels that contain the body and blood of Christ at Mass. This again shows unity in practice. Paul was convinced of this unity that is

characteristic of the Eucharist when he says: “Because there is one bread, we who are many are one body, for we are partakers of the one bread” (1Cor.10:17).

With these examples, Christians in Kaduna State are challenged to answer this question: Shall we still remain divided or work towards unity, which the Eucharist signifies? According to Anike (2010) the term “unity” (ecumenical) has been used since the time of Herodotus’ (5th century B.C.) In secular contexts, the term refers politically to the realm of Greco-Roman empire or to mark the cultural distinction between the civilized world and the land of barbarian in the Hellenistic period. Hillman (1989) relates unity to Eucharistic mystery, as a source of Christian unity. According to Yorks (2009:1)

Unity, you will hear this word echoing from a variety of religious camps and it will mean different things to each group that makes this cry. Unity is a beautiful idea, and the scriptures support such a concept. Yet, the type of unity the scriptures encourages is significantly different from what is being advocated for by religious unifier today.

The foundation of Christian unity is Jesus Christ who is the bread of life that came from heaven. Anyone who believes and eat from the body and blood of Christ shall live forever as recorded in John’s gospel. That is, Jesus and the Bible are two indispensable elements in considering Christian unity as Ojeda (2008) explains that “it is not possible to talk about Christian unity without having Jesus as a primary reference, and it would be unacceptable not to use the Bible to point out some ideas about Christian theology of unity. Christian theologians like Saint John and Saint Paul talked about Christian unity in the Bible which some Christians today call ecumenism.

Hoeckman (1989) observes that, the Christian ecumenical concern aim at making man to see what he is unable to see on his own and that is the fact that unity and wholeness are both gift and vocation, and the building materials for this unity are faith, hope and love. That is, Christians became united when every man or woman is free to become whole, and is able to see things in their wholeness, when every man and woman begin to see the human qualities in themselves, and in others not as imposed but as given to God who gives man all.

The gospel of (John 17:21-23) is a record Jesus' prayer for Christian unity. He prayed for Christian unity with him thus: "may they be one, just as, you are in me and I am in you, so that the world may believe, it was you who sent me. I have given them the glory you gave to me, that they might be one as we are one The unity Jesus prayed for not only limit it values but the Spirit takes possession of man's heart and further question unity of purpose and mission, plus a certain unity of doctrine (Stranahan 1947)

In the first century there arose differences between converts to Christianity from Judaism and Gentile background. Ojeda (2008) explains that Saint Paul who was raised as a Hebrew understood the social, cultural and religious tensions between both communities. With this background, he made contribution to Christian unity. According to Saint Paul, as a result of Jesus' crucifixion and resurrection, the wall that separated humanity was reconciled in Christ. These include social, ethnic, gender and religious barrier. This was achieved by sacrificial love that comes as a unique offering for the redemption of humanity.

In Kaduna State differences exist among Christians just as there were among the Jews and Gentile converts. However, if Catholics, Anglicans and Baptists in Kaduna State obey the teaching of Jesus and prayers on unity, Christianity will bear good fruit. Such as the most recent, which manifest at the burial of Pope John Paul II, where Catholic and Orthodox adherents celebrated the Eucharist together, a rare celebration of its kind since the separation of the two Churches.

At this Eucharistic celebration, it was apparent that the Eucharist, in the words of Benedict XVI, was meant for 'uniting Christians.' Many other Christian denominations also participated in the celebration of that funeral Mass. If Christians in Kaduna state were to be true to themselves, this is the time to come together and fight against division in its entire ramification. As advocated by World Council of Churches (WCC) which according to Latuoretee (1954) is an advisory body for the union of 209 autonomous churches which differ in creed, but are united in their willingness to work for Christian's unity. Dunca (2008), says that, the WCC and the Catholic bishops gathered in Rome for the second Vatican Council (1962-1965) which resulted in the revision and updating of the Catholic liturgy. In the higher echelons of Catholicism, Protestants are no longer called 'heretics' but are referred to as separated brethren.

Barret (1968), states that, the Church unity is not merely a matter of unanimity, nor does it mean that the members severally lose their identity. The unity in the church is strictly analogous to the unity of the Father and the Son; the Father is active in Son... the Father and the Son are one yet remain distinct. Therefore, believers are to be one, in the Father and the son, distinct from God, yet in God, and themselves the sphere of

God's activity. The source of Christian unity is in the Blessed Trinity. The interpretation of Ephesians 3:17 "may Christ dwell in your hearts by faith" is in a realistic sense where Christ lives in Christians by grace and glory, And Christ in them (Bernard, 1967).

In Saint John's gospel, the story of the last supper is followed immediately by a long discourse by Jesus which includes his prayer for unity among his followers. "Holy Father, protect them in your name that you have given me, so that they may be one as we are one (John 17:11). Christians pray for unity on different reasons. Some pray for unity of church members, and families, others pray for unity among the many Churches that claim allegiance to Christ.

The main factors of the Eucharist that affects the Unity of Christians are the following:

1. **Sacrament of holy orders:** The Church document "Unitatis Redintegratio" states that from the reformation, the separated Churches have not preserved the proper reality of the Eucharistic mystery in its fullness. They do not believe that Jesus is truly present in the Eucharist after the words of consecration by the priest at Mass. It is for this reason that Eucharistic intercommunion with these churches is not possible in the Catholic Church.
2. **Interchurch families:** The prohibition against interchurch communion is a source of disunity for spouses belonging to different denominations. Frank (2004), asserts that a sincere catholic and a sincere Christian of another denomination who are married are placed in a very painful situation by the current law which forbids them to receive communion together no matter which church they attend.

3. **Witchcraft practice:** the practice of the reception of the Eucharist solely by Catholics at Mass is viewed by some Christians as witchcraft. Atom (2012), observes that during Mass, the priest has to say the right words for the wafers and wine to be changed into the body and blood of Jesus Christ. He claims that the same is practice in witchcraft. He also claims that a strong spell are in Latin and just like the old Catholics, the modern Catholics today are trying to go back to the use of Latin during Mass which is a language favoured by witches. He further said that even in Harry Potter's movie, he was heard casting spells in Latin.
4. **None participants are not fully initiated into Christianity:** The Holy Eucharist completes Christian initiation. Those who have been raised to the dignity of the royal priesthood by baptism and configured more deeply to Christ by confirmation participate with the whole community in the Lord's own sacrifice by means of the Eucharist. (CCC 2006).
5. **Discrimination:** some separated brethren feel that the Catholic Church is discriminating against them in the Eucharist by promoting disunity by limiting the participation in the Eucharist to certain groups of people. Prima (2010) is of the view that in the Catholic Church the Eucharist is only for Catholics who are in the state of grace. He further explains that it is the responsibility of the church to prepare members to become communicants

2.9 Related Empirical Studies

Gray (2010) research titled "Christians belief in and knowledge of Transubstantiation" was a survey method based on primary and secondary data collected from the

population estimated at 20,000,000 and a sample size of 1,276 among the American public. The research investigated what Catholics know about what their church teaches on bread and wine. The result of the study revealed that Catholics fit into four groups regarding the “Real Presence”.

- i. The Knowledgeable Believers who know what the Church teaches regarding the Eucharist and also express belief in this teaching. Majority of Catholics believe and know of these teachings.
- ii. The Faithfully Unaware. These are truly rebels without a cause who believe in the Real Presence but believe they are doing so (wrongly of course) in opposition to what the Church teaches.
- iii. The Catholic population that are unaware of the Church teaching and also unbelieving in the Real Presence.
- iv. The Knowledgeable doubters, these Catholics are aware of what the Church teaches but they do not believe it.

Gray (2010) research is similar to this study which focuses on the, “Understanding of Eucharist among Catholics, Anglican and Baptists: Implications on Christian Unity” because of the investigation on the understanding of Eucharist by Christians. However the two studies differ because the present study is carried out in Kaduna State and the population includes Catholics Anglicans and Baptists. Another research carried out by Peter (2008) titled “Real Presence of Christ in the Eucharist” used survey method among a population 69.9 million Catholics and non-Catholics. 1,958 were sampled out from the population. The findings showed that, non- Catholics offer up equally

mystifying responses to questions regarding the real presence. A Questionnaire was administered to the respondents and the research revealed based that:

- i. Seventy-four percent of Catholics indicated a belief that the bread and wine becomes the body and blood of Jesus Christ. The surprising thing is the number of non-Catholic who also stated they have this same belief
- ii. Nearly six in ten Protestants surveyed expressed a belief in the real presence of Christ in the Eucharist. The survey also showed that only few Protestants are aware that the Catholic Church teaches this doctrine.
- iii. Seven in ten Lutherans express a belief in Transubstantiation and this is not all that surprising considering the fact that the teachings in this denomination are sometimes similar to those of the Catholic Church than those of some other denominations (e.g., “Christ's true body and blood in the Lord's Supper are "hidden under" the earthly forms of bread and wine”).
- iv. The result also indicated that a majority of all significant sub-groups of non-Catholic in the United States expressed a belief regarding the Eucharist that is consistent with Catholic Church teachings. They do so with little knowledge that the belief they affirm is Catholic Church teaching.

Peter (2008) research is similar to this one because, of the research design employed and collection of data from different denominations. The difference with this study is the population and sample size. A similar research was carried out by Pew (2010) on Catholic doctrine of transubstantiation; employing a survey method on American

population 3,412 was sampled from the population of Catholics and Protestants. For the study.

- i. Half of the Protestants polled 52% said; incorrectly that Catholicism teaches that bread and wine use for communion are symbols of the body and blood of Jesus Christ.
- ii. Four in ten Protestants correctly answered that, according to the Catholic Church the bread and wine actually become the body and blood of Jesus.
- iii. Many Catholics are unaware of their Church teaching on transubstantiation. 55% of them got the question right. More than four in ten Catholics 41% say the Church teaches that bread and wine are symbols of Christ body and blood.
- iv. 3% of Catholics say they do not know what the Church teaches on transubstantiation.

This study differs with Peter's (2008) because in this, majority of Protestants believe in the Catholic teaching of transubstantiation. It is similar with Understanding the Eucharist among, Catholics, Anglicans and Baptists; Implication for Christian unity, because it is the hall mark on Catholic Eucharist and is comparing the understanding of Catholics and non- Catholic. It differs with this research because of the marked difference in sample size and location where the studies are carried out.

According to Pipes (2012) in a research titled "Closed Communion in most Southern Baptists". He used survey to conduct the research from a sample size of 1,066 of the southern Baptists Pastors. The result revealed that 96% of their churches allow individuals who are not members of that local church to participate in the Lord's

Supper. Only 4% restricted the participation to the local church members. The survey revealed that 52% of Southern Baptist Churches offers the Lord's Supper to 'anyone who professes faith in Jesus Christ'. The result revealed that 35% says 'anyone who has been baptized as a believer may participate. 5% of the churches serves communion to 'anyone who wants to participate' While 4% of the churches do not specify any condition for participation in the Lords supper.

The research differs with this work, because member views were not considered rather it was focused on the clergy. It is related to this study because it shows the Baptist church understanding of the Eucharist.

2.10 Summary

This chapter attempt to review relevant related literature on Comparative Analysis of the Eucharist among Catholics, Anglicans and Baptists: Implications to Christian Unity in Kaduna State. The Concept of Eucharist, historical survey of Eucharist, Eucharist in Old and New Testament, Catholic, Anglican and Baptists teaching on the Eucharist. Eucharist as a symbol for Christian unity. agreement and disagreement among Catholics, Anglicans and Baptists teachings on the Eucharist. The Empirical studies reveal that some Anglicans and Baptists have the understanding of Catholic teaching on the Eucharist as shown by the study of Peter (2008) reveals that Protestants belief in the real presence of Christ in the Eucharist. Six out of ten Protestants have that belief even though most of them do not have idea on the teaching.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

The researcher in this chapter examined issues concerning research design, the population, sample and sampling technique used in this work. The researcher examined the instrument for collecting data, the validity of the instrument, pilot study, and reliability and how the data collected from the field.

3.2 Research Design

The design for this study is the survey method. The reason for using it is because it can determine the quality of research, the significance result measure from the overall population and it an efficient way of gathering data to help address a research question. Bello and Ajayi (2000) opines that the survey is a method usually adopted when handling a large population especially on issue of the moment that involve systematic collection of data from population of study through the use of questionnaire and interview. Rick (2014) asserts that the information gathered will allow one to measure the significance of one's result on overall population one is studying, as well as the challenges of one's respondents'.

3.3 Population of the study.

In this study all Catholics, Anglicans and Baptists' members in Kaduna state will be the target population. The study had an estimated population of 2,359,481. Information

obtained in Anglican yearly calendar (2014), southern and Kaduna Baptists Conference secretariat (2015) and the Official directory of Catholic Church in Nigeria, (2015).

There are 359 Catholic, Anglican and Baptist churches in Kaduna state. the number of the population reveals that Catholic population exceed Anglican and Baptist as summarize in the table below.

Table 1: Population of Anglicans Baptists and Catholic Churches and their sample sizes

s/n	Senatorial zones	Denominations	No. of churches	10% clergy	members	Total
1. Northern		Anglican	33	3	5	45
		Baptists	17	2	2	31
		Catholic	22	2	3	30
2. Central		Anglican	62	6	10	90
		Baptist	40	4	7	60
		Catholic	67	7	12	105
		Anglican	39	4	7	60
3. Southern		Baptist	31	3	5	45
		Catholic	48	5	8	75
Total			359	36	59	541
						600

The table above shows the numbers of senatorial Zones with the numbers of parishes and for Anglicans and Catholics then associations for Baptists that are found within the zones. 10% of these churches where randomly selected available clergy were administered questionnaires 15 members were purposefully pick from each of the churches sample

The obtained from Anglican year calendar (2014), southern Kaduna and Kaduna Baptists Conference secretariat (2015), the Official directory of Catholic Church in Nigeria (2015) and online sample size calculator (2012).

3.4. Sample and sampling technique.

A sample size of 600 respondents from the population of 2,359,481 was arrived at by using online sample size calculator (2012). This was done by using the confidence level of 95%, it tells how sure one can be. It is expressed in percentage and the confidence interval of 4 also known as margin of error. This confidence interval of the minus or plus of figure. By putting the confidence level and confidence interval together, the researcher can be 95% certain of the true population.

The researcher used proportional sampling technique. This technique according to Wimmer and Dominick (2006), includes strata with sizes based on their proportion in the population. This is so, because the population is divided into three heterogeneous strata. It is therefore obvious that this technique ensure that each stratum is fairly represented in the sample and proportional to the population of the study. These strata are known as senatorial zones. From each senatorial zone, the researcher, randomly selected ten percent of Catholic, Anglican and Baptist Churches. The reason for using ten percent is because minority opinion can express majority believe. Philip (2011), asserts that once ten percent is committed to an idea, it's inevitable that it will eventually become the prevailing opinion of the entire group. Communicants were selected from these churches which brought the total number to 600.

The number of respondents drawn from each of the dioceses was arrived at by calculating the contribution of each of the stratum 10% of churches to the total and consequently to the required sample thus:

$$\text{Total population} = N = N1 + N2 + N3$$

The sample $n = n_1 + n_2 + n_3$

Where $N_h = n_h$ $h = 1, 2, 3$ representing 10% of stratum total

n_h = contribution of each stratum 10% to the sample

$$n_h = \frac{N_h}{N} \times n$$

3.5. Research instrumentation

A research instrument is a data collection tool that is used to elicit information in order to achieve the desired research objectives. (Ihemeje, Umeh and Ogbanje, 2011). Two research instruments were used for this study namely:

i. Questionnaire

Questionnaire which is titled: The Level of Understanding of the Eucharist among Catholics, Anglicans and Baptist: Implication to Christian Unity in Kaduna State, was used to collect data for this study by the researcher for the purpose of testing the stated hypotheses in chapter one. The reason of using questionnaire is based on the following advantages: Firstly, it can give objective and reliable information if it is carefully constructed. Secondly, it is relatively effective and easier to score and administer. Finally, the questions one could ask in a face to face interview were contained in the questionnaire. With this fact, Schofield (1986), says that questionnaire is a good representation of group test and owing to the nature and diversity of the population, questionnaire method became necessary. The questionnaire was divided into three sections to enable the researcher obtain information from the respondents, the questionnaires was design in such a way that it provided the following information:

section (A) the respondents' personal data. Section (B) the respondents' understanding of the Eucharist and section (c) The implications of Eucharist to Christian unity.

Modified Likert scale of agreement was used by the researcher in this study for scoring in the following manner:

Very Higher - 4

High – 3

Low - 2

Very Low -1

The modified Likert scale contained a list of statements that have relationship with the issue in the question, it does not only allow the respondent to check those statements in which they agree or disagree but allows the respondent to state the degree of agreement or disagreement with every statement (Osuala,2007). The structured questionnaire have 13 items.

3.6. Validity of the instrument

Olaofe (2010), asserts that validity is the ability of the research instrument to measure, as adequately as possible; the variables purported to be measured while Nkocha (2007) defines validity of an instrument as the degree to which it measures what it sets out to measure. Face and content validity was employed in this study. In order to make sure that the final copy of the questionnaire is valid for the study, the researcher employed the help of two senior lecturers from the Department; the dissertation supervisors are:

Rev.Fr. Prof. Peter .B. Tanko, Dr. Oliver Bongotons. After going through the work they advised the researcher to see a statistician who helped to scrutinized the objectives of the study, research questions, research hypotheses as well as methodology of the study.

The research got the help of three senior lecturers from Faculty of Education Ahmadu Bello University Zaria who are statisticians who made necessary corrections to validate the work. They include: Prof. Kajuru who helped in modifying the hypotheses, Dr. Maruf advised that a table for sample should be included and Mallam Haruna Kaita advised that krecies and Mogan table or WESSA. Net should be use to obtain the sample size because these sample size calculators are never outdated in any research.

3.7. Pilot Testing

Pilot testing was conducted to assess the effectiveness and the appropriateness of the research instrument. The questionnaire was administered under the same conditions as would be done for those in the sample of the study. The essence is to give an opportunity for testing the validity and reliability of the research instruments. The instrument was tested using Anglicans, Baptists and Catholic denominations from the southern senatorial zone. The churches involved are Saint Thomas Catholic Church Kafanchan, Saint Stephen Anglican Church Kafanchan and Bishara Baptist Church Kafanchan. The data was collected using “UEABCICU” (Understanding the Eucharist among Anglicans, Baptists and Catholics: Implications for Christian Unity). It was analyzed using percentages and Mean to determine their reliability. The percentage response of clergy and laity in the pilot study indicates that 12.5% of clergy and 87.5%

of laity have understanding on the Eucharist and know its implications for Christian unity.

The figure 0.85 is high showing that there is reliability in the instrument.

3.8. Reliability of the instrument

The data collected from the pilot study had been statistically analyzed for the purpose of reliability co-efficient. The Spearman-Brown -formula of split half method was used to test the reliability of Baptist and Catholic respondents. Stevens (1986) observes that an instrument is considered reliable if it lies between 0 and 1, and that the closer the calculated reliability coefficient is to zero, the less reliable is the instrument, and the closer the calculated reliability co-efficient is to 1, the more reliable is the instrument. The reliability coefficient that was obtained in the pilot survey is 0.85 making the instrument reliable as Ekeh (2003) asserts that when an instrument has a coefficient of between 0.68 to +1, the instrument is reliable. So therefore the instrument used for this study is reliable since the result lies between 0.68 to 1 positive that is, 0.85

3.9 Process of Data Collection

To administer the validated instrument of the study an introductory letter was collected from the Head of Department and presented to leaders of the Churches that were randomly selected. The researcher carried out the research with the help of a research assistant. There were senatorial research assistants. They were educated who is qualified to fill the questionnaire and how to distribute and collect the questionnaires.

3.10. Method of Data Analysis

The analysis of data for this study was done based on the hypotheses formulated. The researcher used descriptive statistical method, simple percentages was used bio-data presentations. Mean and standard deviation was used to answer all research questions. All hypotheses were tested using the independent t-test at 0.05 alpha level of significance like what is obtainable in other social science. The reason for adopting these statistical tools is to test whether there exist some significant differences or not.

CHAPTER 4

DATA PRESENTATION AND ANALYSIS

4.1 Introduction

This study investigated the level of understanding of the Eucharist among Anglicans, Baptists and Catholics: Implications on Christian unity. The study adopts the survey design method to gather data from Catholic priests, and the laity, Protestants pastors and the laity. Six hundred (600) copies of questionnaire were administered and only five hundred and five (505) were returned. The statistics package SPPSS 20th edition was used for the analysis and was presented in different sections. Section one is a presentation of the bio data distribution of the respondents, which includes age, range, denomination and their status. The second part is a presentation of the research questions using item frequencies of options including their means and standard deviations. The third section focuses on the testing of the four research hypotheses using the comparative statistics of independent t-test statistics at 0.05 alpha level of significance. Summary of findings is presented in section four.

4.2 Bio-Data Information

Section one is a presentation of the characteristics of the respondents involved in the study and these characteristics selected include; age, denominations and designation. Each of these variables is tabulated in frequencies and percentages by their respective denomination below.

Table 2: Classification of respondents by their denominations

Denominations	Frequencies	Percentages
Anglicans	156	30.89
Baptists	140	27.72
Catholics	209	41.39
Total	505	100

Table 3 above, reveals that 156 (30.89) are Anglican while 140 (27.72) are Baptists and 209 (41.39%) are Catholics, so the population of Catholics is higher than Anglicans and Baptists.

Table 3: Classification of respondents by designation

Status	Frequencies	Percentages %
Catholic priests	13	2.6
Anglican pastors	9	1.8
Baptist pastors	9	1.8
Catholic laity	196	38.8
Anglican laity	147	29.1
Baptist laity	131	25.9
Total	505	100

Table 4 reveals that 13 or 2.6 of the respondents were Catholic Priest. 9 (1.8%) are Anglican Pastors, 9 (1.8%) are Baptist Pastors. Within the laity, 196 (38.8%) are Catholics laity, 147 (29.1%) are Anglican laity and 131 (25.9%) were Baptist laity.

4.3 Research Questions

In comparing the level of understanding of the Eucharist among Catholics Anglicans and Baptists: Implications for Christian unity in Kaduna State, the result of the data from the questionnaire are presented below following the analysis of the responses of the respondents. The frequencies of Very High, High, Low and Very Low and were presented in tabular form alongside the mean and standard deviation of each variable.

Research Question 1

What is the level of understanding of the Eucharist among Catholic, Anglican and Baptist Clergy? The specific objective here is to examine the level of understanding of the Eucharist among Catholic, Anglican and Baptist Clergy in Kaduna State. The opinions of the respondents on the items used for assessment are tabulated in frequencies and percentages with their Mean scores respectively. The presentation in the table was conducted on dichotomous basis by combining the responses Very High and High for High, Low and very low for low. The percentages were however, based on the four-point scale used in measuring of the respondents' opinions. The solution to this is presented in table 4.4

Table 4: Opinions of Anglican, Baptist and Catholic, Clergy on their level of Understanding the Eucharis

		Clergy	High		Low		Mean
			Frequencies	%	Frequencies	%	
1	Bread and wine is transformed To real body and blood of Jesus At the Eucharist.	Anglican	8	88.9	1	11.1	2.9
		Baptists	4	44.4	5	55.6	2.4
		Catholic	13	100			3.0
2.	Baptism by immersion is a Condition for partaking in the Eucharist.	Anglican	9	100			3.0
		Baptists	1	11.1	8	88.9	2.1
		Catholic	2	15.4	11	84.6	2.2
3.	The Eucharist symbolizes the Body and blood of Jesus Christ.	Anglican	2	22.2	7	77.9	2.2
		Baptists	9	100			3.0
		Catholic	1	7.7	12	92.3	2.1
4.	The real body and blood of our Lord Jesus Christ is received by Christians in the Eucharist.	Anglican	9	100			3.0
		Baptists	4	44.4	5	55.6	2.4
		Catholic	12	92.3	1	7.7	2.9
5.	Christians are connected to Jesus Spiritually by partaking in the Eucharist.	Anglican	3	33.3	6	66.7	2.3
		Baptist	4	44.4	5	55.6	2.4
		Catholic			13	100	3.0
6.	The Eucharist is a sacrificial Memorial of Christ for the living.	Anglican	8	88.9	1	11.1	2.9
		Baptist	3	33.3	6	66.7	2.3
		Catholic	12	92.3	1	7.7	2.9

The table 4 above reveals the level of understanding of the Eucharist among Anglican Baptist Catholics and Clergy. The first item on the table shows that Anglican clergy have the mean of 2.9 while 8 of them have high level of understanding on the idea, one has low level. The Baptist clergy had the mean of 2.4, 4 of the clergy have high level of understanding, 5 had low level of understanding on the idea. On the same item, Catholic clergy have the highest mean of 3.0; all of the 13 clergy have high level of understanding that bread and wine is transformed into real body and blood of Jesus.

Regarding the teaching that Christians who partake in Eucharist must experience baptism by immersion, Anglican clergy have the highest mean of 3.0 because they all have high level of understanding on the idea. 11 Catholics clergy have high level of understanding 2 had low level with the mean of 2.2. Baptist clergy have the mean of 2.1, while 8 have high level of understanding, 1 has low. On the idea that the Eucharist being a symbolic representation of the body and blood of Jesus Christ. The Baptists' clergy have the highest mean 3.0 because all were of the opinion that the Eucharist simply symbolizes the body and blood of Jesus Christ. While seven of the Anglican clergy have high level of understanding, 2 had low. The Catholic clergy have a mean of 2.1 only one has high level of understanding on the idea while 12 have low.

Concerning receiving the real body and blood of Christ by Christians in the Eucharist, majority of Anglican has high level of understanding, with a mean score of 3.0, 12 catholic clergy have high level of understanding while 1 has low, with the mean of 2.9. Baptist clergy have the mean of 2.4; because 4 of them have high level of understanding, while 5 have low. On Christian Connection to Jesus in the Eucharist only, spiritually through receiving the Eucharistic element, of bread and wine.

Catholic clergy have high level of understanding with the mean of 3.0, while Baptist clergy had the mean of 2.4, 4 have high level of understanding while 5 have low. 6 of Anglican clergy have low level of understanding, while 5 have high level of understanding.

Finally, Catholic and Anglican clergy have equal mean of 2.9 on their opinions that, the Eucharist is a sacrificial memorial of Christ for the living and the death, while 6 Baptist clergy have low level of understanding , 3 have high level of understanding with the mean of 2.4

Research question two: what is the understanding of the Eucharist among Catholic, Anglican and Baptist members?

Table 5: Opinions of Catholic, Anglican and Baptist members on their level of Understanding of the Eucharist

	Members	High		Low		Mean	
		Frequencies	%	Frequencies	%		
1	Bread and wine is transformed To real body and blood of Jesus At the Eucharist.	Anglican	122	83	25	17	2.8
		Baptists	30	22.9	101	77.1	2.2
		Catholic	146	74.5	50	25.5	2.7
2.	Baptism by immersion is a Condition for partaking in the Eucharist.	Anglican	38	25.9	109	74.1	2.3
		Baptists	109	83.2	22	16.8	2.8
		Catholic	45	23	151	77	2.2
3.	The Eucharist symbolizes the Body and blood of Jesus Christ.	Anglican	64	43.5	83	56.5	2.4
		Baptists	103	78.6	28	21.4	2.8
		Catholic	24	12.2	172	87.8	2.1
4.	The real body and blood of our Lord Jesus Christ is received by Christians in the Eucharist.	Anglican	97	66	50	34	2.7
		Baptists	61	46.6	70	53.4	2.5
		Catholic	165	84.2	31	15.8	2.8
5.	Christians are connected to Jesus Spiritually by partaking in the Eucharist.	Anglican	85	57.8	62	42.2	2.6
		Baptist	93	71	38	29	2.7
		Catholic	32	16.3	164	83.7	2.1
6.	The Eucharist is a sacrificial Memorial of Christ for the living.	Anglican	80	54.4	67	45.6	2.5
		Baptist	69	52.7	62	47.3	2.5
		Catholic	150	76.5	46	23.5	2.8

The table 5 above is a representation of the understanding of the Eucharist among Catholic, Anglican and Baptist members. Regarding the first item, Anglicans have higher mean of 2.8 as 122 members have high level of understanding while 25 have low. 146 Catholic members have high level of understanding 50 have low therefore; they have mean value of 2.7. Baptist members had 2.1 mean value, 101 members have low level of understanding while 30 high level.

On the second item, Baptist members have the highest mean of 2.6. The result shows that 109 high level of understanding that Christians partake in the Eucharist must experience baptism by immersion. And 22 of them have low level of understanding. 151 Catholic members have low level of understanding while 45 have high level of understanding with a mean score of 2.2. Anglican members have a mean value of 2.3, 109 have low level of understanding and 38 have high level of understanding. Baptist members have the mean value of 2.8. On the third item (the Eucharist is only symbolizing the body and blood of Jesus Christ). 103 members have high level of understanding while 23 have low. 64 of the Anglican members have high level of understanding while 83 have low; they have the mean of 2.3. The result reveals that 172 Catholic members have low level of understanding while 24 have high understanding and so have the mean value of 2.1.

Concerning the opinion on the fourth item, (Christians get connected to Jesus in the Eucharist only spiritually through receiving the Eucharist element of bread and wine). Catholics members have higher mean of 2.8, it reveals that 165 members have high level of understanding while 31 Catholics have low. 97 Anglican members have high level of understanding, 50 have low and thus have a mean of 2.7. Baptist members

have a mean of 2.5, 70 members have low level of understanding while 61 have high. On the fifth item; (the real body and blood of our Lord Jesus Christ is received by Christians in the Eucharist). Baptist members have higher mean value of 2.7 it showing that 93 have high understanding of the Eucharist, while 38 have low. Anglican members have a mean score of 2.6; 85 have high level of understanding while 62 have low. Catholic members have the mean value of 2.1, revealing that 164 have low level of understanding while 32 have high level.

The last variable on the table above, which shows that the Eucharist is the sacrificial memorial of Christ for the living and the death shows that Catholic members have higher mean of 2.8, 150 members have high level of understanding while 46 have low. 80 of the Anglican members have high understanding while 67 have low and have mean value of 2.5. Baptist members have the mean value of 2.5; the table reveals that 69 have high level of understanding while 62 have low level of understanding.

Research Question 3

What extent is the implication of the Eucharist for Christian unity among catholic, Anglican and Baptist clergy? The specific objective here is to determine the implication of the Eucharist for Christian unity among Catholic, Anglican and Baptist clergy.

Table 6: Opinions of Catholic, Anglican and Baptist Clergy on the Implications of Eucharist for Christian unity

	Clergy	High		Low		Mean
		Frequencies	%	Frequencies	%	
1. The Catholic Church believes That Protestant Churches who Are ordained for their priests Their Eucharist is not valid	Anglican	4	44.4	5	55.6	2.4
	Baptists	5	55.6	4	44.4	2.6
	Catholic	6	46.2	7	58	2.5
2. Husband and wife that worships In different denominations Cannot approach the table of The Lord together to receive the Spiritual nourishment of the Body and blood of the risen Lord	Anglican	6	66.7	3	33.3	2.7
	Baptists	5	55.6	4	44.4	2.6
	Catholic	13				3.0
3. Catholic attitude of closed Eucharist is viewed as secret cult Rituals by some Christians.	Anglican	7	77.8	2	22.2	2.8
	Baptists	3	33.3	6	66.7	2.3
	Catholic	12	92.3	1	7.7	2.9
4. None participation of Some Christian brethren in Anglican, Baptist and Catholic Eucharist implies that they are not fully initiated into the Christian faith.	Anglican	5	55.6	4	44.4	2.6
	Baptists	2	22.2	7	77.8	2.2
	Catholic	11	88.6	2	15.4	2.8
5. Anglicans, Baptists and Catholics are promoting disunity by Limiting Jesus to themselves in the Eucharist.	Anglican	9	100			3.0
	Baptist	8	88.9	1	11.1	2.9
	Catholic	2	15.4	13	84.6	2.2

The table 6 above shows the extent of the implications of the Eucharist on Christian unity. With respect to item 1, the Baptist clergy have the mean of 2.6; 5 have high level of understanding and 4 have low. Catholic clergy have the mean of 2.5, 7 having high level of understanding and 6 low. Anglican clergy have the mean of 2.4 in which 5 have low level of understanding. On the second item, the Catholic Clergy have the mean of 3.0 because all the Catholic clergy are having high level of understanding. Anglicans clergy have the mean of 2.7, 6 have high level of understanding and 3 have low level. Baptists clergy had the mean of 2.6, 5 having high level of understanding and 4 having low level.

On the 3 item, Catholic clergy had the mean of 2.9, 12 having high level of understanding and 1 having low. Anglican clergy have the mean of 2.8, 7 having high level of understanding and 2 having low. Baptist clergy have the mean of 2.3, 3 have high level of understanding 6 have low level. On the 4 item, the Catholic clergy have the mean of 2.8, 11 were having high level of understanding while, 2 have low. Anglican clergy have the mean of 2.6, 5 have high level of understanding 4 have low. Baptist clergy have the mean of 2.2, 2 have high level of understanding 7 have low. On the 5 item, Anglicans clergy have the mean of 3.0 because all they clergy have a high level of understanding. Baptist clergy have the mean of 2.9, 8 have high level of understanding and 1 have low level. Catholic clergy have the mean of 2.2, 2 have high level of understanding and 11 have low.

Research Question 4 What are the implications of the Eucharist for Christian unity among Catholic, Anglican and Baptist members?

Table 7: Opinions of Anglican, Baptist and Catholic, members on the Implications of Eucharist for Christian unity

	Members	High		Low		Mean
		Frequencies	%	Frequencies	%	
1. The Catholic Church believes That Protestant Churches who Are ordained for their priests Their Eucharist is not valid.	Anglican	81	55.1	66	44.9	2.6
	Baptists	96	73.3	35	26.7	2.7
	Catholic	146	74.5	50	25.5	2.7
2. Husband and wife that worships In different denominations Cannot approach the table of The Lord together to receive the Spiritual nourishment of the Body and blood of the risen Lord	Anglican	77	52.4	70	47.6	2.5
	Baptists	89	67.9	42	32.1	2.7
	Catholic	117	59.7	79	40.3	2.6
3. Catholic attitude of closed Eucharist is viewed as secret cult Rituals by some Christians.	Anglican	128	87.1	19	12.9	2.9
	Baptists	66	50.4	65	49.6	2.5
	Catholic	170	86.7	26	13.3	2.9
4. None participation of Some Christian brethren in Anglican, Baptist and Catholic Eucharist implies that they are not fully initiated Into the Christian faith.	Anglican	65	44.2	82	55.8	2.4
	Baptists	45	34.4	86	65.6	2.3
	Catholic	140	71.4	56	28.6	2.7
5. Anglicans, Baptists and Catholics are promoting disunity by Limiting Jesus to themselves in the Eucharist.	Anglican	134	91.2	13	8.8	2.9
	Baptist	90	68.7	41	31.3	2.7
	Catholic	50	25.5	146	74.5	2.3

The table 7 above is a presentation of the implication of the Eucharist for Christian unity. On Item 1, the Catholic Church is saying that Protestants churches do not have valid ordination for their priests and hence their Eucharist is not valid, the result reveals that 146 Catholic members have high level of understanding while 50 have low and they have the mean value of 2.7. Anglican members have the mean value of 2.6; 81 have high level of understanding while 66 have low. 96 Baptist members have high level of understanding while 35 members have low level and they have the mean value of 2.7.

Item 2, husband and wife that worship in different denomination cannot approach the table of the Lord together to receive the spiritual nourishments of the body and blood of the risen Christ. Baptist members have the highest mean of 2.7; it shows that 89 members have high level of understanding while 42 have low. Catholic members have the mean value of 2.6. Details reveal that 117 have high level of understanding while 79 members have low. Anglican members have the mean of 2.5 it showing that 77 members have high level of understanding while 70 have low level. On the item 3, Catholics attitude of closed Eucharist is viewed as witchcraft rituals by some Christians. Catholic and Anglican members have higher mean value of 2.9 both are having high level of understanding while Baptist had the mean value of 2.5, which shows that 66 have high level of understanding while 65 have low.

Item 4, none participation of Protestants in Catholic Eucharist implies that they are not fully initiated into the Christian faith. Catholic members have the highest mean of 2.7 which shows that 140 have high level of understanding while 56 have low level. Anglican members have the mean of 2.4; 65 have high level of understanding while 82

have low. Baptist members have the mean value of 2.3, which shows that 45 have high level of understanding while 86 members have low. On the item, Catholics are promoting disunity by limiting Jesus to themselves in the Eucharist. Anglican members have higher mean of 2.9 which shows that 134 high level of understanding while 13 have low. 90 Baptist have high level of understanding while 41 have low with the mean value of 2.7. Catholic members have the mean of 2.3 it showing that 50 members have high level of understanding while 156 have low level of understanding.

4.4 Testing of Null Hypotheses

Null Hypothesis one: there is no significant difference on the Level of understanding of the Eucharist among Catholic, Anglican and Baptist Clergy.

Table 8: One-way analysis of variance on the Level of understanding of the Eucharist among Anglican, Baptist and Catholic, Clergy

Source	sum of Squares	Df	Mean of Squares	F	Sig.
Between Groups	12.618	2	6.309	6.203	.006
Within Groups	28.479	28	1.017		
Total	41.097	30			

(F-critical (DF=2,28)=2.00, P<0.05)

The result in the table 8 reveals that the clergy differed significantly on their understanding of the Eucharist. This is indicated with an observed F-value of 6.203 with a probability level of significance of .006 (P<0.05) in the table. The critical value at the same degree of freedom (DF 2, 28) is 3.00. With these observations, there is enough evidence to reject the null hypothesis that there is significant difference in the

level of understanding of the Eucharist among Catholic, Anglican and Baptist Clergy.

The mean scores for the respondents are presented in table 9

Table 9: Mean scores on Understanding of Respondents on the Eucharist

Clergy	N	Mean	Std. Deviation	Std. Error
Anglican Clergy	9	16.3333	.70711	.23570
Baptist Clergy	9	14.7778	1.56347	.52116
Catholic Clergy	13	15.0769	.64051	.17765
Total	31	15.3548	1.17042	.21021

The table 9 above shows that Anglican clergy have higher understanding on the Eucharist than their counterparts (Catholic clergy and Baptist clergy.) In order to determine the group of clergy, that were significantly different from the others, the mean score were subjected to post- hoc test using the scheffe procedure.

Table 10: Result of Scheffe Test on the Mean Scores of the Understanding of Eucharist Among Clergy

(I) Status	(J) Status	Mean Difference(I-J)	Std.Error	Sig.
Anglican Clergy	Catholic Clergy	1.25641*	.43732	.027
	Baptist Clergy	1.55556*	.47542	.011
Baptist Clergy	Catholic Clergy	-.29915	.43732	.793
	Anglican Clergy	-1.55556*	.47542	.011
Catholic Clergy	Anglican Clergy	-1.25651*	.43732	.027
	Baptist Clergy	.29915	.43732	.793

From the result of the test in table 10, the only significant difference between the groups was obtained between Anglican clergy and the rest clergy. Between catholic and Baptist clergy no significant difference was observed.

Table 11: One-Way Analysis of Variance on the level of Understanding of the Eucharist among Anglican, Baptist and Catholic Members

Source	Sum of Squares	DF	Mean of Squares	F	Sig.
Between Groups	39.327	2	19.663	12.895	.000
Within Groups	718.203	417	1.525		
Total	757.530	473			

(F-critical (DF=2, 28) = 2.00, P<0.05)

The result in the table 11 reveals that members differ significantly on their understanding of Eucharist. This is indicated with an observed F-value of 12.895 with a probability level of significance of .000 ($P < 0.05$) in the table. The critical value at the same degree of freedom (DF=2, 417) IS 3.00. With these observations, there is enough evidence to reject the null hypothesis because there is significant difference in the understanding of the Eucharist among Catholic, Anglican and Baptist members. The mean scores for the respondents are presented in table 12.

Table 12: Mean scores on Understanding of Respondents on the Eucharist among Anglican, Baptist and Catholic, Members

Clergy	N	Mean	Std. Deviation	Std. Error
Anglican Clergy	147	15.3061	1.34782	.11117
Baptist Clergy	131	15.5496	1.00164	.08751
Catholic Clergy	196	14.8673	1.28612	.09187
Total	474	15.1920	1.26552	.05813

The table 12 above shows that Anglican and Baptist members have higher understanding on the Eucharist than their Catholic counterparts. In order to determine the group of members that were significantly different from the others, the mean score were subjected to post-hoc test using the scheffe procedure as summarized in table 13.

Table 13: Result of Scheffe test on the mean scores of the Understanding of Eucharist among Anglican, Baptist and Catholic members.

(I)Status	(J)Status	Mean Difference(I-J)	Std.Error	Sig.
Anglican Clergy	Catholic members	.43878*	.13473	.005
	Baptist members	-.24350	.14837	.261
Baptist Clergy	Catholic members	.68227*	.13936	.000
	Anglican members	.24350	.14837	.261
Catholic Clergy	Anglican members	-.43878*	.13473	.005
	Baptist members	-.68227*	.13936	.000

From the result of the test table 13, the only significant difference between the groups was obtained between Catholic members and the rest members. Between Anglican and Baptist members no significant difference was observed.

Null Hypothesis three: there is no significant difference of the Implications of the Eucharist for Christian unity among Catholic, Anglican and Baptist clergy.

Table 14: One-way analysis of variance on the Implications of the Eucharist for Christian Unity among Anglican, Baptist and Catholic Clergy

Source	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	4.672	2	2.336	2.075	.144
Within Groups	31.521	28	1.126		
Total	36.194	30			

(F-critical (DF=2, 28)= 2.00, P < 0.05)

The result in table 14 reveals that there is no significant difference on the opinions of Catholic, Anglican and Baptist clergy on the implications of the Eucharist for Christian unity. This is indicated with an observed F-value of 2.336 with a probability level of significance of .144 ($p < 0.05$) The critical value at the same degree of freedom (DF 2, 28) is 3.00. With these observations; there is no significant difference on the implications of the Eucharist for Christian unity among Catholic, Anglican and Baptist clergy. Therefore the null hypothesis is accepted, the mean scores for the respondents are presented in table 15.

Table 15: Mean scores of Respondents on the Implications of the Eucharist on Christian unity of Among Anglican, Baptist and Catholic Clergy

Clergy	N	Mean	Std. Deviation	Std. Error
Anglican Clergy	9	13.4444	.72648	.24216
Baptist Clergy	9	12.5556	1.23603	.41201
Catholic Clergy	13	13.3846	1.12090	.31088
Total	31	13.1613	1.09839	.19728

The table 15 above shows that no group has higher mean on the Eucharist. To determine the group of clergy that was significantly different from the others, the mean were subjected to a post-hoc test using the scheffe procedure as summarized in table 16.

Table 16: Result of Scheffe Test on the Mean Scores of the Implication of the Eucharist among the Clergy

(I)Status	(J)Status	Mean Difference (I-J)	Std. Error	Sig.
Anglican Clergy	Catholic Clergy	.05983	.46009	.992
	Baptist Clergy	.88889	.50017	.224
Baptist Clergy	Catholic Clergy	-.82906	.46009	.215
	Anglican Clergy	-.88889	.50017	.224
Catholic Clergy	Anglican Clergy	-.05983	.46009	.992
	Baptist Clergy	.82906	.46009	.215

From the result of the test in the table, there is no significant difference among Catholic, Anglican and Baptist Clergy that was observed.

Null Hypothesis Four: this null hypothesis states that, there is no significant difference on the implication of the Eucharist for Christian unity among Catholic, Anglican and Baptist members.

Table 17: One-way analysis of variance on the implication for Christian unity among Anglican, Baptist and Catholic members

Source	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	8.857	2	4.429	6.555	.002
Within Groups	318.206	471	.676		
Total	327.063	473			

(F-critical (DF=2, 28)= 2.00, P < 0.05

The result in the table 17 reveals that members differed significantly on their understanding of Eucharist this is indicated with an observed F-value of 6.555 with a probability level of significance of .002 ($P < 0.05$) in the table. The critical value at the same degree of freedom (DF 2,471) is 3.00 with these observations; there is enough evidence to reject the null hypothesis that there is significant difference on the implications of the Eucharist for Christian unity among Catholic, Anglican and Baptists members. The mean scores for the respondents are presented in table 18

Table 18: Mean scores of respondents on implications of the Eucharist for Christian unity among Anglican, Baptist and Catholic members

Members	N	Mean	Std. Deviation	Std. Error
Anglican Members	147	13.2993	1.01641	.08383
Baptist Members	131	12.9466	.77770	.06795
Catholic Members	196	13.1786	.67463	.04819
Total	474	13.1519	.83154	.03819

The table 18 above shows that Catholic and Anglican members have higher mean on the implication of the Eucharist for Christian unity than their Baptist counterparts. In order to determine the group of members that were significantly different from the others, the mean were subjected to a post-hoc test using scheffe procedure as summarized in table 19

Table 19: Results of Scheffe test on the mean scores of the implications of the Eucharist for Christian unity among Anglican, Baptist and Catholic members

(I)Status	(J) Status	Mean Difference(I-J)	Std.Error	Sig.
Anglican Clergy	Catholic Members	.12075	.08968	.405
	Baptist Members	.35275*	.09876	.002
Baptist Clergy	Catholic Members	-.23201*	.09276	.045
	Anglican Members	-.35275*	.09876	.002
Catholic Clergy	Anglican Members	-.12075	.08968	.405
	Baptist Members	.23201*	.9276	.045

From the result of the test in the table 19, the only significant difference between the groups was obtained between Baptists members and the rest members. No significant difference was observed.

4.5 Summary of Findings

From the result of the data analyzed in this chapter and the test of the Null hypotheses, the major findings are summarized as follows:

1. There was significant difference on the understanding of the Eucharist among Catholic, Anglican and Baptist clergy.
2. There was significant difference on the understanding of the Eucharist among Catholic, Anglican and Baptist members.
3. There was no significant difference on the implications of the Eucharist among Catholic, Anglican and Baptist clergy.

4. There was significant difference on the implications of the Eucharist among Catholic, Anglican and Baptist members.

4.6 Major Findings Discussions

The study compares the understanding of the Eucharist among Catholics, Anglicans and Baptists: implication for Christian unity in Kaduna state. The variables includes denominations and designation. Four research questions and null hypotheses were investigated on the understanding of Eucharist and its implications among Catholics, Anglicans and Baptists in Kaduna state.

The first research question and hypothesis investigated the understanding of the Eucharist among Catholic, Anglican and Baptist clergy. From the test of the hypothesis, clergy differed significantly on their understanding of the Eucharist. This null hypothesis was therefore rejected. From the analysis of the data in relation to the research question and the result of the post-hoc test; it was observed that the Anglican clergy tend to agree with Catholic teachings, that a priest is the person that performs the act of transforming bread and wine by the power of God into the real body and blood of Christ. This agrees with Marcellino (2015) that says, the priest, who stands in the place of God and say; “this is my body, this is my blood” transformed the Eucharist into the body and blood of Christ. Marcellion view is corroboration with Canon 900 assertion that the only minister who in the person of Christ, can bring into being the sacrament of the Eucharist, is a valid ordained priest.

On the believe, that the real body and blood of our Lord Jesus Christ is received by Christians in the Eucharist, Anglican pastors believe on it however as Buchana, Lloyd and Miller (1980) it stated clearly that in the publication of Cranmer’s great work on

the Eucharist, in 1550 and 1551, he denied the idea of transubstantiation and affirmed that in the Eucharist, the body and blood of Christ is received by faith- that is by worthy recipient. This shows that Anglican Clergy level of understanding is contrary to the teaching of their church. The Anglican opinion indicates reunification with Catholic doctrine as Catholic defender (2015) reveals that, Protestants around the world make transition to Catholicism by acknowledging the infallibility of the pope and participation in the Eucharist and its acceptance as the real body and blood of Christ. It is explained in Pigott (2015) that the Eucharist from its humble beginning with Jesus and his disciples, to the battlefield became, as powerful figures fought over the body and blood of Christ. He further explains that early Christians deemed it so important that they were willing to risk their lives and that of their families in order to take, eat and drink the body and blood of Christ.

Regarding the issue, that Christians that partake in the Eucharist most experience baptism by immersion, the three Churches showed a high level of their church teaching regarding that. Majority of Anglicans and Catholics refused to accept this teaching because it is contrary to the teaching of their church while Majority of Baptists accepted it as it is in line with their church teaching. Piper (2010), asserts that baptism is rightly administered by immersion or dipping the whole body of the person in water, in the name of the Father, the Son and the Holy Spirit. He further explains that it is the duty of those who are rightly baptized to partake in the Lord's Supper.

Research question two, and the hypothesis, investigate understanding of the Eucharist among members of the Catholic, Anglican and Baptist. From the test hypothesis, members' understanding of the Eucharist differs significantly. This null hypothesis

was therefore rejected. From analysis of data in relation to this research question and the result of the post-hoc test, it was observed that Anglican and Baptist members understanding of the Eucharist differ with that of Catholic members. This point to the fact that, Christians get connected to Jesus in the Eucharist only through spiritually and not physically. Breslin (2005), is not in support of this opinion when he states that when we pray before the Blessed Sacrament, we adore Christ in the fullness of his human nature, including his physical properties, which include his heart of flesh that loves us.

Research question three and hypothesis three investigated the implications of the Eucharist for Christian's unity. It was observed that the three groups; Catholic, Anglican and Baptist clergy did not differ significantly in their opinions on the implications of the Eucharist on Christian unity. The finding is consistent with the report of Barbara (2015) that the church teaches that one can be in communion with only one body at a time. If you are in communion with Catholic Church, then you cannot be in communion with other ecclesial body. Canon 844 states; Catholic ministers may licitly administer the Eucharist to Catholic members of the Christian faithful only and likewise, the later may licitly receive sacraments only from the Catholic ministers. Chitwood (2012), asserts that open communion can be spiritually dangerous for a host of reasons and according to Saint Paul the stakes are high (1 cor. 11:27-29). According to Ratzinger (2008) assertion the Eucharist binds all men together, and not just with one another, but with Christ, and it is in the way that they are referred to as the church.

Research question four and the hypothesis investigated the implications of the Eucharist among Catholic, Anglican and Baptist members. From the test of hypothesis, members differ significantly on their opinions on the implications of the Eucharist for Christian unity. The null hypothesis was therefore rejected. From the analysis of data in relation to the research question and the result of the post-hoc test, it was observed that the opinion of Anglican and Baptist members differ with Catholic members. The observation made is that Catholics attitude of closed Eucharist is viewed as witchcraft rituals by some Christians. Eric (2015) maintain that just as witches uses incantation in Latin for the host to become the body of Iris, Horus and Semiramis "I.H.S", so also the Roman Catholic teaches that the host becomes the actual body of Jesus Christ in both circle, it is also known as transubstantiation.

CHAPTER 5

SUMMARY, CONCLUSIONS, RECOMMENDATIONS

SUMMARY

The study, Understanding of Eucharist among Catholics, Anglicans and Baptists: Implications of Christian Unity in Kaduna State, Nigeria, was set against the background of certain constraints. The practices in Catholic Churches before receiving the Holy Communion specifying that, the Eucharist is only for Catholics. In view of Pope John Paul II funeral Mass, Cardinal Ratzinger Communed a Swiss Protestant Pastor. The study therefore set out to examine the Understanding and implications of Eucharist among Catholic, Anglican and Baptist clergy and members.

The study was organized in five chapters. Chapter one consisted of the background to the study, statement of the problem, the objectives, research questions and the hypothesis formulated to establish the significance of the impact on the development indices. Other parts of the chapter includes; scope and limitation of the study. Chapter two focuses on the review of the related literature, consisting of the concept of the Eucharist, historical survey on the Eucharist, Catholic, Anglican and Baptist teaching on Eucharist and others along with empirical studies.

Chapter three discussed the methodology used in the research. This included the research design, population of the study and the sampling technique used in selecting the sample size used. Other aspects of the chapter are a description of the test instrument used for data collection, procedure for data collection and method of data analysis.

In chapter four, the statistical analysis of the data was carried out in relation with the objectives, research questions and hypotheses of the study. These included analysis of the respondents' bio-data. From the analysis of the data and test of the hypotheses, the major findings are summarized as follows:

5.2 Conclusion

Based on the findings of the study, the research concludes that;

1. The level of understanding of Anglican clergy on the Eucharist is similar to that of Catholics but slightly differ from Baptist.
2. The emphasis on worthiness of communicants of the Eucharist is to prevent a host of risks of bringing condemnation but some members feel marginalized by the act.
3. Catholic members have understanding of their church teaching on the Eucharist.
4. Anglican and Baptist members feel marginalized by Catholics refusal to let them partake in the Catholic Eucharist.

5.3 Recommendations

Based on the findings therein, from this study, the following recommendations are enumerated.

1. The Anglican clergy should revisit their common prayer book for proper understanding of the Eucharist because their level of understanding differs with their church's teaching.
2. Anglicans, Baptist and Catholics, clergy should initiate inter-denominational dialogue on who is worthy to partake in the Eucharist and define the yardstick for measuring a person's worthiness or unworthiness.

3. Catholic members should be encouraged to explain to Anglican and Baptist members that are interested in their Eucharist why it is restricted to them and how they will go about it if they want to partake of it.
4. Anglican and Baptist members should not feel bad if Catholics do not allow them to partake in their Eucharist because every church has her own teaching on the Eucharist and that of the Catholics differ with theirs. Unity in diversity should be welcome by all Christians.

5.4 Suggestions for Further Study

The study compared the understanding of the Eucharist among Catholics, Anglicans and Baptists: implication to Christian unity. it is hereby suggested that:

1. Other research work should be compared between Pentecostals and Aladura Churches.
2. Similar study could be carried out in other states of Nigeria.

5.5 Contribution to Knowledge

1. Some Anglicans and Baptist's level of understanding of the Eucharist has basis in the teaching of the Catholic Church.
2. Some Clergy's level of understanding of the Eucharist differs with the teaching of their various churches.

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Appendix 1: Result of the Pilot Study.

Denominations	Percentages		Total
	Clergy		
	Laity		
Catholic	12	88	100%
Protestants	13	87	100%
Total	25	175	200%
Mean	12.5	87.5	100%

Formular: Spearman- Brown Split- half method:

From correlation carried:

$$Y \frac{1}{2} = \underline{0.73}$$

$$Y \frac{1}{2} Y \frac{1}{2} = \underline{2Y \frac{1}{2}}$$

$$1+Y \frac{1}{2} = \underline{2 \times 0.73}$$

$$1+0.73$$

$$= \underline{1.46}$$

$$1.72$$

$$= 0.85$$

Appendix 2: INTRODUCTORY LETTER

Department of Arts and Social Science,
Christian Religious Studies Section,
Faculty of Education.
Ahmadu Bello University Zaria.
Date.....

Dear Respondent,

QUESTIONNAIRE

The researcher is a student of Ahmadu Bello University, Zaria. She is conducting a research on **Comparative Analysis of the Understanding of the Eucharist between Catholics and Protestants and; its Implications to Christian Unity in Kaduna State, Nigeria**. She wishes to request for your assistance in filling this questionnaire.

Please, answer the questions as truthfully as possible. Your answers will be treated as confidential information only for this research.

Thank you for your cooperation.

Yours faithfully,

Chechet

Mercy

M.ED/EDUC/23636/2012-2013

**LEVEL OF UNDERSTANDING OF THE EUCHARIST AMONG
CATHOLICS, ANGLICANS AND BAPTISTS: IMPLICATION FOR
CHRISTIAN UNITY IN KADUNA STATE, NIGERIA.**

Instruction

Please read the questions carefully, and answer all of them freely, objectively and honestly. Kindly answer by ticking or filling the appropriate space provided against each of them.

SECTION A: PERSONAL DATA

1. Denomination: Catholic () Protestant ()
2. Designation: priest () pastor () Laity ()

The acronyms given in the boxes stand for:

SA= Strongly Agree- 4

A= Agree - 3

D= Disagree- 2

SD= Strongly Disagree - 1

(Please tick (√) only one box provide)

SECTION B: QUESTIONS ON THE UNDERSTANDING OF EUCHARIST.

	VARAIBLES				
	A priest is the person that performs the act of transforming bread and wine by the power of God into the real body and blood of Christ.				
	Christians that should partake in the Eucharist most experience baptism by immersion.				
	The Eucharist is only symbolizing the body and blood of Jesus Christ.				
	The real body and blood of our lord Jesus Christ is received by Christians in the Eucharist.				
	Christians get connected to Jesus in the Eucharist only Spiritually, through receiving the Eucharistic of bread and wine.				
	The Eucharist is a sacrificial memorial of Christ for the living and the death.				

SECTION C: QUESTIONS ON THE IMPLICATIONS OF EUCHARIST ON CHRISTIAN UNITY

	VARAIBLES				
	The Catholic church is saying that separated Churches do not have valid ordination for their priests and hence their Eucharist is not valid.				
	A husband that worships in separate denomination and a wife that worship in Catholic cannot approach the table of the lord together to and receive the spiritually nourishments of the body and blood of the risen Christ.				
	Catholics attitude of closed Eucharist is viewed as witchcraft rituals by other Christians				
	None participation of some Christian brethren in Catholic, Anglican and Baptist Eucharist implies they are not fully initiated into the Christian faith.				
	Catholics, Anglicans and Baptists are promoting disunity by limiting Jesus to a certain group of people in the Eucharist				