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The Eucharistic Sending: Reconstructing The Sending Narratives in Sunday Worship

Ricky Pramono Hasibuan

Sekolah Tinggi Teologi HKBP Pematangsiantar

rickyhasibuan@stt-hkbp.ac.id

Abstract

This article explores the importance of the Sending in the Sunday Worship, which is crucial to support people's daily lives as it bridges the gap between every Sunday service where people worship. The narrative of the Sending must be appropriately formulated to ensure that people can implement it effectively. Currently, the narrative is often based on weekly changing sermon content, leading to unfinished tasks accumulating without evaluation. To address this issue, this article proposes that the Sending narrative should be based on the remembrance of The Lord's Supper, which is the main element of Sunday worship besides the sermon. By using Jesus' words "do this!" as a potential basis for sending people into everyday life, this article argues that individuals can be encouraged to fulfill their role in showing love to others.

Keywords: daily life; Sending narrative; Sunday Service; The Lord's Supper; worship

INTRODUCTION

Protestant Church Sunday Services generally consist of gathering, preaching the Word, celebrating Holy Communion, and sending. These four elements are often referred to as the four-fold structure.¹ In Sunday Worship, the narrative of the sending is generally formulated based on the essence of the sermon and then proceeds with the delivery of blessings. The sending is not only complementary in worship because the task demands underlie the people's daily life.² Ion Bria states that the liturgy has two inseparable movement sides. On the one hand, the liturgy moves God's people together to commemorate Christ's death and resurrection. On the other hand, the liturgy moves church members to carry out their mission to the world.³ The phrase "sent into the world" is extensive in scope, covering all geographical areas on earth.

However, Joas Adiprasetya states that the quality of worship is determined after the worship concludes, specifically when the congregation enters their daily lives.⁴ Following Adiprasetya's view, this

paper limits the locus of sending people to daily life, especially Monday to Saturday. These days are commonly known as working days. People's work these days is related to their respective professions or occupations. Mainly, they work to fulfil the necessities of life and develop a career. Imaginatively, working days are not easily understood by people and days of worship. It is because many people separate the holy from the profane, especially among adherents of secularism. In everyday life, God becomes distant.⁵

If so, sending sermons-based takes work to do. However, the Sunday Worship Celebrations will only be continuous if the people carry out their mission these days. Therefore, it is essential to prepare the narrative of the Sending in such a way that the people can faithfully carry it out.

RESEARCH METHOD

In the composition of this article, I employ a constructive approach by utilizing data through literature research. The process involves searching for literature related to elements of Sunday worship, particularly

¹ Jeffrey A. Truscott, *Worship: A Practical Guide* (Singapore: Genesis Books, 2011), 30.

² Ion Bria, "The Liturgy after the Liturgy," *International Review of Mission* 67, no. 265 (1978).

³ Bria.

⁴ Joas Adiprasetya, *Labirin Kehidupan: Spiritualitas Sehari-Hari Bagi Peziarahan Iman* (Jakarta: BPK Gunung Mulia, 2016), 121.

⁵ E. Pranawa Dhatu Martasudjita, "Hubungan Ekaristi Dengan Hidup Sehari-Hari Dalam Teologi Sakramental Karl Rahner," *DISKURSUS - JURNAL FILSAFAT DAN TEOLOGI STF DRIYARKARA* 12, no. 2 (October 14, 2013): 278–301, <https://doi.org/10.36383/DISKURSUS.V12I2.108>.

focusing on the concept of mission. I will engage in a dialogue with Christ's command in the Eucharist, "do this," to construct a new understanding of the narrative of mission, no longer solely based on sermons but rather on Christ's command to partake in communion with others.

RESULT AND DISCUSSION

The Shaping Of Sunday Worship

According to Jeffrey A. Truscott, the elements that make up Sunday Worship are God's Word and the celebration of the Lord's Supper.⁶ He emphasized, "in worship, we gather around Scripture and Sacrament so that God's Word might expose our sin and offer God's reconciling forgiveness."⁷ Worship is a human response to God's work in the world and people's lives. However, the response is God's work through the Holy Spirit.⁸ Through Preaching the Word and the ministry of the Sacraments, God speaks to His people in Sunday Services. These two things, the Preaching of the Word and the ministry of the Sacraments, are often referred to as the "*Means of Grace*."

In the Roman Catholic Church, Sunday Service is often also referred to as the Sunday Mass. The primacy of the Sunday

Mass appears in the following views of Paul Turner,

Sunday Mass is the greatest miracle in the world: the celebration of the Eucharist. God speaks through the Scriptures. The Church offers a sacrifice of thanksgiving. The Holy Spirit transforms the gifts of bread and wine into the Body and Blood of Christ. The faithful share Communion with one another and with God. So nourished, the people of God go forth into the world to preach the gospel and to live by its demands.⁹

The quotation above shows that Sunday Service is very central in the life of the people. The main elements are preaching the Word and celebrating The Lord's Supper. Throughout history and the practice of Church Worship, the constituent elements of Sunday Worship have developed into two types. First is the four-fold structure: Gathering, Word, Eucharist, and Sending. This element is commonly used in the Catholic Church (after Vatican II) and Reformed Churches (after the Lima Liturgy). The second form is three-fold: Gathering, Word, and Altar Call. Pentecostal and Baptist churches use this form.

The gathering allows people to fellowship and shows the unique character of

⁶ Truscott, *Worship: A Practical Guide*, 27.

⁷ Truscott, 11.

⁸ Truscott, 13.

⁹ Paul Turner, *Let Us Pray: A Guide to the Rubrics of Sunday Mass* (Collegeville, Minnesota: Liturgical Press, 2012), 1.

Christian Worship, which is communal.¹⁰ The presence of the people in worship is the people's response to God's call through Jesus Christ. God took the initiative to invite people to worship, and people attended it with joy.¹¹ The Word (Liturgy of the Word) narrates God's greeting to His people, shown in Bible readings and sermon delivery. Word ministry emphasizes "hearing from God" rather than "learning about God."¹² The purpose of God's Word is for "for teaching, for reproof, for correction, and for training in righteousness" (2 Tim. 3:16, RSV). For that purpose, the Word of God is read and preached; God spoke and people listened. The Liturgy of the Table allows people to participate in Christ's saving work, communing with Christ and other believers in grace empowered by the Spirit of God (1 Cor. 10:16).¹³ The Sending sends people out into their daily lives to proclaim the truths they have heard. It means that the congregation's practice in the Sunday service is continuous with their actions in daily life.

In this four-fold, Christian worship appears communal, sacramental, and missional. Communal because it is celebrated

together by the people. Although one may worship privately, the Sunday Service is a liturgical celebration between God and the congregation. The communal nature of Christian liturgy underscores the significance of unity over separation, as worship takes on a sacramental quality when the Word of God transforms into a tangible experience through the act of hearing the Word, particularly in the context of the congregation's participation in The Lord's Supper. Missionary because worship does not stop at the celebration inside the church building, but it continues outside the walls of the church through Sending. In particular, Sunday worship is God's invitation for people to remember the events of Christ, especially his death and resurrection, for the sake of the salvation of this world.

Humans cannot invite God to attend worship, because worship belongs to God. He is the one who initiates and serves everyone who partners in it.¹⁴ From the gathering to the sending out, God led, and the people responded through praise and prayer. This pattern, the voice of God – the people's response can be seen in the Sunday worship service. For example, Sunday Worship Pro-

¹⁰ Frank C. Senn, *Introduction to Christian Liturgy* (Minneapolis: Fortress Press, 2012), 5.

¹¹ Constance M. Cherry, *The Worship Architect: A Blueprint for Designing Culturally Relevant and Biblically Faithful Services* (Grand Rapids, Michigan: Baker Academic, 2010), 54.

¹² Cherry, 70.

¹³ Cherry, 87.

¹⁴ Bryan Chapell, *Christ-Centered Worship: Letting the Gospel Shape Our Practice* (Ada: Baker Academic, 2017), 160.

cedures according to the following HKBP Agenda:¹⁵

- Votum (voice of God)
- Law Reading (voice of God)
- Confession of Sin (voice of the people)
- The promise of Forgiveness (voice of God)
- Bible reading (voice of God)
- Confession of Faith (voice of the people)
- Sermon (voice of God)
- Holy Communion (if performed) (God serves the people)
- [The Sending and] Benediction (voice of God)

God calls, gives orders, reconciles, greets and teaches, serves, and sends people from the order of worship above. In Sunday worship, God presents Himself as a gracious host. Sunday worship is thus not just a rite created by the people but the holiest space God provides for His people, where people meet God and meet each other. Therefore, the Sunday worship celebration is a joy for the people because God initiated it.

Identity and Otherness: Tensions in the Locus of the Sending

What is Sending? Constance M. Cherry said, “through Sending God blessed the people to be a blessing to the world in

the name of Christ, and commanded the people to live in a certain way according to the Word. The people depart with blessings so that they are enabled to manifest a response to that Word.”¹⁶ Truscott argues that the Sending is a kind of transition from worship into the world. But he also said, “the dismissal or sending out of the assembly is not a convenience or a mere formality. Rather it express an important idea: having been fed by God’s Word and Supper, the assembly now departs to feed the world with Christ.”¹⁷ In short, it can be concluded that Sending is an act of God sending the church to tell the world about Christ, who blesses and saves.

Protestant churches in Indonesia often build the Sending narratives based on applicable content from Sunday sermons. In Lutheran understanding, preaching is the Good News about God who reconciles, giving salvation in Christ. Even though humans cannot carry out the Law, God is full of grace visiting humanity to offer life through the death and resurrection of Christ Jesus.¹⁸ Sinful humans become justified by faith alone (*sola fide*), in Christ alone (*Solus Christus*), and this justification is only grace

¹⁵ HKBP, *Agenda Di Huria Kristen Batak Protestan* (Pematangsiantar: Percetakan HKBP, 2002).

¹⁶ Cherry, *The Worship Architect: A Blueprint for Designing Culturally Relevant and Biblically Faithful Services*, 112-13.

¹⁷ Truscott, *Worship: A Practical Guide*, 199.

¹⁸ Margaret Daphne Hampson, *Christian Contradictions: The Structures of Lutheran and Catholic Thought* (Cambridge, U.K.; New York: Cambridge University Press, 2001), 39.

(*sola gratia*).¹⁹ In Luther's language, the salvation that humans receive is a gift that is *extra nos* (from outside us) *pro nobis* (for us).²⁰ God is the leading actor in salvation. Faith is a gift of the Holy Spirit, which God gives through the Word and Sacrament (*means of grace*).²¹ The Good News about the salvation that God has done in Christ is what underlies all the sermons in Lutheran churches.²² Mickey L. Mattox summed it up this way, "in the Son and through the Holy Spirit, the Father not only discloses but also gives Himself to us as a gift."²³

If humans are saved by a power outside of themselves, what is humans' role in salvation? Humans respond to God's love in two ways: loving God back and loving neighbours.²⁴ These two things underlie the narrative of Sending in the Lutheran churches, but they are linked to the sermon's content on that Sunday. One can not separate

loving God and loving neighbors from one another. In 1 John 4:20, it is written, "If any one says, 'I love God,' and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen." (RSV).

Loving neighbors is not an easy task. Even though humans are social creatures, interactions between different humans often lead to conflict.²⁵ It is mainly triggered by differences in identity, both personal and group identities. Simon Rachmadi explained that in the history of human civilization, there have often been clashes between one entity and another due to differences in understanding. What is more, in this era, there are innumerable "*locos* of contradictory nature."²⁶ This reality, clash and conflict, cannot be denied, it occurs daily.

This earth is full of diversity. It is only natural that humans find it easier to

¹⁹ Else Marie Wiberg Pedersen, "Justification and Grace. Did Luther Discover a New Theology or Did He Discover Anew the Theology of Justification and Grace?," *Studia Theologica - Nordic Journal of Theology* 57, no. 2 (December 1, 2003): 143–61, <https://doi.org/10.1080/00393380310000550>.

²⁰ Robert Kolb, Irene Dingel, and Lubomir Batka, eds., *The Oxford Handbook of Martin Luther's Theology* (Oxford; New York: Oxford University Press, 2014), 420.

²¹ Leif Grane and John H. Rasmussen, *The Augsburg Confession: A Commentary* (Minneapolis: Augsburg Pub. House, 1987), 71.

²² Gustaf Wingeen, "Law and Gospel and Their Implications for Christian Life and Worship," *Studia Theologica - Nordic Journal of Theology* 17, no. 2 (1963): 77–89, [https://doi.org/10.1080/00393386308599838/ASSET/CMS/ASSET/FC1343A1-1F40-](https://doi.org/10.1080/00393386308599838/ASSET/CMS/ASSET/FC1343A1-1F40-457C-9240-EC13049EF18C/00393386308599838.FP.PNG)

[457C-9240-EC13049EF18C/00393386308599838.FP.PNG](https://doi.org/10.1080/00393386308599838.FP.PNG).

²³ Mickey L. Mattox, "Luther's Interpretation of Scripture: Biblical Understanding in Trinitarian Shape," in *The Substance of Faith: Luther's Doctrinal Theology for Today*, ed. Paul R. Hinlicky (Minneapolis: Fortress Press, n.d.), 19.

²⁴ Hampson, *Christian Contradictions: The Structures of Lutheran and Catholic Thought*, 10–11.

²⁵ Laurence Juma, *Human Rights and Conflict Transformation in Africa* (Bamenda: Langaa RPCIG, 2013), 6.

²⁶ Simon Rachmadi, *Theologia in Loco Di Tengah Jalanan Antar Peradaba* (Jakarta: BPK Gunung Mulia, 2019), 25.

find differences than similarities.²⁷ Although many jargons propose the beauty of harmony in diversity, facts do not always prove it. The case examples in the introduction to this article shows one of the realities of an inharmonious encounter in human life. It shows that the Sending element in the Sunday Service is a challenging assignment. Sending people into everyday life means sending them into situations that are not always good. This area – everyday life – is where acceptance, rejection, alienation, and alienation occur. These people are involved in dynamic and colourful interactions. Therefore, the formulation of the narrative of the Sending is not trivial. We must be careful in compiling it so that the people well understand the narrative. The Sending narrative does not aim to sound poetic words, beautiful rhymes, and the like but conveys God's commands to the people in a language that is easy to understand so that they can do it faithfully.

Do this!

Instead of basing the Sending narrative on ever-changing sermons, this article proposes reminiscing The Lord's Supper as a basis. The Lord's Supper and the Word's preaching are the most ancient elements of

worship. The Church uses various terms to name it. Kenneth Stevenson by explaining it this way,

The Catholic Church calls it the Mass, meaning it is sent out to carry out a Christian mission. In this case, the main emphasis of The Lord's Supper is missions. Protestant churches call it *Holy Communion*, which means sharing in serious activities. The emphasis is on fellowship. Eastern churches call this “Liturgy,” meaning the work of the people, depicting that everyone participates in it. The early churches repeatedly referred to it as an offering, as a reminder that Christ's offering on the cross was celebrated together at the Lord's Table. The most commonly used term in ecumenical conversation is The Eucharist, a Greek word meaning thanksgiving. This term shows that the Holy Communion is a thanksgiving to the Father, through the Son, by the power of the Holy Spirit, for the great deeds of God in Christ, in His Church, now.²⁸

From Stevenson's explanation above, at least five aspects coincide in celebrating The Lord's Supper: mission, fellowship, participation, offering, and thanksgiving. According to Karl Rahner, as summarized by E. P. D. Martasudjita, The Lord's Supper

²⁷ Robin L. Bartlett, *Introducing Race and Gender into Economics* (London: Routledge, 2002), 105.

²⁸ Kenneth Stevenson, *The First Rites: Worship in the Early Church* (Collegeville, Minnesota: Liturgical Press, 1989), 56.

contains togetherness, a bond of unity between Jesus, disciples, and the church.²⁹ It can be said that The Lord's Supper is very central in the life of the church, especially in the liturgy. One celebration of the Lord's Supper contains many meanings and benefits. And the most important of all the meanings and benefits is Jesus Christ, the Giver and the Gift in the Sacrament.³⁰

Generally, The Lord's Supper always begins with the narrative of Jesus' Last Supper, then proceeds to eat the bread and drink the wine. The narration is as follows, "And when he had given thanks, he broke it, and said, 'This is my body which is for you. Do this in remembrance of me.' In the same way also the cup, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.'" (1 Cor. 11:24-25, RSV). According to Binsar J. Pakpahan, the word *anamnesis* does not only remember past events; Christ Himself is present in it and allows the people to experience fellowship with Him.³¹ In English, the word "remembering" is the equivalent of the

words "*re*" and "*member*." It contains ascribing the past to the present.³² In line with that, Albert J.D. Walsh emphasized,

The term (*anamnesis*) implies the reactualization of the salvific actions of Jesus Christ and the "real [pneumatic] presence" of Christ (1 Cor. 10:17). The *anamnesis* of the eucharistic-evangel is, therefore, a communion in Christ as well as with Christ; as an event in Christ it is to remember one's personal and temporal identity as united to/with that of Christ (crucified, risen, reigning, and returning) as the true presence disclosed in the liturgy of Word and Sacrament; as a communion with Christ it is to remember his true identity as the one who fulfills the Scriptures, an identity that is Alpha and Omega.³³

Interestingly, Walsh interprets *anamnesis* in a *eucharistic-evangel frame*. That is, he does not separate *the Word* from *the Table*, as in most Protestant churches in Indonesia. It is essential because Sunday services are also based on memory, namely the memory of Christ's resurrection and the coming of the Holy Spirit.³⁴ If Christ and all

²⁹ Martasudjita, "Hubungan Ekaristi Dengan Hidup Sehari-Hari Dalam Teologi Sakramental Karl Rahner."

³⁰ Kenneth Stevenson, *Take, Eat: Reflections on the Eucharist* (Norwich: Canterbury Press, 2008), 48.

³¹ Binsar Jonathan Pakpahan, "Analisis Kritis Liturgi Perjamuan Kudus Huria Kristen Batak Protestan," *Indonesian Journal of Theology* 2, no. 1 (July 30, 2014): 42–64, <https://doi.org/10.46567/IJT.V2I1.79>.

³² Heather Murray Elkins, "'Altaring' the World," *Liturgy* 14, no. 3 (1998): 69–77, <https://doi.org/10.1080/0458063X.1998.10392414>.

³³ Albert J. D Walsh, "The Eucharist's Biographer: The Liturgical Formation of Christian Identity," 2012, 49.

³⁴ HKBP, *Pengakuan Iman HKBP: Konfesi Tahun 1951 Dan Tahun 1996 Bahasa Batak, Indonesia Dan Inggris* (Pearaja Tarutung: Kantor Pusat HKBP, 2013), 167.

the events of Christ (birth, ministry, death, resurrection and return) are present in the anamnesis, then The Lord's Supper should be celebrated every Sunday. In his large catechism, Luther wrote the following questions and answers,

Now, what is the Sacrament of the Altar? My answer is: It's the true body and blood of the LORD Christ, in and with the bread and wine through Christ's Word, which we Christians are told to eat and drink. Just as we said of Baptism that it's not ordinary water, so we say here too that the Sacrament is bread and wine, but not the ordinary bread and wine which is served at the table. It's bread and wine contained in God's word and bound to it. It's the Word, I say, which makes this sacrament what it is, and sets it apart so that it's not ordinary bread and wine but Christ's body and blood in fact and in name.³⁵

From the questions and answers above, according to Luther, the bread and wine in the Lord's Supper are not just symbols but are truly the body and blood of Christ. This understanding makes the Lord's Supper very vital for the people. So in the Lord's Supper, Christ is God's gift to the

people, and not vice versa.³⁶ The body and blood of Christ are given as spiritual food and drink. However, at the banquet, physical food was also provided. Bread and wine were the foods and drinks commonly consumed by people during the historical Jesus. The early Church used ordinary bread and wine in their Communion. The selection of bread and wine only started in the Middle Ages.³⁷ Therefore, ontologically, it can also be understood that at the Last Supper in Luke 22:14-23, Jesus serves his disciples eating and drinking to meet their body's nutritional needs.

In the narrative of the Last Supper, Jesus tells the disciples, "do this in remembrance of me!" (1 Cor. 11:25-26). The sentence is imperative, which requires an obedient response. That is why the early Church always broke bread after hearing the teaching (Acts 2:42). In some versions, the breaking of the bread is translated as "eating together." Eating together becomes an *anamnesis* of the early Church to remember and obey Christ's commandments.

From the explanation above, in the *anamnesis*, Christ is present not only in the people's memory but ultimately. Christ

³⁵ Martin Luther, *Luther's Large Catechism*, trans. Friedemann Hebart (Adelaide: Lutheran Publ. House, 1983), 188.

³⁶ Gerhard O. Forde, *Theology Is for Proclamation* (Minneapolis: Fortress Press, 1990), 174.

³⁷ Edward Phillips, "Eucharist and the Meaning of Ordinary Food," *Liturgy* 32, no. 2 (April 3, 2017): 24–33, <https://doi.org/10.1080/0458063X.2017.1262640/ASSET//CMS/ASSET/A0C950C5-5F16-4B1A-B380-55495834C2C7/0458063X.2017.1262640.FP.PNG>.

gave himself to the people so that the people, in union with Christ, would do the same for others. Thus, *anamnesis* is an active and dynamic liturgical element: the people are filled with Christ to carry out their duties as Christ's messengers to the world.³⁸ The implementation of this activity was shown by the early Church by sharing in the form of eating together.

What about the churches today? At the HKBP church, The Lord's Supper is only performed a few times a year. It is exclusive because it is only intended for worthy people who have ascended eligibility. Children and church members who are not yet present are marginalized every time the Holy Communion is celebrated. In such exclusivity, the character of liturgical commonality is no longer felt. The Lord's Supper becomes very personal, where people who are called worthy receive gifts from God. The gift is often interpreted as forgiveness of sins.

Suppose *anamnesis* becomes a *personal event* and *reward*, obedience to Christ's command "do this!" will be challenging to realize because the benefits of the Lord's Supper have been considered completed by the recipient. Instead of being personal,

anamnesis is communal and active. After receiving the whole of Christ, the people receive the task "do this!" This command is imperative, so the recipient of the banquet must carry it out. People who have received Christ's Supper at Sunday services are given the task of doing the same thing: serving others.

On the one hand, the command "do this!" is understood by the church as the basis for the implementation of communion itself. It means that when the church celebrates the Holy Communion at Sunday Services, the order is carried out. On the other hand, when the church celebrates a banquet, the commandment is always sounded before the distribution of the bread and wine. So if the execution of the banquet itself is a commemoration, and in it a memorial narrative (*anamnesis*) is heard, borrowing Alexander Schmemmann's term, the Lord Supper is the Sacrament of commemoration.³⁹ According to Martasudjita, the order continued. He says,

God's self-giving, which is the content or grace of The Lord's Supper, is not only personally received by the faithful but also has a socio-ecclesiological meaning. Thus, The Lord's Supper becomes the most

³⁸ Julie Gittoes, *Anamnesis and the Eucharist: Contemporary Anglican Approaches* (Aldershot, Hants, England; Burlington, VT: Ashgate, 2008), 79.

³⁹ Alexander Schmemmann, *The Eucharist* (Crestwood, N.Y.: St. Vladimir's Seminary Press, 1988), 193.

radical and real Sacrament of God's self-giving through Christ in the Church for the world.⁴⁰

It can be said that the task of remembering Christ continues outside the walls of the church, that is, in everyday life. Every time people remember Christ in their daily lives, they are tasked with "hosting" other people. Both personally and as a communal entity, Christians must obey the "do this!" through a life full of hospitality and a willingness to share. Referring to the meaning of *anamnesis* as a memory in which Christ is present and saves, then remembering Christ in the locus of sending is an active event that liberates and saves.

From Being Hosted to Become A Hosting

One of the biblical narratives often chosen by liturgiologists as the basis for celebrating The Lord's Supper every Sunday is Luke 24:13-32.⁴¹ In this story Jesus is first present as a stranger, he is greeted as a guest by the two disciples who are walking to Emmaus. Furthermore, Jesus became the *Host* when He explained the Word to them, especially when breaking bread and giving it to them (*the Table*). The dual role of Christ as *guest* and *host* in this narrative

can be the patron of the people obeying the command "do this!" into everyday life.

The word "host" itself is derived from the Old French word "*hoste*," which was adapted from the Latin word "*hospitem*." Uniquely, both "host" and "*hospitem*" can be translated as meaning *guest* or *ghost* (the other), but can also mean *host*. James F. White listed his four views on the Sacrament as follows:

First, God acts in the Sacraments. Second, God acts in the Sacrament by giving himself. Third, God's self-giving takes place through the Sacrament as love is made visible. Fourth, God's self-giving as love is made visible through loving relationships in fellowship or community.⁴²

Again, the main idea here lies in God, the Subject of the Sacrament. He is the main character, acting as the Giver and the Gift in The Lord's Supper. The gift is a manifestation of His love. Interestingly, White's ideas stop at loving relationships in fellowship or community. It needs to be clarified what he meant by fellowship or community. If the word refers to a Christian community, what about people outside the community (*the other*)? Don't Christians al-

⁴⁰ Martasudjita, "Hubungan Ekaristi Dengan Hidup Sehari-Hari Dalam Teologi Sakramental Karl Rahner."

⁴¹ Truscott, *Worship: A Practical Guide*, 27.

⁴² James F. White, *Pengantar Ibadah Kristen*, ed. Liem Sem Kie (Jakarta: BPK Gunung Mulia, 2009), 191-93.

ways encounter other people in their daily life?

Having that Christ fulfils His people in The Lord's Supper by providing food and drink (bread and wine), His role as *Host* is also present in the people. The presence of Christ in the people moves them to serve other people or other communities.⁴³ This role occurs daily, the locus of Sunday worship services. In this space, people can interact with anyone, not only with their fellow communities. People are sent to do something for other people or communities as a continuation of worship into daily life after hearing the Word and participating at God's Table.⁴⁴

Generally, the Sending narrative is more often associated with the applicable contents of the Sunday sermon.⁴⁵ The theme and text are always different every Sunday in thematic and textual sermons. Thus, the task of the people in sending is also different. On the one hand, this is good so that people are enriched with much understanding about their duties as Christians. On the other hand, too many tasks can also reduce

the focus of the assigned people. Very few, or may by none, evaluate the implementation of this sending in the following week. If there are about fifty-two Sundays in one year, then it can be assumed that there are that number of tasks for sending the people in just one year. Too many assignments without evaluation can lead to abandonment.⁴⁶

For this reason, instead of basing the sending narrative on the Sermon, this article proposes a narrative of eucharistic sending. *Eucharistic Sending* first reminds people of their role as guests at the Lord's Table through participation in The Lord's Supper.⁴⁷ The act of remembering The Lord's Supper means fully realizing the goodness of God through and in Christ. Every time The Lord's Supper is celebrated, Christ is the *host*.⁴⁸ He serves the people with the act of "giving" with great hospitality. This gift is in the form of His body and blood in the form of bread and wine, as well as physical and spiritual food for the people. The eucharistic elements are not simply contemplated, they are eaten and consumed, in-

⁴³ Gittoes, *Anamnesis and the Eucharist: Contemporary Anglican Approaches*, 79.

⁴⁴ Truscott, *Worship: A Practical Guide*, 195.

⁴⁵ Yamuger, *Kidung Keesaan* (Jakarta: Yayasan Musik Gereje Indonesia, 2017), xii.

⁴⁶ Jan McArthur, "Rethinking Authentic Assessment: Work, Well-Being, and Society," *Higher Education* 85, no. 1 (January 1, 2023): 85–

101, <https://doi.org/10.1007/S10734-022-00822-Y/METRICS>.

⁴⁷ Paul T. Nimmo, "Markus Barth on the Lord's Supper," *Journal of Reformed Theology* 14, no. 3 (August 27, 2020): 199–228, <https://doi.org/10.1163/15697312-01403010>.

⁴⁸ Nimmo.

gested into our bodies, thus become part of us in some form.⁴⁹ Through participation in The Lord's Supper, the divinity of Christ is incorporated into the humanity of the people so that in Christ, people are welcomed into the Triune God.

Furthermore, the Eucharistic Sending diverts the people's role from guest to *host*. People's participation in the Lord's Supper makes this possible. The presence of Christ in the bread and wine shows that Christ has been *introduced* to the people. The existence of Christ activates the people to become *hosts* for the other.⁵⁰ As *the host*, the people play the first role of serving food to the hungry. This task is very realistic and measurable. People can do it both personally and institutionally. Personally, the people become *hosts* for people who need food and other primary needs around them. If all church members are always sensitive and active in their respective environments, the people's obedience to the sending narratives will become more evident. Institutionally, the church can allocate its annual budget to support the lives of the poor around it.

The following are some suggestions for eucharistic sending narratives and those that are best presented after the blessing:

Model A:

Blessing

(Aaron's blessing or other models of blessing)

Sending

L: Go in peace. Preach the good news.

People: Thanks to the Lord.

Model B:

Blessing

(Aaron's blessing or other models of blessing)

Sending

L: Go in peace. Share Christ's gift to the world.

People: Thanks to the Lord.

Model C:

Blessing

(Aaron's blessing or other models of blessing)

Sending

L: Go in peace, remember the goodness of Christ at his Supper, and do such goodness in remembrance of Him.

People: Thank God.

Even though the narrative of the Sending is based on the memory of the Lord's Supper, the narrative can be dynamic and just like that. However, the several proposed narrative models above all pivot on the memory of Christ, who serves the people. After people receive the body and blood

⁴⁹ Christina M Gschwandtner, "Mystery Manifested: Toward a Phenomenology of the Eucharist in Its Liturgical Context," *Religions* 10, no. 5 (May 9, 2019): 315, <https://doi.org/10.3390/REL10050315>.

⁵⁰ Gittoes, *Anamnesis and the Eucharist: Contemporary Anglican Approaches*, 79.

of Christ, the hospitality of Christ will move them to host others in their daily lives. In other words, people serve others around them. The narratives of Eucharistic Sending remind the Church of Christ's unconditional goodness. The memory of that goodness is the basis for the Church to present the goodness of Christ in everyday life.

CONCLUSION

The Eucharistic Sending narrative redefines the Christian role from being hosted at the Lord's Table to becoming hosts in daily life. Inspired by the dual role of Christ as both guest and host in Luke 24:13-32, this perspective suggests a shift from diverse tasks associated with Sunday sermons to a unified narrative. This transformative perspective aligns with the tangible act of "giving" as individuals, recognizing Christ's divinity through The Lord's Supper, become hosts serving others both personally and institutionally. Anchoring the Sending narrative in the memory of Christ's unconditional goodness provides a focused approach, prompting individuals to extend that goodness into their daily interactions. In light of recent events, the article emphasizes the Church's continuous assistance, guided by the narratives of Eucharistic Sending, which serve as a reminder of Christ's goodness and form the basis for

actively manifesting that goodness in everyday life.

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