

From the Eucharistic Communion to the Witnessing Communion: A Theological Review of Reconciliation Mission Based on Luther's Eucharistic Theology

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Abstract

The mission of the church is certainly not without challenges and problems in line with the dynamics of change and the context in which the church is located, which requires the church to construct and pursue an actual and relevant mission. This article aims to construct a reconciliation mission based on Luther's Eucharistic theology. This research was conducted through descriptive analysis of Luther's theology and relating it with the eucharist, *anamnesis*, word, communion, mission, and expert reconciliation through literature studies. The steps taken are to conduct descriptive-analytical aspects of the mission in eucharistic theology from various perspectives. Second, descriptive analysis of mission aspects in Luther's Eucharistic theology. Third, discussing the mission as a reconciliation mission. Fourth, analyze and relate the eucharistic communion as a witnessing communion. This research shows that Luther's eucharistic theology contains an aspect of mission that can be the basis for constructing the church's reconciliation mission.

Keywords: Eucharist, *anamnesis*, communion, word, mission, reconciliation, church, Luther

Introduction

The mission is the duty of the Church. The assignment was received from God through Jesus Christ. The church as a community of believers who receive the gift of salvation in Jesus Christ accepts the task of preaching and presenting the salvation of Jesus Christ in the midst of the world. In carrying out its mission tasks, the Church needs to pay attention to the context in which the church is located. If the church ignores the context in which it is located, its mission can become irrelevant and insignificant. For this reason, the church needs to construct its mission paradigm in addition to the existing mission paradigm or is being lived by the church so far based on the Great Commission of the Lord Jesus in Matthew 28:19-20. The problem that arises is whether there is another theological basis that can be the foundation of the church's mission. Can the foundation for the church's mission be found in Eucharistic theology? Did Luther pay attention to mission in his theology?

Many experts considered that the Reformers (Luther, Melanchthon, Zwingli, and Calvin) paid little attention to the mission.¹ For example, William R. Hogg said, 'The Protestant reformers, among them Luther, Melanchthon, Zwingli, and Calvin, disavowed any obligation for Christians to carry the gospel beyond their fellow countrymen'.² Next up is Stephen Neill. Neill saw the Reformers' lack of concern for mission based on his research of the writings of the Reformers. As quoted by Prill, Neill said, 'Naturally the Reformers were not unaware of the non-Christian world around them. Yet, when everything favorable has been said and can be said, and when

¹ Thorsten Prill, *Luther, Calvin and the Mission of the Church: The Mission Theology and Practice of the Protestant Reformers* (Munich: GRIN Publishing, 2017), 8–13.

² William Richey Hogg, *Ecumenical Foundations: A History of the International Missionary Council and Its Nineteenth-Century Background* (Eugene: Wipf & Stock, 2002), 1–2.

all possible evidence from the writings of the Reformers has been collected, it all amounts to exceedingly little'.³

According to Prill, experts say that the Reformers paid little attention to mission because they were not familiar with the theological writings of the Reformers and interpreted them without looking at the bigger picture.⁴ Prill's view underscores that a careful study of the writings of the Reformers will show that the Reformers did not underestimate the role Christians had to play in spreading the gospel. Although Luther did not base his missiological views on Matthew 28:16-20, Luther interpreted the Great Commission from Luke 24: 45-49. Luther treated this passage as his missiological text.⁵ Luther's understanding and concern about missions to all nations can also be seen in Luther's sermon on Mark 16 delivered on Ascension Day in 1523, and Psalm 117.⁶ Here Prill sees Luther's mission concern from the point of biblical interpretation.

A view that resonates with Prill's is Michal Valčo. For Valčo, Luther was someone who paid attention to missions. He said that Luther, who focused on the Bible in his theological reflections, realized that the Bible was a missionary book because he spoke of *Missio Dei*, God's mission to find and save the lost.⁷ Even Valčo believes that Luther was someone who really emphasized that every Christian is responsible for preaching the Gospel. Luther claimed that one cannot be a true Christian without burning the desire to share God's saving word with others and apply this inner urge in real life.⁸

³ Prill, *Luther, Calvin and the Mission of the Church*, 8.

⁴ Prill, *Luther, Calvin and the Mission of the Church*, 19.

⁵ Prill, *Luther, Calvin and the Mission of the Church*, 23.

⁶ Prill, *Luther, Calvin and the Mission of the Church*, 24.

⁷ Michal Valčo, "Martin Luther's Views on Mission and Christianization," In *Oxford Research Encyclopedia of Religion*, Oxford University Press (2016): 2-3.

⁸ Valčo, "Martin Luther's Views on Mission and Christianization," 3-4.

From his observations, Valčo found that Luther's theological thinking contained an element of mission but Valčo had not seen the aspect of Luther's theological mission from the Eucharistic perspective.

God's word-event perspective became the basis for Paul S. Chung to explore Luther's theological contribution to missions. Chung said, 'Luther is a theologian of God's word-event, which is foundational for his teaching of justification and its missional implications'.⁹ Luther believed that the events of God's word were not only present in ecclesiastical and professional circles but also worked in the world. The word of God in Jesus Christ cannot be understood apart from the events of God's word throughout all ages in its multiple horizons of influence.¹⁰ In this case, Chung connected the events of the word of God with Luther's mission view but did not see its connection with the Eucharist which for Luther could not be separated from the word of God.

The theologians who discuss Luther's Eucharistic theology also seem to have not explored and emphasized the missiological aspects of Luther's eucharist. Kyle A. Pasewark, who examined Martin Luther's theology of the Lord's Supper as a paradigm of organic-charitable interpretation of the church as a body, saw that Luther made sacramental acts as triadic events between God, others, and communicants, not monadic actions of the communicant or even dyadic actions between God. and communicate.¹¹ Luther's theory of the Eucharist explains participation in the inner life of others in productive social relations. Related to this, Pasewark sees the

⁹ Paul S. Chung, *Public Theology in an Age of World Christianity: God's Mission as Word-Event*, 1st ed. (New York: Palgrave Macmillan, 2010), 77.

¹⁰ Chung, *Public Theology in an Age of World Christianity*, 78.

¹¹ Kyle A. Pasewark, "The Body in Ecstasy: Love, Difference, and the Social Organism in Luther's Theory of the Lord's Supper," *The Journal of Religion* 77, no. 4 (1997): 513.

social impact of Luther's theology of the Holy Communion as an organic-charitable theology.¹²

Aurelian Botica in 'Revisiting Luther's Theology of the Eucharist' still emphasizes Luther's debate with Rome and other Reformers regarding the 'Real Presence' and its relevance in relation to the spiritual and eternal life of believers¹³, and Luther's emphasis on the three parts that must exist in the sacrament, namely sign, significance, faith.¹⁴ Richard Strier also reviews Luther's Holy Communion regarding the presence of the body in addition to the point about the assurance of salvation through the Eucharist as an unshakable salvation because God allows the communicant to hold Him in the bread and wine received through faith.¹⁵

The views above show that aspects of Luther's Eucharistic theological mission have not been studied and reviewed. Does this show that Luther's Eucharistic theology has no mission aspect? Or, did Luther pay no attention to mission in his theology?

Martin Luther in 'A Treatise on the New Testament that is the Holy Mass' said that those who receive Holy Communion must proclaim the love and grace of Christ. This task Luther understands as an obligation, remembrance or *requiem* for what Christ has done which is connected with what Paul said in 1 Corinthians 11: 26.¹⁶

¹² Pasewark, "The Body in Ecstasy: Love, Difference, and the Social Organism in Luther's Theory of the Lord's Supper," 515-516.

¹³ Aurelian Botica, "Revisiting Luther's Theology of the Eucharist," *The Theological Journal of Emanuel of Oradea* 5, no. 1, Perichoresis (2007): 98.

¹⁴ Botica, "Revisiting Luther's Theology of the Eucharist," 103.

¹⁵ Richard Strier, "Martin Luther and the Real Presence in Nature," *Journal of Medieval and Early Modern Studies* 37, no. 2 (2007): 293.

¹⁶ Martin Luther, *Works of Martin Luther*, vol. 1 (Albany, OR USA: AGES Software, 1997), 235-236.

Referring to the statement above, the author proposes a thesis that Eucharistic theology from Luther's perspective can be the basis for constructing the church's reconciling mission. This thesis was obtained through qualitative research on Luther's Eucharistic theology. The steps taken are to conduct descriptive-analytical aspects of the mission in eucharistic theology from various perspectives. Second, descriptive analysis of mission aspects in Luther's Eucharistic theology. Third, discussing the mission as a reconciliation mission. Fourth, analyze and relate the eucharistic communion as a witnessing communion. This research shows that Luther's eucharistic theology contains an aspect of mission that can be the basis for constructing the church's reconciliation mission.

Aspects of Mission in Eucharistic Theology from Various Perspectives

In 'The Introduction to The Oxford Handbook of Sacramental Theology', Hans Boersma and Matthew Levering explain that mission is one of the main points related to the sacramental theology of churches. This is shown by Boersma and Levering by dividing the purpose of the book into three parts: historical, ecumenical, and mission. According to Boersma and Levering, the authors describe the various ways in which believers interpret the sacrament, which is inspired by Scripture and the history of church practice. In Scripture and the early church, Orthodox, Protestants, and Catholics all find evidence that the first Christian communities celebrated and taught about the sacraments in ways that today's Orthodox, Protestants, and Catholics affirm as the basis and practice of their own faith.¹⁷ Boersma and Levering's observations show that the mission aspect in Eucharistic theology has been reviewed from various perspectives.

¹⁷ Hans Boersma and Matthew Levering, eds., *The Oxford Handbook of Sacramental Theology*, First edition. (Oxford, United Kingdom ; New York, NY: Oxford University Press, 2015), 21.

Daniel Cardó, who reviews the meaning of the cross and the eucharist in early Christianity, shows that in the eucharist there is an element of proclamation or proclamation. Cardó's view is based on what was presented by Ambrose (333/ 4–397) in *De Sacramentis*. The Eucharist, as a proclamation of God's death, becomes a proclamation of the forgiveness of sins, the mystery of hope and mercy for sinners.¹⁸

Alexander Schmemmann, an Orthodox theologian, relates Eucharists to mission from a liturgical perspective. He stated that in Orthodox theology 'the eucharist is a liturgy'.¹⁹ Furthermore, Schmemmann said that the Eucharist is the Church's entrance into the joy of her Lord and becomes her witness in the world. He wrote, 'The Eucharist is the entrance of the Church into the joy of its Lord. And to enter into that joy, so as to be a witness to it in the world, is indeed the very calling of the Church, its essential *leitourgia*, the sacrament by which it "becomes what it is"'.²⁰

Paul McPartlan also saw the relationship between the Eucharist and mission in relation to the liturgy. On that basis, the relationship between liturgy and mission is very close. McPartlan goes on to say that the Good News that the community proclaims is salvation foreseen in the Eucharist and that the Eucharistic meeting itself announces the essence of the Gospel: 'Whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes' (1 Cor 11: 26). The idea of a 'sacrament' is a structured reality which is at the same time an 'outward sign of inward grace' which

¹⁸ Daniel Cardó, *The Cross and The Eucharist in Early Christianity: A Theological and Liturgical Investigation* (United Kingdom: Cambridge University Press, 2019), 15–16.

¹⁹ Alexander Schmemmann, *For the Life of the World: Sacraments and Orthodoxy* (Crestwood, New York: St Vladimir's Seminary Press, 1998), 25.

²⁰ Schmemmann, *For the Life of the World: Sacraments and Orthodoxy*, 26.

perfectly conveys the intrinsic bond of mission and liturgy in the life of the Church.²¹

Julie Gittoes, who sees from the Anglican approach, believes that the Eucharist is the core of the Church's mission. She said, 'It is the Eucharist that lies at the heart of the Church's mission'.²² Gittoes relates this statement to the concept of *anamnesis*. Engaging with the concept of *anamnesis* is to understand more fully the nature of the relationship between the Church's worship and her life and witness as the body of Christ in and for the world.²³ Gittoes sees that the concept of *anamnesis* has the potential which underpins mission. He stated, 'A renewed engagement with the concept of *anamnesis* has the potential to make a constructive contribution to eucharistic theology, which underpins mission'.²⁴ The explanation above shows that Catholics, Orthodox, and Anglicans have tried to explore and develop Eucharistic theology to become the foundation of the Church's mission.

Aspects of Mission in Luther's Eucharistic Theology

Referring to Luther's view above in 'A Treatise on the New Testament that is the Holy Mass', it can be said that the mission aspect of Luther's Eucharist theology is associated with the command to perform the Eucharist as a remembrance of Jesus as written in 1 Corinthians 11: 26. That is, the mission aspect the Eucharist was also seen by Luther in relation to remembrance (*anamnesis*), where Luther said, 'The obligation, remembrance or *requiem* which we

²¹ Paul McPartlan, *Sacrament of Salvation: An Introduction to Eucharistic Ecclesiology*, 1. publ. (Edinburgh: T. & T. Clark, 1995), 61.

²² Julie Gittoes, *Anamnesis and the Eucharist: Contemporary Anglican Approaches*, Ashgate new critical thinking in religion, theology and biblical studies (Aldershot, Hants, England ; Burlington, VT: Ashgate, 2008), 1.

²³ Gittoes, *Anamnesis and the Eucharist*, 1.

²⁴ Gittoes, *Anamnesis and the Eucharist*, 2.

should observe for Christ, to wit, that we preach this His love and grace, hear and meditate upon it, by it be incited and preserved unto love and hope in Him'.²⁵ What Luther says here shows that the necessity to perform the Eucharist is in line with the obligation to remember Jesus and remember His commandment to proclaim His love and grace by giving body and blood through the bread and wine of the supper.

In 'The Babylonian Captivity', Luther links the commandment 'Do this in remembrance of me' to the duty of gospel preachers to train, maintain, increase, and strengthen the faith and to the proclamation of Christ's promise of forgiveness of sins and eternal life. Luther said, 'This should be done by the preachers of the Gospel, in order that this promise might be faithfully impressed upon the people and commended to them, to the awakening of faith in the same'.²⁶

The mission aspect of Luther's Eucharistic theology can also be examined in his sermon on 'Confession and The Lord's Supper'. Apart from emphasizing the right of the laity to receive the two elements in the Supper that are not distinguished from the priest, Luther's sermon also showed that the order was none other than to confess and proclaim God, namely what God has done for human salvation. Luther said, 'Likewise, the words are clear, 'This do in remembrance of me.' Tell me, who is to remember the Lord? Is this said to the priests alone, and not to all Christians? And to remember the Lord, what is that but to preach him and to confess him?'²⁷ This statement also shows that the order is not only for the priests but also for the congregation because the

²⁵ Luther, *Works of Martin Luther*, 1:235–236.

²⁶ Martin Luther, *Works of Martin Luther*, vol. 2 (Albany, OR USA: AGES Software, 1997), 143.

²⁷ Martin Luther, *Sermon by Martin Luther; Sermon on Gospel Texts for Epiphany, Lent, and Easter*, ed. John Nicholas Lenker, vol. 2 (Minnesota: AGES Librarian, 1905), 173.

congregation also has the same right to receive communion as the priests. Furthermore, Luther said that participating in the Supper is a distinctive sign that Christians can be recognized and confess the name of God, and shows that Christians are not ashamed of His Word.²⁸ Those who have accepted the covenant must exercise their faith and testify throughout the world that their sins are forgiven. Luther said, 'Now when you have received the Lord's Supper, go forth and exercise your faith. The sacrament serves to the end that you may be able to say, I have the public declaration that my sins are forgiven; ... this I can testify, as also I have tested before the devil and all the world'.²⁹

Those who attend the Supper must view the Supper as containing sweet grace, consolation, and life. But it doesn't stop there. For Luther, those who have received the Eucharist must show that the benefits and fruits of the Lord's Supper become real, while at the same time showing that the communicant has received it profitably. Luther said, 'It is our duty to let the benefits and fruit of the Lord's Supper become manifest, and we ought to show that we have received it with profit'.³⁰ According to Luther, this command is in accordance with what Jesus said, which must be repeated by communicating with others, not by word alone, but by deed.³¹

Luther in his analysis of the theology of the sacraments emphasized that the sacraments cannot be separated from the word. In 'The Large Catechism', Luther stated that God's words and provisions are the main ones because the

²⁸ Luther, *Sermon by Martin Luther; Sermon on Gospel Texts for Epiphany, Lent, and Easter*, 2:171.

²⁹ Luther, *Sermon by Martin Luther; Sermon on Gospel Texts for Epiphany, Lent, and Easter*, 2:174.

³⁰ Luther, *Sermon by Martin Luther; Sermon on Gospel Texts for Epiphany, Lent, and Easter*, 2:175.

³¹ Luther, *Sermon by Martin Luther; Sermon on Gospel Texts for Epiphany, Lent, and Easter*, 2:175-176.

sacraments were not created or started by humans. Holy Communion is bread and wine contained in the word of God and tied to it. It is the Word that makes the bread and wine a sacrament so that the sacrament is not ordinary bread and wine, but the body and blood of Christ.³² Previously in 'The Small Catechism', Luther had shown the importance of the word in the sacrament of Holy Communion by which the celebrant received forgiveness of sins, which bestowed life and salvation.³³

Luther also said that there is no discussion of the sacraments apart from the word, and the word is always central and decisive in the sacraments. That is, for Luther, the word is sacramental and at the same time, the sacrament is the word.³⁴ In other words, in Luther's view, the sacraments really cannot be thought of without the word. Both are unique gifts of God ordained and commanded for the salvation of man and the glory of God.³⁵ This understanding is actually very basic in Luther's theology. Robert Kolb said that Luther was a believer that the Word of God influenced the lives of believers first of all in a sacramental form, although Luther immediately appreciated the value of the word that was preached, which reflected his view of God as a Creator who spoke. That is, for Luther, as Kolb commented, the proclamation that ushered in Christ existed in the interaction between the spoken and written forms of the Word of God.³⁶

³² Theodore G. Tappert, ed., *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Philadelphia: Fortress Press, 1959), 447–448.

³³ Tappert, *The Book of Concord: The Confessions of the Evangelical Lutheran Church*, 351–352.

³⁴ Hans-Martin Barth, *The Theology of Martin Luther: A Critical Assessment* (1517 Media, 2012), 379–380, accessed January 2, 2023, <http://www.jstor.org/stable/10.2307/j.ctt22nm8rj>.

³⁵ Barth, *The Theology of Martin Luther*, 392.

³⁶ Robert Kolb, *Martin Luther: Confessor of the Faith*, Christian Theology in Context (Oxford ; New York: Oxford University Press, 2009), 133.

Luther's emphasis on the central role of the word is also conveyed in 'Against the Heavenly Prophets in the Manner of Images and Sacraments'. In this work, Luther said that the missionary proclamation of the Bible is an important part of God's plan of salvation. Salvation, which was revealed through the death of Jesus on the cross and His resurrection, is spread through the Word of God and by the Holy Spirit. Without spreading through the preaching of the Gospel and the work of the Holy Spirit applying the Gospel to sinners, no one will be saved. For Luther, according to Prill, if Christ was given to us and crucified a thousand times, everything is in vain if the word of God does not exist and is not spread. Luther emphasized that in the sacraments and the Word that is preached, we find the forgiveness that Christ won on the cross.³⁷

Prill's commentary can be related to Timothy F. Lull and William R. Russell's review of 'Luther's The Blessed Sacrament of the Holy and True Body of Christ'. Lull and Russell found that in baptism and communion, there was Luther's commitment to the theological method, and evangelism that prompted his critical formulations and constructive suggestions. Luther found powerful and effective gospel forms in Baptism and Communion because Luther believed that Christ, He who must be known not only as God is manifested in, with, and under the proclamation of the Word and the administration of the sacraments.³⁸

The above review shows that there is an aspect of mission in Luther's Eucharistic theology. In other words, talking about the Eucharist in Luther's theology also talks about the mission. For Luther, the Eucharist cannot be separated from

³⁷ Thorsten Prill, "Martin Luther and Evangelical Mission: Father or Failure?," *Affinity*, Cambridge CB1 OHQ 73 (2017): 217.

³⁸ Timothy F. Lull and William R. Russell, *Martin Luther's Basic Theological Writings*, 3rd ed. (Minneapolis: Fortress Press, 2012), 348.

the word and at the same time the Eucharist is the word, that is, the word that is visible. Through the Eucharist, Luther understood that the forgiveness won by Christ on the cross bestowed salvation and proclaimed life.

The Reconciliation Mission of the Church

There are many questions and issues about missions. In a rapidly globalizing world, these questions are only getting more complex. If we believe that mission involves the nature of God, His will for the church, and His plan for nations, then mission theology must be the starting point for defining the nature of the mission and distinguishing mission practice.³⁹ It is God's mission that is the foundation for all missions and to continue God's mission of reconciliation in the world.

His missionary drive flowed from God's love to reconcile his alienated world. The Father sent the Son to reconcile all things to Himself. Jesus completed the mission He was sent for in His life, death, and resurrection. On the basis of Christ's completed work, the Father and the Son sent the Spirit to continue God's work of renewal in the world to the ends of the earth. The Spirit is the missionary Spirit of Jesus who works both in the church as a place or locus of salvation and through the church as a channel and means of His salvation to others. By gathering His people into His work of salvation, the Spirit molds them into a witnessing community. The Son also sends out the church in the power of the Spirit: 'As the

³⁹ Craig Ott, Stephen J. Strauss, and Timothy C. Tennent, *Encountering Theology of Mission: Biblical Foundations, Historical Developments, and Contemporary Issues*, Encountering mission (Grand Rapids, Mich: Baker Academic, 2010), 79–80.

Father sent me, I send you' (John 20:21). Thus, the church is appointed into God's mission, namely His work of salvation.⁴⁰

In a world filled with conflict and broken relationships, it is increasingly important that the practice of the Christian mission demonstrates a commitment to reconciliation. Awareness of reconciliation has grown through the movement for Christian unity, through the model of being in communion in love with others, and through the practice of mission as a healer. God's mission as reconciliation calls for the transformation of relationships in all areas: between man and God; between humans as individuals, communities, and cultures; and between humans and all of creation. Reconciliation is a metaphor for integration that encompasses and brings together the various ideas that are elements of one God's mission.⁴¹

The important aspect of reconciliation is being developed in the mission of the church because all religions are also responsible for living and implementing it. First, peacemaking is an integral part of the faith and practice of most religions. For many believers, 'making peace' is not just a choice. It is a sacred duty and an integral part of what it means to 'fulfill God's will. Religious enthusiasm and inspiration can be used to promote peace and reconciliation in conflict zones and encourage involvement in social justice for reasons of religious inspiration and activism. The religious motivation for peace is a powerful tool in dealing with conflict situations.⁴² Second, religion offers a critical understanding of the peace process.

⁴⁰ Michael W. Goheen, *Introducing Christian Mission Today: Scripture, History, and Issues* (Downers Grove, Illinois: IVP Academic, an imprint of InterVarsity Press, 2014), 77–78.

⁴¹ Daryl Balia and Kirsteen Kim, eds., *Witnessing to Christ Today*, Edinburgh 2010 Series 2 (Oxford: Regnum, 2010), 29.

⁴² Sebastian C. H. Kim, Pauline Kollontai, and Greg Hoyland, eds., *Peace and Reconciliation: In Search of Shared Identity* (Aldershot, England; Burlington, VT: Ashgate, 2008), 1–2.

Because religious traditions provide some basic explanations and insights about war and peace, the utilization of these resources for peace is essential for peacemaking.⁴³ Third, religious traditions have a unique authority and capacity among adherents of certain religions to deal with conflict, especially by preventing conflict and creating sustainable peace.⁴⁴ Fourth, religious traditions can be practically effective, especially in reconciliation.⁴⁵

Reconciliation is a very basic aspect of the Eucharist. In his research on the Eucharist in the Gospel of Mark, Senior Donald sees an interesting fact that the evangelist Mark has connected Eucharistic texts not only with a mission but also with reconciliation. From his analysis, Donald saw that mission and reconciliation involve painful alienation which can only be healed and reconciled at the communion table of the Eucharist. At the Eucharist, Jews and Gentiles may share one bread.⁴⁶ So is the church that has received God's reconciliation and is involved in God's mission.

The church's ongoing sacramental participation in the mystery of the redemption of the incarnation in various ways in the world is the way the church understands its mission. The mission is remembrance and participation in God's saving economy when we celebrate it in the Eucharist. In the Eucharistic experience, we remember and relive Christ's self-offering for the world, from the Annunciation to the Second Coming. On that basis, Kondothra M. George concluded that mission is sacramental and integral to the celebration of the Eucharist. Mission, as sacramental and eucharistic, is

⁴³ Kim, Kollontai, and Hoyland, *Peace and Reconciliation*, 2.

⁴⁴ Kim, Kollontai, and Hoyland, *Peace and Reconciliation*, 2.

⁴⁵ Kim, Kollontai, and Hoyland, *Peace and Reconciliation*, 3.

⁴⁶ Donald Senior, "The Eucharist in Mark: Mission, Reconciliation, Hope," *Biblical Theology Bulletin: Journal of Bible and Culture* 12, no. 3 (August 1982): 71.

essentially the memory and participation of the church in Christ's saving economy by the power of the Holy Spirit.⁴⁷

From the Eucharistic Communion to the Witnessing Communion

For Luther participation in the Eucharistic does not only mean that believers (the church) take part in communion with and in Christ, but that communion is also a communion of sharing and solidarity among its members as one body in Christ and with those who suffer. The communion that shares solidarity between communicants and those who suffer is a picture of what God does for believers.⁴⁸ The communion that shares solidarity between communicants and those who suffer is a picture of what God does for believers.

Thomas J. Davis discovered that the essence of the communion of love is revealed in Luther's Eucharistic sermons. Luther emphasized communion to the Eucharist with regard to love as belonging to the individual and the community. It is individuals whose faith is strengthened who have used the sacrament correctly, who by faith are empowered to hear the Word of forgiveness understood in the Word of power that presents the body and blood of Christ, who are then empowered to turn from table fellowship to society.⁴⁹ Luther understood that only when Christians grow in faith through the assurance received in the Eucharist can love as a fruit of communion be shown. In other words, only a right relationship with God through faith in God's Word makes a

⁴⁷ Kondothra M. George, "Toward a Eucharistic Missiology: An Orthodox Perspective," *International Review of Mission* 103, no. 2 (November 2014): 315.

⁴⁸ Lull and Russell, *Martin Luther's Basic Theological Writings*, 350.

⁴⁹ Thomas J. Davis, "The Truth of the Divine Words': Luther's Sermons on the Eucharist, 1521-28, and the Structure of Eucharistic Meaning," *The Sixteenth Century Journal* 30, no. 2 (1999): 335.

right relationship between a Christian and his community possible.⁵⁰

This can be related to Brian J. Macdonald-Milne's opinion that stated the Eucharist can be seen as a witness to the rule of God because: first, it proclaims and expresses God's present activity among his people; secondly, it brings together those who acknowledge his rule and gives them spiritual strength to go out and proclaim his rule to others and to fight against the rule of Satan; third, it is a commemoration of the death and resurrection of Christ (by which the rule of God in Christ was inaugurated) and enables those who have been baptized into the death and resurrection of Christ to continue to identify themselves with their crucified and risen Lord and with one another.⁵¹

Through the Eucharist, there is a communion of individual believers with God who is present in the Word and the sacraments, and communion with one another. The realism of the believer's inseparable union with Christ which finds expression in the idea of the church as the body of Christ is the basis for understanding the church as a community of believers and therefore also as the people of God. Pannenberg further said that participation in body and blood is the basis for the church as a fellowship of believers and building an individual relationship with Jesus Christ. Communion with Jesus Christ and communion with one another find representation in celebrating the Eucharist.⁵²

Understanding the presence of Christ in the celebration of the Eucharist cannot be separated from understanding the basic

⁵⁰ Davis, "The Truth of the Divine Words': Luther's Sermons on the Eucharist, 1521-28, and the Structure of Eucharistic Meaning," 336.

⁵¹ Macdonald-Milne, "The Eucharist as The Kingdom of God and Experience of God's Reign," 145.

⁵² Wolfhart Pannenberg, *Systematic Theology*, vol. 3 (London: T. & T. Clark, 2004), 101-102.

meaning of *anamnesis*. The Lord present at the Supper is He who died on the cross. He is also the risen Lord. Those present at the Supper remember the historical God who went to his death. Those who celebrate and receive Jesus' Supper, as they break and eat bread and pour and drink wine, share in Jesus' path to martyrdom. The community shares and remembers the celebration of the Supper, also sharing fellowship with Jesus Christ on His way to the cross.⁵³

The story of the two disciples on the way to Emmaus in Luke 24, according to Gittoes, also has continuity with the Last Supper and a transformative encounter, namely when the risen Christ is identified in the breaking of the bread. This moved the disciples to return to Jerusalem where the Church would stand, which initiated the involvement of the disciples in the mission of the risen Jesus.⁵⁴ From this Gittoes believed that the Church depended on the act of his history, that his life and testimony for more than two thousand years had been punctuated by obedience to the instruction 'Do this to remember me'. For Gittoes, the process of *anamnesis* has an effect in the present because the Church is sent out on service and mission as His Church, and anticipates a future Kingdom.⁵⁵

One of the formulations of the World Council of Churches regarding the Eucharist in the document 'Baptism, Eucharist, and Ministry' is 'Eucharist as *Anamnesis* or Memorial of Christ'. This formulation stated, 'The *anamnesis* in which Christ acts through the joyful celebration of his Church is thus both representation and anticipation. It is not only a calling to the mind of what is past and its significance. It is the Church's effective proclamation of God's mighty acts and

⁵³ Pannenberg, *Systematic Theology*, 3:313–316.

⁵⁴ Gittoes, *Anamnesis and the Eucharist*, 1.

⁵⁵ Gittoes, *Anamnesis and the Eucharist*, 1–2.

promises'.⁵⁶ This statement implies that *anamnesis* is not just a call to remember what was past and its significance but is the Church's effective proclamation of God's extraordinary actions and promises.⁵⁷

The celebration of the Eucharist itself is an example of the Church's participation in God's mission to the world. This participation takes daily form in evangelization, service to others, and faithful presence in the world. The World Council of Churches stated,

Reconciled in the eucharist, the members of the body of Christ are called to be servants of reconciliation among men and women and witnesses of the joy of resurrection. As Jesus went out to publicans and sinners and had table-fellowship with them during his earthly ministry, so Christians are called in the eucharist to be in solidarity with the outcast and to become a sign of the love of Christ who lived and sacrificed himself for all and now gives himself in the eucharist.⁵⁸

Thus the communicants simultaneously receive the gift of Eucharistic communion and the task of preaching the memory of Christ who died and rose who bestows reconciliation between man and God. In and through the Eucharist, communicants not only receive reconciliation with God in Christ but are also called to be a minister of reconciliation, to be in solidarity with the outcasts, and to be a sign of the love of Christ. The communicants who took part in the eucharistic communion then went to witness Christ who gave Himself in the bread and wine that reconciled God and man.

⁵⁶ World Council of Churches, "Baptism, Eucharist and Ministry," *International Review of Mission* 72, no. 286 (1983): 171.

⁵⁷ World Council of Churches, "Baptism, Eucharist and Ministry," 172.

⁵⁸ World Council of Churches, "Baptism, Eucharist and Ministry," 176.

Conclusion

The church's life cannot be separated from the mission because the church is the fruit of God's mission and the place where that mission takes place. The church receives mission tasks from God through Jesus Christ. In carrying out its mission, the church cannot close itself to various things that require the church to carry out contextual and relevant missions. The church already has a foundation for the mission based on the mission paradigm that it has been living for so long. However, the church needs to construct its mission paradigm to complement and become the choice to respond to changes and challenges where the church is located. Mission construction based on Eucharistic theology can be developed as a foundation for the church's reconciliation mission.

Eucharistic theology can be the foundation of a reconciliation mission because, in the Eucharist, the communicant receives the gift of reconciliation and the task of preaching by the memory of Christ who died and rose for the forgiveness of sins that bestows salvation and life. The eucharistic *anamnesis* brings the people not only to thanksgiving, and communion with Jesus Christ, but also to the memory of the reconciliation received by the people through the body and blood of Jesus Christ in the Eucharistic bread and wine which reconciles God and all mankind which moves the communicant to witness grace God's atonement.

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