

Gen Z and the Eucharist in the context of Maluku Protestant Church (GPM): A Liturgical Study



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ABSTRACT

This research examines the participation of Generation Z in the Eucharist and its implications for fostering peace within the context of the Protestant Church in the Mollucas (GPM). The background of this study is rooted in the social conflicts experienced in Maluku, which have impacted Generation Z and necessitate their preparation to avoid replicating the traumas of the past. Through the Eucharistic liturgy, it is hoped that this generation can discover the meaning of reconciliation and build harmonious relationships with God, oneself, others, and nature. This research employs a mixed-method approach, combining qualitative and quantitative methodologies, and involves Generation Z from the Rehoboth and Ameth congregations. The focus of the study is on how Generation Z understands the meaning of the Eucharist, their participation in worship, and its effects on the preservation of peace in Maluku. The findings suggest that while Generation Z acknowledges the Eucharist as a sacred sacrament, the meanings and values it embodies are often not integrated into their daily lives. This study aims to formulate a contextual liturgy of the Eucharist that can respond to the voices and needs of Generation Z in creating peace as peace builders.

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Introduction

The Eucharist is a unique sacrament in Christianity, celebrated daily or weekly by Christian individuals and communities across generations (White, 2009, p. 227). It is one of the sacraments generally practiced by Christian churches to remind believers of the events of salvation and reconciliation carried out by Jesus. John A. Monaco explains that the sacrament of the Eucharist contains an anamnesis of the suffering, death, and resurrection of Jesus Christ, through which the church receives his body and blood shed to atone for human sins (Monaco, 2017, p. 26). Through the reconciling cross of Jesus, the sacrament of the Eucharist is present as a sacramentum pacis, or sacrament of peace, reconciling Christians with Christ and reminding the church of its task to realize peace for all creatures (Monaco, 2017, p. 26). The Eucharist is not only related to the event of remembering (anamnesis) but also to what is done now and the hope for the future (prolepsis), which influences the current experience (Widiasih, 2022, p. 12). Ester Pudjo Widiasih states that by remembering what God has done in the past and God's promises in the future, those who participate in the Eucharist experience God's saving presence during communion and continue to look to the future with hope (Widiasih, 2022, p. 42). The Eucharist is a sacrament that is not only a memorial of the past, but also has implications for the practice of church life today that unites differences.

In this research, the Eucharist is viewed as a sacramentum pacis, or a sacrament of peace. The reconciliation and peace received and felt in the Eucharist must also have a social impact on the broader community. Johan Galtung introduced the theory of negative and positive peace. Negative peace refers to the cessation of war or armed conflict, while positive peace focuses on what the wider community desires, such as harmony, justice, and equality (Webel and Galtung, 2007, p. 8). This aligns with Monaco's assertion that the peace and reconciliation offered in the Eucharist are not merely the absence of conflict but represent active peace (Monaco, 2017, p. 26). This sacrament of peace grants God's peace to the Church and calls Christians to realize this peace through acts of mercy and justice, fostering peace with others, inner peace, a prosperous life, coexistence, and supporting the inner recovery of individuals (Monaco, 2017, p. 25). William H. Lazareth states that the celebration of the Eucharist symbolizes the unity of the people, depicting the loving service of Jesus Christ. For him, solidarity in the Eucharistic fellowship of the Body of Christ and the responsible concern of Christians for one another and the world are expressed explicitly in the liturgy of the Eucharist: mutual forgiveness of sins, the sign of peace, eating and drinking together, and the giving of bread and wine to the sick (Lazareth, 1982, p. 73).

In reality, these values of peace and reconciliation of the Eucharist are not fully embraced by the people. The Eucharist is often viewed as merely a formal ritual that must be observed by every Christian, without considering the social implications of living in peace with others and with God's other creation. Although the youth of the church are directly involved in the Eucharist, which offers the value of peace, conflicts among the young people still occur within the church and, more generally, both personally and communally, in the real world as well as in the digital realm. Furthermore, the conflicts identified are not only social conflicts between youth groups but also internal conflicts within families, friendships, and neighborly relations among Christians. This study focuses on Generation Z in the Protestant Church in the Moluccas (GPM).

As a post-conflict community, Maluku remains highly vulnerable to conflict. Any new conflict, no matter how small, can potentially revive memories and trigger another conflict, both in society and within the church. This collective memory is not only borne by the previous generation but also impacts and is passed on to the next generation, especially Generation Z. As recipients of the indirect effects of the conflict, Generation Z needs to be prepared to avoid repeating the experiences of past conflicts. According to the IDN Research Institute, Generation Z consists of individuals born between 1997 and 2012 (IDN Research Institute, 2024, p. 102). As a generation of the church raised in the context of Maluku's conflict and post-conflict environment, Generation Z plays a vital role as one of the generations that will continue the mission of peace, often referred to as peace builders. One step that can be taken is to strengthen the understanding and spirituality of Generation Z. This understanding can begin with learning how to conduct a liturgy that touches and inspires the participation of Generation Z, so that it can be realized in everyday life and help maintain peace.

Active participation in worship means engaging body and soul in experiencing the mystery of Christ's sacrificial love (WACO, 2023). Believers must participate actively, consciously, and fully because only through active involvement in words and actions can they understand and deepen the mystery of God's presence. This way, those who come to worship not only follow discussions about God but also build a relationship with God (Adiprasetya, 2023, pp. 3–4). Joyce Ann Zimmerman explains what is meant by active, complete, and conscious participation. First, active participation is not merely listening to the choir or the pastors delivering sermons; it involves the whole body, not just the mind, that worships God (Zimmerman, 2004). Another form of active participation is taking advantage of moments of silence to pray and surrender to God (Zimmerman, 2004). Second, conscious participation requires the congregants to genuinely surrender themselves to God through worship. It challenges individuals to let God work through

and in them (Zimmerman, 2004), since they consciously understand the meanings of the liturgical elements that they are enacting. Third, full participation leads to a sense of fulfillment. When they have actively and fully participated, they will ultimately experience transformation. Participation reaches its peak when we allow God to change our lives (Zimmerman, 2004). Furthermore, Zimmerman reminds us that the experienced transformation is not solely for our own benefit; it empowers us, as those sent from worship, to change a broken and divided world, just as we, ourselves, have been changed (Zimmerman, 2004). Ultimately, the Eucharist celebrated by the church must be meaningful for Generation Z. The worship experience should not be merely a ritual but a starting point for presenting the kingdom of God and seeking peace in today's world. Through their involvement in the Eucharist, Generation Z gains a new perspective and the energy to embrace the responsibility of manifesting the Kingdom of God in their lives.

We are fully aware that numerous previous studies have been conducted on the Eucharist. First, Stephanie R.B. Lasatira wrote a thesis entitled *Social Implications of the Eucharist: The Meaning of the Eucharist in the GPM Ebenhaezer Congregation* (Lasatira, 2023). Second, Indah Mardila authored a thesis titled *Implementation of Worship and the Sacrament of Eucharist with Children at GKSBS Semuli Jaya Sumber Agung Group*. Here, Mardila focuses on "A Critical Review of the Separation of Space and Children's Participation in Worship and the Sacrament of Eucharist" (Mardila, 2020). Third, Binsar Jonathan Pakpahan wrote a book entitled *God Remembers: Theology of Memory as a Basis for Reconciliation in Communal Conflict* (Pakpahan, 2017). This article differs significantly from previous research, both in focus, primary issue, and the novelty it provides. This research introduces a new perspective by exploring the meaning of the Eucharist from the perspective of Generation Z and conducting a liturgical study of their participation in the Eucharist, with implications for efforts to maintain peace within the context of the Protestant Church in the Moluccas (GPM). Gen Z has an awareness of peace in the Eucharist that must be cultivated in life, together with everyone. However, it turns out that this awareness is also shaped by an individualistic attitude and their various characteristics, so that the peace felt personally is stronger than the peace felt communally.

Research Method

This study employs a mixed-method approach using the concurrent embedded research methods. This research model describes the simultaneous use of qualitative and quantitative research methods, with one method serving as primary and the other as a supporting method (Soegiyono, 2013). In this study, the qualitative methods are utilized as the primary tool for analysis. In contrast, quantitative methods support the representativeness of Generation Z participation data, which is substantial in one of the research locations. The subjects of this study were the Generation Z members of the GPM Rehoboth congregation, Ambon Island Classis, and of the GPM Ameth congregation, Lease Islands Classis. The informants consisted of congregants who attended the Eucharist service, aged 17 to 27 years, with a total of 92 respondents: 39 from the city area and 53 from the village area. Generation Z individuals aged 14-16 years were not included as informants because GPM does not implement intergenerational Eucharist. Those who are eligible to partake in the Eucharist are 17 years old and have become members of Sidi GPM.

The data collection methods used in this study included primary data collection through fieldwork and literature studies, conducted via observations, interviews, and questionnaires. This research was based on three questions: 1) What is the meaning of the Eucharist for Generation Z in GPM? 2) How does Generation Z's participation in the Eucharist impact their role in maintaining peace in the context of Maluku? 3) How can a contextual Eucharist liturgy be designed based on the theology of the Eucharist, as expressed by the voice of Generation Z? We begin by presenting a theory about the characteristics of Gen Z, which also influences the

meaning of the Eucharist. Then, it proceeded with the study's results, which explored the meanings of the Eucharist in relation to the participation of Generation Z and how to view it within the framework of peace. Ultimately, a design for the eucharistic liturgy is presented as a novelty.

Results and Discussion

Characteristics of the Z Generation

Since the emergence of generation theory, society has been grouped into the following terms: Baby Boomers, Generation X, Generation Y (also known as Millennials), Generation Z, and the latest, Generation Alpha (Hidayat, 2021). The differences between the Baby Boomer, X, and Y (Millennial) generations, as described by Lynne C. Lancaster and David Stillman, as cited by Ahmad Hidayat, are illustrated in the following table.

Table 1. Generational Differences According to Lancaster and Stillman

Factor	Baby Boomer (1946 - 1960)	Generation X (1961 - 1980)	Generation Y (Millennial) (1981 - 1996)
<i>Attitude</i>	Optimist	Sceptic	Realistic
<i>Overview</i>	This generation believes in opportunities, and is often too idealistic to make positive changes in the world. They are competitive and look for ways to change the existing system.	Very introverted, independent and has potential, does not depend on others.	Highly respect differences, prefer to work together rather than take orders and are very pragmatic when solving problems.
<i>Work Habits</i>	Have a high sense of optimism, hard worker who wants personal recognition, believes in change and self-development	Recognizing diversity and thinking globally, wanting to balance work and life, being informal, self-reliant, using a practical approach to work, wanting to have fun with the latest technology	Having a high sense of optimism, focus on achievement, self-confidence, believe in moral and social values, appreciate diversity.

According to several experts in the book *Understanding Generation Z: The Future Workforce*, some characteristics of Gen Z globally include impatience, instant gratification, a lack of ambition compared to previous generations, attention deficit tendencies, high dependence on technology, low attention spans, individualism, independence, materialism, and a strong emphasis on personal rights. Additionally, Gen Z desires to be heard, regardless of their young age. While technology is an integral part of their identity and they are tech-savvy, they often lack problem-solving skills and have not demonstrated the ability to contextualize situations, analyze them, and make decisions (Singh and Dangmei, 2016, p. 1).

In the church, the spiritual characteristics of Gen Z are also influenced by technological and informational developments. Research by James Emire White suggests that many Gen Z individuals in the United States respond with "You know, I am really nothing" when asked about their religious beliefs and their relationship with God (White, 2017, p. 25). White explains that one of the leading causes is that Gen Z was born in a post-Christian era, with parenting patterns (Christian Millennials) that do not enforce strict Christian education but rather allow for greater freedom (White, 2017).

In Indonesia, the Bilangan Research Center (BRC) has identified several characteristics of Gen Z related to their spirituality. According to the BRC, the three primary sources of stress for Gen Z are concerns about the future (37.5%), feelings of abandonment by God (18.4%), and the

impact of past mistakes (14.8%). As they mature, their worries about the future intensify (Center, 2025, p. 29). Of course, this is influenced by the characteristics of Gen Z in Indonesia, who are currently in the age range of seeking employment and still require parental guidance. Additionally, the BRC conducted a study on Gen Z's faith expectations and their experiences with Sunday worship. Their appreciation for Sunday church services is not as strong as that of previous generations. When they choose to attend a church, Gen Z looks for a community that is welcoming and inclusive. Two significant reasons why Gen Z may be reluctant to participate in church are feelings of being judged (negative judgment) by adult congregants and the lack of inspiring leaders (Center, 2025, pp. 40–41). Reflecting on the realities observed in the United States and the various characteristics presented, it is not unlikely that a decline in Gen Z spirituality could occur in Indonesia over the next few decades if proactive measures are not taken.

The Meaning of the Eucharist Based on Gen Z Participation

Active, complete, and conscious participation refers to a greater understanding of the sacrament being celebrated and its relationship to everyday life. It encompasses how individuals can encounter Jesus Christ through the performed rites within the church building, but also inspires that encounter in the public space, outside the church walls. Through this participation, the various meanings of the Eucharist as understood by Gen Z are grouped and analyzed.

Eucharist as a Sacrament

Generation Z, both living in urban and rural areas, understands the Eucharist as a sacrament characterized by the adjectives "holy" and "sacred." The GPM, like other Protestant churches in general, recognizes two types of sacraments: Holy Baptism and Holy Communion, also known as the Eucharist. Ebenhaizer I. Nuban Timo explains that the sacrament is an act of the church that reveals God's saving work through the ministry, life, death, and resurrection of Christ (Timo, n.d., pp. 303–4). Emanuele Angiola, in his writing, cites Bernard J. Cooke, who states that the sacraments are not limited to formal religious acts; they touch every aspect of human life (Angiola, 2021, pp. 66–67). In the Eucharist, the act of eating together serves as a primary symbol that illustrates the intimacy between the Divine and humanity.

"Sacramental" signifies a profound connection and relationship between the signs in the sacrament and the significant reality they represent (Sahi, 2023, p. 95). Some Gen Z individuals view bread and wine as symbols of the body and blood of Jesus shed on the cross. However, many Gen Z members and congregants in GPM believe that bread and wine hold more meaning than merely being symbols; they are seen as materials with spiritual value. The presence of Jesus in the bread and wine is believed to heal the sick, restore inner turmoil, and facilitate reconciliation with others (Monaco, 2017, p. 25).

Furthermore, Gen Z's understanding of the sacrament is characterized by the adjective "holy". About 21% of Gen Z in urban areas interpret the Eucharist as a sacred sacrament. Because of this sacredness, they believe that the Eucharist requires thorough self-preparation, both personally and within the community. Martasudjita states that active participation in the Eucharist cannot be expected from those who approach the liturgy superficially, lacking self-awareness (Martasudjita, 2016, pp. 90–91). This perspective reflects that active, conscious, and full participation is facilitated when individuals prepare themselves before attending the Eucharist. The average informants and respondents from both urban and rural areas agree that proper self-preparation is crucial.

Some participants admitted that their preparation was evident in their self-confession during communion. For Gen Z, the week leading up to attending the Eucharist must involve self-recognition and cleansing from all forms of hurt, envy, and negative emotions that can disrupt peace. This understanding aligns with Binsar J. Pakpahan's assertion that the Eucharist requires

self-recognition and confession as a means of self-awareness before approaching the Eucharistic table (1 Cor. 11:28; 31). Confession of sins and self-examination necessitate remembering the past actions before one can experience reconciliation with God (Pakpahan, 2013, p. 267).

1. Saya mempersiapkan diri dengan baik sebelum mengikuti Perjamuan kudus

92 responses

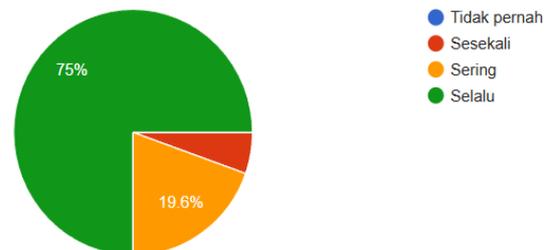


Figure 1. Results of the Survey on Gen Z Readiness to Participate in Holy Communion

From the survey results to 92 respondents, with the statement "I prepare myself well before attending the Holy Communion," then as many as 75% of respondents admitted that they always prepare themselves well before attending the Holy Communion, and there are 19.6%, who admit that they often prepare themselves. For most Gen Z who consider communion as a sacred event, the Holy Communion cannot be followed with a heart that is not ready. Some prepare themselves for a week to make peace with themselves, forgive others, and remember all the sins that have been committed. Some of them admitted that their preparation was already visible from their self-confession when attending the communion.

Despite their confessions during the service, some urban Gen Z members stated that they could attend the Eucharist without any preparation. Some of the Gen Z – and also from previous generations- even went to church while they were under the influence of alcohol. Not all Gen Z individuals have fully experienced this preparation period. Some of them, unfortunately, are still engaged in destructive behaviors despite having confessed to their sins during the preparation service. Such behavior suggests that confession does not always translate into daily life, indicating that the sanctity of the Eucharist is gradually being eroded. This also implies that for Gen Z, the sanctity of the Eucharist is limited to the ritual inside the church building, with no effect outside its walls.

Moreover, Gen Z's understanding of "holy" implies being without blemish. This mindset influences their actions, often accompanied by fear, during the Eucharist. This fear stems from their parents' belief that when bread falls to the ground, wine spills, and someone gets tripped at the communion table, or even when someone coughs, something bad will happen. They are seen as omens of impending misfortune. The understanding that fosters a fear of Eucharist practices is rooted in the experiences of previous generations that are passed on to the next. The IDN Research document notes that "the younger ones still depend on their family, teachers, or other older figures to guide them through life" (IDN Research Institute, 2024, p. 3).

In this context, participants also expressed concerns about the readiness of the liturgical ministers involved in the Eucharist service. This relates to Craige's perspective on participation through the senses. For them, peace of mind is influenced by the flow of the service and the performance of its supporters, including all worshipers and other ministers (singers, keyboard players, trumpet choirs, etc.). This phenomenon aligns with Zimmerman's view that the

participation displayed during a service depends on how the interaction between the congregation and ministers fosters a reciprocal attitude of worship.

Additionally, the seriousness with which each element of worship is interpreted is influenced by both internal and external factors. For many, personal readiness is crucial in determining how fully, actively, and consciously they experience the Eucharist. However, this readiness can be disrupted by external factors, such as seating arrangements, the quality of music and singing, the appropriateness of song selections, the atmosphere created by the ministers, and even the movements occurring during the Eucharistic process. Both of these factors highlight the need for the church to consider the diverse characteristics of each generation. According to the Generational White Paper study, Gen Z is often described as impatient (Singh and Dangmei, 2016). Their attention spans differ significantly from those of previous generations. To accommodate this, the church could integrate singing into the Eucharist procession, play clips of Jesus' journey, or show videos illustrating contemporary life, provided that the church's facilities are adequate.

10. Saya mengisi kebosanan ketika mengikuti perjamuan kudus dengan mengecek HP.

92 responses

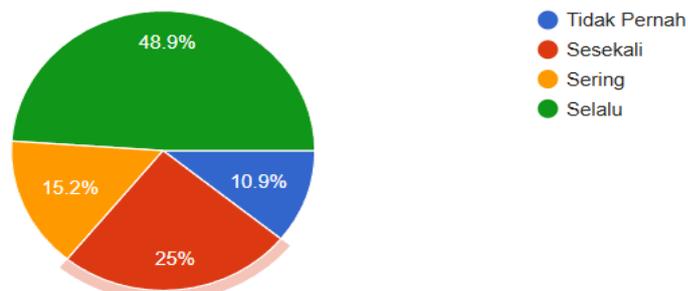


Figure 2. Results of the Gen Z Boredom Survey in Holy Communion

The survey results above indicate that, during the Holy Communion service, Gen Z also experiences moments of boredom in various ways, such as playing with their cell phones or chatting with other friends. Readiness that demands seriousness in interpreting each element of worship is not only influenced by internal factors, but also by external factors. Many respondents and informants chose not to tell stories when sitting side by side with their parents. For some people, self-readiness and heart are the most important things in determining how the meaning of the Holy Communion is experienced fully, actively, and consciously. However, this readiness is sometimes shaken by external factors such as who they sit with, how the liturgical supporters guide the music and singing, the selection of inappropriate or unknown songs, the atmosphere in the church building created by the servants, and even every movement that occurs during the Holy Communion process.

Eucharist as a Form of Intimacy with God

As Martasudjita notes, in a society experiencing sadness and emotional wounds—such as the death of a sibling or feelings of alienation—a liturgy that fosters hope for renewal is essential (Martasudjita, 2023, p. 203). This sentiment resonates with Gen Z. The hustle and bustle of modern life, along with various challenges, lead Gen Z to view the Eucharist as a means of expressing gratitude, forgiveness, reconciliation, and a source of peace. They understand the

Eucharist as a way to strengthen their faith in God. Through the acts of eating bread and drinking wine, they feel a closeness to Christ and experience a renewal of their faith.

The sacrament is deeply intertwined with human life, particularly in its symbolic structure. The primary symbols in the Eucharist are eating bread, which represents the body of Christ, and drinking wine, which symbolizes His blood. Many Gen Z members and Christians share this understanding in general. According to Ratzinger, eating signifies experiencing pleasure and acknowledges the gifts of the earth's fertility. Thus, the act of eating during the Eucharist reflects the relationship between humanity and the earth (Angiola, 2021, p. 70). When consuming bread and wine as symbols of the body and blood of Jesus, it signifies a united intimacy with Christ and a complementary relationship between humans and nature. Moreover, the food consumed during the Eucharist carries eschatological significance. Smith describes this meal as "a take-home meal," or a meal that represents the journey toward the coming kingdom. The Eucharist serves as our model for the eschatological order to come, a microcosm of how life should be lived in the present (Smith, 2009, p. 201).

Eucharist as an Anamnesis and Prolepsis

Gen Z predominantly interprets the Eucharist as an event to commemorate the death and resurrection of Jesus, with approximately 49% associating it with the concept of memory (anamnesis). The anamnesis performed during the Eucharist involves recalling Jesus' sacrifice to save humanity. Pakpahan explains that anamnesis is a commemorative act that acknowledges Christ's life given as a sacrifice, recognizing communion as a remembrance of Him (Pakpahan, 2017, p. 170). This is also reflected in the Order of the Eucharist used by GPM, which recalls the Last Supper before Jesus was arrested and the event of His crucifixion. However, is mere memory sufficient? Not necessarily. Memories should impact current life.

Widiasih emphasizes that by remembering what God has done in the past and His promises, and by experiencing His saving presence during communion, participants can look to the future with hope (Widiasih, 2022, p. 11). This process of remembering encourages individuals and the church community to be aware of and sensitive to the wounds experienced both individually and communally. This understanding relates to Gen Z's view that their participation in the Eucharist reminds them of their past mistakes and sins, prompting them to repent and pursue a new life. However, the study's results indicate that some Gen Z individuals interpret this process of remembering more as an individual experience between themselves and God or between partners rather than as a communal remembrance. Communal aspects were not prominently reflected in their responses to the interviews or questionnaires. Remembering Jesus' sacrifice can lead to confessing their sins and seeking God's forgiveness. However, the act of forgiving others remains a challenge for many Gen Z members, both in urban and rural settings.

The remembrance that occurs in the Eucharist should encompass not only how God remembers us and we remember God (our individual relationship with God) but also how it impacts our everyday lives with others, realizing the hope of the new heaven and the new earth as the Kingdom of God is present among us. This aligns closely with the general characteristics of Gen Z, which demonstrate a strong awareness of global social, political, cultural, religious, and other issues.

Eucharist as a Means of Forgiveness of Sins and New Life

The Eucharist is also viewed as a means to receive forgiveness of sins and renewal of life. This aligns with the theological understanding that the Eucharist serves as a sign and seal of redemption from sins through Christ. For many Gen Z members, particularly in urban areas, the Eucharist prompts personal reflection and a sense of need for forgiveness. The desire to confess one's sins and ask for divine forgiveness is a fundamental human need for achieving a peaceful

and fulfilling life. Both urban and rural Gen Z acknowledged the Eucharist as a space for confessing sins and receiving God's forgiveness. Many young people in urban areas find that their fatigue from the noise of the world is alleviated when they attend the Eucharist.

During the Eucharist, silence is crucial for confessing sins and experiencing God's forgiveness. Zimmerman states that during silence, something must happen actively. In other words, silence in worship is a time for action—praying, reflecting, and meeting God—and for being a creature in the presence of the Creator (Zimmerman, 2004).

Silence is observed during the procession as people wait to approach the table. However, the congregation's concentration may wane due to boredom. The Eucharist often takes a considerable amount of time (45 minutes to 1 hour, just for eating and drinking) because the number of attendees may differ from that of a typical Sunday service. Many congregants combat boredom during the table procession or the distribution of bread and wine by engaging in distractions, such as sleeping while sitting, chatting with peers, or using their devices. Gen Z, who tend to get bored quickly, and the congregation in general must be given an understanding of a waiting time and waiting room, so that it can be used as a moment to reflect.

Eucharist as a Table of Reconciliation

The Eucharist serves as a means of reconciliation and repentance in the Christian life. Our reconciliation as Christians is not merely about mending individual relationships or addressing the effects of social sin; reconciliation in the Eucharist also involves our participation in the effort to reconcile the entire cosmos (Berkman, 2004, pp. 180–181). According to Smith, the eucharist represents a gracious fellowship with a forgiving God, and it is also a place where we share meals, fostering an environment of forgiveness (Smith, 2009, p. 201). The church, as a body, is called to be a community characterized by mutual care, forgiveness, and interdependence—a body that cannot thrive without the collaborative contributions of each member (I Corinthians 12:12-16) (Smith, 2009, p. 201). This breakdown of the community is a reality often observed in church life. Therefore, the Eucharist is central to the reconciliation initiated by Jesus, which the church will carry out now and in the future.

The reconciliation that occurs in the Eucharist, as previously stated, transcends the mere absence of conflict; it embodies active peace aimed at restoration and prosperity, thereby presenting the kingdom of God in the world. Monaco asserts that Christians view the Eucharist as a sacrament that provides healing, ignites the soul with love, and symbolizes both realized and future peace (Monaco, 2018, p. 26). Gen Z in Maluku believes that communion wine can provide healing; sick individuals often request communion wine from congregants or use it as a massage oil for sore areas. Many Gen Z members feel that their physical ailments improve after consuming the communion wine and bread. In addition, Gen Z in Maluku also felt a sense of self-healing. Their hearts became calmer and free from all the burdens they carried. Marchia W. Shoop, in her work *Healing Eucharist: Excavating the Table's Delusion and Redemption in White Dominant Church*, explains that the Eucharist brings healing because it can shape and transform us. It unites our past, present, and future as we learn to understand tragedy and loss (Shoop, 2023, p. 248).

In the context of a diverse congregation, the Eucharist also serves to unite faith and foster fellowship among members from various backgrounds, as is the case in the Rehoboth congregation. In the monoethnic context of the Ameth Congregation, the Eucharist reminds the church members to strengthen their fellowship in Christ.

Bringing the Liturgy of Eucharist to Daily Life

The liturgical celebration that involves the congregation is not only about how seriously they follow the rites but also how fully, actively, and consciously they participate outside the church walls, especially in today's dynamic and challenging context. As Fitry Hanna Hutagalung

and Kartika Diredja convey, a church that practices liturgy is one that is participatory and transformative (Hutagalung and Diredja, 2024, p. 168). A life vulnerable to oppression, rejection, exclusion, impoverishment, war, conflict, torture, and even the threat of death poses a challenge for the church to bring the liturgy to life in everyday experiences. The liturgy performed in church must also reflect the realities and experiences of the local community. Often, discussions focus on how to preach within the church building while neglecting to incorporate the external realities—the signs of the times—into the liturgy. This kind of thinking contributes to the monotony of worship services year after year. How to present the liturgy remains a critical question in theological discussions among congregants, across generations, and in academic settings (Harmakaputra et al., 2024, p. x). Therefore, the church needs to renew its focus to encourage the congregation to engage in functional and transformative participation.

The Eucharist, which embodies the act of sharing a meal in the presence of God, explicitly conveys a message of peace. It fosters familiarity among participants, diminishing suspicion and fostering a sense of sharing. In times of crisis, hatred, and conflict, believers are invited to share at the Eucharistic table. The Eucharist provides an opportunity for those in conflict to gather together, experiencing the love of Christ without social barriers. As previously mentioned, communion unites all differences, creating a sense of equality before God. Therefore, Eucharist bridges gaps, fostering peace among fellow humans and creation alike. Every generation participating in communion is called to enact God's peace by cultivating compassion, awareness of peace, and ethical responsibility in their daily lives. This call extends beyond fellow denominations (GPM) to all "brothers and sisters" of diverse beliefs, races, and generations, as well as to nature, the shared home of the people of the Maluku. The church is called to embody universality, sustainability, and reconciliation, recognizing that peace begins with the choices made in every aspect of human life.

We suggest several ways the church can integrate the values of the Eucharist into everyday life. First, the church can involve Gen Z in the planning and leading of the Eucharistic liturgy to bridge the gap between younger and older generations. The involvement of young people fosters a sense of ownership and responsibility for the liturgy that permeates everyday life. Second, the church should create an atmosphere that promotes social interaction to help individualistic Gen Z feel connected to fellow believers in joy, not the fear of dropping the bread and spilling the wine. Third, providing clear and in-depth explanations of the Eucharist's meaning through sermons and various media is essential. In this rapidly evolving digital age, there is a significant risk that the fundamental theological principles of the Eucharist may be diluted or lose their meaning for the new generation. It is vital to uphold the ethical values and sanctity of the Eucharist to ensure that worship is conducted respectfully and in an orderly manner (1 Cor. 14:40).

Fourth, considering Gen Z's heightened sensitivity to social issues, the church can link the preaching of the Eucharist with themes of social justice and inclusivity. Based on research results, many Gen Zs regret that the church seems to turn a blind eye to the younger generation.. The church can collaborate with various stakeholders to organize social activities or discussions that address issues relevant to Gen Z, ensuring that the Eucharist reflects their values and perspectives. The Eucharist, which promotes peace, encompasses not only the reconciliation of conflicts but also the pursuit of a prosperous life. Fifth, the characteristics of Gen Z as digital natives and the accessibility of technology can be leveraged by the church to enhance congregation participation, whether through education or social media platforms. In addition to technological education, the church can develop liturgical content that is more interactive and relevant to the experiences of Gen Z. For example, incorporating digital elements such as videos, music, and animation into worship can address current issues pertinent to the younger generation.

Designing a Transformative Liturgy of Eucharist

We offer several essential principles for the liturgical celebration of the Eucharist in GPM to enhance the active, complete, and conscious participation of Gen Z in the Eucharist and its significance in efforts to maintain peace in Maluku.

To begin with, one crucial aspect is adding a liturgical element such as the greeting of peace. The greeting of peace, or passing the sign of peace, serves as a sign of reconciliation and unity among congregants before receiving the body and blood of Jesus. Such greetings, even on a small scale—such as shaking hands with those nearby—help foster a sense of community in Christ before participating in the Holy Communion. In addition to this, the Eucharist should be understood and celebrated as a joyful thanksgiving feast. The Eucharist, as a thanksgiving feast, must be celebrated with joy. The study results indicate that many Gen Z members in urban areas experience fear when attending the Eucharist. Therefore, the atmosphere during the Eucharist should be filled with joy and expressions of gratitude, while still maintaining decorum.

Furthermore, attention should be given to designing an inclusive song list. The respondents of this research suggested including songs that also represent contemporary Christian music. Thus, expanding a song list for the Eucharist that considers all generations will enhance the participation of all worshipers, including the young people of Gen Z. If the congregation rarely sings the songs selected, song leaders—such as singers, prokantor, and kantoria—should practice these songs to introduce them to the congregation.

Moreover, it is important to incorporate silence into the liturgy. Including an element of silence, accompanied by an invitation from the minister of the Word and Sacrament to reflect on the meaning of the Eucharist, will instill the reflected experience and meaning of the Eucharist in the minds of the worshipers. Ministers should pay special attention to this silent process, ensuring it is neither too brief nor excessively prolonged.

About preparation, we must also emphasize the importance of personal and communal preparation for participating in the Eucharist. GPM implements a way of preparing oneself to participate in the Eucharist, preferably through a short worship service (*Ibadah Perhadliran*), and encourages young people to participate in the preparatory worship. Gen Z understands that preparation before attending the Eucharist is essential for active, conscious, and full participation. Equally important is teaching the meanings of the Eucharist. Educating Gen Z about the meanings of the Eucharist may help them to participate in the sacrament more meaningfully. Each element of the Eucharist can convey the congregation's role in making peace with God, with each other, and with their neighbors.

Additionally, the church can promote engagement by organizing programs across generations. The church, through the congregation council, can organize inter-denominational and interfaith programs and activities that involve Gen Z. Finally, we must not overlook the importance of utilizing technological advances. The church can use technological advancements to promote the values of peace inherent in the Eucharist.

Conclusion

This study concludes that the participation of Gen Z, from the two GPM congregations in the urban and rural areas, during the Eucharist and their meaning-making of the sacrament is influenced by their characteristics and lifestyles amid current developments. However, the characteristics of Gen Z in these two research locations do not entirely align with the general traits of Gen Z depicted in some writings. First, the characteristics of Gen Z as a post-Christian generation, raised in a context that emphasizes freedom, are not reflected in the lives of Gen Z in Maluku. This is evidenced by their active involvement in the church, both as organizational

leaders and as singers and musicians, with a notable presence in various church activities and worship services. In terms of parenting patterns, Gen Z in Maluku continues to embrace the understanding of the Eucharist passed down from their parents and the church. Second, the various meanings of the Eucharist understood by Gen Z are influenced by both internal factors (personal issues) and external factors (family environment and upbringing). Third, Gen Z recognizes that the Eucharist embodies values of peace.

However, the application of these values in everyday life remains incomplete. The peace they cultivate, when they participate in the Eucharist, often tends to be temporary, situational, and personal. The characteristics and lifestyle of Gen Z, heavily influenced by a digital and individualistic world, affect their participation in the Eucharist. Therefore, the church should design an Eucharistic liturgy that resonates with Gen Z's perspectives, employing a peace-building approach that considers their unique characteristics. The goal of the designed Eucharist liturgy is to enhance Gen Z's participation and understanding, impacting their roles as agents of peace within the context of GPM. This liturgical design encompasses technical ritual implementations, editorial adjustments of GPM's liturgies of the Eucharist, and congregational programs that influence daily life actions.

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