

Self-Examination in Preparation for Holy Communion: A Dogmatic Study of Holy Communion in the HKBP Agenda

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Abstract: The purpose of this research is to find out the meaning of preparation for Holy Communion according to the Bible and theological discourse with the HKBP Agenda and theological understanding of self-examination before Holy Communion in the Church and in the congregation. The method used in this research is literature methodology (literature research) by using and studying books that relate to and support the title being discussed. This article will discuss the meaning of preparation for Holy Communion and its implementation based on the traditions carried out by the Christian congregation in Corinth, in general in (1 Corinthians 11:17-34) and specifically in (1 Corinthians 11:27-29), which later received criticism from Paul and becomes a theological message today, especially seen in the preparation for Holy Communion in the HKBP Agenda. The result of this research is the use of the text 1 Corinthians 11:27-29 in the HKBP Agenda, this is because the text is the oldest text, where in the context of the Corinthian congregation at that time there were 2 different banquets, namely the love/agave banquet and the banquet special or Holy Communion. Holy Communion is a means of receiving the gift of salvation through the forgiveness of sins, which is received through bread and wine, as the body and blood of Christ. Repentance is a part of humility that brings people to reflection so that people become more confident in taking part in Holy Communion.

Keywords: HKBP Agenda, Dogmatic Study, Self-examination, Holy Communion.

INTRODUCTION

Nowadays, it can be seen that the phenomenon of Church life is experiencing a decline in the practice of church life itself. This decline is not only caused by issues of Church leadership or management, but also issues of dogma (teaching). This is how Church teachings are often misunderstood. The problem in understanding Holy Communion is one example of a problem seen in the practice of Church life.

The sacrament of Holy Communion is given various names, including: Holy Communion, evening meal, Lord's Supper, Table Supper, breaking of bread, eucharist, communion, mass. Its origin is from the last supper, when "on the night when He was betrayed" (1 Cor 11:13) Jesus established it as an event that His disciples must continue to attend (Milne, 2003). Jesus breaking the bread and taking the cup at dinner was to remember His sacrificed body and blood.

Holy Communion is a form of sacrament service. Sacrament in Latin *Sacramentum*, which means oath, as carried out by young people who entered the Roman army. The term sacrament was first used for Christian religious events during the time of Governor Pliny (112 AD). The Latin Bible translation (Vulgate) translates sacrament with the Greek word *mysterion* (Browning, 2007). The Sacrament of Holy Communion is a direct command from Christ: "Do this in remembrance of Me". Initially, the existence of the sacrament of Holy Communion, according to the Bible, was clearer than Baptism. This sacrament is based on

the Last Supper that Jesus and His disciples had the night before He was arrested and crucified (1 Cor 11:23; Mk 14:22; Mt 26:26; Lk 22:14) (van Niftrik & Boland, 2017). Holy Communion is not a human creation, but a command from the Lord Jesus Himself, Matt. 26:26-29, Mk 14: 22-25; Luke 22:14-20; 1 Corinthians 11:23-25 contains the mandate for Holy Communion, but there will be differences if these verses are examined. However, everything leads to something important and decisive, namely the command to celebrate Holy Communion. Because Holy Communion is a commanded Supper, it is not an ordinary celebration or meal.

Holy Communion is not only remembered but also lived and lived as a result of this understanding. The bread and wine used are not just bread and wine but have meaning in presenting Christ to the congregation at the Supper. In Holy Communion, bread and wine become a living memory in Christ in strengthening faith, love and hope (Timo, 2016). The true body and blood of Christ is present in and with the bread and wine through the Word, so we must eat and drink it as commanded. With that word it makes it a sacrament. So this sacrament is not ordinary bread and wine, but the real body and blood of Christ (Tappert, 2004).

The HKBP church's order of worship, which is commonly called the HKBP Agenda book, is a book that contains a summary or collection of all the rules of worship used by the HKBP church. The word agenda comes from Latin which is often

used to indicate a list of things to be done. It turns out that the word "agenda" has also been used by the Protestant Church in Germany, which is called 'kirchenagende' which is interpreted as a book containing a collection of models of worship used in the church such as Sunday services, Holy Communion services, baptism, catechism, blessings, funerals and so on. In the HKBP Church, a collection of worship services was previously known as 'Agende' and is now called 'Agenda' based on the use of this word by missionaries who came from Germany to Batak land (Hutauruk, 2018).

The worship liturgy in the HKBP Church originates from the Prussian kingdom in Germany as in the 18th century there were many kinds of Church denominations in that country, only the largest in the Church sect that developed there were Lutheran and Calvinist teachings. Emperor Frederick III (1770-1840), who led Germany at that time, believed that if religions were united, the country would be strong. So the government at that time tried hard to unite the existing Church denominations by unifying the worship models used in Church services. It took a long process to be able to unify the worship system (a combination of Lutheran and Calvinist). In 1822, the emperor published the Agenda for the Churches under Prussian rule. This agenda was then revised in 1879 and after holding a synod, a new order of worship emerged to be used in every church in the Prussian kingdom with the name *Agende für die Evangelische Landeskirche preussens* (Pakpahan, 2014). The order of worship (HKBP Agenda) underwent several changes from the first printed Agenda used in the HKBP Church, namely the 1894 Agenda. The agenda used by the pastors at that time was different from that of the Congregation Teacher and Sintua (they did not have a votum). In 1903, the conference of RMG messenger ministers assigned two evangelists to prepare an agenda, namely Steinsiek and Jung (Hutauruk, 2016). Then in 1907, the Agenda was printed again but there were no fundamental changes, it was only in 1918 that the Agenda used in the HKBP (clergy and non-clergy) was equalized and that is what is used today (Hutauruk, 2011).

In the context of churches with a background in sending RMG, such as HKBP in the liturgy and singing during the implementation of the Holy Communion, it is introspective and very individualistic as part of the tradition of European evangelists or it could be said to be more of the

nature of Pietism which is thick with the individualization of faith through repentance. The author sees for this reason also that such things are emphasized in Holy Communion, especially clearly seen in the formula for self-examination in preparation for Holy Communion. This is the reason behind the emergence of self-examination in Holy Communion. So until now HKBP still follows and adheres to European traditions. The liturgy of the Holy Supper in the HKBP Agenda includes a self-examination formula which emphasizes the understanding that in the Holy Communion, bread and wine are channels for the Body and blood of Jesus Christ, which we eat and drink as a sign of receiving salvation and forgiveness of sins. Holy Communion is a joy for people who partake of Holy Communion because it is the beginning of eternal fellowship and also a way to receive God's grace. This is supported by Tiemeyer's understanding that Holy Communion is the presence of God in Christ, the love of God is evident in Holy Communion. Holy Communion is the real act of God establishing His church. So from this understanding, Tiemeyer saw the need to improve the agenda for celebrating Holy Communion. The name or term "ulaon na badia" already contains an understanding that is no longer evangelical. because the expression "ulaon na badia" evokes the assumption that humans will do good deeds, only then they will be allowed to celebrate holy communion. This is a misunderstanding of the meaning of holy communion.

Before the Holy Communion begins, the formula is first read, in which the formula sounds an invitation to Church members who are present in the midst of the congregation to participate in the Holy Communion (Verkuyl, 2000). In carrying out Holy Communion, we are led to a process of self-examination in contemplating whether we are worthy to receive Holy Communion. God's Word says in 1 Corinthians 11:27-29 which contains; "Whoever in an unworthy manner eats the bread or drinks the cup of the Lord sins against the body and blood of the Lord. Therefore let each person test himself and only then should he eat the bread and drink from the cup. For whoever eats and drinks without recognizing the body of the Lord, he brings judgment upon himself." Unworthy ways in the text are every way of eating and drinking that is not suitable, not suitable, not commensurate with the nature and gift of the sacrament.

Eating and drinking improperly is a sin against the blood and body of Christ. Sin is defined as treating

what is pure and holy as if it were ordinary. By satisfying them in the Supper, the Corinthians were at risk of losing the ability to distinguish between ordinary food and drink and the sacred elements of the bread and wine with which they received the body and blood of Christ (Pfitzner, 2004). The entire portion of this text in 1 Corinthians 11:17-34, explains wrong customs at evening banquets, where Paul is warning the people in Corinth who are experiencing division and behavior that is not in accordance with God's provisions. Therefore Paul sent his letter to the Corinthian congregation so that they change and repent. The "self-examination" mentioned in this text especially in 1 Corinthians 11:28 is avoiding eating and drinking in an unworthy manner that will bring punishment. Paul firmly emphasized this on the behavior of members of one congregation towards each other (Den Heyer, 1997). This was Paul's criticism of the Corinthian church for its incorrect practice in understanding the Supper.

Paul's letter, which was quoted in preparation for Holy Communion as part of self-examination, has been seen and understood by some members of the congregation as something threatening and frightening. Misunderstanding of this text is one of the factors and confusion about the meaning of Holy Communion, resulting in a small number of congregations attending the Holy Communion service. Darwin Lumbantobing also highlighted this, that the formula based on 1 Corinthians 11:27-29 often becomes an obstacle for congregation members to receive Holy Communion. If the rebuke was given to the Corinthian congregation because they had made a mistake in practicing the Holy Communion, then this was something that was still worth doing, so that the same mistake would not be repeated. However, in the context of Christian life today, what the Corinthian church did has never happened. Therefore, the harsh rebuke given to the Corinthian congregation was not appropriate if it was delivered to members of the congregation who did not or had never misused the meaning of Holy Communion, especially for those who were beginners in receiving Holy Communion. As a result, there are members of the congregation who are very reactive to the Church's call to receive Holy Communion. They understand that if they receive the Holy Communion it means that God's punishment will soon be visited upon them, in accordance with the threat contained in the formula for the introduction of the reception of the Holy Communion. Because no one can guarantee that you won't sin again.

Therefore, it is time for the introductory formula for the liturgy for receiving Holy Communion in the HKBP Agenda to be revised so that it is more persuasive in appealing and inviting members of the congregation to accept Holy Communion as a gift of salvation from Jesus Christ (Lumbantobing, 2016). Theology that prioritizes introspective-moralistic personal piety places excessive emphasis on humans' ability to cleanse themselves from all stains of sin. On the other hand, the element of joy in the sacrament of Holy Communion is lost. In this case, if the introductory formula is an obstacle for congregation members in receiving Holy Communion, then it is necessary to consider whether to replace it or remain. However, if it survives, the Church must provide more insight and understanding to members of the congregation to interpret and understand correctly. So the deep meaning in the saying should not cause problems in understanding, so that it does not become a threat and becomes a barrier in receiving Holy Communion.

In participating in Holy Communion there is also a big obstacle within a person personally where there are things that hinder and hinder our path to partaking in Holy Communion, namely that we pay more attention to ourselves, rather than what Christ said. Most of the congregation do not partake of Holy Communion because they feel unworthy. Ineligibility to partake of Holy Communion may be caused by several things. For example, his heart is confused, or his peace of mind is disturbed by his surroundings, including family members fighting or whatever. This view and understanding is largely seen in the life of the congregation, resulting in them not participating in or being reluctant to participate in Holy Communion. Such views and understandings are wrong. As a worshiper who wants to receive Holy Communion tests himself regarding his attitude towards other members, he will also need to test himself regarding his complete attitude towards God and for himself. These words do not mean that the devotee needs to make an assurance that he is sinless before he eats and drinks.

Supper for the Lord (Holy Supper), it is something intended for sinful people, who find joy that God forgives them under the new covenant (Hargreaves, 1978). Holy Communion is not intended for "worthy" people, because Holy Communion is not a place to show off one's "worthiness". Those invited to Holy Communion are not "worthy" people. In fact, the person who feels "unworthy" to appear at God's table is the one

who is called. People who celebrate Holy Communion must feel “unworthy” of celebrating it. The sense of “unworthy” here is very different from “eating and drinking in an unworthy manner” or despising the Lord's Supper. In this case the Holy Communion is intended for sinners.

The most important thing to remember about the sacrament of Holy Communion, which is intended for sinners, is that it is given not because humans deserve it, but because we arrive as humble, lowly and wretched individuals who can receive nothing. On the other hand, anyone who desires God's grace and comfort has nothing to fear in receiving the Supper. He should say, “I sincerely want to be worthy to follow it, but I came because of Your word, not because I am worthy to follow it. It was You who invited me to come and to become Your disciple. This is regardless of whether I am worthy of following it or not.” This certainly applies to congregations who are subjected to Church Strategy to be involved in the sacrament of Holy Communion because it is based on the word itself.

However, what is often seen in church life is that the Holy Communion has become a tool for punishment and no longer a tool for salvation. Church servants can easily forbid Christians from participating in Holy Communion. For example, because the congregation is involved in the Church's tactics. In this way, Harun concludes that the Holy Communion is no longer a place of joy, but rather a scourge. Because the HKBP Agenda also clearly states that people who fall victim to the Church's tactics may no longer participate in Holy Communion.

In the HKBP Agenda regarding Holy Communion there is a question section. The questions asked at Holy Communion as part of self-examination often become an obstacle for some congregations from holding Holy Communion, because they require reconciliation. Both reconciliation to fellow humans and also to God. And vice versa, where reconciliation is the result of partaking of the Holy Communion itself. Regarding the questions posed by liturgists to be answered “Yes” by the congregation participating in Holy Communion, Tiemeyer saw that there was a mistake. Where almost all of the questions positioned everyone present as the defendant. Only one concerns the love and mercy of God the Father in His son Jesus Christ.

In the author's observation, some Church members avoid Holy Communion because they are afraid of

answering questions asked by the priest during the Supper. With the belief that the congregation cannot avoid evil and fear God's punishment. This is the misunderstanding regarding the self-examination part of preparing for Holy Communion because ultimately the congregation will actually move away from the gifts and salvation offered by God. Doesn't answering “Yes” to the questions asked by the Pastor become part of our willingness to make peace with others, and also confess and regret all our sins?

This is also the author's struggle, that in the self-examination at Holy Communion through several questions, it emphasizes that accepting forgiveness of sins for salvation means that something called regret/repentance is really needed as proof that we confess all our sins before God. The author sees that the main focus of the questions as part of the Holy Communion preparation formula is the memory of the death of Jesus Christ for the forgiveness of sins. In this case, why are congregations affected by Church Strategy not allowed to receive Holy Communion in the HKBP? Shouldn't the people who are guilty (in this case the congregation involved in Church Strategy) be involved? because in self-examination, by answering “Yes” to all the questions asked by the Pastor, it becomes a clear manifestation that a person is aware of his mistakes and sinfulness. So in this case the congregation in the Church Strategy confesses their sins and hopes for forgiveness of sins and salvation. The author was impressed to see that the Church became a dividing wall for the congregation (which in the Church Strategy) received salvation. Jefferey A. Truscott in his book *The Sacraments A Practical Guide*, also states and emphasizes that Holy Communion is not based on human worthiness, but rather on the commands and promises of Christ (Truscott, 2016).

The author's reason for seeing that congregations subject to Church tactics must be involved in Holy Communion is that in the HKBP Confession it relates to the Sacrament established by the Lord Jesus as a real sign of His grace, namely forgiveness of sins, salvation, reconciliation, life and happiness, which are lived through faith in the Work The Holy Spirit. The church and its rituals must give life, namely through sacraments, that God's mercy, His grace is distributed to people who want to receive it in Christ's Last Supper with His disciples (Marshall, 2017). By faith, the bread and wine are believed to be the body and blood of the Savior. So it is through the sacraments that we

obtain forgiveness of sins and salvation and specifically the Holy Communion. Luther placed great emphasis on confession. Luther taught that we all must admit that we are sinners. That is how to be Christian. Without confession there is no joy in forgiveness or consolation. And the Sacrament provides a healing remedy. Regarding contrition, Luther argued that contrition is the fruit of faith in the Word and we must be ready to hate sin (Ellingsen, 2017) which we receive in the Sacrament. So it is clear from Luther's view that Holy Communion plays an important role in sanctification. Regret/confession must be in faith as a human attitude carried out by the Holy Spirit, this means that humans are no longer satisfied and happy with themselves, but surrender themselves completely to God, who is the only creator of life and salvation (Althaus, 1979). Seeing this, Luther's emphasis on confession and repentance as part of receiving Holy Communion is also included in self-examination in preparation for Holy Communion in the HKBP Agenda. This means that the author sees that the congregation (especially those affected by the Church's tactics) in faith have repented of their sins and have become entitled to receive salvation from Jesus Christ through the Holy Communion. In this case, it will be in accordance with the purpose of Holy Communion itself, namely forgiveness of sins and confirmation of faith.

The element of self-examination in Preparation for Holy Communion speaks of the need for repentance, inner change, spiritual growth, especially maturity that comes from learning more about oneself and learning to know God's will (Lukasik, 2008). In 1 John 1:9 "if we confess our sins, He is faithful and just, so He will forgive us our sins and cleanse us from all unrighteousness" regarding Self-Examination in Holy Communion, this is the attitude we must show in our preparation receive Holy Communion, humble ourselves, repent and confess our sins. And this is what is seen in the self-examination formula in Holy Communion in the HKBP Agenda, where the priest first invites the congregation to confess their sins, examine themselves and repent. The pastor invited everyone to reflect and investigate themselves.

Departing from the majority of congregations who are mistaken in understanding the formula for preparation for Holy Communion and also the Church's lack of providing correct understanding, especially in self-examination and the phenomena that occur related to the implementation of Holy

Communion. Interest in this matter makes the author discuss "Self-Examination in Preparation for Holy Communion (A Dogmatic Study of Holy Communion in the HKBP Agenda)". Where the author tries to provide a little contribution of thought both in terms of comparison and in the form of analysis and explanation, so that it is hoped that he will be able to provide a correct understanding for readers in understanding self-examination in preparation for Holy Communion itself.

RESEARCH METHOD

In terms of research methods, the author mostly carries out the scope of literature methodology (literature research) by using and studying books that relate to and support the titles discussed. This article will discuss the meaning of preparation for Holy Communion and its implementation based on the traditions carried out by the Christian congregation in Corinth, in general in (1 Corinthians 11:17-34) and specifically in (1 Corinthians 11:27-29), which later received criticism. from Paul and becomes a theological message today, especially seen in the preparation for Holy Communion in the HKBP Agenda. Then explore the dogmatic elements contained in the preparation for Holy Communion, including questions asked by the Pastor and then confront the meaning of Holy Communion itself. Holy Communion as a means of receiving salvation and forgiveness of sins emphasizes the need for confession of sin, regret and repentance which can be seen in self-examination in preparation for Holy Communion as a means for all sinners to receive Holy Communion. In this way the congregation is worthy to receive the Supper

RESULTS AND DISCUSSION

1. Procedures for Implementing Church Strategies in the HKBP Church

In implementing Church Strategy, there are several stages in doing so. In the HKBP itself this application refers to Matt 18:15-17:

"If your brother sins, rebuke him under four eyes. If he listens to your advice you have got him back. If he doesn't listen to you, bring one or two more people, so that on the testimony of him or three witnesses, the matter is not in doubt. If he doesn't want to listen to them, tell the matter to the congregation, see him as someone who doesn't know God or a tax collector."

In this case the Church has a responsibility with the aim of advising. And this responsibility is the duty of the servant and not only that, the members of the congregation (segments) also take part in it. In terms of the answer to who has the right to determine who can receive the Supper and who cannot, it appears that God's servant is the one who determines it. In the HKBP church itself, the RPP as part of the Church Strategy already has a book for understanding and implementing the RPP. In the book entitled "Ruhut Parmahanion Dohot Paminsangon RPP HKBP" which is only available in Batak language and there is no translation in Indonesian. We will get information about what RPP is, who has the right to implement RPP, who is categorized as subject to RPP, and what steps the church takes to implement RPP with the ultimate goal of welcoming congregation members back into the Church.

In such a situation, the elders must really know and understand the troubled condition of the people, then personally advise and look for the cause of the problem and help in resolving the problem so that things will get better again, and only then will they be allowed to attend Holy Communion. So it is important to know that the establishment of Church Strategy (RPP) is not intended to punish, but rather aims to ensure that people who have been subjected to Church Strategy are brought back to their senses and abandon their sins.

In his book Riemer (1994) mentions the stages in implementing Church Strategy. This starts from exhorting you according to Matthew 18, then the advice is repeated with several witnesses, (at this stage the sin has not been announced). After this stage is unsuccessful, then the panel will be notified and then the panel will carry out an investigation until it arrives at a decision by the panel. If the advice is rejected, it must be followed by temporary excommunication, namely refusal from Holy Communion, and in this process repeated guidance and advice is carried out. Then comes the first announcement to the congregation without mentioning the name, then the second announcement to the congregation mentioning the person and the third announcement to the congregation stating the date of excommunication.

In the HKBP itself, congregations who violate church rules are excommunicated, which is not much different from the above as explained by Riemer. Excommunication in the liturgical order on the HKBP agenda clearly states the names and also mentions the sins committed, and to accept them back into the congregation must go through a special event on the basis that the congregation affected by the Church's tactics already recognizes and regrets their sins. Acceptance of this Excommunication is implemented as a manifestation of the Church's correct requirements in accordance with the HKBP Confession.

2. The Relationship between Self-Examination and Church Strategy in Receiving Holy Communion

The gift received in Holy Communion through the forgiveness of sins is universal grace, meaning that grace is given to everyone, including sinners. However, the self-examination carried out before receiving Holy Communion departs from Paul's understanding (1 Cor 11:27-29) as if it limits this gift. Likewise, the Self-Examination formula in the HKBP agenda also gives the impression that there are restrictions for people to take part in it. There is a lack of clarity regarding phrases in the quoted text, such as "so whoever does not deserve it..." and "let each person examine himself". This ambiguity may ultimately lead to a misunderstanding of the Lord's Supper, and may even be one of the reasons why this Supper is no longer understood as a feast of reconciliation and peace between God and sinners.

In fact, the Holy Communion is a meal shared by Christ as the host to build peace so that it becomes a reconciled community by embracing each other and becoming a living Koinonia. The Holy Communion as a holy communion coinsonia must of course be related to issues of reconciliation, justice and peace, differences, tensions and divisions must be resolved (Mahokoto, 2020). Reformed theologian Martien Brinkman argues that the Supper as a sacrament of communion is real food for scattered people to heal the brokenness of their existence. This is a sign of reconciliation mediation as a form of reconciling human lives that have not yet been reconciled (Brinkman, 1999).

If you examine the Supper held by Jesus, there are no conditions set by Jesus in receiving the Supper. Walker explains that the people present at the Supper are not Saints. He emphasized that the first

recipient of the Supper was not a perfect person like Judas who betrayed Jesus, Peter who denied Jesus and the disciples who abandoned Jesus (Welker, 2000). Focus on Judas, where Jesus already knew the evil thoughts of Judas and Jesus did not exclude Judas from the banquet. So the banquet attendees were by no means a model group. Their such acceptance shows the grace and salvation that every sinner can receive in Holy Communion.

In receiving Holy Communion, the priest may not refuse members of the congregation who are hidden sinners from participating in Holy Communion, but Holy Communion may not be served to open sinners. It is the duty of the priest (priest) to warn until they repent of their sins and are reconciled to the Church after performing Repentance, confession and reconciliation.

The Church's separation/excommunication of people who are subjected to Church tactics certainly contradicts the meaning of Communion in the Holy Communion, as a gift given to every human being for the forgiveness of sins. Therefore, the Holy Communion must be understood in the context of breaking all the barriers and stereotypes that prevent Christians from entering the Communion. So the Holy Communion is not just a rite, but rather symbolizes mutual acceptance, not just a symbol of fraternal relations but also the relationship between humans and God and the horizontal and vertical dimensions where the relationship of reconciliation between humans is also contained within.

The Holy Communion as a Communion Supper must aim to break the chains of inequality, open the door to justice and peace so that in the Lord's Supper no one feels unwelcome by the host, namely Christ Jesus. So that in inviting the host (Jesus through the Pastor) to the Supper who feels sinful, who in the Church's regulations exercises power by excommunicating him from the Supper through the Church's Strategy imposed on someone who cannot receive the banquet becomes unnecessary because it is not in accordance with the meaning of the Communion of Holy Communion for healing and reconciliation.

In the case of the church, through the Pastor who takes a symbolic position as host, he exercises power by excluding the congregation (hona RPP) from the Communion. Welker firmly warns that the celebration of the Holy Communion must not be exploited and misused. Let the congregation

"judge" themselves and, if necessary, exclude themselves from contributing to the Supper. In making this decision, the congregation will be directed to examine themselves through the preparation formula for Holy Communion, which in particular, the HKBP Agenda is very close to self-examination in preparation for the Supper. So that in this self-examination the congregation comes to the understanding that no one can participate in Holy Communion without devoting himself to the cause of peace, justice and reconciliation.

However, the author sees that self-examination in the HKBP Agenda in Preparation before receiving Holy Communion is given to hidden sinners who have not been proven (hidden sinners or in other words sins that humans do not know clearly but only God knows) such as Judas. Where only Jesus knew about his evil plan and no one else, including Jesus' fellow disciples, knew about it. That is why Jesus did not expel Judas from the Supper to give an example that secret sinners should not be rejected by the priest (priest) in the Holy Communion. So the self-examination referred to is not a limitation imposed by the Church on receiving gifts given by God. This is more a personal assessment of the appropriateness of receiving Holy Communion, so that this becomes a personal responsibility relationship between the congregation and God in receiving Communion. Thus, there is no Church authority specifically the Pastor who limits someone with a background of sin that is not yet known openly from receiving Holy Communion.

Regarding the church which has the authority through Church Strategy to restrict someone from participating in Holy Communion, this is for congregations whose sins are clearly proven and visible in fact (open sinners), thus Holy Communion may not be given to open sinners (congregants who are subject to RPP) when they ask for it until they repent of their sins and have been accepted into the Church. They must come to repentance and reconcile with God by regretting all their sins and being willing to change and also reconcile with others not to commit the same sins. And the application of this discipline carried out by the Church in restricting the congregation (open sinners) from being involved in the Holy Communion is simply to maintain the holiness of the Supper and is also more about the church's responsibility in carrying out its duties as the true Church. Where one of the conditions for a true

Church is if the Pastoral Law and Church Strategy are carried out correctly.

Seeing this, acceptance of congregational banquets that are subject to Church Strategy (RPP) is acceptance based on the status of faith, not just as an administrative basis, but Church Strategy as a law that focuses on love. The Church must carry out discipline based on the love of Christ so that the Church is able to bring people to discover Christ Himself. Acceptance is based on faith, so self-examination in the preparation formula for Holy Communion, as well as the Church's strategy for sinners, becomes part of the accountability for one's faith status in receiving Communion. So when someone is subject to RPP, they ask for Holy Communion, this is the role of the Church elders, especially the pastor as the representative/sign of Christ to clarify with certainty whether the congregation has arrived at genuine repentance.

Thus, God's servants must properly carry out their duties to see and visit problematic congregations (those subject to Church Strategy) and immediately find a solution to the problem so that the congregation subject to Church Strategy can immediately take part in the Holy Communion. So it is important to know that the establishment of Church discipline (RPP) is not intended to punish, but rather aims to ensure that people who have been subject to Church discipline are brought back to their senses and abandon their sins. So this discipline functions so that every people walks in God's way. Recognition of sinfulness and repentance are very important in it. Church strategies help direct Christians to live in accordance with God's Word, so that members of the congregation increasingly understand the norms of correct Christian life. In HKBP, it is through the RPP that congregation members become more aware of how they should express their faith in everyday life.

The Church's strategy is not actually the same as punishment for sin, but rather this is the result of the attitude of someone who rejects God's love and who wants to remain in his sinfulness so that he is not involved in the Supper because it is an act of ignoring the host of the Supper (Jesus) (Storm, 2019). But you need to know that people who live outside of God are not to be removed, but must be sought, guided, and nurtured so that they will repent and become a "member of the congregation" again. Of course, this is a special concern for congregational pastors.

In this case, as in Julasber Silaban's book, the RPP is not legalistic, meaning that all forms of punishment for a particular violation are not the final goal and do not apply permanently. But it is a process towards recovery and repentance. The congregation must always be open to welcoming back people who admit their sins and declare themselves repentant, so the implementation of the RPP in the HKBP Church must not be understood in a legalistic or judgmental manner.

The core understanding of the Church Strategy is not merely excommunication but rather a warning with the aim of repenting the sinner, where this advice to repent is not only done once, but must be repeated repeatedly in the hope that the sinner will listen and change, this is based on Matthew 18.

So Church discipline (RPP HKBP) is carried out in relation to the reception of Holy Communion, where discipline is more about how the congregation realizes their sins and does not regret their sins which are not allowed to take part in Holy Communion. Anyone who partakes of Holy Communion is part of a community of Saints who are included in one body with Christ and become part of it. And in its implementation there are parties who are excommunicated, meaning removing them from the community and placing someone under a ban. This means that there are people who are categorized as "unholy" and these are members of the congregation who are subject to Church tactics or who are excommunicated, therefore repentance and contrition for sins are required in order to partake of Holy Communion.

Self-examination during Holy Communion aims to achieve a clean state, so that this becomes a control tool to maintain the sanctity of the Communion and the holiness of the life of the congregation. This control is again only for hidden sinners. Meanwhile, control in maintaining holiness in the application of church discipline (RPP), is for people whose sins are clear (open sinners). Therefore, the focal point and the similarity in both is as a means of control in maintaining the sanctity and holiness of the banquet and congregational life, but the target to whom it is directed is what is different. Because holiness is very necessary in receiving Communion because Holy Communion is closely related to the requirements of holiness, that is why self-examination is required before receiving Communion, and the implementation of church discipline is also for the same purpose of maintaining the holiness of the Supper.

Indeed, if you look at it, there is a visible impasse or impasse, namely, on the one hand, sinners must receive Holy Communion, but on the other hand, in order to maintain the holiness of the Sacrament, someone cannot participate in Holy Communion. So in this case the Church's position must be firm in determining its attitude, where the Church must use the authority given as in Matthew 18:15-17. The church must limit sinful congregations who do not want to repent so that the congregation does not come to judgment. This is where the elders must carry out their duties well in examining whether the lives of their congregation are in accordance with God's will, so that the Church is able to take a stand on who can and cannot receive Holy Communion. That is why people who are not involved in Holy Communion are not just maintaining the holiness of the rite of Holy Communion but rather are guiding people to repentance and a way of life according to the word and will of God.

Not only that, the dilemma is also seen that the congregation has arrived at the willingness and desire to repent pre-sacrament but that repentance is not visible in post-sacrament life. This is what often happens. Of course, this is a wrong behavior in responding to Holy Communion.

Full assurance that God will forgive, if a person comes to true repentance and faith. Thus this means there is no forgiveness without repentance and believing and admitting sin (cf. 1 John 1:9). Repentance, confession of sins and faith are points of similarity in what is required in self-examination in preparation for Holy Communion and at the same time the demands of the implementation of Church Strategy itself, but it must be remembered that these are different in the context of human sinfulness, between hidden sinners and open sinners. So if a person/congregation who has been subjected to Church Strategy (RPP) is determined to turn around and repent, then the church must reconcile the sinner who repents with the Church, meaning that the Church must accept the congregation back and be allowed to take part in the Holy Communion held by the Church.

By looking at the self-examination before receiving Holy Communion, especially in the question section, where the congregation who wants to receive Communion must answer the question. The answer "Yes" to that question is actually not only recognizing sinfulness and Jesus

as savior, especially in congregations who are subject to Church tactics. But where the answer "Yes" becomes part of the confession of sinfulness and part of receiving grace by faith directed at the hidden sinner. So the answer given becomes a separate responsibility between the congregation who receives Holy Communion and God. So when the congregation who receive the Supper does not arrive at a change of life, then that becomes their responsibility in God's judgment and not the responsibility of the Pastor. Because in self-examination it is clear that the part of the priest is to correct whether a person has arrived at the right attitude in receiving the Supper personally, so as not to come to God's judgment. Therefore, congregations who are subjected to Church Strategy are part of a confession of faith and at the same time public obedience to the Church and its servants, with the aim of avoiding judgment at the Holy Communion. That is why confess, regret and repent first before participating in receiving the Supper. Thus, strict self-examination procedures combined with the comfort of the sacrament will build spiritual balance, peace regarding one's status before God which avoids excessive anxiety in receiving Holy Communion (De Jonge, 2017).

If it is related to a personal or casual meal, where someone asks for Holy Communion to be served, of course it can simply be seen that there is an element of longing and need for God's grace. but once again, if someone who receives it is not in the context of being subject to Church Strategy (RPP), then it may be served. And if in the situation of being subject to RPP, the person requesting the Communion must turn around as soon as possible to be accepted back into the fellowship of the congregation. It is in this case that absolution should be necessary. The actions of Church elders must be wiser in deciding this matter, so as not to give the impression that the Church is limiting this gift to sinful humans.

The relationship between Church Discipline (Law) and the reception of Holy Communion (Grace) where the Holy Communion celebrated is the reception of grace through the death of Jesus Christ. This means that grace is the work of God alone without any interference from human hands. Thus, grace is expensive because it is based on the shed Blood of Christ. That is why the people's acceptance of this expensive gift in the celebration of Holy Communion must also be done in an expensive way, which means the need for repentance so that someone can be forgiven, the need for regret and confession of sins in receiving

Holy Communion, the need for love for others by being able to forgive or reconcile. between each other, the need for self-denial and taking up the cross. This series is all contained in the formulation of Self-Examination in Preparation before receiving Communion. Then, because this expensive gift was given with such provisions, the church implemented or enforced a law (Church Strategy/Church Discipline, which in HKBP is RPP) which applied to everyone who did not comply with these provisions or requirements. The implementation of self-examination in the formulation of preparations before receiving Holy Communion and also the implementation of the RPP carried out by the church are tools in maintaining the expensive gift so that it does not decline into a cheap gift while maintaining the holiness of the Holy Communion.

Self-examination in preparation for Holy Communion and also Church Strategy, as a means to awaken oneself and be able to abandon sin. Both of these want to direct every congregation to walk in God's precious grace that has been received. So the questions in the preparation formulation before Holy Communion is served become a tool to see one's own existence, whether a person has come to admit sin, repent and hope for the gift of salvation, namely forgiveness of sins. So people will not easily accept the Supper if there is no commitment to the process leading to renewal of life. There is indeed a dilemma when someone answers "yes" to a question but does not show a change in life/repent after taking the Communion. This is the dilemma because there is no definite benchmark to see whether someone really wants to repent by answering "yes" questions in firm belief.

In this way, self-examination is carried out with the hope that the congregation will test themselves before God by admitting their sin and unworthiness so that they come to believe that through the sacrament of Holy Communion, God in Jesus Christ presents His body and blood as a gift of salvation.

CONCLUSION

The Passover meal in the OT tradition (the celebration of unleavened bread) was then continued in the Jewish tradition in the NT, where Jesus administered the Last Supper. This series of events became known as the Holy Communion. Holy Communion is a Church tradition that is very important to carry out because it is a direct command from Jesus Christ to be carried out. The

use of the text 1 Corinthians 11:27-29 in the HKBP agenda is because this text is the oldest text, where in the context of the Corinthian congregation at that time there were two different banquets, namely the love/agave banquet and the special banquet or Holy Communion. The Love Supper shows that there are status differences that occur/social stratification and also mistakes related to inappropriate eating and drinking, up to drunkenness, etc., which occur between the congregation, which then brings this attitude to the Holy Communion. Of course, Paul saw this attitude as an inappropriate attitude in participating in Holy Communion. Paul's admonition in 1 Corinthians is delivered to distinguish Christian meals and their rules from eating habits that are socially stratified.

In the Holy Communion we arrive at an anamnesis in remembering Jesus' command to celebrate the Supper as a means of the gift of salvation through the forgiveness of sins and at the same time emphasizing the close fellowship therein both between each other and also communion with God. Holy Communion is a means of receiving the gift of salvation through the forgiveness of sins, which is received through bread and wine, as the body and blood of Christ. And in receiving this gift, the congregation is led to self-examination which includes invitations and guidance, confession of sins and questions, prayers of confession and forgiveness, all of which are part of the formulation of preparation for Holy Communion. Self-examination is a part of self-reflection for every person who wishes to receive Holy Communion which leads each person to admit their sinfulness, acknowledge Christ as Savior, repent, reconcile for others and repent in faith. It is through this self-examination that the congregation is increasingly strengthened and strengthened in receiving grace through Holy Communion, so that the congregation no longer comes to fear of judgment. Repentance is part of humility which brings people to reflection so that people become more confident in taking part in Holy Communion. This reflection will lead people to admit their sinfulness and arrive at a feeling and belief that they really need God's grace. In this way, people are able to separate themselves from worldly behavior and characteristics and do the right things according to God's word as the fruit of repentance (loving others, making peace/reconciling and putting away all sin).

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