

People's Behavior towards the Celebration of the Eucharist in the Catholic Church

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Abstract

Food is a must for human being. It is analog with the Eucharist for the Catholics. Based on the belief, therefore, this research is intended to see the attitude of the people and the teachings obtained in the celebration of Eucharist in shaping individual behavior. There are two characteristics of attitudes, positive and negative. The positives encourage the faithful to have fuller awareness and more active participation in the celebration. The negatives create in the heart and mind of them a kind of reluctance and compulsion in having it. To support the results of this research, it was conducted with qualitative and quantitative methods respectively. The first was done by focus group discussion (FGD) and the second by 222 respondents giving their answers to the questionnaire online. Smart-PLS tools were used as research instruments and to address the problems studied. There are seven hypotheses formed by the problems and the results accepted are only one: a positive attitude towards the Eucharist influences individual behavior in the Eucharist. The attitude encourages the Catholics to get more involved in the celebration. This research contributes to the formation of the Catholics in having the celebration of the Eucharist in Catholic Church.

Keywords

eucharist, education of eucharist, individual behavior, negative attitude, positive attitude

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INTRODUCTION

The basic needs of human beings are physical, mental or psychological, and spiritual. The physical needs are met with food and drink, sport, and rest. The mental or psychological can be protection, attention, love, care, and other things similar. Meanwhile, the spiritual ones are relieved with prayer, rites, and religious celebration. The facts show that all the needs can be directly recognized or related to demand and supply because they can be also considered as products and services. That's why talking about the needs means talking about market too. Companies, therefore, can immediately begin to exist to meet the needs. Together with many kinds of secular entities, the Church tries its best to meet the needs of the faithful, especially the spiritual ones. Because of the reasons, the Church has expanded and enhanced its missionary activities by adopting market orientation that focuses on the needs, desires, habits, and preferences of the believers (Gawroński, 2018). Along with it, the continuous technological development makes the more rapid change in marketing, including the Church marketing (Gawroński, 2018).

In Catholic doctrines the faith must be taught, celebrated, and made real as far as possible in the daily lives. Being taught or proclaimed means that the faith has to be conveyed in form of knowledge relevant and significant to lives. Being celebrated refers to prayers, rites, and liturgy. Being made real is rendering the faith visible, audible, and tangible that people around are able to see, hear, and feel or experience it. When people see the good works of the faithful, they may glorify the Father in heaven (Mat 5:16). In that way the faith meets the intellectual, emotional, and spiritual need of the faithful.

Among others, the celebration of the faith takes the first place in providing the spiritual nutrition needed by the Catholic. In Eucharistic celebration Jesus himself is contained, offered, and consumed (can. 897). Research by Rev Fr Dr Anike and Dr Duruh (2021) shows that the Eucharist provides the grace needed by Catholics as spi-

ritual food. Confirming the teaching of the Catholic Church, it is believed that the real presence of Christ in the Church occurs in every Eucharistic Celebration (Raharjo & Ngantung, 2020). It is the sacrament that keeps the Church alive and growing.

Much more than this, the Catholics believe that the Sacrament is the summit and the source of all worship and Christian life. The Eucharist and the daily life, therefore, is one and an inseparable whole (Ardijanto, 2020). Jesus Christ that is contained gives meaning that God is present in any moment of human life. Man and woman are not alone. They are set free from any fear and worry. They feel safe and relieved. They have peace of mind. Jesus Christ is offered. It means that someone of the best is given away (to God) to get in return something more valuable for mankind. Jesus Christ is consumed in the celebration. It renders the Church alive and healthy transforming it into the better state. More than this, the seed of eternal and glorified life is planted in human body and soul. Capah (2020) put them into several words: through Jesus Christ in the Holy Spirit God redeems humanity.

It is highly recommended that the faithful receive communion during the Eucharistic celebration (can. 918). A just cause, however, can be legitimate reason to administer the sacrament outside the Mass. The communion and the celebration are one. One supposes other. There are only two kinds of states that the faithful not to receive communion. The first is the one refused by individual ministers of Eucharist for being excommunicated or interdicted after the imposition or declaration of the penalty and the other persevering in manifest grave sin (can. 915). The second is the one being conscious of grave sin without previous sacramental confession unless there is grave reason and there is no opportunity to confess (can. 916).

Having communion is an essential part of the Eucharistic Celebration. There is a serious problem, therefore, when there was pandemic of covid-19 and the rapid progress of media communication. The conventional media turned to the modern one. The

evolution of communication media and the internet revolution (Gawroński, 2018) affect the communication very much. The media should have made easier for the people to have more frequent communion, but did not at all. It was increasingly needed especially during the Covid-19 pandemic, but it could not be given. When the Church could not celebrate the Eucharist offline, the media helped the Church to celebrate it online but without having communion. It raised a kind of tension because the tradition of the Catholic Church shows that activities are carried out offline (Arasa et al., 2022). Regardless of the fact that the celebration did not meet the need of the people, Covid-19 pandemic made the Church increase the use of digitalization or digital mediation in its activities (Arasa et al., 2022). The Covid-19 pandemic has brought new changes in the practice of the religion (Arasa et al., 2022).

It was not just the use of media that increased but also the number of people beginning to practice their religion (Alfano et al., 2020). The pandemic encouraged the faithful having personal experience of the faith even though the Church activities were carried out online (Testoni et al., 2021). That's why, the Church developed then the digital communications to convey its spiritual activities such as Eucharistic Celebrations, Bible study, Youth Faith Development, and the others similar. The impact of the digital activities gave new spiritual experiences to the people. The experiences, in turn, led to word-of-mouth. The online activities, nevertheless, did not substitute the offline one but did a help the faithful to persevere in their faith.

It is just like other events, at the time of the Eucharistic Celebration there must be spiritually important experiences which will lead to word-of-mouth. Positive word-of-mouth can intently influence other faithful, especially in Catholic groups, to be more diligent in participating in the Eucharistic Celebration. In commercial terms it can be seen as the results of Soelasih and Sumani's research (2021) a purchase intention will arise. The study population included LCC flight passengers in Indonesia, involving 387

respondents. For indicators and variables, validity and reliability tests were conducted using CFA, CR, and AVE tools. Sampling locations were Soekarno-Hatta and Kuala-namu airports. Sample collection was obtained through purposive sampling, and the analytical tool used was structural equation modeling (SEM which shows that positive word-of-mouth will surely lead to purchase intention. Positive experiences of having Eucharistic Celebration personally or communally conveyed have impact on the people to have more and stronger reasons for having more frequent celebration.

The Celebration of the Eucharist in which the faithful get the spiritual nutrition is the important source of life for Catholics. When the believers do not feel or realize that their needs fulfilled, they will easily be reluctant or stop attending the Eucharistic Celebration. This research, therefore, focuses on the people's behavior towards the Eucharistic Celebration in the Catholic Church. The Eucharist is spiritual food for the Catholics that will shape or form their understanding and belief in God's presence in humanity.

Based on the consideration of demands and supplies (Szhardt, 2022) or needs and services, marketing can be applied to churches or religious organizations (Angheluță et al., 2009). According to Angheluță, Strâmbu-Dima, and Zaharia (2009), the theoretical framework of church marketing comes from the social marketing framework. The societal marketing concept is used by the Church to see the needs and interests of its members or people and also the needs of the community (Vokurka & McDaniel, 2004). That is why, Baster, Beresford, and Jones (2018) obviously stated that the Church needs to carry out marketing and branding to shape people's perceptions of its identity and particularity. In doing so, a kind of free, intensive, and attractive communication is needed. There should have been a continuous change, therefore, in the attitude of the Church in dealing with communication. It was not enough to have just top-down but also bottom-up communication. Both of the forms should be comple-

mentary. Since the Second Vatican Council, there has been a dynamic transformation in the Church. It is profoundly supported by greater and greater openness to the world progress and willingness to adaptation to the conditions in which its people find themselves living together (Gawroński, 2018). The changing attitude of the Church successively affects the attitude of its people.

Ajzen, in 1991, defined attitude as the degree to which a person has a favorable or unfavorable evaluation or appraisal of the behavior (Hwang et al., 2019). Smith, in 1956 suggested that attitudes help individuals adapt to other people, resulting in efficient social interaction (Argyriou & Melewar, 2011). Attitude is an evaluative assessment of objects that may be taken, built, or a combination of both, according to consumer goals and available information (Argyriou & Melewar, 2011). Positive and negative attitudes of consumers can be affected by the communication media (Sun et al., 2021). The concepts then determine man and woman in their way to talk, behave, and act. Their pattern of thought, standard of judgement, and norm of behavior are newly reformed.

Related more to communication media, there were changes in having Eucharistic celebration during the Covid-19 pandemic. Before the pandemic the faithful had to be personally present at the church. During the pandemic they were at home having celebration in online form. At that time the Church was strongly required to carry out online Eucharistic Celebrations using social media such as television, radio, and Facebook (Rosales, 2021). In Indonesia television and you tube were also used. The reason of the demanding online celebration was the fact that without Eucharistic celebration, it was obviously signaled that the people could be easily sick or even ill. It usually comes first spiritually, then mentally, and physically at the end. Because of its healing role through the celebration, the Church was considered and accepted as a cooperating entity having responsibility of human life and public health (Rončáková, 2022) bans on public worship, cancelled events, rapid changes to pastoral modes—many of

these stories, quite naturally, captured media interest. This study provides an analysis of the image of Christian churches (and in particular the Catholic Church, which is the largest and most influential).

The real and obvious correlation between the Eucharistic celebration and the health of the people encouraged the Church to have the celebration even though in online form. The purpose and intention were to maintain the saneness of the people. Faith is something to announce or proclaim, celebrate, and make real in daily lives. When there was no celebration, the faithful became easily angry, disappointed, depressed, and in tension. Their human communications and relationships got worse and worse. They did not just lose their enthusiasm in living and working but their physical, mental, and spiritual health either. The celebration in which educational catechism or catechetical instruction was conveyed could be a kind of more effective and efficient medicines for them. It was not the same with receiving communion but really gave a kind of relief or peace of mind.

There was no a sudden or immediate big effect on the daily life of the Catholics, but the doctrinal formation coming usually from pastors shaped slowly and surely the behavior of the Catholics. The Eucharistic Celebration here became a communication providing educational impact including spiritual perspectives for the believers. The teachings given by the Pastor in the celebration shaped the attitude of the people and consequently did impact on individual behavior. The impact got stronger on individuals if the educational or catechetical formations were fit and proper to their age, gender, education, and work.

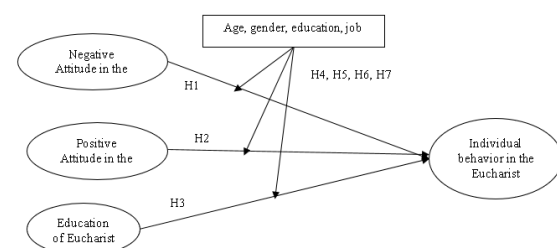


Figure 1. Research model

Attitude

Since the Second Vatican Council, communication has found its ways to spread out and grow in the Catholic Church. Gawroński (2018) stated that there has been a media evolution and an internet revolution, triggering increasingly the development of communication within the Church. The developing communication improved the relationship between the institutional church and the people (Gawroński, 2018). In contrast with it, there is a constant tendency that low communication leads to weak relationships between them (Driyanto & Soelasih, 2021). It is obvious then, that the relationship formed between them was able to influence the attitude of Catholics. In this case, Sun, Leung, and Bai (2021) said, therefore, that the attitudes and behavior of the individuals taking part in activities were influenced by the attitudes of those who tried their best to communicate with them. Based on this study, attitude was considered as consequence of positive or negative feelings toward the system and forms of desire in using the information system (Karjaluo et al., 2002). Communication and the attitude have a linear relationship.

Attitudes toward behavior are assumed to be a function of beliefs that are easily attainable from the consequences of behavior, called behavioral beliefs (Ajzen, 2020). Attitude is a concept related to values and behavior (Çavusoglu et al., 2020). Attitudes are determined by individual behavior and beliefs (Çavusoglu et al., 2020). Therefore, someone who has strong and positive beliefs will have a positive attitude toward the situation that will result from that behavior (Çavusoglu et al., 2020). Attitude is one of the most important determinants of behavior intention in logical action theories (Yassin et al., 2022). Breckler (1984) said that the components of attitude affect behavior and cognition. Meanwhile, Ajzen (1991) developed the Theory of Planned Behavior (TPB), which is based on the Theory of Reasoned Action (TRA). Ajzen and Fishbein (1974) measure three components, namely cognition, affection, and conation in individuals. Behavioral intention looks at the

perception of individual attitudes toward reality and relevant expectations from others (Ajzen & Fishbein, 1974).

Individuals, when carrying out Eucharistic Celebration activities, will be influenced by other people, especially the Pastor. The people's expectations for the Pastor are relatively high because there is a perception that the Pastor will be able to provide enlightenment and strengthen the faith of the people during the Eucharistic Celebration. If these expectations are not met or in accordance with their need, they will cause the people dissatisfaction. People's dissatisfaction will bring a change of attitude soon afterwards. The attitude, therefore, is a settled way of thinking or feeling that can be positive or negative depending on the stimulus that affects the individual.

Based on their research, the following hypothesis is formed.

H1: a negative attitude in the Eucharist has affected individual behavior in the Eucharist.

H2: a positive attitude in the Eucharist has affected individual behavior in the Eucharist.

Education of Eucharist

The Eucharist is the Church manifested in the event in which Christ and his people are intimately united (Stanks, 1967). There is individual communication and personal encounter between them (Stanks, 1967). The Eucharist brings about grace to Catholics (Rev Fr Dr Anike & Dr Duruh, 2021). The results of the research Rev Fr Dr Anike and Dr Duruh (2021) had, show the importance of the Catholics belief, considering the Holy Eucharist as spiritual food and food for the soul, and they must be enlightened through retreats, workshops, and liturgical seminars. To make the people understand the teachings of the Church, effective means of communication is needed by the Church. Education on Eucharist will easily come to comprehension if the communication made by the Pastor to his people is distinctly and explicitly informative. The Eucharist is a celebration of salvation because Jesus sacrificed himself and became spiri-

tual food for His people, namely the Church of Christ (Capah, 2020).

Not too much but worth mention here, unfortunately, is the fact that there is a kind of narcissism sometimes occurred in the person of Pastor during the Eucharistic Celebration (Capah, 2020). It causes the benefits of the Eucharist hidden, less visible, and intangible to the feeling of the people. It is obviously offensive and detrimental for Eucharistic Celebration is the pinnacle and center of the entire life of the faithful having within the whole mystery of God's salvation, which the Church believes and continuously celebrates (Oviedo, 2022; Raharjo & Ngantung, 2020). It must be always observed by the pastor, therefore, that in celebrating the Eucharist, God must be the center, on which mind and heart focus. It must be avoided, at the same time, any kind of self-indulgence.

The theoretical study above forms the following hypothesis:

H3: an education of Eucharist has affected individual behavior in the Eucharist.

Attitude, Education of Eucharist, and Individual Behavior in the Eucharist

Attitude has influence on belief and behavior having power on them and changes intention (Raišienė et al., 2021). The results of the research by Teo et al., (2020) cybercounseling has become a more feasible modality to receive psychological support. However, very limited research has explored the intention to use cybercounseling. This study aimed to use an extended theory of planned behavior (E-TPB, however, show that attitude has no effect on the intention to use cyber counseling. Likewise, gender does not moderate attitude and intention to use cyber counseling (Teo et al., 2020) cybercounseling has become a more feasible modality to receive psychological support. However, very limited research has explored the intention to use cybercounseling. This study aimed to use an extended theory of planned behavior (E-TPB either. Meanwhile, research by Raišienė, Wymer, and Dirginčienė (2021) shows that gender and age can moderate attitudes toward advertising and behavior-change intentions

on emotional appeal, while rational appeals show that gender and age cannot moderate attitudes toward advertising and behavior-change intentions.

A little bit of different variables, Bai and Dinour's research (2019) shows that intention influences behavior through maternal assets (income, education level, living status, and campus role). In this case, the relation with a mother is strongly decisive. Familial factor has its important role and function. In Bai and Dinour's research (2019), maternal assets act as mediators, not moderation. It is about relationship between two variables and not how variables affect the direction and strength of the relationship between two other variables.

Every parishioner who attends the Eucharistic Celebration hopes to receive the strengthening nutrition of his or her faith. It is strengthening for the faith when the sermons delivered by Pastors are easy for the people to understand. Understanding sermons for people may depend on demographic factors such as age, gender, education level, income, job, and other things similar. The strengthening of faith that occurs in the Eucharistic Celebration will shape individual behavior then. The basis of the above study forms the following hypothesis:

H4: there is an effect of negative attitude in the Eucharist, positive attitude in the Eucharist, and education of Eucharist on individual behavior in the Eucharist with age moderation.

H5: there is an effect of negative attitude in the Eucharist, positive attitude in the Eucharist, and education of Eucharist on individual behavior in the Eucharist with gender moderation.

H6: there is an effect of negative attitude in the Eucharist, positive attitude in the Eucharist, and education of Eucharist on individual behavior in the Eucharist with education moderation.

H7: there is an effect of negative attitude in the Eucharist, positive attitude in the Eucharist, and education of Eucharist on individual behavior in the Eucharist with job moderation.

METHOD

Formation of variables and instruments

The research was conducted using qualitative and quantitative methods. Qualitative methods are used as the basis for establishing variables and instruments. Data collection for the qualitative method was carried out using a focus group discussion (FGD). There were 30 respondents getting involved in the FGD, and they were men and women religious. The results of the FGD are shown in table 1.

The results of the FGD shown in table 1 form four variables, namely negative attitude in the Eucharist (NA), positive attitude in the Eucharist (PA), education of the Eucharist (EE) and individual behavior in the Eucharist (IB). Four variables studied with 23 instruments.

The variables and instruments formed were tested using reliability and validity.

Validity, Reliability and Model Testing

Validity and reliability testing uses Smart-PLS by looking at loadings, Cronbach's Alpha (CA), Composite Reliability (CR), and Average Variance Extracted (AVE) values. The results of construct validity and reliability are shown in table 3.

Minimum CA value of 0.7 and minimum CR value of 0.8 (Dash & Paul, 2021). The minimum limit for the AVE value of 0.5 (Hair et al., 2019) yet concise, overview of the considerations and metrics required for partial least squares structural equation modeling (PLS-SEM). Table 3 shows that the loadings, CA, CR, and AVE values fulfill the requirements, meaning that the instruments and variables can be used in this study. Table 2 shows the discriminant validity value of HTMT has a value of less than 0.9, meaning that the constructed variable is valid (Henseler et al., 2015). After the variable construct is valid, it is continued with model testing.

Table 1. FGD Result

Qustions	Result	Amount
Obstacles in living the Eucharist	Tiredness/physical exhaustion	16
	Self conflict	11
	Many tasks	11
	Lack of understanding of the Eucharist	9
	Reluctance/bored	8
	Doubts about the self-existence of the priest and whether he presents God in the Eucharist	8
Reasons to keep celebrating the Eucharist	Make part of life	38
	Lived as the peak/presence of God in a real way	24
	Life is strengthened by the Body and Blood of Christ	14
	Confirmed through spiritual experience	13
Spiritual knowledge taught in the Eucharistic Celebration	Peace in the heart	9
	Teaching Christ is truly present in the Eucharist	27
	The Eucharist is a source of strength for the people	18
	The Eucharist is affirmation, thanksgiving, and worship	10
	The Eucharist is lived as a Catholic identity	9

Table 2. variable and instrument

Variable	Instrument
Negative Attitude in the Eucharist	Tiredness or mental/psychological exhaustion (such as disappointment, hurt, anger)
	Distracted thoughts (not focused) during the Eucharistic Celebration
	Number of jobs/activities
	Routine or aversion or boredom
	Doubts about the Pastor in the Eucharistic Celebration
	Lack of understanding of the Eucharist
	Wasting time (spending time for nothing)
	Having no experience of the benefits of the Eucharist directly
Positive Attitude in the Eucharist	Important part of life
	The real presence of God
	Heart-strengthening spiritual experience
	Reconciling spiritual experience
Education of the Eucharist	Spiritual experience creating peace of mind
	Catholic identity
	Christ is truly present in the Eucharist
	Source of strength for the heart and mind
	Thanksgiving
Individual behavior in the Eucharist	Form of worship to God
	Spiritual food or nutrition
	Participation in the Eucharistic Celebration wholeheartedly
	Not being late for the Eucharistic Celebration
	Abstinance for 1 hour before attending the Eucharistic Celebration
	Serious attitude to accept God

Table 3. Loadings, CA, CR and AVE

Variables/instrument	Loadings	Cronbach's Alpha (CA)	Composite Reliability (CR)	Average Variance Extracted (AVE)
Age	1.000	1.000	1.000	1.000
Age*EE	-	1.000	1.000	1.000
Age*NA	-	1.000	1.000	1.000
Age*PA	-	1.000	1.000	1.000
Education	1.000	1.000	1.000	1.000
Education of Eucharist (EE)	-	0.921	0.939	0.719
EE1	0.762	-	-	-
EE2	0.854	-	-	-
EE3	0.865	-	-	-
EE4	0.864	-	-	-
EE5	0.885	-	-	-
EE6	0.854	-	-	-
Education*EE	-	1.000	1.000	1.000
Education*NA	-	1.000	1.000	1.000
Education*PA	-	1.000	1.000	1.000

G*EE	0,069	0,597	0,103	0,335	0,025	0,742	0,001	0,060	0,283	0,014									
G*NA	0,029	0,074	0,133	0,020	0,008	0,037	0,048	0,035	0,057	0,003	0,145								
G*PA	0,017	0,305	0,040	0,287	0,094	0,449	0,290	0,045	0,373	0,012	0,700	0,208							
IB	0,037	0,375	0,057	0,117	0,044	0,575	0,056	0,025	0,189	0,225	0,353	0,050	0,205						
Job	0,382	0,084	0,162	0,045	0,045	0,030	0,039	0,079	0,034	0,213	0,123	0,025	0,049	0,152					
Job*EE	0,082	0,712	0,045	0,408	0,033	0,437	0,046	0,094	0,336	0,114	0,429	0,009	0,205	0,285	0,044				
Job*NA	0,169	0,052	0,235	0,016	0,078	0,034	0,102	0,087	0,017	0,026	0,038	0,353	0,057	0,062	0,020	0,174			
Job*PA	0,040	0,378	0,017	0,601	0,027	0,193	0,319	0,034	0,233	0,045	0,210	0,072	0,094	0,090	0,032	0,746	0,174		
NA	0,149	0,078	0,098	0,046	0,068	0,119	0,080	0,074	0,093	0,060	0,075	0,093	0,047	0,110	0,120	0,100	0,094	0,046	
PA	0,024	0,206	0,015	0,197	0,154	0,753	0,349	0,093	0,475	0,168	0,438	0,050	0,454	0,443	0,016	0,189	0,048	0,200	0,201

Note: E: Education; EE: Education of Eucharist; IB: Individual Behavior; NA: Negative Attitude; PA: Positive Attitude

Table 5 shows the results of the model test.

Table 5. Goodness of overall model fit measures

	Original Sample	95%	99%
SRMR	0.061	0.061	0.117
d_ULS	1.396	1.413	4.023
d_G	0.730	0.624	0.876

Table 5 shows that the SRMR value is less than 0.08, so it is said to be a fit model (Henseler et al., 2015). Meanwhile, the value of d_ULS (1.396) < bootstrapped HI 95% (1.413) means that the model is a good fit (Dijkstra & Henseler, 2015; Henseler et al., 2015). For the value of d_G (0.730) < bootstrapped HI 99% (0.876), it means that the model is a good fit (Dijkstra & Henseler, 2015; Henseler et al., 2015). The overall model test shows good fit results, so the model can be used in this study.

Sample

In quantitative research, data collection was carried out using a questionnaire. Catholic research object. Respondents were selected on a probability basis with simple random sampling. Retrieval of data using online research. Respondents were taken as many as 222 people. The characteristics of the respondents who were taken showed that women were 51.8% and men were 48.2%. The highest age level is in the range of 50-60, as much as 51.4%. Education at

most Bachelor's degrees by 51.8%, and respondents with private employee jobs as much as 32%.

RESULT AND DISCUSSION

The pinnacle of people's life is shown in the Eucharist. It departs from the beginning and reaches step by step the top of it. The first step is participation in Eucharistic celebration without any perception of it. The next step is having it with ever fuller comprehension of the celebration. At the end, hopefully, the people reach the full participation of the Eucharistic celebration enthusiastically, without any doubt and serious obstacle. Its course might be smooth and fast, but it might be hard and slow. It could be, moreover, unpredictably slowed down, disturbed, hindered, and practically stopped especially by anything of the bad experiences in having participation in it.

The Eucharist is the summit and source of all worship and Christian life, signifying and effecting the unity of the people and also ordering all other sacraments and the ecclesiastical works of the apostolate (can. 897). The worship and Christian life are always straightly directed, unceasingly encouraged, and constantly supported to reach their top, arriving at the full celebration of Eucharist. They, all at once, come to exist, get their strength, and have their growth. The Eucharist, moreover, makes the unity of the faithful real. It can be obviously seen. It can be easily understood, unfailingly felt, and really undergone in everyday life. It

gives birth then the harmony of the sacraments and bears fruits of the ecclesiastical works.

It is spiritual food or nutrition, being the basis for people to prepare themselves and receive when they attend the Eucharistic Celebration. Table 1 shows the obstacles that the people have when having participation in the Eucharistic Celebration, namely when they experience physical or mental fatigue rendering them unable to concentrate at Mass. In addition, there is also self-conflict, lack of understanding of the Eucharist, boredom, and doubts about the existence of the Priest.

For them, therefore, Eucharistic celebration is not fully responsive to their needs. It does not meet their longing for getting stronger, healthier, and truly healed. Their intellectual, mental, and spiritual needs remain unsatisfied or unrelieved. Their spiritual hunger is still there and painful.

Do the people stop having the celebration then? No, they don't. They are still going on having celebration of the Eucharist because it has become an important part of their life. Besides, in accordance with the opinion of Ardijanto (2020), the Eucharist is lived by the Catholics as the peak or

presence of God in a real way. Life is surely preserved and strengthened by the Body and Blood of Christ. Spiritual food makes the people alive and healthy. The people feel uplifted through spiritual experiences and sense of peace in their heart and mind. This is the reason why people continue to celebrate the Eucharist at any cost.

The celebration of the Eucharist teaches that Christ is truly present, a source of strength, confirmation, thanksgiving, and worship for the people. Apart from that, the Eucharist is lived as a Catholic identity. It makes the Catholics look different from others and confirms their characteristic, being together with other features building up their essential properties. Through the frequent celebration the Catholics make themselves and their life more and more similar with the Eucharist itself. They become like Jesus doing sacrifice and offering Himself as food of salvation for humankind. Communication taking form as homily, sermon, or spiritual teaching in the Eucharistic Celebration, therefore, has to be very well performed in order to give birth to positive attitude. It must be made intellectually, emotionally, and spiritually fulfillment.

In testing the hypothesis, bootstrap-

Table 6. Direct effect of the variables

	Hypothesis/path	t-values	-values	Result
H1	Negative Attitude -> Individual Behavior	0.232	0.816	Rejected
H2	Positive Attitude -> Individual Behavior	2.028	0.043	Supported
H3	Education of Eucharist -> Individual Behavior	1.720	0.086	Rejected
H4a	Age*NA -> Individual Behavior	0.437	0.662	Rejected
H4b	Age*PA -> Individual Behavior	0.152	0.879	Rejected
H4c	Age*EE -> Individual Behavior	0.666	0.506	Rejected
H5a	Gender*NA -> Individual Behavior	0.911	0.362	Rejected
H5b	Gender*PA -> Individual Behavior	0.288	0.773	Rejected
H5c	Gender*EE -> Individual Behavior	0.444	0.657	Rejected
H6a	Education*NA -> Individual Behavior	0.571	0.568	Rejected
H6b	Education*PA -> Individual Behavior	0.532	0.595	Rejected
H6c	Education*EE -> Individual Behavior	0.212	0.833	Rejected
H7a	Job*NA -> Individual Behavior	0.923	0.356	Rejected
H7b	Job*PA -> Individual Behavior	0.966	0.334	Rejected
H7c	Job*EE -> Individual Behavior	0.789	0.430	Rejected

ping was carried out with the number of samples being 1000 in the Smart-PLS program. The results of hypothesis testing are shown in table 6.

Table 6 shows that only H2 is accepted, while the other hypotheses are rejected. Age, gender, education, and job cannot moderate the variables of negative attitude in the Eucharist, positive attitude in the Eucharist and education of the Eucharist, and individual behavior in the Eucharist. The results of the accepted hypothesis test show that the positive attitude of people can influence the individual behavior of the people. Because of this, it is necessary to increase people's awareness of God's presence in the celebration of the Eucharist.

The findings in this study indicate that the negative attitude of the people does not affect individual behavior, meaning that only the positive attitude of the people can shape individual behavior in the Eucharist. When the people attended the Eucharistic celebration, it did not affect their behavior. This shows that the messages given during the Homily during the Eucharistic celebration do not shape individual behavior.

Table 7 shows that the average respondent's answer strongly disagrees. This shows

that actually, their negative attitude tends to be relatively small, so it can be said that there is a tendency for a positive attitude to appear in the people. This is what causes the influence of negative attitude in the Eucharist to individual behavior in the Eucharist does not occur.

The variable positive attitude in the Eucharist with five instruments shows that their answers are mostly in the affirmative, as shown in Table 8. Because of that, a positive attitude has an influence on the formation of individual parishioners in the celebration of the Eucharist. People who take part in the Eucharistic celebration tend to have a positive attitude. To further form a positive attitude, it is necessary to hold activities related to increasing faith in Eucharistic activities.

Table 9 shows a relatively high number of respondents' answers strongly agree. This means that when they attend the Eucharistic celebration, they feel that Christ is truly present in the Eucharist. As a whole, it shows that the people feel the benefits of celebrating the Eucharist. But these results do not support hypothesis 3, which tests the effect of education in the Eucharist on individual behavior in the Eucharist. They feel the benefits of the Eucharistic celebration

Table 7. Percentage result of negative attitude in the Eucharist variable

Instruments	Strongly disagree	Disagree	Less disagree	Less agree	Agree	Strongly agree
NA1	40.5%	11.7%	8.1%	12.2%	12.6%	14.9%
NA2	17.1%	16.2%	10.4%	13.1%	20.7%	22.5%
NA3	29.7%	16.2%	14.4%	18.0%	11.7%	9.9%
NA4	34.7%	18.5%	15.3%	14.0%	6.3%	11.3%
NA5	53.6%	15.8%	10.4%	7.2%	6.3%	6.8%
NA6	31.5%	15.8%	11.7%	9.9%	9.5%	21.6%
NA7	66.7%	16.2%	7.7%	3.2%	1.8%	4.5%
NA8	57.2%	12.2%	10.4%	9.9%	5.0%	5.4%

Table 8. Percentage result of positive attitude in the Eucharist variable

Instruments	Strongly disagree	Disagree	Less disagree	Less agree	Agree	Strongly agree
PA1	-	0.9%	0.5%	4.5%	12.6%	81.5%
PA2	-	0.9%	0.5%	4.1%	12.2%	82.4%
PA3	0.5%	0.5%	1.4%	4.1%	14.0%	79.7%
PA4	-	0.9%	-	7.2%	12.6%	79.3%
PA5	-	0.9%	0.9%	7.2%	14.0%	77.0%

Table 9. Percentage result of education of Eucharist variable

Instruments	Strongly disagree	Disagree	Less disagree	Less agree	Agree	Strongly agree
EE1	0.5%	2.3%	1.4%	4.5%	13.5%	77.9%
EE2	0.5%	0.9%	1.4%	1.8%	9.5%	86.0%
EE3	1.8%	-	0.5%	5.0%	11.3%	81.5%
EE4	1.8%	-	0.5%	3.6%	12.2%	82.0%
EE5	0.9%	0.9%	0.9%	4.5%	10.8%	82.0%
EE6	1.8%	0.5%	0.5%	3.6%	10.8%	82.9%

Table 10. Percentage result of individual behavior in the Eucharist variable

Instruments	Strongly disagree	Disagree	Less disagree	Less agree	Agree	Strongly agree
IB1	1.4%	0.5%	4.1%	12.2%	17.1%	64.9%
IB2	1.4%	1.4%	5.0%	6.3%	14.4%	71.6%
IB3	1.4%	6.3%	9.9%	10.8%	16.7%	55.0%
IB4	0.9%	1.8%	2.7%	5.0%	15.3%	74.3%

but do not change individual behavior in the Eucharist.

For the individual variable behavior in the Eucharist, it can be seen that the respondents' answers strongly agree. Most of the answers on the instrument followed the Eucharistic Celebration with a serious attitude toward receiving God.

As a whole, it shows that the attitude of the people is relatively positive compared to negative. If a positive attitude arises, positive individual behavior will arise. Their bad experiences do not have bad impact as much as their good ones. These results are consistent with research conducted by Çavusoglu (2020), Ajzen (2020) Organizational Behavior and Human Decision Processes, 1991, 50, 179–211; Ajzen, Handbook of theories of social psychology, 2012, 1, 438–459, and Yassin, Labeeb, and Rasheed (2022) country of origin image, religiosity and animosity, where attitude influences people's behavior. The church needs to increase activities related to people's beliefs so that they can always have a positive attitude. The activities must be relevant and significant, giving meaning to their spiritual life.

Meanwhile, the results of the answers from respondents to the education of Eucharist indicated that the Eucharistic Celebration has a deep meaning and accommodates the presence of God. In the Eucha-

ristic celebration the faithful receive something from God that is not the result of their own work or effort. These results support the research of Capah (2020) and Rev Fr Dr Anike and Dr Duruh (2021), who stated that the Eucharist is a gift from God.

The moderation test in this study cannot strengthen or weaken the negative attitude in the Eucharist, positive attitude in the Eucharist, and education of Eucharist variables with individual behavior in the Eucharist. The research by Raišienė, Wymer, and Dirginčienė (2021) and Bai and Dinour (2019) shows that maternal assets moderate between attitude and behavior.

This research firmly supports the good attitude towards Eucharist. Positive attitudes coming from getting sense of fullness in prayers and worship, encourage people to celebrate the Eucharist. Negative attitude usually coming to existence from the bad experiences drags the faithful away from the celebration. To promote the first, it is necessary for the Church to continuously extend, deepen, and intensify the education of Eucharist to the faithful. Educative forms and methods must be found and diligently applied to help the people getting positive attitude of the Eucharistic celebration. The people will, therefore, have more motives and reasons to take part in the celebration more and more frequently.

CONCLUSION

Marketing science can be applied in the field of religion. There is a specific religiously need or demand of the Catholics that must be met by the Church. It is spiritual food or nutrition. In doing so, the Church perform its best ways of communication to influence the attitude of the people too. The attitude that is firmly formed will have impact on individual behavior then. The change of the behavior heading for this positive direction can be brought about by providing better understanding of the ecclesiastical teachings, especially on the sacrifice of Jesus in the celebration of the Eucharist. Not to be ignored here, however, the fact that sometimes this kind of education does not have any influence on individual behavior. It happens to the people claiming that they already understand the importance of the Eucharist. To penetrate the blocks they have, it is important for the Catholic Church to carry out activities really related to their healthy life. It must be more than merely doing something of any ordinary effort making the people's understanding more in line with the meaning of the Eucharist.

Limitation of this study is about its sampling using purposive sampling. Being based on the results of FGD, it is necessary to have re-test or upgrade the existing instruments. Without taking account of them, it risks the loss of its depth or profundity. Research, therefore, can be continued with the elements necessary or developed by incorporating elements of digital communication. The last mentioned is significant because of the fact that the use of digital communication is increasingly needed in teaching the meaning of the Eucharist Celebration after the Covid-19 pandemic.

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