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The Healing Meal by Jesus: Analysis of Luke 24:30-35 from the Lens of Trauma

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Abstract:

The Emmaus journey narrative (Luke 24:13–35) is often interpreted as a post-resurrection story affirming faith and providing a liturgical framework. Yet many readings under-explore the traumatic dimension experienced by the disciples after Jesus' crucifixion. This study examines Luke 24:30–35 through the lens of trauma theology, focusing on the meal by Jesus at Emmaus as an act of divine restoration. Drawing on Shelly Rambo's concepts of the middle and witnessing, this study interprets the meal as Jesus' act of hospitality that heals the disciples from their liminal state between suffering and resurrection. The narrative analysis reveals that the breaking of bread serves as the structural and theological center of the text, marking the disciples' transformation from despair to renewed recognition of Christ. The Emmaus meal thus functions not merely as a liturgical event but as a restorative encounter, in which Jesus reawakens memory, restores identity, and reintegrates the wounded into their calling as witnesses. This study highlights the Emmaus narrative as a paradigm for pastoral and liturgical theology, showing that faith recovery after trauma occurs through the living presence of Christ manifested in shared meal and healing community.

Keywords:

Healing; Hospitality;
Luke 24:30-35; Meal;
The Middle; Trauma

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INTRODUCTION

The narrative of Jesus' two disciples' journey to Emmaus is often read as a post-resurrection narrative that affirms faith and hope. This narrative is also read as a liturgical framework containing four liturgical spaces: gathering, Word, table, and sending.¹ However, this reading often overlooks the emotional and spiritual complexities of the disciples, who were in a traumatic state following Jesus' crucifixion. Even though Jesus had risen, the disciples still experienced doubts about their hope in the Messiah.

In this paper, I read the narrative of the journey to Emmaus through the lens of trauma, taking the meal as the main focus. I use Shelly Rambo's theory of *the middle* and *witnessing* to see how Jesus, through His hospitality, restores the disciples. The meal He provides reveals the disciples' memories of Jesus and allows them to reintegrate into their lives. I also note similarities in Shelly Rambo's concept of liminal space *with* Jesus' meal, which opened the disciples' eyes. This approach allows us to see how the narrative affirms the trauma experienced by the disciples. It also demonstrates the importance of the meal as an act of healing by Jesus for the two disciples.

METHODS

This paper uses qualitative approach with a literature review. I utilize various biblical literature related to the texts I discuss and relate them to trauma theology. The primary theory of trauma I utilize is Shelly Rambo's theory, which posits trauma as the middle ground. Building on the relationship between these two studies, I want to demonstrate that the meal Jesus shared on the Road to Emmaus was a healing meal. This study can provide input for trauma theology, demonstrating that the Eucharist, or the practice of breaking bread, is a means of healing, including healing for trauma.

¹ Constance M. Cherry, *The Worship Architect: A Blueprint for Designing Culturally Relevant and Biblically Faithful Services* (Grand Rapids, Mich: Baker Academic, 2010), 72–74.

DISCUSSION

Two Students' Rewind Journey

In my opinion, this journey was a "return" for the two disciples because they went from Jerusalem to Emmaus and then back (Luke 24:13-35). In fact, the two disciples had not yet arrived at Emmaus and returned after meeting Jesus. According to Luke, the distance from Jerusalem to Emmaus was 60 *stadia*, or eleven kilometers.²

This narrative of a detour begins with two disciples (one of whom is Cleopas) who are troubled by everything that has happened (24:24). The setting of the story is the first day as the sun is about to set (24:29). In the conversation, Jesus is present among them, but they do not recognize Him because something is blocking their way (24:16). The story continues with their conversation, where Cleopas, one of the disciples with a gloomy face, questions Jesus' identity. Cleopas identifies Him as a foreigner because Jesus questions about the topic of their conversation, which everyone in Jerusalem knows (24:17-18). The two disciples then recount what happened, and Jesus responds to them. In the conversation, they also discuss their dashed hopes after Jesus was handed over to be crucified and the stories surrounding the witnesses of Jesus' resurrection. Jesus responds by explaining about Him according to what is written in the Scriptures (24:27).

This traveling narrative continues until they are almost at their destination, and Jesus seems to want them to stay. At this point, it is apparent that Jesus pretended twice before opening the disciples' eyes: once he was a stranger and once he wanted to continue on his journey.³ The disciples, knowing that it was almost nighttime, offered to let Jesus stay with them. When Jesus sat down to eat with them, he took bread, gave thanks, broke it, and gave it to the

² Bambang Subandrijo and Rasid Rachman, *Lukas Peliturgi: Menarasikan Yesus Dalam Peziarahan Gereja Dengan Tradisi Dan Kaum Marginal* (Jakarta: Sekolah Tinggi Filsafat Theologi Jakarta, 2021), 30.

³ Pancha W. Yahya, "Jesus, the Prophet, the Messiah, and the Host: An Interpretation of Luke 24:13-35," *Veritas* 17, no. 2 (December): 138.

disciples. This sequence of actions is the same as what Jesus did at the Last Supper with his disciples in Luke 22:19-20. At the supper, the disciples' eyes were opened and they recognized Jesus. Immediately, Jesus disappeared from their midst.

After the meal, they realized that Jesus was their companion on the road to Emmaus, and their hearts burned within them as they listened to Jesus' explanation. They then got up and returned to Jerusalem, bearing witness and telling the other disciples that they recognized Jesus by His act of breaking the bread. The verb διηνοιχθησαν is the aorist passive indicative form of διανοίγω ("to open fully"). This divine passive form implies that the subject (the disciples) did not open their own eyes, but rather God acted as the hidden agent. In the biblical tradition, the opening of the eyes often refers to an act of divine revelation, not merely physical sight (cf. Gen. 3:7; 2 Kgs. 6:17).

Luke attempts to demonstrate several things from Jesus' actions on the road to Emmaus. Arthur Just analyzes this narrative by viewing it as a text with a ring structure. The meal serves as the central circle or axis of the text.⁴ Ring structure analysis is conducted by examining the correspondence between events in the text to identify the axis of the text being analyzed. The correspondence between these events can be seen as follows:

1. The outermost or fifth circle is verse 13 which is connected to verse 33, namely "That same day they set out from Jerusalem" and "Then they got up and returned to Jerusalem."⁵
2. The fourth circle is verse 14 which is connected to verse 32, namely, "... and they talked..." and "They said one to another..."
3. The third circle is verse 15 which is connected with verse 31b, namely, "Jesus himself approached them..." and "He disappeared from their midst."

⁴ Arthur A. Just, *The Ongoing Feast: Table Fellowship and Eschatology at Emmaus* (Collegeville: The Liturgical Press, n.d.), 30.

⁵ Just, *The Ongoing Feast: Table Fellowship and Eschatology at Emmaus*, 31.

4. The fourth circle is verses 16 and 31a, namely, “Their eyes were caught so that they did not recognize him” and “Then their eyes were opened and they recognized him.”
5. The center circle is verses 17-30, their conversation and Jesus' breaking of the bread. The text concludes in verses 34-35, which show that they witnessed what happened and how they identified Jesus through the act of breaking the bread.⁶

The structure of this text shows that the focus of the text is Jesus' conversation and the meal he gave them. At the conclusion or anticlimax of the story, two disciples return to their lives as witnesses of Jesus' resurrection. A crucial aspect of this text that should not be overlooked is the emotional shift experienced by the disciples. Before they recognized Jesus through the meal, they were desperate, disappointed, and suffering. After the meal, they became joyful disciples and realized the fire burning within their hearts.⁷

This text leads me to see the importance of Jesus' meal for his disciples. Luke intends to state that everything contained in verses 13-27 is accomplished or concluded in the breaking of the bread.⁸ This includes Jesus' interpretation of His life, death, and resurrection, as related to the prophecies of Moses and the prophets, which are legitimized at the meal. This conclusion is indicated when Jesus is recognized through the meal, then He disappears (24:31). This meal marks the climax of Jesus' presence in the narrative of the journey to Emmaus. Joseph Vempala clarifies this with the following statement:

Scriptures bear witness to the Risen Christ, but the Eucharist makes the Risen Christ himself present in living form.⁹

⁶ Just, *The Ongoing Feast: Table Fellowship and Eschatology at Emmaus*, 32.

⁷ Yahya, “Jesus, the Prophet, the Messiah, and the Host: An Interpretation of Luke 24:13-35,” 140.

⁸ Joseph Vempala, “An Exegetical Study on the Emmaus Narrative in Luke 24:13-35” (Thesis, Paurasatya Vidyapitham University, 2023), 67.

⁹ Vempala, “An Exegetical Study on the Emmaus Narrative in Luke 24:13-35,” 71-72.

The trip back and forth from Jerusalem led me to a new idea about the meal and its significance. The meal not only revealed the revelation that had blinded the disciples, but more than that, it was a legitimation that concluded all of Jesus' actions in this narrative. Jesus, previously known as a stranger, affirmed His identity through the meal. The disciples, previously anxious and doubtful, were affirmed through the meal.

Banquets as Jesus' Hospitality

For the Jews, eating was essential.¹⁰ Eating was not simply an act of fulfilling needs. It encompassed how the food was served, what they ate, and with whom they ate. Andrzej Sobczyk argues that Luke conceptualized eating as a form of hospitality in Jewish culture. Eating was also *an event* and a celebration of God's providence.¹¹ Arthur A. Just states that Luke positioned the meal as the perfect setting for teaching.¹² Subandrijo and Rachman suggest that for Luke, the meal was a vehicle for Jesus to convey his teachings and the ethics of life for his followers.¹³

The fellowship of the dining table is not just about the food served. It also involves the participants and what they hope to achieve through the meal.¹⁴ Rasid Rachman views the meal as a symbol of community identity.¹⁵ In the meals typically shared by the early church in Corinth, Paul pointed out the social inequality.¹⁶ Those who participated in the early meal were usually wealthy and

¹⁰ Andrzej Sobczyk, "Luke the Evangelizer: Identifying Luke's Themes in the Emmaus story (Luke 24:13-35), an Exercise in Narrative Criticism," Education, Santa Clara University, June 13, 8, <https://webpages.scu.edu/ftp/cmurphy/courses/all/writing/archive/ilm-sobczyk-s06.pdf>.

¹¹ Sobczyk, "Luke the Evangelizer: Identifying Luke's Themes in the Emmaus story (Luke 24:13-35), an Exercise in Narrative Criticism," 8.

¹² Just, *The Ongoing Feast: Table Fellowship and Eschatology at Emmaus*, 130.

¹³ Subandrijo and Rachman, *Lukas Peliturgi: Menarasikan Yesus Dalam Peziarahan Gereja Dengan Tradisi Dan Kaum Marginal*, 39.

¹⁴ Just, *The Ongoing Feast: Table Fellowship and Eschatology at Emmaus*, 129.

¹⁵ Rasid Rachman, *Perjamuan Awal Jemaat Korintus: Deipnon, Poterion, Symposion* (Jakarta: BPK Gunung Mulia, 2018), 179.

¹⁶ Rachman, *Perjamuan Awal Jemaat Korintus: Deipnon, Poterion, Symposion*, 140.

indulged in excessive drinking, leading to intoxication. The purpose of the meal was also to foster social intimacy among those who participated.¹⁷

Jesus' role as a guest at a meal demonstrates the widespread acceptance of Christian fellowship. Luke's Gospel records several meals, such as the feeding of the five thousand (9:16) and the Last Supper (22:19). David Lertis Matson, citing Robert J. Karris, notes that eating was an important act of Jesus's life because it is repeated several times in the Gospels.¹⁸ Jesus would go to the meal, attend the meal, and return from the meal.

Eating was a crucial activity in Jesus' journey. This activity also demonstrates how Jesus received and provided hospitality, including those who were outcast.¹⁹ The meal became a means of welcoming Jesus to those who were marginalized, outcast, and suffering.²⁰ The meal was immortalized as a memorial that evoked the memory of Jesus.

The repetition of the meal scene is not done unless it is essential. This action indicates that the meal needs to be remembered. Luke sees that Jesus' identity is revealed through the meal, especially in the act of breaking bread or the Eucharist.²¹ As recorded in the Gospels, carrying out the breaking of bread as head of the household/host is an act of Jesus that links bread with His death.²² In this act, Jesus shows the eschatological meaning that in His death there is God's work of salvation. The meal, for those who receive it, is a means of God's hospitality to His creation, and an entry into victory in Christ.²³ Binsar J. Pakpahan sees the meal as an act that reminds us of God.²⁴ The meal embodies

¹⁷ Rachman, *Perjamuan Awal Jemaat Korintus: Deipnon, Poterion, Symposion*, 180.

¹⁸ David Lertis Matson, "Breaking the Bread, Breaking the Veil: Recognition of Jesus at Emmaus," *Leaven* 3, no. 3 (January): 3.

¹⁹ Matson, "Breaking the Bread, Breaking the Veil: Recognition of Jesus at Emmaus," 3.

²⁰ Just, *The Ongoing Feast: Table Fellowship and Eschatology at Emmaus*, 131.

²¹ Matson, "Breaking the Bread, Breaking the Veil: Recognition of Jesus at Emmaus," 3.

²² Matson, "Breaking the Bread, Breaking the Veil: Recognition of Jesus at Emmaus," 1.

²³ Just, *The Ongoing Feast: Table Fellowship and Eschatology at Emmaus*, 78.

²⁴ Binsar Jonathan Pakpahan, *Allah Mengingat: Teologi Ingatan sebagai Dasar Rekonsiliasi dalam Konflik Komunal*, Cetakan ke-1, trans. Alvian Apriano and Hizkia Anugrah Gunawan (Jakarta, Indonesia: BPK Gunung Mulia : Unit Publikasi dan Informasi Sekolah Tinggi Teologia Jakarta, 2017), 284.

the surrender of memory in the knowledge that God remembers His people. Coming to the table means remembering what happened in the past with the hope of God's embrace to live in the present. Coming to God's table means receiving the hospitality of God who remembers His people.

Trauma as a Destructive Liminal Space

Trauma is a condition of physical and psychological overwhelm characterized by feelings of terror, loss of control over the mind and body, and total helplessness.²⁵ Trauma distorts a person's assumptions about the world, leading to feelings of insecurity and a need for protection. Trauma not only impacts how people think and perceive the world but also reduces brain capacity and function.²⁶

Trauma causes destruction, resulting in visions that the brain cannot control and lead to instability within a person.²⁷ The essence of trauma lies not in the event itself, but in how a person responds to the experience and the extent to which that experience impacts their ability to respond.²⁸ This is why each person responds differently to traumatic events and experiences varying degrees of trauma. Trauma also refers to a blockage of the traumatic event, preventing a person from encountering or remembering the traumatic event.

This blocking creates gaps in the flow of time and memory located in the brain. In the brain, this gives rise to flashbacks, hallucinations and dreams for trauma sufferers. After that, those who suffer from trauma will experience cognitive destruction specifically in terms of language and communication.²⁹

²⁵ David Farina Turnbloom, "Liturgy in the Shadow of Trauma," *Religions* 13 (July 2022): 588, <https://doi.org/10.3390/rel13070583>.

²⁶ Turnbloom, "Liturgy in the Shadow of Trauma," 590.

²⁷ Karen O'Donnell, "Eucharist and Trauma Healing in the Body," in *Tragedies and Christian Congregations: The Practical Theology of Trauma*, 1st ed. (Abingdon: Routledge, 2019), 185.

²⁸ Hilary Ison, "Working with an Embodied and Systematic Approach to Trauma and Tragedy," in *Tragedies and Christian Congregations: The Practical Theology of Trauma*, ed. Christopher Southgate et al. (London: Routledge, 2020), 50.

²⁹ Shelly Rambo, *Spirit and Trauma* (Louisville: Westminster John Knox Press, 2010), 21.

Rambo states that trauma sufferers tend to have painful imaginations about the world and these imaginations often haunt them. Those who have experienced trauma tend not to be able to talk about the trauma they have experienced. Those who experience trauma cannot express what happened and how they feel about the traumatic event that happened to them.³⁰

It's important to emphasize that trauma is more than just grief due to loss or sorrow. Trauma stems from an event so profound that it transcends the limits of what can be perceived or understood. Trauma is distinguished from other experiences of suffering. Trauma disrupts a person's capacity to respond to or integrate experiences related to the traumatic event.³¹ Those who suffer from trauma are shackled by the shadows of the past. Their memories are colonized, despite their best efforts to forget the event. They are no longer able to live their lives normally. Rambo argues that trauma shatters the sufferer's construction of the world and all that operates within it. Trauma shifts the meaning of truth and distorts the supremacy of human life.³² Discussing trauma is about what remains and remains.³³

Regarding trauma, Shelly Rambo begins with the story of Holy Saturday, which states that trauma is a neglected wound.³⁴ To understand the experience of unresolved suffering, Rambo describes it in *the middle*. *The middle* refers to the liminal state between suffering and healing, between death and resurrection. Holy Saturday is a symbol of *the middle*, as on that day, the disciples' wounds are neglected because Christianity tends to prioritize the events of Jesus' crucifixion and resurrection. Yet, on that day, the wounds experienced by Jesus' followers were still raw and the suffering still very real. Rambo rejects the practical leap from Jesus' death to His resurrection, focusing instead on the space between the

³⁰ Martina Karels, "Staging Remembrance and Trauma at the 9/11 Memorial," in *Ruptured Voices*, ed. Karen O'Donnell (New York: Inter-Disciplinary Press, 2020), 8.

³¹ Rambo, *Spirit and Trauma*, 18.

³² Rambo, *Spirit and Trauma*, 4.

³³ Rambo, *Spirit and Trauma*, 15.

³⁴ Rambo, *Spirit and Trauma*, 15-17.

two events, a space that emphasizes the presence of unacknowledged and neglected wounds. Holy Saturday, as *the middle*, becomes a space that fosters Rambo's trauma theory, stating that on Holy Saturday, God feels silent, the suffering is not over, and the resurrection has not yet arrived.³⁵

Trauma studies focuses on exposing theological errors related to suffering. Various theological dialogues about "everything will be okay" actually prevent survivors from healing their own emotional wounds. In another article, Rambo explains that acknowledging wounds is the gateway to trauma healing, just as Jesus showed his wounds to Thomas in the Gospel of John.³⁶ Trauma studies is about uncovering wounds through remembering, then healing them by replacing destructive assumptions with new perspectives on the wounds.

Regarding healing the remaining suffering, Rambo emphasized that trauma studies means discussing how survivors can survive.³⁷ Surviving the constant replay of painful memories caused by trauma is no easy feat. Theology engages in dialogue with trauma with the aim of presenting God's presence in this suffering. The ultimate goal is to reexamine how Christianity should respond to suffering and articulate it. In practice, *witnessing* means witnessing those who are wounded, acknowledging it, and being present with them. Communities that engage in dialogue with trauma open up opportunities for survivors to heal. With a healthy community, survivors can build assumptions about a new world imbued with God's love.

Rambo also provides another illustration to explain trauma: that trauma is the intersection of life and death.³⁸ Trauma becomes a liminal corner within a person because they are alive but no longer able to live their lives. Rambo states that recovery does not mean erasing the negative memories experienced by survivors. On the contrary, recovery begins with the act of remembering and

³⁵ Rambo, *Spirit and Trauma*, 15–17.

³⁶ Shelly Rambo, *Ressurecting Wounds: Living in the Afterlife of Trauma* (Waco: Baylor University Press., 2017), 106.

³⁷ Rambo, *Spirit and Trauma*, 17.

³⁸ Rambo, *Spirit and Trauma*, 45.

bringing survivors back to the past, breaking down the assumptions of the old world and framing a new one.³⁹

The new life is lived with the love of God and the guidance of the Holy Spirit so that they interpret the trauma as a new frame for living life in joyful challenges.⁴⁰ This process and journey is a story of God's love for humans which is also linked to the story of God's truth in the resurrection of His Son, Jesus Christ.⁴¹ This true story of God's love is also manifested in the Spirit of God which alights within humans so that they can survive and be entertained.

Trauma recovery, then, means reconnecting or reintegrating survivors into their lives.⁴² Trauma recovery is filled with God's truth that transcends the tragedy in their lives. This truth and God's love endure in the new lives they rebuild. Trauma recovery doesn't mean erasing the hurt, freeing oneself from past memories, or forgetting painful memories. Recovery is about living alongside the wounds that remain.⁴³

Jesus' Banquets as Restorative Hospitality

In the narrative of the journey to Emmaus, the meal occupies a crucial position. Just considers the meal on the road to Emmaus significant because it was the first meal after Jesus' resurrection.⁴⁴ Matson observes that Luke emphasizes the meal as a way for the disciples to know the risen Jesus.⁴⁵ The meal on the road to Emmaus is reminiscent of the Last Supper, with its sequence of actions: Jesus took the bread, blessed/gives thanksgiving, broke it, and gave it to them. This emphasis on the breaking of the bread demonstrates that the act of breaking the bread is a characteristic act of Jesus according to Luke's Gospel. The

³⁹ Rambo, *Spirit and Trauma* , 26.

⁴⁰ Rambo, *Spirit and Trauma* , 26.

⁴¹ Rambo, *Spirit and Trauma* , 45.

⁴² Rambo, *Spirit and Trauma* , 163.

⁴³ Rambo, *Resurrecting Wounds: Living in the Afterlife of Trauma* , 172.

⁴⁴ Just, *The Ongoing Feast: Table Fellowship and Eschatology at Emmaus* , 27.

⁴⁵ David Lertis Matson, "Breaking the Bread, Breaking the Veil: Recognition of Jesus at Emmaus," 2.

recognition of Christ begins with the word. Jesus communicates it through His words, and then His self-knowledge is confirmed through the breaking of the bread.⁴⁶

The narrative of the journey to Emmaus contains two contrasting scenes related to the banquet. The scene consists of disciples in the dark who did not know Jesus before eating, and disciples who knew Jesus after the banquet was held. The meal revealed who Jesus was talking to them about. The banquet was a transition or entry point for the two disciples towards knowing Jesus, and when they came to that knowledge, Jesus disappeared. Jesus disappears after the disciples recognize him which indicates that the climax of the story is reached when Jesus is finally recognized through a banquet. Without the disciple's invitation to eat, without Jesus' acceptance of the invitation, the climax would not have arrived.⁴⁷

When compared to Rambo's writings on the theory of *the middle*, the disciples are the object of the theory in question. Jesus' followers lost their teacher and witnessed the sacrifice of their faith in Jesus on the cross. This incident not only shattered their hopes for the Messiah but also left them deeply wounded. Before they knew that Jesus had risen, the women who came to Jesus' tomb did not find His body, causing trauma.⁴⁸ They had heard the news of Jesus' resurrection, but they still doubted it. They were frustrated, confused, disappointed, and hurt by their teacher's departure. They thought there was nothing left to do in Jerusalem, so they decided to leave.

Those in this middle space decided to abandon their calling because of the pain of neglect. Even though time had moved from *the middle space* to the resurrection, they remained in that liminal state. Although they had heard that

⁴⁶ Paul Sciberras, "Recognizing the Rising Lord through Scripture: The Apostle Paul as an Ideal Match for Two Disciples on the Way to Emmaus in Luke 24:13-35," *Verbum Vitae*, November, 7.

⁴⁷ Anthony J. Godzieba, "Five Looks at Emmaus: Revelation, Resonance, and the Sacramental Imagination," *Religious*, July, 8.

⁴⁸ Rambo, *Spirit and Trauma*, 17.

Jesus had risen, they doubted it and misinterpreted the message of salvation. So, Jesus came to them with His hospitality to reaffirm what had been written in prophecy. He came, He taught, and He offered a meal as the climax of His presence. With this meal that opened the disciples' eyes, He drew them out of *the middle space* and into the salvation that God had woven together. With this meal, Jesus restored the disciples, awakened them, and reintegrated them into their calling. This meal made the disciples witnesses, not only of Jesus' resurrection, but also of the revelation of their memory of Jesus. This memory contained a wound that disappointed them, but it was then strengthened by His presence that enkindled their hearts.

This is consistent with Luke's account, which states that the act of communion is closely linked to memory. Communion was Jesus' way of recalling their time together. The phrase "eyes were opened" (24:31) indicates that whatever triggered their memory was divine, that God was working to open their minds. It was this memory that restored them and restored their calling, leading them to return to Jerusalem.

Matson states that the meal at Emmaus was communion with the risen Lord, given its similarities to the Last Supper.⁴⁹ Therefore, this meal is a healing meal. Rambo states that healing is achieved through God's accompaniment through the Holy Spirit. This meal implies that Jesus is present with and accompanies the wounded.⁵⁰ Through the breaking of bread, the wounded encounter Jesus and receive salvation from Him. Through the breaking of bread, the wounded are connected in memory, and the memory of the wound is given new meaning so that it can be healed.

⁴⁹ David Lertis Matson, "Breaking the Bread, Breaking the Veil: Recognition of Jesus at Emmaus," 5.

⁵⁰ Rambo, *Spirit and Trauma*, 45.

CONCLUSION

Jesus' supper at Emmaus is the gateway or initiation into knowing the true Christ. Rasid Rachman, citing Eugene LaVerdiere, observes that this supper is a Eucharistic liturgy in accordance with its characteristics.⁵¹ The food called the Eucharist may only be consumed by believers who have received forgiveness and rebirth, and live according to Christian teachings.⁵² God, the host of the Eucharist, makes it fitting for the people to receive His supper, and so God also makes it fitting for the disciples to receive Jesus' supper on the road to Emmaus. As Rasid Rachman points out, the supper was a liminal period for the Corinthian congregation⁵³, so in my opinion, the supper at Emmaus is the disciples' liminal period from darkness (when they did not yet know Jesus) to light. The supper shifts them from *the middle* to recovery, so they arrive at the anticlimax of the Emmaus narrative, where they are reconnected to their calling and become witnesses. The supper enables them to become *witnesses* who live alongside their wounds and interpret them as God's saving work in their lives. They moved from helplessness to a burning heart. With greater speed than when they left Jerusalem, they set out again to finish what they had begun. Thus, through the lens of trauma, the meal in Luke 24:30-35 is an act of healing performed by Jesus. Through it, those in the darkness of *the middle space* can be enlightened, strengthened, and restored by Jesus.

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⁵¹ Bambang Subandrijo and Rasid Rachman, *Lukas Peliturgi: Menarasikan Yesus Dalam Peziarahan Gereja Dengan Tradisi Dan Kaum Marginal*, 84.

⁵² Rasid Rachman, "Menyiarkan Teologi, Menyairkan Nyanyian Jemaat," in *Liturgi Di Ruang Publik: Sakralitas, Ritual Dan Transformasi*, ed. Hans A. Harmakaputra et al. (Jakarta: BPK Gunung Mulia, 2023), 16–17.

⁵³ Rasid Rachman, *Perjamuan Awal Jemaat Korintus: Deipnon, Poterion, Symposion*, 186.

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