

# Eucharist is 'Giving'

- the analysis of Last Supper and Eucharist -

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## I. Questions

All Roman Catholic churches including Anglican Church practice Eucharist in the same way. On the evening before his death on the cross, Jesus shared wine and bread with his disciples. To date, 'Last Supper' is the mostly researched theme in Systematic Theology. But the purpose of this work is to reconstruct historical 'Last Supper of Jesus' not through the systematical approach, but through biblical approach. It is very important for us to reconstruct and to find the characteristics of the historical 'Last Supper of Jesus', because the 'Last Supper of Jesus' is the foundation of the 1st century Christian church's Eucharist (as the sacrament).

The history of the Church has been for 2000 years. During this time, there were many values that appeared and then disappeared, changing the tendencies of the Church in the various ways. What are, then, the permanent values that remained intact in these 2000 years of history of the church? One of them is surely the worship done every Sunday, especially the Eucharist.<sup>2)</sup> Although our subject is known by a variety of meanings in the different branches of theology, it is certain that, through the Eucharist, the communication with God is finally possible. Moreover, it takes the roll of confirming the identity of every christian.

2000 years ago, Jesus of history had first founded the Eucharist in the form of the Last Supper. At that time, Jesus ate with his disciples on a poor table, but that was the table of wonder, because all christians have repeated, are repeating, and will keep on repeating this event. What is the real meaning of Last Supper? What is the real meaning of Eucharist? What factor has made the continuity between Last Supper and Eucharist of the early church? Especially for the Catholic Church, these questions are inevitable, because Catholic Church celebrates the Eucharist every Sunday and in the Core of the belief stands the Eucharist.

There are four number of the texts, which deal directly with the 'Last Supper of Jesus' in the New Testament: 1Cor 11,23-26; Mk 14,22-25; Mt 26,26-29; Lk 22,15-20. 1Cor 11,23-26 was written by St. Paul in Ephesus during his third Mission-Journey (ca. 55 A.D.). Mk 14,22-25 was written in 70 A.D. and Mt 26,26-29; Lk 22,15-20 in 80-90 A.D..<sup>3)</sup>

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1) Th. D. Director of the Center for Disabled 'Living Together one World'

2) This term, perhaps the most commonly used name in Korea, derived from the Greek word εὐχαριστία (thanksgiving).

3) Joh 6,51-58 is also widely regarded as an account of the Last Supper. Besides the texts noted above, there are secondly texts which come from the tradition of Last Supper of Jesus: Did 9-10; the Epistles of Ignatius of Anthioccia, *Apology*, 65-67 of Justinus etc.. In order to find the real meaning of the Last Supper, it is necessary that all mentioned materiel should be researched,

The first step will be analysing the Last Supper(II). The second part will deal with the Eucharist of the early church(III), the interpretation of Eucharist through the eyes of Asian(IV), ending with the summary and conclusion(V). Naturally, the questions raised above will be constantly shown in this paper.

## II. The Last Supper of Jesus

### 1. Analysis

There are four 'Last Supper' accounts in New Testament.<sup>4)</sup> In this chapter, 1Cor 11,23-26 will be taken as the text of analysis because it was written first in the early Christian Church<sup>5)</sup> and is used officially in the Eucharist up to now. But the parallel accounts which are to be found at the appropriate places in the three Synoptic Gospels have little difference with 1Cor 11,23-26, because they were also written, based on the Last Supper of Jesus. This means that the Last Supper was held by Jesus only once in history, together with his disciples, but the accounts reporting it are more than one.

**1Cor 11,23-26:** 23For the tradition which I handed onto you came to me from the Lord himself; that the Lord Jesus, on the night of his arrest, 24took bread and, after giving thanks to God, broke it and said: "This is my body, which is for you; do this as memorial of me." 25In the same way, he took the cup after supper, and said: "This cup is the new covenant sealed by my blood. Whenever you drink it, do this as a memorial of me." 26For every time you eat this bread and drink the cup, you proclaim the death of the Lord, until he comes.

**1Cor 11,23-26** <sup>23</sup> VEgw. gar pare,labon avpo. tou/ kuri,ou( o] kai. pare,dwka u` mi/n( o[ti o` ku,rioj Vhsou/j evn th/| nukti. h-| parei,deto e;laben a;rton <sup>24</sup>kai. euvcaristh,saj e;klasen kai. ei=pen\ tou/to, mou, evstin to. sw/ma to. u` per u` mw/n\ tou/to poiei/te eivj th.n evmh.n avna,mnhsin<sup>25</sup> w` sau,twj kai. to. poth,rion meta. to. deipnh/sai le,gwn\ tou/to to. poth,rion h` kainh. diaqh,kh evsti.n evn tw/| evmw/| ai[mat\ tou/to poiei/te( o` sa,kij eva.n pi,nhte( eivj th.n evmh.n avna,mnhsin<sup>26</sup> o` sa,kij gar eva.n evsqi,hte to.n a;rton tou/ton kai. to. poth,rion pi,nhte( to.n qa,naton tou/ kuri,ou katagge,llete a;cri ou- e;lqh| <sup>27</sup>Å

This account of the Last Supper was written by Paul the Apostle. In verse 23, he makes clear that his account is totally based on the historical Last Supper; this event gives Paul authority to his account ("*For the tradition which I handed on you came to me from the Lord himself*"). The verbs 'hand on'(pare,dwka מָסַר) and 'came from'(pare,labon לָ מֵן בָּק), which always appeared together in the old-Hebrew, are terminus technicus of

4) Mt 26,26-29; Mk 14,22-25; Lk 22,19-20; 1Cor 11,23-26.

5) Ca. 53-58 A.D.

Rabbies.<sup>6)</sup> If these verbs appear in the Jewish texts, it means that it is a true tradition.<sup>7)</sup>

While having the main course of the Passover Meal<sup>8)</sup>, Jesus as the host, "took bread and after giving thanks to God, broke it and said: 'This is my body.'"(v.24) The expression 'This is my body' is the Greek translation, but originally we don't need the verb 'is', according to Aramic word usage. So, historically it is quite possible that Jesus said 'this, my body'.<sup>9)</sup> That is a kind of a wellknown metaphor (exactly, methonym) used by Jews through which one part represents 'all'.<sup>10)</sup> In other words, the saying of Jesus is "This is my allness." When Jesus says so during the breaking and giving of the bread, it means surely that he will give his whole life for the people on the cross. The qualifying word "which is for you(u`pe.r u`mw/n)" makes clear this meaning.<sup>11)</sup>

After the main course, Jesus takes the cup and gives it to the disciples, saying: "This cup is (the new covenant sealed) by my blood"(v.25). Comparing with v.23, it can be argued that the expression in v.25 is extraordinary. Because Jesus said in v.23 "this is my body", it is logical to find in v.25 "this is my blood". But when we examine the traditional custom of the Jews, we can easily understand these words. In the Old Testament, it is written that because life is melted in blood, it is forbidden to drink blood: "And if anymore, whether of house of Israel or of the aliens residing among them, partakes of any blood, I will set myself against that one who partakes of blood and will cut him off from among his people"(Lev 17,10). Based upon this thinking, in v.25 it does not show "this is my blood" to avoid giving the impression of drinking blood: the 'cup' is the indirect expression for 'blood'. But the meaning of it is clear: Jesus said "I will give my allness." just as in v.23.

## 2. Date, Place and Attendant of the Last Supper

The meal was held in Jerusalem. Prior to this gathering, Jesus and his disciples were staying outside Jerusalem, at Bethany. Jesus had already provided the place, probably the upper room of some house in Jerusalem(Mk 14,3-16). The meal was held in the evening and Jesus had it with his disciples, which means that the number of participants at the Last Supper was of thirteen, including our Lord Jesus Christ.

The synoptic gospels specifically date the meal, the Passover meal(Mk 14,12-16; Mt 26,17-19; Lk 22,14-16). According to the Jewish calendar, the Passover period is between the 15-21st of the Nissan month. When we compare this date with our calendar, the day of Last Supper of Jesus was during the first week of April A.D.30(33).

## 3. The Order of Last Supper

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6) P. Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch III*, München 1969, p.444.

7) C.K. Barrett, *The first epistle to the Corinthians*, Black's NT Commentaries, London 1968, p.265; H.D. Wendland, *Die Brief an die Korinther*, NTD 7, Göttingen 1972, p.97.

8) See p.4.

9) J. Weingreen, *A Practical Grammar for Classical Hebrew*, Oxford 1975, pp.32-34.

10) J. Jeremias, πολλοί, ThWNT VI, pp.536-45.

11) G. Bornkamm, *Herrenmahl und Kirche by Paulus* (NTS 2 1955/56) p.205.

The order of a normal Jewish meal is quite simple: it begins with drinking wine(or water) as an appetizer, followed by breaking and eating bread as the main meal, and again drinking wine(or water) as dessert. But because the Last Supper of Jesus was a Passover Meal(Mk 14,12), we should look somewhat more closely at the features of this particular meal.

Mk 14,12 tells us that the disciples prepared for the meal "on the first day of Unleavened Breads". The requirements for the Passover meal are as follows: It must be done in the evening, with red wine, Passover lamb, greens, bitter herbs, unleavened bread, etc.

The Passover Meal is made of seven courses.<sup>12)</sup>

1) As the first course of the meal, the householder offers a word of thanksgiving for the feast day and the first wine is served to the guests.

2) Eating of greens, bitter herbs.

3) The Passover Haggadah is said and the first part of Hallel(Psalm 113 or 113-114) is expressed in song.

4) The second cup of wine is taken. With this cup, the main course of the meal begins.

5) The householder explains the meaning of the meal over the unleavened bread which is served. Eating Passover lamb, bitter herbs and fruit puree.

6) The third cup of wine, known as the 'cup of blessing' is now served. In a normal meal, this is the dessert course, but in the Passover Meal guests sing here the second part of the Hallel(Psalm 115 to 118).

7) Finally the fourth cup of wine is served and the meal ends.

Although the order of the Passover Meal provides the most obvious background for the Last Supper of Jesus, it would be difficult to base this statement on the New Testament, because there is very little information in there. There is one possible explanation that we can follow in our investigation: when we follow the order of the Passover Meal, in the main course Jesus eats the bread(5) and after the meal he drinks the third cup of wine, known as the 'cup of blessing'(6).

Jesus came into Jerusalem at the time of Passover feast. And in this atmosphere it is quite possible that Jesus suggested the meaning of his death by comparing it to the death of the Lamb which is slain at this feast of the Passover. His death involved the passage from death to eternal life<sup>13)</sup>.

#### 4. The Saying of Jesus

**Bread-Saying:** "This is my body, (which is for you; do this as a memorial of me.)"

**Cup-Saying:** "This cup is (the new covenant sealed) by my blood. (Whenever you drink it, do this as a memorial of me.)"

We have already seen that Jesus ate and drank, following the order of the Passover

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12) J. Ernst, *Das Evangelium nach Markus*, RNT 2, Regensburg 1981, pp.414-415.

13) J. Jeremias, *Die Abendmahlsworte Jesu*, Göttingen 1967, pp.189-191.

meal. So, the important thing is not the action in itself, but the word of Jesus. That's to say, the sayings of Jesus have importance and meaning not only for the early church, but for us.

What is, then, the conviction and which stands in the saying of Jesus? The clue for the answer is found in v.25: "the new covenant sealed by my blood."

The original Passover sacrifice was permeated with a redemptive significance. In Egypt, God saved the people of Israel by passing over the Jewish houses and sparing them from death. So when the Jews celebrated together the Passover, it always takes the roll of reminding them of the redemptive action of God (-> see next chapter).

### III. Eucharist of the early church

So far, we have reorganized the historical scene of the Eucharist. And, through this work, we were able to know that the core of the Eucharist exists in the Word of Jesus done at the Last Supper of Jesus, rather than in the form of the Last Supper. After the Resurrection and the Ascension of Jesus, Christians, especially the disciples, admire Jesus every Sunday. With what, however, can they remember the real meaning of Jesus freshly every week? The disciples were able to find that the Last Supper they shared with Jesus on the evening before his death on the cross has very important meaning.

The Eucharist report in the Corinthians contains the idea of covenant and the idea of atonement. The ideas appeared on the 'Bread-Saying'(1Cor 11,24) and 'Cup-Saying'(1Cor 11,25), specifically represented by the word 'covenant'(or, new covenant) and the phrase "which is for you". Let's begin with the covenant idea.

The *diaqh,kh* corresponds to *ברית* of *Septuaginta*(LXX), the Greek Translation of the Old Testament. <sup>14)</sup> The covenant in the Old Testament means the covenant made between God and the Israeli people. In other words, it's used as a meaning to stipulate a bilateral obligation, rather than a unilateral one. Specifically, it's a kind of bilateral covenant. (Ex 24,4-8). In 1 Cor 11,25, in the meantime, the meaning of covenant was expanded to the contents of Jer 31,32-33 by the expression of "This cup is the new covenant(*h` kainh. diaqh,kh*) sealed by my blood."<sup>15)</sup>

In letters of Paul the Apostle, a more specific concept of the 'old covenant', comparing to the 'new covenant', appeared in 2Cor 3,14. From the eye of the context of 2Cor 3,1-18, it means Moses' Torah. And this 'old covenant' veil can reportedly be taken off only when he or she believes in God. When Paul the Apostle used the expression of 'new covenant', therefore, the meaning of 'redemption' and/or 'forgiveness of sin' is

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14) The Hella language *diaqh,kh*, interpreted as 'Covenant', originally means 'last words', 'promise' or 'will' in Greek language society.

15) After the exodus from Egypt, God made a covenant with Moses and the Jewish people on Mount Sinai. However, Israel did not observe this covenant. Therefore, God said through the mouth of prophet Jeremias: "Behold, the days shall come, and I will make a new covenant with the house of Israel, and with the house of Juda." This is the second covenant (if we take the one in Mount Sinai as the first). The character of the new covenant is totally different, because it will be written in the mind of Israel and will never disappear(Jer 31,32-33).

already implicated in it.

As we have reviewed so far, the thought of covenant shown on the Text of Eucharist was reinterpreted as a completely new meaning in the Corinthians, though the root can be found in the Old Testament. Originally, Israeli people and God shared the role in the 'covenant' during the time of Exodus and the 'new covenant' in Jeremiah. Now, however, the role of Israel disappears and only God's redemption will remain. And the God's redemption will concentrate on the death of Jesus and the way Jesus will appear thereafter. His destiny was settled already from the time of the Exodus. The fulfillment of the old covenant and the newness of the new covenant are realized in the sayings of Jesus. The Passover Meal is the great sign of God's action of redemption. In other words, the covenant thought in the Old Testament get the Christian meaning at the Last Supper.

The Christian meaning contained in the Last Supper report is much better actualized in the idea of atonement. In short, Christ was crucified and died 'for you(u`pe.r u`mw/n)'. This kind of understanding of death is shown particularly in Paul's letters, such as Rom 5,8,35-36; 1Thess 5,10; 1Cor 11,24;15,3; 2Cor 5,21; Gal 3,13 etc.), and it's supported by those concepts like 'forgiveness', 'atonement', and 'redemption', We can find that 'comments on death' has a certain fixed frame in the text. Specifically, they share a preposition u`pe.r(for) <sup>16)</sup>. From this context, we can say Paul the Apostle developed the thought of atonement, based on the credenda Kerygma(1Cor 15,3-5) he had received from Church and the 'u`pe.r-Formula' shown on Eucharist text (1Cor 11,23-25) used during worship. <sup>17)</sup>

Paul added onto the transmission of Eucharist: "For every time you eat this bread and drink the cup, you proclaim the death of the Lord, until he comes again."(v.26) Based on the paragraph 26, Jesus' Eucharist has been repeated at every Sunday Mass and through this fact, we can say the early church recognized Jesus as a living figure at all times. Actually this tradition has been handed down for 2,000 years continually. The Last Supper of Jesus and his disciples at a garrett in Jerusalem around AD 30 is being reenacted nowadays, cutting across time and space, as the sacrament<sup>18)</sup>.

#### IV. Renunciation of Attachment

According to 1Cor 11,23-26, Jesus has believed that God's final action of redemption is coming soon and he was eager to sacrifice himself for God's will. We can find the

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16) This kind of fixed literature frame is usually called as 'Formula' and it's the early Christian before Paul the Apostle when the frame was formed. The atoned meaning of Jesus' death, accordingly, was given from the very moment when the first worship was taken place at the Christ church.

17) The Jesus' death is 'For us ', 'For all', 'For our sins', and has the characteristics, leading to the ultimate redemption. And Paul's definition of the Jesus' atoned death has significant influence on teachings of the next generations to be found on the Deuteropauline Writings(Eph 5,2,25; Titus 2,14 etc.) and the Johannine Writings(Joh 6,51; 1Joh 3,16 etc.).

18) H. Conzelmann, *Der erste Brief an die Korinther*, KEK 5, Göttingen 1981, p.245; J. Moffat, *The first epistle of Paul to Corinthian*, MNTC, London 1954, pp.170.

dimension of future in v.25. So, when the 'New covenant' is mentioned in v.25, it is clear for the early church that Jesus will reconstruct the original purpose of the covenant between God and Israel.

Now, we can find it important that any beautiful teaching should be reinterpreted for the time to be glorious. The first century church was able to find a Christian meaning and the redemptive meaning from the Last Supper between Jesus and his disciples, and transmitted the meanings to the oncoming Christian church. It's the result of the influence of the atonement thought of Paul the Apostle to Catholic teachings and the situation is continuing nowadays. However, it's only an interpretation of the early church. For Asian Christians today need an appropriate understanding.<sup>19)</sup> Now, let's check how much the Last Supper means to Asian Christians.

**Mk 10,17-25** 17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? 18And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. 19Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. 20And he answered and said unto him, Master, all these have I observed from my youth. 21Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. 22And he was sad at that saying, and went away grieved: for he had great possessions.

One day a youth approached Jesus and asked him a question.<sup>20)</sup> And he asked about 'eternal life', a question similar supposed to that in Taoism. From the Jewish context, the 'eternal life' means an ideal redemption status to be given from God at the Last Judgement to be encountered after the resurrection. In particular, Pharisee who were popular among Jews taught that you can get the redemption after death if you keep commandments completely during your lifetime. It means that rewards can be given for contributions accumulated during lifetime. Therefore, Jesus' answer for the question is supposed to be 'keep the commandments sincerely'.

Jesus gave the 4th and onward commandments, commandments between people, as an answer to the young man. "Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother." The answer, however, is not natural for the situation at that time.

All adult Jews contribute a confession of faith, called Shema Israel **שמע ישראל** every morning and evening compulsorily. Specifically, Hear, O Israel: The LORD our God, the

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19) According to Catholic church, "Church is obliged to research the age's sign through all generations, and give answer to the sign by the light of Gospel."(Gaudium et Spes, no. 4) or "It's pretty natural for church to make ethic decisions on the political order, too, if requested by basic human rights and spiritual redemptions."(Ibid, no. 76)

20) He calls Jesus as 'good teacher **avgaqe**', but it's not normal in the Jewish world. It's in the Hella world where sometimes a title 'good man' found.

LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength. Accordingly, Jesus should have requested God's commandments i.e. the first and the second commandment to the young man. What's the fourth, fifth, sixth and seventh commandment!

For all Jews, loving the LORD was as important as their lives. On the other hand, however, the LORD is not subject to be more great and glorious, despite of loving the LORD and give the best glory to him. The LORD is already sacred and glorious enough, though we do not love him. From the context, it's simply a saucy manner for a man to say 'I will do something for LORD'.

Jesus just emphasized to the young man to love people, notwithstanding the love for LORD. But the young man seemed to underestimate the Jesus' answer. Because he squarely answered 'all these have I observed from my youth'. There must be some silence after the young man's ready answer, though it's not mentioned in the text. Then a thunderbolt-like words came from Jesus. 'You are still lack of one thing. Go and sell all of your possessions and give it to poor people.'(Para 21)

Jesus must have been dumb founded by the young man's ready answer. Because it's an irrelevant answer. Jesus was able to find the young man's problem after fixing his gaze at the young man. There were earthly desires at the bottom of his mind. (Para 22: "He was rich."). He would not able to give up his possessions if he could give up everything. If his possessions would disappear, he could not live in real sense. For the young man, 'property' was a reason for being. Sell all of your possessions and give it to the poor! Jesus' intuition was pretty correct. The young man turned his back on Jesus with a look of anxiety by the single word. And the famous words came from Jesus to the grieved young man; "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." <sup>21</sup>(Para 25)

Traditionally, church has interpreted this text as doing charity. An active expression of neighbor-loving is to sell possessions and give to neighbors and the result is having treasure in heaven. Of course, it's clear that Jesus saying is an order for 'neighbor-loving'. If we think more about it, however, we will be able to understand the real intention of Jesus.

A certain man said to Jesus he will follow him, but he said 'suffer me first to go and bury my father.' Jesus said to him. "Let the dead bury their dead: but go thou and preach the kingdom of God."(Lk 9,60) And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. Jesus' answer is also very simple. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."(Lk 9,62) Just before entering into Jerusalem, Jacob and John secretly visited Jesus to ask some favors, then Jesus asked them "Can you drink my cup?" Here 'Drink cup.' is a metaphor for 'giving up life'. (Mk 14,36), Therefore, Jesus is actually asking for his disciples' lives.

In the foregoing texts, Jesus consistently ask for some renunciations. To some, possessions and to some, a child's duty, to some, family value, and to some, life. Depending

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21) It's 'ka,mhlon'(camel) shown on the original Hella text, but some people insist 'ka,milon'(rope), pronounced similarly, is more suitable in the context.



on individual, subjects to be given up are varying. In other words, Jesus indicates his followers' real interests effectively by observing them. Jesus says to his followers, 'Let you free yourself from the attachment'. Specifically, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me."(Mk 8,34) But those vague expressions like 'deny yourself' or 'take up your cross' etc. could not give clear impression to them. Therefore, Jesus decided to let them know of their specific subjects of attachment.

For the three years of Jesus' public activity, one of his main tasks was to encourage his followers who were driven out to the marginal area of society by the Jewish law and it was hard to find the hope to overcome their bad conditions in Israel. The Holy Land has been polluted. Jesus wanted to save them, and at the end of his public activity he finally met the Last(!) Supper in his life. We can presume that Jesus looked forward to the future and that God had already prepared his destiny (dying on the cross).

Through his death, Jesus let us know of the secret hidden in God's creation. Generally, all living things have magnetism to death, and also have attributes to be affluent through extinction. And our lives also can be affluent as we just follow nature. Jesus used to explain it like this: "Except a corn of wheat fall into the ground and die, it abides alone: but if it die, it brings forth much fruit."(Joh 12,24). Jesus accepted his death as his own teaching. This is the core of the Last Supper.

## V. Summary and Conclusion

The Eucharist originated from the Last Supper of Jesus. And during the Eucharist, Christians remember Jesus of the Past who died for us, celebrate the Jesus of the Present who resurrected from Death and expect the Jesus of Future who will come again. Past, Present and Future are the three important horizons of the Eucharist.

It's the redemption effect of the Last Supper that the Church has taught to us primarily through the Last Supper for the last 2,000 years. To seek the purpose of the Last Supper, it has spent much theological energy. From an Asian perspective, however, we are not familiar with such theology as putting a certain direction beforehand. Because Asians are more interested in 'Where am I standing?', rather than 'Where am I going?'. From the ontological viewpoint, in other words, it can be a question 'Who am I?'.  
Jesus let us know who he is at his Last Supper. Those who are contended to die by obeying God's will and those who looked torn by fresh and spilled blood suffer a miserable death beforehand, unlike those who are willing to die by obeying God's will. Jesus requests us at his Last Supper: 'Let you free yourself from attachment' In short, the Last Supper is a scene where we can retrospect our lives. In the interests of the higher Value, God's will, Jesus gave up his life. Like this, those who follow Jesus should cast attachment away. That's a way how to be united with Jesus and neighbors, as well.

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In the Four Noble truths<sup>22)</sup>, Buddha Shakyamuni taught that attachment to self is the root cause of suffering. So the 'renunciation of attachment' should be always in myself,

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22) 苦・集・滅・道, 四聖諦

because the physical world is nothing but an illusion. I would dare say it's only 空即是色, or 色即是空. Sometime we can understand Jesus' words more easily through Buddhism teachings. Then, what would Jesus ask me to give up? Since I have indulged myself in Jesus study, he can probably request me to give up 'studying Jesus. In that case, I would definitely protest. 'I can't do that because it wasn't until now that I got some interest in this study after 20 years, and now therefore I can now understand you a little bit, but I have long way to go. I can never give up.' Then Jesus may scold me like this: "It is easier for a camel to go through the eye of a needle, than for a theologian to enter into the Kingdom of God."

As we have seen, another deep meaning of the Eucharist is 'Giving'. Jesus of History gave totally his body and blood to his disciples in the Last Supper("this is my body", "this cup is ..... by my blood"), and through it the inner unity between Jesus and disciples was completed("which is for you", "new covenant"). Jesus always invites us to his table and gives himself through wine and bread("do this as a memorial of me"). So every christian, who participates in Eucharist, should understand the meaning of koinonia and sharing of Eucharist and his life. We ought to respond to his invitation with other Christians. That is, the Participation of Christians in sharing the Giving and Unity with them, as holy Family of God.

Now, let's listen attentively to what Kiyozawa Mansi, a master of Japan Buddhism, is saying. "If you get faith, you should not depend on any thing, other than a religion itself. You shouldn't deal with property, friend, parent, brother, sister, career, competence, education, knowledge, nation, etc. It's better for you not to expect to get faith before you are finally free from these things."<sup>23)</sup>

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23) Haneda Nobuo, *Winter Fan*, translated by Lee, Hyeon-ju, Bible & Life Publications, 2002, p. 32.

## Abstract

### Eucharist is 'Giving'

The history of the Church has been for 2000 years. During this time, there were many values that appeared and then disappeared, changing the tendencies of the Church in the various ways. What are, then, the permanent values that remained intact in these 2000 years of history of the church? One of them is surely the worship done every Sunday, especially the Eucharist.<sup>24)</sup> Although our subject is known by a variety of meanings in the different branches of theology, it is certain that, through the Eucharist, the communication with God is finally possible. Moreover, it takes the roll of confirming the identity of every christian. Jesus let us know who he is at his Last Supper. Those who are contended to die by obeying God's will and those who looked torn by fresh and spilled blood suffer a miserable death beforehand, unlike those who are willing to die by obeying God's will. Jesus requests us at his Last Supper: 'Let you free yourself from attachment' In short, the Last Supper is a scene where we can retrospect our lives. In the interests of the higher Value, God's will, Jesus gave up his life. Like this, those who follow Jesus should cast attachment away. That's a way how to be united with Jesus and neighbors, as well.

**Keywords:** last Supper, eucharist, communication with God, obeying God's will, unity with Jesus.

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24) This term, perhaps the most commonly used name in Korea, derived from the Greek word εὐχαριστία (thanksgiving).

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