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**Canada**

**The Passover of Christ:  
“Do [You] This in Remembrance of Me.”  
A Systematic Description of Orthodox, Roman Catholic, Anabaptist, and Lutheran  
Theology and Ethics**

by

**Oscar Carvajal Romero**

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**THESIS**

**Submitted to the Faculty of Waterloo Lutheran Seminary  
in Partial Fulfillment of the Requirements for the Degree of  
Master of Theology in Christian Ethics**

**1999**

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***As a way of abstract***, this paper presents a study of the last meal performed by Jesus with his disciples before his death and its commandment. With a systematic approach and a descriptive style, it explores the theological and ethical positions given by four Christian traditions: namely, Orthodox, Roman Catholic, Anabaptist, and Lutheran, to Jesus' commandment: "*Do [you] this in remembrance of me.*"

The thesis in this paper has four parts, first, that the command has four aspects: subjective, objective, subjunctive, and genitive. Second, that each Christian tradition named above have emphasized one aspect over the others arriving to different paradigmatic theological understandings. Third, that from each theological position each tradition has developed a particular ethical response. And fourth, that the tendency to make emphasis on a particular aspect of the command over the others, both it has tried to preserve the integrality of the command, however it also has threatened Christ's oneness and freedom.

The text is presented in four aspects or paradigms, each one composed by the same fourteen categories, eleven of which are about the theological understanding and the remaining three categories are about its respective ethical response.

The aim through this paper is to introduce *a* way to understand the divergent situation within the Christian tradition, and to show how by identifying the different approaches to the commandment introduced before, while it facilitates *a* window to come closer to the topic it also presents *a* way to realize and preserve Christ's oneness and freedom. As *a* tentative conclusion it is suggested that these Christian traditions need one another in the theological and the ethical task. Alienated from each other they become negation to Christ, to themselves. Complemented to one another it is performed the Passover in Christ, which means Christ's oneness and freedom. In Jesus' words, "*Do [you] this in remembrance of me.*"

***As a way of acknowledgements***, I offer this work to Your glory, my God, in adoration, with reverence, joy and gratitude for all You are and Your favor to our family. Thanks!

My appreciation is to my beloved wife, Diana Marcela, for all you are....; to our precious kids, Pawl T.J. and Kathyana Joie, for all you are....; to my wonderful parents, Angel María and Hermelina, and Luis Carlos and Myriam, for all you are....; to my special sisters and brothers, Milena and Janeth, and Helen Viviana, Carlos Emilio, and Juan Manuel, for all you are....

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May God bless you all and your families, always! May God continue blessing others through you! In love: truth, mercy, peace and justice,

oscar Carvajal Romero  
Kitchener, Ontario, August, 1999.

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[T]he Lord Jesus on the night he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."  
The Apostle Paul.<sup>1</sup>

## **CHAPTER ONE: INTRODUCTION AND THESIS.**

The last meal that Jesus had with his disciples before his death, and the Christian tradition based on it has been a central systematic, biblical and theological issue in Church history. Unfortunately it has also been a continuing locus of challenge and skepticism. What, for example, is the relationship between the commandment of the "Christian Communion" and the proliferation of different Christian traditions? By a systematic approach the following paper presents a descriptive research on this issue, surveying its theological developments, raising some of the historical agreements and polemical aspects about it among some so-called Christian churches or traditions. It introduces as well some ethical implications in connection with each respective theological understanding. Thus it searches for an adequate theological<sup>2</sup> approach, and its consequent ethical<sup>3</sup> response to

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<sup>1</sup> First Corinthians 11:23b-25 (Revised Standard Version –RSV).

<sup>2</sup> "Theological" here refers in the broader sense to the Christian attempt to develop faith understanding. Probably a term that expresses better the original Christian desire with this respect in its Greek connotation is "philo-theon" (love to God).

<sup>3</sup> "Ethical" here refers to the Christian attempt implementing the theological understanding in response to concrete life-situations.

that meal and to Jesus' commandment about it, according to Paul's report in the *First Letter to the Corinthians*.<sup>4</sup>

In the first chapter, after a basic introduction to the topic, the thesis of this work is presented in its theological and then in its ethical parts. In the following chapters there is a description of the distinctive and characteristic theological and respective ethical approaches of the four Christian traditions proposed here: Orthodox, Roman Catholic, Anabaptist and Lutheran; one chapter for each tradition. The sixth chapter offers some tentative concluding considerations, including some suggestions for further research in the direction of the thesis presented here.

A representative writer who presents the most typical approach possible for that tradition is taken as basic point of reference. These authors are complemented by some contributions of other theologians and ethicists within the same tradition. The documentary sources are from the late Medieval and Reformation periods, and the contemporary, late twentieth century period.

The attempt in this paper is to show the way each Christian tradition proposed here has highlighted one aspect over the others with respect to the topic stated before, and to suggest that each approach has become characteristic and distinctive in paradigmatic forms. This paper acknowledges that while these traditions try to be comprehensive they accentuate distinct theological and ethical aspects. For example, the Orthodox tradition

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<sup>4</sup> This paper acknowledges that for some there is no difference between theology and ethics. This paper makes that difference with systematic purposes.

refers to “our most holy, pure, blessed, and glorious Lady, the Theotokos and ever virgin Mary” (*The Divine Liturgy of Saint John Chrysostom* 1985, 6), but it focuses its christological emphasis extensively and clearly on the Holy Trinity. The Roman Catholic tradition, on the other hand, while it refers to the Trinity, extensively and clearly places its emphasis on the Virgin Mary.<sup>5</sup> This paper pretends to show, without reductionism, that each one of these traditions, while they incorporate more or less a basic core of the same theological and ethical Christian approach, at the same time by emphasizing certain aspects over the others, they have developed quite different theological and ethical Christian approaches, thereby becoming a challenge to Christian oneness. The aim of this paper is to systematically make that dynamic and reality explicit, claiming for an alternative option in approaching this issue.

The system of this paper is to present the material of each aspect or paradigm in fourteen categories,<sup>6</sup> eleven of which are related to the tradition’s theological understanding and the three remaining ones to its respective ethical response: **1.FRAMEWORK**, the system in general. **2.DISCIPLINE**, the academic theological approach. **3.READING**, the literary aspect in relation to the biblical text. **4.HERMENEUTIC**, the process of understanding the Christian faith. **5.RELIGIOUS CONTEXT**, the meeting and the atmosphere of the performance. **6.RITUAL FOCUS**, the central point of that meeting. **7.ELEMENTS**, the way they are understood in the account. **8.CONCEPT**, the way the relation between Christ and the elements is justified. **9.PRESENCE**, the way Christ is understood in the meeting. **10.PERFORMANCE**, the way the

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<sup>5</sup> See John Paul II’s *Dives in Misericordia* (November 30, 1980) and *Redemptoris Mater* (March 25, 1987) in *The Encyclicals of John Paul II*, edited by J. Michael Miller, C.S.B. Huntington, Indiana: Our Sunday Visitor, Inc., 1996.

<sup>6</sup> See “The general structure of the thesis” on page 17.

commandment is performed. **11.CHRISTOLOGY**<sup>7</sup>, the christological emphasis. **12.ETHICS**, the concrete response derived from a theological understanding to a concrete everyday life-situation. **13.ETHICAL ORIENTATION**, the tendency in the ethical response. **14.ETHICAL EMBLEM**, the focus in the ethical response's tendency.

The style of this paper is descriptive, letting the authors speak directly by themselves within their own tradition as much as possible. The *excursuses* complement the text presenting various authors' supportive ideas, which sometimes rises polemical positions within the same tradition. The footnotes are to provide specific and referential information.

*As a way of introduction*, apart from the explicit allusion made in the Synoptic gospels, that the last meal administered by Jesus among his disciples before his crucifixion was an initiative of Jesus in order to celebrate the Jewish Passover with them,<sup>8</sup> Luke speaks of Jesus' victory as an Exodus (9:31), and in I Corinthians 5:7 Paul refers to "Christ our Passover." Even though some insist that the New Testament nowhere interprets Jesus' act in light of the Old Testament's Passover, surely it is harder to demonstrate that there was no connection, making a fair judgment to the Jewish and Christian traditions, than to show how it was and has been related to the celebration of the Jewish Passover.

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<sup>7</sup> Although the concept of Christology presented in this paper's conclusions is relatively unusual (please see Chapter Six), in this category is approached the concept of Christology through the conventional way in systematic theology.

<sup>8</sup> Joachim Jeremias made the classic case for the accuracy of the Synoptic gospel's report of the Last Supper as a Passover meal [See Joachim Jeremias, *The Eucharistic Words of Jesus*, (New York: Scribner's, 1966)]. Leon-Dufour is a strong opponent negating Jeremias' points one by one (See Chapter 2, note 38 and Chapter 3, note 6 in Kodell 1988, 36). Heinz Schurmann also insists that the New Testament nowhere interprets the eucharist in the light of the Passover.

It is therefore the position of this paper that the last meal of Jesus with his disciples before he went to the Calvary was celebrated in the context of the Jewish Passover<sup>9</sup>, which is one of the pilgrim festivals (*Shavu'ot* and *Sukkot*) to the Temple in Jerusalem, commencing on 15 Nisan (first month). Historically, the Passover commemorates the Exodus. Agriculturally, it is a spring festival. It receives various names. *Hag ha-Matsot*, the Festival of Unleavened Bread (*Matsah*, the commandment to eat unleavened bread, and *Hamets*, the prohibition against eating unleavened food). It was also called *Zeman Herutenu*, "The Season of our Freedom." *Hag ha-Aviv*, "The Festival of Spring," and also *Pesah*, the latter term referring to the angel of death to slay the Egyptian first-born who "passed over," and also to the paschal lamb (*korban pesah*). Subsequently, the ritual was observed as a sacrificial festival meal on Passover eve in the wilderness and throughout the Temple period. According to the book of Exodus it seems that two originally separate festivals, of shepherds and of farmers, may be called Passover.

The Passover's liturgy "contains the statutory festival additions" (542) of *Hallel* and the *Additional Service*. *Rosh Hashanah* is the liturgical New Year. A special book, the *Haggadah*, provides the "script" for the ceremony. The *Haggadah* concluded with the recitation of the first part of the *Hallel*, "Praise" Psalms. The meal began after sunset, which marked the beginning of the first day of Passover. The leader blessed the cup at the main meal for all, because they had now become a community: "Blessed are you, O Lord, our God, eternal king, who created the fruit of the wine." On important occasions, solemnity was added by having this benediction recited over a third cup of wine, which was then passed around to all participants. This special cup of wine became known as the "cup of blessing," a term which Paul uses in I Corinthians 10:16. Unique is the *Prayer of Dew* recited before the *Additional Service* on the first day. The *Yizkor* or *Memorial Service* is read in Ashkenazi synagogues on the last day. One of the *Five Scrolls*, the *Song of Songs*, is read. The paschal lamb was the last food to be eaten during the main course; it was meant to be the "food, which satiates," after which no food would be needed. Then there was the mixing and blessing of a fourth cup with the recitation of the second part of the *Hallel Psalms* and a blessing over the song (*The Encyclopedia of Judaism*, s.v. "Passover").

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<sup>9</sup> See *The Encyclopedia of Judaism*, 1989; *The Encyclopedia of Jewish Symbols*, 1992; and *The Encyclopedia of Jewish Religion*, 1995.



Because the Gospel of John does not report the last meal celebrated by Jesus with his disciples before he was arrested as a Passover celebration, there has been a debate about the divergent accounts of this meal and of Jesus' commandment related to it. Some have tried to solve the problem by creatively developing some interesting harmonizing theories. They develop their theory from the different calendars that the Jewish people had at that time to celebrate their festivals. They argue that Jesus celebrated the Passover with his disciples following the pharisaic tradition.

I.H. Marshall<sup>10</sup>, influenced by Paul Billerbeck<sup>11</sup>, made a case arguing that it was a custom to intercalate extra days at the end of certain months to keep the lunar calendar of months in line with the solar calendar of years. In order to delay the Passover for one day until the Sabbath, the Sadducees added a day to the preceding month, making 15 Nisan (Passover) fall on a Saturday. The Pharisees refused to accept this change and held to 15 Nisan on Friday. Jesus followed the pharisaic practice. According to the Tuesday-evening chronology of Annie Jaubert<sup>12</sup>, referred by Jerome Kodell in *The Eucharist in The New Testament*, "Jesus was following a solar calendar (mentioned at Qumran and in the Book of Jubilees) rather than the lunar calendar of Jerusalem. This calendar divided the year into four quarters of 91 days each, with each quarter beginning on the same day, Wednesday. The Passover meal always fell on a Tuesday" (1988, 54).

The night when Jesus was betrayed, he met with his disciples at a house to celebrate the Passover as a special meal. From a social-historical approach, and taking into account personal observations of modern forms of Hebrew families' celebrations of the Passover meal, Markus Barth in *Rediscovering the Lord's Supper* (1988) portrays the Jewish festival as a meal which had three courses: hors d'oeuvres, main course, and dessert. Some of the significant differences between the annual Passover meal and regular meals were the special foods, the recitation of the *Haggadah* or story of God's salvation of the Hebrew people, and the addition of two cups of wine. Wine is always offered. The early church followed this custom in fulfilling the Jesus' commandment related to this meal.

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<sup>10</sup> See I.H. Marshall, *Last Supper and Lord's Supper* (Grand Rapids: Eerdmans, 1980).

<sup>11</sup> See "Strack-Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch* (munich: Beck, 1928) IV/1, 41-76" (Kodell 1988, 34, note.33).

Barth affirms that archaeology has shown that the typical large home of the period (ICor.1:11, 16; Rom.16:5; Col.4:15) could accommodate about fifty people for a meal. Ten of them in the *triclinium*, "dining room," where the guests reclined in couches, and forty in the *atrium*, "courtyard," where the guests sat around a central pool. Comfortable seats have been retained after the first century. Also the reclining posture was an influence from Greco-Roman practice, strong enough to counterbalance even the clear instruction of the book of Exodus to eat the Passover meal standing (Ex.12:11). One great chair and a huge cup filled with wine stands ready for Elijah. Often windows and doors are left open to welcome the messenger of the end time, the forerunner of the Messiah. Sometimes non-Jewish persons are also invited.

The Christian meal has been influenced in different ways by the Jewish Passover meal.

This special meal after sunset was more like the modern "cena-meal" or "dinner" traditional particularly in Spain and Latin America. The Passover meal has been and is still being practiced among the Jewish community as a communal offering of "thanksgiving" called *toda* in the psalms. The blessing *berakah* in Jewish festivity and ritual is an expression of praise for God's marvelous saving deed. In Greek *eulogia* translates it most directly but *eucharistia* became the preferred technical term for the "Christian reenactment."<sup>13</sup> The eucharist, "to give thanks" (Mt.26:27; Mk.14:23; Lk.22:17, 9; I Cor.11:24), has been expressed in different forms in the Christian tradition: "The Holy Communion," "The Divine Liturgy," "The mass," "The Fellowship of the Saints," "The Table of the Lord," "Eucharist," "The Lord's Supper," "The Breaking of the Bread," "The Meal of the Kingdom," and an unlimited combination of those and other related terms and concepts. All these titles express something about the meal that Jesus had with his disciples before leaving for Gethsemane where he was arrested. None of them expresses its complete meaning and implications. Based on its background, origin and development, it might be referred to as the "Passover in Christ."

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<sup>12</sup> See Annie Jaubert, *The Date of the Last Supper* (Staten Island: Alba House, 1965).

<sup>13</sup> See Markus Barth, *Rediscovering the Lord's Supper: Communion with Israel, with Christ, and Among the Guests* (Atlanta: John Knox Press, 1988).

A historical Christian enterprise has been the search for the *ipsissima facta* (exactly what Jesus “did”) and the *ipsissima verba* (exactly what Jesus “said”) at the Passover in Christ. According to Markus Barth, Jesus acted as *paterfamilias* saying the blessing over the bread and breaking it, and over the cup, giving them to his disciples. For the German school, in the early twentieth century, the accounts were “cult etiologies,” stories created to provide a historical basis for the practice of the Lord’s Meal. From the other side, Joachim Jeremias in *The Eucharistic Words of Jesus* (1966) stated that there is “a preliturgical stratum of tradition” that cannot be derived from the worship. For him all the accounts contain the oldest form of the primitive Semitic tradition, into the first decade after the death of Jesus.

Paul’s *First Letter to the Corinthians* contains the earliest document of the Passover in Christ, but all the accounts including those in the Gospels have been influenced by communal liturgy. Heinz Schurmann in *I. The Account of the Paschal Meal* (1953), *II. The Institution Account* (1955), and *III. Jesus’ Farewell Discourse* (1957) argues that this earliest tradition is also contained and independently used (without copying Paul) in the Gospel of Luke. For him, Mark did not know this earlier source.<sup>14</sup> Hans Lietzmann, in *Mass and Lord’s Supper* (1954) proposes that in the beginning there were two distinct forms of the Christian eucharist, a Jerusalem form and a Pauline form.<sup>15</sup> Jerome Kodell in *The Eucharist in The New Testament* (1988) affirms that “The traditions have preserved as the core of what Jesus said and did at the Last Supper the distribution of the bread and the wine with the words, ‘This is my body...this is my blood’” (63).

The commandment of the Passover in Christ was reported by Paul in his often cited as the “first” letter to the Corinthian community (11:24b, 25b) as words said by Jesus to his disciples during their last meal together at the “upper room” before Jesus’ died. It is not reported anywhere else in the Bible. The commandment is reported once breaking and sharing the bread and, immediately and finally following it, once more sharing the cup. Jesus said, “*Do [you] this in remembrance of me*” (in Greek, *touto poieite eis ten emne anamensin*; in Latin, *hoc facite in meam commemorationem*).

**The thesis** in this paper is, first, that the commandment “*Do*” of the Passover in Christ has four aspects: [You] is the “subjective” aspect, “*This*” is the “objective” aspect, “*In Remembrance*” is the “subjunctive” aspect, and “*Of Me*” is the “genitive” aspect. In

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<sup>14</sup> See “H. Schurmann, *Eine quellenkritischen Untersuchung des lukianischen Abendmahlsberichtes* Lk 22, 7-38. I. *Der Paschamahlbericht* Lk 22, (7-14) 15-18 [“I. The Account of the Paschal Meal”]. II. *Der Einsetzungshericht* Lk 22, 19-20 [“II. The Institution Account”]. III. *Jesu Abschiedsrede* Lk 22, 21-38 [“III. Jesus’ Farewell Discourse”]. (Neutestamentliche Abhandlungen XIX, 5; XX, 4; XX, 5; Munster: Aschendorff, 1953, 1955, 1957)” (Kodell 1988, 27, note 12).

understanding and implementing this commandment, its deduction calls for a consonance with its analysis. The whole is reflected in its parts and vice versa; the sense of its aspects must agree with the general sense of the commandment. Second, it is the position of this paper that the main stream Christian churches introduced before have emphasized one of these aspects over the others. Each tradition has portrayed a distinctive approach to the Passover in Christ that contributes and preserves, and that at the same time falls short as to, its holistic understanding and performance. Third, this paper proposes that from each distinctive understanding is derived a characteristic ethical implementation. Each tradition has developed a particular response to the ethical question in relationship to the Passover in Christ. And fourth, it is the position of this paper that the emphatic tendency followed by these Christian traditions puts in jeopardy Christian oneness best expressed in its unity.

Thus, the [You] or the subjective aspect responds to the question, *who* must perform in the Passover in Christ: [You], *the Performers*. It makes explicit the tacit performer condition that is to be fulfilled, which means that a personal involvement takes place. It focuses on the performers. This aspect stresses the relational character of the Passover in Christ. It supposes a social context in the eating. This aspect implies people in action: people eating at the table. This approach uses a more interactive reading of the text. The Orthodox tradition has historically maintained and developed the emphasis on this aspect, namely, the “liturgical” understanding of the Passover in Christ: in the worship in Jesus Christ the Trinitarian communion in relationship to humanity is made possible.

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<sup>15</sup> See “H. Lietzmann. *Messe und Herrenmahl* [“Mass and Lord’s Supper”], *Expository Times* 65 (1954) 335” (Kodell 1988, 25, note 7).

The “*This*” or the objective aspect responds to the question, *what* must be performed in the Passover in Christ: “*This*”, *the Meal*. It makes explicit the indicative condition that is to be fulfilled, which means that a concrete thing takes place. It focuses on the meal. This aspect stresses the practical character of the Passover in Christ. It supposes physical arrangements in the eating. This aspect implies a tangible thing: food for eating at the table. This approach uses a more literal reading of the text. The Roman Catholic tradition has historically maintained and developed the emphasis on this aspect, namely, the “sacramental” understanding of the Passover in Christ: in the mass the real presence of Jesus Christ, incarnated through the Virgin Mary, is made available through the elements.

The “*In Remembrance*” or the subjunctive aspect responds to the question, *how* must be performed the Passover in Christ: “*In Remembrance*”, *the Mood*. It makes explicit the subjunctive condition that is to be fulfilled, which means that a human disposition takes place. It focuses on the mood. This aspect stresses the functional character of the Passover in Christ. It supposes a personal attitude in the eating. This aspect implies a sensible temper: manner in eating at the table. This approach uses a more figurative reading of the text. The Anabaptist tradition has historically maintained and developed the emphasis in this aspect, namely, the “commemorative” understanding of the Passover in Christ: in the fellowship the salvific work of Jesus Christ is continued in the work of the Holy Spirit.

The “*Of Me*” or genitive aspect responds to the question, *why* must be performed the Passover in Christ: “*Of Me*”, *the Reference*. It makes explicit the genitive source that is to be fulfilled, which means that an original motive takes place. It focuses on the cause. This aspect stresses the foundational character of the Passover in Christ. It supposes referential perspective in the eating. This implies a parametrical accountability: allegiance in eating at the table. This approach uses a more interpretative reading of the text. The Lutheran tradition has historically maintained and developed the emphasis in this aspect, namely, the “confessional” understanding of the Passover in Christ: in the communion of the faithful through Jesus Christ is manifested the grace of God.

“*Do [you] this in remembrance of me*” as a whole and in all its aspects also addresses the ethical implication. It embraces all the basic aspects of the ethical enterprise. In the general sense, the ethical question has to be with the *good*. Each tradition, because of its characteristic answer, phrases the ethical question in a slightly different way. And again each one of the Christian traditions proposed here answers the ethical question emphasizing a distinctive approach related to the theological understandings introduced before.

Thus, the Orthodox tradition, through the [You] emphasis, approaches the ethical question focusing more on the personal experience. It seems to ask *who* the good must be. Here the Christians *are being transformed* in the presence of the Holy Trinity in living out the new life in Jesus Christ. The ethical focus is still being preserved as absolute *truth* of God’s Kingdom. The Roman Catholic tradition, through the “*This*”

aspect, approaches the ethical question focusing more on the practical task. It seems to ask *what* the good must be. Here the things Christians do *will transform* beings and reality with the help of the Virgin Mary and the Saints who live out the new life in Jesus Christ. The ethical focus is to express the divine *mercy* of God's Kingdom. The Anabaptist tradition, through the "*In Remembrance*" aspect, approaches the ethical question focusing more on the procedure. It seems to ask, *how* the good must be. Here the form to be Christian *is transformed* through the power of the Holy Spirit as it is lived out the new life in Jesus Christ. The ethical focus is to witness the way of peace of God's Kingdom. And the Lutheran tradition, through the "*Of Me*" aspect, approaches the ethical question focusing more on the motivational state. It seems to ask, *why* the good must be. Here the grace of God *has transformed* the Christians through faith to live out the new life in Jesus Christ. The ethical focus is to proclaim the *justice* of God's Kingdom.

It is crucial to make clear that the thesis sketched does not want to mean that the Christian traditions express those tendencies and all the aspects proposed there in explicit ways. Better, they are present in each Christian church taken in this paper often in implicit and tacit manners. This paper sometimes points them out, other times it "uncovers" them.

In various attempts to bring together the different Christian traditions under unity, the ecumenical movements have made efforts to put together unified declarations of faith in regard to the Passover in Christ. For instance, *Baptism, Eucharist and Ministry* (BEM, 1982) or the so-called "Lima text" is the declaration of faith redacted by "The World

Council of Churches” (WCC). It is part of the “Faith and Order Commission of the World Council’s” research project “Towards the Common Expression of the Apostolic Faith Today.” This document presents the WCC’s approach to the Eucharist in three parts: I. The institution of the Eucharist, II. The meaning of the Eucharist, and III. The celebration of the Eucharist. The second part, the meaning of the Eucharist is introduced in five aspects: A. The Eucharist as Thanksgiving to the Father, B. The Eucharist as anamnesis of memorial of Christ, C. The Eucharist as invocation of the Spirit, D. The Eucharist as communion of the faithful, and E. The Eucharist as a meal of the Kingdom. In general, the Eucharist is understood as a continuation of Jesus’ meals, as a sign proclaiming the Kingdom, prefigured in the Passover memorial.

BEM states:

The Church receives the eucharist as a gift from the Lord.... The eucharist continues these meals of Jesus during his earthly life and after his resurrection, always as a sign of the Kingdom.... It is the new paschal meal of the Church, the meal of the New Covenant, which Christ gave to his disciples as the *anamnesis* of his death and resurrection, as the anticipation of the Supper of the Lamb (Rev. 19:9).... The last meal celebrated by Jesus was a liturgical meal employing symbolic words and actions. Consequently the eucharist is a sacramental meal which by visible signs communicates to us God’s love in Jesus Christ, the love by which Jesus loved his own “to the end”.... The eucharist is essentially the sacrament of the gift which God makes to us in Christ through the power of the Holy Spirit.... Thus the eucharist is the benediction (*berakah*) by which the Church expresses its thankfulness for all God’s benefits (10).... The *anamnesis* in which Christ acts through the joyful celebration of his Church is thus both representation [“the memorial of the crucified and risen Christ, i.e. the living and effective sign of his sacrifice, accomplished once and for all on the cross and still operative on behalf of all humankind”] and anticipation [“the foretaste of his *parousia* and of the final kingdom”] (11).... Christ’s mode of presence in the eucharist is unique.... What Christ declared is true, and this truth is fulfilled every time the eucharist is celebrated. The Church confesses Christ’s real, living and active presence in the eucharist. While Christ’s real presence in the eucharist does not depend on the faith of the individual, all agree that to discern the body and blood of Christ, faith is required (12).... The Spirit makes the crucified and risen Christ really present to us in the eucharistic meal, fulfilling the promise contained in the words of institution.... The whole action of the eucharist has an “epikletic” [“invocation of the Spirit”] character because it depends upon the work of the Holy Spirit (13).... The eucharistic communion with Christ who nourishes the life of the Church is at the same time communion with the body of Christ which is the Church....



The eucharist embraces all aspects of life. It is a representative act of thanksgiving and offering on behalf of the whole world.... The eucharist opens up the vision of the divine rule which has been promised as the final renewal of creation, and is a foretaste of it (14).... The very celebration of the eucharist is an instance of the Church's participation in God's mission to the world. This participation takes everyday form in the proclamation of the Gospel, service of the neighbor, and faithful presence in the world (15).... The best way towards unity in eucharistic celebration and communion is the renewal of the eucharist itself in the different churches in regard to teaching and liturgy (1982, 16).

In summary BEM concludes:

As it is entirely the gift of God, the eucharist brings into the present age a new reality which transforms Christians into the image of Christ and therefore makes them his effective witnesses. The eucharist is precious food for missionaries, bread and wine for pilgrims on their apostolic journey. The eucharistic community is nourished and strengthened for confessing by word and action the Lord Jesus Christ who gave his life for the salvation of the world. As it becomes one people, sharing the meal of the one Lord, the eucharistic assembly must be concerned for gathering also those who are at present beyond its visible limits, because Christ invited to his feast all for whom he died. Insofar as Christians cannot unite in full fellowship around the same table to eat the same loaf and drink from the same cup, their missionary witness is weakened at both the individual and the corporate levels (1982, 15).

This declaration stresses the need for convergence among the Christian traditions by putting together some divergent approaches. This attempt touches tangentially different understandings about the Passover in Christ, however it is still seeming a need for a deeper theological and ethical dialogue and cooperation. While the declaration has been well received for many, it also has suffered divergent reactions from different churches around the world. In *Churches respond to BEM: Official responses to the "Baptism, Eucharist and Ministry" text* (Vol. I and II 1986; Vol. III 1987) the World Council of Churches published different reactions to the BEM declaration. Here, as a way of example, there are some quotations of responses made from some representative churches of the Christian traditions introduced in this paper:

### Russian Orthodox Church:

The Lima text of 1982 is not “consensus” on baptism, eucharist and ministry, i.e. it does not represent a full agreement in faith, experience of life and liturgical practice of the churches in these matters (*Churches Respond to BEM Vol. II* 1986, 5).... We note again with satisfaction the importance of the document’s pointing to the need for not only *anamnesis* but also *epiklesis*...which are essentially inseparable. In the eucharist text, there is another indisputable point that it is Christ himself who presides at the celebration of the eucharist.... We should welcome the recommendation that Christians should celebrate the eucharist and receive communion as frequently as possible...provided they have been adequately prepared morally, for such was the practice of the early church (7).

### The Apostolic Catholic Assyrian Church of the East:

Through this divine command [Eucharist], mysteriously, the bread is changed into his [Christ’s] holy body, and the wine into his precious blood, and they impart, to all who receive them in faith and without doubting, the forgiveness of sins, purification, enlightenment, pardon, the great hope of the resurrection from the dead, the inheritance of heaven, and the new life. Whenever we approach these sacraments, we meet with Christ himself, and him we bear upon our hands and kiss, and in partaken thereof, we are being united with him, his holy body mixing with our bodies, and his innocent blood mingling with our blood...and by faith we know, him that is in heaven and him that is in the church, to be but one body, of our Lord Jesus Christ (*Churches Respond to BEM Vol. III* 1987, 29).

### The General Mennonite Society (Netherlands):

[T]he congregation forms the specific part of the world that by virtue of God’s conciliating and liberating work does not have to resign itself to being divided, but may consider itself empowered to resist division with all its strength and to distinguish itself from the world as a community of peace, a peace church...it has been called and empowered to do this...expressed in its celebration of the Lord’s Supper. This celebration should therefore be seen --no different from the celebration of baptism-- as an act of confession. It is contained in the designation “keeping oneness”. “Oneness” presupposes the willingness of the members of the congregation not to resign themselves to entrenched social contrasts and to the unruliness of the heart, but to overcome all obstacles and thus to confirm Jesus Christ as the Conqueror, the King of Peace, based on the belief that we are allowed to live thanks to his victory and that we are empowered by the Spirit to uphold the Messianic practice of peace-makers. Consequently every celebration of the Lord’s Supper puts pressure on the congregation to distinguish itself in the right way from the world as a city on a mountain. So wherever this does not happen, the question imposes itself whether Christ is present at that particular celebration (*Churches Respond to BEM Vol. III* 1987, 293).

### Lutheran Church (Missouri Synod):

The text begins with a clear accent on the gift character of the eucharist (E1 and E2, although in E2 the phrase “sacrament of a gift” is obscure), but this implied accent on “*sola gratia*” is not carried through unambiguously in the rest of the section.... Lutherans are not very familiar with some of the language of BEM in this section. This causes us to desire greater clarity and precision. For example, the very word “eucharist” (thanksgiving) has not been our usual term for this sacrament, although our own liturgies normally surround the sacrament with hymns and prayers of thanksgiving. “Eucharist” is by no means intrinsically objectionable to us. Nevertheless, the use of this term for the sacrament of the altar implicitly suggests a shift in accent from God’s gift to what the church does. Greater precision is needed to underscore the theological distinction between God’s unmerited gift and the church’s grateful response (*Churches Respond to BEM Vol. III* 1987, 135).

What prevents the different traditions from agreeing in a common approach to the Passover in Christ? As it is seen through the examples, the different Christian traditions agree in peripheral aspects, however, they are still making strong emphasis on different key aspects of the Passover in Christ. In the next chapters there will be an exploration of each one of the four Christian traditions proposed here.

Any adequate theological understanding of the Passover in Christ requires taking into account all the aspects involved in Jesus’ commandment about it. The same concept is to be applied to the living out its consequent Christian ethical response. What is the Lord telling the Church by the complex and yet simple imperative of the Passover in Christ: “*Do [you] this in remembrance of me*”?

### ***The general structure of the thesis***

<b><i>Traditions</i></b>	<b>ORTHODOX</b>	<b>ROMAN CATHOLIC</b>	<b>ANABAPTIST</b>	<b>LUTHERAN</b>
<b><i>Commandment</i></b> “Do	[You]	<i>This</i>	<i>In Remembrance</i>	<i>Of Me”</i>
<b><i>Aspects</i></b>	Subjective	Objective	Subjunctive	Genitive
<b><i>Categories</i></b>				
<b>1.FRAMEWORK</b>	Liturgical	Sacramental	Commemorative	Confessional
<b>2.DISCIPLINE</b>	Historical	Systematic	Biblical	Theological
<b>3.READING</b>	Allegoric Interactive	Narrative Literal	Metaphorical Figurative	Synecdochal Interpretative
<b>4.HERMENEUTIC</b>	Epiphany	Revelation	Discernment	Reflection
<b>5.RELIGIOUS CONTEXT</b>	Worship	Mass	Fellowship	Communion
<b>6.RELIGIOUS FOCUS</b>	Divine Communion	Real Presence	Meaningful Remembrance	Gracious Faithful
<b>7.ELEMENTS</b>	Words and actions	Metaphysical	Representative	Significant
<b>8.CONCEPT</b>	Consubstantial	Transubstantial	A-Substantial	Substantial
<b>9.PRESENCE</b>	Mystical	Mysterious	Spiritual	True
<b>10.CELEBRATION</b>	Festival	Sacrificial	Covenantal	Testamental
<b>11.CHRISTOLOGY</b>	Trinitarian	Marian	Pneumatological	Fatheran
<b>12.ETHICS</b>	Relational	Practical	Procedural	Motivational
<b>13.ETHICAL ORIENTATION</b>	Character	Instruction	Life-Style	Reference
<b>14.ETHICAL EMBLEM</b>	Truth	Mercy	Peace	Justice

Lord Jesus Christ, our God, hear us from Your holy dwelling place and from the glorious throne of Your kingdom. You are enthroned on high with the father and are also invisible present among us. Come and sanctify us, and let Your pure Body and precious Blood be given to us by Your mighty hand and through us to all Your people.<sup>16</sup>  
Saint John Chrysostomos

## **CHAPTER TWO: [YOU] IN THE ORTHODOX TRADITION**

The thesis in this paper is that Jesus' commandment of the Passover in Christ is composed of four aspects; that each Christian tradition proposed in the introductory "Chapter One" has theologically developed one aspect over the others; that from there they have derived a particular ethical approach; and that that tendency to emphasize presents a challenge to Christian oneness best expressed as unity. As a reminder, it is important to state that the Orthodox tradition incorporates in its theological understanding and ethical response a core of elements, which are common to the general Christian tradition, however the Orthodox church puts particular emphasis on certain aspects of the Passover in Christ, presented in this paper under the paradigm [You] that will be explored in the present chapter.

*The [You] or subjective theological understanding of the Orthodox tradition* with respect to the Passover in Christ can be referred to as the liturgical framework. It

approaches the commandment through the historical discipline, making an allegoric and interactive reading of the account, using epiphany as the hermeneutic key, in the context of worship, focusing on the divine communion and its dynamic encounter, understanding the elements as words and actions, adopting the concept of consubstantiation, affirming Christ's mystical presence, celebrating the Passover in Christ as a festival, emphasizing a Trinitarian christology, referring to a relational ethic of communication, appealing to character as the ethical orientation, and assuming truth as the ethical emblem.

I. LITURGICAL FRAMEWORK: Fr. Alkiviades Calivas, in "An Introduction" (1985)<sup>17</sup> to an English edition of *The Divine Liturgy of Saint John Chrysostom* (381-398), refers to the "Divine Liturgy" as "the sacred rite by which the Orthodox Church celebrates the mystery of the Eucharist" (xiii). The term liturgy is derived from the Greek words *theia* (divine or pertaining to God) and *leitourgia*, which comes from *leitōs* (people) and *ergon* (work), which means, the work of the people or a public service, act or function.

Demetrios J. Constantelos in *The Greek Orthodox Church: Faith, History, and Practice* (1967) states that "The Mystery of the Holy Eucharist is intimately connected with the Divine Liturgy, which is the chief act of Greek Orthodox public worship. In fact these two terms are interchangeably" (77). By the Fourth century, *leitourgia theia* had become the technical term for the mystery of the Eucharist (thanksgiving), derived from the Anaphora, the great prayer of consecration recited by the Divine Liturgy's celebrant. The framework of the Orthodox tradition implementing the commandment of the Passover in Christ is the liturgy.

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<sup>16</sup> This prayer is said by the priest at the beginning of the "Holy Communion" in the *Divine Liturgy of St. John Chrysostom* (381-398, an English edition of 1985, 28).

Rev. Nicon D. Patrinos in *The Orthodox Liturgy* (1974) affirms that “the Liturgy bearing the name of St. John Chrysostom [“golden mouthed” (262), “the great Father” (253), “archbishop” (254), “Patriarch of Constantinople” (251), “a legend of pan-Orthodox fame” (255)]...is the most representative of the Byzantine type of liturgical evolution (251).... [I]t seems that St. Chrysostom describes a liturgical order current in Antioch (254)....” Patrinos argues, “We have already mentioned, in connection with St. Basil’s liturgy, evidence supplied by a document entitled ‘A Treatise on the Tradition of the Divine Liturgy’, ascribed to St. Proclus, Patriarch of Constantinople (died in 446), and by which St. Basil decided to abbreviate the existing liturgies in the hope that a shorter liturgy would attract more frequently those who showed a tendency to ‘skip’ oftener and oftener. According to this evidence, when St. Chrysostom saw that this situation continued, he decided upon further shortening the liturgy bearing by then the name of St. Basil, and thus produced what we have today as the Liturgy of St. John Chrysostom. Unfortunately, it has since been proven that this treatise is not the work of St. Proclus but belongs to a date much later than the 5<sup>th</sup> century, namely, the 8<sup>th</sup>-9<sup>th</sup> century.... However, the tradition still persists that St. Chrysostom is the reviser and editor of the Liturgy of St. Basil (255-256).... We have no direct evidence, but his [St. Chrysostom’s] century was the time of liturgical creativity without equal either before or after. St. Basil in Caesarea was giving shape to the common liturgical core received from Jerusalem and was freely contributing his talents in ideas and meditation around this core.... It is inconceivable for someone of the mind, ethos, and talents of St. Chrysostom not to have considered it his duty to form or reform the ceremonial instrument of the Eucharist; especially, since he considered the eucharistic liturgy to be the all converging point of the work of the Church as a sanctifying agent carried out through the consecration of the elements and the imparting to the faithful of the Body and Blood of Christ (263-264).... St. Chrysostom is indeed the indisputable *author* of our liturgy” (265).

According to Constantelos, there are three acts in the liturgy: the offertory (*Proskomide*, where the priest prepares the gifts to be transformed into the body and blood of Christ), the “Liturgy of the Catechumens” (instructive), and the “Liturgy of the Faithful.”

2. HISTORICAL DISCIPLINE: This approach places emphasis on the historical aspect of the Christian tradition. According to Calivas the Liturgy was developed in different stages. The eucharistic rites of Constantinople [“the chief see of Orthodox East” (1985, xviii)], crystallized by the Tenth century, “by virtue of its prestige...has become the common rite of all Orthodox Churches” (xviii), out of three medieval liturgies: “the Liturgy of Saint Basil,” the “Liturgy of Saint John Chrysostomos,” and “the Liturgy of the Pre-Sanctified Gifts.” Three other ancient liturgies are also used: Saint James (Iakovos), the ancient liturgy of Jerusalem; Saint Mark, the ancient liturgy of Alexandria; and “Saint Gregory the Theologian,” an ancient liturgy of Cappadocia and Alexandria. Nikos A. Nussiotis, in

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<sup>17</sup> *The Divine Liturgy of Saint John Chrysostom. A New Translation by Members of the Faculty of Hellenic College/Holy Cross*

the article "The Importance of the Doctrine of the Trinity for Church Life and Theology" in *The Orthodox Ethos* (1964) claims that "In the Liturgy the historical and the eschatological dimensions of the divine economy are joined in an inseparable whole" (67).

Nicholas Arseniev in *Mysticism and the Eastern Church* (1979) historically reports that since Paul's First Epistle to the Corinthians, the *Didache*, the eucharistic prayer of the *Acts of Thomas*, the *Anaphora Serapionis* (the *Egyptian Anaphora* of Bishop Serapion), the *Clementine Liturgy* (probably from Fourth century in Syria), the *Egyptian Church Ordinances* (in Ethiopian and Latin), to the early liturgies of the West, the *Roman Liturgy*, the old *Greek Liturgy of St James* (Fifth century), the liturgies of St Basil, of St John Chrysostom, and all the Eastern liturgies, the *West Gothic Liturgy* (Fifth and Sixth centuries), the *Ethiopian Liturgy*, the *Liturgy of St Clement*, the *Byzantine Mass*, the *Armenian Ritual*, the *Syrian Liturgy of St James*, the *Greek Proskomidia*, in a number of ancient Eastern masses, the ancient *Coptic Liturgy of Saint Gregory*, the *Alexandrian Liturgy*, the old *East Syrian Liturgy of Adai and Mari*, the *Prayer of Simeon Metaphrastes* (Tenth century), the *Liturgy of St Mark*, the *Roman Mass Canon*, is evoked the Aramaic *Maranatha* ("Come, our Lord!").

For Calivas "It is clear that the Church is characterized forever by its Semitic origins.... It is equally clear that the Church has close connections with Hellenism" (1985, xvi).

3. ALLEGORICAL AND INTERACTIVE READING: The Orthodox tradition reads the account of the Passover in Christ in an interactive way, understanding it as written in an allegorical literary style. Constantelos explains that "The great entrance, during which the gifts are transferred from the Offertory and are placed on the Holy Altar, signifies the road of our Lord to Golgota" (1967, 80). Calivas says that liturgy takes "us to the heart of God's glory and philanthropia" (1985, xviii). According to Nicholas Arseniev in *Mysticism and the Eastern Church* (1979), Christ's crucifixion is lived through again "as an overwhelming, ever-present, ever-living reality" (130). Nussiotis affirms that the symbolism tries to express the glory of "Jesus as Victor." At the midst of the *epiclesis* (invocation), "the eucharistic community becomes the receptacle of the purifying grace of the Spirit" (1964, 68). In the article "The Worship of the Orthodox Church and its



Message” in *The Orthodox Ethos: Studies in Orthodoxy* (1964), Nicolas Zernov explains that “The Eucharist, Matins and Vespers are all religious dramas performed by the congregation on the theme of the incarnation” (118). The Holy Spirit operates through the individual as a channel in the material world. The cosmic aspect is linked between eucharistic sacrifice and daily work, using leavened bread and red wine. In Orthodox tradition with an allegorical approach the text is read and used in an interactive manner.

4.EPIPHANY AS HERMENEUTIC KEY: For Calivas, in the Eucharist the Church becomes an epiphany of divine love. Arseniev argues that in the Lord’s Supper the collective mysticism of Christianity appears. The Eucharist means “The glorification and sanctification of the earthly through the heavenly” (1979, 120). It is the vital nerve of the Church’s life, the most impressive and concrete realization of Jesus’ promise “Lo, I am with you always, even unto the end of the world.” Nussiotis understands worship as “primarily the act of God, in which the Father, answering the request of the Body of His Christ, send His Spirit” (1964, 69). The *arrabon* (promise) of sending down the Paraclete is the nearest promised by Christ in the Father’s name. Christ is really present in the Ecclesia because of his coming after Pentecost through the Holy Spirit. In Orthodox tradition epiphany is the key for the hermeneutic task.

5.WORSHIP AS CONTEXT: The context of the Passover in Christ in the Orthodox tradition is worship. According to Calivas, in Greek antiquity, *leitourgia* was used to describe services and acts performed for common benefit and interest, including worship. In the Septuagint it is applied to the Temple services and the priests’ functions. In the New

Testament it describes Christ's saving work and Christian worship. The Apostolic Fathers applied it to worship. "The principle behind the development of its ceremonial splendor rests upon the notion that our earthly worship reflects the joy and majesty of heavenly worship" (1985, xvii). The atmosphere in which the Passover in Christ is practiced in the Orthodox tradition is the worship.

Calivas states that the Eucharist is the central mystery of the Church. He points out that according to Saint Nicholas Kabasilas, the Eucharist "is the final and greatest of the mysteries since it is not possible to go beyond it or add anything to it. After the Eucharist there is nowhere further to go" (1985, xxii).

*The Divine Liturgy*, by Chrysostom, prays in the "Entrance" of the "Third Antiphon," "Master and Lord our God, You have established in heaven the orders and hosts of angels and archangels to minister to Your glory. Grant that the holy angels may enter with us that together we may serve and glorify Your goodness. For to You belong all glory, honor, and worship to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. Amen." (7).<sup>18</sup>

Nussiotis argues that the Eastern Orthodox tradition does not have confessional statements as basis but "comprises a rich variety of theological trends and forms of worship...." (1964, 32). If theology is to now "how to pray," then through the communal worshipping Church, the Ecclesia, exists, re-creates itself, and lives.

Panagiotis P. Bratsiotis, in the article "The Fundamental Principles and Main Characteristics of the Orthodox Church" in *Orthodoxy* (1960), while denying that ritualism is an inherent characteristic of the Orthodox Church, affirms the fact that it is a community of worship.

6.DIVINE COMMUNION AND ENCOUNTER AS RELIGIOUS FOCUS: The point in the liturgy of the Orthodox tradition is divinization and glorification through worship experience. Calivas affirms that "Every liturgy is an opportunity for a new dynamic encounter with the Holy Trinity for the renewal and sanctification of human persons and creation" (xxii). Vladimir Lossky in *The Mystical Theology of the Eastern Church* (1976) concludes that "Dogma cannot be understood apart from experience ["of ineffable mysteries" (238)]; the fullness of experience cannot be had apart from true doctrine" (236). The apophatic way of Eastern theology has as its final goal union with God, the transformation of human nature attaining true *gnosis* (contemplation) of the Holy Trinity, a *metanoia* (change of heart),

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<sup>18</sup> Translation of *The Divine Liturgy* 1985.

which means repentance, before the face of the living God. “This is why...the day of Pentecost is called the festival of the Trinity” (239). The same aspirations are shown in relation to creation. Christ becomes the head of a new body, and the Holy Spirit confers deity as a Gift. The “joy in the resurrection and the life everlasting makes of the paschal night ‘a banquet of faith’, wherein all may participate --though but feebly and for a few moments-- in the fullness of that ‘eighth day’ which shall have no end” (247). According to Calivas Christ instituted the Eucharist at the “supper on Holy Thursday” to perpetuate *anamnesis* (remembrance of His redemptive work) and *koinonia* (a continuous intimate communion between Himself and His believers). The union with God is the chief experience in Orthodox worship.

7. WORDS AND ACTIONS AS ELEMENTS: This approach is characterized by the expressions of words and actions, which understands the elements of the Passover in Christ in an interactive way. For Calivas there are two main parts in the Divine Liturgy: First, the “Liturgy of the Word” (Synaxis or Proanaphora or “Liturgy of the Catechumens”), a Christianized version of the synagogue service (the reading of a biblical passage and the homily), and second, the Eucharist (“The Liturgy of the Faithful”), from the Lord’s words and actions at the “Mystical (Last) Supper.” In Orthodox tradition, the liturgical point is to make vivid the event. It is made possible through words and expressive actions.

Calivas affirms that “The actions and words of the Lord concerning the bread and wine formed the basis for the Eucharist, the chief recurrent liturgical rite of the Church” (1985, xv). The complexity of the Divine Liturgy involves movement, sound, and sights (in harmony, beauty, dignity, and mystery), structured in “the reading and exposition of Holy Scripture, the great eucharistic prayer (the Anaphora), and the distribution of Holy Communion. Elaborated opening rites (*enarxis*) and a series of dismissal rites (*apolyxis*) embrace the whole action” (xvi). Through verbal and non-verbal elements, the intention is to address the whole person (body-soul). “On the verbal side of the Liturgy we hear: eloquent prayers of praise, thanksgiving, intercession, and confession; litanies, petitions, acclamations, greetings, and invitations; hymns, chants, psalmody,

and creedal statements; and intoned scriptural readings and a homily. On the non-verbal side, we are involved with solemn processions and as assortment of liturgical gestures. The eyes are filled with the actions of the servers, as well as with the sights of the Lord and His saints gazing at us from the icons. The nostrils are filled with the fragrance of incense and the heart is grasped by the profound silence of the divine presence" (xvii).

**8.CONSUBSTANTIAL CONCEPT:** In the Passover in Christ the faithful become consubstantiated with the glorified human Christ. Constantelos explains that following Baptism (the entrance into the threshold of the earthly Kingdom of God), and the Holy Chrismation or "laying on of hands" (where the newly baptized receives the seal and the gift of the Holy Spirit), "the faithful need constant spiritual nourishment, food for the preservation and cultivation of their spiritual life" (1967, 71) through the Holy Eucharist. The Orthodox Church believes in the real presence of Jesus in the Eucharist, which is "the center not only of our Christian worship but also of our very life" (73). In it the faithful becomes consubstantial with Christ's deified humanity. In the Orthodox tradition in Holy Communion or the Passover in Christ it is believed that a corporeal unity is achieved between Christ and the faithful.

Zernov summarizes the main elements of the Eastern Orthodox worship: "Trinitarian, corporate, dramatic and cosmic" (1964, 115). The opening of all Eastern services is the solemn invocation of the Holy Trinity. Corporate prayers are addressed to God. Christians are invited "to reproduce among themselves that pattern of unity in freedom which is the essence of divine love" (116). Classically it is expressed with the exclamation of the deacon preceding the recitation of the Creed at the Eucharist: "Let us love one another, that with one mind we may acknowledge," and the congregation responds with: "The Father, the Son, the Holy Spirit, the Trinity consubstantial and undivided" (117).

**9.MYSTICAL PRESENCE:** In the Orthodox tradition, the presence of Christ in the Passover in Christ is understood mystically. Calivas affirms that through a mystical and sacramental change, in it the believers become "Partakers of Divine Nature."<sup>19</sup> According to Constantelos, the choir (mystically representing the Cherubim) sings the "thrice-holy

Hymn” to the life-given Trinity, proclaiming their faith “in God, the Father Almighty, in the one Lord Jesus Christ and in the Holy Spirit, in the Church of God and her holy Mysteries” (1967, 80). Arseniev says that “in this Lord’s Supper, which is celebrated to His [Christ’s] ‘memory,’ His nearness, His actual presence, is experienced by the faithful in a real, concrete and also mystical manner” (1979, 122). It was the disciples’ experience at Emmaus as they broke bread.

10.FESTIVAL CELEBRATION: Calivas claims that the past, present, and future of the history of salvation as one reality are lived in the Liturgy, “The Messianic Banquet.” It is “A Continuous Pentecost.” Panagiotis P. Bratsiotis, in the article “The Fundamental Principles and Main Characteristics of the Orthodox Church” in *Orthodoxy* (1960), argues that “the incarnation of the Logos and especially to *the divinity of Christ* may be regarded as a fundamental principle in Orthodoxy” (11), correlated to the *Theosis* (deification) of man since the time of St. Athanasius. It explains why Easter, the *pasche* of the Lord, (“the feasts and the festivals of festivals”) “is the greatest and most brilliant festival in the Orthodox Church” (11), imparting an ascetic and mystical colour to its piety, not “as tantamount to apathetic, quietistic indifference to the affairs of this world” (12). The Passover in Christ is the greatest festival celebrated in the Orthodox tradition.

11.TRINITARIAN CHRISTOLOGY: The participation of the Trinity in the Passover in Christ is a distinctive emphasis in this approach. Saint John Chrysostom opens his *Divine Liturgy* with a Trinitarian prayer, “Blessed is the kingdom of the Father and the Son and the Holy Spirit, now and forever and to the ages of ages” (1), and the people answer “Amen.”

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<sup>19</sup> See Calivas 1985, xxv-xxvi.

Nussiotis argues that the Doctrine of the Trinity is the foundation upon which Orthodoxy stands and has developed its life and theology. Pentecost, when the Holy Spirit inaugurates a new presence of the Trinity in history, is based on Christ's redemptive accomplishment. The divine communion within the Trinity gives coherence and meaning to the Orthodox approach to the Passover in Christ.

For Nussiotis salvation in Christ and in the Holy Spirit (the relationship between the Cross and Pentecost) belong to each other, equally essential and distinct, "two hands of the Father's love" (1964, 62). Orthodox theology and worship can be understood and experienced through the Trinitarian eschatological reality already present presuppositions, which preserve the past and open the life of the future. "The possibility of the choice of communion with the energy of the Trinity through the Spirit opens the way to real freedom, already looking through death to the Parousia of the end" (66). The Triune God is addressed in every service of worship. "The celebrant invokes the Father, in the name of the gathered community, the Body of Christ, to send down the Spirit, as promised by Christ after His unique sacrifice" (68).

***The [You] or subjective ethical response of the Orthodox tradition*** to its theological understanding of the Passover in Christ may be called "relational". Its orientation is toward the formation of character in God's people and it is embodied in the preservation of God's truth.

Virgen Guroian summarizes the Orthodox ethical response in the *Incarnate Love* (1987) stating:

[T]he distinctiveness of Orthodox ethics is derived from Orthodox theology...it has never been rigorously systematic.... In other words, theology which properly begins with the word of God in Scripture, and proceeds from prayer and worship, must remain true to the living experience of faith.... The symbols of faith should not be mistaken for the life of faith from which these symbols arise and to which they continually must remain open.... Orthodoxy has understood theology as a coherent worded expression of the life of faith in its responsiveness to God, that life comprising a catholic unity in revelation, prayer, worship, and loving acts.... The theological concepts of *theosis*, image and likeness, and love lie at the heart of the ethic...[resting] upon a distinctive Orthodox spirituality. Orthodoxy experiences the world as creature, mystery to itself and epiphany of God. The world is valued as sacrament of communion with God. This way of experiencing the world is also a special way of intending the world. The world is intended as God intends it, not as an end in itself but as a milieu in which and through which human persons

translate natural dependency and determinacy into creative and free communion among themselves and between themselves and God. An Orthodox ethic...is concerned primarily with the realization of love, righteousness, and divine similitude in persons and social institutions. In this aim, I think, Orthodox theologians and ethicists will remain steadfast, believing that the goal of Christian morality is, after all, salvation (28).

**12.RELATIONAL ETHICS:** The Orthodox tradition derives its ethics from the Passover in Christ in a relational way. In Calivas' words, "People touch hands gently, saying, 'Christ is in our midst,' when called upon to love one another before the offering of the gifts as a sign of mutual forgiveness and love. Participating in the Holy Communion, the faithful taste and see that the Lord is good (1985, xvii).... The Eucharist is a network of relations, a community" (xvi). The transformation of Christians happens in worship and it is where they express to each other their new humanity. Communication is the key term and concept in worshipping activity. Ethics is manifested in the relational in the presence of the divine among Christians in worship.

Calivas refers to the liturgy as a "public service." "The Divine Liturgy is a corporate action of the whole people of God [clergy and laity].... The chief celebrant of the Eucharist is the bishop [acting in the place of Christ, the true priest] or, in his absence, the presbyter, without whom there can be no Eucharist" (1985, xx). For Constantelos, the Divine Liturgy is part of the "public worship" of the Orthodox Church. Nussiotis argues that since Pentecost "the Church has been founded in time, the gifts of God are communicable and the Word, the incarnate Logos, becomes the word which is preached and the word of the Eucharist, transmitted by human mouth and material elements.... The Chosen People of God now becomes His Body, His *koinonia* of saints" (1964, 62). Nussiotis affirms that while "Theology tries to express the plenitude of the act of the Trinity.... True Trinitarian theology and anthropology ["because Orthodoxy sees in man as a new creation the crux of Church life and theology"] find their expression in the Ecclesia as worshipping community" (69). Calivas affirms "We learn to live in communion with Christ not only in the moments of the Liturgy, but in the ex[p]eriences of daily life" (1985, xxii).

**13.CHARACTER AS ETHICAL ORIENTATION:** In the Orthodox tradition the divine communion is to be imitated and to be transmitted, communicated. According to Vladimir Lossky in *Orthodox Theology* (1978), in the prologue of "St. John's Gospel," "The Word was with God" (*pros ton Theon*). *Pros* ("toward" rather than "with") denotes a dynamic closeness (movement). It includes relationship: between the Father and the Son, "and we are thus

introduced, by the Gospel itself, to the life of the divine persons of the Trinity” (38). It is a relationship of diversity and reciprocity, “of communion in the Father” (39).

Christianity alone reveals this prodigiously new reality: “personhood,” “in God as in man, since man is in the image of God; and in the Trinity as in regenerated humanity, since the Church reflects the divine life” (40). In Genesis, the “divine breath” indicates man’s communion with the divine energy, “inherent in the soul” (“particle of divinity”). Through relationship within the Passover in Christ the divine communion is transmitted and the character of the People of God is transformed.

Lossky states: “Indeed, in one of his *Homilies*, St. Gregory of Nazianzus speaks of communion with the divine being, referring to the ‘three lights,’ of which the first is God, ‘the highest, ineffable Light; the second, the angels, a certain effluence (*aporron tis*) of or communion (*metousia*) with the first Light; the third light, man, also called light, because his spirit is lit by the primordial Light, which is God.’ Thus creation in God’s image and likeness implies communion with the divine being, with God” (1978, 123). God makes a communicant human nature. “So then, men possess a single common nature in many human persons” (125). For St. John of Damascus, argues Lossky, man was created out of God’s own desire. Man, through communion with divine illumination, is transformed into “god” [sec], where sin is to obstruct the capacity for communion with God (125).

**14. TRUTH AS ETHICAL EMBLEM:** In the Orthodox tradition the Passover in Christ promotes the truth as ethical emblem. Calivas reports that with one voice and heart they recite the Creed, and recommit themselves to the fullness of the truth of the Orthodox faith. It happens within “The Local Church,” the true Church of God, which possesses unity, holiness, catholicity, and apostolicity. He refers to Christ as the true priest. Also in the Eucharist the Church is “A Vision of the True Life and the New Humanity.” Nussiotis states that in worship the true Trinitarian and true anthropological theology is found. To preserve the truth incarnates the way the Orthodox tradition derives its ethical response from the Passover in Christ.



***As a preliminary conclusion***, one might point out: theologically, emphasizing the [You] aspect of the commandment, the Orthodox tradition shapes its theological understanding of the Passover in Christ in a subjective way, answering *who* must perform. This paper refers to this theological understanding as the liturgical framework. Here the Christian tradition is approached with the historical discipline, placing emphasis on the way the Passover in Christ was celebrated by the Early Church and developed by the “Apostolic Holy Early Fathers” of the Church. In this framework the account is read in an allegorical way. The text is used in an interactive manner. It reads the biblical report actively, allowing it to be used in different forms within the celebration. In this sense the hermeneutic principle is the epiphany. The divine love is among the Christians, operating in them by divinization and glorification. It is a worship celebration. The worship makes the religious context for the festival of festivals. God is worshiped by the Christians. The divine communion is present among the Local Church, shaping the life of the saints. The human joins the divine communion in a dynamic encounter that transforms the life of the participants. This worship is expressed through words and actions, which represent the elements of the Passover in Christ. The salvific plan and history is represented to make it live anew each time. The presence of Christ is understood as real through the concept of consubstantiation. Here the elements remain in their substances but with the words of consecration the presence of Christ is made real in them. This happens in a mystical way, which involves all what occurs in the worship. This mystical atmosphere gives to the celebration a special flavor that implies the presence of the divine among the People of God. The Orthodox tradition celebrates the Passover in Christ as a festival. This is the continuation of Pentecost. It is the continuing work of God in history. In this way the

resurrection of Jesus Christ and the proximity of the Parousia is celebrated. It is celebrated as an eternal-festival. This approach emphasizes the divine community of the Holy Trinity. Here Christ is understood as part of that divine Trinity. The Father, Son and Holy Spirit receive worship and the prayers are directed to the Trinity.

Ethically, derived from the [You] understanding, for the Orthodox church the dynamic Trinitarian relationship is to be participated in and imitated among the worshipers. The public or assembly, the church, experiences the divine communication in a relational way. The divine communication is one of the essential characteristics of the Trinity, which is incarnated through the divine and human relation. What is received by communication is to be communicated to others. In this way Christians obtain maturity of character. This ethical orientation focuses on building saints with Christian character. The Orthodox Church embodies the ethical response preserving the truth. The Orthodox tradition desires to be the true Church with the true doctrine worshipping the true Trinitarian God; being the truth in the world.

“And at the same time it regards this Lord’s Supper as the highest expression of the continuing presence of the Lord among His people, as an act of union of the earthly with the heavenly, of the divine with the human, whereby, already now, both the world and life are glorified in expectation of the final glorification to come” (1979, 150), concludes Nicholas Arseniev.

The Eucharist is the perfect sacrament of our Lord's Passion, as containing Christ crucified; consequently it could not be instituted before the Incarnation; but then there was room for only such sacraments as were prefigurative of the Lord's Passion.<sup>20</sup>  
Saint Thomas Aquinas

### **CHAPTER THREE: "THIS" IN THE ROMAN CATHOLIC TRADITION**

The thesis in this paper is that Jesus' commandment of the Passover in Christ is composed of four aspects; that each Christian tradition proposed in the introductory "Chapter One" has theologically developed one aspect over the others; that from there they have derived a particular ethical approach; and that that tendency to emphasize presents a challenge to Christian unity. As a reminder, it is important to state that the Roman Catholic tradition incorporates in its theological understanding and ethical response a core of elements, which are common to the general Christian tradition, however the Roman Catholic church puts particular emphasis on certain aspects of the Passover in Christ, presented in this paper under the paradigm "*This*" that will be explored in the present chapter.

***The "This" or objective theological understanding of the Roman Catholic tradition***  
with respect to the Passover in Christ can be referred to as the sacramental framework. It

approaches the commandment through the systematic discipline, making a narrative and literal reading of the account, using revelation as the hermeneutic key, in the context of the mass, focusing in the real presence of Christ in a venerable ritual, understanding the elements metaphysically, adopting the concept of transubstantiation, affirming Christ's mysterious presence, celebrating the Passover in Christ as a sacrifice, emphasizing a Marian christology, referring to a practical ethic of nourishment, appealing to instruction as the ethical orientation, and assuming mercy as the ethical emblem.

1.SACRAMENTAL FRAMEWORK: The Dominican monk Saint Thomas Aquinas in *Summa Theologiae* (1570)<sup>21</sup> affirms that the mass was instituted because "Christ is Himself contained in the Eucharist sacramentally" (2431). Joseph Martos in *Doors to the Sacred* (1981) explains that "The term *sacrament* comes from the Latin *sacramentum*. In pre-Christian times a *sacramentum* was a pledge of money or property in a temple by parties to a lawsuit or contract, and which was forfeited by the one who lost the suit or broke the contract. It later came to mean an oath of allegiance made by soldiers to their commander and the gods of Rome. In either case, the *sacramentum* involved a religious ceremony in a sacred place.... Christian writers in the second century A.D. borrowed the term and used it to talk to their Roman contemporaries about the ceremony of Christian initiation.... Augustine in the fifth century...defined *sacramentum* as 'a sign [symbol] of a sacred [mysterious] reality' (11).... [B]aptism signifies a cleansing from sin and a reception into the Christian community. The eucharist symbolizes the presence of Christ and the unity

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<sup>20</sup> This is a definition of the Eucharist given by St. Thomas Aquinas in *Summa Theologiae* (2432).

<sup>21</sup> There are two original editions of the SANCTI THOMAE AQUINATIS DOCTORIS ANGELICI ORDINIS PRAEDICATORUM SUMMA THEOLOGIAE OPERA OMNIA: *The Piana* (Vol. 10-12) of the *Opera Omnia* published under the patronage of Pope Pius V (Rome, 1570-1571), and *The Leonine* (Vol. 4-12) of the *Opera Omnia* commissioned by Pope Leo XIII in 1882 (Rome, 1888-1906).

of the church in his body” (15).<sup>22</sup> The term sacrament was used primarily for the ceremony of initiation, but was also applied to blessings, liturgical feasts, and holy objects. Aquinas claims to use the word sacrament not equivocally but analogically. The Roman Catholic tradition understands the Passover in Christ as a sacrament.

2.SYSTEMATIC DISCIPLINE: Aquinas builds up a complex system for the Roman Catholic approach to the Passover in Christ. He devotes Question 78 of his *Summa Theologiae* (1570) to the form of the Eucharist. Is the expression “this is my body” the proper form for the consecration of the bread? He asks in a scholastic style. And is the expression “this is the chalice of my blood” the proper form for the consecration of the wine? He inquires whether in the words there be any power which causes the consecration, whether those expressions are true. “Whether the Form of the Consecration of the Bread Accomplishes Its Effect before the Form of the Consecration of the Wine Be Completed?” (2472). In words of Tomas Gilby O. P. in the “Acknowledgement” of a translation of the *Summa Theologiae*, “Yet the agreement is complete, that the theology of the *Summa* is much more than the articulation of faith within a rationalistic system.”<sup>23</sup> Aquinas devotes much careful analysis to the even simplest detail of the Eucharist. This sophisticated systematic approach has been predominant in the Roman Catholic understanding of the Passover in Christ.

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<sup>22</sup> The term *sacramentum* seems to have been used originally in two contexts: 1. Juridic: “the sum which the two parties to a suit at first deposited, but afterwards became bound for, with the *tresviri capitales*; so called because the sum deposited by the losing party was used for religious purposes, esp. for the *sacra publica*....” (1611). 2. Militar: “the preliminary engagement entered into by newly – enlisted troops (this was followed by the proper military oath, *jusjurandum*, which was at first voluntary, but, after the second Punic war, was demanded by the military tribune): *milities tum* (i.e. 538 A.U.C.)....” (1612). Please see *A LATIN DICTIONARY*, founded on Andrews’ edition of *FREUND’S LATIN DICTIONARY*, revised, enlarged, and in great part rewritten by Charlton T. Lewis, PH.D. and Charles Short, LL.D. (Oxford University Press at the Clarendon Press. First edition 1879. Impression of 1975.

<sup>23</sup> Tomas Gilby O. P. 1964. “Acknowledgement” in *Christian Theology: Summa Theologiae*. Vol. I. Cambridge: Blackfriars/New York: McGraw-Hill Book Company and London: Eyre & Spottiswoode. P.xvii.

As a way of example, following there are the main topics, which Aquinas treats systematically in approaching the Eucharist. He devotes question 79 to the effects of the Eucharist. Whether grace is bestowed through the Eucharist. Whether the attaining of glory, the forgiveness of mortal sin, the forgiveness of venial sins, the forgiveness of the entire punishment due to sin are effects of the Eucharist. Whether man is preserved by the Eucharist from future sins. Whether it benefits others besides the recipient. Whether the effect of the Eucharist is hindered by the venial sin. Question 81 is devoted to the use which Christ made of the Eucharist at its institution. "Whether Christ Received His Own Body and Blood?" (1570, 2494). "Whether Christ Gave His Body to Judas?" (2495). Whether He received and gave to the disciples His impassible body. Whether Christ would have died there, if the Eucharist had been reserved in a pyx, or consecrated at the moment of Christ's death by one of the apostles.

Aquinas devotes question 82 to the minister of the Eucharist. Whether the consecration of the Eucharist belongs to a priest alone. "Whether Several Priests Can Consecrate One and the Same Host?" (2499). Whether the dispensing of the Eucharist belongs to a priest alone. Whether the priest who consecrates is bound to receive it. Whether it can be consecrated by a wicked priest. Whether a sinful priest's mass is of less worth than that of a good priest. "Whether Heretics, Schismatics, and Excommunicated Persons Can Consecrate?" (2502). Whether a degraded priest can consecrate the Eucharist. "Whether It Is Permissible to Receive Communion from Heretical, Excommunicate, or Sinful Priests, and to Hear Mass Said by Them?" (2504). Whether it is lawful for a priest to refrain entirely from consecrating it.

Aquinas devotes Question 83 to the rite of the Eucharist. Whether is sacrifice in the Eucharist. "Whether the Time for Celebrating this Mystery Has Been Properly Determined?" (2506). Whether the Eucharist ought to be celebrated in a house and with sacred vessels. Whether the words spoken in the Eucharist are properly framed. Whether the actions performed in celebrating the Eucharist are becoming ("some things done in order to represent Christ's Passion, or the disposing of His mystical body, and some others are done which pertain to the devotion and reverence due to this sacrament") (2515). Whether the defects occurring during the celebration of the Eucharist can be sufficiently met by observing the church's statutes.

3.NARRATIVE AND LITERAL READING: The Roman Catholic tradition reads the account of the Passover in Christ in a narrative way with a literal understanding. For Aquinas the sentences in the biblical account have the power of effecting the conversion. They not only signify but produce things, as comparing speculative with practical intellect, "because *words are signs of concepts*, as the Philosopher says" (1570, 2472). The expression does not presuppose but makes the thing signified. "Nor does it matter that the priest pronounces them by way of recital, as though they were spoken by Christ, because owing to Christ's infinite power, just as through contact with His flesh the regenerative power entered not only into the waters which came into contact with Christ, but into all waters throughout the whole world and during all future ages, so likewise from Christ's

uttering these words they derived their consecrating power, by whatever priest they be uttered, as if Christ present were saying them” (2471). Martos emphatically explains that Catholics take the words of institution to mean that the eucharistic bread and wine are really Jesus’ body and blood, literally.

Martos argues that “It seems impossible to prove on the basis of the biblical evidence alone how Jesus meant those famous words to be taken. What can be proven...[is] that within a century or so of his death most Christians did in fact take them literally and that they looked upon those who did not as heretics” (1981, 231).

**4. REVELATION AS HERMENEUTIC KEY:** In the Roman Catholic tradition the Passover in Christ is a revelation from God. Aquinas argues that the Eucharist is a kind of sign, a “sacred secret.” Consequently “it is unlawful to violate by making them known to anybody whatever (1570, 2339).... Signs are given to men, to whom it is proper to discover the unknown by means of the known.... [A sacrament] is defined as being the *sign of a holy thing so far as it makes men holy*” (2340). The sacrament of the Altar (Eucharist) signifies sanctification or perfection, which is the end. Signs consist of sensible things, through which people can attain knowledge. By using the sacraments God is worshiped and people are sanctified. According to Martos, for Mircea Eliade the “sacraments in all religions function as ‘doors to the sacred’ [invitations to religious experience – hierophanies]...*hieros* [sacred or holy] and *phiano* [manifest or reveal]” (1981, 16).

Revelation is the basic principle in the hermeneutic task of the Roman Catholic tradition with respect to the Passover in Christ.

Martos explains that “Sacred time is as different from ordinary times as sacred space is from ordinary space (1981, 17).... [S]acred meaning is meaning which is experienced as significant or value” (19). Martos lists general kinds of sacramental rituals in the Catholic religion: water, initiation, meals, sacrifices, atonement, healing, funeral, marriage, and ordination.

**5.MASS AS RELIGIOUS CONTEXT:** The Roman Catholic tradition emphasizes the eucharistic concept of the sacrificed victim (atonement) by celebrating the Eucharist in the mass. Aquinas explains that the mass derives its name (*missa*) from the prayers that the priest sends (*mittit*) up through the angel (Christ Himself, the Angel of great counsel) to God, as is done by the people through the priest. "Or else because Christ is the victim sent (*missa*) to us: accordingly the deacon on festival days *dismisses* the people at the end of the mass, by saying: *Ite, missa est*, that is, the victim has been sent (*missa est*) to God through the angel, so that it may be accepted by God" (1570, 2514). The mass is the context where the Passover in Christ is celebrated in the Roman Catholic tradition.

According to Martos, "by the end of the Middle Ages the mass had been transformed from an act of public worship to a form of clerical prayer. Instead of being offered once a week as in patristic times, it was offered many times each day. Instead of being celebrated by bishops and his assistant priests it was said simultaneously in the same church by many priests. Instead of being a service of scriptural readings followed by a communion service, it was a symbolic sacrifice in which the readings were not heard and communion was not distributed. Although Sunday masses still continued to be attended by the faithful, the vast majority of masses were ones that were paid for by the people and said by priests on weekdays. By and large the mass had become a 'good work' performed by the priests for the spiritual benefit of the church. This was the mass that the reformers knew, and this was the mass that many of them rejected" (1981, 278).

Martos affirms that "Today Catholic theologians prefer to speak of the mass as the eucharistic liturgy, and there is a tendency to regard it as a single sacramental action so that eucharistic theology today is as much a theology of the liturgy as it is of the consecrated elements" (298).

**6.REAL PRESENCE AS RELIGIOUS FOCUS:** The Roman Catholic tradition affirms that Christ, metaphysically, is really present in the elements of the Passover in Christ. This ritual is thus to be venerated. According to Aquinas, the presence of Christ rests upon divine authority, not by sense or understanding, but by faith alone. The bread and wine's substance does not remain; it would destroy the truth of this sacrament: Christ's true body is really present, not quitting the substance, passing through intermediary spaces, starting as substance but changing; not contrary to the rite of the Church, it reinforces the



veneration of this sacrament. It is to show forth the Lord's passion, and to be held in great veneration. The Eucharist differs from the other sacraments in that it is accomplished by the consecration of the matter, and that this consecration, because it consists in the miraculous change of the matter's substance, is a change that can only be done by God. The minister acts only by pronouncing the words of consecration "as if Christ were speaking in person" (1570, 2466). The species, after the consecration signify the Body; "otherwise it would not be adored with adoration of *latria* [author's italics - adoration rather than veneration]" (2439). The concept of the real presence of Christ in the elements and the consequent veneration of this rite present the objective approach of the Roman Catholic tradition to the Passover in Christ.

According to Martos, for Aquinas, "By faith in God's word and God's power over reality, Christians acknowledged that what appeared to be bread and wine were in reality Christ's body and blood. But where his body and blood were present so also was Christ, and by their openness to God's grace Christians could experience that presence, a personal presence of Christ in Eucharist. It was a presence that could be sensed in the sacrament on the altar, but in communion it could reach the intimacy of union in love" (1981, 275).

7. METAPHYSICAL ELEMENTS: Christ is present in a metaphysical way. Aquinas argues that by divine providence, after the consecration, the accident of the bread and wine remains, but not their substance; their change is instantaneous. This conversion has commonalties with creation and natural transmutation, but differs from both. The entire Christ is in the sacrament in a twofold manner: as it were (pre-existing substance) and from natural concomitance. Under each species is the whole Christ, not alike, but in different ways. "Christ's body is in the sacrament substantively, that is, in the way in which substance is under dimensions, but not after the manner of dimensions, which means, not in the way in which the dimensive quantity of a body is under the dimensive quantity of place.... [T]he entire Christ is under every part of the species of the bread, even while the host

remains entire, and not merely when it is broken" (1570, 2451). By reason of real concomitance, Christ's body's dimensive quantity and other accidents are in the sacrament. Christ's body is Eucharist as substance contained by dimensions, and not as in a place. It cannot be perceived by sense or imagination, but only by the intellectual eye and in different ways. As the dimensions remain, so the body of Christ remains in the Eucharist. Martos argues that "Aquinas noted that the eucharist was different from the other sacraments in that it was not a sacred action but a sacred object: the consecrated bread and wine" (1981, 273). Aquinas adopted, argues Martos, "the conceptual scheme developed by earlier schoolmen which analyzed the sacraments in terms of *sacramentum tantum* [only sacrament], *sacramentum et res* [sacrament and object], and *res tantum* [only object]. According to this analysis the physical appearance of the bread and wine was 'only a sacrament,' a sacred sign of a spiritual reality" (273). Here the presence of Christ in the elements is understood metaphysically.

Aquinas invests the eight articles of his Question 77 considering the accidents which remain in the Eucharist. Whether the accident remain without a subject. Whether the "Dimensive Quantity" of the bread or wine is the subject of the other accidents. Whether the species remaining in the Eucharist can change external objects. Whether the sacramental species can be corrupted. Whether anything can be generated from the Eucharistic species. Whether the Eucharistic species can nourish. Whether the Eucharistic species are broken in this sacrament. "Whether Any Liquid Can Be Mingled with the Consecrated Wine" (1570, 2463).

According to Martos, "For Aquinas...the experienced presence of Christ in the eucharist was a result of his real presence in the sacrament under the appearance of bread and wine. That real presence was not a physical presence but a metaphysical presence, and so it could be perceived not by eye but only by the mind. Moreover it was not a natural presence but a supernatural presence, and so it could be perceived not by unaided intelligence but only by the mind illuminated by faith" (1981, 275). During the medieval period "popular piety continued to shift more and more toward the adoration of the host" (277). "Many...superstitions remained popular throughout the Middle Ages, and many people continued to have a rather physicalistic belief in Christ's eucharistic presence. But during the reawakening of intellectual life in the twelfth and thirteenth centuries, theologians came to regard this extremely physical view as unnecessary and ultimately untenable. Aristotelian philosophy...a much more sophisticated analysis of reality, and together with a renewed study of the church fathers it enabled them to understand the presence of Christ as a metaphysical rather than physical reality" (269).

**8. TRANSUBSTANTIAL CONCEPT:** According to Aquinas, since Christ's presence does not begin by local motion, no way and no cause can be assigned for the substance's dissolution or annihilation, the effect is signified by the form (subject can, but matter cannot exist without a form). The real presence of Christ in the elements "begins by conversion of the substance of the bread into itself ["entirely supernatural"] (1570, 2443).... [T]his is not a formal, but a substantial conversion; nor is it a kind of natural movement: but, with a name of its own, it can be called *transubstantiation*" (2444).

According to Martos, "The fathers of the church had...spoken of a change in the bread and wine, and they referred to the change in a variety of terms: transmutation, transfiguration, transelementation, transformation.... [T]hose who did it were satisfied with an answer in terms of Platonic philosophy. But the scholastics were no Platonists, and even since the days of Radbert and Berengar the question of the nature of Christ's presence had become connected with the question of the nature of the change that brought it about (1981, 270).... The term *transubstantiation* was first used by Hilderbert of Tours early in the thirteenth century and within decades it was in common usage at the University of Paris. The Fourth Lateran Council even used Hilderbert's terminology in saying that the bread and wine were 'transubstantiated' into the body and blood of Christ...the reality or substance of the elements changed while their appearance remained those of bread and wine (271).... Aquinas accepted the theory of transubstantiation and developed it with a philosophical sophistication that was to make it plausible to Catholic theologians even centuries later. But Aquinas' theology of the eucharist included more than an explanation for the change in the bread and wine. As a priest the mass was the daily focus of his life, and as a theologian he placed the eucharist at the center of the sacramental system. Certainly this was also true of other scholastics, but...Aquinas' work was to have a more lasting influence on Catholic theology" (273).

Martos reports that "F. J. Leenhardt proposed that the consecration could also be explained by another theory which came to be known as 'transfinalization.' The basic idea behind it was that the 'final reality' of any created thing is determined by its maker and not by what it is made of.... The theory which gradually gained wider acceptance in Catholic circles was called 'transignification' [from existentialism and phenomenology] (298).... The basic philosophical idea behind it was that significance or meaning is a constitutive element of reality as it is known to human beings, and that this is specially true of human realities like attitudes and relationships (299).... [A]t the last supper Christ changed the meaning of a common Jewish ritual to a memorial of his death and resurrection, and that he changed the meaning of the bread and wine from what they signified for Jews to a sacrament of his body and blood" (300).

**9. MYSTERIOUS PRESENCE:** From the Roman Catholic tradition's perspective, the Passover in Christ is celebrated as a mystery. Aquinas refers to this sacrament as a celebration of a mystery. The whole mystery of salvation is comprised in the Eucharist. "[T]his sacrament

is a *mystery of faith*....” (1570, 2512). Mystery does not exclude reality; it shows that the reality is hidden. In this sacrament, Christ’s blood is in a hidden manner, and even in the Old Testament it was foreshadowed His Passion.

According to Martos, “the eucharistic liturgy both represented the mysteries of redemption and made them present to those who consciously entered into the experience of liturgical worship. The liturgy was filled with sacramental symbols which revealed the mysteries that they signified, making it possible to be in contact with the divine realities of Christ’s redemptive death and resurrected presence in bread and wine. It was a participation in Christ’s sacrifice of himself to the Father through which Christians became one with Christ and one with each other in offering themselves to God. As Augustine put it, the visible sacrifice was a sacrament of an invisible sacrifice, their interior surrender to God (1981, 259).... [B]y the thirteenth century the liturgy which had once been a communal prayer was now a clerical ritual separated from the congregation by barriers of language and architecture, and the theology of the Middle Ages reflected this change. For the liturgy instead of revealing the Christian mysteries had itself become a mystery in need of explanation, and the greatest mystery of all was how the bread and the wine became the body and blood of Christ” (265).

10. SACRIFICIAL CELEBRATION: Aquinas argues that this sacrament is called a sacrifice because it represents Christ’s Passion (His true sacrifice) and because “to wit, by this sacrament, we are made partakers of the fruit of our Lord’s Passion” (1570, 2506). Derived from the first statement, Christ was sacrificed in the figures of the Old Testament. According to the second reason, however, “it is proper to this sacrament for Christ to be sacrificed in its celebration” (2506). For the Roman Catholic tradition the Passover in Christ is the celebration of Jesus Christ’s sacrifice again and again.

According to Martos, “The history of the eucharist is...not just the history of sacramental objects but the history of sacramental action (1981, 231).... [A] transcendent reality...is not unique to Christianity.... They may have questioned whether it was just in their imagination or whether it came from a source beyond them. But it was a genuine experience (234).... [S]acrifice ritually dramatize the meaning of human life in relation to transcendent realities (235).... [S]ome sacrifice rituals could also involve eating sacred food...the sacred meal was the most personally engaging: it affected all the senses (seeing, hearing, touching, smelling, and tasting) and it also involved memory and imagination, internal sensations of hunger and satisfaction, and social interaction among the participants” (237).

11. **MARIAN CHRISTOLOGY:** According to Aquinas, the sacraments of the Church derive their efficacy from the “Word incarnated Himself.” In the Encyclical Letter *Redemptoris Mater* (“on the blessed Virgin Mary in the life of the pilgrim Church”) (March 25, 1987) Pope John Paul II affirms that the Creator remains *ineffable and unsearchable*, still more in the reality of the Incarnation of the Word, “Who become man through the Virgin of Nazareth” (409). “The Mother of the Redeemer has a precise place in the plan of salvation” (354). The role of Mary in the mystery of Christ and her active and exemplary presence in the Church’s life “celebrate together the love of the Father, the mission of the Son, the gift of the Spirit, the role of the women from whom the Redeemer was born, and our own divine filiation, in the mystery of the ‘fullness of time’” (354). At the center of man’s “divinization” and God’s “humanization” (a historical fundamental transformation from “falling” to “rising”) stands Mary.

In the Encyclical Letter *Dives in Misericordia* (On the mercy of God) (November 30, 1980) John Paul II affirms that Mary “made possible with the sacrifice of her heart her own [unique] sharing in revealing God’s mercy...*No one has experienced, to the same degree as the Mother of the Crucified [and Risen] One*, the mystery of the Cross, the overwhelming encounter of divine transcendent justice with love: that ‘kiss’ given by mercy to justice” (133), the sacrifice of her maternal heart, the death of the Son, and her definitive “fiat.” “Mary, then, is the one who *has the deepest knowledge of the mystery of God’s mercy*” (133). Mary is called the “*Mother of Mercy*,” the “Lady of Mercy,” the “Mother of Divine Mercy,” the “Mother of God.” “By her maternal charity, she takes care of the brethren of her Son who still journey on earth surrounded by dangers and difficulties, until they are led into their blessed home” (134), according to the Second Vatican Council. Mary’s *Magnificat* contains a prophetic concern for the past, present and future of God’s People on earth.

***The “This” or objective ethical response of the Roman Catholic tradition*** to its theological understanding of the Passover in Christ may be called “practical”. Its orientation is toward the fulfillment of instructions by the Christians and it is embodied in the expressing of God’s mercy.

Pope John Paul II summarizes the Roman Catholic ethical response in the Encyclical Letter *Veritatis Splendor* (August 6, 1993) stating:

*The morality of the human act depends primarily and fundamentally on the “object” rationally chosen by the deliberate will, as is borne out by the insightful analysis, still valid today, made by Saint Thomas. In order to grasp the object of an act which specifies that act morally, it is therefore necessary to place oneself in the perspective of the acting person. The object of the act of willing is in fact a freely chosen kind of behavior. To the extent that it is in conformity with the order of reason, it is the cause of the goodness of the will; it perfects us morally, disposes us to recognize our ultimate end in the perfect good, primordial love. By the object of a given moral act, then, one cannot mean a process or an event of the merely physical order, to be assessed on the basis of its ability to bring about a given state of affairs in the outside world. Rather, that object is the proximate end of a deliberate decision which determines the act of willing on the part of the acting person.... The reason why a good intention is not itself sufficient, but correct choice of actions is also needed, is that the human act depends on its object, whether that object is capable or not of being ordered to God, to the One who “alone is good,” and thus brings about the perfection of the person. An act is therefore good if its object is in conformity with the good of the person with respect for the goods morally relevant for him. Christian ethics, which pays particular attention to the moral object, does not refuse to consider the inner “teleology” of acting, inasmuch as it is directed to promoting the true good of the person; but it recognizes that it is really pursued only when the essential elements of human nature are respected. The human act, good according to its object, is also capable of being ordered to its ultimate end. That same act then attains its ultimate and decisive perfection when the will actually does order it to God through charity.... It is not enough to do good works; they need to be done well. For our works to be good and perfect, they must be done for the sole purpose of pleasing God (739).*

12. PRACTICAL ETHICS: The Roman Catholic tradition derives its ethics from the Passover in Christ in a practical way. On the one hand, the Eucharist provides a practical means to the Christian life: nourishment; on the other hand, perfection is attained through a life of practice. According to Aquinas, the sacrament of the Eucharist is spiritual food. It is ordained for spiritual refreshment, materially many and perfectly one. “[T]he sacramental species do nourish” (1570, 2462). This is the consummation of the spiritual life, but not necessary for salvation as Baptism. In the Eucharist both reality and sacrament is in the matter itself. It has threefold significance (past, present and future). The bread and wine is sacrament only (the oblation of Melchisedech), to wit Christ’s true body is reality and

sacrament (as all Old Testament's sacrifices, especially expiation), and the effect is reality only (the Manna). Also, John Paul II in *Veritatis Splendor* (August 6, 1993) affirms that legalism is insufficient, Jesus invites the young rich man to the path of perfection: "sell your possessions and give the money to the poor" (687). *The Beatitudes* speak of basic attitudes and dispositions in life, but together with the commandments refer to the good, to eternal life. "*Perfection demands that maturity in self-giving which human freedom is called*" (688). Freedom and the Law are not in opposition. There is not "man's 'liberation' from precepts" (688). The Law is at the service of the practice of love. It is the understanding of the Roman Catholic tradition that the Passover in Christ effects practical nourishment to the Christians and through practice perfection.

For Aquinas, "The Paschal Lamb is the chief figure of this sacrament, because it represents it in every respect" (1570, 2432). It was constituted in the species of bread and wine as spiritual eating, where the blood is apart from the body as memorial of Christ's passion, for the health of the body. The Church is like bread composed of many grains. "[F]ood nourishes by being converted into the substance of the individual nourished...the sacramental species can be converted into the human body for the same reason as they can into ashes or worms. Consequently, it is evident that they nourish.... [T]o nourish is the act not of a form but rather of matter, which takes the form of the one nourished, while the form of the nourishment passes away: hence it is said in *De Anima* ii that nourishment is at first unlike, but at the end is like" (2462).

For Aquinas, says Martos, "God's purpose in giving the eucharist to the church was not to make the bread and wine an object of worship (although he agreed that it was proper to venerate the sacrament) but to give Christians a means of spiritual nourishment" (1981, 273).

13. INSTRUCTION AS ETHICAL ORIENTATION: For Aquinas, even though God's grace is sufficient for salvation, men need sacraments to obtain grace. "We must need say that the sacraments of the New Law cause grace" (1570, 2349). Because this sacrament is a "*mystery of faith*" there is the instruction of the faithful. Martos explains that "In pre-Christian times a *sacramentum* was a pledge of money or property in a temple by parties to a lawsuit or contract, and which was forfeited by the one who lost the suit or broke the contract. It later came to mean an oath of allegiance made by soldiers to their commander

and the gods of Rome” (1981, 11). Aquinas states that, “Just as God does not command and impossibility, so neither does the Church (1570, 2518).... Eucharist is a sacrament of the ‘New Law’” (2430). The term sacrament has legal connotations. In the Roman Catholic tradition it has been translated in a practical way into specific rules or norms or “Decrees” (like the one Aquinas quotes from Pope Pius in 2519, *Replay Obj. 7*) in the form of counsels or advice from the Hierarchy and/or the Magisterium to the Christians. “[T]he Church cannot err, since she is taught by the Holy Ghost” (2515). Obedience and submission to the Church’s Magisterium are therefore expected, the Hierarchy having the delegated duty from God to teach counsels, decrees or laws to the believers. According to Pope John Paul II in *Veritatis Splendor* (1993), “Only God can answer the question about the good, because he is the Good” (683), and he already answered inscribing on people’s heart the “natural law,” also given to Israel in the “ten words” (*the commandments of Sinai*), which are part of God’s revelation and lead to God. The Roman Catholic tradition ethics is instructional oriented.

Pope John Paul II in *Veritatis Splendor* (August 6, 1993) refers to the instructional approach of the Roman Catholic Church, “Saint Thomas [Aquinas] bases the fact that moral norms, even in the context of the New Law, are not merely formal in character but have a determined content, upon the assumption of human nature by the Word” (719, note 98).

Aquinas explains, “Now this instruction is *dispositively*, when the Lectors and the Subdeacons read aloud in the church the teachings of the prophets and the apostles: after this *lesson*, the choir sing the *Gradual*, which signifies progress in life; then the *Alleluia* [spiritual joy] is intoned...or the *Tract* [mournful].... But the people are instructed *perfectly* by Christ’s teaching contained in the Gospel, which is read by the higher ministers, that is, by the Deacons.... So then after the people have been prepared and instructed, the next step is to proceed to the celebration of the mystery (1570, 2512).... There is a twofold instruction in the Faith: the first is for those receiving it for the first time, that is to say, for catechumens, and such instruction is given in connection with Baptism. The other is the instruction of the faithful who take part in this sacrament; and such instruction is given in connection with this sacrament [Eucharist]” (2513).

Aquinas points out that the quantity consecrated must be in relation to the use of the faithful. The proper matter is wheaten bread, leavened or unleavened. This last is more reasonable, instituted “*on the first day of Azymes*,” without corruption, and more keeping with the sincerity of the faithful which is required. It “can only be performed with wine from the grape” (2437), according to the account of institution, properly and universally sacramental matter, and more keeping with the sacramental effect, *cheer the heart of man*. Water may be mingled with the



wine, according to the custom (*mixed*), because both (wine and water) flowed from the side of Jesus in the Passion. Mixing them means oneness of water (people) and wine (Christ's blood), and the effect is that of everlasting life. The adding of water is not essential but consequential, meaning cleansing and sharing. Because the water becomes wine and the wine blood, it is safer to use little water do not destroy the wine's species. "Dangers or defects happening to this sacrament can be met in two ways: first, by preventing any such mishaps from occurring: secondly, by dealing with them in such a way, that what may have happened amiss is put right, either by employing a remedy, or at least by repentance on his part who has acted negligently regarding this sacrament" (2518). The greatest danger regarding Eucharist is sacrilege. "*sacrifices cannot be perfect, except they be performed in perfect order*" (2519).

Question 80 is devoted by Aquinas to the use or receiving of the Eucharist. "Whether There Are Two Ways to Be Distinguished of Eating Christ's Body" (2480). Whether it belongs to man (rather than to the angels) alone to eat the Eucharist spiritually. "Whether the Just Man Alone May Eat Christ Sacramentally?" (2482). "Whether the Sinner Sins in Receiving Christ's Body Sacramentally?" (2483). Whether to approach the Eucharist with consciousness of sin is the gravest of all sins. "Whether the Priest Ought to Deny the Body of Christ to the Sinner Seeking It?" (2485). Whether the seminal loss that occurs during sleep hinders anyone from receiving the Eucharist. Whether food or drink taken beforehand hinders the receiving of the Eucharist. Whether those who have not the use of reason ought to receive it. Whether it is lawful to abstain altogether from communion. "Whether It Is Lawful to Receive the Body of Christ without the Blood?" (2493).

14. MERCY AS ETHICAL EMBLEM: According to Aquinas, in this sacrament there is a threefold prayer for mercy. "Baptism is called the *Sacrament of Faith* because it is a profession of faith. --This [Eucharist] is called the *Sacrament of Charity*" (1570, 2470), which is the bond of perfection. It is the true sacrifice, it contains Christ in truth, the sign of supreme charity (Christ with us), and as Christ shows Godhead in an invisible manner He shows himself in the Eucharist. It contains the notion of *Viaticum*, the help in the journey of the present time, which the sacraments bring. Martos affirms that "Religious groups within Judaism were accustomed to sharing a meal of fellowship...who attended these suppers also met regularly for religious devotion or works of charity in addition to attending the usual synagogue or temple services. Jesus and his disciples formed one of a number of such groups in ancient Palestine" (1981, 238). John Paul II affirms that "The paschal Christ is the definitive incarnation of mercy, its living sign in salvation history and in eschatology" (132). Mary proclaimed, "His mercy is...from generation to generation."

She also obtained mercy in a particular and exceptional way. The Roman Catholic tradition in its understanding of the Passover in Christ makes a strong connection to the Church's mission as expression of God's mercy in the world.

***As a preliminary conclusion***, one might point out: theologically, emphasizing the “*This*” aspect of the commandment, the Roman Catholic tradition shapes its theological understanding of the Passover in Christ in an objective way, answering *what* must be performed. This paper denominates this theological understanding as the sacramental framework. Here the Christian tradition is approached with the systematic discipline, placing emphasis on the complete and detailed system that takes care of the entire celebration of the Passover in Christ. This systematic approach tries to be analytic of the whole structure and its parts to build up a unified guideline and reference. In this framework the account is read in a narrative way. The text is used in a literal manner. It reads the biblical account in a plain form. Then it must be taken the way it is written. In this sense the hermeneutic principle is revelation. The divine reveals the mysteries to the human using the Magisterium of the Holy Church to teach them. The Hierarchy, especially the Pope, makes this revelation public. This is a continued process of revelation that is embodied principally in Encyclical Letters.<sup>24</sup> This revelation is to be followed. The mass is the context where the real presence and where the Christian sacrifice is celebrated. In the mass Christ is really present, ministering and giving himself to be eaten among the faithful. In the mass the offering and the prayers are sent up to God. The real presence of Christ makes this ritual venerable. This rite is the objective. This mass is practiced with emphasis on the elements, which are Christ metaphysically

present in the Passover in Christ. The presence of Christ is understood to be real through the concept of transubstantiation. Here the elements do not remain in their substances because with the words of consecration the presence of Christ is made real in them. This happens in a mysterious way. This is a divine miracle that goes to the heart of this sacramental mystery. The Roman Catholic tradition celebrates the Passover in Christ as a sacrifice. It makes actual Christ's passion through the sacrament of the Altar. This is the representation of the martyrdom of Jesus Christ. The mass is celebrated as a "continued-sacrifice." This approach places emphasis on the Incarnation. Here is highlighted the relationship between the Son and his Mother. The Virgin Mary thus gains a remarkable preponderance in her role as Mediator in the Incarnation of the Divine and as

*Redemptoris Mater*. She walks with the Church on earth.

According to Martos, "The variety of Protestant opinions about the eucharist forced the bishops at the Council of Trent to rethink the meaning of the sacrament and come up with a unified Catholic position. In doing this the council produced three documents on the eucharist: one on the blessed sacraments (in 1551), one on the reception of communion (in 1562), and one on the mass of sacrifice (in 1562). The teachings in these documents were mainly those of scholastic theology, and the result was that the scholastic approach to the eucharist came to be regarded as definitive and final (1981, 284).... In modern Catholicism, therefore, the eucharist was a sacrament not only in the restricted Catholic sense but also in the broader religious sense of that term. It was a sacred object, made holy by the words of consecration, which had the power to reveal an experientially real presence to those who contemplated it with the eyes of faith.... Although the Catholic church officially still recognizes the doctrines of the Council of Trent as its own, Catholicism in general is quietly laying them aside (292).... The main direction in recent years has been toward a reunification of thinking about the blessed sacrament, communion, and the mass.... But the eucharistic worship itself was always that of the community, gathered together under the leadership of their spiritual shepherd who prayed with them rather than for them. It was a sacramental experience of communal worship offered in the presence of Christ, who became present as the community prayed and worshiped together. And what made the bread and wine sacred was the entire ritual action which repeated and commemorated what Christ had done at his last supper.... Christ was the priest he was also the sacrificial victim" (246).

Ethically, derived from the "*This*" understanding, for the Roman Catholic church the Church realizes in a practical way the closeness of God. In a practical manner the Church

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<sup>24</sup> It is called by Pope John II in *Veritatis Splendor* "the living Apostolic Tradition" (1996, 678).

is nourished. This nourishment is objectively presented and transmitted through instructions. It is ethically rule and statutes oriented. The Church receives concrete indications of what to do or practice in life. The Roman Catholic tradition embodies the ethical response sharing God's mercy. It wants to incarnate the charity of God in the world.

May the almighty God, Father of all mercy and grace, who has from the beginning provided and chosen believers for salvation, enlighten all earnest and well-intentioned hearts with the light of his Holy Spirit and gather the scattered sheep in the unity of true faith under the one good Shepherd and Bishop of all believing souls, that is, under Christ Jesus, [to] whom be praise and honor in eternity. Amen. *Soli Deo Gloria.*<sup>25</sup>  
Dirck Philips

## **CHAPTER FOUR: “IN REMEMBRANCE” IN THE ANABAPTIST TRADITION**

The thesis in this paper is that Jesus’ commandment of the Passover in Christ is composed of four aspects; that each Christian tradition proposed in the introductory “Chapter One” has theologically developed one aspect over the others; that from there they have derived a particular ethical approach; and that that tendency to emphasize presents a challenge to Christian unity. As a reminder, it is important to state that the Anabaptist tradition incorporates in its theological understanding and ethical response a core of elements, which are common to the general Christian tradition, however the Anabaptist church puts particular emphasis on certain aspects of the Passover in Christ, presented in this paper under the paradigm “*In Remembrance*” that will be explored in the present chapter.

***The “In Remembrance” or modal theological understanding of the Anabaptist tradition*** about the Passover in Christ can be referred to as the memorial or

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<sup>25</sup> This is the way Dirck Philips ends his treatise *The Supper of Our Lord Jesus Christ: Our Confession* in his *The Enchiridion* (133).

commemorative framework. It approaches the commandment through the biblical discipline, making a metonymic and figurative reading of the account, using discernment as the hermeneutic key, in the context of fellowship, focusing on symbolic memorial and meaningful remembrance, understanding the elements as symbols or representations, adopting an “a-substantial” concept, affirming Christ’s spiritual presence, celebrating the Passover in Christ as a covenant, emphasizing a “pneumatological christology,” affirming a procedural ethic of admonition, appealing to life-style as the ethical orientation, and assuming peace as the ethical emblem.

1.COMMEMORATIVE FRAMEWORK: Dirk Philips in *The Enchiridion* (1564)<sup>26</sup> does not accept extreme disputations about the Lord’s Supper because they damage rather than promote the memory of Christ’s death for believers and the spirit by which the Lord instituted it, namely, love and unity. He “out of great love ordained it primarily as a memorial...admonition, promotion, and establishment of Christian love and unity” (112). In the Supper, the bread and wine are a memorial sign of Christ’s death and blood. He instituted and left it as memorial “for us so that we should remember with thanksgiving” (113). Thomas N. Finger in *Christian Theology* (Vol. II 1985) refers to Paul’s emphasis, “that communion always commemorates Jesus’ death” (339), without abolishing its celebrative character. The Anabaptist tradition stresses the commemorative aspect of the Passover in Christ.

Even though Huldrych (or Ulrich) Zwingli (1484–1531) was not part of the Anabaptist movement of the sixteenth century, his life and work have influenced the Anabaptist tradition to the extent that Anabaptist theologians not only refer to him but quote him in different documents in Reformation and Modern times (as an example, see the end of *excursus* in p.54). For that reason

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<sup>26</sup> Philips, Dirk. 1564. *The Enchiridion (Handbook)*. Translated and edited by Cornelius J. Dyck, William E. Keeney, and Alvin J. Beachy in *Classics of the Radical Reformation: The Writings of Dirk Philips (1504–1568)*. Scottdale, PA/Waterloo, Ont.: Herald Press, 1992.

this paper does not quote Zwingli in the main body but it does in some *excursus*, given that some Anabaptist understanding of the Supper is part of his influence, as many Anabaptist theologians admit.

Zwingli, in the "Third Article" of the treatise *Kopfel of Strassburg* (1526), argues that "The Paschal Lamb was eaten the night before the smiting and passing over, and yet then and in years to come it was to be the representation of the Lord's Passover. In the same way Christ instituted the remembrance of his death the night before he died, and that remembrance of his death, instituted before he died, is to be observed by all believers until he comes" (1526, 226). Christ has instituted this symbolic bread, for the remembrance of him and his self-offering for us. Remembrance is a public thanksgiving. Quoting Augustine he says, "we might not forget that which once happened [and] we are to keep it annually in remembrance in the Paschal feasts...[which] signifies or represents that which once happened, thereby recalling it as though we actually saw the Lord present on the cross" (233). The Fathers of the church viewed the bread and wine the body and blood of Christ really meaning the representation and memorial of his body and blood.

2.BIBLICAL DISCIPLINE: The Anabaptist tradition stresses the biblical methodology in approaching the Passover in Christ. Philips says, "we hold that one must [firmly] believe [and not doubt] all that is written about the Lord's Supper.... [B]efore all things and above all things one must believe and this same belief must conform to every word of God. Where this does not take place, there human understanding reigns and faith must perish, John 7:16[-17] (1564, 112).... Thus, we want now to examine all these Scriptures in orderly manner and explain them thoroughly through the grace of the Lord" (113). At the same time he denies that Christ is bodily eaten in the bread, which "is against the spirit, intention, and meaning of the entire Holy Scripture" (128). Affirming that the Scripture is self-explanative; the Anabaptist tradition attempts to hold close to the Bible in its approach to the Passover in Christ.

Philips quotes from the Bible as resource to develop his position about the Passover in Christ. "Thus the Holy Scripture now teaches us to believe and take to heart about the Lord's Supper.... Christ broke the bread and gave it to his apostles and said, 'Take, and eat; this is my body that is broken for you,' etc., Matt.26:26; 1 Cor. 11:[24].... Paul said to the Corinthians, 'The cup of thanksgiving which we say thanks for, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ?' 1 Cor. 10:16...the bread and wine in the Supper are a memorial sign of the death and blood of Christ...the Lord thus said of the cup, 'This cup is the New Testament in my blood,' Luke 22:20. Matthew and Mark thus add, 'This is my blood of the new covenant which is poured out for many for the forgiveness of sins,' 1 Cor. 11:[25]; Matt. 26:[28]; Mark 14:24" (1564, 113).

For Philips the words of the Supper agree with other parts of Scriptures. Jesus used bread and wine because he himself is the living bread from heaven (John 6:33) and the true vine planted by the true vinedresser, his Father (John 15:1), to rejoice in the Holy Spirit (Isa. 55:1).

John D. Rempel in *Christology and Lord's Supper in Anabaptism* (1980) states: "The conclusion of the matter is that the eucharistic writings of Hubmaier, Marpeck, and Dirk are characterized as much by formal theological structure and rational defense as they are by biblical exegesis" (329).

3. METAPHORICAL AND FIGURATIVE READING: From this approach the text of the Passover in

Christ is understood metaphorically. According to Philips, "Nevertheless, he thus meant a spiritual eating, that is believing, although he spoke literally and figuratively about it"

(1564, 118). According to Ambrose's view, the Greek form of speech called *metonymia*

or *catachresis* is used, the thing signified for the significant sign, the use of one word for

other. It is a representation. Philips understands the command "Take and eat, this is my

body which is broken for you" not literally but spiritually. "[S]ometimes eating is called

believing in the Scriptures" (114). And spiritual food must be received spiritually. "Out

of this it may be gauged clearly that Christ in the Supper spoke his words about eating his

body and drinking his blood figuratively and meant them spiritually" (115). The

Anabaptist tradition reads the account as a metaphor with a figurative understanding.

Zwingli affirms in the "Second Article" that the chapter 6 of John's Gospel does not speak of sacrament but preach the Gospel under the figure of eating the flesh and drinking the blood of Christ, "he simply meant believing in him as the one who has given his flesh and blood for our redemption and the cleansing of our sins" (199). In the context of bread and flesh, faith is what carries eternal life. "[A]s a result man will be raised up again to a new life and will attain to divine grace" (204). In this sense "Body" is a word that stands for suffering, borne by Christ in his body, consoling and nourishing the believing heart.

According to Philips, Christ's Word is unchangeable and eternal. It has to be taken into account that "Scripture often speaks in a figurative manner" (1564, 118). Philips asks rhetorically, "For how might it otherwise exist that in the Supper the bread and the wine at the same time are the body and blood of Christ, the fellowship of his body and blood, and a memorial of his suffering and death, and the New Testament in his blood, and all Scriptures be given sufficient weight?" (113). If he waits for an answer, it must be: figuratively. The Anabaptist tradition reads the account of the Passover in Christ in a figurative way.



**4.DISCERNMENT AS HERMENEUTIC KEY:** The hermeneutic process within the Anabaptist tradition in understanding the Passover in Christ is discernment. Philips affirms this idea, “All this we believe and confess about the Supper of the Lord without any doubt. However, whenever we search all these previously quoted words of Scripture and consider well how to understand them, and shall not take from them more than the right sense and understanding which is applicable everywhere, and [consider] that in addition no Scripture is opposed to faith; then we discover nothing other than that the Lord Jesus Christ out of great overflowing love has given his body and poured out his blood for us” (1564, 113). Philips uses the concepts of “search” and “consideration.” In this way is denoted a process of discernment within the community.<sup>27</sup> This concept is emphasized with Philips’ use of the plural “we discover” and “for us.” In the Anabaptist tradition it implies a group, a community in the process of discernment.

**5.FELLOWSHIP AS RELIGIOUS CONTEXT:** The Supper is the ordinance of the fellowship according to the Anabaptist tradition. Philips says, “through the bread and through the wine of the Supper, the unity and the agreeableness and fellowship of believers is portrayed and testified” (1564, 122), gathered into the external fellowship. The believer is in the fellowship of Christ and not in that of Satan like Judas. “The Supper is an eschatological sacrament of the fellowship which God desires for all” (342). The characteristics of this fellowship are its social connotations, gathering together to share a commemorative meal in remembrance of Christ. This is the fellowship of the followers of Christ. In the Anabaptist tradition the Passover in Christ is celebrated as fellowship among the believers and Christ.

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<sup>27</sup> In the Anabaptist tradition it is classically known as the “Hermeneutic Community.”

**6.MEANINGFUL REMEMBRANCE AS RELIGIOUS FOCUS:** The point of the fellowship in the Anabaptist tradition's approach to the Passover in Christ is a symbolic memorial, a pedagogical representation that embraces a meaningful remembrance. Philips says, "And as a witness and memory of this...he has instituted...a true sign and memorial symbol that he has redeemed us with his body and established his testament with his blood" (1564, 126). The bread and the wine are memorial signs of "the bitter suffering, the innocent death, and shed blood of Jesus Christ; that is, that we thereby remember that Christ Jesus out of great love gave his body and shed his blood for us" (123). The gracious and merciful Lord has made his sacrifice into a memorial, giving food to those who fear him.

Philips affirms that "They [the bread and the wine in the Supper] have the names of that which is thereby remembered, namely, the body...and blood of Christ, just as the figurative Paschal Lamb of God was called the Passover of God, in order that thereby the Passover should be remembered.... For because the Israelites should remember and not forget the benefits and miracles which happened in Egypt, that the angel of the Lord had slain all the firstborn of Egypt in one night, and passed over their houses (because the doorposts were painted with the blood of the Paschal Lamb which was a sign of grace.) Therefore, God gave them a command that they should eat the Paschal Lamb yearly, and the same was named the Passover and was a memorial of the Passover (1564, 123).... So also Christ has done for us.... Whenever now a person thinks about this rightly, he is thus frightened and humbled" (124).

Finger summarizes the Lord's Supper as historically assumed as a liturgical rite that conveys grace to individuals. The meal in the earliest church, in the context of a "love-feast" celebration, was largely a symbol of God's kingdom, the prophesied "messianic banquet," "The Eschatological Banquet." "Jesus fused the symbolism of the messianic banquet with the Passover imagery of liberation from bondage at the cost of sacrifice and death" (Vol. II 1985, 338), with social and ecclesiological significance. In the Supper, Jesus is present sharing (in relationship) himself, "as he was in the first Supper" (340). The bread and wine are the medium to share among Jesus and his people. Finger affirms, "Zwingli emphasized, it vividly recalls his painful sacrifice on Golgotha" (340).

**7.REPRESENTATIVE ELEMENTS:** The Anabaptist tradition approaches the Passover in Christ with a symbolic or representative understanding of the biblical account. Symbol here is understood in the metaphorical context. Philips says, "However, in order to signify this fellowship, the Lord has taken and ordained such symbols in the Supper which over all

merge back and forth and with their forms arouse and motivate to such fellowship” (1564, 122). The Supper is after all “a symbol of divine and brotherly love and unity” (129). Symbol here has the connotation of representation. The Passover in Christ’s elements as representations symbolize the body and blood of the Lord. For the Anabaptist tradition the elements of the Passover in Christ work as representations or symbolic signs or literary figures that help in the process of remembrance.

In the “First Article,” Zwingli argues that “a sacrament is a sign of a holy thing” (1526, 188). The expression “the sacrament of the Lord’s body” refers to the bread as the symbol of Christ’s body put to death for “our” sakes. The sacrament is not the body itself. Quoting Augustine he affirms, “To believe in him [Christ] is to partake of the bread and wine” (198), which means that if one believes goes to communion, rightly partaking the bread and wine, making a right use of the sacrament. “When you come to this thanksgiving you need neither teeth to press the body of Christ nor stomach to receive that which you have chewed, for if you believe in him you have already partaken of him...all that you do is to confess publicly that you believe in the Lord Jesus Christ” (198). The saying “This is my body” is figurative and symbolical, not literal.

For Zwingli, in his “Second Article,” in Christ there are two natures, the divine and the human. “According to his divine nature Christ never left the right hand of the Father” (1526, 212). Then, because he is omnipresent, Christ did not need to ascend up. But for our sake he took upon him human nature in the pure body of Mary. “This nature was a guest on heaven, for no flesh had ever previously ascended up into it” (213). Then, if the Christ’s saying, “Again, I leave the world” is to be taken literally, it is to make God a liar, but “the supreme Good cannot be a liar (215)... Christ cannot come in any way but visibly (217)... [I]t belongs only to the divine nature of Christ to be ubiquitous” (219). In Scriptures the word “is” is metaphorical (from the Greek *tropos*) or figurative; is then means “signifies.”

8. “A-SUBSTANTIAL” CONCEPT: The approach of the Anabaptist tradition to the Passover in Christ may be called “a-substantial.” Here the presence of Christ is not perceived in the elements in any substantial way. The elements are only symbols of something that works in the spiritual realm. The presence of Christ is not referred in any special way in the Supper; Christ is present among the believers through the Holy Spirit. The concept of substance related to the elements does not appear in the understanding of the Passover in Christ within the Anabaptist tradition.

In *In Place of Sacraments* (1972), Vernard Eller remarks: “We have tended to ignore the social, communal orientation [*convivium*, in interpreting the term “body”] which was central to the

biblical conception and focused upon notions of 'being' and 'substance' which are essentially foreign to the Bible" (86).

According to Zwingli, "until the last day Christ cannot be anywhere but at the right hand of God the Father" (1526, 216). Christ is substantially at the "diestra" of God.

**9.SPIRITUAL PRESENCE:** Said in a positive way, the presence of Christ in the Passover in Christ is spiritual. According to Philips, through faith Christ with his spirit is in the believers and they in him. Christ has gone to his heavenly Father and is seated at his right hand; he is a spiritual person. He is with his disciples with his Spirit. The spiritual food is to believe in Jesus Christ. His spiritual fellowship is his pouring out eternal life into the disciples, giving them his Spirit, granting them all his good, making them partakers of it, "out of grace from God in the sanctification of the Spirit and in the belief of the truth" (1564, 121). For the Anabaptist tradition Christ is present with and through his Spirit is the Passover in Christ.

Paraphrasing Finger, the Supper also enables us to open and offer ourselves to God. Jesus is present (on the *acts* rather than on the elements) in the communal (*koinonia*) participation through the entire service and in the daily life. Jesus is present, as in worship, through his Spirit's ["the dynamic agent" (Vol. II 1985, 341)] energy.

**10.COVENANTAL CELEBRATION:** Even though the Anabaptist writers speak much about the Passover in Christ as a testament, the concept which gains more preponderance in the Anabaptist tradition is that of covenant. Philips points out that Luke speaks of the cup as the New Testament while Matthew and Mark add the "new covenant." Jesus Christ is the true and only mediator of the New Testament, which is "a word of the saving grace, witness of divine love, a comfort of the consciences, and eternal salvation of souls" (1564, 125). He argues that in Jewish tradition, the covenant with the figurative Paschal Lamb was not permitted to be eaten by strangers or one who was uncircumcised. "Much less may anyone keep passover with Christ, except he be circumcised in the heart, and is

reckoned and found in the fellowship of the covenant, a companion of Christ and all the believers” (130). What has come out from the mouth of God and Christ must be believed and remain steadfast to the end. The concept of covenant places emphases on the commitment made for both or all who take part on it. In the celebration of the Passover in Christ within the Anabaptist tradition this covenant is renewed.

According to Zwingli, the bread signifies the body, “for by it we are reminded of the body, the body itself not being present” (1526, 229). The cup, the blood of Christ, the wine, is the blood of the new testament, the free and gracious remission of sins, the new covenant.

Eller argues that it is called the “last supper” because Jesus previously had had other suppers with his disciples. And because in the eastern tradition the “eating together signifies in the way of fellowship and sense of community, and given the quality of mutual commitment that bound [them]” (1972, 85) their meals together would have been significant occasions, then the last supper was and the Lord’s Supper is “the celebration of the Covenant of the Broken Body” (85). The meal of covenant celebrates the new order of relationships by virtue of the broken body of Christ. Body designates the entirety of a person, “personhood.” “It is through the pledging of *covenant* between the prototype head and those who would become his people that a body [corporeal] is formed. Covenant is the bond that holds individuals together into a body...covenant is the form taken by the love that cements individuals into a body (93).... My thesis is that the Lord’s Supper is essentially a fellowship meal celebrating the new covenant” (94).

11. PNEUMATOLOGICAL CHRISTOLOGY: The Anabaptist tradition approaches the Passover in Christ with a “pneumatological christology.” In other words, even though it refers to Christ, it places emphasis on the work of the Holy Spirit. For Philips, “God works in his elect alone through his spirit what the sacraments signify externally” (1564, 116). The way to become spiritually a partaker of Christ is through faith. No evil and false Christian eats Christ bodily without spirit, faith, and love for Christ and the brothers, “without discerning the body of Christ” (117). In the Spirit, through true faith, one has eternal life. Through one Holy Spirit all believers are baptized and incorporated into the one body, in true unity of faith and of the Spirit, who bear witness to the Father, where Jesus Christ is the spiritual Aaron, the only true High Priest.

Rempel finds four commonalities among Balthasar Hubmaier, Pilgram Marpeck, and Dirk Philips’ (sixteenth century Anabaptist theologians) theology of the Lord’s Supper. First, the God-

humanity relationship is unmediated and material means cannot transmit God's grace. Second, "they tended to conflate Christ in his divinity with the being of the Spirit" (1986, 295). Third, they give preeminence to the Gospel of John in their christological and eucharistic theologies. And fourth, they hold together faith and Spirit. The Supper is neither a rational act of remembrance nor a humanly willed remaking of covenant in Hubmaier, Marpeck, and Dirk, "although there is a sequential movement from faith to memory making in Hubmaier which will be returned to below. All of them understand faith primarily as a gift of the Spirit...." (297). Their understandings of the Eucharist are more pneumatological than christological.

***The "In Remembrance" or modal ethical response of the Anabaptist tradition*** to its theological understanding of the Passover in Christ may be called "procedural". Its orientation is towards the following of a life-style among the believers and it is embodied in the witnessing of God's peace.

Vernard Eller summarizes the Anabaptist ethical response in *The Promise* (1970) stating:

[T]he Christian should strive to live solely and entirely from the absolute ethic of Christian love, but...he recognizes that it would be irrelevant and futile to expect or even counsel non-Christian society to take the same sort of risks [absolute pacifism, defenselessness, non-resistance] that he is willing to take for himself. The person who has heard the promise of the kingdom and trusts in the God who can bring that kingdom to pass even if it takes such incalculable prodigies as exoduses of slaves, destruction of holy cities...returns from exiles, resurrection from dead, comings in power by Holy Spirits, and who knows what more yet to happen --this person can afford to do some high-risk loving that no sane man (read, non-believer) would attempt (nor would it be fair to ask him to attempt it) (97).... [T]hroughout the Old testament and to a considerable extent in the New, the paradigm of salvatory event is Passover, Israel's escape from Egypt.... The Passover festival has become the central commemoration of Judaism unto the present day; and the Lord's Supper, the central commemoration of Christianity, essentially is a new Passover (100).... In what...does salvation consist? Obviously not in having *arrived* anywhere.... First, it consists in being freed, on being loosed from restraint so that one can set his own direction, form a new grouping, gather into a new community, become a separate people. Most of all, one is made free to travel. In the second place, salvation consists in finding --or being found by-- a leader-lord, one who shows the way and indeed *makes* the way. This, in biblical terms, is what a 'savior' is, a leader-lord rather than a one who *plucks* passive brands from burning. In the third place, salvation consists in being set upon and being enabled to go upon the way that leader-lord is making through the world to his kingdom. Salvation describes the beginning of a way rather than its end, speaks of a promise in process rather than an accomplishment secured (101).

12. PROCEDURAL ETHICS: The Anabaptist tradition derives its ethics from the Passover in Christ in a procedural way through admonition. Procedure here means model, example, way of living, encouragement one each other within followers, a methodology of life. Philips implies that believers, who take part in the mood of being Christians, need comfort and quickening. "And the correct use of the Supper serves this objective, in order to admonish us of this, to place it before our eyes at all times, and to bring it into remembrance so that we may concern ourselves heartily therewith, which is very necessary in order to come to our self-knowledge, to the true humility, to the pure fear of God, to the true remembrance of the suffering of Christ, and to the hatred of sin" (1564, 124). In the Supper believers become renewed and admonished in their spiritual fellowship with Christ. Through admonition believers are encouraged to continue living the Christian way of life. Christ "demolished and disciplined the carnal understanding about eating" (115), feeding the soul and quickening and strengthening to eternal life. The Anabaptist tradition focuses ethics on the how to be a Christian, in the method, the model, following and being example.

In the "Fourth Article," Zwingli affirms that Paul's main point in Corinthians is: "You are not a community which ought to eat in the company of idol-worshippers: for you are the community of the body and the blood of Christ" (1526, 237).

Eller argues that the word *mystery* is used in the New Testament in no connection with the sacraments. Judaism has demonstrated something of this but it is notoriously anti-sacramental, particularly pronounced in time of Jesus. The priestly-sacramental apparatus with the Temple was also destroyed. Sacrament is a religious technique that aims a response from the respective god. Rather, the Supper is thanksgiving. "[T]he *presentiments of our humanity*' is what belongs *in place of sacraments*" (1972, 15). Eller proposes a term used by the Anabaptist of the Reformation era to relate the Supper, which is "ordinance." This expression fulfills the transitive function of the Eucharist's objective practice instead of focusing in itself. Before being called church, the later called Christians were first called "the followers of the Way" (Acts 9:2; 18:25, 26), according to Eller. The Supper has an important connection with the Passover, the archetype of salvation in the Exodus event, "a celebration of the setting out upon a way" (29). He represents the church as a walking "caravan," while the sacramental view understands the church as a static commissary institution. The first value the church as function, the second as essence.

Eller affirms, "For the Revelator, Jesus' death and resurrection constitute the eschatological turning point from which will proceed and is now proceeding the kingdom of God,

the final destiny of mankind and of creation itself. The crucifixion -the refusal to resist one who is evil and the willingness even to be slain out of love for the many- marks the *method* of conquest; the resurrection is the eucatastrophe marking the fact that it is *conquest*, that the Lamb who was slain does in fact *live* as Conqueror" (1972, 139).

Rempel deduces that "Hubmaier's explanation of the Eucharist as gratitude which takes ethical form (as Christ gave himself for me so I can give myself for others) and links worship to mission can contribute to a Christian self-understanding that is not self-centered" (1986, 336).

**13.LIFE-STYLE AS ETHICAL ORIENTATION:** The procedural approach of the Anabaptist tradition is concerned with maintaining the way of life or "life-style" in the Christian pilgrimage. For Philips, "Christ is in his testament with his divine power, and with his Spirit he comforts and quickens everywhere the hearts of the believers who remain in his testament, his teaching and grace, and hold his Supper to his memory according to the scripture" (1564, 127). According to Eller, the Church is a "caravan" moving on earth. The believers are to remain in a certain life-style according to Christ, who has set an example to be followed. In the Anabaptist tradition the Passover in Christ remains the model or life-style to be followed by the believers, Christ.

Rempel affirms that "Hubmaier's eucharistic thought safeguards the ethical nature of the Christian life as it was taught in Anabaptism. Gratitude for Christ's sacrifice consists not of abstract emotion but of concrete imitation in life: worship reaches its apex in mission. In form as well as content his communion service is a model against which to test old and new eucharistic practices" (1986, 330).

According to Eller, "There is not denying that discipline is a concept central to the New Testament understanding of the Christian life.... It can't be any other way. When the command of love and the promise of the kingdom are spelled out in the moral teachings of Scripture, one is challenged to a way of life so highly demanding and so precision-honed that only a rather strict discipline will afford hope of accomplishing it" (1972, 114).

**14.PEACE AS ETHICAL EMBLEM:** The theological understanding of the Anabaptist tradition in relation to the Passover in Christ is ethically incarnated through the way of peace. Philips starts his confession with a statement about peace. "We ourselves do not want to accept the highly subtle and hairsplitting disputations about the Lord's Supper" (1564, 112). Christ's sacrifice is "peace with God, forgiveness of sins, righteousness, salvation, and



eternal life" (118). Observing the reconciliatory aspect of the Supper, it must be understood according to the Scriptures harmoniously with all the believers. "All Christians must know how to conduct themselves" (128), they are called to bear witness of the suffering of Christ. "He has instituted a Supper for the believers with bread and wine in order that they should thereby remember his suffering and death" (123). The suffering of Christ is the way Christians must live to bring peace. This is the Christian ministry of reconciliation. "[W]hereby he gave [us] to know that we by the bread and wine of the Supper shall remember and be assured of our redemption and reconciliation with God the Father through the sacrifice of the body and blood of Christ" (118). In the Supper the believers become assured of redemption and reconciliation with God.

Through the celebration of the Passover in Christ the Anabaptist tradition affirms its characteristic message of peace.

Eller makes a case for the Anabaptist ethics of peace: "Undoubtedly the greatest moral problem of our time -and probably all times- is violence (121)... Here proposed is a theology of non-resistance. Let it be said at the outset that a *theology* of non-resistance is not the same thing as *the case for* non-resistance. Rather, the following proceeds from the profound conviction that the only adequate basis for a truly Christian pacifism must come from a committed reading of the New Testament, must signify obedience to Christ's teaching and counsel. Theological explanations come later (122)... [T]he term 'non-resistance' seems preferable to 'pacifism.' 'non-resistance' has biblical rootage in Jesus' 'Do not resist one who is evil'... (123). Man fundamentally is to be understood as a spiritual person (or a personal spirit), whereas God is understood as *the* spiritual Person. 'Personhood' (a more awkward but much more accurate term than 'personality') is constituted in one's *actions* as a free moral agent (125)... [M]en become true persons only as they respond positively to the confrontation of the spiritual Person, God. This positive response we call 'faith,' and in the faith relationship is found a person-to-Person communion, an I-Thou fellowship, in which the two spirits coinhere without loss of personal identity. They remain distinct but not separate... this freedom cannot be threatened by evil men and therefore need not and cannot be defended through war (126)... To recognize a man's personhood, then, actually means to recognize him as 'a brother for whom Christ died.' To fail to respect this identification is to fail to respect God in his greatest act; it is, in effect, to deny the efficacy of Christ in one's own case and thus one's own relationship to God.... And since military warfare is the human institution in which men are treated least like persons, it follows that war -no matter how effective it may be in preserving lesser liberties- inevitable destroys our ultimate liberty.... In this view, the final evil of war does not lie specifically in what is done to the enemy.... [H]ate is less insidious than this 'cold objectivity' [doing it -fighting- as a job that has to be done]; hate is at least a 'personal' relationship (although inverted), whereas cold objectivity means precisely to treat the other man as though he were a thing rather than a person

(128)... War is out of order because of the impersonalization it fosters. But, it might be objected, this impersonalization is the mark of many other institutions as well -business, labor, public education, mass communications, government, etc. True and the Christian must be alert to the threat wherever it appears in our social life. But the difference is this: These other organizations need not be impersonalizing; the Christian can and will work at *reforming* them. War, however, is an institution whose very existence depends on man's ability to impersonalize. *Reform* is out of the question. Thus Christian is obliged to work for war's *abolishment*. And until war is abolished the Christian must refuse to participate in it lest he abet the jeopardy of the one freedom that is infinitely more precious than any and all other freedoms he might defend" (133).

*As a preliminary conclusion*, one might point out: theologically, emphasizing the “*In remembrance*” aspect of the commandment, the Anabaptist tradition shapes its theological understanding of the Passover in Christ in a subjunctive way, answering how it must be performed. This paper describes this theological understanding as the commemorative framework. Here the Christian tradition is approached with the biblical discipline, placing emphasis on the way the Passover in Christ must be celebrated according to the account recorded in the Scriptures. The Bible is the authoritative norm for the Christian life. In this framework the account is read in a metaphorical way. The text is used in a figurative manner. It understands the biblical account as using literary figures that refer to other realities. It sees the Scriptures as self-explanatory: one passage explains another within the Scriptures, even in metaphorical language. It demands exegetical work to bring together those passages that give the right sense to the account. In this sense the hermeneutic principle is discernment. The Spirit of God is among the believers to help them in the discerning process. The Spirit leads them to God. And fellowship is the context where discernment happens and the passion of Christ is remembered. Within the fellowship of believers the body of Christ is made present on earth. This is a symbolic memorial, a pedagogical methodology that helps to maintain afresh the sacrifice made by Christ for his body. It is a meaningful remembrance because

it brings anew the example left by Christ, making it possible to be followed. In this fellowship the elements are symbols that represent the body and blood of Christ in a figurative way in the Passover in Christ. It understands the presence of Christ through the “a-substantiated” concept. Here the elements remain in their substances. They only represent symbolically the presence of Christ, who is spiritually among the believers. Christ is real in a spiritual way, and this spiritual reality works in believers as they remain faithful to the example of Christ. The Anabaptist tradition celebrates the Passover in Christ as a covenant. The first covenant was figurative of this new covenant through Christ. In this way is celebrated the baptism of Christ and its proximity to ministry on earth. In this remembrance the commitment as believers is made fresh. It is celebrated as a “renewed-covenant.” This approach places emphasis on the Holy Spirit, who works within the believers and among them.

Ethically, derived from the “*In Remembrance*” understanding, for the Anabaptist church the fellowship experiences in a procedural way the spiritual admonition to live the Christian life. In this way the Christians learn to maintain a life-style that reflects the example of Christ. This ethical orientation focuses in the discipline required to show the way Christians must live. The Anabaptist tradition embodies the ethical response witnessing the peace. It wants to be the peaceful people of God’s reconciliation ministry to the world. Through the non-resistance life-style it reproduces a model for the peace in the world.

In conclusion, the blessing of this sacrament is fellowship and love, by which we are strengthened against death and all evil. This fellowship is twofold: on the one hand we partake of Christ and all saints; on the other hand we permit all Christians to be partakers of us, in whatever way they and we are able. Thus by means of this sacrament, all self-seeking love is rooted out and gives place to that which seeks the common good of all; and through the change wrought by love there is one bread, one drink, one body, one community. This is the true unity of Christian brethren.<sup>28</sup>  
Martin Luther

## **CHAPTER FIVE: “OF ME” IN THE LUTHERAN TRADITION**

The thesis in this paper is that Jesus’ commandment of the Passover in Christ is composed of four aspects; that each Christian tradition proposed in the introductory “Chapter One” has theologically developed one aspect over the others; that from there they have derived a particular ethical approach; and that that tendency to emphasize presents a challenge to Christian unity. As a reminder, it is important to state that the Lutheran tradition incorporates in its theological understanding and ethical response a core of elements, which are common to the general Christian tradition, however the Lutheran church puts particular emphasis on certain aspects of the Passover in Christ, presented in this paper under the paradigm “*Of Me*” that will be explored in the present chapter.

***The “Of Me” or genitive theological understanding of the Lutheran tradition*** with respect to the Passover in Christ can be referred to as the confessional framework. It

approaches the commandment through the theological discipline, making a synecdochal and interpretative reading of the account, using reflection as the hermeneutic key, in the context of communion, focusing on gracious exchange and faithful participation, understanding the elements as signs, adopting the substantial concept, affirming Christ's true presence, celebrating the Passover in Christ as a testament, emphasizing a "Fatheran christology," referring to a foundational and/or motivational ethic of encouragement, appealing to rationale as the ethical orientation, and assuming justice as the ethical emblem.

1.CONFESSIONAL FRAMEWORK: In the *Augsburg Confession* and also in the *Formula of Concord* the following confession made by Martin Luther is reported: "I also say and confess that in the [holy] sacrament of the altar the [holy and the] true body and blood of Christ are orally eaten and drunk in the bread and wine."<sup>29</sup> Luther in his *The Blessed Sacrament of the Holy and True Body of Christ, and the Brotherhoods*<sup>30</sup> argues that the Supper has three parts: the sacrament, or sign; its significance; and the faith required with each of the first two. "These three parts must be found in every sacrament. The sacrament must be external and visible, having some material form or appearance. The significance must be internal and spiritual, within the spirit of the person. Faith ["on which everything depends" (60)] must make both of them together operative and useful" (49). Faith here refers to nothing else than to "desire it and firmly believe that you have received it [that it

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<sup>28</sup> Martin Luther's last comment about his "Confession Concerning Christ's Supper" in his *The Blessed Sacrament of the Holy and True Body of Christ, and the Brotherhoods* in *Luther's Works: Word and Sacrament*, v.35 (67).

<sup>29</sup> See Luther's Works, 367.

<sup>30</sup> Luther, Martin, Eyn Sermon von dem Hochwirdigen Sacrament, des heyligen waren Leychnams Christi. Und von den Bruderschafften (The Blesses Sacrament of the Holy and True Body of Christ, and the Brotherhoods). Sometime before December 24, 1519. Translated and edited by E. Theodore Bachmann. General editor Helmut T. Lehmann. Philadelphia: Muhlenberg Press, Vol. 35 (originally printed by Johann Grunenberg).

is done]" (60), namely, the blessing of this sacrament: fellowship and righteousness. "For if you doubt, you do God the greatest dishonor and make him out to be a faithless liar; if you cannot believe, then pray for faith" (61). Luther quotes Augustine, "only believe, and you have already partaken of the sacrament" (50). It is a confession of faith, where faith is the underlying condition for this confessional approach of the Lutheran tradition to the Passover in Christ.

Martin Chemnitz, a Lutheran scholar of the sixteenth century, in "Dedicatory Epistle" to the *FUNDAMENTA SANAE DOCTRINAE, DE VERA ET SUBSTANTIALI PRAESENTIA, EXHIBITIONE & sumptione corporis & sanguinis Domini in coena* (the foundations of sound teaching concerning the true and substantial presence, distribution, and reception of the body and blood of the Lord in the Supper) (1570), argues that in the law, the least title is more important to God than heaven and earth, and the same is true with Christ's words in His Supper. He presents himself as simply trying to "retain the old, fundamental, and simple teaching and to repeat it out of Luther's writings, namely, that the dogma of the Lord's Supper has its own proper and peculiar setting (*sedes doctrinae*) in the words of institution and that in these words its true meaning must be sought" (21), not treated in a frivolous manner but pondered with reverence and devotion, "held and adhered to in the simple obedience of faith" (21), drawing from the Word of God, and a summary that belongs to "your Highness [the king]," contained in the Augsburg Confession, made solemn and of public subscription in the Diet of Augsburg in 1530.

2.THEOLOGICAL DISCIPLINE: Luther uses a doctrinal, here referred to as a theological methodology, to approach the Passover in Christ. He mentions "the Word of God" as his resource, calling "misfortune" to injure it. Chemnitz considers that "we must not judge concerning the Word of God in accordance with the opinions of the ancients, but as Augustine says, *Contra Cresconium*.... 'Therefore the canon of canonical books has been established, that according to them we may freely judge other books, whether of believers or unbelievers'" (1570, 150). As the title in Chemnitz's treatise states, the Lutheran tradition is concerned with the "sane doctrine" of the Passover in Christ, impressing a distinctive theological approach to it.

Chemnitz affirms that based on the rule of Hilary, who "looks for the meaning of the words on the basis of what is said rather than imposing his own ideas; who draws from the material rather than adding to it" (1570, 33), not forcing the material to preconceived notions. Then, those

passages later added to the words of institution, repeated by Christ to Paul after His ascension, “we have reference here to [them as] irrelevant passages which do not speak of the Lord’s Supper” (34), preserving purity of doctrine as Paul warned Timothy, without evading passages regarded to justification in Romans and Galatians, as try the papalist, “where the doctrine of justification has its foundation” (33).

3. SYNECDOCHAL AND INTERPRETATIVE READING: The Lutheran tradition understands the text of the biblical account as written in a literary figure called “synecdoche.” Chemnitz explains that in a special method of predication concerning the union, presence, and distribution of two different things (called synecdoche by Luther in his *Contra Carlstadium*), Scripture uses the copulative verb “is” (*est*) to join two different entities, meaning that there is a union or communion of entities, not “a hypostatic or inseparable union, or a local inclusion, or a mixture of substances, or some physical and crass union devised by the reasoning of this world” (1570, 54). This way of writing holds together two parts of the account, the literal and the figurative. The synecdochal approach of the Lutheran tradition then calls for an interpretation. Chemnitz affirms this interpretative process quoting II Peter 1:20, that “Scripture is not of private interpretation.” This interpretative way characterizes the Lutheran tradition in its reading of the account of the Passover in Christ.

Chemnitz argues “Some affirm that there is not loss of salvation or danger to faith for the way the Supper’s words are treated, interpreted, or understood, but ‘in keeping with some passages of Scripture’” (1570, 25), as Pelagius argued. Luther’s criteria in the form of questions are 1. Are the words to be understood as they read, in their proper and natural sense? 2. What is present, distributed, and received orally in the Supper? 3. Is Christ’s body only in heaven? 4. What does the unworthy receive? The words of institution are not a story (“or some kind of dream”), parable or a vision as Zwingli, Schwenkfeld and others argue. “But on the contrary, in these words is instituted a certain kind of distribution and communion [or union] or participation” (49).

Chemnitz devotes chapter VII to “The arguments from the clear and continuous analogy of interpretation which the Holy Spirit has taught us to observe in those passages where dogmas or articles of faith are treated and established” (1570, 67), passages in which there are permitted figures of speech. Through figures of speech, human reason attempts to evade things spoken in the proper sense. Dogmas have their proper foundation in the analogy of the passages’ interpretation. “The doctrine of the Lord’s Supper is taught primarily in the words of institution (77).... Doctrine cannot be established solely on the basis of figurative passages” (79). In matters of doctrine, the norm of judgement must be sure and certain, not ambiguous or open to doubt. Christ set forth the institution of the Supper in the form of His last will and testament [“Scripture

itself applies this argument drawn from the testaments of men to the last will and testament of God Himself" (86)]. To derive one sure and certain meaning from the Supper's words, one must depart from the proper meaning of the words. "Mysteries are to be judged only from the revealed Word" (87). The shedding of Christ's blood is the ratification of the new covenant or treaty between God and the human race, confirmed and sealed over against God, distributed by Holy Communion to the faithful. Christ is the "Guarantor" and "Mediator" of the new covenant. In the Supper, the same victim sacrificed to God for "our" sins is given to "us" in the Supper and shared by the communicants. "[T]hrough this participation in this same victim we are joined to Christ and made partakers of all His merits" (146).

**4. REFLECTION AS HERMENEUTIC KEY:** The hermeneutic method in the Lutheran tradition's approach to the Passover in Christ is reflection. Chemnitz explains his hermeneutic methodology referring to a work previously done by him, "using a simple method and rationale," gathering the main points in the controversy about the Supper: "But after that time I began to give more serious thought to the matter" (1570, 20). It is a theological approach to the biblical text through reflecting on and interpreting it. The methodological use of reason, while strongly critiqued by Luther, takes place in the reflective process of building up the doctrinal core for faith and confession in the Lutheran tradition's understanding of the Passover in Christ.

Chemnitz thesis is: First, the Supper's reasons affect the ears and minds, and conscience. Second, a testament is required under the law to be observed. And third, there is a judgement to the no-discerning partakers. "Discerning" here instead of being applied to the entire brotherhood is applied only to the "no-discerning partakers." It has the connotation of personal ("individual") reflection.

**5. COMMUNION AS RELIGIOUS CONTEXT:** In the Lutheran tradition the Passover in Christ is predominantly the "Holy Communion." According to Luther, "The *significance* or effect of this sacrament is fellowship of the saints" (1519, 51). This term is extensively used with the conceptual connotations of communion, the complete and undivided union. This communion is understood in a religious sense. "From this it derives its common name *synaxis* [Greek] or *communio* [Latin] that is fellowship. And the Latin *communicare*



[commune or communicate], or as we say in German, *zum sacrament gehen* [go to the sacrament], means to take part in this fellowship” (51). This communion makes sense in the participation of the faithful in the body of Christ. “Hence it is that Christ and all saints are one spiritual body.... All the saints, therefore, are members of Christ and of the church, which is a spiritual and eternal city of God.... On the other hand *excommunicare* [excommunicate] means to put out of the community and to sever a member from this body; and that is called in our language ‘putting under the ban’” (51), though a distinction is to be made in this regard. The context in which the Passover in Christ is celebrated in the Lutheran tradition is communion within the body of Christ.

“Therefore”, says Luther, “take heed. It is more needful that you discern the spiritual than the natural body of Christ; and faith in the spiritual body is more necessary than faith in the natural body. For the natural without the spiritual profits us nothing in this sacrament; a change must occur [in the communicant] and be exercised through love” (1519, 62). The spiritual body is the fellowship of the saints. Luther ends his treatise wishing, “Let us see, therefore, how the neat-looking brotherhoods, of which there are now so many, compare and square with this” (67).

6. GRACIOUS AND FAITHFUL AS RELIGIOUS FOCUS: The Lutheran tradition in its understanding of the Passover in Christ combines the concepts of “gracious exchange” with that of “faithful participation.” The communion rises from divine initiative and human disposition. The first is characterized by grace and the second by faith. The participation of the faithful is related with the good use of the sacrament. It is referred to this notion of participation with the term “*opus operantis*.” For Luther, “The immeasurable grace and mercy of God are given us in this sacrament to the end that we might put from us all misery and tribulation [*anfechtung*] and lay it upon the community [of saints], and specially on Christ. Then we may with joy find strength and comfort, and say, ‘Though I am a sinner and have fallen, though this or that misfortune has befallen me, nevertheless I will go to the sacrament to receive a sign from God that I have on my side Christ’s

righteousness, life, and sufferings, with all holy angels and the blessed in heaven and all pious men on earth” (1519, 54). Thus exchange is embodied in the participation of the faithful in the righteousness of Christ, and in the misfortunes of the fellow Christians.

This concept is also worded as “distribution” and “reception” of the body of Christ. In the Lutheran tradition it is understood that the brotherhood partake in the righteousness of Christ and the misfortune of the faithful, where Christ also partakes.

Luther claims, “For it is not enough to know what the sacrament is and signifies. It is not enough that you know it is a fellowship and a gracious exchange or blending of our sin and suffering with the righteousness of Christ and his saints (1519, 60).... [I]t was not instituted for its own sake, that it might please God, but for our sake, that we might use it right, exercise our faith by it, and through it become pleasing to God. If it is merely an *opus operantum*, it works only harm everywhere; it must become an *opus operantis*. Just as bread and wine, no matter how much they may please God in and of themselves, work only harm if they are not used, so it is not enough that the sacrament be merely completed (that is, *opus operantum*); it must also be used in faith (that is, *opus operantis*).... All this comes from the fact...[of paying] more attention in this sacrament to Christ’s natural body than to the fellowship, the spiritual body...for you the sacrament is an *opus operantis*, that is, a work that is made use of, that is well pleasing to God not because of what it is in itself but because of your faith and your good use of it” (64).

7.SIGNIFICANT ELEMENTS: The way the Lutheran tradition understands the elements of the Passover in Christ is as signs. For Luther, “The sacrament, or external *sign*, consists in the form or appearance of bread and wine...only the bread and the wine must be used in eating and drinking.... For the sacrament, or sign, must be received, or at least desired, if it is to work a blessing” (1519, 49). Here is eaten what they are and what they signify, namely, the bread and the wine, Christ’s body and his blood and sufferings, respectively. “I would consider it a good thing if the church should again decree in a general council that all persons be given both kinds, like the priests. Not because one kind is insufficient, since indeed the desire of faith is alone sufficient...But it would be fitting and fine that the form, or sign, of the sacrament be given not in part only, but in its entirety” (50). Sing

here means the implicit of an implicit (spiritual) reality. In the Lutheran tradition the elements of the Passover in Christ are signs of the grace of God.

For Luther, "this holy sacrament is nothing else than a divine sign, in which are pledged, granted, and imparted Christ and all saints together with all their works, sufferings, merits, mercies, and possessions, for the comfort and strengthening of all who are in anxiety and sorrow, persecuted by the devil, sins, the world, the flesh, and every evil (1519, 60).... Since we then are all daily surrounded by all kinds of danger, and must at last die, we should humbly and heartily give thanks with all our powers to the God of all mercy for giving us such a gracious sign, by which -- if we hold fast to it in faith-- he leads and draws us through death and every danger unto himself. unto Christ and all saints" (65).

8.SUBSTANTIAL CONCEPT: Christ is substantially present in the Passover in Christ according to the Lutheran tradition, confessing the true presence of Christ in the Supper. Luther says that "Christ appointed these two forms of bread and wine, rather than any other, as a further indication of the very union and fellowship which is in this sacrament. For there is no more intimate, deep, and indivisible union than the union of the food with him who is fed. For the food enters into and is assimilated by his very nature, and becomes one substance with the person who is fed.... Thus in the sacrament we too become united with Christ, and are made one body with all saints, so that Christ cares for us and acts in our behalf" (1519, 59). This substantial union between Christ and the faithful is interpreted as one of mutual concern and care. "[A]s if we were what he is, which indeed we shall finally be --we shall be conformed to his likeness.... Likewise by the same love we are to be united with our neighbors, we in them and they in us" (59). In this way the faithful and Christ are the same substance by celebrating the Holy Communion.

This concept is introduced by Chemnitz right away in the title of his treatise "Dedicatory Epistle:" "the foundations of sound teaching concerning the true and substantial presence, distribution, and reception of the body and blood of the Lord in the Supper" (1570).

**9.TRUE PRESENCE:** Luther says, “Christ did not institute these two forms solitary and alone, but he gave his true natural flesh in the bread, and his natural true blood in the wine, that he might give a really perfect sacrament or sign” (1519, 60). Chemnitz claims, “I have repeated and explained the fundamentals of the correct teaching regarding the true and substantial presence of the body and blood of the Lord in the Holy Supper (1570, 23).... [W]e should reverently believe and hold that presence which the Son of God has given us in the words of His last will and testament [“Take, eat; this is My body”]” (35). In the Supper, bread and wine are present, distributed, and received orally, and Christ’s body is given and His blood shed for the saints. The very substance of Christ is in the Supper. Chemnitz appeals to a Calvin’s saying, “to deny it would be not only great impertinence but also a blasphemy” (1570, 41), but beware of traps because “This is My body’...describes the communion of the body of Christ in the supper by the use of the term ‘reception’ [orally]” (43). The Eucharist consists of bread and the body of Christ. In the Eucharist the union is not like in the two natures of Christ, inseparable and hypostatic or personal. Wherever the Supper is distributed and received, there is present the substance of Christ’s body who is present in heaven and at the same time in the Supper. Christ joins Himself in spirit and with His body.

Chemnitz argues that participation in the Supper demonstrates the resurrection and salvation of the flesh. The unworthy partake of Christ’s body but not to their salvation. “[M]any comforts can come to our consciences on the basis of the proper and natural meaning of the words of institution concerning the true and substantial presence, distribution, and reception of the body and blood of the Lord in the Supper, and that these most beneficial comforts will be taken from us and snatched away if we imagine that the substance of the body and blood of Christ has been removed and separated from the Supper and from us by an immense interval of space, farther than the heaven is from the earth, and that our bodies receive only bread and wine in the Eucharist” (1570, 193).

**10. TESTAMENTAL CELEBRATION:** The Lutheran tradition interprets the Passover in Christ using the concept of testament. Luther says, “It is Christ’s will, then, that we partake of it frequently, in order that we may remember him and exercise ourselves in this fellowship according to his example” (1519, 56). When he uses the word “will”, he is referring to the concept of “testament.” Chemnitz makes this concept more explicit: “The Son of God [Himself] commended to His church the words of institution of the Supper in the form of a last will and testament--at a time of high emotion, with most fervent prayer, and under the most serious circumstances on the night in which He was betrayed” (1570, 17). For the Lutheran tradition, the Passover in Christ is the “New Testament” celebrated.

Chemnitz reports as the words of the testament: *HOC* (“this”) *EST* (“is”) *CORPUS* (“body”) *QUOD* (“which”) *TRADITUR ET EFFUNDITUR* (“given and shed”) *PERVERTITUR TOTA PROPOSITIO* (“that which is given for you, that is, My body”) *SPIRITUS SANCTUS ekxuvvomenon* (“the Holy Spirit was pored out for us on the cross”).<sup>31</sup>

**11. “FATHERAN CHRISTOLOGY:”** The Lutheran tradition approaches the Passover in Christ with a “Fatheran christology.” Luther encourages intercession before God because of sin, “so that sin may not be charged to our account by God’s strict judgment.... God gives us this sacrament, as much as to say, ‘Look, many kinds of sin are assailing not only you but also my Son, Christ, and all his saints in heaven and on earth. Therefore take heart and be bold. You are not fighting alone’” (1519, 53). Chemnitz says that “we do bless God in the celebration of the Supper when we give thanks to Him for all the benefits He gives us through His Son and through the ministry of Word and sacraments” (1570, 139). Sin alienates from the Deity, but “the Son of God assumed our nature.... He brought us into the most intimate union with Himself, so that we are brought back into union with God the Father” (167). Grace and peace are through Christ from the Father. “Son of God” is

the most favorite and more frequently used title by Chemnitz to refer to Christ, implying the Sonship relation of Christ and the Fatherhood of God. The Lutheran tradition in this way makes emphasis the Father as source, especially of grace.

In his interpretation of John 6:47, Luther also uses the Son of God language referring to Jesus Christ: “[W]e must believe that our God sent His Son, Jesus Christ, who was born of the Virgin Mary, as we also confess in our Creed: ‘I believe in Jesus Christ, His only-begotten Son, our Lord, etc.’ In Him [the Father] I believe, therefore, in the Son of God without severing Him from the Son born of Mary” (1530-1532, Vol.23, 101).

***The “Of Me” or genitive ethical response of the Lutheran tradition*** to its theological understanding of the Passover in Christ may be called “motivational”. Its orientation is toward the faithful allegiance among the saints and it is embodied in the proclaiming of God’s justice.

Paul Tillich summarizes the Lutheran ethical response in *Morality and Beyond* (1963) stating:

The religious source of the moral demands is love under the domination of its *agape* quality, in unity with the imperative of justice to acknowledge every being with personal potential as a person, being guided by the divine-human wisdom embodied in the moral laws of the past, listening to the concrete situation, and acting courageously on the basis of these principles.... Out of such decisions in the power of love new insights would grow. And they might transform the given tables of laws into something more adequate for our situation as a whole as well as for innumerable individual situations. Should this occur, love as the ultimate principle of the moral demands would be powerfully vindicated (46).

**12.MOTIVATIONAL ETHICS:** The Lutheran tradition derives its ethics in a motivational and/or foundational way from the Passover in Christ. The intercessory sacrifice of Christ is what makes the faithful capable of attaining God’s grace and justification. According to Luther, “In this sacrament, therefore, man is given through the priest a sure sign from

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<sup>31</sup> See Chemnitz 1570, 28-29.

God himself that he is thus united with Christ and his saints and has all things in common [with them], that Christ's sufferings and life are his own, together with the lives and sufferings of all saints" (1519, 52). Christ's work and its effects are already owned by the faithful. They are incorporated into the body, meaning that the initiative comes from God. In this sense the Lutheran tradition points to the source of the salvific plan for humanity, beginning in God through Christ. What follows is to encourage them among the community of those who are already saints. There is the motif, which is paradigmatic for different situations. The purpose of this sacrament is to stimulate and motivate the faithful to the fellowship. In the Lutheran tradition, the Passover in Christ presents the signs of God's grace, which is the motif that initiates and motivates the ethical response in and through the faithful.

Luther argues, "for just as the bread is changed into his true natural body and the wine into his natural true blood, so truly are we also drawn and changed into the spiritual body, that is, into the fellowship of Christ and all saints and by this sacrament put into possession of all the virtues and mercies of Christ and his saints.... For this reason he instituted not simply the one form, but two separate forms --his flesh under the bread, his blood under the wine-- to indicate that not only his life and good works, which are indicated by his flesh and which he accomplished in his flesh, but also his passion and martyrdom, which are indicated by his blood and in which he poured out his blood, are all our own. And we, being drawn into them, may use and profit from them" (1519, 60).

Luther explains, "Now adversity assails us in more than one form. There is, in the first place, the sin that remains in our flesh after baptism: the inclination to anger, hatred, pride, unchastity, and so forth. This sin assails us as long as we live.... In the second place the evil spirit assails us unceasingly with many sins and afflictions. In the third place the world, full of wickedness, entices and persecutes us and is altogether bad. Finally our own guilty conscience assails us with our past sins; and there is the fear of death and the pain of hell" (1519, 53).

13.REFERENCE AS ETHICAL ORIENTATION: The Lutheran tradition operates within the notion of principle or source, focusing on the rationale or the referential aspect of the Supper. The Supper is administered notably with reference to Jesus Christ the Son of God. Chamnitz states that God the Father is the fountain of life. The words of institution are the source of the dogma of the Supper, concerning the foundation of the passage and consequently of

the doctrine. He argues to give weight to “the causes and rationale of each part very carefully on the basis of the foundation” (1570, 20). From another angle, Luther argues for faith as the source work of good works: “faith alone makes all other works good” (1522, Vol.44, 26). Here is pointed out the rationale or origin or cause that produces the ethical response in and through the faithful: God, the Father of Jesus Christ: the Son. The Lutheran tradition points out to the reference or rationale of Christian ethics.

According to Luther, “Here we not only need the help of the community [of saints] and of Christ, in order that they might with us fight this sin, but it is also necessary that Christ and his saints intercede for us before God.... Therefore in order to strengthen and encourage us against this same sin (1519, 53).... For it is given only to those who need strength and comfort, who have timid hearts and terrified consciences, and who are assailed by sin, or have even fallen into sin. How could it do anything for untroubled and secure spirits, who neither need nor desire it? (55).... Now if one will make the afflictions of Christ and of all Christians his own, defend the truth, oppose unrighteousness, and help bear the needs of the innocent and the sufferings of all Christians, then he will find affliction and adversity enough, over and above that which his evil nature, the world, the devil, and sin daily inflict upon him. And it is God’s will and purpose to set so many hounds upon us and oppress us, and everywhere to prepare bitter herbs for us, so that we may long for this strength and take delight in the holy sacrament, and thus be worthy (that is, desirous) of it” (56).

14.JUSTICE AS ETHICAL EMBLEM: In celebrating the Passover in Christ the Lutheran tradition is concerned with justice as the ethical emblem. Luther presents this notion: “Christ in heaven and the angels, together with the saints, have no misfortunes, except when injury is done to the truth and to the Word of God.... You must feel with sorrow all the dishonor done to Christ in his holy Word, all the misery of Christendom, all the unjust suffering of the innocent, with which the world is everywhere filled to overflowing” (1519, 54).

People are surrounded and undermined by injustice, within and without. God’s justification is made present through grace by faith. The role of the faithful is therefore to preach the justice that is from God. One of the key reasons the Church is in the world is to preach the Word (along to administer the sacraments). “You must fight, work, pray, and --if you cannot do more-- have heartfelt sympathy. See, this is what it means to bear



in your turn the misfortune and adversity of Christ and his saints” (54). Creation is understood under oppression, which demands the proclamation of God’s liberation or justification. “There is the devil, the world, and our own flesh and conscience, as I have said. They never cease to hound us and oppress us” (55). This justice must be expressed in concrete acts among the brotherhood. The Lutheran tradition in celebrating the Passover in Christ preaches the justice that is from God through grace by faith.

Luther says, “But in times past this sacrament was so properly used, and the people were taught to understand this fellowship so well, that they even gathered food and material goods in the church, and there...distributed among those were in need.... There are those, indeed, who would gladly share in the profits but not in the costs.... They will not help the poor, put up with sinners, care for sorrowing, suffer which the suffering, intercede for others, defend the truth, and at the risk of [their own] life, property, and honor seek the betterment of the church and of all Christians. They are unwilling because they fear the world. They do not want to have to suffer disfavor, harm, shame, or death, although it is God’s will that they be thus driven --for the sake of the truth and of their neighbors-- to desire the great grace and strength of this sacrament. They are self-seeking persons, whom this sacrament does not benefit.... No, we on our part must make the evil of other our own, if we desire Christ and his saints to make our evil their own. Then will the fellowship be complete, and justice be done to the sacrament.... This enkindles in us such love that we take on his form, rely upon his righteousness, life, and blessedness” (1519, 58).

*As a preliminary conclusion*, one might point out: theologically, emphasizing the “*Of Me*” aspect of the commandment, the Lutheran tradition shapes its theological understanding of the Passover in Christ in a genitive way, answering why? it must be performed. This paper describes this theological understanding as the confessional framework. Here the Christian tradition is approached with the theological discipline, placing emphasis on the construction of sound confessions and doctrines that make possible the right belief about the Passover in Christ. In this framework the account is read in a synecdochal way. The text is used in an interpretative manner. It reads the biblical account looking for the right interpretation to the literal and figurative language of the Scriptures. The synecdoche maintains these two elements together calling for an interpretation. In this sense the hermeneutic principle is reflection. The hermeneutic here

is a process in the quest for the right interpretation, which criticizes but finally it does not abandon the role of reason. The purpose of this reflective process is to interpret God's Word to the church. Communion is the context where the divine and the human become one in an inseparable union. It is a gracious exchange between Christ and the brotherhood. Through the communion the saints share in the misfortune of neighbors and in the righteousness of Christ. In this communion the faithful participate receiving the distribution of the body of Christ. Here among the saints must be operative faith or the desire to partake of the spiritual body of Christ. In this communion the elements are signs of God's grace. As signs they remain bread and wine and they are also Christ's spiritual body in the Passover in Christ. The presence of Christ is understood as true through the concept of substantiation. Here the elements remain in their substances. They signify the true presence of Christ in the communion. It is a true presence affecting what happens in the communion. The spiritual body of Christ is distributed and received by the faithful. The Lutheran tradition celebrates the Passover in Christ as a testament. This is the New Testament made by Christ, who is the mediator of it. Here Christ, the testator, through the sacrifice of his body and blood has left a testament for the faithful. In this is celebrated the redemptive work of Christ in the cross. Communion is celebrated as a "reenacted-testament." This approach places emphasis on the relationship between the Son and the Father. Here Christ is understood as the Son of God. Christ is the mediator of God's grace to the world. This "Fatheran christology" highlights the will of the Father through the Son, Christ.

Ethically, derived from the "*Of Me*" understanding, for the Lutheran church the brotherhood experiences in a foundational and motivational way the assurance of God's salvation. Here the faithful are encouraged to participate in the misfortune of the saints. In this way the faithful know the source of their redemption. They live being sure that God has made a new humanity within them. It builds on the principle that God is the origin of human redemption, stimulating and motivating them. The Lutheran tradition embodies the ethical response, proclaiming justice, "the preaching of the Word." Justification is God's grace through faith. The righteousness of God's justice is made present through Christ in the world.

For Luther, "To receive this sacrament in bread and wine, then, is nothing else than to receive a sure sign of this fellowship and incorporation with Christ and all saints.... This fellowship consists in this, that all the spiritual possessions of Christ and his saints are shared with and become the common property of him who receives this sacrament. Again all sufferings and sins also become common property; and thus love engenders love in return and [mutual love] unites (1519, 51).... For he who would share in the profits must also share in the costs, and ever recompense love with love (52).

Truth and mercy will meet; peace and justice will kiss each other.

The Sons of Korah<sup>32</sup>

## **CHAPTER SIXTH: CONCLUSION: “DO [YOU] *THIS IN REMEMBRANCE OF ME.*”**

This paper presents *a* systematic description of the theology and ethics developed by four Christian traditions: Orthodox, Roman Catholic, Anabaptist, and Lutheran, related to the last meal performed by Jesus with his disciples before he was crucified, and especially to the biblical commandment of Jesus with respect to its further historical performance among his disciples. This paper introduces the topic placing that meal in its original context within the Jewish tradition, and reflects on the commandment, its composition and the way these Christian traditions have developed different theological understandings and ethical responses about that meal.

*As a way of tentative conclusion*, one might point out: the last meal that Jesus performed with his disciples the night he was tortured was a unique meal: a current meeting to eat together and yet a complex interchange of meanings and implications. It was a vivid act that might be scarcely recorded by its performers and that probably might be impossible to capture completely. By this meal, Jesus and his disciples performed a living parable of the Kingdom of God at the climax of Jesus’ earthly ministry. There Jesus was not the only participant; his disciples certainly participated in it too; they were not simple passive spectators; all of them, including Jesus, took a determinant role of contribution in that meal. Its performance and implication developed in a dynamic meal that cannot be

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<sup>32</sup> Psalms 85:10 (Paraphrased to the Revised Standard Version).

minimized in a felt, a thought, a written, a spoken and/or an acted transmission of a historical interplay, a systematic definition, a biblical account, and/or a theological interpretation. The color of that night, that specific group and that particular meal surely was grasped by all of its performers but they might never be able to reproduce it again. They might never realize things that might have happened among them. Thus any attempt to capture its fullness is fruitless; sooner or later one might have to realize and recognize that it is evidently an impossible matter. In a plain way, that meal was unique and unrepeatable.

To come to a conclusion in this matter could be too pretentious. While all and each one of Jesus and his disciples might not be able to realize and understand all what happened then and there, in that meal mentioned above, they might be able to understand something. In analogous way, presently one cannot understand all and yet one can understand something of that meal. The same can be said with respect to its commandment. Probably because of human “perceptiveness”, one never might be able to capture it at all, but one could grasp something of it. To realize this is to be ready for humility. Once again one is confronted with human limits. Thus any conclusion is a “conclusion” because it really is tentative or inconclusive. That is the spirit of the following tentative conclusion:

The last meal of Jesus and his disciples before Jesus’ *pascua* was performed in the context and as affirmation of the Jewish tradition, and even beyond it. Before dying, Jesus ate that meal along and among his disciple in the context of the Jewish Passover, which has “exodusic” (from Exodus) connotations: a perpetuation for God’s intervention on behalf of Israel in Egypt, which is Israel’s central phase in becoming God’s People, realized through the Exodus (*out to the road*) enterprise. By the last meal of Jesus and the “Twelve” together, while they re-affirmed that God continues acting in forming a People they re-oriented it by “odusinic” (from “Odusin”; from the Greek *odus*, “road”; and *in*, “into”) connotations. It was a performance of the messianic parable of the Kingdom of God, using Pauline categories, in apostolic, pastoral-teaching, evangelistic and prophetic fashions. God continues building a nation, and Jesus and his disciples were affirming that reality, which is realized through the “Odusin” (*from the road into*) enterprise. They were

pointing out God's welcoming to peoples *from the road into* the entity of God's children. Jesus and his disciples were performing "God's Odusin" through the Passover event. Thus that meal was performed in the context of the Jewish Passover, but its concept gained new connotations. On the one hand that meal retained Jewish connections affirming the Exodus' testimony, and in the other hand, it furthers the Exodus. The Passover is a performance of the getting *from slavery out* to the road by the Exodus. The last meal of Jesus and his company on that "Thursday" endorses the Passover, the Exodus, and beyond it performs the getting *from the road*, where God's people is at after the Exodus, *into* God's township by the "Oduzin". That meal is a performance that fulfills and furthers the Passover. It is a Passover performance with Oduzinic implications, an "Oduzinic Passover."

In being putted together, Jesus and his disciples, by that meal they were realizing that they had become one, in Pauline words, a head among the members of a body. Jesus and his disciples had been conformed as a single unity, the head and body of Christ. All of them together, including Jesus, have become a single entity: Christ. They are Christ. By bread and wine, the concept of Christ is applied here to a group of people. Here is applied the concept that the whole is in its parts and its parts are the whole. They are managing to affirm that Jesus and his disciples are far more than Christ accompanied by just "Christians" (as it is commonly said or meant in modern times). Each one of them is part of Christ, they together are Christ and each one of them is Christ-self. Jesus and his disciples share as one in the Christ of God. None of them is a just Christian of Christ; all are and each one of them is Christ. While they are disciples of Jesus, where Jesus is the Lord and they are the Church, all of them together are the single Christ of God. Thus, as a vigil of Jesus' crucifixion, the last meal in the "Upper Room" was a performance of the Oduzinic Passover with Christ's implications. That Oduzinic Passover both was performed by God's Christ, Jesus and his disciples, and it performed God's Christ, the oneness among Jesus and his disciples. It was a Passover performed by Christ and about Christ. It was a performance of the Oduzinic Passover performed by the one Christ. It was the "Oduzinic Passover in Christ;" called in this paper the "Passover in Christ."

The Passover in Christ played the climactic expression in Jesus' earthly ministry: Jesus and his disciples sharing their lives. At that point something had already happened in the lives of Jesus and his disciples: while many they are free to be one and they are one to be free; they are a "free-one". This moves beyond an invitation; it is an affirmation. They are a social body in flesh and in spirit, both holding them as one and not dividing them apart; neither individuality denying communality, nor vice versa. This is about a transforming reality of many among one and one among many. Thus as Jesus is sharing his life there is the acknowledgement that his disciples are sharing theirs too. Their life sharing reality affirms their oneness and preserves their freedom to continue sharing their lives, affirm their oneness and preserve their freedom.

The biblical report of Jesus' commandment about the Passover in Christ intends to hold together its religious completeness. "*Do [you] this in remembrance of me*" is a unity of the commandment "*Do*" in four aspects: [You] is the subjective aspect, "*This*" is the objective aspect, "*In Remembrance*" is the subjunctive aspect, and "*Of Me*" is the genitive aspect. Each aspect expresses something of the character of the Passover in Christ. In order to have an adequate understanding of the Passover in Christ and its commandment, one must take into account all its aspects. The concept to apply here is the "complementarity"<sup>33</sup> framework." Each aspect is incomplete in itself but it complements the others. Any concept about the Passover in Christ must involve all the aspects of its commandment. Any understanding of it that does not involve all its aspects is incomplete. Thus to best approach the completeness of the Passover in Christ and its commandment it is required to put all its aspects together as complement to each other.

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<sup>33</sup> "Complementarity" here is understood different from "balance". To find balance cutting might be appropriate, but not for complementarity; it only resists addition. Complementarity is here applied in a general way; it does mean that there might be particular contradictions among Christian traditions. Complementarity is not perfection but acknowledges the imperfection of human beings seeking perfection.

Christian traditions have tended to emphasize one aspect of the Passover in Christ over the others. The Orthodox has been more subjective, the Roman Catholic more objective, the Anabaptist more subjunctive, and the Lutheran more genitive. This phenomenon has stimulated distinctive theological understandings and ethical responses from each tradition. This reality, introduced in this paper, might be helpful in approaching the issue of the freedom and oneness of the "Christian tradition."<sup>34</sup> While it is important for each tradition to preserve and enrich its perception it is also important to realize that other traditions have something to contribute, something that one might not be able to understand at all. To negate it is to negate a part of oneself; consequently it is to negate oneself. One's knowledge must not prevent but stimulate one's need to get away with one's ignorance. Operating from the complementarity framework: oneness and freedom are already in Christ. Instead of going against oneness and freedom, one's role must be to realize this integrality and get into their flow. As each one is free all are free. As each one is slave all are slaves. As all are one all are free. As all are free all are one. While others are complement to one, one is complement to others. Partiality rather than contradict must affirm totality. Thus Jesus' commandment of the Passover in Christ, which is an acknowledgement and remaining to a continued performance of the Passover in Christ among the disciples, calls to realize that perceptiveness might challenge Christ's oneness and freedom but complementarity preserves them.

Jesus' commandment of the Passover in Christ contains Christ's ethical response, best expressed as love. Each tradition by emphasizing one aspect of the commandment interprets love in different ways. For the Orthodox tradition love is best manifested as truth, for the Roman Catholic as mercy, for the Anabaptist as peace, and for the Lutheran as justice. However these four aspects together define the "integralness" of the concept of love. Each Christian tradition prays and lives to make the Kingdom of God present on earth by emphasizing one of these four aspects. This might be helpful in approaching the issue of effective, efficient and efficacious oneness and freedom. In ethics it is also required to be applied the concept of complementarity framework discussed above. Truth without mercy, peace and/or justice is untruth. Mercy without truth, peace and/or justice

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<sup>34</sup> In quotation marks because instead of "Christian tradition" it might be more consequent to speak about "Christ," remaining that no



is cruelty. Peace without truth, mercy and/or justice is violence. And justice without truth, mercy and/or peace is injustice. Just truth is not love. Just mercy is not love. Just peace is not love. And just justice is not love. Love is truth, mercy, peace, and justice. Without just one of those aspects, love is just hate. Thus Christ's ethics is love: truth, mercy, peace and justice, all together at once in the same place and at the same time.

Another question that must be dealt with is to what extent each tradition has been faithful to its own tradition: Orthodox to truth, Roman Catholic to mercy, Anabaptist to peace, and Lutheran to justice? Has love: truth, mercy, peace, and justice become just a slogan that frames rhetoric discourses in religious circles? Such evaluation is usually made in terms of its own tradition: truth in truthfulness, mercy in mercifulness, peace in peacefulness, and justice in righteousness. What about if such a question also involves the other aspects? How truthful, merciful, peaceful and "justice-full" have been truth, mercy, peace, and justice in the Orthodox, the Roman Catholic, the Anabaptist, and the Lutheran traditions? Each ethical response must be defined not only in its own terms but in general in terms of love: truth, mercy, peace, and justice. Thus Christian traditions, by emphasizing one aspect over the others, or marginizing the other aspects under one, while they have intended to preserve it at the same time they have attempted against Christ's love. The ethical question about the good is more complex than just *what* to do? as it is frequently asked. Rather the ethical question must be, who, what, how and why the good?

As a way of suggestions: there must be interesting to do research about these aspects beyond the understanding of the Passover in Christ. How they have shaped and/or have been shaped by the general understanding-structures of the different Christian traditions? Also these four aspects seem to have been found in different areas of human knowledge. For instance, in philosophy they talk about four elements: fire, earth, water, and air. In psychology they talk about four human humors: sanguine, phlegmatic, melancholic, and choleric. Paul talks about four ministries: apostles, pastors-teachers, evangelists, and prophets. In biblical literature they talk about four styles of literature: foundational, wisdom, prophetic, and poetic. In anthropology they talk about four aspects of the human

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one is called to become a Christian but part of and Christ.

being: feeling, thinking, saying, and acting. In meteorology they talk about four seasons: spring, summer, fall, and winter. In politic sciences they talk about three powers in democracy: the executive, the legislative and the judicial. In Venezuela there is being proposed a fourth power: the moral. In theology they talk about four specialties: historical, biblical, systematic, and theological. It must be interesting to research about the connection between them and what relationship might appear with the thesis proposed in this paper.

In the enterprise for emphasis, as Christian traditions have played key incisive roles in preserving the integrality of the Christian tradition, they have also often gone to the extreme of exaggerations, which in some cases have become central to their theology and ethics. Past and further studies may ask questions about confrontation and competition among Christian traditions, which might have driven them to diverse positions about the Christian tradition. One might say that they have often moved against Christ. In this sense, the approach to the Passover in Christ might be typological to the Christian traditions' general approach to "Christianity." Thus what is preponderant, the Passover in Christ, to the present "dismembering" situation might become key in realizing and affirming the reality of Christ's oneness and freedom, best expressed in its unity.

History has witnessed the creation, establishment and reproduction of different Christian traditions. Observing the way modern writers refer to the Passover in Christ in almost identical form, affirming the basics of their respective original traditions (more classically defined from sixteenth century theologians), one may realize the powerful role of tradition shaping tradition and the human tendency to re-enforce one's previous knowledge and formation. It also witnesses the human tendency to "focusness" and "emphasisness", often losing perspective of the whole picture. Beyond specialty, the result is alienation. Behold to see the reverse of splitting traditions to convergent reality: freedom and oneness, which are in the grain of the message of the Passover in Christ. Thus it is worth to look for the days of those generations of theologians and ethicists, of "traditions," incarnating Christ's reality.

Within a complementarity framework, by the Passover in Christ is performed with liturgical, sacramental, commemorative, and confessional approaches that Christ, its head and body, the Lord Jesus and the Church, respectively, is not the truth; that Christ is not the mercy; that Christ is not the peace; that Christ is not the justice. Christ is the truth, the mercy, the peace, and the justice of God on earth and heavens.

The command “*Do*” has one satisfactory option alone: to be done. Doing it is to perform the alive and forever “Jesus and his disciples’ parable of the Passover in Christ,” farther than at the table of the eating-room, most of all in that of the eating-life. In Jesus’ words, “*Do [you] this in remembrance of me.*”

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