

In this work the gathering of the church in Corinth and its problems are analyzed in order to understand Paul's theological thinking and intentions about worship. These intentions are brought into connection with Paul's usage of worship terminology. Further, the significance of the Corinthian gathering for the life of the church is discussed. The analysis of the problem of the Corinthian Eucharist shows that different groups begin the dinner breaking the loaf at different moments as they arrive. Paul denies that this dinner is the Eucharist and re-establishes it by quoting the paradosis that emphasizes Jesus' dominance over the Eucharist and community with those for whom Jesus died. Concerning the Corinthian gathering where charismas appear Paul presents the profession of Jesus as Lord as a criterion of true spirituality. The general criterion for reformation of the worship is oikodome as the benefit for the church that is Christ's body. Paul emphasizes the integrative character of worship. However, Christian worship exceeds all sacral forms and fills the whole life of a believer. That's why Paul likes using sacral terminology in a transferred meaning. The Corinthian gathering for the Eucharist is very important for the church suffering from schism. The existing way of eating the dinner encourages the schism because the different groups coming to the gathering at different moments and eating their own dinner could be connected to those dividing the church by favouring different personages in the history of the Corinthian church. Paul emphasizes the ecumenical character of worship.