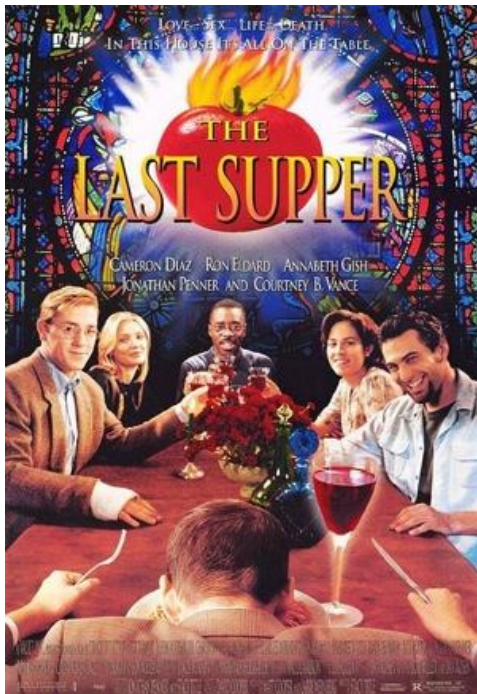


## *The Last Supper* (1995)

December 7th, 2007 · [2 Comments](#)



By [Joe Valdez](#)



A redneck truck driver (Bill Paxton) rescues a geek named Pete (Ron Eldard) in a rainstorm. He gives him a lift to the house he shares with four other grad students in Iowa. Marc (Jonathan Penner) is a painter. His girlfriend Paulie (Annabeth Gish) is studying social work. Jude (Cameron Diaz) is a psych major and Luke (Courtney Vance) is getting his PH.d in political science. They invite the trucker to stay for dinner.

The Liberals run afoul with the Desert Storm Marine when they forget to say grace, then criticize the Republican Party. The trucker doesn't impress his hosts when he questions the Holocaust, then breaks Pete's arm. On his way out, Marc stabs the trucker with a butcher knife, killing him. Paulie suggests they call the police, but Luke proposes they bury the "fascist fuck" in the backyard. "People disappear all the time." This makes sense to his housemates.

Marc poses a question: If you met Adolf Hitler in 1909, would you kill him? Spiking the wine with arsenic, the Liberals invite a homophobic priest (Charles Durning), a sexist (Mark Harmon) an anti-environmentalist (Jason Alexander) and others for dinner, poisoning them and burying them in the garden. A right wing TV host (Ron Perlman) is next, but he spins the Liberals that he isn't such a bad guy. As they debate whether they should kill him, their guest smells something funny in the wine.

A group of liberal friends have a regular dinner date which they occasionally invite guests to. When a [racist, child-molesting, murdering redneck](#) and terrifying dinner guest (played by [Bill Paxton](#)) threatens to kill one of them, after being ridiculed for his thoughts, they kill him in "self defence" (Marc stabs him in the back, while stoned). In the wake of these events they are inspired [to improve the world through radical means -- by killing those who make the world a worse place to live.](#) The friends invite a variety of people whose political and social agendas they find offensive, from [a reverend who considers AIDS to be the cure of the 'gay disease'](#) to a radical pro-lifer. If they decide the person is too extremist to live, they poison him. As the movie progresses the friends' standards of egregious political beliefs get progressively lower and they take more enjoyment in the murders themselves. Tensions build in the group as guilt and power trips abound, colliding with a search for a missing girl and a much-maligned [Rush Limbaugh](#)-style talk show host, played by [Ron Perlman](#).

### Movie Reviews:

Drawing-room comedy for the 90s. A group of postgrad students (Cameron Diaz, Courney B. Vance, Annabeth Gish, and others) meet every Sunday for dinner to socialize and discuss politics, art, and philosophy. [After sharing their table with an unexpected guest they come to the conclusion that talk is cheap, and that the only way to make the world the better place they dream of is to set themselves up as judge, jury, and executioners, and rid it of all the people that would impede their vision.](#) From that point on, the dinner parties become trials. Film will hold your attention - its characters are literate and varied enough to encompass a range of opinions - but is really a one-note symphony. [The first dinner party is essentially a setup for the last: looking back you'll see there is no need for the several similar scenes other than to chart the development of the characters' convictions or doubts.](#) To give us a sense that the story is going somewhere, screenwriter Dan Rosen trails a subplot through the film involving a police officer and a missing girl, but the fact remains that the two dinner conversations that bookend the film outweigh the others inbetween. The first of these, with Bill Paxton, blends wit and tension effectively enough for us to look forward to a rematch with the postgrad's nominal nemesis Norman Arbutnot (Ron Perlman, who plays his TV broadcaster like Rod Serling in narrator mode). Paxton and Perlman are great, and certainly more likely to remain in your memory than the walk-ons by Charles Durning, Mark Harmon, and Jason Alexander.

[Message of film can be summed up with tried and true 'what goes around comes around' and when the students start turning into the persecutors that they hate, the only real surprise is why none of them were ever bright enough to see it happening \(although Diaz is the first to voice her disapproval\). They're also too caught up in what they're doing to see that the people they are setting up as targets are becoming successively less extreme and increasingly marginal as candidates for their agenda. It was an interesting choice to make the group's only black character the most fascistic of the group. Best moment of film is also its most subtle, when at the height of their fanaticism the characters are suddenly reminded of the real, normal world existing outside their house by something as simple as a hold signal on a telephone. Problem: if we are to assume that one of the students is responsible for the paintings we see in the credits, how does that explain the last picture?](#)

The cliché, "What goes around, comes around," is the American definition for Karma.

Karma—from the root kri, "to do"—is the means by which you become the architect of your own destiny. The word karma literally means deed, but implies the entire cycle of cause and its effects. According to the law of karma, every human action—in thought, word, or deed—inevitably leads to results or consequences, positive or negative, depending upon the quality of the action.

Karma deals with causality. A specific action leads to a specific result. A positive act will lead to a positive result, hence, to the experience of positive events, may it be in this life or in future ones. On the other hand, negative acts will unavoidably sooner or later lead to suffering. This is the Law of Cause and Effect of itself, because the result will unavoidably correspond to the nature of the cause. For example, if you plant a seed, a certain kind of plant will grow from this. From a bean seed, a bean plant will grow; from an apple seed an apple tree will grow and not any other kind. The effects of a deed, word or thought, sometimes are immediate but in some cases many days, months, years or lives elapse until the precise time comes about. Buddha said: "Our good and evil deeds follow us continually like shadows."

You need to remember that thoughts and words are also considered as karma. To desire is also a sort of action, so you need to be very aware of your bad desires to get rid of them immediately. Negative emotions such as anger, hatred, envy, egoism, jealousy, etc. are also wrongful actions leading to negative reactions—suffering, so we need to keep in mind that each of our physical, emotional, verbal or mental actions has their repercussions in the whole Universe.

Negative thoughts or disturbing emotions might emerge every day within us. This is not a sin, but if you permit those detrimental emotions to abide within yourself, strengthening them through wrongful actions, evil thoughts and iniquitous words, then you will be creating negative karma. Your duty is to get rid of those negative thoughts and foolish and senseless emotions as soon as possible. Christ, Buddha, Mohammed and other great souls were not exempt of experiencing evil thoughts, fear, anger, sadness, hatred, egoism, or any other kind of negative emotion, they worked to hastily eradicate those tremendous obstacles in their evolutionary process.

You need to stop your negative thoughts and emotions so that you can stop negative karma from being accumulated. You generate around 60,000 thoughts every day so it is very important to educate your mind so that you consistently generate positive thoughts that will lead to positive words and actions.

Not only our actions, but also our omissions become our destiny. The things we needed to do, but did not do, trigger reactions that may develop into events of grave concern. For example, my grandmother was very ill on Sunday, but I decided not to visit her on that day because I preferred going to the movies. Days went by and three days later she dies, so I didn't visit her. This action will trigger adverse reactions in my destiny, because it was my moral duty to drop by her house in order to give her optimism and spiritual strength through affectionate actions and loving words towards her.

None of us like to suffer and our greatest mistake lies in thinking we need to get through the difficult periods as quickly as possible, not realizing that this experience purifies our soul giving us a chance to evolve at a higher pace. You need to accept suffering with faith, surrender, resignation and humbleness, praying to the Almighty for the purification of your soul and for your spiritual liberation. You need to remember that the hellish moments are preparing you to give birth to something of immeasurable value, spiritual evolution. You need to welcome all circumstances as part of your treasury of opportunity. Many difficulties in your life may draw you magnetically into the valleys of pain in order to shock you out of your old and comfortable grooves into fresh pathways of thought. In every difficulty lies the golden seed of spiritual up lifting change. You gain inner strength and spiritual evolution from the overcoming of difficulties.

You have resolved millions of different karmas from many past lives, and in only one day you create a lot of new karma through your thoughts, words and actions. Sometimes it is positive, sometimes negative but unfortunately, it is usually negative because you, as a human being, constantly have disturbing thoughts and emotions which seldom result in anything positive, but in wrongful actions. You may act lovingly towards your family, this is your Dharma—duty, consequently you will reap love from your relatives and you will evolve spiritually. If you want love, give unconditional love.

If you create negative karmas—actions—killing, stealing, lying, criticizing, etc., then you will reap terrible results such as illness, calamities, hardships, or any kind of suffering. The greater the sacrifice and goodness of the action, the greater will be the fruit you receive. Similarly, a negative or mean action, which inflicts pain and suffering to other beings, will bring equivalent results to the doer. For every action, word and thought there will be a reaction—fruit—equal in nature and degree. The Law of Cause and Effect is unfringeable and no one escapes from it. This law operates in every situation, in every place, at any time within the created Universe, at every level of creation.

## Green

Green is the color of nature. It symbolizes growth, harmony, freshness, and fertility. Green has strong emotional correspondence with safety. Dark green is also commonly associated with money.

Green has great healing power. It is the most restful color for the human eye; it can improve vision. Green suggests stability and endurance. Sometimes green denotes lack of experience; for example, a 'greenhorn' is a novice. In heraldry, green indicates growth and hope. Green, as opposed to red, means safety; it is the color of free passage in road traffic.

Use green to indicate safety when advertising drugs and medical products. Green is directly related to nature, so you can use it to promote 'green' products. Dull, darker green is commonly associated with money, the financial world, banking, and Wall Street.

**Dark green** is associated with ambition, greed, and jealousy.

**Yellow-green** can indicate sickness, cowardice, discord, and jealousy.

**Aqua** is associated with emotional healing and protection.

**Olive green** is the traditional color of peace.

## Blue

Blue is the color of the sky and sea. It is often associated with depth and stability. It symbolizes trust, loyalty, wisdom, confidence, intelligence, faith, truth, and heaven.

Blue is considered beneficial to the mind and body. It slows human metabolism and produces a calming effect. Blue is strongly associated with tranquility and calmness. In heraldry, blue is used to symbolize piety and sincerity.

You can use blue to promote products and services related to cleanliness (water purification filters, cleaning liquids, vodka), air and sky (airlines, airports, air conditioners), water and sea (sea voyages, mineral water). As opposed to emotionally warm colors like red, orange, and yellow; blue is linked to consciousness and intellect. Use blue to suggest precision when promoting high-tech products.

Blue is a masculine color; according to studies, it is highly accepted among males. Dark blue is associated with depth, expertise, and stability; it is a preferred color for corporate America.

Avoid using blue when promoting food and cooking, because blue suppresses appetite. When used together with warm colors like yellow or red, blue can create high-impact, vibrant designs; for example, blue-yellow-red is a perfect color scheme for a superhero.

**Light blue** is associated with health, healing, tranquility, understanding, and softness.  
**Dark blue** represents knowledge, power, integrity, and seriousness.

## Review

I have always felt that once people have made up their minds on an issue, it is nearly impossible to persuade them to consider an alternative. Bearing that in mind, I will say that it must be dreadfully difficult to create a film that attempts to demonstrate the futility of political activism, much less a comedic film. We all have strong beliefs of what we feel to be right or wrong. Even those who do not support either liberalism or conservatism typically defend their neutral beliefs with great fervor. Of course, few of us ever stop to consider that the lines of right and wrong are frequently blurred, especially when it comes to political viewpoints.

The main characters in **The Last Supper** are so blinded by their own beliefs that they have lost sight of what it truly means to have an opinion. These five Iowa graduate students not only share a house and a left-wing outlook, but also the same kind of closed-mindedness that they all despise. On a stormy night, one of the roommates' car breaks down and he receives a ride home from a passing stranger named Zack (Bill Paxton). The group asks him to stay for dinner, as we learn that the roommates have a weekly ritual of inviting a stranger over for dinner to engage them in a little "small talk." The conversation quickly develops into anything but the trivial when they discover Zack's militant and racist outlook on life. This is one of the high points of the film, as director Stacy Title methodically elevates from an already high moment of tension to a shocking conclusion.

A scuffle ensues, and a bad situation becomes much worse when one of the roommates stabs and kills Zack with a large kitchen knife. After the initial shock wears off, the friends bury Zack in the backyard and try to alleviate the guilt of his murder. *"It's not like we killed Mozart here, we killed a guy that I'm sure was an evil force on this planet!"* one philosophizes. *"What if you killed somebody whose death makes the world a better place?"* another suggests. *"Think about all the right-wing a\*\*holes the world would have been better off without if someone had wasted them before they did any damage."*

Thus, after bickering a bit, the roommates begin a left-wing crusade to liberate the world from right-wing evil. They continue to accommodate weekly dinner guests, only now their visitors are carefully chosen right-wingers. Two decanters of wine are served with dinner; the blue decanter is safe, while the green decanter contains a lethal amount of poison. When the roommates come to the conclusion that the world would indeed be a better place without their guest, out comes the green decanter. Several of their victims include a homophobic reverend, a male supremacist, and an anti-environmentalist.

The wonderfully cast roommates, played by Cameron Diaz, Ron Eldard, Annabeth Gish, Jonathan Penner and Courtney B. Vance are delight to watch. They may be ignorant, but they have been scripted with an intelligence that each actor wisely conveys. When we witness their gross errors of judgment, it is obvious that it comes from their blind refusal to compromise rather than just sheer stupidity. The film also features a handful of wonderful cameos by Charles Durning, Mark Harmon, and Jason Alexander as disagreeable dinner guests.

Though **The Last Supper** does become somewhat monotonous—as we see one conservative after another succumb to the liberals' fiendish plot—the message is intriguing and expertly delivered in the last fifteen minutes. When a popular conservative talk show host (Ron Perlman) graces the roommates' dinner table, he masterfully yet subtly demonstrates the irony of the roommates' crusade, proving the senselessness of those who believe their opinions to be so righteous that all other's opinions are worthless or invalid. Ultimately, we see the roommates reduced to nothing more than the prejudice that they try to withstand.

Although I believe the message of **The Last Supper** to be a good one, I wish I could say that it was as black and white as it sounds. Yet, like any controversial subject, people are bound to read too far into it. **We all tend to be quick to judge and slow to understand, empathize, or even tolerate.** By the end, most viewers will likely view the film as too pro-liberal, too pro-conservative, or perhaps too opposed to one side. I found that it teetered back and forth, often seeming too swayed towards one temperament but usually finding its way back to neutral territory. Perhaps the film itself is the ultimate irony, using its dense subject matter as a method of toying with the minds of those who attempt to find greater purpose other than the pitch black comedy for which it strives.