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SUMMARY

The date of the Last Supper and its influence on the celebration of Holy Week in the Church up to the 10th century.

This paper addresses the question of the date of Jesus' last Passover. The basic source of knowledge about the events of the last week of His life is the New Testament. Reading the description of the Last Supper one notices discrepancies between the account of the synoptic authors and the Gospel according to St John. According to the Synoptics it should be a Passover supper, while in St. John's Gospel at the time of Jesus' death on the cross the Jews were just preparing for it.

The first chapter discusses the biblical text, and closes the work with an analysis of documents written in the first centuries of Christianity and statements of the fathers of the Church. This highlights the second part of the theme of the work, namely the influence of the disputed date of the Last Supper on the process of shaping the tradition of the Church. Of particular note is the lack of liturgical recollection of Holy Week until the third century. Lenten practices in the first three centuries were specified in the study of this material, finding reasons for undertaking asceticism on all Wednesdays, Fridays and in the period before Resurrection Sunday. Initially, fasting and baptism were strongly connected theologically with the Lord's Passion, which allows us to draw some conclusions when discussing the events preceding the crucifixion. The dispute surrounding the nature of Good Friday and the date for celebrating Easter are also discussed separately. The remaining paragraphs discuss the process of the formation of the Paschal Triduum with the major traditions perpetuated through successive centuries in the universal Church. This has been done by tracing the available documents and statements of the Fathers of the Church.

The second chapter is a presentation of various proposals explaining the discrepancy between the descriptions of the Last Supper in the Gospels. These were preceded by a paragraph on the lunar calendar used in Judaism after the Babylonian captivity. It was actually a combination of calculations based on observations of the sun and moon. Based on the different methods of counting time within a day, a group of theories arose, which have been discussed separately in relation to the two-calendar theory and proposals that focus on

different understandings of Passover. On this basis some have denied or affirmed the Paschal character of the Last Supper.

The most space has been devoted to the two-calendar theory. This was chosen because of its elaborate argumentation. Additionally, it is supported by patristic sources which can be confronted. Usually when hearing about it one thinks of its original form presented by Annie Jaubert. It has been subjected to strong criticism, which has been confronted by challenging the most serious of arguments. The most recent modifications of it are included in the seventh paragraph of Chapter II of the presented work. They are based on the same assumption, by which it was decided to extend the name "theory of two calendars" and treat it as a term for the whole set of concepts. Prof. Jan Łach and Prof. Mariusz Rosik did the same by grouping other theories and closing them in a certain conceptual framework. At the end of the second chapter the author's proposals of the discussed theory are included. It changes the original assumptions of the calendar theory and explains the discrepancy of the Gospel descriptions without addressing the problem of the actual chronology of the Passion events.

The last chapter summarizes the information collected and analyzed with a wider commentary. Because of the need to systematize the theories presented, the summary is presented separately from the patristic sources. Similarly, in order to summarize the results of the research carried out on the documents of the Church and the texts of the Fathers of the Church, it was decided to collect them in a separate paragraph. The whole is crowned with final conclusions formulated on the basis of the collected material and a conclusion indicating the effects of the work, which at the same time set the direction for further possible research. Analysing the second part of the undertaken theme, i.e. the formation of the Paschal tradition, a strong accent is put on Good Friday and Resurrection Sunday in the first centuries of Christianity, which from the beginning puts the Mass of the Lord's Supper celebrated on Holy Thursday in a kind of "shadow" of these two liturgical traditions.

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