

Luisa Piccarreta's Chronology of the Last Supper in 12 Events

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- 1) Jesus "begins" the Last Supper (which is made up of two actions:
 - a) the meal at table with the 12 Apostles comprised of lamb
 - b) the Eucharistic banquet of bread and wine
- 2) Jesus foresees Judas' betrayal
- 3) John rests his head on Jesus' bosom
- 4) Luisa refers to the "food" that Jesus gives the 12 Apostles as the food of his love, his divine word and his Divine Will
- 5) Jesus partakes of a lamb (this not the Eucharistic banquet of bread and wine)

7pm Hour, The Hours of the Passion:

"O Jesus, You now arrive at the cenacle with your beloved disciples and You begin your supper with them. What sweetness, what graciousness You show throughout your entire being as You lower yourself to take material food for the last time! Everything about You is love. In this also You not only offer reparation for the sins of gluttony, but You implore the sanctification of food.

Jesus, my life, your sweet and penetrating gaze seems to search all the Apostles. Also in this act of taking food your Heart is pierced in seeing your dear Apostles still weak and listless, especially the perfidious Judas who has already put one foot in hell. And You, from the bottom of your Heart, say bitterly: 'What is the use of the shedding of My Blood? Here is a soul so favoured by Me, and yet, he is lost!'

And You look at him with eyes refulgent with light and love, as though wanting to make him understand the great evil he is about to do. But your supreme charity makes You bear this sorrow, and You do not make it known, not even to your beloved disciples.

While You grieve for Judas, your Heart is filled with joy in seeing on your left your beloved disciple John. So great is your love that, unable to contain it any longer, You draw him sweetly to yourself and let him place his head upon your Heart and allow him to experience Paradise in advance. It is in this solemn hour that the two personages, the reprobate and the elect, are portrayed in the two disciples: The reprobate in Judas, who already feels hell in his heart; the elect in John, who rests and delights in you.

O beloved Jesus, goodness itself, I too place myself beside You and, with your beloved disciple, I wish to place my weary head upon your adorable Heart and entreat You to allow me

to experience the delights of heaven, even now while I am still on earth, so that, enraptured by the sweet harmonies of your Heart, the earth may no longer be earth to me, but heaven.

But among such sweetest and divine harmonies, I hear sorrowful heartbeats escape You – they beat for lost souls! O Jesus, oh please do not allow any more souls to be lost. Let your heartbeat, beating in them, make them feel the heartbeats of the life of heaven just as your beloved disciple John felt them, so that attracted by the gentleness and sweetness of your love, they may all surrender to you.

O Jesus, as I rest upon your Heart allow me to partake of the food You gave to your Apostles: The food of love, the food of the divine word, the food of your Divine Will. O my beloved Jesus, do not deny me this food which You so much desire to give me, so that your very life may be formed in me.

Beloved Jesus, goodness itself, while I remain close to You I see that the food of which You partake along with your dear disciples is none other than that of a lamb. This is a figurative lamb: Just as this lamb hasn't any vital humor left in it on account of the consuming fire, so You, the mystical Lamb, having to consume yourself completely for souls in love, will not even keep one drop of Blood to yourself, but will pour it all out for love of us.”

- 6) Jesus washes the feet of his disciples
- 7) While washing Judas' feet Jesus implores his salvation
- 8) After the washing of the feet Jesus immediately begins the second action of the Last Supper: The Liturgy of the Eucharist
- 9) Luisa relates that all of the Apostles are present (“all” [tutti] may signify all those who were present to the exclusion of Judas or all those including Judas)
- 10) Jesus repeatedly instructs the Apostles on the profound meaning of the Eucharistic consecration (cf. Vol. 15, June 18, 1923)¹
- 11) Jesus institutes the Sacrament of the Eucharist and administers it to “his (your)

¹ [To Luisa Jesus reveals]: “Beloved daughter of My Supreme Will, My Will contains everything, it preserves all of the divine works as though in act and nothing escapes it. And to one who lives in My Will, it wishes to reveal all the blessings it contains. Therefore, I wish to reveal to you the reason for which I chose to receive Myself when instituting the Most Blessed Sacrament.

This prodigy was great and incomprehensible to the human mind. For the soul to receive a Man and a God, to enclose the infinite in a finite being and to give to this infinite Being divine honours, dignity and a dwelling befitting him is beyond comprehension. This mystery was so abstruse and incomprehensible that the Apostles themselves, while they easily believed in the Incarnation and in many other mysteries, were unsettled by this one, and their intellects were slow in believing. Therefore, I had to go over its meaning repeatedly in order for them to believe. So, how do I bring it about? In instituting the Eucharist, I Myself provided for everything, as I wanted to ensure that the soul, in receiving Me, should not deny My divinity the honours, the divine dignity and a dwelling befitting God himself.”

Nota bene: Here Jesus refers not to “the Apostles” (Luisa does not refer to “all” the Apostles as she had in the 8pm Hour)

Apostles” (Luisa does not mention ‘all’ the Apostles this time)
12) Jesus Institutes the Sacrament of Holy Orders, ordains the Apostles and institutes the other Sacraments²

8pm Hour, The Hours of the Passion:

“O My Jesus, it seems that your love has no respite. I see that You have your beloved disciples again sit down, You take a basin of water, wrap a white cloth around your waist and prostrate yourself at their feet. You do so with a gesture so humble that it draws the attention of all the heavenly inhabitants and enraptures them. The Apostles themselves remain almost motionless in seeing You prostrate at their feet...

[Jesus reveals to Luisa]: ‘Oh, My child, I seek out all souls, and prostrate at their feet like a poor beggar, I am asking, persisting and crying out to them, as I devise loving stratagems to win them over! Prostrate at their feet, with this basin of water mixed with My tears I desire to wash them of all imperfection and prepare them to receive Me in the Most Blessed Sacrament. I so much cherish this act of [them] receiving Me in the Eucharist that I do not want to entrust this office to the angels, nor even to My dear mother, but I Myself want to purify them in their innermost fibres and dispose them to receive the fruit of the Sacrament.’

But, sweet love of mine, as You continue to wash the feet of the Apostles, I see that You are now at Judas’ feet. I hear your laboured breath. I see that You not only cry, but sob, and as You wash those feet, You kiss them and press them to your Heart. Unable to speak because your voice is stifled with sobs, You look at him with eyes welled up with tears and say to him from your Heart:

‘My child, oh please, I beg you with the voice of My tears, do not go to hell! Give Me your soul which I ask of you prostrate at your feet. Tell Me, what is it you seek? What do you search for? I will grant you everything you seek, but do not allow yourself to be lost. O please, spare Me, your God, this sorrow!’

² *Nota bene:* Not “all” the Sacraments were instituted by Jesus at the Last Supper. With respect to the Sacrament of Baptism, some theologians contend that inasmuch as no one can be admitted to any of the Sacraments without first receiving the Sacrament of Baptism, the apostles had to be baptized before they were ordained (Sacrament of Holy Orders). This baptism may have occurred during Jesus apostolic ministry as related in Jn. 4:1-3, which relates, “Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus himself was not baptizing [by only water after the manner of John the Baptist], just his disciples), he left Judea and returned to Galilee.” Other theologians contend that the baptism of John was a type of cleansing of sin (much like circumcision for the Old Testament Personages). Still others argue that the Scriptures are not clear on this point, and that the Apostles’ baptism may have occurred sometime between Christ’s Resurrection and Ascension or on the day of Pentecost.

In the 11am Hour of the Hours of the Passion, Jesus, petitioning the Father, reveals that he “*blessed*” Judas “*so much, to the point of ordaining him a Priest and a Bishop like My other Apostles...*”

And again, You press those feet to your Heart, but in seeing the callousness of Judas, your Heart is cornered...

The Institution of the Most Blessed Sacrament. Beloved Jesus, my joy and my delight, I see that your love runs, and runs rapidly. You stand up, sorrowful as You are, and You almost run to the altar where there is bread and wine ready for the consecration. Love of my heart, I see You assume an appearance wholly new and never-before seen. Your divine Person acquires a tender, loving and affectionate countenance. Your eyes blaze with light more than if they were suns; your rosy face becomes radiant; your lips smile and burn with love; your creative hands assume the attitude of creating. I see You, my love, completely transformed. Your divinity seems to overflow from your humanity.

Jesus, my heart and my life, your countenance never-before seen, draws the attention of all the Apostles.³ They are caught by a sweet enchantment and dare not even breathe. Your sweet mother runs in spirit to the foot of the altar to admire the portents of your love. The angels descend from heaven, asking themselves: “What is this; what is this? These are true follies and true excesses of love! A God who creates, not heaven nor earth, but himself. And where? In the most humble of things: In some bread and wine.”

O insatiable love, while they are all around You I see that You take the bread into your hands, You offer it to the Father... The Father is moved at the tender and affectionate voice of his Son. He descends from heaven and is now upon the altar united with the Holy Spirit, and He concurs with the Son. And Jesus, with a resounding and moving voice, pronounces the words of consecration and, without leaving himself, He bilocates himself in the bread and wine.⁴ He then administers himself to his Apostles...

O my sweet Heart, I see that after You have instituted the Most Blessed Sacrament and have seen the enormous ingratitude and offenses of souls at the expense of the excess of your love, though wounded and embittered, You do not draw back; rather, You desire to immerse everything in the immensity of your love.

³ The original text of Luisa reads, “Gesù, questo tuo aspetto non mai visto chiama l’attenzione di tutti gli Apostoli... Ma mentre sono tutti intorno a te, o Amore insaziabile, vedo che prendi il pane fra le mani, lo offri al Padre...”

⁴ The Italian original reads, “crea se stesso”. The expression, “Jesus, without leaving himself”, signifies an act of “bilocation”. Jesus employs the word “bilocate” to express the soul’s ability to multi-locate. He uses this word in relation to God (L. Piccarreta, volume 28, November 30, 1930); in relation to Adam who could “bilocate his soul in all created things” (Ibid., vol. 33, November 10, 1927); in relation to Mary (Ibid., vol. 11, May 9, 1913); in relation to souls (Ibid., vol. 32, July 8, 1933).

O Jesus, as You administer yourself to your Apostles, I see that You tell them that they too must do what You have done, and You confer upon them the authority to consecrate. You therefore ordain them Priests and institute the other Sacraments.

As expressed in footnote 2, Jesus, in petitioning the Father in the 11am hour of the Hours of the Passion, reveals that he *“blessed him (Judas) so much, to the point of ordaining him a Priest and a Bishop like My other Apostles...”* If, Luisa’s 8pm hour chronology is accurate, unlike in her Childhood Memoirs,⁵ it would appear that Judas was present at the Last Supper during the administration of his Body and Blood. However, this would not seem consistent with the Gospel of John 13:27, in which John has Judas leaving immediately after having taken the morsel of food (before the Institution of the Eucharist): *“Jesus answered, ‘It is the one to whom I hand the morsel after I have dipped it.’ So he dipped the morsel⁶ and (took it and) handed it to Judas, son of Simon the Iscariot. After he took the morsel, Satan entered him... So he took the morsel and left at once. And it was night.”*

Chronology of the Last Supper in the Gospels and the Writings of Luisa

LUISA	SYNOPSIS	DISCREPANCIES
Jesus “begins” the Last Supper which is made up of two actions: a) the meal at table comprised of lamb with the 12 Apostles b) the Eucharistic banquet of Bread and wine (without the meat of the lamb)	Mt. 26:20: Jesus reclines at table with the 12 Apostles. Lk. 22:14: Jesus takes his place at table with the Apostles.	
Jesus foresees Judas’ betrayal		
John rests his head on Jesus’ bosom		
Luisa refers to the “food” that		

⁵ Because Luisa did not begin writing until February 28, 1899 (at the age of 33) in obedience to her confessor Rev. Gennaro Di Gennaro, she admittedly failed to recall the “chronology of events” and “dates” of the interior experiences and many events that occurred in her teenage years. She relates, *“I have written down such things without specifying the chronology of events, that is, [I wrote them down without being certain] whether a particular event occurred before or after a certain age – whether I was younger or older”* (Childhood Memoirs).

⁶ The New American Bible states, *“Morsel: probably the bitter herb dipped in salt water.”*

<p>Jesus gives the 12 Apostles as the food of his love, his divine word and his Divine Will</p>		
<p>Jesus partakes of lamb (this not the Eucharistic meal which is only of bread and wine)</p>		
<p>Jesus washes the feet of his disciples</p>		
<p>While washing Judas' feet Jesus implores his salvation</p>	<p>Jn. 13:4-5: Jesus washes the feet of his disciples. Jesus in the context of the washing of the feet says, <i>"The one who ate my food has raised his heel against me."</i></p>	
	<p>In John's Gospel toward the end of the washing of the feet Jesus and in answer to the question of his beloved disciple Jesus says, <i>"It is the one to whom I hand the morsel after I have dipped it.' So <u>he dipped the morsel and (took it and) handed it to Judas, son of Simon the Iscariot. After he took the morsel, Satan entered him. So Jesus said to him, 'What you are going to do, do quickly.'</u></i> (Now) none of those reclining at table realized why he said this to him. Some thought that since Judas kept the money bag, Jesus had told him, 'Buy what we need for the feast,' or to give something to the poor. <u>So he took the</u></p>	<p><i>John's Gospel relates that at the washing of the feet, <u>Judas leaves the Last Supper immediately after taking the morsel, which is before the Institution of the Eucharist (The New American Bible states, "Morsel: probably the bitter herb dipped in salt water.")</u></i></p>

	<p><i>morsel and left at once. And it was night” (Jn. 13:26-30).</i></p> <p>Mk. 14:20-21 Jesus says, <i>“Amen, I say to you, one of you will betray me, one who is eating with me... One of the Twelve, the one who dips with me into the dish... woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born.”</i></p> <p>Mt. 26:21-24 Jesus relates, <i>“Amen, I say to you, one of you will betray me... woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born.”</i></p> <p>Lk. 22:21 Jesus affirms, <i>“behold, the hand of the one who is to betray me is with me on the table.”</i></p>	
<p>After the washing of the feet Jesus immediately begins the second action of the Last Supper: The Liturgy of the Eucharist</p>		
<p>Luisa relates that all of the Apostles are present (“all” [tutti] may signify all those who were present to the exclusion of Judas or all those including Judas)</p>		

<p>Jesus repeatedly instructs the Apostles on the profound meaning of the Eucharistic consecration (cf. Vol. 15, June 18, 1923)</p>		
<p>Jesus institutes the Sacrament of the Eucharist and administers it to “his (your) Apostles” (Luisa does not mention ‘all’ the Apostles this time)</p>	<p>Mt. 26:26-28; Mk. 14:22-24; Lk. 22:19-20: Jesus institutes the Eucharist.</p>	<p>The writings of Blessed Anne Catherine Emmerich (unfortunately redacted considerably by and according to the views of C. Brentano), concur with Luisa’s text when affirming that the Blessed Virgin Mary received the consecrate Host during the Last Supper in a supernatural manner (<i>L. Piccarreta, 8pm hour, Hours of the Passion; Emmerich, Dolorous Passion, p. 85, Tan Pub., 1983</i>), and when affirming that the Apostles were ordained at the Last Supper after the Institution of the Eucharist.</p> <p>However, Emmerich’s writings do not concur with Luisa’s text (<i>Vol. 15, June 18, 1923</i>) when Emmerich affirms that Jesus did not receive Communion himself (<i>Ibid., Emmerich, p. 86</i>), and when she relates that Judas left the Last Supper <i>before</i> Jesus ordained the Apostles priests and bishops (implying that Judas was not ordained, which does not concur with Luisa’s</p>

		<p>11am hour).</p> <p>It is noteworthy that when describing the Last Supper Emmerich states, “<i>I do not remember whether this was the precise order in which these ceremonies were performed</i>” (<i>Ibid.</i>, Emmerich, p. 84).</p> <p>Within the context of the uncertainty of the accuracy of Emmerich’s writings, one is to approach the following passage in which they recount Jesus presenting to Judas the consecrated Bread, but she is uncertain that he also received the consecrated Blood, after which he immediately leaves the Last Supper.</p>
<p>Jesus Institutes the Sacrament of Holy Orders, ordains the Apostles (<i>Nota bene: in the 11am hour of the Hours of the Passion, Jesus affirms that he ordained Judas a priest and a bishop</i>) and institutes the other Sacraments</p>		<p>In the 8pm hour Luisa relates that Jesus Institutes the Sacrament of the Eucharist and then ordains the Apostles (including Judas – cf. 11am Hour), whereby it may be implied that Judas is present at the Institution of the Eucharist).</p>

Did Judas receive Holy Communion at the Last Supper?

In answer to this question, there are several passages to consider, e.g., the 11am and 7-8pm hours of the Hours of the Passion and Vol. 15, June 18, 1923 of Luisa Piccarreta; Mt. 26:26-28; Mk. 14:22-24; Lk. 22:19-20; Jn. 13:4-5; 18, 21-30 (Ps. 41:10); Lk. 21:17-23, 22:14. In light of the narration of the events in Luke's Gospel and the debate over said events' sequentiality, there remain two schools of thought that may be summarized as follows:

- a) There is no explicit mention in any of the aforesaid sources that Judas communicated, so Judas did not receive Communion at the Last Supper.
- b) The Gospels of John and Luke relate that Judas was present during the Last Supper, so Judas received Communion at the Last Supper.

The writings of the saints are not in agreement on the matter, e.g., St. Hilary and St. Ephraim affirm that Judas did not communicate, whereas St. Augustine and St. John Chrysostom seem to affirm that Judas did communicate. Below are some extrapolations from their writings:

Saint Hilary of Poitiers directly affirms,

"Judas corpus Christi non sumpsit" (Judas did not receive the Body of Christ).

Saint Ephraim the Syrian relates,

"In the same way, the Lord, by means of water, separated Judas from His disciples when He gave him bread soaked in water (sop), because he was not worthy of that bread, which together with wine, was distributed to the twelve apostles. For it is not right that the one who betrayed Him to death [Judas], should receive in the form of bread, Him [Jesus] who saves from death."

Saint John Chrysostom also affirms,

"Then, the Gospel says: as they were eating, Jesus took bread, and blessed it and broke it, and gave it to the disciples saying, Take, eat; this is my Body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my Blood of the New Testament, which is shed for many for the remission of sins (Matt. 26:26-28). Judas was there when the Lord spoke these words. This is the Blood, O Judas, which you sold for thirty pieces of silver! This is Blood, for which you shortly before shamelessly bargained with the ungrateful Pharisees. O, the great mercy of Christ! O, the ingratitude of Judas! The Master nourished, and the slave betrayed. That one sold, having taken thirty pieces of silver, and Christ gave his own Blood as a

ransom for us, and he would have given it to the seller, if, of course, he wanted it, because Judas was there before the betrayal, he took part in the holy meal, and tasted the Last Supper.”

Saint Augustine of Hippo states,

“It must be understood that our Lord had already distributed the Sacrament of His Body and Blood to all his disciples, among whom was Judas also, as Luke narrates: ‘And after that, we came to this, where, according to the relation of John, our Lord, by dipping and handing the morsel, does most openly declare His betrayer.’”⁷

Lastly Blessed Theophylact of Ohrid expresses both points of view,

“The evangelist added [him] to those who were eating, in order to show the inhumanity of Judas; if he was even a beast, then he should have at least softened up, because he had already eaten one supper, from one holy table, and yet he, being convicted, had not been enlightened, and having even partaken of His Body, had not repented. However, some say that Christ communed His disciples with His Mysteries already by the time that Judas left. Therefore, we also must do likewise, that is to say, to excommunicate wicked people from the Divine Sacraments.

Here is but one argument in support of Judas communicating:

In Jn. 13:18 Jesus reveals, *“I am not speaking of all of you. I know those whom I have chosen. But so that the scripture might be fulfilled, ‘The one who ate my food has raised his heel against me.’”* When Jesus speaks of “my food” one may assume he refers to the Eucharist, and when he speaks of the one who "raised his heel against me" he refers to Judas.

Here is but one counter-argument in support of Judas not communicating:

While neither the Eucharist nor Judas is explicitly mentioned in Jn. 13:38, one is to consider that Peter betrayed our Lord after he had partaken of the Eucharist. The events may have played out as follows: Jesus prophesies a betrayer from the twelve, and the disciples respond with uncertainty (Mt. 26:20-25). With this conversation in the air, the beloved disciple asks the identity of the betrayer and Jesus says he will give a dipped morsel to the betrayer. Jesus then gives the dipped morsel (note: “morsel” is not the Eucharist) to Judas who, after receiving it, immediately leaves the Last Supper (John 13:25-30). Only then does the meal transition occur to the breaking of the bread and the passing of the cup (Mt. 26:26-28). While Jesus began the

⁷ The New American Bible and the writings of Luisa reveal that the “morsel” of which Judas had partaken was not the Eucharistic Bread.

meal in 26:20 with all twelve disciples present, by the time of the consecration occurred Judas had already left (Jn. 13:30).

In conclusion, the Church does not provide a definitive answer to the question of whether or not Judas communicated at the Last Supper. Therefore the question is not a matter of doctrine, but of speculative theology, which means one is free to embrace either argument. As for me personally, while the position that Judas did not communicate is without theological obstacles, the position of him communicating stands in need of theological clarification.

Those who say that Judas communicated must before embracing this view consider the following implications. Does the action of Jesus who knowingly administered his Precious Body and Blood to someone whom He explicitly knew and stated would betray him and that would be lost (“better for him not to have been born” – Mt. 26:24) and who is ostensibly in grave sin bear out for those pastors who choose to administer Communion to notorious sinners or actively pro-abortion candidates?

One possible answer to this theological dilemma is that perhaps Jesus knew that until Judas’ act of betrayal actually occurred, God’s grace could have changed his heart even at the last minute, and so Jesus left him free to make a choice to receive him and that the burden of the decision to receive Jesus unworthily was on Judas. Though this answer may be valid there remains the danger of one advancing the specious argument that all pastors are to follow the example of Christ with Judas and not refuse anyone Communion, but defer the burden of the decision to the recipient’s individual’s conscience.

Hence the ongoing debate among the USCCB on the opportuneness of administering to Communion to pro-abortion candidates. Indeed, not all US bishops agree on the interpretation of the discipline imposed by canon 915 of the Code of Canon Law. Can. 915 states, “*Those who have been excommunicated or interdicted after the imposition or declaration of the penalty and others obstinately persevering in manifest grave sin are not to be admitted to holy communion.*” This canon articulates the responsibility of the minister of Holy Communion, ordinary or extraordinary, to deny Holy Communion to those who obstinately persevere in manifest grave sin. The denial of Holy Communion can be the effect of the imposition or declaration of the canonical penalties of Excommunication and Interdict (cf. canons 1331 §1, 2°; and 1332), but there are other cases in which Holy Communion may be denied, apart from any imposition or declaration of a canonical penalty, in order to respect the holiness of the Sacrament, to safeguard the salvation of the soul of the party presenting himself to receive Holy Communion, and to avoid scandal. Canon 915 draws its authority from the Church and from St. Paul’s 1st Letter to the Corinthians in which he affirms, “*Therefore whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should*

examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself” (1 Cor. 11:27-29).

While the position of Judas not receiving Communion is valid, as it offers no theological obstacles, the position of him receiving Communion is also valid on the condition that the aforesaid specious argument is not advanced.