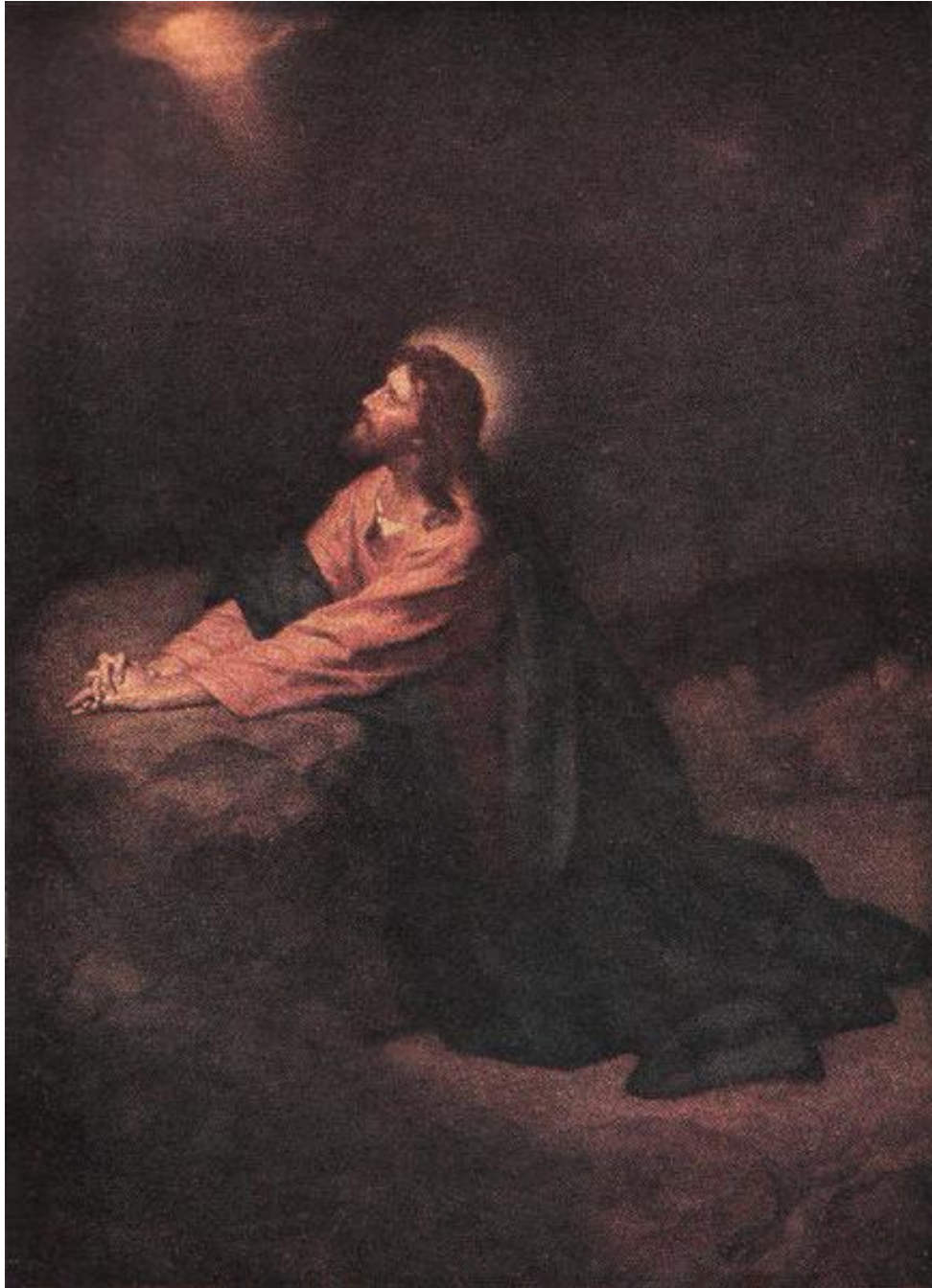


Lesson #12
Agony in the Garden



Christ in Gethsemane by Heinrich Ferdinand Hofmann, 1890

http://upload.wikimedia.org/wikipedia/commons/6/68/Christ_in_Gethsemane.jpg

Introduction:

In that same hour Jesus said to the multitudes: You are come out as it were to a robber with swords and clubs to apprehend me. I sat daily with you, teaching in the temple, and you laid not hands on me.

Matthew 26:55

This is our twelfth lesson in a series of lessons that will examine the Life of Our Lord Jesus Christ, with specific lessons focused on each of the mysteries of the Rosary.

As our guide in this lesson, we will refer not only to the Catechism and official Church documents, but also the writings of Servant of God, Archbishop Fulton J. Sheen in his world-renowned text "The Life of Christ":

"Christianity, unlike any other religion in the world, begins with catastrophe and defeat. Sunshine religions and psychological inspirations collapse in calamity and wither in adversity. But the Life of the Founder of Christianity, having begun with the Cross, ends with the empty tomb and victory..." (*The Life of Christ, Archbishop Fulton J. Sheen, Preface*)

Please purchase a copy of this text as we will use this text in our activities and throughout the lessons in this unit on the Life of our Blessed Lord. You may purchase the text at several sources including here:

<http://astore.amazon.com/acatlif-20/detail/0385132204>

Additionally, throughout this series of lessons please focus special attention on the various artwork surrounding the Life of Christ. Start by making a list of the title, artist, and date of the works of art in this series of lessons.

Let us begin this lesson by reading about the Saint whose feast we celebrate today.

[Click here](#)

<http://saints.sqpn.com/month00.htm>

Opening Prayer:

We begin this lesson in prayer, as all of our daily actions should begin in prayer. And, no prayer is more fitting for us at this time than the Most Holy Rosary of the Blessed Virgin Mary. The Rosary has been rightfully called the second greatest of all prayers, second only to the sublime Sacrifice of the Mass, instituted by our Lord Jesus Christ Jesus, in which the Sacrifice of our Lord Jesus Christ on Calvary takes place.

Let us pray the 1st Sorrowful Mystery, the Agony in the Garden.

As we pray the Holy Rosary at the onset of this lesson, let us attempt to pray it in the language of the Church, the Latin Language.

Sign of the Cross:

In nomine Patris, et Filii, et Spiritus Sancti. Amen

Apostles' Creed:

Credo in Deum Patrem omnipotentem, Creatorem caeli et terrae. Et in Iesum Christum, Filium eius unicum, Dominum nostrum, qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus, descendit ad infernos, tertia die resurrexit a mortuis, ascendit ad caelos, sedet ad dexteram Dei Patris omnipotentis, inde venturus est iudicare vivos et mortuos. Credo in Spiritum Sanctum, sanctam Ecclesiam catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam aeternam. Amen.

The Lord's Prayer:

PATER NOSTER, qui es in caelis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in caelo et in terra. Panem nostrum quotidianum da nobis hodie, et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.

The Hail Mary:

AVE MARIA, gratia plena, Dominus tecum. Benedicta tu in mulieribus, et benedictus fructus ventris tui, Iesus. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc, et in hora mortis nostrae. Amen.

Glory Be:

GLORIA PATRI, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Oratio Fatimae (The Fatima Prayer)

Domine Iesu, dimitte nobis debita nostra, salva nos ab igne inferiori, perduc in caelum omnes animas, praesertim eas, quae misericordiae tuae maxime indigent.

Hail, Holy Queen:

SALVE REGINA, Mater misericordiae. Vita, dulcedo, et spes nostra, salve. Ad te clamamus exsules filii Hevae. Ad te Suspiramus, gementes et flentes in hac lacrimarum valle. Eia ergo, Advocata nostra, illos tuos misericordes oculos ad nos converte. Et Iesum, benedictum fructum ventris tui, nobis post hoc exilium ostende. O clemens, o pia, o dulcis Virgo Maria.

V. Ora pro nobis, Sancta Dei Genitrix.
R. Ut digni efficiamur promissionibus Christi.

OTHER PRAYERS FOR THIS LESSON:

Almighty and everlasting God, grant us so to celebrate the mysteries of the Passion of our Lord that we may deserve to obtain Thy pardon. Through the same our Lord.

Prayer Source: 1962 Roman Catholic Daily Missal (Collect from Tuesday in Holy Week)

Prayer to Jesus Crucified:

Behold, my beloved and good Jesus, I cast myself upon my knees in your sight, and with the most fervent desire of my soul I pray and beseech you to impress upon my heart lively sentiments of faith, hope and charity, with true repentance for my sins and a most firm desire of amendment; while with deep affection and grief of soul I consider within myself and mentally contemplate your five most precious wounds, having before my eyes that which David the prophet long ago spoke about you, my Jesus: "They have pierced my hands and my feet; I can count all my bones" (Ps 22:17-18).

Prayer in the Steps of the Passion:

Most dear Jesus, filled with sorrow during the agony in the garden, covered with a sweat of blood while praying, have mercy on us, O Lord.

Most dear Jesus, delivered into the hands of the wicked by a kiss, bound like a robber, and abandoned by your disciples, have mercy on us, O Lord.

Most dear Jesus, condemned to death by an unjust Council, taken as an evildoer before Pilate, and ridiculed by the wicked Herod, have mercy on us, O Lord.

Most dear Jesus, publicly shorn of your garments, and most cruelly scourged at the pillar, have mercy on us, O Lord.

Most dear Jesus, crowned with thorns, beaten and blindfolded, clothed in rich purple and mocked, have mercy on us, O Lord.

Most dear Jesus, likened to the infamous Barabbas, rejected by your people, and unjustly sentenced to death, have mercy on us, O Lord.

Most dear Jesus, burdened with the weight of the Cross and led to the place of execution like a lamb to the slaughter, have mercy on us, O Lord.

Most dear Jesus, reckoned with the wicked, blasphemed, and derided, and given gall to drink to mitigate your pain, have mercy on us, O Lord.

Most dear Jesus, dying on the Cross in the presence of Mary, pierced with a lance that drew

blood and water from your side, have mercy on us, O Lord.

Most dear Jesus, taken down and placed in the arms of your Sorrowful Mother, have mercy on us, O Lord.

Most dear Jesus, horribly bruised and marked with five wounds, anointed for burial and placed in a tomb, have mercy on us, O Lord.

My Jesus, I thank you for dying on the Cross for my sins. Have mercy on us, O Lord. Amen.

Prayer Source: [Saint Michael Center](#)

Lectionary:

Let us place ourselves squarely in the rhythm and life of the Church. The best way to do this is to attend daily Mass, but whether you have or have not been to Mass today, please read the Scriptural texts used during the Liturgy of the Word today. You may find them by [clicking here](#) and going to the proper date.

We now focus on the Agony in the Garden:

Then Jesus said to them: All you shall be scandalized in me this night. For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed. But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized. Jesus said to him: Amen I say to thee, that in this night before the cock crow, thou wilt deny me thrice. Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples.

Then Jesus came with them into a country place which is called Gethsemani; and he said to his disciples: Sit you here, till I go yonder and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. Then he saith to them: My soul is sorrowful even unto death: stay you here, and watch with me. And going a little further, he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless not as I will, but as thou wilt. And he cometh to his disciples, and findeth them asleep, and he saith to Peter: What? Could you not watch one hour with me?

Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak. Again the second time, he went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, thy will be done. And he cometh again and findeth them sleeping: for their eyes were heavy. And leaving them, he went again: and he prayed the third time, saying the selfsame word. Then he cometh to his disciples, and saith to them: Sleep ye now and take your rest; behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners.

Rise, let us go: behold he is at hand that will betray me. As he yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed him. And Jesus said to him: Friend, whereto art thou come? Then they came up, and laid hands on Jesus, and held him.

And behold one of them that were with Jesus, stretching forth his hand, drew out his sword: and striking the servant of the high priest, cut off his ear. Then Jesus saith to him: Put up again thy sword into its place: for all that take the sword shall perish with the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall the scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes: You are come out as it were to a robber with swords and clubs to apprehend me. I sat daily with you, teaching in the temple, and you laid not hands on me.

Now all this was done, that the scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled.

Matthew 26:31-56

The Prayer of Christ in the Garden:

These things Jesus spoke, and lifting up his eyes to heaven, he said: Father, the hour is come, glorify thy Son, that thy Son may glorify thee. As thou hast given him power over all flesh, that he may give eternal life to all whom thou hast given him. Now this is eternal life: That they may know thee, the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee.

I have manifested thy name to the men whom thou hast given me out of the world. Thine they were, and to me thou gavest them; and they have kept thy word. Now they have known, that all things which thou hast given me, are from thee: Because the words which thou gavest me, I have given to them; and they have received them, and have known in very deed that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them whom thou hast given me: because they are thine: And all my things are thine, and thine are mine; and I am glorified in them.

And now I am not in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name whom thou has given me; that they may be one, as we also are. While I was with them, I kept them in thy name. Those whom thou gavest me have I kept; and none of them is lost, but the son of perdition, that the scripture may be fulfilled. And now I come to thee; and these things I speak in the world, that they may have my joy filled in themselves. I have given them thy word, and the world hath hated them, because

they are not of the world; as I also am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil.

They are not of the world, as I also am not of the world. Sanctify them in truth. Thy word is truth. As thou hast sent me into the world, I also have sent them into the world. And for them do I sanctify myself, that they also may be sanctified in truth. And not for them only do I pray, but for them also who through their word shall believe in me;

That they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given to them; that they may be one, as we also are one: I in them, and thou in me; that they may be made perfect in one: and the world may know that thou hast sent me, and hast loved them, as thou hast also loved me. Father, I will that where I am, they also whom thou hast given me may be with me; that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world. Just Father, the world hath not known thee; but I have known thee: and these have known that thou hast sent me.

And I have made known thy name to them, and will make it known; that the love wherewith thou hast loved me, may be in them, and I in them.

John 17

Catechism References:

All Catechism and Compendium references are: © Copyright 2005 - Libreria Editrice Vaticana
Baltimore Catechism reference: Copyright © Benziger Brothers 1891 and 1921
HTML translation copyright © Catholic Information Center on Internet, Inc. 1995

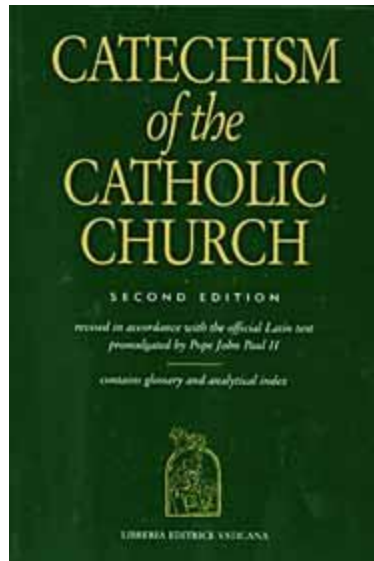
[Catechism of the Catholic Church](#), # 333, 536, 612, 2849

[Compendium of the Catechism of the Catholic Church](#), # 121

[The Baltimore Catechism](#), # 370-372, 375

[The Church's Year by Fr. Leonard Goffine](#)

References in the Catechism of the Catholic Church:



333 From the Incarnation to the Ascension, the life of the Word incarnate is surrounded by the adoration and service of angels. When God "brings the firstborn into the world, he says: 'Let all God's angels worship him.'"¹⁹⁶ Their song of praise at the birth of Christ has not ceased resounding in the Church's praise: "Glory to God in the highest!"¹⁹⁷ They protect Jesus in his infancy, serve him in the desert, strengthen him in his agony in the garden, when he could have been saved by them from the hands of his enemies as Israel had been.¹⁹⁸ Again, it is the angels who "evangelize" by proclaiming the Good News of Christ's Incarnation and Resurrection.¹⁹⁹ They will be present at Christ's return, which they will announce, to serve at his judgment.²⁰⁰

196 *Heb* 1:6.

197 *Lk* 2:14.

198 Cf. *Mt* 1:20; 2:13,19; 4:11; 26:53; *Mk* 1:13; *Lk* 22:43; 2 *Macc* 10:29-30; 11:8.

199 Cf. *Lk* 2:8-14; *Mk* 16:5-7.

200 Cf. *Acts* 1:10-11; *Mt* 13:41; 24:31; *Lk* 12:8-9.

536 The baptism of Jesus is on his part the acceptance and inauguration of his mission as God's suffering Servant. He allows himself to be numbered among sinners; he is already "the Lamb of God, who takes away the sin of the world".²³² Already he is anticipating the "baptism" of his bloody death.²³³ Already he is coming to "fulfill all righteousness", that is, he is submitting himself entirely to his Father's will: out of love he consents to this baptism of death for the remission of our sins.²³⁴ The Father's voice responds to the Son's acceptance, proclaiming his entire delight in his Son.²³⁵ The Spirit whom Jesus possessed in fullness from his conception comes to "rest on him".²³⁶ Jesus will be the source of the Spirit for all mankind. At his baptism "the heavens were opened"²³⁷ - the heavens that Adam's sin had closed - and the waters were sanctified by the descent of Jesus and the Spirit, a prelude to the new creation.

232 *Jn* 1:29; cf. *Isa* 53:12.

233 Cf. *Mk* 10:38; *Lk* 12:50.

234 *Mt* 3:15; cf. 26:39.

235 Cf. *Lk* 3:22; *Isa* 42:1.

236 *Jn* 1:32-33; cf. *Isa* 11:2.

237 *Mt* 3:16.

612 The cup of the New Covenant, which Jesus anticipated when he offered himself at the Last Supper, is afterwards accepted by him from his Father's hands in his agony in the garden at Gethsemani,⁴³⁴ making himself "obedient unto death". Jesus prays: "My Father, if it be possible, let this cup pass from me. . ." ⁴³⁵ Thus he expresses the horror that death represented for his human nature. Like ours, his human nature is destined for eternal life; but unlike ours, it is perfectly exempt from sin, the cause of death.⁴³⁶ Above all, his human nature has been assumed by the divine person of the "Author of life", the "Living One".⁴³⁷ By accepting in his human will that the Father's will be done, he accepts his death as redemptive, for "he himself bore our sins in his body on the tree."⁴³⁸

434 Cf. *Mt* 26:42; *Lk* 22:20.

435 *Phil* 2:8; *Mt* 26:39; cf. *Heb* 5:7-8.

436 Cf. *Rom* 5:12; *Heb* 4:15.

437 Cf. *Acts* 3:15; *Rev* 1:17; *Jn* 1:4; 5:26.

438 *1 Pet* 2:24; cf. *Mt* 26:42.

2849 Such a battle and such a victory become possible only through prayer. It is by his prayer that Jesus vanquishes the tempter, both at the outset of his public mission and in the ultimate struggle of his agony.¹⁵⁹ In this petition to our heavenly Father, Christ unites us to his battle and his agony. He urges us to *vigilance* of the heart in communion with his own. Vigilance is "custody of the heart," and Jesus prayed for us to the Father: "Keep them in your name."¹⁶⁰ The Holy Spirit constantly seeks to awaken us to keep watch.¹⁶¹ Finally, this petition takes on all its dramatic meaning in relation to the last temptation of our earthly battle; it asks for *final perseverance*. "Lo, I am coming like a thief! Blessed is he who is awake."¹⁶²

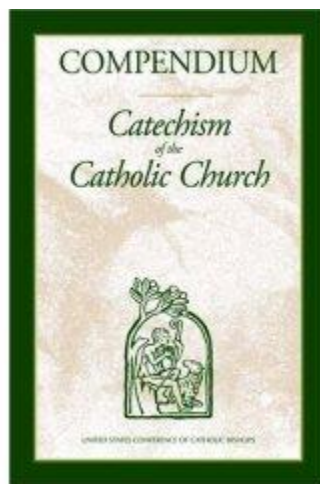
159 Cf. *Mt* 4:1-11; 26:36-44.

160 *Jn* 17:11; cf. *Mk* 13:9,23,33-37; 14:38; *Lk* 12:35-40.

161 Cf. *1 Cor* 16:13; *Col* 4:2; *1 Thess* 5:6; *1 Pet* 5:8.

162 *Rev* 16:15.

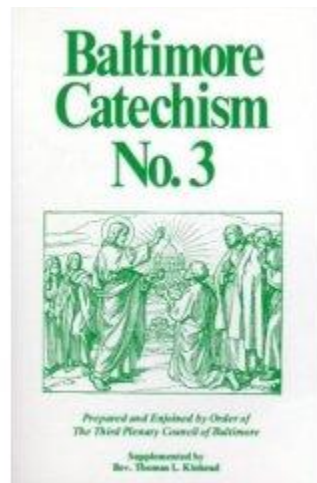
Compendium of the Catechism of the Catholic Church



121. What happened in the Agony in the Garden of Gethsemane?

Despite the horror which death represented for the sacred humanity of Jesus “who is the Author of Life” (*Acts 3:15*), the human will of the Son of God remained faithful to the will of the Father for our salvation. Jesus accepted the duty to carry our sins in his Body “becoming obedient unto death” (*Philippians 2:8*).

The Baltimore Catechism



Q. 370. What did Jesus Christ suffer?

A. Jesus Christ suffered a bloody sweat, a cruel scourging, was crowned with thorns, and was crucified.

Q. 371. When did Our Lord suffer the "bloody sweat"?

A. Our Lord suffered the "bloody sweat" while drops of blood came forth from every pore of His body, during His agony in the Garden of Olives, near Jerusalem, where He went to pray on the night His Passion began.

Q. 372. Who accompanied Our Lord to the Garden of Olives on the night of His Agony?

A. The Apostles Peter, James and John, the same who had witnessed His transfiguration on the mount, accompanied Our Lord to the Garden of Olives, to watch and pray with Him on the night of His agony.

Q. 375. What caused Our Lord's agony in the garden?

A It is believed Our Lord's agony in the garden was caused:

1. By his clear knowledge of all He was soon to endure;
2. By the sight of the many offenses committed against His Father by the sins of the whole world;
3. By His knowledge of men's ingratitude for the blessings of redemption.

The Church's Year

Explanation of the Epistles and Gospels
for the Sundays, Holydays and Festivals
throughout the Ecclesiastical Year

MANNER OF CONTEMPLATING CHRIST'S BITTER PASSION

Christ also suffered for us: leaving you an example that you should follow his steps. (I Peter II. 21.)

Whence does it come," writes St. Alphonsus Ligouri, "that so many of the faithful look with so much indifference at Christ on the cross? They generally assist during Holy Week at the commemoration of His death without any feeling of gratitude or compassion, as if it were a fable or an event in which they had no interest. Know they not, or believe they not what the gospel relates of Christ's passion? Indeed they know it, and believe it, but do not think of it. It is impossible that he who believes and meditates, should fail, to become burning with love for God who suffers and dies for love of him." But why, we may ask here, are there so many who draw so little benefit even from the contemplation of the passion and death of Jesus? Because they fail to consider and imitate the example which Christ gives in His sufferings.

"The cross of Christ," says St. Augustine, "is not only a bed of death, but a pulpit of instruction." It is not only a bed upon which Christ dies, but the pulpit from which He teaches us what we must do. It should now be our special aim to meditate upon the passion of Christ, and to imitate those virtues which shone forth so preeminently in His passion and death. But many neglect to do this: They usually content themselves with compassion when they see Christ enduring such great pains, but they see not with what love, humility, and meekness He bears them; and so do not endeavor to imitate His example. That you, O Christian soul, may avoid this mistake, and that you may draw the greatest possible benefit for your soul, from the contemplation of the passion, and death of Christ, attend to that which is said of it by that pious servant of Gods Alphonse Rodriguez:

We must endeavor to derive from the meditation on the mysteries of the passion and death of Christ this effect, that we may imitate His virtues, and this by slowly and attentively considering each virtue by itself, exercising ourselves in forming a very great desire for it in our hearts, making a firm resolution to practice it in words and works, and also to conceive a holy aversion and horror of the opposite vice; for instance, when contemplating Christ's condemnation to the death of the cross by Pilate, consider the humility of Jesus Christ, who being God, as humble as He was innocent, voluntarily submitted and silently accepted the unjust sentence and the ignominious death. Here you see from the example given by Jesus, how you should despise yourself, patiently bear all evil, unjust judgment; and detraction, and even seek them with joy as giving you occasion to resemble Him. To produce these necessary effects and resolutions, you should at each mystery contemplate the following particulars:

First, Who is it that suffers? The most innocent, the holiest, the most loving; the only-begotten Son of the Almighty Father, the Lord of heaven and earth. Secondly; What pains and torments, exterior and interior, does He suffer? Thirdly, In what manner does He suffer, with what patience, humility, meekness and love, does He bear all ignominy and outrage? Fourthly, For whom does He suffer? For all men, for His enemies and His executioners. Fifthly, By whom does He suffer? By Jews and heathens, by soldiers and tyrants, by the devil and all impious children of the world to the end of time, and all who were then united in spirit with His enemies. Sixthly, Why does He suffer? To make reparation for all the sins of the whole world, to satisfy the justice of God, to reconcile the Heavenly Father, to open heaven, to give us His infinite 'merits that we may from them have strength to follow the way to heaven. At the consideration of each of these points, and indeed at each mystery of the passion of Christ, the imitation of the example of His virtues is the main object, because the true life of the Christian consists in the imitation of Jesus. In considering each stage of the passion of Christ place vividly before your mind the virtue which He practiced therein; contemplate it and ask yourself whether you possess this virtue, or whether you still cherish the opposite vice. If you find the latter to be the case make an act of contrition, with the firm resolution to extirpate this vice, and excite in yourself a sincere desire for the opposite virtue. In this way you will draw the greatest advantage from the contemplation of Christ's passion, and will resemble Christ, and, as the pious Louis of Granada says, there can be no greater honor and adornment for a Christian than to resemble his divine Master, not in the way that Lucifer desired, but in that which He pointed out, when He said: "I have given you an example, that as I have done to you, so do you also."



Agony in the Garden by Carl Heinrich Bloch, 1865

http://upload.wikimedia.org/wikipedia/commons/5/53/Gethsemane_Carl_Bloch.jpg

From the face of the wicked who have afflicted me. My enemies have surrounded my soul (Psalm 16:9)

Lesson:

Our Lord's agony was caused by 3 things: His clear knowledge of all He was soon to endure, the sight of the many offenses committed against His Father by the sins of the whole world, and His knowledge of men's ingratitude for the blessings of redemption. The angels surrounded and comforted our Lord as He foresaw the brutal torture and executions He was to suffer. Our Lord also saw the sins of all mankind, for which He was to offer His own Life in Redemption.

In the agony of the Garden of Gethsemane, Christ knew that He was to be mocked, tortured, beaten, deprived of friendship, and killed; yet His love remained. And in His agony, knowing

His coming brutal death, He cried out in prayer. It is at this time, that our Blessed Lord sweated blood, from the intense human fear of death. It is this passage that is commonly used to illustrate that Our Lord had both a human and a divine nature, as this event in Our Lord's life illustrates His true humanity.

In this lesson we recall Our Lord's bitter Passion, His bloody sweat, the arrest of Jesus, and His betrayal by Judas Iscariot.

The Wednesday in Holy Week, Holy Wednesday, also called Spy Wednesday, occurs immediately before the end of Lent and the beginning of the commemoration of the Passion, Death, and Resurrection of the Lord. In the Novus Ordo Mass readings, the sacred texts show Judas Iscariot preparing to betray Our Lord. Judas is given 30 pieces of silver to turn over Our Lord and bring about His death and horrible suffering. Lent officially ends at the beginning of Mass on Maundy Thursday.

The Mass readings on Spy Wednesday show Judas as he is - a liar and a betrayer. Judas brought about the Passion of Jesus. And, in light of a recent "gospel" of Judas, I must again state that Judas should not be praised but he should not be condemned either. In the Traditional Latin Mass (1962), three specific signs of the Cross made during the Canon symbolize that the betrayal of our Lord was brought about the work of God, of Judas, and of the Jews.

Our sins also condemned Jesus to die. However, repentance is the key factor. St. Peter would deny the Lord and Judas would betray Him, but St. Peter is forgiven because of His repentance. Many saints have said that if Judas would have repented then he could have been saved. But, Judas never asked for forgiveness and instead ran off and killed himself. The view presented in the Gnostic "gospel" of Judas is anything but the truth.

Then went one of the twelve, who was called Judas Iscariot, to the chief priests, And said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray him. And on the first day of the Azymes, the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch? But Jesus said: Go ye into the city to a certain man, and say to him: the master saith, My time is near at hand, with thee I make the pasch with my disciples. And the disciples did as Jesus appointed to them, and they prepared the pasch. But when it was evening, he sat down with his twelve disciples. And whilst they were eating, he said: Amen I say to you, that one of you is about to betray me. And they being very much troubled, began every one to say: Is it I, Lord? But he answering, said: He that dippeth his hand with me in the dish, he shall betray me. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed: it were better for him, if that man had not been born. And Judas that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it.

Matthew 26:14-25

The eleven faithful disciples called Jesus "Lord", but what does Judas call Him? Judas calls him "rabbi" meaning "teacher". After 3 years of seeing Jesus heal, perform miracles, and raise the

dead, Judas only calls Him "teacher" and does not acknowledge His inexpressible compassion, understanding, virtues, or love.

Today for an activity, you will be required to read several chapters from the Life of Christ by Archbishop Fulton J. Sheen; however, as a prelude, here is an excerpt from the section that is to be read:

A superficial reading of the life of Judas bases the beginning of the betrayal the night of the Last Supper. This is not the fact, for the first record of the betrayal of Judas is when Our Blessed Lord announced Himself as the Bread of Life. The beginning and the end of Judas' act of betrayal were both associated with Christ as the Bread of Life. The first knowledge of the betrayal of Judas is when Our Lord instituted the Memorial of His death at the Last Supper, but when he promised it at the beginning of His public life. Into this incident of the Divine Life becoming the food of men was inserted the first record of the betrayal of Judas.

The Life of Christ, Archbishop Fulton J. Sheen, Chapter 38: Judas, Pg 287

If you have not already done so, please read the [17th Chapter of the Gospel of John](#). It is this Prayer uttered by Christ that is commemorated on the Feast of the Prayer of Christ (see further below).

Also important to note, the reason for why priests were forbidden to carry swords for centuries was a result of Our Lord's words to Simon Peter: "Put your sword back into its place"



Arrest of Christ by Fra Angelico, 1450

http://www.joyfulheart.com/easter/images/fra_angelico_arrest659x666.jpg

Specifically: Notice the black halo around the head of Judas

Here is a short excerpt from the private revelations of Blessed Anne Catherine Emmerich. Like all private revelation since the time of the Bible, these visions and promises do not have to be believed by anyone. The Church, in her authority, declares them worthy of belief, but a Catholic does not have to believe them in order to remain a Catholic.

Jesus walked up to the soldiers and said in a firm and clear voice, '*Whom seek ye?*' The leaders answered, '*Jesus of Nazareth.*' Jesus said to them, '*I am he.*' Scarcely had he pronounced these words than they all fell to the ground as if struck with apoplexy. Judas, who stood by them, was much alarmed, and as he appeared desirous of approaching, Jesus held out his hand and said: '*Friend, whereto art thou come?*' Judas stammered forth something about business which had brought him. Jesus answered in few words, the sense of which was: '*It were better for thee that thou hadst never been born;*' however, I cannot remember the words exactly. In the mean time, the soldiers had risen, and again approached Jesus, but they waited for the sign of the kiss, with which Judas had promised

to salute his Master that they might recognise him. Peter and the other disciples surrounded Judas, and reviled him in unmeasured terms, calling him thief and traitor; he tried to mollify their wrath by all kinds of lies, but his efforts were vain, for the soldiers came up and offered to defend him, which proceeding manifested the truth at once.

Jesus again asked, '*Whom seek ye?*' They replied: '*Jesus of Nazareth.*' Jesus made answer, '*I have told you that I am he,*' *'if therefore you seek me, let these go their way.'* At these words the soldiers fell for the second time to the ground, in convulsions similar to those of epilepsy, and the Apostles again surrounded Judas and expressed their indignation at his shameful treachery. Jesus said to the soldiers, '*Arise,*' and they arose, but at first quite speechless from terror. They then told Judas to give them the signal agreed upon instantly, as their orders were to seize upon no one but him whom Judas kissed. Judas therefore approached Jesus, and gave him a kiss, saying, '*Hail Rabbi.*' Jesus replied, '*What, Judas, dost thou betray the Son of Man with a kiss?*' The soldiers immediately surrounded Jesus, and the archers laid hands upon him. Judas wished to fly, but the Apostles would not allow it; they rushed at the soldiers and cried out, '*Master, shall we strike with the sword?*'

...

Then Jesus again addressed them, '*You are come out as it were to a robber, with swords and clubs, to apprehend me. I sat daily with you teaching in the Temple, and you laid not hands upon me, but this is your hour and the power of darkness.*' The Pharisees ordered him to be bound still more strongly, and made answer in a contemptuous tone, '*Ah! thou couldst not overthrow us by thy witchcraft.*' Jesus replied, but I do not remember his words, and all the disciples fled. The four archers and the six Pharisees did not fall to the ground at the words of Jesus, because, as was afterwards revealed to me, they as well as Judas, who likewise did not fall, were entirely in the power of 'Satan, whereas all those who fell and rose again were afterwards converted, and became Christians; they had only surrounded Jesus, and not laid hands upon him. Malchus was instantly converted by the cure wrought upon him, and during the time of the Passion his employment was to carry messages backwards and forwards to Mary and the other friends of our Lord.

Chapter III: Jesus is arrested, pgs 128 – 130

We read from the Navarre Bible Commentary on the Agony in the Garden from Matthew 26:

36-46. Here our Lord allows us to glimpse the full reality and exquisite sensitivity of his human nature. Strictly speaking, Christ, because he had complete self- control, could have avoided showing these limitations. However, by letting them express themselves, we are better able to understand the mystery of his genuine humanness--and to that extent, better able to imitate it. After tempting Jesus in the wilderness, the devil "departed from him until an opportune time" (Lk 4:13). Now, with the passion, he attacks again, using the flesh's natural repugnance to suffering; this is his hour "and the power of darkness" (Lk 22:53).

"Remain here": as if he did not want them to be depressed by seeing his agony; and "watch with me": to keep him company and to prepare themselves by prayer for the temptations that will follow. He goes a little farther away--about a stone's throw, St Luke tells us (22:41). Because there was a full moon, the Apostles may have been able to see Jesus; they may also have heard some words of his prayers; but that could hardly explain how they were able to report this scene in such detail. It is more likely that our Lord, after his resurrection, told his disciples about his agony (cf. Acts 1:3), as he must also have told them about the time he was tempted in the wilderness (Mt 4:1).

47-56. Jesus again demonstrates that he is giving himself up of his own free will. He could have asked his Father to send angels to defend him, but he does not do so. He knows why this is all happening and he wants to make it quit clear that in the last analysis it is not force which puts him to death but his own love and his desire to fulfill his Father's Will.

His opponents fail to grasp Jesus' supernatural way of doing things; he had done his best to teach them but their hardness of heart came in the way and prevented them from accepting his teaching.

50. To effect his betrayal Judas uses a sign of friendship and trust. Although he knows what Judas is about, Jesus treats him with great gentleness: he gives him a chance to open his heart and repent. This is a lesson to show us that we should respect even people who harm us and should treat them with a refined charity.

61. As we know from St John's Gospel (2:19), Jesus had said, "Destroy this temple, and in three days I will raise it up", referring to the destruction of his own body, that is, his death and resurrection. They misunderstood him (Jn 2:20), thinking he referred to the temple of Jerusalem.

69. The houses of well-to-do Jews had a front lobby or porter's office; going through the lobby one came into a patio and by crossing the patio one could enter the rooms proper. Peter goes through the lobby but he is afraid to buoy the mill of people around Jesus, so he stays in the patio, with the servants.

70-75. When they went to arrest Jesus in the Garden of Olives, Peter set about defending him and, sword in hand, he struck at the head of the first to lay a hand on his Master, but he only succeeded in cutting off his ear. Our Lord's reaction ("Put your sword back into its place": Mt 26:52) disconcerts Peter. His faith is not in doubt--Jesus himself had praised him above the other Apostles (Mt 16:17) --but it is still too human and needs a profound purification. On Jesus' arrest, all the disciples flee in disarray; thereby the prophecy is fulfilled which says "Strike the shepherd, that the sheep may be scattered" (Zech 13:7). However, Peter keeps following our Lord, though at a distance (Mt 26:58); he is quite demoralized and disconcerted yet brave enough to enter Caiaphas house, where Malchus, the man whose ear he cut off, works (Jn 18:10-11).

Peter's faith is put to the supreme test. A few hours before Jesus' arrest Peter had assured him, "Lord, I am ready to go with you to prison and to death" (Lk 22:33); and now, as Jesus predicted, he three times denies that he ever knew him. In the midst of his confusion, our Lord's serene glance reinforces his faith (Lk 22:61) and Peter's tears purify it. What our Lord had said a few hours earlier, in the intimacy of the Last Supper, has come true: "Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren" (Lk 22:31-32).

Peter has committed a grave sin, but his repentance also is deep. His faith, now put to the test, will become the basis on which Christ will build his Church (Mt 16:18).

As regards our own lives we should remember that no matter how low we may have fallen. God in his mercy, which is infinite, is ever ready to forgive us, because he does not despise a broken and contrite heart (Ps 51:19). If we sincerely repent, God will use us, sinners though we be, as his faithful instruments.

Feast of the Prayer of Christ:

In the Traditional Roman Catholic Calendar before 1969, the Church commemorated each year on Tuesday after Septuagesima the Feast of the Prayer of Christ. For those unfamiliar with Septuagesima, it is the first of a series of three Sundays that precede Lent and occur immediately after the Season after Epiphany. The Sundays of this season are as follows: Septuagesima, Sexagesima, and Quinquagesima. During this period from Septuagesima to Ash Wednesday, the Liturgy begins to include reading on the misery of fallen humanity, the consequences of sin, and the sacrifice of Melchisedech, as a symbol of the Sacrifice of Christ. During this period, the Faithful also prepare for the fasting and penance of the season of Lent.

Prayer of Christ, FEAST OF THE, occurs on the Tuesday after Septuagesima (double major). Its object is to commemorate the prolonged prayer which Christ offered in Gethsemane in our behalf in preparation for His Sacred Passion. The Office insists on the great importance of prayer. The feast is placed at the beginning of Lent to remind us that the penitential season is above all a time of prayer. The Office probably was composed by Bishop Struzziere of Todi, at the suggestion of St. Paul of the Cross (d. 1775), and, together with the other six offices by which the mysteries of Christ's Passion are celebrated (see [Feast of the Passion of Christ](#)), was approved by Pius VI. The hymns were composed by Fatati (Schulte, "Hymnen des rom. Brev."). Outside of the Congregation of St. Paul this feast was adopted later than any of the other feasts of the Passion. It is not found in the *proprium* of Salerno (1793) nor in that of Livorno (1809). Other dioceses took it up only after the city of Rome had adopted it (1831). It has not yet been inserted in the Baltimore Ordo.

F. G. HOLWEC

Source: The Original Catholic Encyclopedia

(http://oce.catholic.com/index.php?title=Feast_of_the_Prayer_of_Christ)

The Church of the Agony:

The Church of All Nations, also known as the Church or Basilica of the Agony, is a Roman Catholic church located on the Mount of Olives in Jerusalem, next to the Garden of Gethsemane. It enshrines a section of bedrock where Our Lord prayed before his arrest



The altar in the Church of the Agony in front of the area on which our Blessed Lord prayed before His arrest.

<http://upload.wikimedia.org/wikipedia/commons/1/14/4953-20080122-jerusalem-mt-olives-all-nations.jpg>

From the Israel Ministry of Foreign Affairs

(http://www.mfa.gov.il/MFA/MFAArchive/2000_2009/2000/3/Jerusalem-%20The%20Basilica%20of%20the%20Agony%20Church%20of%20AI):

Built in 1924 on the traditional site of the Garden of Gethsemane, the Basilica of the Agony enshrines a section of bedrock identified as the place where Jesus prayed alone in the garden on the night of his arrest. Although it is not certain that this is the exact spot, the setting does fit the Gospel description, and the present church, designed by the architect Antonio Barluzzi, rests on the foundations of two earlier shrines: a 12th-century Crusader chapel, abandoned in 1345; and a 4th-century Byzantine basilica, destroyed by the earthquake in 746. (A rock on the way up to the Mount of Olives is mentioned by the

Pilgrim of Bordeaux in 333, who identifies it as the place where Judas Iscariot betrayed Jesus.)

The windows in the present church are made from translucent purplish-blue alabaster, which gives an intended dimmed-lighting effect to the interior. Six monolithic columns support 12 cupolas, the insides of which are decorated with mosaic tiles depicting the national emblems of the donor communities. This decoration gave rise to the popular name, "Church of All Nations".

The name Gethsemane is a Greek form of the Hebrew *gat shemanim* ([olive] oil press). Eight olive trees in the adjoining garden are very ancient. (The dating of olive trees is difficult as they renew both trunk and root structure so that a young- looking tree may in fact have ancient roots).

In the garden is an open altar, placed there by the Franciscan fathers in an ecumenical gesture to the Anglican community, which holds Maundy Thursday services there on the eve of Good Friday.

Activity:

As we recall the Passion of Christ, please read from St. Thomas Aquinas in the Summa Part III: Questions 46, articles 1-6 on Christ's Passion. This text will be tested in the following quiz. The text is available at the following source:

<http://www.newadvent.org/summa/4046.htm>

In addition, please read Chapter 38 – 42 (inclusive) of "The Life of Christ," available for purchase at the following source:

<http://astore.amazon.com/acatlif-20/detail/0385132204>

Additionally, please read Chapter I – III (inclusive) from the Dolorous Passion of Our Lord Jesus Christ, available for viewing at the following source: <http://www.sacred-texts.com/chr/pjc/>

And, finally, now is the time to continue your list of religious artwork on the Life of Christ. Please take out your list from the recent lessons and now include the title, artist, and date of the works of artwork in this lesson.

Quiz:

Indicate whether the following are true or false

1. The first record of the betrayal of Judas is a few days before the Last Supper
 - a. True

- b. False
- 2. The Agony in the Garden truly demonstrates that Jesus is giving himself up of His own free will
 - a. True
 - b. False
- 3. Our Lord endured every human suffering in His Passion
 - a. True
 - b. False
- 4. The very least one of Christ's sufferings was sufficient of itself to redeem the human race from all sins; but as to fittingness, it sufficed that He should endure all classes of sufferings
 - a. True
 - b. False
- 5. St. Augustine says (De Trin. xiii): "There was no other more suitable way of healing our misery" than by the Passion of Christ.
 - a. True
 - b. False
- 6. It was necessary for Christ to suffer for the deliverance of the human race
 - a. True
 - b. False
- 7. The sin of the angels was irreparable; not so the sin of the first man
 - a. True
 - b. False
- 8. Matthew 26 records the entirety of the Prayer of Christ
 - a. True
 - b. False
- 9. Our Lord was betrayed with a kiss, a sign of trust and friendship
 - a. True
 - b. False
- 10. A Church today marks the spot of Our Lord's Agony in the Garden
 - a. True
 - b. False
- 11. Malchus, whose ear was cut by Peter, was miraculously healed by Christ. Malchus from that day forward followed the teachings of our Lord
 - a. True
 - b. False
- 12. According to private revelations, the words of Jesus in the Garden caused his assailants to fall to the ground in trembles
 - a. True
 - b. False
- 13. Our Lord did not truly sweat drops of blood
 - a. True
 - b. False
- 14. Our Lord's agony was caused by 3 things: His clear knowledge of all He was soon to endure, the sight of the many offenses committed against His Father by the sins of the whole world, and His knowledge of men's ingratitude for the blessings of redemption.

- a. True
 - b. False
15. Despite the horror which death represented for the sacred humanity of, the human will of the Lord remained faithful to the will of the Father for our salvation.
- a. True
 - b. False

Answers:

- 1. False
- 2. True
- 3. False
- 4. True
- 5. True
- 6. True
- 7. True
- 8. False
- 9. True
- 10. True
- 11. True
- 12. True
- 13. False
- 14. True
- 15. True

Closing Prayer:

We will close all of our lessons with a very special prayer. This prayer is actually *Liturgy*, which means that it is the very highest and most important form of prayer. Because it is liturgy, we must approach it with respect and reverence, and follow the proper postures and guidelines, just as if we were attending the liturgy of Mass.

This prayer is called the Liturgy of the Hours, and it is the prayer of the Church. At certain points throughout the day, all of the Church prays the same liturgy to God, and we are all united in this wonderful prayer. The purpose of the Liturgy of the Hours is to sanctify time and our day, making us constantly in prayer before the Father. If you have never heard of the Liturgy of the Hours before, then try to learn more about it by [clicking here](#).

We here at CatechismClass.com highly strive to encourage all students to learn to pray the Hours because this truly brings you into the life of the Church as it is praying with the Church as the Church prays. Holy Mother Church encourages all of her faithful to regularly pray the hours, especially in common:

Other members of the Christian faithful, according to circumstances, are also earnestly invited to participate in the liturgy of the hours as an action of the Church. (Code of Canon Law, Canon 1174.2)

The Divine Office (Liturgy of the Hours) is immensely helpful to a life of grace, and it is a great grace to be able to enter into the prayer of the Church before God.

Let us now pray with and for, the whole Church by saying one of the “Hours” of the Divine Office just like your Bishops, Priests and Deacons do every day. Click on the “Hour” closest to the time it is right now. | [Morning Prayer](#) | [Evening Prayer](#) | [Night Prayer](#) |