



The mystery that unsettles... and transforms

There are scenes in the Gospel that we understand... and others that must simply be **contemplated in silence**. Gethsemane belongs to the latter.

In that garden, in the darkness of night, the Son of God experiences something that shakes us: **fear, anguish, solitude... and total obedience to the Father**.

But when we open the Gospels, a troubling question arises:

□ Why do the Gospel of Matthew, Gospel of Mark, Gospel of Luke, and Gospel of John narrate this scene **differently**?

Do they contradict each other?

Or are we facing a deeper mystery?

The answer not only resolves an apparent biblical difficulty...

□ **it can change the way you pray forever.**

1. Gethsemane: the place where God trembled

Before examining the differences, we must understand the context.

Gethsemane (from the Hebrew *gat-šēmānîm*, “oil press”) is not just any setting. It is symbolic:

- Olives are pressed there...
- There, **Christ is “pressed” under the weight of the world’s sin**

Saint John Paul II expressed it powerfully:

▮ *“In Gethsemane begins the interior Passion of Christ.”*

Here we see no miracles, no crowds, no sermons.

Here we see **the Heart of Christ laid bare**.



2. The four Gospels: four views of the same abyss

□ Matthew and Mark: the anguish that shakes us

In the Gospel of Matthew (26:36-46) and the Gospel of Mark (14:32-42), we find the most raw version.

Jesus says:

“*My soul is sorrowful even unto death.*”

And He pleads:

“*My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.*”

Here we see:

- **The true humanity of Christ**
- A real, not symbolic, suffering
- The interior struggle between the horror of suffering and obedience

Theologically, this is crucial:

□ Jesus has **two wills** (divine and human), as defined by the Council of Chalcedon. And in Gethsemane, His human will **freely submits** to the divine.



□ Luke: the physician who describes invisible pain

The account of the Gospel of Luke (22:39–46) adds two unique details:

- An **angel who strengthens Him**
- The famous sweating of blood:

“And his sweat became like great drops of blood falling down to the ground.”

This is not poetic language: it is what medicine today calls **hematidrosis**, an extreme phenomenon caused by intense anguish.

Luke, a physician, shows us something profound:

□ **Christ suffers not only spiritually, but physically even before the Cross.**

But he also introduces an important nuance:

- Jesus appears **more composed**
- More centered in prayer
- Less dramatic in words, yet equally intense

□ John: the silence... that reveals glory

The Gospel of John surprises us... because it **does not narrate the agony as such.**

There is:

- No explicit sorrow
- No sweating of blood
- No plea about the cup

Instead, we see another scene:



When they come to arrest Him, Jesus says:

| *“I am He.”*

And the soldiers **draw back and fall to the ground** (Jn 18:6).

What is John doing?

□ Showing that **Christ is not a victim... He is Lord even in His surrender.**

John does not deny the agony. He has already revealed it earlier:

| *“Now is my soul troubled” (Jn 12:27)*

But in Gethsemane, he emphasizes another truth:

□ **The Passion is not defeat—it is a sovereign act of love.**

3. Contradiction or divine richness?

Here is the key:

The Gospels are **not modern journalistic reports.**

They are **inspired testimonies** that reveal different dimensions of the same mystery.

We could say:

- Matthew and Mark → the human drama
- Luke → the medical and spiritual suffering
- John → the divine majesty

They do not contradict each other.



□ **They complement one another like four faces of the same diamond.**

4. The deep theology of Gethsemane

Gethsemane answers an essential question:

□ How does Christ save the world?

Not only by dying... but by **obeying**.

Saint Paul the Apostle summarizes it:

▮ *“He humbled himself, becoming obedient unto death” (Phil 2:8)*

The original sin was disobedience in a garden (Eden).

Redemption begins with obedience in another garden (Gethsemane).

Here Christ does something decisive:

- He takes upon Himself the sin of the world
 - He freely accepts the cup
 - He loves to the end
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5. Mystical visions: when heaven allows us to glimpse the suffering

Some mystics have contemplated this scene with astonishing depth.



□ Anne Catherine Emmerich

She describes Jesus:

- Seeing **all the sins of humanity**
- Suffering not only physical pain, but ingratitude
- Being consoled... yet also **abandoned by His disciples**

She even speaks of such intense anguish that:

□ Christ experiences a kind of “anticipated abandonment”

□ Padre Pio of Pietrelcina

He mystically lived the Passion, especially the interior agony.

He said:

▮ *“In Gethsemane one understands what it costs to save a soul.”*

□ Teresa of Avila

She encouraged not to flee from this scene:

□ “Look at Him in the garden... and accompany Him.”

Because there we learn how to truly pray.



6. Practical application: how to pray in your own Gethsemane

This is not only a topic to study.
It is meant to be lived.

We all have a Gethsemane:

- An illness
- A betrayal
- An inner anguish
- A cross we do not understand

And there we often pray poorly:

- We want to escape
- We demand answers
- We lose peace

Christ teaches us another way:

1. Tell God the truth

“My Father, if it be possible...”

☐ Do not suppress your pain.

2. Do not impose your will

“...yet not as I will.”

☐ Trust is greater than relief.

3. Persevere in prayer

Jesus insists three times.

☐ Do not give up.



4. Accept God's consolation

Even when it comes in unexpected ways (like the angel in Luke).

7. Gethsemane today: the drama of modern man

We live in a culture that flees from suffering:

- Emotional anesthesia
- Constant search for pleasure
- Rejection of sacrifice

But Gethsemane tells us something uncomfortable:

☐ **There is no redemption without the Cross... but no Cross without love.**

Christ does not eliminate suffering.

☐ **He transforms it from within.**

Conclusion: the place where we learn to truly love

Gethsemane is not just a prelude to the Cross.

It is the place where:

- Christ decides to save you
- Love conquers fear
- Obedience repairs sin



And where you can learn the most difficult—and most powerful—prayer:

| *“Thy will be done.”*

If you ever do not know what to say in prayer...
if you feel broken inside...
if you are afraid of the future...

□ Return to Gethsemane.

And remain there.
Not to understand everything...
but to **be with Him**.