

Today the Church contemplates Christ in one of His most beautiful and mysterious titles:

Jesus Christ, Eternal High Priest.

And the readings bring us into the heart of priesthood itself.

Not power.

Not status.

Sacrifice.

In the first reading, Abraham climbs Mount Moriah carrying the wood for sacrifice.

Beside him walks Isaac, the beloved son.

And Isaac asks the haunting question: **“Where is the lamb?”**

All of salvation history waits for that answer.

Because every sacrifice of the Old Testament pointed beyond itself.

The lambs of Israel could never finally take away sin.

The priesthood of the Old Covenant could never fully heal the wound between God and man.

Something greater was coming.

Someone greater.

And today, in the Gospel, we see Him.

Christ enters Gethsemane.

And notice the contrast.

Isaac once carried wood up the mountain.

Now Christ carries the weight of the sins of the world.

Abraham once prepared to offer his son.

Now the Father truly gives His beloved Son for our salvation.

And in Gethsemane, Jesus begins freely accepting that sacrifice.

This is priesthood.

A priest stands between God and man offering sacrifice.

And Jesus is the perfect priest because He offers not an animal, not grain, not incense—

but Himself.

The victim and the priest become one.

And this is why the Church calls Him the Eternal High Priest.

Because His priesthood never ends.

Every priest in the Catholic Church shares only in His priesthood.

A priest is not another Christ separate from Him.

He acts *in the person of Christ*.

When the priest offers Mass, it is Christ the Eternal High Priest acting through him.

When sins are forgiven in Confession, it is Christ absolving.

When the Eucharist is consecrated, it is Christ offering Himself again sacramentally to the Father.

And the Gospel shows us the cost of that priesthood.

Jesus falls to the ground in agony.

“My Father, if it is possible, let this cup pass from me.”

These are not theatrical words.

Christ truly suffers.

The human will of Jesus recoils before the horror of sin, suffering, abandonment, and death.

And yet comes the great act of priestly obedience:

“Yet not as I will, but as you will.”

That sentence saves the world.

Because sin began when humanity said:

“My will, not Yours.”

Salvation begins when Christ says:

“Your will, not Mine.”

And here we begin to understand something profound about every Catholic life.

Priesthood is not only for priests.

The ordained priesthood belongs uniquely to those configured sacramentally to Christ.

But every baptised person shares in Christ’s offering spiritually.

Every Christian is called to unite suffering, sacrifice, work, prayer, family life, grief, and joy to Christ’s sacrifice.

That is why the Mass matters so much.

The Mass is not merely a gathering.

It is Calvary made sacramentally present.

The Eternal High Priest offering Himself to the Father for the salvation of the world.

Modern people often misunderstand sacrifice.

The world thinks sacrifice destroys freedom.

But Christ reveals the opposite.

Self-giving love is the highest freedom.

And without sacrifice, love becomes shallow sentiment.

A husband sacrifices for his wife.

A mother sacrifices for her children.

A priest sacrifices for his people.

A Christian sacrifices out of love for God.

That is not oppression.

That is holiness.

And perhaps we should pray especially for priests.

Because the priesthood today carries many wounds and burdens.

The priest stands constantly at the altar between God and His people.

Offering sacrifice.

Hearing confessions.

Carrying sorrows.

Accompanying the dying.

Preaching truth in a confused world.

And he must do this while remaining close to Christ himself.

Because without prayer, a priest becomes empty.

Without sacrifice, he becomes worldly.

Without love for Christ, ministry becomes function instead of fatherhood.

But today is not ultimately about priests alone.

It is about Jesus.

The Eternal High Priest who never ceases interceding for us before the Father.

Even now, Christ presents His wounds before the throne of heaven.

Even now, He prays for His Church.

Even now, He offers mercy to sinners.

And perhaps that is why Gethsemane is so consoling.

Because every human being eventually reaches some kind of Gethsemane.

A place of fear.

Suffering.

Loneliness.

Uncertainty.

And there we discover that Christ has gone there first.

There is no human anguish He has not entered.

No darkness He has not touched.

And because He entered suffering obediently, suffering itself can now become redemptive.

The world still asks Isaac's ancient question:

“Where is the lamb?”

And the Church answers:

The Lamb is Jesus Christ.

The crucified and risen Lord.

The Eternal High Priest.

The One who offers Himself for the life of the world.

And every Mass draws us back into that one eternal sacrifice until the day we stand before God face to face.