

**Adoration after the Holy Mass  
at the Church of the Divine Providence  
in Bielsko-Biala  
on the second Thursday, 11 June 2015.  
Meditations before the Holy Rosary:  
Adoration is an exchange of love gazes with Jesus.**

**Dr. Wojciech Kosek**

**Meditations led by eight people:  
A, B, D, J – women; L, P, W, Z – men.**

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**To see the original Polish text ← click, please!  
(Duration of these meditations and song: about 62 min.)**

**Z** Song: *Garden of Olives* – 1st stanza (0:40)

**Z** Beloved Jesus! We desire to abide in adoration in community with our brothers and sisters – we want to abide in prayerful appointment with You! We desire to depart with You from the Cenacle of the Last Supper – the Mass to enter the Garden of Gethsemane and abide in prayer with You there. From the bottom of our hearts, we thank You for the possibility of being here with You. From the bottom of our hearts, we also thank You for every sister and brother who received You in Holy Communion during the Holy Mass and has now chosen to remain in communion with us after the holy celebration. We want to confess, O Beloved Savior, that our abilities to prepare or read the texts of our reflections and dialogues with You are limited, so it is impossible for us to fully satisfy each of our brothers and sisters in their expectations of what they will hear and try to accept with a sincere heart. Therefore, we humbly ask that You yourself, with Your loving presence, speak to the hearts of each of us. (1:38)

**Z** Song: *Garden of Olives* – 2nd stanza (0:40)

**B** Thank You, O Dearest Lord, for the gift of fellowship with You and among us. It is the deep desire of Your Heart that we love one another, that we may be one. Therefore, at the very beginning of our adoration meeting, we humbly beseech You, O Dearest Savior: through Your Spirit, make in all of us a supernatural unity... begin in our hearts that much-desired Divine unity – the unity with which the life of God the Father, God the Son and God the Holy Spirit continually, eternally pulsates in the incomprehensible happiness of the Most Holy Trinity. May Your Redeeming Blood purify us and unite us to You and one another so that we may experience Your mighty action in today's Holy Hour, in the hour of Your special favor for us and our entire parish. Amen. (1:25)

**B** Song: *Come Holy Spirit* – 1st stanza (1:04)

**W** Dearest Jesus! We are together again, together, together, gazing lovingly at You. We look with the eyes of the body at the Most Holy Host, placed in the golden monstrance above the tabernacle. We look with the eyes of the spirit at this Host, too, which our eyes can no longer see because our insides hide it. You are close, so close to our hearts. Oh, what happiness it is to be with You, to gaze into Your loving eyes, to utter words of love, which from the depths of our hearts ejaculate toward You and give birth on our lips to words of loving sighs toward You, words of confession of love toward You... The time of our mutual presence, the time of being together – what a happy time it is... (1:12)

**W** Song: *The Hidden Jesus* – 1st stanza (0:53)

**J** You come to me, O Beloved, You come like the Bridegroom to the bride from the Song of Songs (5:1-2) and profess love to me with the words: "I have come to my garden, my sister, my bride; I gather my myrrh and my spices, I eat my honey and my sweetmeats; I drink my wine and my milk." Next I – what shall I answer to You, O Jesus? Following the bride from the *Song of Songs*, I will confess, "I was sleeping, but my heart kept vigil; I heard my lover knocking." And I hear You say, O Bridegroom: "Open to Me, My sister, My beloved, My dove, My perfect one! For My head is wet with dew, My locks with the drops of the night." (1:06)

**J** Song: *The Hidden Jesus* – 2nd stanza (0:53)

**P** O beloved Jesus! O Spouse, longing for my love... You come to me in Holy Communion... You come on the night of Gethsemane... You come to me in the royal purple of love that Your blood reveals... Yes, oh yes... this truly Divine intensity of love is being revealed to my heart by Your blood, which descends in drops on the Palestinian land towards prayerful agony... You fall on Your knees, You stretch Your hands upwards, towards the highest Heavens, towards the Father sitting on the heavenly throne... You raise Your hands..., You raise Your heart too – a heart thirsty for love, a heart thirsty for my love... (1:01)

**P** Song: *Garden of Olives* – 3rd stanza (0:40)

**A** Jesus, O Jesus, immersed in the agony of Gethsemane... You raise to the Almighty Father a plea for love, a plea for the love of my heart... Yes, oh yes, in an unspeakable plea, You ask the Father for the love with which my heart will respond to Your love, with which my heart will love You... will love and soothe... and will heal with love the painful wound of Your longing for love, the longing of Your Heart... I fall on my knees with You; I make supplication together with You... I desire with You the love with which I will love You, O Beloved, with which I will respond to Your love... (0:57)

**A** Song: *Garden of Olives* – 4th stanza (0:40)

**L** You are, O Invisible Beloved... You are... You are really... You are... You are in Your human body... You are in a body, taken from the loving union of the Holy Spirit and the Immaculate Virgin Mary... You are, O Eternal Love... You are in Your human way of being. You are so loving me and so thirsting for my love... Jesus, my Jesus, You are here, You are here, You are here... I love You, O Jesus... (0:44)

**L** Song: *The Hidden Jesus* – 3rd stanza (0:53)

**D** O Beloved... O Beloved... how You have hidden... how You have hidden from us Your truly human presence... Behold, You have come to us in Your human body... Behold, You are here with us in Your body... However, You are in such a way that neither my eye, ear, nor any of my senses can experience Your physical presence... Yes, yes, none of my senses can convince themselves that You are here as we are here with You now – together in the same place, together physically, together in the body... (0:54)

**D** Song: *The Hidden Jesus* – 3rd stanza (ponownie) (0:53)

**Z** Beloved Jesus! How good it is for us to be with one another, how good it is for us to come from our homes to abide here, in the Upper Room of our mutual presence, with gratitude for the gift of meeting with You and our brothers and sisters. Our mutual closeness generates gratitude for the gift of every one of us... Our mutual closeness makes us happy... Our mutual love, aroused in our hearts by the Holy Spirit, gives our prayer deep meaning and draws us to live in the kind of unity that You desire for us and expect from us... (1:01)

**B** Here we, the People wandering from mortality towards eternal fulfillment in heavenly love, have set up camp at the foot of the holy altar of the Church of Divine Providence in order to be here with You, present in the Most Holy Host. Here, at the foot of this mystical mountain of encounter with You, we have pitched the tent of our meeting in order to be here with You and for You and to open our hearts to the gift of unity... We desire that now, in this hour of grace, the words that You raised in prayer to the Father in the Upper Room may be fulfilled: (0:55)

**W** “Holy Father, keep them in Your name that You have given me, so that they may be one just as we are. And I consecrate myself for them, so that they also may be consecrated in truth. ‘I pray not only for them, but also for those who will believe in me through their word, so that they may all be one, as You, Father, are in me and I in You, that they also may be in us, that the world may believe that You sent me. And I have given them the glory You gave me, so that they may be one, as we are one, I in them and You in me, that they may be brought to perfection as one, that the world may know that You sent me, and that You loved them even as You loved me.’” (John 17:11, 19–23) (1:12)

**W** Song: *Your Heart, Jesus, is Burning with Love* – 1st stanza (0:50)

**J** Lord Jesus! We desire to abide in love and unity... we desire to abide here with You without haste, without impatiently waiting for the end... Oh, how we desire to abide in amazement at the life ejaculated in our hearts, hearts touched by the grace You now grant us through Your Holy Spirit. Oh, how we long to abide in amazement at the mystery of the life that has become ours... (0:43)

**J** Song: *Jesus, Veiled in the Sacred Host* – 1st stanza (0:41)

**P** How we long to sing from the depths of our hearts to You, our Beloved, to sing to You the song of love, to sing to You most beautifully, O Beloved Jesus. We beseech You to enable us to sacrifice our predilections and aspirations, to sacrifice them on the altar of longed-for unity and mutual love, on the altar of the fulfillment of Your holy will... May the ability to sacrifice be the most beautiful song, the most magnificent confession of love to You and those who live in unity with You, O Jesus... Amen. (0:55)

**P** Song: *Jesus, Veiled in the Sacred Host* – 2nd stanza (0:41)

**A** Indeed, it is extraordinary that we have been given a Gift above gifts – the possibility of a close encounter with You, O Jesus, the possibility of a close encounter with You as our loving God, the possibility of listening to Your voice, the possibility of speaking words of love toward You... Is this not a Gift that surpasses all other gifts? Oh, yes, it is an extraordinary Gift... Oh, yes, it is a Gift above gifts... Oh, Jesus, my Jesus, my Beloved Jesus, my Beloved, my Dearest Jesus... (0:48)

**A** Song: *Be Hail, Living Host* – 1st stanza (0:43)

**L** How good that You are, O Jesus... How good You are and love me with Your close presence, so inconceivably close Your presence... How good that You teach me to love... How good that You give me to know – to know it more and more deeply – how I am to love You... Oh, how I long to love You as You Yourself desire to be loved by me... Oh, how I long for the kind of love in which I will fulfill the desire to love You according to Your liking... according to how You Yourself desire to be loved... (0:53)

**L** Song: *Be Hail, Living Host* – 2nd stanza (0:43)

**D** Beloved Jesus! We are currently experiencing a highly intense time of love in the Church – the time of the octave of Corpus Christi. It is a time of glorifying You as God Incarnate, God very close to us, God who fully gives Himself to us in love, God who expresses love in the Eucharistic mystery of the Body and Blood... The time of the octave of Corpus Christi – it is a time of grace, it is a time of bestowing the ability to love You according to Your liking, according to Your expectation, according to the desires of Your Heart... (0:52)

**D** Song: *Be Hail, Living Host* – 3rd stanza (0:43)

**Z** Jesus, most beloved Jesus! Our relationship of mutual love with You originates in this most holy Eucharistic mystery, which is the Divine source of our love, the Divine source of our holiness, the Divine source of our life out of love for God and every human being... Now, in this hour of grace, in this hour of our union with You, let us know how much You desire the love of our hearts, how much You long for the love of our hearts... (0:50)

**Z** Song: *Be Hail, Living Host* – 4th stanza (0:43)

**B** Beloved Jesus! As we gaze upon You and Your extraordinary presence as the Bridegroom of each of us, we contemplate the greatness of this endowment that has become ours. We abide now in adoration... We abide here, filled with the Gift from High – You Yourself. We abide in adoration after the Holy Mass... We abide in adoration at the time when having received You Yourself in Holy Communion during the Holy Mass, we are with You in such intimacy as is incomparable. (0:50)

**W** Dearest Jesus! The time of our union in love with You reaches its peak in the sacramental Holy Communion. By the power of sacramental union, our love for You ignites, flares up, and unites us more and more intensely with You, filling both ourselves and You with the happiness of presence, the happiness of reciprocity, the happiness of staying together, the happiness of staying close... Oh, how good it is to be with You, O Beloved Jesus! Oh, what happiness to love You and experience Your love... (0:53)

**W** Song: *Be Hail, Living Host* – 5th stanza (0:43)

**J** Beloved Jesus! To Your great devotee, St. Margaret Mary Alacoque, who was in love with You, You said in one of Your apparitions: **“I thirst with such a terrible thirst to be loved by men in the Blessed Sacrament that this thirst consumes Me. Yet I find no one trying to quench it according to My desire by some return of My love.”**<sup>1</sup> (0:41)

**J** Song: *Be Hail, Living Host* – 6th stanza (0:43)

**P** How to love You, O Jesus? How to love You, O Beloved, in order to fulfill this truly moving longing for the ardent love that Your Heart lives? We seek the answer to this question from the saints of the Church, especially from her shepherds. Pope Benedict XVI said so in his homily for the Solemnity of Corpus Christi in 2012, “If I am truly to communicate with another person I must know him, I must be able to be in silence close to him, to listen to him and look at him lovingly. **True love and true friendship are always nourished by the reciprocity of looks, of intense, eloquent silences full of respect and veneration, so that the encounter may be lived profoundly and personally rather than superficially.**”<sup>2</sup> (1:11)

**A** In harmony with this teaching of the Pope are the words of Cardinal Ravasi, who said at a Vatican retreat in 2013, “You know well,” the great Pascal said, “that in faith, as in love, silences are far more eloquent than words. **Two true lovers, when they have exhausted the whole arsenal of clichés of their love, repeating the stereotype even of love, if they are really in love, look each other in the eyes and keep silent.**”<sup>3</sup> (0:52)

<sup>1</sup> Letter No. 133a of St. Margaret Mary to Father Croiset, 3 November 1689. See on the Internet:

<https://remnantnewspaper.com/web/index.php/articles/item/6665-the-signs-of-the-times-point-to-our-need-for-the-sacred-heart-of-jesus>.

<sup>2</sup> See on the Internet: [https://www.vatican.va/content/benedict-xvi/en/homilies/2012/documents/hf\\_ben-xvi\\_hom\\_20120607\\_corpus-domini.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2012/documents/hf_ben-xvi_hom_20120607_corpus-domini.html).

<sup>3</sup> Cf. Italian text available on the Internet at the Vatican Radio archives website:

**A** Song: *Be Hail, Living Host* – 7th stanza (0:43)

**L** Dearest Jesus! Truly in love, they look into each other's eyes and remain silent... So we look beyond the veil that is the whiteness of the Sacred Host, which the priestly hands have placed in the golden monstrance for our adoration. We look lovingly beyond the whiteness so that there we may perceive You, O Beloved, truly present, looking upon each of us with a love full of longing for the love of our hearts. Seeking answers on how to love You, we listen to the teachings of Pope Benedict XVI. Depicting the depth of the encounter between people indeed in love, the Pope showed in their loving gaze a model for our encounters with You in the Blessed Sacrament. (1:12)

**D** Beloved Jesus! Truly in love, they experience the extraordinary value of their closeness in silence. Truly in love, they look at each other and experience the fulfillment of love in this gazing. True lovers are aware that only silence can convey the fullness of the extraordinary experience they bestow on each other in the closeness of meeting and loving each other through a dialogue of gazes. (0:45)

**D** Song: *Be Hail, Living Host* – 5th stanza (0:43)

**Z** Dear Jesus! In the silent gaze of those truly in love, Benedict XVI shows the Church a model of contemplation, a model of encounter with You, a model of loving You, present in the Eucharist. The Pope puts it this way: "To be all together in prolonged silence before the Lord present in his Sacrament is one of the most genuine experiences of our being Church, which is accompanied complementarily by the celebration of the Eucharist, by listening to the word of God, by singing and by approaching the table of the Bread of Life together. **Communion and contemplation cannot be separated, they go hand in hand.** ... **And, unfortunately, if this dimension is lacking, sacramental communion itself may become a superficial gesture on our part.**"<sup>4</sup> (1:20)

**B** Beloved Jesus! We listen with poignancy to the Pope's instruction and warning. We hear that **Communion and contemplation cannot be separated, they go hand in hand.** We hear words of warning that **when in our Eucharistic encounters with You this, full of depth, dimension of adoration and contemplation is missing when we do not give ourselves time to look lovingly at You, the invisible One, then, horror of horrors, the very reception of Holy Communion will become a hurried gesture, an act devoid of love.** (0:56)

**W** Oh, dearest Jesus! We look at You and try to look into the depths of our hearts to ask ourselves: Hasn't our participation in Sacramental Communion become only a superficial gesture? Hasn't our joining the Table of Love become so tedious that we are no longer able to establish a dialogue of love with You, a dialogue of loving glances? Beloved Jesus! We look at You and try to look into the depths of our hearts to ask ourselves about the quality of our love, the quality of our love for You... Jesus, my Jesus, what is my love for You? (1:03)

**W** Song: *What Will we Give You, Jesus* – 1st stanza (0:40)

**J** Lord Jesus! We now participate in adoration or the loving encounter with You. We participate in this adoration meeting by abiding in prayer after the meeting with You during the Eucharistic celebration. We believe there is great value in every adoration, especially that which is a continuation of the encounter with You in the Holy Mass, during which we received You in Holy Communion. Yes, we believe that this very adoration has the highest value. We simultaneously believe that sacramental union with You, union accomplished by the power of received Holy Communion, is not only Your greatest gift as the most sublime form of encounter but also the requirement toward us to the truly most sublime concentration of our hearts on You – on You, O Beloved, so intimately present with us and for us. (1:24)

**J** Song: *What Will we Give You, Jesus* – 2nd stanza (0:40)

**P** Beloved Jesus! We believe it is always worthwhile and necessary to plan the order of the day to have time after the Holy Mass to genuinely be unhurried with You after receiving You in Holy Communion. Regarding the relationship between the celebration of the Holy Mass and the adoration of You in the Blessed Sacrament, Benedict XVI gave the following explanation: "Actually it is wrong to set celebration and adoration against each other, as if they were competing. Exactly the opposite is true: worship of the Blessed Sacrament is, as it were, the spiritual 'context' in which the community can celebrate the Eucharist well and in truth. **Only if it is preceded, accompanied and followed by this inner attitude of faith and adoration can the liturgical action express its full meaning and value.**"<sup>5</sup> (1:23)

**P** Song: *What Will we Give You, Jesus* – 3rd stanza (0:40)

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[https://www.archivioradiovaticana.va/storico/2013/02/17/esercizi\\_spirituali\\_il\\_cardinale\\_ravasi\\_il\\_papa\\_intercederà\\_come/it1-665893](https://www.archivioradiovaticana.va/storico/2013/02/17/esercizi_spirituali_il_cardinale_ravasi_il_papa_intercederà_come/it1-665893):

"Voi sapete bene – lo diceva il grande Pascal – che nella fede, come nell'amore, i silenzi sono molto più eloquenti delle parole. Due innamorati veri, quando hanno esaurito tutto l'arsenale dei luoghi comuni del loro amore, ripetendosi lo stereotipo anche dell'amore, se sono veramente innamorati, si guardano negli occhi e tacciono."

<sup>4</sup> Cf. Italian text available on the Internet at the Vatican Radio archives website:

[https://www.archivioradiovaticana.va/storico/2013/02/17/esercizi\\_spirituali\\_il\\_cardinale\\_ravasi\\_il\\_papa\\_intercederà\\_come/it1-665893](https://www.archivioradiovaticana.va/storico/2013/02/17/esercizi_spirituali_il_cardinale_ravasi_il_papa_intercederà_come/it1-665893).

<sup>5</sup> Ibidem.

**A** Dearest Jesus! Today, we have received the grace to participate in the Holy Mass and adoration. Today, we have time to look lovingly at You, time to meet You in love. We are aware that in this exchange of love, You do not require something extraordinary from us, something beyond our capacity to love. We know that this particular time of our extraordinary closeness, a time of focusing our hearts on You – is simultaneously a time of Your saving action towards each of us. Therefore, if we can say that we now give ourselves and our time to You, so much more can we say that You incomparably bestow Yourself and the graces that help us become more like You in love! (1:19)

**A** Song: *I Know in Whom I Believe* – 1st stanza (0:48)

**L** Be glorified, O Lord, in Your physical presence with us. In the Father's plan, Your physical, bodily, and full human presence with us and for us is the salvific means of granting us new life, new love, the full capacity for reconciliation with God and brothers, the total capacity to live in happy unity. About the irreplaceable role of Your humanity, about the crucial importance of meeting You, bodily present, St. John Paul II wrote in the apostolic exhortation *Reconciliation and Penance* (No. 8) in the following words: "We experience the reconciliation which he accomplished in his humanity in the efficacy of the sacred mysteries which are celebrated by his church." (1:12)

**L** Song: *I Know in Whom I Believe* – 2nd stanza (0:48)

**D** We praise You, O Jesus Christ, who are granting us the gift of being with You present in the flesh! We adore You, O Jesus Christ, granting Yourself to us in a way that, although unknowable by the senses, is nevertheless accessible to knowledge through faith, through reason enlightened by the faith of the Church. We adore You, O Beloved One, who comes to us not only spiritually but also physically. You come physically to be for us in such a privileged way and to convince each of us of Your love in this immeasurable proximity... (0:57)

**D** Song: *I Know in Whom I Believe* – 3rd stanza (0:48)

**Z** I adore You, Jesus Christ, granting me the gift of being with You present in the flesh! You come bodily to be close to me bodily and to love in physical proximity... What happiness when You are so close... What happiness when Your Heart is close to my heart, when my heart is close to Your Heart, when a new power to love You, invisible, is awakened, and when my heart opens to the love with which Your Heart pulsates... You come bodily to speak words of love in this incomparable closeness and through them to enable my heart to love, to love more and more, to love more and more, to love more and more... (1:12)

**Z** Song: *Dear Jesus, You are love* – 1st stanza (0:47)

**B** Beloved Savior! As we abide in adoration, we gaze upon the Most Holy Host, placed in a golden monstrance above the tabernacle. Gazing at the Blessed Sacrament, we lovingly look with the eyes of the spirit beyond its visible whiteness, beyond its visible round shape. With the eyes of faith, we look at You, invisible, hidden under the species of the Most Holy Host. With gratitude for Your presence, we wish to open our hearts to Your saving, transforming action, which will make us a community of people who love one another... a community of people reconciled to one another. (1:02)

**W** Lord Jesus! The time of adoration, the time of being with You, who are present in the mystery of Your humanity that saves us, is a time of special grace – behold, now You work mysteriously in the depths of our hearts and enable them to be more fully open to our sisters and brothers, to be reconciled with them... St. John Paul II wrote in the exhortation *Reconciliation and Penance* (No. 9 b) about this very ministry of Yours, O Jesus, of uniting us as people of the Church, about this vital ministry for us: (0:53)

**J** "The church, if she is to be reconciling, must begin by being a reconciled church. Beneath this simple and indicative expression lies the conviction that the church, in order ever more effectively to proclaim and propose reconciliation to the world, must become ever more genuinely a community of disciples of Christ (even though it were only 'the little flock' of the first days), united in the commitment to be continually converted to the Lord and to live as new people in the spirit and practice of reconciliation" (0:53)

**P** In the next words of this exhortation (No. 9 c), the Pope has set before us a task that, with the help of Your grace alone, O Lord, we will be able to fulfill: "To the people of our time, so sensitive to the proof of concrete living witness, the church is called upon to give an example of reconciliation particularly within herself. And for this purpose we must all work to bring peace to people's minds, to reduce tensions, to overcome divisions and to heal wounds that may have been inflicted by brother on brother when the contrast of choices in the field of what is optional becomes acute; and on the contrary we must try to be united in what is essential for Christian faith and life, in accordance with the ancient maxim: **In what is doubtful, freedom; in what is necessary, unity; in all things, charity.**" (1:29)

**A** Beloved Savior! Our abiding with You is a great grace. Thank You so much for this gift! We abide here in the loving space of Your saving action. We abide here in the community with sisters and brothers in the conviction that You are now just saving us, that You are now just healing us, that You are now just making us one. We believe, O Beloved Jesus, that You earnestly desire to make us a loving people – the people reconciled with God and each other. (0:50)

**A** Song: *Come Holy Spirit* – 1st stanza (1:04)

**L** We believe, O Beloved Jesus, that You earnestly desire now, in this hour of grace, to make us a loving people... – the people reconciled with God and one another. We earnestly desire now to enter into the space of the sorrowful mysteries of the Rosary in order to follow with You on that salvific way that You passed two thousand years ago from the Cenacle of the Last Supper to Calvary. (0:40)

**D** We believe that by the power of Holy Communion, received during the Holy Mass, we will not only remember these salvific stages. Yes, with gratitude for this sacramental Gift, we confess that through participation in Divine Communion, we are indeed participants in all that, from the point of view of our human limitation, has long since passed. Jesus, lead us toward the fullness of reconciliation with our brothers and sisters, toward the fullness of being conformed to You in sacrificial love toward our neighbors. Jesus, lead us on the way to victory at Golgotha! Amen. (0:59)