

**Meditations for the Holy Hour
after the Holy Mass
on the second Thursday,
10 Apr 2016,
at the Church of the Divine Providence**

**Dr. Wojciech Kosek
in collaboration with Beata Krochmal**

**Meditations led by nine people:
A, B, D, G, M – women; J, P, W, Z – men.**

This translation was published here on **28 Oct 2023**.

To see the original Polish text ← click, please!

(Duration of meditations and songs: about 79 min.)

(Duration with recitation of the Chaplet of Divine Mercy: about 90 min.)

Full text of St. Faustina's Diary ← <https://www.saint-faustina.org/diary-full-text/>

Introduction to adoration
(Duration of this part: about 20 min.)

A Beloved Jesus! A few dozen minutes ago, the clock of the world struck the hour of an extraordinary meeting – the hour of our being together with You, present and acting under the veil of the signs of the sacred liturgy. The time of our Eucharistic encounter, begun by the priest celebrating the evening Mass at Divine Providence Parish, continues. We abide with You in prayer... We abide, gazing intently and fascinated at the One who loved us so much. To You, O Christ, we sing the song of love. **(0:56)**

A Song: *Jesus, Veiled in the Sacred Host* – 1st stanza **(0:26)**

P Jesus, dearest Jesus! You are hidden, O my Savior, in my depths... For a time, my insides access the honor of storing the Sacred Host... For a time, I become an extraordinary tabernacle in whose interior the holy Eucharistic species abide. A MOMENT OF SILENCE For a time, my insides access the honor of holding the Sacred Host... For a time, I became an extraordinary tabernacle inside which the holy Eucharistic species last. **(0:52)**

P Song: *Jesus, Veiled in the Sacred Host* – 2-3 stanza **(0:52)**

B Jesus, Dearest Jesus! You are hidden, O my Savior, in my depths... For a time, my insides access the honor of holding the Sacred Host... For a time, I become like the Immaculate Mary, bearing in Her virgin womb You, O Incarnate Son of God... A MOMENT OF SILENCE For a time, I become like the Immaculate Mary, bearing in Her virgin womb You, O Incarnate Son of God... **(0:46)**

B Song: *Be Hail, Living Host* – 1-2 stanza **(1:26)**

Z Jesus, dearest Jesus! You are hidden, O my Savior, in my depths... How long does the Sacred Host last in me – a dozen, several dozen minutes? I do not know it... None of us can determine it. However, I know this one thing thanks to the teaching of the Church: until the species of the Sacred Host are wholly digested, You are certainly close to me, close with me, close physically, close as God Incarnate, close as God-Man loving me. Behold, we read in the Catechism of the Catholic Church, number 1377: “The Eucharistic presence of Christ begins at the moment of the consecration and endures as long as the Eucharistic species subsist.” **(1:08)**

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

G Most beloved Jesus! You are so close to me... so very close... You are, and You love me with your extraordinary closeness... Your wonderful, extraordinarily close presence assures me of your extraordinary love for me... Oh, Jesus, thank you for your love... Dearest, I love you... I love You; I am for You. In my heart poignantly resound the words of longing that You confided to Saint Margaret Mary Alacoque. You confessed to her thus: "I desire that men should love Me in the Most Holy Sacrament but with a desire so ardent that it burns Me, and I find no one who attempts, according to My pleasure, to satisfy this desire by giving something in return for My love."¹ (1:12)

G Song: *Your Heart, Jesus, is Burning with Love* – 2-3 stanza (0:50)

W Jesus! I desire to fulfill the longing of Your heart for my love. However, how often I receive You in Holy Communion without realizing that this extremely close (because sacramental) union with You is not extended throughout the entire day! I usually make plans to run various errands after the Eucharist or talk with the people I meet because it seems to me that it is inappropriate not to talk to someone I know who has just come out of the church and is right next to me... I usually fail to remember that You are physically next to me like they are. I usually can not favor You among them, You, who are as much or even more anxious to talk with me... (1:11)

W Song: *Your Heart, Jesus, is Burning with Love* – 4-5 stanza (0:50)

M Storing in our bowels the species of received Holy Communion, gazing at the Most Holy Host, placed in a golden monstrance on the altar, we are aware of what extraordinary grace we are accessing: we are before the Face of the Creator of the Universe, the Supreme Ruler, the One on whom everything depends! To You, O Almighty God, we give our worship, our adoration. To You, O Bridegroom, O our Beloved, we give our hearts, filled with love for You... To You, O Almighty Love, we sing a song from the depths of our hearts. (0:58)

W Song: *The Lord Came Down From Heaven* – 1st stanza (0:56)

J Beloved Savior! Gazing at the whiteness of the Most Holy Host placed on the throne in a golden monstrance, we lovingly confess that we believe that You are here as God Incarnate, as the Ruler of the Universe, as the One who, in His extraordinary love, willed to descend to us in such a way as to delight in our presence... Our meeting with You today – is a great gift of Your Divine Majesty to each of us... To You, O Beloved Savior, we sing a song of gratitude. (0:52)

J Song: *The Lord Came Down From Heaven* – 2nd stanza (0:56)

D To only a certain extent, such a gift of encounter with You was experienced in the Old Covenant by the entire Chosen People, Israel. In addition, the prophets of Israel, especially chosen for intimacy with You, left a description of the visions You bestowed upon them in their becoming intimate with You. Their accounts allow us to experience the greatness of Your Majesty better, O Jesus present under what inconspicuous-looking species of the Most Holy Host. After the Chaplet of Divine Mercy, we will listen to the description of one such vision. Now we sing a song to You, O Lord. (0:58)

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

P Dearest Savior! We believe that the eternal kingdom, prepared by You for the saints, can also become ours – if only we are willing, on the way of cooperation with grace, to accept the gift of holiness, if only we desire to love You with all our strength. Therefore, we now desire to enter with You on the road leading from the Cenacle of the Last Supper to the Garden of Gethsemane and, then, from there, to the Hill of the Skull. We know that our Eucharistic union with You makes it possible for us to realistically be near You at a time two thousand years distant from our historical time. (1:02)

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

A So we wish to go with You, meditating on selected texts from the Diary of St. Sister Faustina. May our accompanying You on the way make us more like You – the Holy God... and may our real presence with You become for You, O Beloved, the consolation You need, surrounded by the people who are hostile to You and condemn You to death. Jesus, lead us to the gates of the Abyss and from there to the Resurrection! (0:47)

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

¹ Letter No. 133a of St. Margaret Mary to Father Croiset, 3 November 1689. See: <https://remnantnewspaper.com/web/index.php/articles/item/6665-the-signs-of-the-times-point-to-our-need-for-the-sacred-heart-of-jesus>.

Meditations for the Chaplet of Divine Mercy
(Duration of meditations with songs: about 40 min.)

Our Father, Hail Mary, I believe...

Meditation 1.

The Lord Jesus talks to the Father in the Garden of Gethsemane

B Song: *Fall to Your Knees* – 1st stanza (0:26)

B Beloved Savior! With hearts overflowing with gratitude for this most extraordinary closeness, which we experience through the power of the received Holy Communion, we reverently touch Your holy wounds. We kneel near You, O Lord, who are immersed in prayerful dialogue with the Father. The bloody sweat sprinkling the ground of the Garden of Olives so meaningfully testifies to the greatness of what takes place between You and the Father. The obedience of Your Heart, enamored of Him, is the source of power to carry out His Holy Will. You know that everything the Father expects of You is good... (1:00)

W O Jesus, suffering in Gethsemane! You are convinced with all Your heart that everything the Father asks You is good. At the same time, You know that we, Your sisters and Your brothers, need the grace to risk out of love for God to put His Will above our own will, above our idea of what is good. Lord! In this hour of grace, the hour of our sacramental union in Eucharistic love, we humbly ask You for new strength for our hearts. May the transformation of our weakness into the power to do the Father's Will be a true consolation to You in this hour of trial – the hour of Your agony in Gethsemane. (1:08)

G From the Diary of St. Faustina: Today, I heard these words, "The graces I am granting you are not for you alone, but for a large number of souls... And your heart is my permanent dwelling place. Despite the nothingness that you are, I am uniting with you, taking away your nothingness, and giving you My mercy. In every soul I am accomplishing My work of mercy, and the greater the sinner, the greater his right to My mercy. My mercy is confirmed in each of the works of My hands. Whoever trusts in My mercy shall not perish, for all his matters are Mine, and his enemies shall fall to pieces at the feet of My footstool." (Faustina's *Diary*, No. 723) (1:07)

J O Jesus, I understand that Your mercy is infinite, therefore I beg You, make my heart so big that it may accommodate the needs of all the souls living on Earth. O Jesus, my love transcends the world, it reaches down to the souls suffering in Purgatory; I want to perform mercy for them as well, through indulgenced prayers. Divine mercy can never be fathomed nor exhausted, just as God Himself is unfathomable. (0:44)

M Even if I were to use the strongest words to express God's mercy, it would all be as nothing compared with its reality. O Jesus, make my heart sensitive to each and every suffering sustained by my neighbours in body or soul. O Jesus, I know that You do unto us as we do unto our neighbours. O Jesus, make my heart like unto Your merciful Heart. Jesus, help me pass my life doing good to all people... (Faustina's *Diary*, No. 629) (0:48)

P Beloved Jesus! As we recite the first ten of the Divine Mercy Chaplet, we unite ourselves with You, kneeling in the Garden of Gethsemane before the Face of the Father. (0:17)

Meditation 2.

The Lord Jesus scourged by Pilate's soldiers

D Song: *Let us Love the Lord* – 1st stanza (0:42)

D Beloved Savior! With hearts overflowing with gratitude for this most extraordinary closeness, which we access by the power of the Holy Communion received, we touch Your holy wounds with trembling. We stand near You, O Lord, tied to the execution pole. We are conscious that our sinful attachments have fettered Your body and that our sinful deeds have subjected You to cruel smiting. Forgive us, O Beloved, forgive us, O Dearest! (0:45)

Z O Jesus, O Jesus scourged because of our strong ties to sinful predilections! In this hour of grace of our Eucharistic union, release our hearts from the predilection for sinful sensuality. May the bloody streams of Your painful cry for true love move our hearts to the depths and arouse in them the power to resist temptation. May a new spring of holy persistence emerge from the depths of our humanity! May the holiness of our hearts become a source of consolation for You, O Lord, passing through such a painful hour of trial... (1:01)

A O Jesus, O my Jesus!... How this dramatic situation, when You endure the cruel scourging with extraordinary patience, emphatically testifies to the greatness of what takes place between You and the Father. This most dramatic situation, when You endure the cruel scourging with extraordinary patience, eloquently testifies to the greatness of what takes place between You and the Father. You know, O Christ, that all that the Father expects of You is good... (0:49)

W From the *Diary* of Saint Faustina: “My Daughter, if through you I am bidding people to revere My mercy, then you should be the first to show special trust in My mercy. I require you to make acts of mercy, which are to come from your love for Me. You are always and everywhere to show mercy unto your neighbours; you may not withdraw, excuse or absolve yourself from this. I am giving you three ways of performing mercy to your neighbours: first, by deed; second, by word; and third, by prayer; these three levels cover the full scope of mercy, and it is unshakeable evidence that a soul loves Me. This is how the soul praises and honours My mercy. (1:10)

B Yes, the first Sunday after Easter is the Feast of Mercy, but there must be deeds as well; I also require My mercy to be revered by the official celebration of this Feast and by reverence for the image which has been painted. Through this image I shall grant many graces to souls; it is to remind souls of what My mercy requires, for even the strongest faith will be of no avail unless it is accompanied by works.” O my Jesus, You yourself help me with everything, for You see how tiny I am, and all I can do is to count on Your goodness, O God. (Faustina’s *Diary*, No. 742) (0:54)

J Beloved Jesus! As we recite the second tenth of the Chaplet of Divine Mercy, we unite ourselves with You, who accept the punishment of scourging for our intentions with humble obedience to the Father’s Will. (0:21)

Meditation 3.

The Lord Jesus crowned with thorns by Pilate’s soldiers

G Song: *Adoro Te Devote* – 1st stanza (0:42)

G Beloved Savior! With hearts overflowing with gratitude for this most extraordinary closeness, which we access by the power of the received Holy Communion, we touch Your holy wounds with devotion. We are near You, O Lord, scorned and severely wounded by soldiers with a crown of thorns. The bloody sweat flooding Your holy Face so eloquently testifies to the greatness of what is accomplished between You and the Father. The obedience of Your Heart, enamored of Him, is the source of power to carry out His Holy Will. You know that everything the Father expects of You is good... (1:02)

P O Jesus, O Jesus, crowned with thorns because of our predilection to put ourselves at the center! In this hour of grace of our Eucharistic union, free our hearts from the predilection to elevate ourselves above others. May the bloody rivulets flowing down Your face etch our hearts to the depths and arouse in them the power to resist the temptations of pride. May a new spring of holy humility and humble service gush forth from the depths of our humanity! May the holiness of our hearts become a source of consolation to You, O Lord, passing through what a painful hour of trial... (1:04)

M From the *Diary* of St. Faustina: O merciful Jesus, with what longing You hastened to the Cenacle to consecrate the host which I am to receive in my life. You wanted to live in my heart, O Jesus; Your living blood unites with my blood. Who can understand this intimate union? My heart contains the Omnipotent One, the Boundless One. O Jesus, give Your Divine life to me; let Your pure and noble blood pulsate with all its might in my heart. (0:48)

Z I give my entire being to You, transform me into Yourself and enable me to carry out Your holy will in all things, to requite Your love. O my sweet Bridegroom, You know that my heart knows no other but You. In my heart, You have opened up an insatiable depth for loving You; my heart has loved You ever since it first met You, and has submerged in You, the sole object of its love. Let Your pure and omnipotent love incite me to action. Who shall understand and comprehend the depth of mercy which has sprung from Your Heart? (Faustina’s *Diary*, No. 832) (1:00)

D Beloved Jesus, King of the Universe, King of our hearts! As we recite the third tenth of the Chaplet of Divine Mercy, we unite ourselves to You, who accept with humble obedience to the Will of the Father the cruelty of crowning with thorns for our intentions. (0:28)

Meditation 4.

The Lord Jesus carries the cross to Calvary

W Song: *You go Through the Ages* – 1st stanza (0:48)

W Beloved Savior! With hearts overflowing with gratitude for this most extraordinary closeness, which we access by the power of the received Holy Communion, we touch Your holy wounds. We follow You, O Lord, carrying the Cross with You. The bloody footprints of Your feet also mark for us the way to the fullness of life by sacrificing ourselves in the service of sisters and brothers... The way marked by Your blood testifies so eloquently to the greatness of what is now between You and the Father. The obedience of Your Heart, enamored in Him, is the source of power to carry out His Holy Will. You know that everything the Father expects of You is good... (1:09)

A Jesus, overwhelmed by the weight of our evasion of humble service to our sisters and brothers! How we need Your grace to help out of love for God those who go by us, exhausted to the limits of endurance! O Lord! In this hour of grace, when our closeness reaches heights of perfection through the power of sacramental union in Eucharistic love, we humbly ask You for new strength for our hearts. May the transformation of our self-centeredness into the power to serve our neighbors be a true consolation to You in this hour of trial – the hour of Your carrying the Cross to the Hill of Skull. (1:05)

J From the *Diary* of St. Faustina: As I was saying the Chaplet, I heard this voice, “O, what great graces I shall grant the souls who say this Chaplet; the depths of My mercy are stirred for those who say the Chaplet. Write down these words, My daughter, tell the world of My mercy; let all mankind learn of My unfathomable mercy. It is the sign for the end times; after that will come the day of justice. While there is still time, let them seek refuge in the fount of My mercy; let them make use of the blood and water which flowed out for them.” O human souls, where will you take cover on the day of God’s wrath? Run now to the fount of Divine mercy. O, what a great number of souls I see; I see they have been praising Divine mercy, and shall sing its hymn of glory forever and ever. (Faustina’s *Diary*, No. 848) **(1:23)**

B When I entered my solitude, I heard these words, “I shall treat every soul that says this Chaplet as My glory, and I shall grant it My defence at the hour of death; also those at whose deathbed others say the Chaplet shall be granted the same indulgence. When people say the Chaplet at a dying person’s bedside, God’s anger is placated, and unfathomed mercy embraces the soul, and the depths of My mercy are moved, for the sake of My Son’s sorrowful Passion.” Oh, if only all people realized how great the Lord’s mercy is, and how much all of us need it, especially at that critical hour. (Faustina’s *Diary*, No. 811) **(1:03)**

P Beloved Jesus, our Lover! As we recite the fourth tenth of the Chaplet of Divine Mercy, we unite ourselves with You, with humble obedience to the Father’s Will, undertaking the immense effort of carrying the cross to Calvary for our intentions. **(0:26)**

Meditation 5. **The Lord Jesus gives His life on the cross at Calvary**

G Song: *I Greet You* – 1st stanza **(0:56)**

G Beloved Savior! With hearts overflowing with gratitude for this most extraordinary closeness, which we access by the power of the received Holy Communion, we touch Your holy wounds. We stand with the Immaculate Mary beside You, O Lord, hung between heaven and earth on the tree of the cross. The bloody wounds, becoming a source of new life for us, testify so eloquently to the greatness of that love which eternally and constantly exists between You and the Father and the Holy Spirit. The obedience of Your Heart, enamored in the Father, is the source of power to carry out His Holy Will. You know that everything the Father asks of You is good... **(1:09)**

Z How You suffer, O Savior, hung on the tree of shame! Oh, how You desire to awaken us to life – to true life! Say, O Dearest One! Say in the depths of the heart of each of us, what do You expect of us now? Perhaps to make a decision already too long postponed... perhaps to radically give up something that involves the danger of losing salvation, or perhaps to get out of the noose of neglected duties? Oh, how we yearn now to open ourselves to this wondrous presence of Yours and ask You for Your Divine help, without which we are incapable of living life to the full, without which we are incapable of loving to the full, without which we will not endure to the end in a situation that requires self-sacrifice of us... **(1:16)**

M From the *Diary* of Saint Faustina: Today, I was in Heaven in spirit, and saw those unimaginably beautiful things and the bliss that awaits us after death. I saw all the creatures continually praising and glorifying God; I saw how great is the bliss in God, which is poured out on all creatures, making them happy, and all glory and honour returning from their happiness to its Fount; and they enter into the Divine depths and contemplate the inner life of God: the Father, the Son, and the Holy Spirit, Whom they shall never fully comprehend nor fathom. The Fount of happiness is unchanging in Its nature, yet ever new, bursting with the happiness It gives to all creatures. Now I understand St. Paul when he spoke of the “Things no eye has seen, no ear has heard, no human heart conceived, the welcome God has prepared for those that love Him.” (Faustina’s *Diary*, No. 777) **(1:27)**

W And God let me know the one thing which is of infinite value in His eyes, and that is the love of God, love, love, and once again love – **and nothing can compare with a single act of pure love of God.** Oh, what infinite attention God bestows upon the soul that loves Him sincerely. Oh, happy is the soul that enjoys His special consideration already here on Earth; these are the souls that are little and humble. (Faustina’s *Diary*, No. 778) **(0:46)**

D The great majesty of God, a deeper insight into which I was given, and which the heavenly spirits worship, each according to their degree of grace and the hierarchy to which they are ascribed; seeing the might and grandeur of God, my soul was not overcome with dread or fear; no, no – certainly not. My soul was filled with peace and love, and the better I come to know God’s grandeur, the more I rejoice that He is such. I am happy that He is so great, and I am happy that I am so tiny, for it is because of my tininess that He carries me in His hands and keeps me close to His Heart. (Faustina’s *Diary*, No. 779) **(0:58)**

J Beloved Jesus, Spouse of our hearts! As we recite the fifth tenth of the Chaplet of Divine Mercy, we unite ourselves with You, with humble obedience to the Will of the Father, giving up Your life to save us from eternal death. **(0:25)**

Meditations after the Chaplet of Divine Mercy
(Duration of meditations with songs: about 26 min.)

A Beloved Jesus! Abiding in eucharistic union with You, we passed from the Upper Room of the Last Supper to the Garden of Gethsemane, and from there – in the dramatic circumstances of delivering You to death – the whole way to Golgotha. Together with Immaculate Mary, St. John, and some women named Mary – we were with You as You descended from the height of the cross into the land of the dead, into the Abyss. Being united with You in an absolutely unique way – thanks to the Eucharistic species abiding in us – we experienced with You also our dying, although in a way inaccessible to our senses. With You, we were given to enter the hour of our death – into a time whose position on the clock of history is hidden from us but realistically exists in the near or distant future... To You, O Christ-Eucharist, we sing a song... (1:28)

A Song: *I Greet You* – 2-4 stanza (2:48)

P Beloved Savior! The time of death for each of us will end our temporal struggles for love. The more we give of ourselves in mortality, the more deeply we come to know and love You, present in various ways in our midst, but in an absolutely unique way under the Eucharistic species – the greater intimacy with You and the whole Holy Trinity we will experience forever, in eternity. It is on our personal earthly commitment to cooperate with the grace that the shape of the humanity of each of us forever depends. We believe that You, O Christ, who defeated the devil and came out of the Abyss in the act of Resurrection, are now also leading us out of the nooses with which we have tied our souls and rendered them somehow incapable of the fullness of love. To You, O Christ the Conqueror, we sing the song of praise. (1:27)

P Song: *Winner of Death* – 1st stanza (0:51)

B Beloved Savior! We believe, instructed by the Church, that it is on our personal temporal commitment to cooperate with Your grace that the shape of the humanity of each of us for eternity depends. We believe death ends the possibility of gaining oneself for loving God and neighbors. However, we do not always sufficiently consciously live in this truth... We do not always think that the time of merit relevant to the greatness of the glory of heaven ends with death.² We do not always remember that God desires such perfection in eternal life for each of us as we choose to achieve in the earthly life through acts of sacrificial and generous love. After all, the measure of eternal perfection is love precisely... We believe that You, O Christ, who overcame the devil and came out of the Abyss in the act of Resurrection and bring us out now from the shackles with which we have tied our souls and made them somehow incapable of the fullness of love. To You, O Christ the Conqueror, we sing the song of praise. (1:48)

B Song: *Winner of Death* – 2nd stanza (0:51)

Z Dearest Jesus! Adoring You in the mystery of the Blessed Sacrament, we desire to give You the honor and love of our hearts. We desire, in this hour of grace, the hour of such close intercourse with You, to ask for help in the struggle for our holiness, for our love for You. We know You love us very much and desire to endow us with such a capacity to love that will make us truly happy. At the same time, we know that acquiring ourselves for You is not easy. There are evil spirits in the world who try to win us for themselves, tempting us with the ease and illusory perfection of the ways of thinking and acting they suggest. We will now listen to the words of the prophet Daniel, who wrote about the struggles of demonic powers and, at the same time, the hope we are to place in You, O Lord: (1:27)

G “In the vision I saw during the night, suddenly the four winds of heaven stirred up the great sea, from which emerged four immense beasts, each different from the others. ... As I watched, Thrones were set up and the Ancient One took His throne. His clothing was snow bright, and the hair on His head as white as wool; His throne was flames of fire, with wheels of burning fire. A surging stream of fire flowed out from where He sat; Thousands upon thousands were ministering to Him, and myriads upon myriads attended Him. The court was convened, and the books were opened. ... As the visions during the night continued, I saw One like a Son of Man coming, on the clouds of heaven; When he reached the Ancient One and was presented before Him, He received dominion, glory, and kingship; nations and peoples of every language serve Him. His dominion is an everlasting dominion that shall not be taken away, His kingship shall not be destroyed.” (Dan 7:2–3, 9–10, 13–14) (1:37)

W Beloved Savior! The prophet Daniel saw and experienced how great is the majesty of God. He saw with his own eyes what he later recounted, what he described in his book, and about which we can read... It was by the special grace You gave the prophet Daniel that he was filled with a holy fear of God, of the greatness of His majesty. A MOMENT OF SILENCE
, Dearest Jesus! Like for the prophet, You also give grace for us and call us to the sublime experience of the greatness of God. However, You require much more from us than from the prophet Daniel: You do not give us poignant visions... (1:04)

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

² Cf. Wincenty Granat, *Dogmatyka katolicka [Catholic Dogmatics]* (Lublin: Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, 1962), vol. VIII: *Eschatologia, rzeczy ostateczne człowieka i świata [Eschatology, Final Things of Man and the World]*, 104.

M Jesus! Just as you did to the prophet Daniel, you give us grace and call us to a sublime experience of the greatness of God. However, You demand much more from us than from him: You do not give us poignant visions, You do not allow us to see with the eyes of the body You, latent under the species of the Sacred Host. No, You do not give us visions. However, You give us much more... You give us the Holy Church and her teaching. For You desire us to see You not through the power of the sight of the body, but of the spirit – through the power of faith, through the determination to believe all that the Holy Mother Church has received from You as truths about You revealed to us. (1:10)

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

John You desire us to see You not through the power of the sight of the body but of the spirit – through the power of faith, through the determination to believe all that the Church teaches about Your real, fully Divine, and fully human presence under the species of the Most Holy Host. Looking at the whiteness of the Blessed Sacrament, we can, following the Church, confess in the words of the prophet, confess with poignancy and holy fear before You: “As I watched, Thrones were set up and the Ancient One took His throne. His clothing was snow bright, and the hair on His head as white as wool; His throne was flames of fire, with wheels of burning fire. A surging stream of fire flowed out from where He sat; Thousands upon thousands were ministering to Him, and myriads upon myriads attended Him.” (Dan 7:9–10) (1:22)

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

D Dearest Jesus! We read in the text of the prophet Daniel: “In the vision I saw during the night, suddenly the four winds of heaven stirred up the great sea, from which emerged four immense beasts, each different from the others. ... As I watched, Thrones were set up and the Ancient One took His throne.” (Dan 7:2–3, 9) Jesus! What do You want to tell us through the image portrayed in that way? This vision makes us realize that there is a fierce battle in the world between demonic powers and God together with His faithful. Before the time comes when God, with His power, will judge the beasts, they threaten people seeking salvation. Evil spirits try in every way to seduce and frighten those who love God and desire to serve God. In You, however, O Lord, our hope! (1:17)

D Song: *What will we give You, Jesus* – 1st stanza (0:40)

P “In the vision I saw during the night, suddenly the four winds of heaven stirred up the great sea, from which emerged four immense beasts, each different from the others.” (Dan 7:2–3) Beloved Jesus! We are conscious of the fact that evil spirits try in every way to seduce and frighten those who love God and desire to serve God. However, we only sometimes realize that this battle continues after each Eucharist, too. For is it not true that the spirit of distraction too often conquers ourselves, preventing us from focusing on the presence of God – You, O Christ, arriving to us in the Holy Communion with the gift of Your saving presence? Pope Pius XII wrote about the need for concentration in his encyclical *Mediator Dei* (No. 123). Before we listen to his teaching, we sing a song to You, O Christ. (1:24)

P Song: *What will we give You, Jesus* – 2nd stanza (0:40)

A Pope Pius XII wrote in his encyclical *Mediator Dei* (No. 123) about the need to concentrate on You, O Christ, after the Eucharistic celebration, “When the Mass ... is over, the person who has received holy communion is not thereby freed from his duty of **thanksgiving**; rather, it is most becoming that, when the Mass is finished, the person who has received the Eucharist **should recollect himself, and in intimate union with the divine Master hold loving and fruitful converse with Him. Hence they have departed from the straight way of truth, who, adhering to the letter rather than the sense, assert and teach that, when Mass has ended, no such thanksgiving should be added**, not only because the Mass is itself a thanksgiving, but also because this pertains to a private and personal act of piety and not to the good of the community” (1:18)

A Song: *What will we give You, Jesus* – 3rd stanza (0:40)

Z Beloved Savior! I believe that the means to partake in power for the victorious fight against evil spirits is to join You with all my heart, with all my being, with all my strength, and with all my mind in every moment of life, but especially when I experience Your coming in Holy Communion. You are the source of strength; You give victory to those who love You. We remember, O Christ, that You are a Bridegroom for us, but at the same time also a judge against those who do not love You, who do not worship You, who oppose You. In the final passage of the prophet Daniel’s vision, there is a promise to us who make a sincere effort to resist demonic powers and love more and more fully You, arriving to us in Holy Communion. In a moment, we will listen to his words, but now we sing to You, O Christ, a song. (1:26)

Z Song: *At Your Door* – 1-2 stanza (0:48)

B The prophet Daniel presents the promise of victory for those who love God in these words: In the vision I saw during the night, suddenly the four winds of heaven stirred up the great sea, from which emerged four immense beasts, each different from the others. ... As I watched, Thrones were set up and the Ancient One took His throne. ... I, Daniel, found my spirit anguished within its sheath of flesh, and I was terrified by the visions of my mind. I approached one of those present and asked him what all this meant in truth; in answer, he made known to me the meaning of the things: “These four great beasts stand for four kingdoms which shall arise on the earth. **But the holy ones of the Most High shall receive the kingship, to possess it forever and ever.**” (Dan 7:2–3, 9, 15–18). (1:22)

W Dearest Jesus! Here is a promise and, simultaneously, an obligation for us: “The holy ones of the Most High shall receive the kingship, to possess it forever and ever.” We desire to be holy; we desire to open ourselves to Your love that sanctifies us. The time of our adoration is near to come to an end. We will now remain silent for a while to listen attentively to Your voice, the voice of the Bridegroom, the voice of the Shepherd, the voice of the Savior. Speak, O Lord, in the depths of our hearts. Speak, O Lord, because Your handmaids and servants listen. Amen. (0:55)