

**Meditations for the Holy Hour after the Holy Mass
on the second Thursday, 12 Jan 2017,
at the Church of the Divine Providence**

**Dr. Wojciech Kosek
in collaboration with Beata Krochmal and Monika Jarosz**

Meditations led by eight people:

B, D, G, M – women; J, P, W, Z – men.

(Duration with recitation of the Chaplet of Divine Mercy: about 77 min.)

**This translation was published here on 2 Nov 2023.
To see the original Polish text ← click, please!**

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

**Prayer before the Chaplet of Divine Mercy
(Duration of this prayer with songs: about 16 min.)**

A Beloved Jesus! With gratitude in our hearts for the gift of our meeting today, we sit at Your feet to be with You, like Mary, the sister of Lazarus and Martha. You came to the home of the heart of each of us. You came as a friend, as a longed-for guest, an expected guest. You came, and You are... You are in the reality of Your human body, and therefore, in a unique way... You are not in a distant place. You are not only as somebody heard through a voice; You are not only as being in a memory... No, no!... You are close, very close... yes, so close that You cannot be any closer... It is how You are present – present bodily, although invisibly and untouchably... (1:10)

A Song: *When Beautiful Maiden* – 1st stanza (0:51)

W Jesus! Together with the Blessed Virgin Mary, together with the saints and angels, we wish to abide in prayer to apologize to You for the frigidity of hearts while You are coming to them in Holy Communion and especially for the too-short being with You after the Holy Mass. We desire to do this not only on our behalf but also on behalf of those who suffer in Purgatory for this kind of frigidity of heart. O, let us be moved by the words with which You filled the heart of Bl. Candide, who in her “Eucharistic Conversations”¹ wrote thus: (1:01)

M “How many tears my heart has shed, what martyrdom it suffers seeing the lack of thanksgiving after receiving the Eucharist or receiving it as if out of habit, without proper preparation. Jesus, oh Jesus, may I be wrong, but love for You makes it possible to sense with what indifference You are received by many, what ingratitude we repay for Your great gift! Oh, what anguish! You know everything about my life, thanks to the Eucharist. You are heavenly; You are too good. That is why we relate to You so badly and respond to Your love with such indifference, O Jesus! What fruit can Holy Communion bear without proper thanksgiving? It is in its loving warmth that feelings and stirrings similar to Yours are born in the soul, Jesus. And it is then that unity is truly nourished and established.” (1:25)

M Song: *When Beautiful Maiden* – 2nd stanza (0:51)

P Beloved Savior, our Lover! You came in the Eucharistic Body to each of us. You came, and You are... You are physically, bodily, though invisibly, untouchably... It is for our sake, for our growth towards the fullness of loving You, that You hide from our senses this extraordinary fact, which is Your real presence according to human nature. You desire our effort of faith in opening our hearts to Your presence; You desire the faith and love of our hearts... Only he who truly loves You, who truly strives to love You fully – only he strives earnestly to know You, the ways of communicating with You... But the man who seeks only to satisfy himself will not find You... (1:19)

P Song: *Meager and quiet* – 1st stanza (0:28)

¹ Bl. Kandyda od Eucharystii, *Rozmowy eucharystyczne* [Eucharistic Conversations], ed. Wojciech Ciak OCD (Poznań: Flos Carmeli, 2010), 53–54.

B Love – what is it? Is love a liking, an infatuation, a falling in love, a delight in the gift of the chosen person? Yes, the love certainly is it. Love is a wonderful spiritual-psychic-bodily state caused by the chosen person’s benevolent presence with and for me. The proper depth, however, is given to love not by the delights with which the loved person fills me but by how much I can give to her, how much I sacrifice for her by giving up my personal preferences, how much I humbly suffer when we can not find the means of understanding each other. Such – truly Divine – love is focused on giving gifts to a chosen person, on showing kindness to her in various ways – and in this giving, it is something most profound. True love seeks the good for the loved person more than for itself... True love knows how to look for ways to give... (1:30)

B Song: *Meager and quiet* – 2nd stanza (0:28)

J Love is the desire for a good for the loved person. Love is not only the desire to receive some good from her but also to give her a good that serves her true happiness... What good can I give to You, O Jesus? What does Your Heart desire from me? For what do Your loving eyes look longingly? How can I fulfill the desire to love You more thoroughly than I have done so far? You answer these questions through the words You entrusted in a revelation to St. Margaret Mary Alacoque:²“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.” (1:19)

J Song: *Hush, Little Jesus* – 1st stanza (0:58)

G Lord Jesus! So many people are dying in our parish. Often, these are older people in their nineties and even one hundred years of age. Among them is (here list the names and surnames of these dead). However, not infrequently, they are also young people in their thirties or forties. Among them is (here list the names and surnames of these dead). We remember them; we remember the good we experienced thanks to their presence among us. We wish to surround them all – as brothers and sisters especially close to us – with prayer. In light of the Church’s teachings, we know that prayers are needed for those still suffering in purgatory. (1:09)

W Sister Faustina recorded in her *Diary*, “I saw my Guardian Angel, who told me to follow him. Suddenly I found myself in a dingy place, full of fire, with a huge number of suffering souls. These souls are praying very fervently, but to no avail for themselves, only we can help them. The flames tormenting them did not touch me. My Guardian Angel did not leave me on my own there for a single moment. And I asked those souls what their greatest torment was. They all said unanimously that what tormented them most was the longing for God.” (Faustina’s *Diary*, No. 20). A MOMENT OF SILENCE They all said unanimously that what tormented them most was the longing for God. A MOMENT OF SILENCE what tormented them most was the longing for God. A LONG MOMENT OF SILENCE (1:16)

W Song: *Silent Night* – 2nd stanza (0:58)

D O Beloved Lord Jesus! We are aware that after the Last Supper, leaving the Cenacle among the Apostles, You came out also with us – the participants of the Holy Mass just celebrated. Therefore, we now wish to enter into Your painful experience, which You accepted out of love for the Father and us, leaving the Cenacle and going into the Passion of Gethsemane, into the drama of dying on Calvary... Following You, we will pray the Divine Mercy Chaplet with meditations taken from the *Diary* of St. Faustina. O Lord, guide us... (0:55)

Meditations for the Chaplet of Divine Mercy (Duration of meditations with songs and the Chaplet: about 28 min.)

Meditation 1. Lord Jesus’ agony in Gethsemane

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

P “Abba, Father, all things are possible to You. Take this cup away from Me, but not what I will but what You will.” (Mark 14:36). I kneel beside You, O Dearest Jesus, amidst the trees of the Garden of Olives... Thirsting for my love, O Beloved, You have strangely arranged that by the power of the received Blessed Sacrament, I can indeed be with You at that time two thousand years ago. I wish to respond to the longing of your Heart. That is why I remain in prayer after the Holy Mass to be with You, my beloved... I wish to show You the depth of my faith and love for You by my presence... (1:05)

² 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>.

A The time of Gethsemane is a time of decision-making, or rather, of reaffirming with renewed force the decision made in the Upper Room at the Consecration: as at the Last Supper You offered the Father Yourself dying on Calvary, so in Gethsemane You offer the Father the same irrevocable decision of obedience to His providential judgments: “Abba, Father, all things are possible to You. Take this cup away from Me, but not what I will but what You will.” (Mark 14:36). In this hour of grace, I also wish to decide to be obedient to the Father. May it express itself in my giving way more often and more willingly than before to my neighbor in situations that may be resolved variously. (1:17)

J Sister Faustina noted in her *Diary*: 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. (0:59)

M 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.” 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. (1:15)

W 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. (0:58)

B A MOMENT OF SILENCE Beloved Jesus! As we recite the first decade of the Chaplet of Divine Mercy, we unite ourselves with You, kneeling in the Garden of Gethsemane before the Face of the Father. (0:19)

Meditation 2. Scourging of the Lord Jesus

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

P “Then Pilate took Jesus and had Him scourged,” St. John records in the Gospel (19:1). I am with You, O Beloved Jesus, when You, with such great humility and submission to the Will of the Father, receive the painful blows of such cruel non-love... I am genuinely with You because You willed in Your love that I might, by receiving the Blessed Sacrament, unite with You undergoing this execution. You made it so that I would be close to You at this moment and love You with my presence... (0:53)

G Jesus, my Jesus! Let the painful blows of the scourges reach my heart as well... May the grace of being with You be salutary for me as well – for the stirring of my heart. Oh, how dissimilar my heart is to Yours... How it flinches from receiving unjust blows... Jesus, my Jesus! In this hour of our mutual presence, heal my heart and make it like Your Heart so that, conformed to Your Heart, it may be able to endure much for the sake of peace among men, to endure without complaining, to endure with gratitude for the opportunity to assist You in saving the world... (1:00)

J Sister Faustina noted in her *Diary*: O Jesus, You let me learn and understand what makes a soul great – not great deeds, but great love. Love has value and endows our deeds with greatness; even though our deeds be small and ordinary in themselves, thanks to love they become great and mighty before God – thanks to love. Love is the secret which transforms everything it touches into things that are beautiful and pleasant in the sight of God. (0:51)

D Divine love makes the soul free. It is like a queen, it knows not of slavish compulsion; it embarks on all things with great freedom of soul, for the love which dwells in the soul is an encouragement to action. Everything that surrounds the soul tells it that only God Himself is worthy of its love. Enamoured of God and immersed in Him, the soul proceeds to its duties in the same disposition as it goes to Holy Communion, and it performs the simplest of tasks with meticulous attention, under God’s loving gaze; it is not disconcerted if after some time something does not turn out to be as successful as expected; it remains calm, because at the time it did all that was in its power. (1:06)

W If the living Divine presence, which the soul enjoys almost all the time, should happen to leave it, it tries to live by virtue of living faith; the soul knows there are times of repose and times of battle. Its will is always with God. The soul is like a knight well trained in combat; it sees from afar where the enemy has hidden, and it is ready for battle, it knows it is not alone – God is its strength. (0:42)

A A MOMENT OF SILENCE Beloved Jesus! As we recite the second decade of the Chaplet of Divine Mercy, we unite ourselves with You, who, with humble obedience to the Father’s Will, accept the punishment of scourging for our intentions. (0:23)

Meditation 3. The crowning of the Lord Jesus with thorns

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

P The prophet Isaiah records (Isa 52:13-14. 53:2-3): “See, My servant shall prosper, He shall be raised high and greatly exalted. Even as many were amazed at him—so marred was his look beyond that of man, and his appearance beyond that of mortals ... He grew up like a sapling before him, like a shoot from the parched earth; There was in him no stately bearing to make us look at him, nor appearance that would attract us to him. He was spurned and avoided by men, a man of suffering, accustomed to infirmity, One of those from whom men hide their faces, spurned, and we held him in no esteem.” (1:01)

M I look at You, the Crowned Love, and I think how much it takes to endure from people to make them love God truly, sincerely, without seeking their own “I” in it, without seeking their will in love... Jesus! Do I desire to imitate You in humbly accepting thorns from others? In this hour, when the power of the Blessed Sacrament makes me truly present with You, crowned with thorns, I resolve to ask myself more often in examining my conscience about successes in giving up carrying out my own will. I wish to console You now with my firm decision: with the help of Your grace, I will win my heart to cooperate with others in realizing their good intentions, even at the cost of giving up my preferences. Amen. (1:18)

J Sister Faustina noted in her *Diary*: One day, the Divine presence transfixed my entire being, and my mind was wonderfully enlightened as to His Essence; God allowed me to see His inner life. In spirit, I saw the Three Divine Persons, but One in Essence. He is One, Only One, but in Three Persons, none of Them greater or lesser; there is no difference between Them either in beauty or in sanctity, for They are One. One, They are absolutely One. His Love brought me to that knowledge and united me with itself. When I was united with One of the Divine Persons, I was also united with the Second and Third Divine Person, so whenever we unite with One of the Divine Persons, we are thereby united with the other Two, just as much as with the First. They have one will; they are One God, though Triune of Persons. (1:27)

B Whenever One of the Three Persons comes to a soul, by that One will that soul is united with all Three Persons and inundated with the bliss that flows down from the Blessed Trinity; it is the bliss that nourishes the saints. The bliss that comes from the Blessed Trinity makes all creation happy; from it comes the life that enlivens and gives rise to all life whatsoever, life which has its beginning in Him. In those moments, my soul experienced such great Divine ecstasy that words fail me to describe it. (Faustina’s *Diary*, No. 911) (0:51)

W A MOMENT OF SILENCE Beloved Jesus! As we recite the third decade of the Chaplet of Divine Mercy, we unite ourselves with You, who accept with humble obedience to the Father’s Will the cruelty of crowning with thorns for our intentions. (0:25)

Meditation 4. The Way of the Cross of the Lord Jesus

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

G Dearest Jesus, carrying the cross beam to Hill of the Skull! St. Mark recorded Your instruction: “Whoever wishes to come after me must deny himself, take up his cross, and follow me. For whoever wishes to save his life will lose it, but whoever loses his life for my sake and that of the gospel will save it. What profit is there for one to gain the whole world and forfeit his life? What could one give in exchange for his life?” (Mark 8:34-37). (0:53)

P Jesus! Thanks to the reception of You in the Holy Communion, I am now with You, who are going towards Calvary to offer Yourself there as an atoning sacrifice for our sins! I am with You to at least partially take upon myself the burden of Your cross and, at the same time, of mine... I am so that You can feel how much I care about You, about the fulfillment of Your Heart’s saving design. O Lord! How incredible is the work of salvation... How worth pondering the mysterious plan of God, who desires to save us without exception from unloving... from disobedience... from not trusting in His loving will. (1:02)

D Sister Faustina noted in her *Diary*: My Lord and God, You know that my soul loves only You. My entire soul has sunk in You, O Lord. Even should I be unable to accomplish any of the things You have asked me for, O Lord, I shall rest assured because I have done all that it was in my power to do. I know very well, O Lord, that You do not need our work, You want our love. (0:43)

J Love, love, and once again love of God, there is nothing greater than this either in Heaven or on Earth. The greatest greatness is to love God; true greatness is in the love of God; and true wisdom is in loving God. All that is great and beautiful is in God; there is no beauty or greatness but God. O wise men of the world and great minds, know that true greatness is in loving God. O, how it makes me wonder that there are people who fool themselves by saying that there is no eternity. (Faustina’s *Diary*, No. 989-990) (0:56)

A A MOMENT OF SILENCE. Beloved Jesus! As we recite the fourth decade of the Chaplet of Divine Mercy, we unite with You, who, humbly obedient to the Father's Will, undertakes the immense effort of carrying the cross to Calvary for our intention. (0:26)

Meditation 5. The death of the Lord Jesus on the cross

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

W “It was now about noon and darkness came over the whole land until three in the afternoon ⁴⁵ because of an eclipse of the sun. Then the veil of the temple was torn down the middle. ⁴⁶ Jesus cried out in a loud voice, “Father, into Your hands I commend My spirit”; and when He had said this He breathed His last.” (Luke 23:44-46) Dearest Jesus! With Mary, I participate in the heartbreaking drama of Your dying on the cross at Calvary... You love me very much, and that is why You have hidden in the Blessed Sacrament not only Yourself but also the mysterious possibility of mine truly participating in Your life and Your dying... (1:04)

M Jesus, my Jesus! You know the extent to which my heart thirsts to show love to You by my truly conscient being with You in the moments that are most difficult for You... in moments that are some two thousand years away from my point on the line of the worldly history... You know what my heart is toward You... You know the deepness of my belief in being sacramentally present with You, who are now giving Your life out on Calvary. Am I with You, O Beloved Jesus?... Am I with You consciously, O Dearest One... Do I desire with all my heart to be with You when You suffer so much, when You give Your life out of love for me, so that I may live forever? What is my faith, O Savior? (1:08)

P Sister Faustina noted in her *Diary*: Today, I experienced Jesus' Passion for a longer while, and then I learned that so many souls are in need of prayer. I feel I am completely turning into prayer to beg for Divine mercy on every soul. O my Jesus, I welcome You into my heart as a pledge of mercy for souls. (Faustina's *Diary*, No. 996) (0:35)

B This evening, when I heard the hymn *Dobranoc, Głowo Świąta Jezusa mojego* [Good night, Sacred Head of my Jesus] on the radio, suddenly my spirit was snatched up into the mysterious bosom of God and I saw what determines the greatness of a soul and what is of value in the sight of God: it is love, love, and once again love. And I saw that everything that exists is permeated by God, and I was flooded by such great Divine love that words fail to describe it. Happy is the soul that can love without reservation, for in that is its greatness. (Faustina's *Diary*, No. 997) (0:51)

J A MOMENT OF SILENCE Beloved Jesus! As we recite the fifth decade of the Chaplet of Divine Mercy, we unite with You, with humble obedience to the Will of the Father, giving Your life to save us from eternal death. (0:24)

Meditations after the Chaplet of Divine Mercy (Duration of meditations with songs: about 21 min.)

G Beloved Jesus! We believe that receiving Holy Communion at the Holy Mass means that we do so at the Last Supper with the Apostles. We believe that abiding in prayer after the Holy Mass means following the way from the Upper Room with You. Behold, we have come with You to the end of that way which You passed from the Upper Room to Golgotha two thousand years ago. Yes, we believe in the miracle that You carried us back by Your divine right hand to the time of those dramatic, salvific events, which from the point of view of our human nature have already irretrievably passed away... (1:00)

G Song: *I Greet You* – 2nd stanza (0:56)

W You descend from the height of the cross of Golgotha into the Abyss, into the land of darkness, into the darkness of death. You descend with the power of God, who breaks the bonds of death, who dispels the darkness of non-life, who liberates and leads out towards new life. We unite with You at this moment and ask for all the dead, for those who have already departed from our mortality: grant them, O Lord of life, grant them eternal life, life in love without limit... (0:47)

W Song: *I Greet You* – 3rd stanza (0:56)

D We adore You, O Christ, who conquers death in our dead sisters and brothers... who overcomes death in our hearts as well. You love us and desire to bestow life upon us... You love us and desire to bestow happiness upon us... You love us and desire to open our hearts to love You... Yes, in loving You, in loving unity with You, is the source of man's happiness, the source of eternal life, the source of eternal fulfillment... To You, we sing a song of praise, O Christ-Conqueror: (0:56)

D Song: *Winner of Death* – 1st stanza (0:56)

P O Jesus, my Jesus, how can we not adore You after receiving You in Holy Communion? How can we not adore You in this particular time of union? How can we not sing songs of love to You?... How good it is to be with You who love us so much... (0:27)

P Song: *Winner of Death* – 2nd stanza (0:56)

A O Jesus, my Jesus, I am amazed at Your real bodily presence here with us... You are with us in Your glorified body thanks to the Holy Communion with which You fed us at the Last Supper... You are with us now in the fullness of the power that the Father bestowed on You as a reward for the sacrifice made on the cross... You are and bestow on us the new spiritual powers that are necessary on the way to the fullness of development of each one of us... To You, we sing a song in exultation... (0:48)

A Song: *Winner of Death* – 3rd stanza (0:56)

J O my Jesus, how can we not adore You after receiving You in Holy Communion? How can we not adore You in this particular time of union? How can we not sing a song of love to You?... You are with us, and we are with You... Love requires the presence of people who love each other... Our love finds fulfillment now, in this sacramental time of grace, when we abide after the Holy Mass in prayer of loving You... To You, we sing a song of love... (0:48)

J Song: *Winner of Death* – 4th stanza (0:56)

M Beloved Savior! It is probably no coincidence that we keep the relics of St. Padre Pio in our church. We have before our eyes his extraordinary Eucharistic piety, by virtue of which he both extraordinarily carefully prepared for the celebration of the Holy Sacrifice, poignantly deeply celebrated it, and stood in prayer after its completion for an hour / an hour and a half. At the beginning of his priestly life, Padre Pio met – by God's special grace – a late priest who had repented in Purgatory for abandoning prayer after celebrating the Holy Mass. (1:02)

W Italian writer Marcello Stanzione, in his book *Padre Pio and the Purgatory Souls*, writes about this in detail:³ The **late priest Giovanni was an honest priest, but he did not care to give thanks to the Lord after the liturgy was completed. He usually left the church immediately after the Holy Mass and indulged in conversations with the apothecary or some other acquaintance, discussing politics or recent events. By such behavior toward Jesus, for Whom he was like a living monstrosity after receiving Him in Holy Communion, he disregarded Jesus,** for he was focused not on Jesus but on other persons and things. (1:05)

B It was only in purgatory that Father Giovanni recognized that **it is necessary in mortal life, when one carries within oneself Jesus in the Sacred Host, to burn with love for Jesus and not talk about mundane matters with friends instead – thus not setting a good example. He confessed that it was for this behavior that he went to purgatory after death.** Not until Padre Pio shortened with his fervent prayers the good-hearted parish priest's time of his just punishment and freed him from the torments of purgatory. (0:53)

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

P O Jesus! Moved by an event in the life of St. Padre Pio, we resolve to beg You more often for those who, although used to receive You in Holy Communion in their mortal life, did not want to remain in prayer with You after the Holy Mass. Let for us the model of such concern be Blessed Candide, who, **reading in her youth about the life of St. Margaret Mary Alacoque, was moved by Your regret of the people's misunderstanding of Your presence in the Blessed Sacrament and their ingratitude for Your love. She then offered herself several times to all kinds of suffering to remedy and compensate for Your pain of loneliness.**⁴ (1:08)

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

G Beloved Jesus! Some of us remember 20 November 2016 as the end of the time of special grace – on this day, the Extraordinary Holy Year of Mercy ended. We realize that although it was not difficult to pass through the gate of mercy, not everyone took advantage of this opportunity of the time of grace that has already closed. The time of grace requires people to open their hearts so that it is at this time that they can experience the extraordinary power of Your healing touch. That time of mercy that has already been closed allows us to understand more deeply the time of grace that opens up when receiving You in Holy Communion. This Eucharistic time of grace lasts as long as the sacramental species last... (1:16)

J Eucharistic time of grace... How often do we receive the gift of opening this time... However, have we not become accustomed to leaving its life-giving space too hastily? Have we retained the awareness that during this time of a dozen / several tens of minutes after receiving You in Holy Communion, You are very close to a man to heal his heart? However, unfortunately, is it not too often the case that a man leaves the conscious abiding with You to deal with everyday matters and often even trivial ones?... Man abandons God for the world, not realizing how much he loses... (1:04)

³ Marcello Stanzione, *Ojciec Pio i dusze czyśćcowe [Padre Pio and the Purgatory Souls]*, trans. Agnieszka Zielińska (Kraków: Esprit, 2012), 124–126.

⁴ See Immaculata Adamska, *W zadziwieniu Eucharystią. Rok Eucharystyczny 2004-2005 [In Amazement of the Eucharist. The Eucharistic Year 2004-2005]* (Borne-Sulinowo, 2004).

D O Jesus! When a man abandons God for the world after Communion, he probably does not realize how much he is losing... Moreover, if he not only abandons but too easily abandons and too easily justifies this abandonment? ... A man does not realize that if he does not decide today to stay with You longer during this time of grace, he may never decide to do so, because he will become accustomed to such a practice... At the end of his life, he will be in the position of someone who never decided to pass through the gate of mercy... He never decided, never tasted this goodness... A MOMENT OF SILENCE . In connection with this, it is worth quoting the words of St. Therese of Jesus, who instructed her fellow Carmelite sisters about the time of grace after Holy Communion in this way:⁵ (1:18)

W “12. When you have received the Lord, and are in His very presence, try to shut the bodily eyes and to open the eyes of the soul and to look into your own hearts. [...] 13. But if **we pay no heed to Him save when we have received Him, and go away from Him in search of other and baser things, what can He do? Will He have to drag us by force to look at Him and be with Him because He desires to reveal Himself to us? No;** for when He revealed Himself to all men plainly, and told them clearly who He was, they did not treat Him at all well—very few of them, indeed, even believed Him. **So He grants us an exceeding great favour when He is pleased to show us that it is He Who is in the Most Holy Sacrament.**” (1:35)

**The prayer community will meditate now one by one on the texts
prepared by the adoration participants,
interspersed with successive stanzas of the song.
(Duration of meditations with songs: about 6 min.)**

M “Lord Jesus Christ! I desire with a pure heart to stand before You, so I ask with repentance for forgiveness of my faults and imperfections. Here I am, O Lord, placing myself completely at Your disposal. This hour belongs to You alone. However, I know my weakness, so I ask for help. I adore You, O Lord, worship and love You. I also wish to bring You the praises and love of all people and all creatures. I thank You for the wonderful gift of Your presence and so many graces given to the world through the Blessed Sacrament. At the same time, I apologize for our ingratitude and negligence towards You in this Sacrament of love.”⁶ // Prayer of Mother Teresa of Calcutta:⁷ Lord, make me an instrument of Your peace. Where there is hatred, let me sow love. Where there is injury, pardon. Where there is doubt, faith. Where there is despair, hope. Where there is darkness, light. Where there is sadness, joy. Amen. / I know what hides in your heart. I know your loneliness and all your wounds: rejections, judgments, humiliations. ... How often you have longed in vain, looking for this love selfishly, to fill the inner emptiness with passing pleasures or sin, which only deepened this emptiness. Do you feel the desire? “Let anyone who thirsts come to Me ...” (John 7:37). I will satisfy and fill you. Do you thirst to be loved? I love you more than you can imagine – to the point of death on the cross – for you. Amen. / O Most Sacred Heart of Jesus, humbly falling on our faces before You, we come to renew our consecration to make amends for all insults of You. We desire to multiply our love and fidelity to You by offering ourselves to You. The more human hearts resist You, the more we will love You, O Dearest Heart of Jesus. The more Satan tries to destroy the souls of men, the more zealously we will save them. O Heart of Jesus, full of jealous love for each person’s soul, have mercy on us. Amen. (3:37)

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

⁵ St. Teresa of Avila, *The Way of Perfection*, chapter 35, in St. Teresa of Avila, *The Complete Works*, trans. and ed. by E. Allison Peers, vol. 2 (London: Burns & Oates, 2002), p. 150, <https://books.google.pl/books?id=o5zYnaR17TAC>. Cf. also: <https://ccel.org/ccel/teresa/way/way.i.xl.html>.

⁶ Cf. <https://bernardynki.com/nabozenstwa-do-najswietszego-sakramentu/>

⁷ This text and the following two are taken from the booklet published by the Archconfraternity of the Guard of Honor of the Sacred Heart of Jesus: *Godzina święta ze św. Franciszkiem Salezycznym i ze św. Matką Teresą z Kalkuty* [*Holy Hour with St. Francis de Sales and St. Mother Teresa of Calcutta*], (Kraków, 2016) 7, 8, 10.

B “Lord Jesus, hidden in the Eucharist, we cry out with a joyful heart on the threshold of the New Year: Welcome, loving us, Emmanuel! You desire to be with us! We adore You, O Savior of the world! Glory to You, our Redeemer! You – through the Incarnation – became the Son of Man! You dwelt among us. You did this out of love for man, to save him, to restore his lost sonship, to bestow the royal robe of a child of God and countless graces. You did all this by choosing a hard manger as the place of Your birth and the cross on Calvary as the place of Your death. You could have done otherwise, but You, in Your wisdom, chose what was little and despised in the eyes of the world in order to better show us Your merciful love through this. You came to give us the message of God’s mercy. Your Church has been proclaiming it to the whole world for twenty centuries. She proclaims today to us who gather here that God is love! God, the Father of mercy, loves each of us. He loves us as we are. Father knows that we are sinful but does not condemn us. On the contrary, he leans over us. He desires to heal our wounds with His mercy. O Lord Jesus, our faith is weak, and our love is fragile. Strengthen us! Grant us the grace to experience how much You love us. May the fire of that love You desire to ignite in human hearts be burned in us. May Your peace embrace us and flow to our neighbors through our witness. Be Emmanuel – God of love and hope not only for us but for all people.”⁸ (2:43)

B Song: *Fall to Your Knees* – 1-2 stanza (0:49)

At the end of the adoration:

A Beloved Jesus! We thank You so much for the love we can experience in our relationship with You. How good it is to be with You, to look into Your eyes, to listen to Your voice. We will now stand in silence for a while until the Jasna Gora Appeal. O Jesus, speak to our hearts, transform our hearts, rest in hearts so prepared by Your transforming grace. O Jesus, Love of our hearts, love us... Jesus, Love of my heart, I love You... Amen. (0:48)

⁸ Cf. <http://adoremus.pl/uploads/pdf/OkresBozegoNarodzenia2.pdf>