

**Prayer of the parish community  
on the first Saturday of the month,  
3 Dec 2016  
at the Church of the Divine Providence  
Adoration according to the spirituality of  
St. Louis Marie Grignon de Montfort  
and St. John Paul II.**

**Dr. Wojciech Kosek**

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

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**To see the original Polish text ← click, please!**  
(Duration of meditations with songs: about 62 min.)  
(Duration with praying the Holy Rosary: about 92 min.)

**Introduction**

(Duration of meditations with songs: about 18 min.)

**Z** O Beloved Lord Jesus! With the Immaculate Mary, Your and our dearest Mother, we kneel before You to begin the reparative devotion of the First Saturdays of December under Her maternal gaze. We have planned three parts of our adoration. We first wish to adore You in the mystery of Your Eucharistic presence. Then we will pray the Joyful Mysteries of the Holy Rosary with St. John Paul II, and then we will fill our hearts with the mystery of Your saving Death with St. Louis Marie Grignon de Montfort. **(0:57)**

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

**M** Dearest Jesus! We desire, following the example of the Immaculate Mary, to love You, O Almighty God, flaming with Love ... You are here ... Yes, You are ... You are with us in the mystery of mysteries, in the Blessed Sacrament ... Oh, how good that You are .... You are ... You are ... You are ... so much in love with each one of us ... You are with us and for us, O our extraordinary Lover ... You are and You love ... You are because You love ... You are here and You say to us: “Here I am.” **(0:48)**

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

**W** We remember, O Love burning with mercy, that “I am who am” – is Your name... “I am who I am” (Exodus 3:14) is Your name, revealed to Moses in the hour of grace... The hour of grace struck for him when You gave him to meet You in the event of the burning bush at the foot of God’s Mount Horeb... You gave him to experience how close You are...  
A LONG MOMENT OF SILENCE Behold, we too experience Your closeness.... behold, we too have been stopped, filled with both holy fear and awe of You... We have come to sit, as it were, at the foot of God’s mountain, as the altar with the golden monstrance placed on it has become for us today... Looking with the Immaculate Mary at the whiteness of the Sacred Host, we will listen to the description of that event from the Book of Exodus to relate its meaning in the silence of our hearts to what we are experiencing now before Your face. **(1:32)**

**B** Meanwhile Moses was tending the flock of his father-in-law Jethro, the priest of Midian. Leading the flock across the desert, he came to Horeb, the mountain of God. There an angel of the Lord appeared to him in fire flaming out of a bush. As he looked on, he was surprised to see that the bush, though on fire, was not consumed. So Moses decided, “I must go over to look at this remarkable sight, and see why the bush is not burned.” When the Lord saw him coming over to look at it more closely, God called out to him from the bush, “Moses! Moses!” He answered, “Here I am.” God said, “Come no nearer! Remove the sandals from your feet, for the place where you stand is holy ground. (Exod 3:1–5) **(1:15)**

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

**P** You are – mysteriously present... You are – the Mystery of Presence... Present in the flesh, physically present... You are present as we are present here... You are not in illusion, You are not in imagination, You are not in private revelation, You are not in desire only... You are truly as one of us – as the Son of Man, as born bodily two thousand years ago, the firstborn and only Son of Mary of Nazareth, the Virgin lovingly overshadowed by the Holy Spirit. You are, truly You are, Emmanuel – God with us... Yes, yes... Emmanuel – ‘God with us’ – is Your name, revealed to the Immaculate Mary in the hour of grace, the hour of the Annunciation... **(1:09)**

**G** Now this is how the birth of Jesus Christ came about. When his mother Mary was betrothed to Joseph, but before they lived together, she was found with child through the holy Spirit. Joseph her husband, since he was a righteous man, yet unwilling to expose her to shame, decided to divorce her quietly. Such was his intention when, behold, the angel of the Lord appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary your wife into your home. For it is through the holy Spirit that this child has been conceived in her. She will bear a son and you are to name him Jesus, because he will save his people from their sins.” All this took place to fulfill what the Lord had said through the prophet: “Behold, the virgin shall be with child and bear a son, and they shall name him Emmanuel,” which means “**God is with us.**” (Matt 1:18–23) (1:24)

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

**J** Your name is ‘Emmanuel,’ which means ‘**God is with us.**’ Yes, it is truly extraordinary, astonishing, and fascinating when I realize that You are here with us, O God, unimaginable, incomprehensible, invisible... You are, although You do not reveal Your presence to my eyes... You are, although You do not allow my ears to hear Yourself... You are, although You do not grant my hands the grace of feeling Your corporeal, human form... You are, O Son of the Virgin Mary... You are here now physically with us and for us... You are inconceivable, yet with us and for us present here, in this temple, on this altar, in this monstrance, in the place where our eyes perceive the whiteness of the Most Holy Host... (1:12)

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

**D** First Saturday of December 2016. First Saturday – what does it mean to us?... what affections does it cause in the soul?... More than 99 years have passed since Your Immaculate Mother, O Lord, descended from heaven to earth to a little village, Fatima, and appeared to three poor shepherds, Lucia, Jacinta, and Francisco. She revealed to them the desire of Her Heart, concerning the eternal life of Her children... On 13 July 1917, She showed them a vision of hell, to which many people are going to perdition. To save them... to save many from eternal torment – Mary asked them to practice devotion to Her Immaculate Heart. To save the world from the threat of atheism, she asked that Holy Communion be received for reparation on the first Saturday of every month. (1:16)

**D** Song: *Holy Mother to Your Heart* – 1st stanza (0:34)

**Z** **Beloved Jesus! In order to fulfill, as best as possible, the desire to imitate Mary in loving You, hidden in the Eucharist,** we read the teaching on this subject contained in the document<sup>1</sup> of the Vatican Congregation for Divine Worship and the Discipline of the Sacraments, issued with the approval of St. John Paul II in 2001. With humble submission, we read there the following sentence about the practice of sacramental communion on the five first Saturdays of the month: “**This pious practice should be seen as an opportunity to live intensely the paschal Mystery celebrated in the Holy Eucharist, as inspired by the life of the Blessed Virgin Mary.**” “**This pious practice should be seen as an opportunity to live intensely the paschal Mystery celebrated in the Holy Eucharist, as inspired by the life of the Blessed Virgin Mary.**” (1:30)

**Z** Song: *Holy Mother to Your Heart* – 2nd stanza (0:34)

**M** Therefore, in today’s Rosary prayer, we will consider the Joyful Mysteries and, in them, the Eucharistic attitude of Mary. We will be helped by excerpts from the encyclical “On the Eucharist” of St. John Paul II. The Pope writes thus, “Mary’s relationship with the Eucharist can be had, beginning with her interior disposition. Mary is a ‘woman of the Eucharist’ in her whole life. The Church, which looks to Mary as a model, is also called to imitate her in her relationship with this most holy mystery.” (No. 53) “If the Eucharist is a mystery of faith which so greatly transcends our understanding as to call for sheer abandonment to the word of God, then there can be no one like Mary to act as our support and guide in acquiring this disposition.” (No. 54) (1:18)

**M** Song: *Welcome, Mother of the Holy Rosary* – 1st stanza (0:39)

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<sup>1</sup> Congregation for Divine Worship and the Discipline of the Sacraments, *Directory on Popular Piety and the Liturgy. Principles and Guidelines*, Vatican City 2001, No. 174, [https://www.vatican.va/roman\\_curia/congregations/ccdds/documents/rc\\_con\\_ccdds\\_doc\\_20020513\\_vers-direttorio\\_en.html](https://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20020513_vers-direttorio_en.html).

**The Holy Rosary**  
(Duration of meditations: about 14 min.)

**The First Mystery:**  
**The Annunciation of the Blessed Virgin Mary**

**W** In the sixth month, the angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. And coming to her, he said, "Hail, favored one! The Lord is with you." But she was greatly troubled at what was said and pondered what sort of greeting this might be. Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his kingdom there will be no end." But Mary said to the angel, "How can this be, since I have no relations with a man?" And the angel said to her in reply, "The holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God. And behold, Elizabeth, your relative, has also conceived a son in her old age, and this is the sixth month for her who was called barren; for nothing will be impossible for God." Mary said, "Behold, I am the handmaid of the Lord. May it be done to me according to your word." Then the angel departed from her. (Luke 1:26–38) **(2:12)**

**B** St. John Paul II writes in *Ecclesia de Eucharistia* (No. 55) thus, "In a certain sense Mary lived her Eucharistic faith even before the institution of the Eucharist, by the very fact that she offered her virginal womb for the Incarnation of God's Word. The Eucharist, while commemorating the passion and resurrection, is also in continuity with the incarnation. At the Annunciation Mary conceived the Son of God in the physical reality of his body and blood, thus anticipating within herself what to some degree happens sacramentally in every believer who receives, under the signs of bread and wine, the Lord's body and blood. **(1:04)**

**P** As a result, there is a profound analogy between the Fiat which Mary said in reply to the angel, and the Amen which every believer says when receiving the body of the Lord. Mary was asked to believe that the One whom she conceived 'through the Holy Spirit' was 'the Son of God' (Luke 1:30–35). In continuity with the Virgin's faith, in the Eucharistic mystery we are asked to believe that the same Jesus Christ, Son of God and Son of Mary, becomes present in his full humanity and divinity under the signs of bread and wine." **(0:56)**

**The Second Mystery:**  
**The Visitation of St. Elizabeth by the Blessed Virgin Mary**

**G** During those days Mary set out and traveled to the hill country in haste to a town of Judah, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary's greeting, the infant leaped in her womb, and Elizabeth, filled with the holy Spirit, cried out in a loud voice and said, "Most blessed are you among women, and blessed is the fruit of your womb. And how does this happen to me, that the mother of my Lord should come to me? For at the moment the sound of your greeting reached my ears, the infant in my womb leaped for joy. Blessed are you who believed that what was spoken to you by the Lord would be fulfilled." And Mary said: "My soul proclaims the greatness of the Lord; my spirit rejoices in God my savior. For he has looked upon his handmaid's lowliness; behold, from now on will all ages call me blessed. (Luke 1:39–49) **(1:36)**

**J** St. John Paul II writes in *Ecclesia de Eucharistia* (No. 55) thus, "'Blessed is she who believed' (Luke 1:45). Mary also anticipated, in the mystery of the incarnation, the Church's Eucharistic faith. When, at the Visitation, she bore in her womb the Word made flesh, she became in some way a 'tabernacle' – the first 'tabernacle' in history – in which the Son of God, still invisible to our human gaze, allowed himself to be adored by Elizabeth, radiating his light as it were through the eyes and the voice of Mary." **(0:52)**

**The Third Mystery:  
The Nativity of Jesus in Bethlehem**

**D** “In those days a decree went out from Caesar Augustus that the whole world should be enrolled. This was the first enrollment, when Quirinius was governor of Syria. So all went to be enrolled, each to his own town. And Joseph too went up from Galilee from the town of Nazareth to Judea, to the city of David that is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary, his betrothed, who was with child. While they were there, the time came for her to have her child, and she gave birth to her firstborn son. She wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn.” (Luke 2:1–7) (1:04)

**Z** St. John Paul II writes in *Ecclesia de Eucharistia* (No. 55) thus, “And is not the enraptured gaze of Mary as she contemplated the face of the newborn Christ and cradled him in her arms that unparalleled model of love which should inspire us every time we receive Eucharistic communion?” (0:27)

**M** Let us read these remarkable words again, “And is not the enraptured gaze of Mary as she contemplated the face of the newborn Christ and cradled him in her arms that unparalleled model of love which should inspire us every time we receive Eucharistic communion?”(0:28)

**The Fourth Mystery:  
the Presentation of Jesus at the Temple in Jerusalem  
by the Blessed Virgin Mary and St. Joseph**

**W** When eight days were completed for his circumcision, he was named Jesus, the name given him by the angel before he was conceived in the womb. When the days were completed for their purification according to the law of Moses, they took him up to Jerusalem to present him to the Lord, just as it is written in the law of the Lord, “Every male that opens the womb shall be consecrated to the Lord,” and to offer the sacrifice of “a pair of turtledoves or two young pigeons,” in accordance with the dictate in the law of the Lord. (Luke 2:21–24) (0:53)

**B** St. John Paul II writes in *Ecclesia de Eucharistia* (No. 56) thus, “Mary, throughout her life at Christ’s side and not only on Calvary, made her own the sacrificial dimension of the Eucharist. When she brought the child Jesus to the Temple in Jerusalem ‘to present him to the Lord’ (Luke 2:22), she heard the aged Simeon announce that the child would be a ‘sign of contradiction’ and that a sword would also pierce her own heart (cf. Luke 2:34–35). The tragedy of her Son’s crucifixion was thus foretold, and in some sense Mary’s *Stabat Mater* at the foot of the Cross was foreshadowed. In her daily preparation for Calvary, Mary experienced a kind of ‘anticipated Eucharist’ – one might say a ‘spiritual communion’ – of desire and of oblation, which would culminate in her union with her Son in his passion, and then find expression after Easter by her partaking in the Eucharist which the Apostles celebrated as the memorial of that passion.” (1:37)

**The Fifth Mystery:  
The Finding of Jesus in the Temple of Jerusalem  
by the Blessed Virgin Mary and St. Joseph**

**P** “Each year his parents went to Jerusalem for the feast of Passover, and when he was twelve years old, they went up according to festival custom. After they had completed its days, as they were returning, the boy Jesus remained behind in Jerusalem, but his parents did not know it. Thinking that he was in the caravan, they journeyed for a day and looked for him among their relatives and acquaintances, but not finding him, they returned to Jerusalem to look for him. After three days they found him in the temple, sitting in the midst of the teachers, listening to them and asking them questions, and all who heard him were astounded at his understanding and his answers.” (Luke 2:41–47) (1:08)

**G** “When his parents saw him, they were astonished, and his mother said to him, ‘Son, why have you done this to us? Your father and I have been looking for you with great anxiety.’ And he said to them, ‘Why were you looking for me? Did you not know that I must be in my Father’s house?’ But they did not understand what he said to them.” (Luke 2:48–50) (0:37)

**J** St. John Paul II, in his encyclical *Ecclesia de Eucharistia* does not write directly about the Eucharistic dimension of the Fifth Joyful Mystery, so let us consider a passage that shows Mary's manner of participating in each Holy Mass. Let Mary's attitude be a model for us here. The Pope writes thus in No. 56, "What must Mary have felt as she heard from the mouth of Peter, John, James and the other Apostles the words spoken at the Last Supper: "This is my body which is given for you" (Luke 22:19)? The body given up for us and made present under sacramental signs was the same body which she had conceived in her womb! **For Mary, receiving the Eucharist must have somehow meant welcoming once more into her womb that heart which had beat in unison with hers and reliving what she had experienced at the foot of the Cross.**" (1:27)

### **Meditation on the Mystery of the Death of Jesus at Calvary**

(Duration of meditations with songs: about 30 min.)

**D** Song: *I Know in Whom I Believe* – 1st stanza (0:50)

**D** Abiding with Mary before You, O Jesus, hidden under the species of the white Holy Host, we will now meditate on the Fifth Sorrowful Mystery of the Holy Rosary. We wish to consider more deeply, O Lord, Your Death at Calvary, and especially the reasons that make Your Sacrifice ineffective in the life of some devotees of Mary. We must humbly confess that each of us desires to become a devotee of Your Mother, but at the same time, we are not free from the danger of going astray and even making deliberately wrong choices in life. Therefore, we ask You, O Dearest Jesus, for the grace to listen well and be open to what is helpful for our salvation. We wish to carefully consider the internal causes that, from the human side, make Your saving Sacrifice ineffective. (1:25)

**D** Song: *I Know in Whom I Believe* – 2nd stanza (0:50)

**Z** We will perform this using the *Treatise on True Devotion to the Blessed Virgin Mary* by St. Louis Marie Grignon de Montfort. We remember that it was this *treatise* that became, as it were, the handbook of Marian spirituality of St. John Paul II. It is in it that St. Louis shows with great fervor the necessity of imitating Mary's virtues in life, but at the same time warns against the opposite attitude of those whom he calls Her false devotees. So we will now meditate on a passage from his work, a passage that in translation is titled: "Worshippers with audacity" or "Worshippers with conceit." During this meditation, each of us will be able to gaze into Your Face, Your loving Face... (1:17)

**Z** Song: *I Know in Whom I Believe* – 3rd stanza (0:50)

**M** St. Louis writes thus,<sup>2</sup> "97. Presumptuous devotees are sinners who give full rein to their passions or their love of the world, and who, under the fair name of Christian and servant of our Lady, conceal pride, avarice, lust, drunkenness, anger, swearing, slandering, injustice and other vices. They sleep peacefully in their wicked habits, without making any great effort to correct them, believing that their devotion to our Lady gives them this sort of liberty. They convince themselves that God will forgive them, that they will not die without confession, that they will not be lost for all eternity. They take all this for granted because they say the Rosary, fast on Saturdays, are enrolled in the Confraternity of the Holy Rosary or the Scapular, or a sodality of our Lady, wear the medal or the little chain of our Lady. (1:11)

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

**W** When you tell them that such a devotion is only an illusion of the devil and a dangerous presumption which may well ruin them, they refuse to believe you. God is good and merciful, they reply, and he has not made us to damn us. No man is without sin. We will not die without confession, and a good act of contrition at death is all that is needed. Moreover, they say they have devotion to our Lady; that they wear the scapular; that they recite faithfully and humbly every day the seven Our Fathers and seven Hail Marys in her honour; that sometimes they even say the Rosary and the Office of our Lady, as well as fasting and performing other good works. (1:09)

**B** Blinding themselves still more, they quote stories they have heard or read – whether true or false does not bother them – which relate how people who had died in mortal sin were brought back to life again to go to confession, or how their soul was miraculously retained in their bodies until confession, because in their lifetime they said a few prayers or performed a few pious acts, in honour of our Lady. Others are supposed to have obtained from God at the moment of death, through the merciful intercession of the Blessed Virgin, sorrow and pardon for their sins, and so were saved. Accordingly, these people expect the same thing to happen to them. (1:24)

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<sup>2</sup> St. Louis-Marie Grignon de Montfort, *Treatise on True Devotion to the Blessed Virgin Mary*, Chapter Two. *In what Devotion to Mary Consists*, <https://louisgrignon.pl/treatise-on-true-devotion-to-the-blessed-virgin-mary.html?showall=&start=2>.



**P 98. Nothing in our Christian religion is so deserving of condemnation as this diabolical presumption. How can we truthfully claim to love and honour the Blessed Virgin when by our sins we pitilessly wound, pierce, crucify and outrage her Son?** If Mary made it a rule to save by her mercy this sort of person, she would be condoning wickedness and helping to outrage and crucify her Son. Who would even dare to think of such a thing? (0:51)

**G 99.** I declare that such an abuse of devotion to her is a horrible sacrilege and, next to an unworthy Communion, is the greatest and the least pardonable sin, because **devotion to our Lady is the holiest and best after devotion to the Blessed Sacrament.** I admit that to be truly devoted to our Lady, it is not absolutely necessary to be so holy as to avoid all sin, although this is desirable. But at least it is necessary (note what I am going to say), (1:08)

**J** (1) **to be genuinely determined to avoid at least all mortal sin, which outrages the Mother as well as the Son;** (2) **to practise self-restraint in order to avoid sin;** (3) to join her confraternities, say the Rosary and other prayers, fast on Saturdays, and so on. A LONG MOMENT OF SILENCE To be truly devoted to our Lady, it is not absolutely necessary to be so holy as to avoid all sin, although this is desirable. But at least it is necessary (note what I am going to say), (1) **to be genuinely determined to avoid at least all mortal sin, which outrages the Mother as well as the Son;** (2) **to practise self-restraint in order to avoid sin;** (3) to join her confraternities, say the Rosary and other prayers, fast on Saturdays, and so on. (1:12)

**D 100.** Such means are surprisingly effective in converting even the hardened sinner. Should you be such a sinner, with one foot in the abyss, I advise you to do as I have said. **But there is an essential condition.** You must perform these good works solely to obtain from God, through the intercession of our Lady, the grace to regret your sins, obtain pardon for them and overcome your evil habits, and **not to live complacently in the state of sin, disregarding the warning voice of conscience, the example of our Lord and the saints, and the teaching of the holy gospel.**” (1:03)

**D** Song: *Jesus, Veiled in the Sacred Host* – 1st stanza (0:27)

**Z** Dearest Jesus! A moment ago, we finished reading the cautions that St. Louis gives us as devotees of Mary, who desire by her example to unite ourselves with You and Your Sacrifice on the Cross. From the bottom of our hearts, we give thanks for the courage of this saint in exposing the spiritual traps into which, after all, each of us can fall if we indulge ourselves, our tendency to sin or to imitate others in their religious lukewarmness, if we do not make an effort to struggle against the evil of our own soul... (0:57)

**Z** Song: *Jesus, Veiled in the Sacred Host* – 2nd stanza (0:27)

**M** Abiding with the Immaculate Mary in prayer on the first Saturday of December, we open our hearts before You, O Jesus; we show You the weakness of our will and mind and the infamous capacity for self-deception... To You, O Savior, hidden under the species of the Most Holy Host, we now entrust with Mary the earnest request for the transformation of our hearts so that they may be free from Satanic delusion. We ask, O Lord: conform our hearts to the Heart of our Immaculate Mother... conform them so that they may be to You and Mary a true joy, a place of Your and Her rest now and forever. Amen. (1:07)

**M** Song: *Jesus, Veiled in the Sacred Host* – 3rd stanza (0:27)

**W** In this hour of grace, in obedience to the call of the Holy See, we wish to adhere resolutely, with the example of the Immaculate Mary, to You, O Christ, in Your greatest salvific mystery – the making present of Your death, the making present which takes place only in the Eucharistic celebration and is prolonged in the adoration of the Most Blessed Sacrament, but which in the recitation of the Holy Rosary is only remembered and meditated. In the face of the errors spreading in our circles, we must confess that we value, above all else, Eucharistic adherence to You, O Savior. (1:01)

**W** Song: *Your Heart, Jesus, is Burning with Love* – 2-3 stanza (1:40)

**B** O Lord, our Lord! We know that the spiritual life is demanding for all of us, so it can happen that someone promotes views that are inconsistent with the truth proclaimed by the Holy See. This situation also happens more than once in the issue of Fatima’s spirituality concerning the awakening of the Church. Behold, we can frequently hear from some people that at Fatima, God chose the praying of the Holy Rosary and Marian devotion as the most important means to accomplish His victory over Satan. Those spreading these views fail to notice that other forms of devotion are meaningless without the Eucharist. St. Louis Marie Grignion de Montfort taught this very rule, and we had the opportunity to hear it a few minutes ago: **“Devotion to our Lady is the holiest and best after devotion to the Blessed Sacrament.”** (1:27)

**B** Song: *Your Heart, Jesus, is Burning with Love* – 4th stanza (0:50)

**P** Beloved Jesus! Saint Louis, in his book entitled “The Secret of the Rosary,”<sup>3</sup> states it this way: “Ever since **the devil was crushed by the humility and passion of Jesus Christ** he has been very nearly unable to attack **a soul that is armed with meditation on the mysteries of Our Lord’s life**, and, if he does trouble such a soul, he is sure to be shamefully defeated.” Here, the saint shows the essence of the effectiveness of the Holy Rosary – what is essential here is **meditative union with You, O Savior, offering the Paschal Sacrifice at Golgotha.** (0:57)

**G** However, we must confess with the full force of the Catholic faith: the Rosary is only a meditative preparation for the Holy Mass miracle! Only in the situation when we pray the Rosary after the Holy Mass do we draw fully on the spiritual power You give us, being present under the species of the Sacred Host we received during the Holy Mass. For we believe that through the Eucharist, we not only meditatively recall Your salvific Passion, O Lord, but truly become co-participants in it. The spiritual power of such participation is incomparably greater than that of the Rosary. We believe that it is precisely the devout participation in the miracle of the Eucharist that is the truly real standing with Mary at Your feet on Golgotha, and thus is the opening to the victory You accomplish there once and for all. (1:26)

**G** Song: *Your Heart, Jesus, is Burning with Love* – 5th stanza (0:50)

**J** On the first Saturday of December, as we abide in prayer, O Lord, we wish to contribute to the victory announced on 13 July to be won by the Immaculate Heart of Mary. We are aware that Your victory, O Christ, accomplished on the tree of the cross and made present in every Holy Mass, will become fully shared by our generation if, with a commitment of heart similar to the Heart of Immaculate Mother, we attend the Holy Mass and receive You in Holy Communion. However, do we fully imitate the Immaculate Mary in this vital practice? (0:58)

**J** Song: *Holy Mother to Your Heart* – 3rd stanza (0:34)

**D** Dearest Jesus! We ask ourselves, abiding before Your Face: Do we fully imitate the Immaculate Mary in uniting ourselves with You, who are giving Your life on the tree of the cross? Is it not to us that the words of the accusation, written down many years ago by a pious priest of the Congregation of the Sacred Heart of Jesus, apply to us, who remarked<sup>4</sup> that many faithful immediately joke and talk happily after the Holy Mass, but this is not how Our Lady behaved when she came down from the Hill of the Skull with St. John... Yes, it is precisely the painful Heart of Mary that calls us today to reflect on our returns from the Hill of the Skull... (1:01)

**D** Song: *Holy Mother to Your Heart* – 4-5 stanza (1:08)

**Z** Lord Jesus, hidden under the species of the Sacred Host! We are slowly approaching the end of our adoration meeting with You and Mary. We believe that by Your grace, we have won our hearts to love more You and Mary, Your and our Immaculate Mother. We give thanks for this gift. Remaining now in silence, we wish to listen to Your voice, the voice of our Savior and Spouse simultaneously. Lord, speak to our hearts. Amen. (0:46)

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<sup>3</sup> Louis-Marie Grignion de Montfort, *The Secret of the Rosary*, trans. Mary Barbour (Montfort Publications; Tan Books and Publishers, Inc, Bay Shore, N.Y., Rockford, Ill., 2009), 81–82. See on the Internet: <https://thavmapub.files.wordpress.com/2017/03/secret-of-the-rosary.pdf>

<sup>4</sup> Władysław Majka, *Sylwetka wewnętrzna sercanina. Główne linie naszej duchowości [Inner Profile of Dehonians. The Main Lines of Our Spirituality]* (Kraków: Księża Sercanie, 1982), 94.