

**Prayer of the parish community
on the first Saturday of the month,
1 Feb 2014.**

Dr. Wojciech Kosek

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

(Duration of meditations with songs: about 35 min)

This translation was published here on 10 Oct 2023.

To see the original Polish text ← click, please!

Z Beloved Jesus! Behold, the hour has struck for our another meeting with You, a meeting that Your Immaculate Mother Mary planned back in July 1917. We have come to participate in the Holy Mass at the Church of Divine Providence on the first Saturday of February 2014, and during it to receive You in Holy Communion in reparation for all the evils with which humankind afflicts You in the Blessed Sacrament. We believe this is the essential purpose of the request for reparation made by the Immaculate in her July call. **(0:52)**

D Lord Jesus! We remember that Mary's apparitions were, by Your Will, preceded by the apparitions of the Angel of Peace, who asked the Fatima children to make reparation to God for all the evils with which humankind gravely offends You. In the third apparition, the Angel gave the children Holy Communion and taught them a poignant prayer of atonement for the insults, sacrileges, and all the indifference with which believers grievously injure You in the Blessed Sacrament. **(0:39)**

L "O Most Holy Trinity, Father, Son and Holy Spirit, I adore You profoundly. I offer You the most precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrileges and indifference by which He is offended." **(0:27)**

L Song: *The Hidden Jesus* – 1st and 2nd stanza **(1:44)**

A Beloved Jesus! How painful it is that the love You give to people is not reciprocated in many hearts, in too many hearts... The prediction of the older man Simeon from the day of offering You in the temple is fulfilled: You are a sign of opposition to many. Your Immaculate Mother Mary participates in the pain of rejection of You. It is how John Paul II taught about this truth in his encyclical on the Eucharist (No. 56): **(0:38)**

W 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" (Lk 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. Lk 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.

B Moreover, the Pope adds, 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" (Lk 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. **(0:51)**

B Song: *Holy Mother to Your Heart* – 1st and 2nd stanza **(1:10)**

P Lord Jesus! On 25 March 2014, it is thirty years since John Paul II consecrated the world to the Immaculate Heart of Mary. We wish to listen carefully to the words of this consecration and the resulting responsibilities and opportunities for our involvement in God's plans and intentions, as revealed at Fatima and interpreted authoritatively by the Successor of St. Peter. The consecration of the entire world to the Immaculate Heart of Mary, which was carried out by Your Governor on earth, St. Pope John Paul II, and which he lived personally – is a source of wisdom and instruction for us on how to fully pursue union with You, drawing on the gift that Your and our Mother, Mary, is for all of us. **(1:04)**

D The entire life of St. Pope was marked by the invocation *Totus Tuus* – all yours. Thinking about this invocation, most of us probably perceive John Paul II's total orientation towards the Immaculate Mary. However, from the testament that John Paul II wrote in 1979 and later supplemented on numerous occasions, we read a deeper understanding of this invocation and the spirituality connected with it. Today, on the first Saturday of the month, as we abide with Mary before Your Face, O Beloved Savior, we wish to draw from this spirituality. The Pope recorded there under the date of the 12-18 May 2000: **(0:56)**

Z On 13 May 1981, the day of the attack on the Pope during the General Audience in St Peter's Square, Divine Providence miraculously saved me from death. He Himself, who is the One Lord of life and death, extended this life of mine, and in a certain way he restored it to me. Ever since that moment it has belonged even more to Him. **(0:33)**

A In this sentence of the Pope, recorded in his testament, that is, in the document expressing his will and final interpretation of these dramatic events, we see John Paul II's profound belief that the One who saved him from death is – above all – God, Divine Providence. The Savior from death is above all You, O Dearest Jesus, who, together with the Father and the Holy Spirit, You are God Almighty. **(0:40)**

A Song: *Be Hail, Living Host* – 1st and 2nd stanza **(1:20)**

W John Paul II emphasizes in his testament that his life belongs entirely to God. He utters to God that world-famous call “all Yours” – “totus Tuus” – a call that we used to associate with his filial love for your Mother, Mary. However, the Pope shows in his testament his total devotion and entrustment to God, and thus – the primacy of God in his life. In the same spirit, in another place in the same testament, he wrote thus: **(0:41)**

B I would like once again to entrust myself entirely to the Lord's grace. He Himself will decide when and how I am to end my earthly life and my pastoral ministry. In life and in death I am *Totus Tuus* through Mary Immaculate. I hope, in already accepting my death now, that Christ will give me the grace I need for the final passover, that is, my Pasch. **(0:29)**

L Lord Jesus! We are beginning to see that John Paul II, while publicly uttering *totus Tuus* to Mary, in the depths of his humanity, uttered it above all to You, O Christ: *totus Tuus* through the Immaculate. Yes, *totus Tuus* through the Immaculate One, O Christ! I am all yours, through the Immaculate One, O Christ! **(0:31)**

D With John Paul II, we also express our *totus Tuus* through Immaculate, O Christ! I am all yours, through Immaculate One, O Christ! Thanks to this light, which Divine Providence hid in the testament of St. Pope, we see today that true devotion to the Immaculate Heart of Mary is to be manifested in us in a spirituality of total reliance on God, a spirituality of loving God above all beings to the fullest. **(0:40)**

D Song: *What will we give You, Jesus* – 1st and 2nd stanza **(1:21)**

P Beloved Jesus! If the Pope, during public celebrations, directed words of gratitude for saving his life to Your Mother, he did so with the profound conviction that You alone are, above all, the source of life and salvation. He did so, moreover, in order to express his filial love for the One to whose maternal guidance he owed his union with You-Savior and who, discreetly, always participates in the granting of the graces with which You, Almighty God, in Your fatherly love, superabundantly bestow. **(0:52)**

A Dearest Jesus! Behold, now is the time of grace, the time of sacramental union with You, the time when the missal has just been closed, the sacred liturgy of the Eucharist completed. So we, fed by Your Body, that is, You alone, abide full of wonder..., full of awe at the miracle we have received, the gift we have been given. You alone, Almighty God, mighty in action, extraordinary..., have become the guest of each of us. You have pitched the tent of your presence here, and now You invite us to meet You, to meet love. **(0:54)**

Z Now we wish, O Jesus, to fulfill Mary's request that on the first Saturday of the month, we contemplate for at least fifteen minutes your life and the life of Mary, which are so often considered in the mysteries of the Rosary. What is contemplation? Contemplation is looking lovingly at the one you love. Contemplation is similar to when two people in love look at each other, amazed at God's gift of the other person, fascinated that there is here such a beautiful person who wants to be with me, for me..., who loves me and rejoices that I am with her..., that I am so close to her... **(0:52)**

B Lord Jesus! We want it to be just that – our contemplation, our being with You, our looking at You with admiration and seeing Your admiration of each of us... We want to look at You, in love with You, amazed by Your admiration with which You look at us, at each of us personally, full of gratitude that we have not fled to our affairs, to our homes... but have time to love, time that is the loving – loving You, responding to Your love and receiving signs of love from You. Jesus, Jesus, love us! Jesus! I love You. I am for You, and You are for me. **(1:00)**

B Song: *Let us Love the Lord* – 1st and 2nd stanza **(1:21)**

W Allow us now, O Jesus, Almighty God, before whose majesty we are given to dwell, turn to Your beloved Mother, Mary. We believe that Immaculate Mary, so closely united to You in the work of salvation, is always with You. She is, therefore, also now, when we abide before Your Face, O Beloved Savior! Immaculate Mary! We are at the feet of your Son, Jesus Christ, hidden in the miracle of the Eucharist. We are with Jesus, united by the miracle of Holy Communion. We are full of God, full of God's presence. We are temples of God, shrines where God himself dwells... Unusual, extraordinary, fascinating... Mary, we thank you for giving us God himself. You were the first to become a sanctuary of Jesus' bodily presence in the world. You were the first to accept in faith the extraordinary announcement and invitation. You were willing to respond with confidence to the voice of the Archangel: “Behold, I am the handmaid of the Lord. May it be done to me according to your word” (Lk 1:38). Let what you know is to happen, O God's messenger, Angel coming from God, be done; let a miracle happen which I cannot fully comprehend now, I, the Immaculate One, the Masterpiece of God. **(1:20)**

D Lord Jesus! We now wish to receive from the Immaculate Mary the ability to love You, which the mystery of the Annunciation reveals. St. John Paul II wrote about her in the encyclical *Ecclesia de Eucharistia. On the Eucharist in the Life of the Church* (No. 55): **(0:23)**

L 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” (Lk 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. **(0:53)**

A Lord Jesus! Now, when we have received You in Holy Communion, we are in a time of grace, a time of answering the question You ask through the ministry of John Paul II: do I believe deeply “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”? Do I believe that the moment I receive the white Host from the hands of the priest, I am inviting You, Almighty God, to a love encounter? **(0:45)**

P Do I believe You actually come now, just as You came on Bethlehem night? Do I believe that You, although in a way that is imperceptible to the senses, come in the same way as when in the Holy Land You visited people in their homes? Do I believe in the miracle of such intimacy with God? Do I have the ability to marvel at God’s gift – a gift that exceeds one’s wildest expectations? **(0:38)**

B Song: *Here in this Sacrament* – 1st and 2nd stanza **(1:20)**

B In his encyclical *Ecclesia de Eucharistia*, John Paul II asks such a poignant question, “Is not ... 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)**

Z Oh, yes! How we need this awe of You, O Christ, when You come to us in the reality of human nature just as You came at the Annunciation, at the Nativity... Mary with awe gazing at the Son, Mary focused on God who loves so much that He wished to become human in order to give this love and receive it from us in the way of human nature... Beloved Jesus! How should we answer the St. Pope’s question? **(0:46)**

D In your footsteps, we follow, O Immaculate Mary! Your attitude we want to adopt, imitating you in receiving Jesus – Jesus who enters our world, our lives. We want, like you who received Jesus in the miracle of the Annunciation and Incarnation, to receive with great love Jesus coming in every Holy Communion, and thus also in the one we have just been given during the Holy Mass. We want to imitate You, O most beautiful of human daughters... imitate You in the love of God coming in the reality of body and blood. We desire to receive Jesus as You received Him in the Incarnation in Your Immaculate Womb and as You have always received Him in Holy Communion. **(1:01)**

W Immaculate, Immaculate, Immaculate! Intercede for us to Your Spouse, the Holy Spirit, that He may wish to form us in Your image and likeness, so that, like You, we may be able to love God Incarnate coming in the miracle of Holy Communion. **(0:22)**

W Song: *We Worship to Your Heart* – 1st and 2nd stanza **(1:20)**

A Jesus! I look at the white Host and know that You are here as I am here. You are in body and blood... You are just like every human being. Oh, how good it is for us to be here with You, Jesus... How good it is for us to be here together... You have set up the tent of meeting in the Church of Divine Providence so that you can host us and we can supper with You... We all heard that poignant confession: “If anyone hears My voice and opens the door, I will enter to him and eat with him, and he with Me” (Rev 3:20). **(0:54)**

L Beloved Jesus! We are taken to the depths by these words that the Holy Spirit instructed St. John to record in the Book of Revelation... Hearing and opening the door is so gravely essential: “If anyone hears My voice and opens the door...”. This confession of Your love, recorded in the pages of the Book of Revelation, the Spirit records with even more powerful force in the spaces of our hearts. The Spirit, who has the power to convince man of Your love, has the power to sculpt souls with the power of God’s professed love... **(0:53)**

B Jesus, hidden under the whiteness of the Most Holy Host, behold, the Holy Spirit reveals to us now how much you long for love, for the reciprocation of that love with which your Heart burns to each of us. Jesus, Jesus, Miracle above miracles, Love above all love. I love You. I desire to be with You, for You, I desire to love You. All of us, in the community of prayer, in love with You, fascinated by You, wholeness of the loftiest feelings towards You, O Most Beautiful of the Sons of Man. You are, You are... and You love... You love me very much. I love You, I love You, I love You. **(0:59)**

P I look at You, Jesus – Holy Host. I know that God is here with us... God who willed to be human. Yes, You are close, very close. You are, and You love. You are because You love... because God is love... because God is the greatest love, the greatest loving. The rejection of such love is a great misfortune. Is it possible to reject this love?... is it possible to despise this great love? Unfortunately, it is possible. The vision of hell, shown by Mary at Fatima in the July apparition, is poignant and compelling. Mary warns and urges us to love You more, O Christ, Savior despised by many. **(1:12)**

A I look lovingly at You, Jesus – Holy Host; I look at You with Mary. Today, like at Fatima, she is pointing to her Immaculate Heart and showing us how the sharp thorns of frigidity toward You, O Jesus, painfully wound this Immaculate Heart that loves You infinitely. Mary’s pain is a call to us to make reparation for all the frigidity with which You, O beloved Savior, are sorely wounded, even by those who enter the banquet of love but enter only out of habit... Jesus, we humbly ask that our hearts be transformed into hearts similar in love to the Immaculate Heart of Mary... Jesus! With Mary, we trust in You. Being with her, we entrust the transformation of our love for You and Mary to Your Love. Amen. (1:15)