

**Meditations for the Rosary
during adoration after the Holy Mass
on the second Thursday, 4 Jan 2013,
in the Church of the Divine Providence
in Bielsko-Biala, Poland**

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Meditations led by two people: W – man, B – woman

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To see the original Polish text ← [click here](#), please!

(total time of the meditation: about 30 minutes)

(total time: beginning of the Rosary + five decades + meditations: about 60 min)

Introduction to the Holy Rosary

(Total time in this introduction: about 4 min)

B O Beloved Jesus! We now wish to continue in Rosary contemplation our union with You, so intimately present with each of us thanks to the Holy Communion, we received so recently at the Holy Mass. Saint Pope John Paul II taught about the value of contemplative prayer, the prayer that the world cannot comprehend..., as follows: **(0:46)**

W In the same way as a certain woman in the Gospel pours a flask of costly nard oil on Your head, Jesus, and the fragrance of this oil fills the whole house, so does the prayer of contemplative union with You, Jesus, fills the Church's house with an excellent fragrance. But not everyone understands this... **(0:39)**

B For many do as did Judas, who reproached this woman, considering as a waste what she had done... and who pointed to people experiencing poverty as if they were more in need of her gift... And yet – as Saint John Paul II ¹ forcefully teaches – both the Church and the world must accept with seriousness the truth of the words which, in defense of this woman, You, Jesus, then spoke to Judas: **(0:53)**

W “Leave her alone! She stored it to anoint Me for the day of My burial. For you always have the poor with you, but you do not always have Me” (Jn 12:7-8). **(0:26)**

B Jesus! Following in this woman's footsteps, I want to, as it were, ‘waste’ time for You in the hour of Your sacramental, physical presence in the house of my heart... Now, i.e., after Your arrival to me in the Holy Communion, I want to be with You and for You... I believe that only then will I have the strength to truly love my needy sisters and brothers, when always after Holy Communion I give time to You alone in prayer..., when I ‘waste’ my time for You in the hour when You need my physical presence with You the most... when You desire it... when it is what You longingly expect from me, o Jesus, my Love coming in Holy Communion... **(1:18)**

Lord Jesus' agony in Gethsemane

(Total time in this decade: about 4 min)

W The Garden. You are in the Garden... full of suffering... Behold the Angel... An Angel appears to console you, Dearest Jesus. Do you see? He also shows us, us coming from the Church of Divine Providence, us coming from 2013. We are with You; we are for You in the Garden of Passion. **(0:39)**

¹ Cf. John Paul II, Exhortation *Vita consecrata*, number 104 a-b, d-e.

B You suffer because only You can overcome the evil that the devil has implanted in the hearts of men, in our hearts. The only way to break away from this evil is to cling to You..., to unite with You by the power of the Blessed Communion..., to unite with You not only at a distance – You there and we here – but in proximity. It is the Blessed Sacrament that has the power, God’s awesome power, to make us participate in Your prayer in Gethsemane, with You, truly in Your time. **(1:05)**

W And so we are, and we abide in Gethsemane in prayer with You, looking at how much it costs You, o our Brother..., o our Brother, how much it costs You to free us from the bonds of sin. In this hour of sacramental union with You, I wish to console You, Jesus! Oh, let this greatest, most effective consolation of You be the transformation of my heart into a heart free from ties to sin and the devil. I believe that the power of the Blessed Sacrament, the power of union with You, suffering in Gethsemane, is now accomplishing what I desire – makes me free from involvement with sin and the devil and makes me able to offer this freedom to You as the gift. **(1:29)**

B Most beloved, Dearest, Dearest Jesus Christ, Brother, and Spouse! As consolation for You, accept the transformation of my heart into a pure heart. I believe that now, in this hour of grace, the hour of union with You through the power of Holy Communion, the liberation of our hearts from the bonds of sin and eternal death is accomplished. I love You, Jesus. Amen. **(0:49)**

Scourging of the Lord Jesus

(Total time in this decade: about 5 min)

W Scourging. The first hits tug Your body. Blood gushes out... I am standing right next to You, Jesus, because I have received You in Holy Communion, and It unites me to this hour of scourging... Jesus, Jesus! It is I who should be scourged. It is I, after all, who over and over again succumb to the whispers of the devil, who succumb to temptations... It is I, after all, who over and over again break good decisions not to succumb to temptations anymore. **(1:05)**

B Strike after strike, blood after blood, streak after streak..., because my fall after my fall follows... One, second, thousandth... How many more of them, O God! Mercy, mercy! I do not want to sin... Jesus, I love You. I do not want to sin, but I sin... I desire to love You... Help! I desire to love You... **(0:58)**

W Jesus, in this sacramental hour of our unity, as I am here with You, immersed in Your time of Passion, as You are now scourged for me, Jesus, I beg..., let the miracle of my heart’s transformation become as the consolation for You and the source of Your human strength necessary for You to endure this punishment. Oh, may Thy Blood now, in this hour, cleanse my heart completely from attachment to sins repeated over and over again. I love You, Jesus...**(1:13)**

B O Jesus, hidden under the forms of the Most Holy Host! I believe that the power of the Holy Communion, which I received during the Holy Mass, gives me the opportunity to draw from the fruits of Your Passion of scourging. O Spring of my Lord’s Passion, O Eucharist, O Source of power for us humans, still burdened by the weakness of repeated sins! O pure Spring, spill over all of us, gathered at the prayer vigil for the love of You, God Incarnate! O Grace of Divine Love, transform us into Your saints..., being in love with You, O Jesus, for love of us submitting Himself to scourging! Amen. **(1:21)**

The crowning of the Lord Jesus with thorns

(Total time in this decade: about 6 min)

B O Jesus, scourged by Pilate's soldiers, and now crowned with thorns... with a crown of thorns... how painfully experienced... Oh, Holy God! Behold, now you are fully embracing the reality of your Incarnation and Nativity in Bethlehem – you are truly a man, one of us, us subjected to the sufferings of the flesh... Behold, Your head is broiling with blood... It hurts; it hurts a thousandfold... Thorns... deep down... penetrate... It hurts... Where from does this pain come? Is it only from the thorns? It is a sin of disbelief in Your truly human, corporeal, physical presence in the Most Holy Sacrament – it is this sin that wounds painfully like thorns... The sin of disbelief in the miracle of Your Incarnation in the Most Holy Sacrament, the sin rooted in the depths of our hearts and minds, pierces to the depths of You with immense pain, O Most Gracious Jesus, O Incarnate Wisdom, rejected by the narrowness of our minds and hearts... (2:19)

W O Jesus! Today at the Holy Mass, we received You in the Blessed Sacrament, and now we stand in the prayer of spousal union with You... How often, however, we do not remember Whom we receive in the Blessed Sacrament. Usually, a few moments pass after receiving You, and already everything in us becomes “ordinary” – we behave as if we had never heard that in the Most Holy Forms, You are hidden, true God, in true human flesh come to meet bridal love... (1:15)

B We forsake You..., we forsake You..., we do not want to talk to You, the Comer in the flesh coming to us. Moreover, although we cannot imagine in everyday life how one can receive a guest into one's home and almost immediately leave it, slamming the door as a sign of the legitimacy of this haste, yet in the face of You, the Kindest, the Most Generous Guest, in the flesh coming in Holy Communion, we slam the door of our hearts, immediately running out after the Eucharist... probably to do some good... We do not want to waste time for You. We do not want to stay in contemplative prayer after You arrive in Holy Communion... We do not see the sense in it. Why? (1:31)

W O Jesus, I love You; I have decided now to more appreciate prayer time after Holy Communion and the Holy Mass. I believe that I must this year see anew the value, the incomparable value of this time compared to any other time set aside for prayer during the day.

I have decided to remember Your words, which You spoke when the woman in the Gospel anointed Your head: “You always have the poor, but you do not always have Me.” With the humble submission of reason and heart, I confess, O Lord, that with You coming in the Holy Communion in the reality of the Incarnation, I am physically only for a certain time after receiving Holy Communion, not for the whole day. Amen. (1:24)

Carrying of the cross by the Lord Jesus

(Total time in this decade: about 6 min)

W The Lord who carries the cross. The Lord who willed to be a servant... The Creator of the Universe, full of power, the Mighty One who creates with the might of His Word – falls, crushed by the weight of the beam of the cross – this is the realism of the Incarnation. O Jesus, born in Bethlehem as a real man, on the way of the cross, You fall like any of us, exhausted beyond strength. You do not pretend that you have become a man. You really are a man. (1:15)

B And such You are in the Holy Communion – physically weak... You have been overcome by the tree of the cross... You need my help, my physical presence with You. Therefore I am, and I love You, O Jesus. I am because I believe that through the Divine power of the Holy Communion, I can really be with You now – I am with You on the way of the cross. I am so that our sacramental Eucharistic union may be fully human, fully capable of expressing love through our physical unity in Your hour of trial. (1:26)

W We are with You, O our Brother Jesus, anguished on our account, oppressed through our guilt, our resignation to make an effort to resist in the face of temptation. We go with You, huddled to the same beam of the cross. We whisper to Your Heart: receive, O beloved Jesus, receive our sorry for our sinful resignations... (1:04)

B O Jesus, in this hour of mercy, in this hour of sacramental union with You, who are going up the hill of the Skull, I decide and ask for Your divine help to fulfill this decision: I will not give up resisting temptations; I will not give up resisting the promptings of tempters. So help me, O Lord Jesus, true God, hidden under the forms of the Eucharistic Bread. Amen. (1:47)

The death of the Lord Jesus on the cross

(Total time in this decade: about 5 minutes)

W The Hill of the Skull. Three crosses are already prepared... Yours in the right middle of two others... O Jesus! The power of the Holy Communion makes us all participants in Your giving Yourself up to death. We stand, therefore, also at the hour of Your dying... We stand at the feet nailed with blunt nails to the tree of the cross. We stand here beside Immaculate Mary, Your Mother, the inexpressibly sorrowful Mother of the Messiah. We believe that the Holy Communion makes us truly being with You, O Jesus, with You, O Mary, at Golgotha. We believe, O Jesus, that You, suspended on the tree of the cross, see us and that our presence with You is a source of strength to You, necessary to persevere in this hour of trial. (1:32)

B How to console You, O Jesus..., O Mary... – by abiding in prayer with faith that, behold now, after Holy Communion, we are united in this ‘three o’clock in the afternoon,’ when the temple’s veil is tearing. You, O Jesus, are giving Your last breath, entrusting Your Spirit to the Father, and Your Mother, Mary, to John, the Apostle of the deepest Gospel, the Gospel of mystical union with You... O Jesus, we, therefore, abide in prayer with faith that, behold, the Holy Communion received at the Holy Mass unites us to this ‘three o’clock hour,’ the hour of Your greatest trial. Thus abiding after the Holy Mass, we desire to console You...(1:30)

W O Jesus, I confess and believe deeply that here I truly participate in Your hour of Death together with all those who participate in the Holy Mass and who, after it, abide still in the prayer of union with You – with You, who are giving Yourself up as a saving Sacrifice out of love for us. I trust that in this hour of grace, Your Blood transforms our hearts to be like Your Heart and makes them capable of heroic resignation of their weakness for loving participation in Your mortal struggle against sin. (1:02)

B We are with You, carried by the Divine power of the Most Holy Eucharist from all points of time and space into the time of Your hour on the Hill of the Skull, right next to You and Your Mother Mary, standing at Your feet. O Jesus, let Your Blood purify our hearts; let Your Blood make us clothed in the white garments of deep faith, capable of witnessing to You, God Incarnate, truly present in the Eucharist. Jesus, delivering Yourself to a saving death, I love You. Amen. (1:11)

Completing

W Now, until the Appeal of Jasna Gora, let us abide in prayerful silence. Jesus, who dies and, from the height of the cross, descends into the Abyss, also descends into the Abyss of our hearts to transform them into springs of life by His Divine power. When, at the twenty-first hour, we will sing with Mary a hymn of praise to God, let us remember at the same time to express our gratitude for the miracle of the transformation of our hearts, the miracle that Jesus will perform in silence. (0:51)