

**Adoration of Jesus immediately after the Holy Mass
on the first Saturday of the month.**

Texts for adoration, meditation, and Rosary
of the parish community of Divine Providence,
2 April 2016

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Meditations led by eight people:

A, B, D, J – women; **L, P, W, Z** – men.

(Duration of meditations with Rosary and songs: about 86 min.)

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Introduction

(Duration of these meditations and songs: about 22 min.)

P Beloved Jesus! We received You in Holy Communion with the most profound reverence during the just-concluded Eucharist. Obedient to the call of You and our Immaculate Mother, Mary, we wish to remain in our Church of Divine Providence so that we may express by our presence with You and by Your side the love of our hearts for You and Mary. We believe that Your sacramental presence is the highest form of encounter and bestowal that You willed to leave for humanity on the last night of Your temporal life. We wish, therefore, during our adoration today, to contemplate with Mary the Rosary mystery of the institution of the Eucharist – the most sublime sacrament of Your mercy. **(1:15)**

M Dearest Jesus! Today is the first Saturday of April 2016. We remember that on 25 March 1984, just over thirty years ago, St. John Paul II consecrated the world to the Immaculate Heart of Mary. In the spirit of that act, we wish to adore You, glorify You, and draw closer to You, led by Immaculate Mary by the hand to Your feet nailed to the tree of the cross on Calvary, led here where You, O Dearest Savior, desire our loving presence with You and Mary. **(0:55)**

Z We look, O Beloved Savior, at You, hidden beneath the whiteness of the Sacred Host. We discover with deep poignancy that You alone, who are the incomprehensible God, the Creator of the entire universe, are here with us as You were two thousand years ago in the Holy Land: You are here as God Incarnate, as God who, in order to save us, wanted to become a man, one of us. O God, we give You the most profound worship and adoration! At the same time, with gratitude in our hearts, we worship the Immaculate Mary, whose “fiat” determined that Your plan to save us found an open heart, ready to cooperate with You – her Immaculate Heart. **(1:10)**

Z Song: *Be Hail, Living Host* – 1st stanza **(0:40)**

B O Lord Jesus! With hearts overflowing with love, we have gathered by Your side as the hour of the first Saturday of the month has once again struck our lives. We are here to lovingly fulfill Immaculate Mary’s request to receive Holy Communion in reparation on the first Saturdays. Drawing the model from her contemplative piety, now we pause the course of our daily life for You... we quiet our thoughts... we give them all to the one Person, the most important, the most dignified, the most beloved, whom You are, Jesus Christ, God Incarnate, God being here with us in the reality of Your real, human body and blood. In our hearts sounds the song of admiration for You, so good, so near, so beloved... Yes, You are here with us... You are really here... You are really here... You are really here... You are... I love You, Jesus... **(1:27)**

W Dearest Jesus! You are here, and You desire an encounter in faith. You desire love... You desire time devoted to that love which You are and the love which You desire to bestow upon us and which You desire to receive from us. O, may the mutual exchange of love between You and us be the sole purpose of our adoring being with You, in the presence of the entire Holy Trinity, in the presence of the Immaculate Mary, in the presence of all the Angels and Saints. May our hearts burn with such love as the Immaculate Heart of Mary burns! **(0:56)**

W Song: *Be Hail, Living Host* – 2nd stanza **(0:40)**

G May our hearts burn with love for You as the Immaculate Heart of Mary burns! May our delight in Your presence with and for us be a recompense for all that hurts You, our Spouse, that hurts Your Heart, thirsting for the reciprocation of that love which You bestow upon us, which the entire Holy Trinity bestows upon us, which the Immaculate Mary bestows upon us as well. May our presence with You, O Jesus, just received by everyone in Holy Communion during the Eucharist, fulfill Mary’s request to receive Holy Communion in reparation on First Saturdays. **(1:07)**

J O Jesus, hidden under the species of the Most Holy Host! May our presence with You be a song of love that You desire to sing with us in honor of the Most Holy Divine Trinity, whose plan of salvation is being fulfilled in us right now by Your power. Oh, Savior of the human race, grant this preternatural hour of sacramental union with You may last indefinitely! Oh, grant at least the time of our fullest loving abiding in each other may not run too quickly to its end! **(0:58)**

J Song: *Be Hail, Living Host* – 3rd stanza **(0:40)**

D We are with you, O Beloved! It is the most important and lofty goal of our pilgrimage towards eternity in the footsteps of the Immaculate Mary – to be with You forever... forever already with You, forever in Your presence... How often, however, do we forget this goal... how often do we not live love for You, the love that gives proper meaning to everything we do... How often do we not give You and ourselves time to love, to profess it not with words but with presence – the presence with You and for You coming in Holy Communion. How often Your Mystical Body, which is the Church, does not live after Holy Communion with this life-giving, real physical presence of You, the presence of You, O Jesus, Head of the Body-Church. How often we receive You, O Beloved Jesus, as if You were a thing... (1:27)

P Beloved Jesus! On this evening of the first Saturday in April, when liturgically Mercy Sunday has already begun, we recall the deep secret of Your heart You entrusted to St. Faustina after Holy Communion, saying these words: “I want to unite with human souls; it is my delight to unite with souls. Know this, My daughter, that whenever I come into a human heart in Holy Communion, My arms are full of all manner of graces and I want to give them to the soul, but some souls do not even pay any attention to Me, they leave Me on My own and are busy with other things. Oh, how sad I am that souls have not recognised Love. They treat Me like an inanimate object.” (Diary, No. 1385) (1:11)

P Song: *Be Hail, Living Host* – 4th stanza (0:40)

M How often we receive You, O Beloved Jesus, as if You were a nonliving, inanimate object... However, You, whom we received in Holy Communion under the species of the Sacred Host, have a Heart that loves and desires our love... It was from an incomprehensible love for every one of us when You instituted on the last night before Your Passion and Death a marvelous Mystery of mysteries, the Most Holy Eucharist, which is the sacramental possibility of an actual meeting of all people from all places and times of history at Your Cross on Golgotha, with You hanging on that Cross, with the Immaculate Mary, full of pain, standing at Your feet nailed to that Cross... (1:15)

Z Beloved Savior! When, on this First Saturday, in obedience to the July call of the Immaculate Mary, we stand in prayerful posture after receiving You in Holy Communion with a desire for reparation, we place before our eyes that event which, by Your will, took place in 1916, one hundred years ago. Behold, the Angel of Peace gave Holy Communion to the Fatima shepherds and taught them a prayer of reparation for all the sins with which we grievously wound You, present in Holy Communion. We now desire to say this prayer with loving commitment. (1:02)

B “Most Holy Trinity, Father, Son and Holy Spirit, I adore You profoundly, and 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 with which He Himself is offended.”(0:31)

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

W A LONG MOMENT OF SILENCE “Most Holy Trinity, Father, Son and Holy Spirit, I adore You profoundly, and 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 with which He Himself is offended.”(0:31)

W Song: *Your Heart, Jesus, is Burning with Love* – 2nd stanza (0:50)

G A long moment of silence “Most Holy Trinity, Father, Son and Holy Spirit, I adore You profoundly, and 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 with which He Himself is offended.”(0:31)

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W Song: *Your Heart, Jesus, is Burning with Love* – 2nd stanza (0:50)

D Dearest Jesus! We now wish to recite the Holy Rosary in the spirit of reparation. The words recorded in connection with the Fatima mystery by St. John Paul II and Benedict XVI will aid our meditations. We wish to listen to the words of papal instruction to engage with greater awareness in the interpretation that the Church has given to the message left to us all by the Immaculate Mary at Fatima in 1917. (0:48)

Meditations for the Glorious Mysteries of the Rosary

(Duration of Rosary with meditations: about 39 min.)

The First Mystery

The Resurrection of the Lord Jesus

P Song: *Welcome, Mother of the Holy Rosary* – 1-2 stanza (1:18)

P Beloved Savior! Your incomprehensible love for each of us caused Your glorious Resurrection to be preceded by an extremely dramatic Passover – passing through the valley of death. Behold, out of love for the Father and us, You wanted to pass through death... You wanted to give up Your life... wanted to die. I ask myself in my heart, O Savior: do I understand why You wished to precede Your glory with the drama of disfigurement of You to the end by us humans, disfigurement up to the drama of death, up to the mortal separation of body and soul? (0:58)

M Do I understand, O Beloved, that in Yourself hanging on the tree of shame, You wished to show us all the terrible face of the sins we often commit, succumbing to the charm of moments of temptation, attracted by their fleeting and deceptive attraction to us? ... Yes, yes, You paid for our unwillingness to inflict pain on ourselves when it is necessary to deny ourselves something sinful... Moreover, You wished to pay through this Sacrifice for the debts we owe to the Father because of those illusions, momentary mirages, which attract us to commit sins. (1:04)

Z O Lord! On the last night before your Passion and Death, you instituted the most wonderful Mystery of mysteries, the Most Holy Eucharist... It was to this Mystery – as a source of power still undiscovered by us in our struggle against evil – that St. John Paul II referred on 25 March 1984 as part of the act of consecration of the world to the Immaculate Heart of Mary. The Pope prayed thus: “Behold, as we stand before you, Mother of Christ, before your Immaculate Heart, **we desire, together with the whole Church, to unite ourselves with the consecration which, for love of us, your Son made of himself to the Father:** ‘For their sake’, he said, ‘I consecrate myself that they also may be consecrated in the truth’ (Jn 17:19).” (1:11)

B To You, O Glorious Jesus, coming out of the land of death in the act of Resurrection, we pay homage and give thanks for the work of our redemption. We unite with You, conquering the darkness of death; we glorify You, O King of eternal life! We do this together with the Immaculate Mary, reciting the first glorious mystery of the Holy Rosary – the mystery of Your Resurrection. (0:41)

The Second Mystery **The Ascension of the Lord Jesus**

W Jesus, present here under the species of the Most Holy Host, present in the mystery of Your saving Sacrifice! In the words of the act of consecration of the world to the Immaculate Heart of Mary, Pope John Paul II emphasized how indispensable a role in achieving the victory of humankind over evil is to be played in God’s plan by the union of the Church (and therefore of each of us) with You giving Yourself up to a saving death. He prayed, beginning with these words: “**We wish to unite ourselves with our Redeemer in this his consecration for the world and for the human race, which, in his divine Heart, has the power to obtain pardon and to secure reparation.**” (1:06)

G “**We wish to unite ourselves with our Redeemer in this his consecration for the world and for the human race, which, in his divine Heart, has the power to obtain pardon and to secure reparation. The power of this consecration lasts for all time and embraces all individuals, peoples and nations. It overcomes every evil** that the spirit of darkness is able to awaken, and has in fact awakened in our times, in the heart of man and in his history. How deeply **we feel the need for the consecration of humanity and the world**—our modern world—**in union with Christ himself!** For *the redeeming work of Christ must be shared in by the world through the Church.*” (1:09)

J To You, O Glorious Jesus, going up to the heavenly throne in the act of Ascension, we pay homage and give thanks for the work of our redemption. We unite ourselves with You, who are conquering the darkness of death and bestowing the light of imperishable life – eternal life. We praise You, O glorious King of eternal life! We do this with the Immaculate Mary, reciting the second glorious mystery of the Holy Rosary – the mystery of Your Ascension. (0:48)

The Third Mystery **The Descent of the Holy Spirit**

D We raise our eyes and hearts to You, Jesus, the Most Holy Host. In Your presence, kneeling before Your divine majesty, we ask Mary to help us always, and therefore now, at this moment, to open ourselves during our sacramental union with You to the victorious power of the Holy Spirit that You desire to grant us. We pray for this in the words of John Paul II from the Act of Consecration: (0:42)

P Help us with the power of the Holy Spirit to conquer all sin: individual sin and the “sin of the world”, in all its manifestations. Let there be revealed, once more, in the history of the world the infinite saving power of the Redemption: the power of merciful Love! May it put a stop to evil! May it transform consciences! May your Immaculate Heart reveal for all the light of Hope! **A long moment of silence** (0:41)

M Help us with the power of the Holy Spirit to conquer all sin: individual sin and the “sin of the world”, in all its manifestations. Let there be revealed, once more, in the history of the world the infinite saving power of the Redemption: the power of merciful Love! May it put a stop to evil! May it transform consciences! May your Immaculate Heart reveal for all the light of Hope! **A long moment of silence** (0:41)

Z To You, O Glorious Jesus, together with the Father sending the Holy Spirit from heaven, we pay homage and thanksgiving for the work of our redemption. We unite with You, who are conquering the darkness of death, bestowing the light of life, bestowing the Holy Spirit Himself! We praise You, O King of eternal life! We do so with the Immaculate Mary, moved by God’s Holy Spirit, as we recite the third glorious mystery of the Holy Rosary – the mystery of the Descent of the Holy Spirit upon Mary and the Apostles, gathered with Her in the Upper Room. (0:58)

The Fourth Mystery

The Assumption of the Blessed Virgin Mary

B Beloved Savior, present under the species of the Most Holy Host! John Paul II, speaking the words of the act of consecration, showed us Mary as a model of obedience to God in the call to unite with You in the mystery of Your saving, victorious Sacrifice on Golgotha. The Pope prayed thus: “Above all creatures, may you be blessed, you, the Handmaid of the Lord, who **in the fullest way obeyed the divine call!** Hail to you, **who are wholly united to the redeeming consecration of your Son!** Mother of the Church! Enlighten the People of God along the paths of faith, hope and love! Enlighten especially the peoples whose consecration and entrustment by us you are awaiting. **Help us to live in the truth of the consecration of Christ for the entire human family of the modern world.** In entrusting to you, oh Mother, the world, all individuals and peoples, we also entrust to you this very consecration of the world, placing it in your motherly Heart.” (1:41)

W Beloved Savior, present under the species of the Most Holy Host! John Paul II, speaking the words of the act of consecration, showed us Mary as a model of obedience to God in the call to unite with You in the mystery of Your saving, victorious Sacrifice on Golgotha. The Pope prayed thus: “Above all creatures, may you be blessed, you, the Handmaid of the Lord, who **in the fullest way obeyed the divine call!** Hail to you, **who are wholly united to the redeeming consecration of your Son!** Mother of the Church! Enlighten the People of God along the paths of faith, hope and love! Enlighten especially the peoples whose consecration and entrustment by us you are awaiting. **Help us to live in the truth of the consecration of Christ for the entire human family of the modern world.** In entrusting to you, oh Mother, the world, all individuals and peoples, we also entrust to you this very consecration of the world, placing it in your motherly Heart.” (1:41)

G To You, O Glorious Jesus, together with the Father and the Holy Spirit, we pay homage and thanksgiving for the work of our redemption, and in particular for the assumption into the glory of heaven of the Immaculate Virgin Mary. We unite with You, O Jesus, who are conquering the darkness of death, bestowing the light of life, bestowing the Holy Spirit Himself! We praise You, O King of eternal life! We do so with the Immaculate Mary, moved by God’s Holy Spirit, as we recite the fourth glorious mystery of the Holy Rosary – the mystery of the Assumption of the Blessed Virgin Mary. (1:00)

The Fifth Mystery

The crowning of the Blessed Virgin Mary as the Queen of Heaven and Earth

J Beloved Savior, present under the species of the Most Holy Host! John Paul II, teaching about Mary’s participation in the Eucharistic celebration, wrote in his encyclical *Ecclesia de Eucharistia* (No. 58) as follows: “In the Eucharist the Church is completely united to Christ and his sacrifice, and makes her own the spirit of Mary. This truth can be understood more deeply by *re-reading the Magnificat* in a Eucharistic key. The Eucharist, like the Canticle of Mary, is first and foremost praise and thanksgiving. When Mary exclaims: ‘My soul magnifies the Lord and my spirit rejoices in God my Savior’, she already bears Jesus in her womb. She praises God ‘through’ Jesus, but she also praises him ‘in’ Jesus and ‘with’ Jesus. This is itself the true ‘Eucharistic attitude’.” (1:22)

D Beloved Savior! Pope Benedict XVI, in 2010 at Fatima, while teaching priests about the essence of devotion to the Immaculate Mary, pointed out that it should consist of imitating Mary in loving You. The Pope said: “Each one of us is called to be with Mary and like Mary, a humble and simple sign of the Church who offers herself constantly as a spouse into the hands of her Lord ... This evidently supposes true intimacy with Christ in prayer, since it is the powerful and intense experience of the Lord’s love that brings priests and consecrated persons to respond to his love in way that is exclusive and spousal.”¹ (1:08)

P Benedict XVI said next, “The Eucharist, which is the center of Christian life and the school of humility and service, should be your first love. Adoration, piety and care for the Most Holy Sacrament.” “Along this path of fidelity ... may the Blessed Virgin Mary guide us. With her and like her, we are free ... to bring to today’s world Jesus who died and rose again, Jesus who remains with us until the end of time and who gives himself to all in the Most Holy Eucharist.” (0:54)

M To You, O Glorious Jesus, together with the Father and the Holy Spirit, we pay homage and give thanks for the work of our redemption, and in particular for the elevation of the Immaculate Virgin Mary to the glory of heaven and her crowning as Queen of Heaven and Earth. We unite with You, O Jesus, rejoicing with Mary at the crown she received from the Most Holy Trinity as a reward for the love of humble cooperation with Your work, O Christ, of defeating evil! We praise You, O King of eternal life! We do this with the Immaculate Mary, our Mother and our Queen, moved by God’s Holy Spirit, praying the fifth glorious mystery of the Holy Rosary – the mystery of the Coronation of the Blessed Virgin Mary as Queen of Heaven and Earth. (1:18)

¹ See https://www.vatican.va/content/benedict-xvi/en/speeches/2010/may/documents/hf_ben-xvi_spe_20100512_vespri-fatima.html.

The whole materials connected with this pilgrimage: <https://www.vatican.va/content/benedict-xvi/en/travels/2010/outside/documents/portogallo.html>.

https://www.adoracja.bielsko.opoka.org.pl/shepherd/Adoration_First_Saturday06.html

Meditations after the Holy Rosary

(Duration of these meditations and songs: about 25 min.)

Z Dearest Jesus! Listening attentively to the Pope's teaching on the Message of Fatima, we see how necessary it is for us to renew our will to follow the Immaculate Heart of Mary in her love for You and Your saving plan. How important, then, that in the official summary of his 2010 pilgrimage to Fatima, Benedict XVI portrayed You, O Christ, as the One on whom the success of the Church's Fatima awakening depends. The Pope said thus: "In particular, I appealed to believers to proclaim the death and Resurrection of Christ, the heart of Christianity, fulcrum and support of our faith and reason for our joy."² (1:08)

B Continuing the summary of this pilgrimage, the Pope said, "... **the newness of the Kingdom ... – it is Christ Risen ...** you need to become witnesses with me to the resurrection of Jesus ... we know well that it is Jesus whom everyone awaits ... Everything is to be defined starting with Christ, as far as the origins and effectiveness of mission is concerned: we receive mission always from Christ ..."³ "It is necessary to proclaim anew with vigour and joy the event of the death and resurrection of Christ, the heart of Christianity, the fulcrum and mainstay of our faith ... Always seek the Lord Jesus, grow in friendship with Him, receive Him in Communion."⁴ (1:02)

B Song: *Be Hail, Living Host* – 5th stanza (0:40)

W Lord Jesus! Your Mother, Mary, asked in July 1917 for devotion to Her Immaculate Heart and to receive Holy Communion on the first Saturdays with the intention of reparation. She revealed to the Fatima shepherds that this was God's desire to save many people from damnation. Having been instructed by successive popes, we know that the essence of devotion to the Immaculate Mary is not so much to praise or console Her alone with words of prayers or songs but to imitate Her Heart in adhering to You, who are giving Yourself up to a saving death, Her Heart fully accepting Your plan for the salvation of humankind through our union with You in the mystery of Your Paschal Sacrifice. (1:11)

W Song: *Be Hail, Living Host* – 6th stanza (0:40)

G We believe, O Beloved Savior, that conscious, loving abiding with You and Mary in prayerful adoration after receiving You in Holy Communion is the way that most fully unites us to Your victory over evil, and which the Immaculate Mary points out to us through the Fatima apparitions. We believe that Your victory accomplished two thousand years ago on Calvary must be carried into the time of our generation by those who believe in the divine power of the Blessed Sacrament – the Sacrament that makes us truly witnesses of Your dying. For we believe that by the grace given to us along with Your Body and Blood, we can, as at no other time of the day, enter into such a deep understanding and love of You and Your Sacrifice that our will is hardened to resist all evil even in circumstances as difficult as the real possibility of being condemned to death, being thrown out of work, being deprived of our good name... (1:41)

G Song: *Be Hail, Living Host* – 7th stanza (0:40)

J Lord Jesus! In the spirit of Mary's teaching on the necessity of clinging to You, who are giving Yourself up to a saving death, we wish to reflect at the end of our adoration on the apparition of 13 July 1917 and from it primarily on the third part, often also called the Third Secret of Fatima. We remember that this part was not shared with the Church and the world until the Jubilee Year of 2000. In the vision, which we are now given to gaze into with the eyes of the spirit along with the three visionaries, we see a mountain and, on top of it, a cross. This mountain is climbed by the Pope, bishops, priests, monks and nuns, and lay people. They climb up slowly, immersed in contemplative prayer. Reaching the foot of the cross, they experience the time of their death – the soldiers kill them with bullets from guns and arrows from bows. What does this vision, unveiled by the Immaculate Mary, mean? (1:33)

D When we listen carefully to the official interpretations of this vision, we discover that it is, on the one hand, a prophetic interpretation of the struggles against evil that were given to the Church of the martyrs of the turn of the 20th and 21st centuries, and in particular to St. John Paul II, who was stabbed by an assassin's bullet on 13 May 1981 and, as a result, only miraculously escaped Death. This interpretation was expanded years later by Pope Benedict XVI, who is telling us today to take a fresh look at the entire vision in light of the words he spoke at Fatima in 2010. There, the Pope taught the need to return to a spirituality centered on Christ, who experienced suffering and Death and then Resurrection, and on the Eucharist, making His Passage through Death to Resurrection present. (1:17)

D Song: *Be Hail, Living Host* – 8th stanza (0:40)

² See https://www.vatican.va/content/benedict-xvi/en/audiences/2010/documents/hf_ben-xvi_aud_20100519.html.

³ See https://www.vatican.va/content/benedict-xvi/en/homilies/2010/documents/hf_ben-xvi_hom_20100514_porto.html.

⁴ See https://www.vatican.va/content/benedict-xvi/en/homilies/2010/documents/hf_ben-xvi_hom_20100511_terreiro-paco.html.

P Beloved Savior! Instructed by St. John Paul II and Benedict XVI, we wish to fulfill the Fatima call of Mary to unite ourselves as fully as possible with You in the mystery of the Eucharist. This mystery places us always beside Her, who is staying near You when You die for the love of us on the tree of the cross. As in the July vision, your cross was set on top of a mountain – Golgotha. So we return our thoughts to that July vision of the mountain with the cross on top, at whose feet the Pope dies, and then die the others, all pierced not only by bullets from firearms but also by arrows discharged from bows. Does this vision contain instruction on loving union with You in the mystery of Your death in the Eucharist? The answer seems to be given to us by St. Padre Pio, who described a particular event of his life as follows: (1:25)

M “... **on the evening of the 5th, I was suddenly terrorized by the sight of a celestial person who presented himself to my mind’s eye. He had in his hand a sort of weapon like a very long sharp-pointed steel blade which seemed to emit fire.** At the very instant that I saw all this, I saw that person hurl the weapon into my soul with all his might. **I cried out with difficulty and felt I was dying. ... From that day on I have been mortally wounded.**”⁵ (1:00)

Z This description concerns when St. Padre Pio received the stigmata on 5 August 1918, one year after the Fatima apparition. Somewhat late in the same year, i.e., on 20 September, Jesus graced him with the mystical nuptials with Him during his prayer after the Holy Mass. He wrote on this subject, “On the morning of the 20th of last month, in the choir, **after I had celebrated Mass,** I yielded to a drowsiness similar to a sweet sleep. All the internal and external senses and even the very faculties of my soul were immersed in indescribable stillness. Absolute silence surrounded and invaded me. I was suddenly filled with great peace and abandonment which effaced everything else and caused a lull in the turmoil. All this happened in a flash. **While this was taking place I saw before me a mysterious person similar to the one I had seen on the evening of 5 August. The only difference was that his hands and feet and side were dripping blood.** This sight terrified me and what I felt at that moment is indescribable. **I thought I should die and really should have died if the Lord had not intervened and strengthened my heart** which was about to burst out of my chest. The vision disappeared and I became aware that **my hands, feet and side were dripping blood.** Imagine **the agony I experienced and continue to experience almost every day. The heart wound bleeds continually, especially from Thursday evening until Saturday.**”⁶ (1:58)

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

B We ask ourselves, O beloved Jesus, does the vision of the third part of the Fatima mystery include instruction on loving union with You in the mystery of Your death in the Eucharist? St. Padre Pio gives us the answer, as well as St. Teresa the Great, the reformer of the Carmelite order. She wrote a poem about the mystery of love, entitled *My Beloved is for me, and I am for my Beloved*: “Already I gave myself completely, / and have changed in such a way / That my Beloved is for me / and I am for my Beloved. / **When the gentle hunter shot me** / and left me in all my weakness, / in the arms of love / my soul fell / and being charged with new life / I have changed in such a way / That My Beloved is for me / and I am for my Beloved. / **He pierced me with an arrow / laced with the herbs of love** / and my soul became one / with her Creator; / I no longer want another love, / since I have given myself to my God, / That My Beloved is for me / and I am for my Beloved.” (1:49)

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

W Beloved Savior! In Your presence, we meditate with Mary on the mystery of the Eucharist, shown in the third part of her July vision, the part that is often called the “Fatima Secret.” Both the Eucharist and this third part are the mysteries that we can, with the help of Your grace, know to love You and Mary more strongly. The description of the mystical nuptials with You, as left to us by St. Padre Pio or St. Teresa, as well as many other mystics who described their spiritual nuptials with You as death caused by having their hearts pierced by an arrow or spear kindled by the fire of Your love, is similar to what the children of Fatima saw: the Pope, bishops, priests, religious and laity die, pierced not only by arrows from firearms – which would apply to their martyrdom – but they also die because they were pierced by arrows from a bow. (1:32)

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

G Dearest Jesus! This element of the vision seems to testify to the call of Your and our beloved Mother, Mary, for us to return to such a profound union with You during the Eucharist as St. Padre Pio had. We believe that You, O Beloved Jesus, are anxious that each of us, through cooperation with the grace of sacramental union with You in Holy Communion, should gradually come to such mystical union with You as is described in terms of death for love of You, death at the foot of the cross on the mountain! May the arrows of Your love pierce our hearts today with the longed-for fire of loving You, O Beloved! Amen. (1:11)

⁵ See <https://www.capdox.capuchin.org.au/saints-blesseds/saint-pio-da-pietralcina/>. See also <https://dariasockey.blogspot.com/2011/09/>.

⁶ See Ibidem.