

**Prayer of union with Jesus
passing through Death and then,
as the Risen Lord,
breathing the Holy Spirit.**
**Meditations for the Sorrowful Mysteries and the time of glory
for the “Holy Hour” after the Holy Mass
on the second Thursday, 12 November 2015,
in the church of St. Divine Providence in Bielsko-Biala.**

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in collaboration with Beata Krochmal**

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

This translation was published here on 11 Dec 2023.

To see the original Polish text ← click, please!
(Duration of meditations and songs: about 72 min.)
(Duration with recitation of the Chaplet of Divine Mercy: about 80 min.)

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

Introduction to adoration
(Duration of meditations and songs: about 79 min.)

J Beloved Jesus! The time of our special closeness, the time of a loving meeting with You – this is a long-awaited time among the various events of our life. Here at Your feet, O Savior, we sat down in prayerful reflection to look at You... to look at You with loving attention... to be with You and for You. Your love for each of us made it possible for us to come to the Holy Mass and the adoration after it. O, how touching and moving is the love of Your Heart for each of us... **(0:59)**

J Song: *The Hidden Jesus* – 1st stanza **(0:53)**

P Beloved Jesus! St. Joseph Bilczewski, our Compatriot, born in nearby Wilamowice, wrote such words at the end of his letter about the Blessed Sacrament, which are also appropriate to our times, “The times are bad. The whole world is on fire – we can repeat after St. John Chrysostom. No one knows what tomorrow will bring. We are all anxious about the plan Providence is preparing to fulfill soon ... **Well, at such a moment, it is my duty to lift high the Savior on His Eucharistic throne and to place right next to Him before the eyes of all, the catechism, as the surest signpost towards a better future...**”¹ O Jesus! Moved by the words of the saint, we wish in this adoration to lift high in our hearts You, come to us in the Most Holy Eucharist. To You, we sing a song of love: **(1:29)**

P Song: *Jesus, Veiled in the Sacred Host* – 1st stanza **(0:41)**

D Dearest Jesus! Behold, we abide in eucharistic union with You after the Holy Mass. Our Compatriot, St. John Paul II, wrote in the encyclical *Ecclesia de Eucharistia* (No. 25) thus, “The worship of the Eucharist outside of the Mass is of inestimable value for the life of the Church. This worship is strictly linked to the celebration of the Eucharistic Sacrifice. The presence of Christ under the sacred species reserved after Mass – a presence which lasts as long as the species of bread and of wine remain – derives from the celebration of the sacrifice and is directed towards communion, both sacramental and spiritual.” **(1:00)**

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

¹ Józef Bilczewski, *Listy [Letters]*, vol. 1, p. 101. It is quoted from: Józef Wołczański, ed., *Na ścieżkach modlącego się Arcypasterza. Fragmenty z pism Sługi Bożego Józefa Bilczewskiego, Arcybiskupa Metropolity Lwowskiego ob. lac. [On the Paths of the Praying Archbishop. Excerpts from the Writings of the Servant of God Józef Bilczewski, Archbishop Metropolitan of Lviv of the Latin Rite]* (Lwów, 2000) 29–30.

Z Beloved Jesus! We are aware that by receiving You under the species of the Most Holy Host, we access the extraordinary grace of the meeting with You – God Himself, the Creator of the Universe, the Savior of the entire human race! It is indeed an extraordinary gift, an extraordinary bestowal... We wish to confess, however, that we predominantly overlook the fact that we access this gift near the end of the Eucharistic liturgy and that this circumstance should become an opportunity for us to remain in prayerful adoration before You after the end of the Holy Mass. Therefore, we wholeheartedly apologize to You, O Lord, for we have become accustomed to too hastily leaving You, having come to us in Holy Communion. (1:09)

Z Song: *The Hidden Jesus* – 2nd stanza (0:53)

A Love towards You, O Jesus, and towards Your Mother Mary, I now want to confess in the words of St. Faustina, “Thank You, O my most beloved Bridegroom, for the honours You have bestowed on me, and especially for the royal insignia which from today on shall decorate me and which not even the angels have, that is the cross, the sword, and the crown of thorns. But, O my Jesus, most of all I thank You for Your Heart. There is nothing else I shall want. O Mother of God, Mary Most Holy, You, O Mother, are now my Mother in a very special way, because Your beloved Son is my Bridegroom, so we are both Your children. For Your Son’s sake, You have to love me. Mary, dearest Mother of mine, direct my inner life to make it pleasing for Your Son.” (Faustina’s *Diary*, No. 240) (1:23)

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

W Beloved Savior! St. John Paul II wrote in the encyclical *Ecclesia de Eucharistia* (No. 25) about the encounter with You in this way: “It is pleasant to spend time with him, to lie close to his breast like the Beloved Disciple (cf. Jn 13:25) and to feel the infinite love present in his heart. If in our time Christians must be distinguished above all by the “art of prayer”, how can we not feel a renewed need to spend time in spiritual converse, in silent adoration, in heartfelt love before Christ present in the Most Holy Sacrament? How often, dear brother and sisters, have I experienced this, and drawn from it strength, consolation and support!” (1:14)

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

B St. Faustina of the Blessed Sacrament is a model for us how to love You, O Jesus. The love of her heart, the saint so confessed to You, O Beloved, “O my Jesus, You are the life of my life, You know very well there is nothing I want more but for the glory of Your name, and for souls to learn of Your goodness. Why do souls keep away from You, Jesus? I cannot understand that. Oh, if only I could cut up my heart into the tiniest fragments and offer each one up to You as a whole heart, to recompense You at least in some measure for the hearts that do not love You. I love You, Jesus, with every drop of my blood, and would gladly pour it all out for You, as a token of my true love” (Faustina’s *Diary*, No. 57) (1:15)

B Song: *The Hidden Jesus* – 3rd stanza (0:53)

L St. Faustina, O Jesus, uttered love to You with these words, “O God, the more I know You, the less I comprehend You, but my want of comprehension allows me to know how great You are, O God. My want of comprehension again sets my heart aflame for You, O Lord. From the moment You allowed me to set my soul’s eyes on You, O Jesus, I have been resting and there is nothing I want. **I discovered my destiny when my soul sank in You, the only object of my love.** Everything else is nothing compared with You. Suffering, adversity, humiliation, failures and accusations that come my way are but little splinters which kindle my love for You, Jesus.” (Faustina’s *Diary*, No. 57) (1:16)

J Beloved Lord Jesus! We now wish to enter with St. Faustina into Your painful experiences which, out of love for the Father and for us, You did not hesitate to accept, entering into the Passion of Gethsemane, into the time of Your capture, into the experience of unjust judgments, into the drama of Your dying at Calvary.... We are aware that this took place immediately after the end of the Last Supper, and therefore at a time that is also given to us now, as we abide in union with You after the end of the Holy Mass... We believe, O Beloved, that the wonderful power of Eucharistic union makes it possible that You, going out from the Upper Room among the Apostles, go out also with us, the participants of the Holy Mass. Lord, guide us... (1:11)

Meditations for the Chaplet of Divine Mercy
(Duration of meditations: about 10 min.)

Meditation 1.
The Lord Jesus in the Garden of Gethsemane

D “Jesus told me that I please Him best when I meditate on His sorrowful Passion and that a lot of light comes into my soul through such meditation. Whoever wants to learn real humility should meditate on Jesus’ Passion. Whenever I meditate on Jesus’ Passion, a lot of things that I could not understand before become clear. Jesus, I want to be like You, like You on the cross, tortured and humiliated. Jesus, make an imprint of Your humility on my heart and soul. O Jesus, I love You insanely. You, the tortured and crushed Jesus, the one described by the prophet who could hardly recognise You as human for all the pain and suffering. In such a state, I love You madly, Jesus. O God eternal and unfathomable, what has love done to You?...” (Faustina’s *Diary*, No. 267) (1:21)

Meditation 2.
The Lord Jesus scourged

L “Thursday. Night Adoration. When I came to Adoration, I was immediately cast into a state of inner recollection, and I saw Jesus tied to the pillar, stripped of His clothes, and at once **the scourging began**. I saw four men taking turns in hitting the Lord with whips. My heart stopped still as I watched His torments. Then Jesus said, ‘I suffer even greater torment than what you see here.’ And Jesus let me know for what sins He had submitted to **the scourging** – for the sins against chastity. O, how terribly Jesus suffered morally when He submitted to the scourging. Then He said to me, ‘Look at the human race and see it in its present condition.’ And at that moment, I saw terrible things: the torturers left Jesus, and other people came to scourge Him, taking up the whips and beating Him mercilessly. They were priests, religious brothers and sisters, and the highest Church dignitaries, which surprised me, there were laypeople of all ages and states in life – they all took out their anger on the innocent Jesus. Seeing this, my heart fell into a condition like dying. And when the torturers scourged Him, Jesus remained silent and just looked out into the distance, but when these other souls I have just mentioned scourged Him, Jesus closed His eyes and His Heart let out a quiet groan of great torment. And the Lord showed me the severity of the anger of these ungrateful souls, sparing none of the details. ‘You see, this is a torment greater than My death.’ Then my lips went silent and I started to feel that I was dying, and I felt that no-one would comfort me or pull me out of this state, but the One Who had brought me to this condition. Then the Lord said to me, ‘I see the sincere sorrow in your heart, which has brought My Heart tremendous relief. Watch and be consoled.’” (2:48)

Meditation 3.
The Lord Jesus crowned with thorns

A “Lent. During Adoration, when I immerse myself in the Lord’s Passion, I often see Jesus **after He has been scourged**. The torturers have taken off His robe, which had already stuck to His wounds; when it was removed, His wounds were opened up again. They put a red cloak on Him; it was dirty and ragged, and they put it on His fresh wounds; in places the cloak barely reached down to His knees. The Lord was told to sit down on a wooden beam; then **a crown of thorns was plaited** and put on His sacred head, and a reed was put into His hand. And they mocked Him, bowing down to Him as to a king, they spat on His face, while others took a reed and hit Him on the head with it; others hurt Him by administering punches; and still others covered up His face and struck Him with their fists. Jesus bore it quietly. Who can comprehend Him – His pain? Jesus cast His eyes to the ground; I felt what must have been going on in the sweetest Heart of Jesus at that time. Let every soul meditate on what Jesus was suffering at that moment. They raced each other in offending the Lord. I wondered where all that malice came from in humans, but of course it’s sin that causes it – it was an encounter between Love and sin.” (Faustina’s *Diary*, No. 408) (1:55)

Meditation 4.
The Lord Jesus carries the cross to Calvary

P O Love eternal, I want all the souls You have created to know You. I would have liked to become a priest, all the time I would be telling poor souls engrossed in despair of Your mercy. I would have liked to be a missionary and carry the light of the faith to savage lands to let souls learn of You, and exhausted for them, to die a martyr’s death, just as You died for me and for them. O Jesus, I know very well that I can be a priest, a missionary, and a preacher, I can die a martyr’s death, by absolute self-exhaustion and self-denial for Your love, O Jesus, and for the love of immortal souls. Great love can turn small things into great things and only love endows our deeds with value; the purer our love, the less the fire of suffering will find in us to consume, and suffering will cease to be suffering for us – it will turn into bliss. By the grace of God, now I have received a disposition of heart, such that I am never so happy as when I’m suffering for the sake of Jesus, Whom I love with every tremor of my heart.” (Faustina’s *Diary*, No. 302–303) (1:52)

Meditation 5.
The Lord Jesus dies on the Cross at Calvary

B “Ever since early morning, as soon as I woke up, my entire spirit sank in God, in that ocean of love. I felt I was completely immersed in Him. During Mass, my love for Him soared to the summit of its power. After I had renewed my vows and received Holy Communion I saw Jesus, Who said to me graciously, ‘My daughter, **look into My merciful Heart**.’ As I gazed into His Most Sacred Heart the rays came out – the same as on that painting – for blood and water, and I realized how great the Lord’s mercy is. And again Jesus said to me graciously, ‘My daughter, tell priests about My immeasurable mercy. The flames of mercy are burning Me; I want to pour out mercy on souls, but they do not want to believe in My goodness.’ Suddenly Jesus vanished. But for the whole day my spirit was immersed in the unmistakable Divine presence, despite the noise and talking that usually comes after a retreat. I was not disturbed by it at all. My spirit was in God, even though externally I was taking part in the conversations, and I even went to visit Derdy.” (Faustina’s *Diary*, No. 177) (1:48)

Adoration after the Chaplet of Divine Mercy
(Duration of these meditations with songs: about 40 min.)

B O my Love, O Sacred Host, O Savior hidden in my depths... Your saving Death becomes my share as well... In some mysterious way, I die with You... Behold the grace of my Beloved, my Dearest Savior: I die now for the world of sin to live for God... I die for the world of flattery to live for the world of true values... I die by Your power, O Beloved Jesus, to rise – by Your power – from the dead to a new life: to a fuller love toward the Triune God and toward those whom God loves... Jesus, I love You... (1:01)

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

L O Beloved! For a certain time, my insides have the honor of storing the Holy Host, and thanks to this, I receive an inexpressibly great union with You, with Your life... How long does the Sacred Host last in me – a dozen, a few dozen minutes? I do not know... None of us is able to determine it. However, this one thing I know thanks to the teaching of the Church: until the species of the Sacred Host are entirely digested, You are certainly close to me, close with me, close physically, close as God Incarnate, close as God-Man loving me. Here in the Catechism of the Catholic Church, number 1377, we read, “**The Eucharistic presence of Christ begins at the moment of the consecration and endures as long as the Eucharistic species subsist.**” (1:19)

L Song: *Jesus, Veiled in the Sacred Host* – 2nd stanza (0:41)

J Beloved Jesus! Your death – it is a sign of Your love. St. Faustina noted in her *Diary* (No. 50): “I want priests to preach My great mercy to sinful souls. Let no sinner fear to approach Me. I am burning with the flames of mercy, I want to pour them out onto human souls.” Jesus complained to me, saying these words, ‘The lack of trust souls have in Me is tearing My innards apart. I am hurt even more by the lack of trust in a chosen soul. In spite of My boundless love they do not trust Me, even My death is not sufficient for them. Woe to the soul which shall abuse them.’” (1:02)

J Song: *O Cross of Christ* – 1st stanza (0:22)

P Beloved Jesus! Your Death on the tree of shame makes us realize how much we should deny sin, with what determination we should inflict pain on ourselves in situations of temptation, and with what poignancy we should defend ourselves from becoming an occasion of sin for others. You said this about it, “Things that cause sin will inevitably occur, but woe to the person through whom they occur. It would be better for him if a millstone were put around his neck and he be thrown into the sea than for him to cause one of these little ones to sin. Be on your guard!” (Luke 17:1-2) (1:02)

P Song: *I Greet You* – 1st stanza (0:36)

D Beloved Jesus! Your Death on the tree of shame makes us realize how much we should deny sin. St. Paul wrote significant words on this subject, “Those who belong to Christ Jesus have crucified their flesh with its passions and desires. If we live in the Spirit, let us also follow the Spirit.” (Gal 5:24-25) Yes, this is indeed a remarkable instruction, “Those who belong to Christ Jesus have crucified their flesh with its passions and desires.” In this hour of grace, we implore You, O Savior, we humbly and confidently beg for the power to carry out this task... We implore for ourselves, we implore for our loved ones, we implore for every person... (1:13)

D Song: *Jesus Christ, Beloved Lord* – 1st stanza (0:25)

Z Beloved Jesus! Your Heart thirsts for the love of our hearts. You thirst for love from each of us... St. John the Evangelist testified to this thirst when he wrote this account of Your last moments on earth, “When Jesus saw his mother and the disciple there whom he loved, he said to his mother, ‘Woman, behold, your son.’ Then he said to the disciple, ‘Behold, your mother.’ And from that hour the disciple took her into his home. After this, aware that everything was now finished, in order that the scripture might be fulfilled, Jesus said, ‘I thirst.’ There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, ‘It is finished.’ And bowing his head, he handed over the spirit.” (John 19:26–30) (1:18)

Z Song: *I Greet You* – 2nd stanza (0:36)

A Dearest Jesus! We believe that we cannot achieve anything without Your help. At the same time, we believe that we can even attain Heaven if, in obedience to the Church, we persistently cooperate with Your grace, especially abundantly given in the sacrament of the Eucharist and immediately after that. We are aware of our weaknesses, which have more than once managed to cause You pain when we succumbed to temptation... We are aware that we have support only in You, in You, our Lover. Now, when it is given to us to abide in prayer after the Eucharist, to abide for the love of You, to abide in anticipation of the Gift from on High, we sing to You a song of praise, O Jesus, Messiah, conqueror of the powers of hell. (1:17)

A Song: *Winner of Death* – 1-2 stanza (1:42)

W We glorify You, O Christ, radiant with the power of the Resurrection! With the Apostles in the Upper Room, we pay homage to You... With them, we open ourselves to Your Divine breath, about which St. John wrote as follows, “On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, ‘Peace be with you.’ When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. Jesus said to them again, ‘Peace be with you. As the Father has sent me, so I send you.’ And when he had said this, he breathed on them and said to them, ‘Receive the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.’” (John 20:19–23) (1:21)

W Song: *Come Holy Spirit* – 1st stanza (0:32)

B In the supernatural experience of the coming of the Holy Spirit, an experience that is now given to us through the sacramental power of Holy Communion, we discover, O Christ, a preternatural source of power for our hearts... Now, by His omnipotent touch, the Holy Spirit is making us capable of carrying out the tasks You impose on us, O Beloved... Through the moving of the Holy Spirit, we see clearly that the primary task is the one about which St. John Paul II so emphatically said: We are to demand of ourselves, to demand even when others will not demand of us... To you, O Christ, to you, O Holy Spirit, we sing a song of praise: (1:08)

B Song: *Come Holy Spirit* – 2nd stanza (0:32)

L O Lord! In this hour of grace, therefore, we open ourselves to the gift of power from on High, the gift of the Holy Spirit, the gift You desire to grant us, provided we are willing to remain in concentration in prayer after receiving You in Holy Communion. (0:24)

L Song: *Come Holy Spirit* – 3rd stanza (0:32)

J O Lord! In this hour of grace, therefore, we open ourselves to the gift of power from on High, remembering that Your sacramental presence makes us capable of receiving the Spirit of the Living God. In this hour of grace, we remember that it is on our rational acceptance of the gift that You are, O Jesus, coming in Holy Communion, that the fruit we bear depends... We remember, O Beloved, that Your Eucharistic presence is a gift to be discovered among many other gifts... to be discovered like a pearl most precious among pearls less precious... To You, O Jesus-Holy Host, we sing the song of love: (1:03)

J Song: *Be Hail, Living Host* – 1-2 stanza (1:26)

P You Yourself, O Divine Savior, willed that Your most privileged form of presence with us should depend on the scant permanence of sacramental species, which are subject to digestive processes and gradually fade after consumption. Still, O Beloved, we fail to remember that if we do not choose to continue our encounter with You immediately after the Eucharist, then Your presence with us will later be less intense, less abundant in gifts, and less happiness-giving. Jesus! Multiply our faith in the extraordinariness of the moments of being with You present under the Eucharistic species... (1:03)

P Song: *I Want to Give You Everything* – 1st stanza (0:47)

D Beloved Jesus! How wisely St. Teresa of Avila wrote in the 16th century about the transience of the time of the most intense loving union with You. Her testimony in our time was shown to the whole Church by the Congregation for Divine Worship and the Discipline of the Sacraments in 2004, on the occasion of the proclamation of the Year of the Eucharist by St. John Paul II. At the time, the Congregation instructed us in these words: (0:43)

Z “The renewal brought about by this holy year will most certainly depend on the depth of our prayer. We are all invited to celebrate, receive and adore the Eucharist with the same faith of the saints. How could we forget the fervor of the great Spanish mystic, Saint Teresa of Avila, whose feast we celebrate today in the liturgy? In reference to Eucharistic communion, she writes, **‘It is not necessary to go far to look for the Lord. For until our natural heat has consumed the accidents of the bread, the good Jesus is in us. Let us draw near to Him!’** (*Way of Perfection*, 8).”² (1:02)

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

A Most beloved Jesus! St. Teresa of Avila taught her fellow Carmelite sisters about their encounter with You in Holy Communion:³ **“You may be in the habit of praying while looking at a picture of Christ, but at a time like this it seems foolish to me to turn away from the living image – the Person Himself – to look at His picture. Would it not be foolish if we had a portrait of someone whom we dearly loved and, when the person himself came to see us, we refused to talk with him and carried on our entire conversation with the portrait?** Do you know when I find the use of a picture an excellent thing, and take great pleasure in it? When the person is absent and we are made to feel his loss by our great aridity, it is then that we find it a great comfort to look at the picture of Him Whom we have such reason to love.” (1:09)

A Song: *O the Silent White Host* – 1st stanza (0:42)

W St. Teresa of Jesus also taught her sisters this way:⁴ “When you have received the Lord, and are in His very presence, try to shut the bodily eyes and to open the eyes of the soul and to look into your own hearts. ... **But if we pay no heed to Him save when we have received Him, and go away from Him in search of other and baser things, what can He do? Will He have to drag us by force to look at Him and be with Him because He desires to reveal Himself to us? No;** for when He revealed Himself to all men plainly, and told them clearly who He was, they did not treat Him at all well – **very few of them, indeed, even believed Him. So He grants us an exceeding great favour when He is pleased to show us that it is He Who is in the Most Holy Sacrament.**” (1:56)

W Song: *O the Silent White Host* – 2nd stanza (0:42)

B Dearest Savior! Gratitude fills our hearts for the possibility of being able to be with You, gaze into Your loving eyes, and listen to the rhythm of Your heart, beating out of love for each of us. In our hearts, the Holy Spirit stirs the memory of a similar event that Mary, the sister of Lazarus, received. We read about it in the Gospel of St. Luke like this: (0:40)

L “As they continued their journey he entered a village where a woman whose name was Martha welcomed him. She had a sister named Mary who sat beside the Lord at his feet listening to him speak. Martha, burdened with much serving, came to him and said, ‘Lord, do you not care that my sister has left me by myself to do the serving? Tell her to help me.’ The Lord said to her in reply, ‘Martha, Martha, you are anxious and worried about many things. There is need of only one thing. Mary has chosen the better part and it will not be taken from her.’” (Luke 10:38–42) (1:05)

L Song: *Jesus, Veiled in the Sacred Host* – 3rd stanza (0:41)

J Beloved Jesus! Our abiding with You is the time of our mutual love. We sat at Your feet, like Mary, listening to Your love. Lord! From the bottom of our hearts, we thank You for the grace You have given us so abundantly. We thank You for the time You have given us and that we have time for You. Thank You for the Heart with which You love us and for our hearts with which we are able to love You more and more fervently, thanks to the gift of the Holy Spirit You give us... (0:50)

J Song: *Be Hail, Living Host* – 3-4 stanza (1:26)

P **Mary knows that the time** when You, Divine Teacher, are especially for her does not happen often enough for her to devote it to other activities. Mary knows that we, her sisters and brothers, are often overly preoccupied with daily affairs, and thus lack time for You, Jesus, for sitting at Your feet when You are physically with us. (0:40)

² Congregation for Divine Worship and the Discipline of the Sacraments, *The Year of the Eucharist. Suggestions and proposals 15 October 2004*,

https://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20041014_anno-eucaristia_en.html.

³ St. Teresa of Avila, *The Way of Perfection*, chapter 35, in St. Teresa of Avila, *The Complete Works*, trans. and ed. by E. Allison Peers, vol. 2 (London: Burns & Oates, 2002), p. 149, <https://books.google.pl/books?id=o5zYnaR17TAC>.

Cf. also: <https://ccel.org/ccel/teresa/way/way.i.xl.html>.

⁴ *Ibidem*, 150.

P Song: *Here in this Sacrament* – 1st stanza (0:53)

D **Mary has chosen the better part...** O Jesus, You confirm with Your response to the voice of complaint of this brother and sister that we often overly concern ourselves with everyday things, grieve over the loss of material things, and do not grieve over the passing of the unique time of Your visitation. Mary, who has the time to sit at Your feet then, when You physically, “in the flesh,” bodily entered her home, has chosen the better part... Will I, then, following her example, perceive today in a new way the time of this extraordinary visitation, when You enter “in the flesh” into the thresholds of my heart in Holy Communion? (1:04)

D Song: *Be Hail, Living Host* – 5-6 stanza (1:26)

Z Will I not run out of time and strength when it is worthwhile to sit at Your feet, look into Your loving eyes, lay my head on Your Heart, and love You with my presence...? Will I choose to make an effort to plan the temporal days of my life so that I only exceptionally run immediately after the Holy Supper to really urgent tasks? Will I not lack the strength to love You, O God and Bridegroom, in the way for which You are longed? (0:46)

Z Song: *Be Hail, Living Host* – 7-8 stanza (1:26)

A **I believe, Lord, that our love reaches its peak in the Eucharistic union.** I believe, Jesus, that the time that begins with the reception of Holy Communion is among the moments You desire. I believe this time could not be replaced by any other moment of my gazing at Heaven or treading the earth, of my loving You in prayer or service to our beloved sisters and brothers. I believe that You have a special right to my time of love when You come to me in the Sacred Host. (0:47)

A Song: *Adoro Te Devote* – 2nd stanza (0:42)

W **I believe that my relation with You, O Jesus, must be understood in analogy to the relation between man and wife.** I notice that the spouses in the family devote their time and their entire lives with joy and great commitment to their children; simultaneously, they consider it a special privilege also to devote time to be solely with each other as husband and wife, gazing lovingly at each other in sacramental union. **In the same way, I, while repeatedly giving my time to serve Your Kingdom, have the right at the same time to devote time to our exclusive mutual love and contemplation, and You, O Jesus, have the same right to expect from me this special time when You are present sacramentally, i.e., bodily with me and in me.** Jesus, I thank You that I am learning such a relationship of love with You from Your Immaculate Mother, Mary. Amen. (0:56)

W Song: *Adoro Te Devote* – 3rd stanza (0:42)

B Beloved Jesus! As our adoration slowly draws to a close, we repeat with St. Faustina the words of trust she wrote down in her *Diary* in 1937, “Sadness shall not venture into the soul that loves the will of God. My heart is longing for God and feels the full misery of its exile. I am boldly making my way to my homeland, even though my feet are being blistered and cut, and as I go I am being nourished by the will of God, it is my food. Support me, O you happy inhabitants of my celestial homeland, so that your sister should not fall by the wayside. Although I’m crossing a terrible wasteland, yet I’m going on with my head high and **looking straight at the sun – that is the merciful Heart of Jesus.**” (Faustina’s *Diary*, No. 886) (1:08)

B Song: *Adoro Te Devote* – 4th stanza (0:42)

L We thank You, O Jesus, for all who abide on adoration in love for You today. We now desire, O Lord, to abide in prayerful silence until the Jasna Góra Appeal. Christ, Beloved Bridegroom, speak of Your expectations to our hearts. Speak of Your love... Speak, Dearest, all that You want us to hear and fulfill out of love for You... Speak to our hearts, O Jesus... Amen. (0:43)