

**Meditations for the Holy Hour after the Holy Mass
on the second Thursday,
11 Aug 2016,
at the Church of the Divine Providence**

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**Meditations led by five people:
A, G, M – women; W, Z – men.**

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To see the original Polish text ← click, please!

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

(Duration of meditations and songs: about 81 min.)

(Duration with recitation of the Chaplet of Divine Mercy: about 87 min.)

**Prayer before beginning the Chaplet of Divine Mercy
(about 12 min)**

A Dearest Jesus! Your love draws us... Your voice resounds in the depths of our hearts. We have received You in Holy Communion and abide in sacramental union with You. By the power of Your love, we desire to abide with You in adoration. **We wish to abide with You and by Your side in four parts. We will first consider what a unique time of grace it is to have the sacramental species of the Blessed Sacrament in our bowels. Then, reciting the Chaplet of Divine Mercy, we will follow with You along the painful path from the Upper Room to Golgotha. In the third part of adoration, we will open our hearts to the gift of Your presence as the Risen Bridegroom, whose love thirsts for the response of the love of our hearts.** In the fourth part, we will abide until the Jasna Gora Appeal in prayerful silence, listening to Your voice as Bridegroom. (1:33)

A Song: *O Unspeakable Happiness Shone Forth* – 1st stanza (0:55)

Z Dearest Jesus! My heart, filled with love for You, longs for close intercourse with You. I love You, O Jesus, so I still want to be with You... I desire to look at You constantly, O Beloved... I long to listen to Your voice day and night... I know it is impossible to be so continuously with You in the union of love, in almost complete forgetfulness of the world, of other people. However, I know that Your love for me has made it possible for me, through the power of the Blessed Sacrament, to be unspeakably close to You in those moments when, after Communion, the Eucharistic species are in my bowels until they are completely digested. (1:12)

Z Song: *O Unspeakable Happiness Shone Forth* – 2nd stanza (0:55)

G Saint Teresa of Avila,¹ who lived in the 16th century, wrote about You and this particular time of closeness with You in this way: “We have no need to go and seek Him somewhere a long way off. For we know that, **until the accidents of bread have been consumed by our natural heat, the good Jesus is with us.**” Furthermore, she immediately added such words of encouragement: “We should not lose so good an opportunity but should come to Him. If, while He went about in the world, the sick were healed merely by touching His clothes, how can we doubt that He will work miracles when He is within us, if we have faith, or that He will give us what we ask of Him since He is in our house? His Majesty is not wont to offer us too little payment for His lodging if we treat Him well.” (1:22)

G Song: *O Unspeakable Happiness Shone Forth* – 3rd stanza (0:55)

¹ St. Teresa, *The Way of Perfection*, ed. Anthony Uyl (Woodstock, Ontario: Devoted Publishing, 2018), 20 – Chap. 34, paragraph 9. See on the Internet ← <https://books.google.pl/books?id=aaxhDwAAQBAJ>. See also St. Teresa of Avila, *The Way of Perfection*, trans. E. Allison Peers (London: Sheed and Ward, 1999). See on the Internet ← <https://books.google.pl/books?id=8CPUAwAAQBAJ>

W Beloved Jesus! Thanks to the cooperation with Your grace, St. Padre Pio also discovered what an incomprehensible gift of closeness You grant us after coming to us in Holy Communion. After the Holy Mass, “Padre Pio would first kneel for a long time in the sacristy and then go to his place in the choir. He wrote to Fr. Augustine in a letter: ‘After the Holy Mass, I stayed with Jesus in thanksgiving. What a heavenly conversation it was! Jesus’ heart and my heart merged into one. There were no longer two hearts beating, but only one. My heart disappeared like a droplet absorbed by the ocean’ (18.04.1912)”² (0:58)

M His record is also an instruction and encouragement for us to firmly believe in the Church’s teaching about the grace of extraordinary intimacy given to us in each Holy Communion. We realize that You, O Beloved, respect our freedom and do not wish to make us happy with Yourself without our consent, without the desire of our hearts. Therefore, we experience the grace of this happy intimacy insofar as we are willing, with a heart that loves You, to abide in prayer at this very time distinguished by You. (0:55)

M Song: *O Unspeakable Happiness Shone Forth* – 4th stanza (0:55)

Z Dearest Savior! Behold, a moment ago, the Holy Mass ended. Behold, just now from the altar of the mystery of salvation celebrated by You – the invisible One – departed the priest who, by virtue of his union with You through the sacramental priesthood, is for all of us an irreplaceable gift of Your love: without him, there would be no Eucharist; without him, the sacramental making present of Your saving Death and Resurrection would not be possible. Jesus! Thank You for the gift of the vocation You have bestowed on our priests! Jesus! We humbly ask You for the grace of new vocations to the priesthood from our parish also! (1:05)

A Beloved Jesus! The power of Your Heart’s love for each of us is extraordinary. You loved us so much that You wished to give not only the Apostles but also us the opportunity to participate in those events that took place two thousand years ago after the Last Supper. You know the depths of our hearts. You know that the love of our hearts would not find solace if it were incapable of genuinely comforting and sustaining You alone in the hours of Your most severe trial, in the most painful of all the hours of history... Jesus! Thank You for the gift that is the Holy Mass! (1:06)

A Song: *The Hidden Jesus* – 1st stanza (0:55)

W Beloved Savior! Now, when the Holy Mass has been completed, we wish to remain in prayerful adoration to love You with the presence You still crave from us. We know that the Fathers of the Church, the saints, the popes, and the Holy See – unanimously recommend and encourage the believers to remain for some time in prayer after the Holy Mass. Traditionally, this prayer after the Holy Mass is named “thanksgiving,” which comes from understanding it as an opportunity to thank You, O Jesus, for the opportunity to participate in the Holy Mass. (0:59)

G We believe, O Beloved Jesus, that the time of our adoration becomes at the same time an opportunity to give thanks for the gift of the Holy Mass, as well as an occasion to go with You from the Upper Room of the Last Supper to the Garden of Gethsemane, and from there onward and upward to Golgotha, and still further – to the Resurrection, the Ascension, and Sending of the Holy Spirit. We believe, O Most Beloved Bridegroom, that now, while the species of the Blessed Sacrament remain still in our bowels, we are in a wonderfully close union with You. (0:56)

Z Beloved Jesus! We find a foreshadowing of this way, which we are about to pass through after receiving the Divine Bread of the Eucharist, already in the Old Testament, in the story of Elijah. It is how we read about it in the First Book of Kings (19:5-8): He lay down and fell asleep under the broom tree, but then an angel touched him and ordered him to get up and eat. He looked and there at his head was a hearth cake and a jug of water. After he ate and drank, he lay down again, but the angel of the Lord came back a second time, touched him, and ordered, “Get up and eat, else the journey will be too long for you!” He got up, ate and drank; then strengthened by that food, he walked forty days and forty nights to the mountain of God, Horeb. (1:28)

Z Song: *The Hidden Jesus* – 2nd stanza (0:55)

M Beloved Jesus! We believe and confess that the love of our hearts will find no solace if we do not perceive that, after the Holy Mass, You give us all the opportunity to assist You wholeheartedly in the way You passed from the Upper Room after the Last Supper. We believe that by the power of this Blessed Sacrament, which we keep in the sanctuaries of our bodies, we will truly, and not only in imagination, participate in Your saving way that You passed along with the Apostles from the Upper Room two thousand years ago. (0:59)

W O Jesus, we walk with You along the way from the Upper Room to the Gethsemane, and from there to the Cross of Golgotha and, then, up to the morning of the Resurrection. In this way, we will meditate on passages from St. Faustina’s Diary and recite the Chaplet to Your Divine Mercy. Jesus, guide us toward the fullness of love! (0:33)

² Cf. *Vox Domini* No. 1-2 (1998), 8-9, published online, where there are quoted excerpts from the book: Czesław Ryszka, *Winnica Padre Pio [Padre Pio’s Vineyard]* (Wrocław: 4K, 1988), 133-135 (“Kaplan” [Priest]) and 142-150 (“Za ołtarzem” [Behind the Altar]).

Meditations for the Chaplet of Divine Mercy
(Duration of the meditations: about 12 min.)

Meditation 1.
The Agony of Jesus in Gethsemane

A Song: *Garden of Olives* – 1-2 stanza (0:55)

A “And His sweat was like thick drops of blood falling on the ground,” St. Luke records in the Gospel (22:44). With You, O Dearest Jesus, I kneel among the trees of the Garden of Olives... Your extraordinary love for me makes it possible for me, by the power of the received Blessed Sacrament, to truly be with You in Your time from two thousand years ago. I am with You, O Beloved One... I keep vigil with You, O Dearest One... I desire through this presence to express all my love toward You... I know that You desire my love... I am with You, O Beloved Jesus... (0:56)

Z Sister Faustina noted in her *Diary*, No 135: During my third probation, the Lord let me know that He wanted me to offer myself to Him so that He could do whatever He pleased with me. I was always to stand before Him like a sacrificial victim. At first I was overawed, feeling utterly worthless and knowing myself well enough. Yet again I told the Lord, “I am absolutely worthless, so how could I be a hostage?” “Today you do not understand this. Tomorrow, during adoration, I shall let you understand.” My heart and soul trembled. His words went so deeply into my soul. The words of God are alive. (0:57)

G When I came to adoration, I felt in my soul that I had entered the sanctuary of the living God, Whose majesty is great and unfathomable. And the Lord let me know what even the purest spirits are compared to Him. Although outwardly I did not see anything, the Divine presence transfixed me. At that moment my mind became enlightened in an extraordinary manner. A vision passed before my soul’s eyes like Jesus’ vision in the Garden of Olives. (0:43)

W First, the physical suffering and all the circumstances which would aggravate it; then the spiritual suffering in its entire extent; and the suffering which no one would know of. All the unwarranted accusations and the loss of my reputation were in that vision. I have summarized it in writing, but the enlightenment was so clear that when I later experienced these things they were exactly as I had seen them at that moment. My name was to be “victim.” When the vision was over, my forehead was in a cold sweat. (0:50)

M A MOMENT OF SILENCE. Beloved Jesus! As we recite the first decade of the Divine Mercy Chaplet, we unite with You, kneeling in the Garden of Gethsemane before the Face of the Father. We beseech You, O Bridegroom, fill our hearts at this time like the heart of St. Faustina with Your word and the courage to fulfill all that You personally expect of each of us. (0:41)

Meditation 2.
The Scourging of Jesus

Z Song: *Let us Love the Lord* – 1st stanza (0:55)

Z “Then Pilate took Jesus and had Him scourged,” St. John records in his Gospel (19:1). I am with You, O Beloved Jesus... Together with You, O Dearest, I participate in the torment of the scourging ... Your love for me makes it possible by the power of the Blessed Sacrament received for me to truly be there with You at the time two thousand years ago. I am with You, O Beloved... I keep vigil with You, O Dearest... I desire to express through this presence all my love for You... I know that You desire my love... (0:53)

A Lord Jesus! In her *Diary* (No. 136), Sister Faustina recorded further thoughts about Your invitation to endure suffering: “Jesus let me know that even if I did not agree to this I could still be saved and He would not lessen the graces He was sending me and would continue in the same intimacy with me, so that even if I were not to agree to this sacrifice God’s bounty would not diminish. And the Lord let me know that the whole mystery depended on me, on my voluntary consent, in the full awareness of my mind, to make this sacrifice. In this act, made with full consent and knowledge, lies all the power and value before His majesty. (1:05)

W Even if nothing of what I had offered myself for happened to me, for the Lord it would be as if accomplished already. At that moment I realized I was entering on a union with unfathomable majesty. I felt that God was waiting for my word, for my consent. Then my spirit immersed itself deeply in the Lord and I said, “Do with me whatever You please, I submit to Your will. From today on Your holy will shall be my nourishment. I shall be faithful to Your demands, with the help of Your grace. Do with me whatever You will. I beg You, O Lord, be with me at every moment of my life.” (0:59)

G A MOMENT OF SILENCE. Beloved Jesus! As we recite the second decade of the Chaplet of Divine Mercy, we unite to You, who, humbly obedient to the Will of the Father, accept the punishment of scourging for our intention. We beseech You, O Bridegroom, fill our hearts at this time like the heart of St. Faustina with Your word and the courage to fulfill all that You personally expect of each of us. (0:45)

Meditation 3. The crowning of the Lord Jesus with thorns

Z Song: *Adoro Te Devote* – 1st stanza (0:55)

Z With You, O Dearest Jesus, I participate in the poignant crowning with thorns... Your love for me makes it possible, through the power of the received Blessed Sacrament, to truly be there with You at a time two thousand years ago. I desire to express through this presence all my love for You... I know that You desire my love... I am with You, O Beloved... With all my heart, I am with You, O Jesus, when You suffer so much for me. (0:47)

M Lord Jesus! In her Diary (No. 137), Sister Faustina recorded further thoughts about Your invitation to endure suffering: “Then – once my heart and will had consented to make this sacrifice – the presence of God transfixed me through and through. My soul was steeped in God and filled with such immense bliss that I cannot describe it even in part. I felt His majesty enveloping me. I was being merged with God in an extraordinary manner. I saw His great pleasure in me and my spirit was plunged into Him. Aware of being united with God, I felt I was especially beloved, and that I loved Him in return with my whole soul. (1:05)

W A great mystery occurred during that Adoration, a secret shared by myself and the Lord, and it seemed to me I would die of love in His glance. And though I said many things to the Lord, yet I uttered no words. And the Lord said, “You are the delight of My heart, from today on I shall find pleasure in everything you do, even the slightest thing, whatever you do.” At that moment I felt I had been consecrated through and through. My bodily shell is the same, but my soul has been changed, God dwells and is totally happy in it. It was not an emotion but a conscious reality which nothing could eclipse. A great mystery had been entered into by God and myself. Courage and power stayed in my soul.” (1:08)

A A MOMENT OF SILENCE. Beloved Jesus! As we recite the third decade of the Chaplet of Divine Mercy, we unite with You, who, humbly obedient to the Father’s Will, receive the pain of being crowned with thorns for our intention. We beseech You, O Bridegroom, fill our hearts at this time like the heart of St. Faustina with Your word and the courage to fulfill all that You personally expect of each of us. (0:48)

Meditation 4. The Way of the Cross of the Lord Jesus

Z Song: *You go Through the Ages* – 1st stanza (0:55)

Z Together with You, O Dearest Jesus, I participate in such a difficult passage to Calvary... Your love for me makes it possible, through the power of the received Blessed Sacrament, to truly go there with You at a time two thousand years ago. I am with You, O Beloved... I follow by Your side, O Dearest One... I desire to express through this presence my ardent love for You... I know that You desire my love... I am with You, O Beloved One... I am wholeheartedly with You when You exert Yourself so much for me. (0:53)

G Lord Jesus! In her *Diary* (No. 138), Sister Faustina noted such further thoughts about Your invitation to endure suffering, an invitation You extended to her during adoration of the Blessed Sacrament: “When I came out of adoration, I calmly looked at all that I had been so frightened of before straight in the eye. As soon as I was out in the corridor a certain person humiliated me and caused me great suffering. I took it, submitting to the supreme will and nestling close up to the Most Sacred Heart of Jesus, my Lord, showing that I was ready to do what I had offered myself for. (1:05)

W Suffering seemed to spring up from nowhere, Mother Malgorzata herself wondered about that. Others would get off scot-free, for really it was not worth paying any attention to such things, but I was never let off, every single word I uttered was examined, every step was watched. One of the sisters said to me, “Make ready for a cross to bear, in store for you from Mother Superior, I am so sorry for you.” But in my soul I was looking forward to it, I had been prepared for it for a long time. When she noticed my courage, she was surprised. I now saw that a soul cannot do much on its own, but with God it can do anything. That is what God’s grace can do. There are few souls which are vigilant and awaiting inspiration from God, and fewer still that faithfully follow Divine inspiration.” (1:19)

M A MOMENT OF SILENCE. Beloved Jesus! As we recite the fourth decade of the Chaplet of Divine Mercy, we unite with You, who, humbly obedient to the Father’s Will, undertakes the immense effort of carrying the cross to Calvary for our intention. We beseech You, O Bridegroom, fill our hearts at this time like the heart of St. Faustina with Your word and the courage to fulfill all that You personally expect of each of us. (0:48)

Meditation 5.
The death of the Lord Jesus on the cross

Z Song: *I Greet You* – 1st stanza (0:55)

Z Together with Mary, O Dearest Jesus, I participate in that most poignant drama of Your dying on the cross at Calvary... Your love for me makes it possible, through the power of the received Blessed Sacrament, to truly be with You and Mary there, at the time two thousand years ago. I am with You, O Beloved... I keep vigil by Your side, O Dearest... I desire to express through this presence all my love for You... I know that You desire my love... I am with You, O Beloved Jesus... I am with You with all my heart, O Beloved, when You suffer so much, when You, out of love for me, give Your life so that I may live forever. (1:06)

A Lord Jesus! Sister Faustina, in her *Diary* (No. 139–140), noted such further thoughts about Your invitation to endure suffering, an invitation You extended to her during adoration of the Blessed Sacrament: “However, the soul that is faithful to God cannot decide on its own as to its inspirations; it must submit them to the supervision of a highly educated and wise priest, and until it is certain about them, let it be wary. On its own it should not be too confident of all those inspirations and higher graces, otherwise it might put itself in jeopardy of great loss. (0:57)

W Though the soul can immediately tell false inspirations from those which come from God, still it should be careful, as there are many uncertainties. God is pleased when a soul is diffident with regard to Him for His own sake; because it loves Him it is cautious and asks for help, to make certain that it really is God working within it. And once its inspirations have been confirmed by an enlightened confessor, let the soul rest assured and submit to God in accordance with His instructions, for myself that is the advice given by its confessor. (0:53)

G Pure love is capable of great deeds and is not broken by difficulties or adversity; just as love is strong in the face of great difficulty, so, too, it will be steadfast in the humdrum, laborious everyday life. Love knows that in order to please God, only one thing is necessary, to carry out the smallest of tasks out of great love – love, and always love. Pure love does not go astray; strangely, it always has a lot of light and will never do anything that would not please God. Love is ingenious and incomparable in doing what is more pleasing to God, happy when it can offer itself up and be immolated in a pure sacrifice. The more it gives of itself the happier it is; yet no-one can sense danger from afar like love; love knows how to tear off the mask and realise who it’s dealing with.” (1:22)

Z A MOMENT OF SILENCE. Beloved Jesus! As we recite the fifth decade of the Chaplet of Divine Mercy, we unite with You, who, humbly obedient to the Father’s Will, gives Your life to save us from eternal death. We beseech You, O Bridegroom, fill our hearts at this time like the heart of St. Faustina with Your word and the courage to fulfill all that You personally expect of each of us. (0:47)

Meditations after praying the Chaplet of Divine Mercy

(Duration of the meditations here: about 41 min.)

M Beloved Jesus! Abiding in Eucharistic union with You, we passed from the Upper Room of the Last Supper to the Garden of Gethsemane, and from there – under the dramatic circumstances of delivering You to death – the whole way to Golgotha. Together with Immaculate Mary, St. John, and women named Mary – we were with You when, from the height of the cross, You descended into the world of the dead, into the Abyss. Being exceptionally united with You – thanks to the Eucharistic species abiding in us – we experienced with You also our dying, although in a way inaccessible to our senses. With You, we were given to enter the hour of our death – a time whose position on the clock of history is hidden from us but realistically exists in the near or distant future... To You, O Christ-Eucharist, we sing the song... (1:28)

M Song: *I Greet You* – 2-4 stanza (2:48)

W Dearest Jesus! At the beginning of our adoration, we listened to the story of Elijah. He, by the power of bread and water, food given to him by a heavenly messenger, walked for forty days and forty nights to God’s Mount Horeb, the mountain where You made a covenant with Israel. Like the prophet, we, too, were fed with Divine Food... like him, we, too, set out with You and passed the whole way to God’s mountain – Golgotha – the mountain where You established a new covenant with the Church as the New Israel. Can we then expect that You will also grant the extraordinary gift of proximity to us, as You granted it to the prophet on Horeb? Do You desire in Your graciousness, O our God, Jesus, now, on Your mountain, to give us what the prophet on that mountain experienced? (1:25)

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

A In the First Book of Kings 19:8–14, we read about Elijah’s experience: ... **strengthened by that food, he walked forty days and forty nights to the mountain of God, Horeb.** There he came to a cave, where he took shelter. But the word of the Lord came to him, “Why are you here, Elijah?” He answered: “I have been most zealous for the Lord, the God of hosts, but the Israelites have forsaken your covenant, torn down your altars, and put your prophets to the sword. I alone am left, and they seek to take my life.” Then the Lord said, “Go outside and stand on the mountain before the Lord; the Lord will be passing by.” A strong and heavy wind was rending the mountains and crushing rocks before the Lord – but the Lord was not in the wind. After the wind there was an earthquake – but the Lord was not in the earthquake. (1:25)

Z After the earthquake there was fire – but the Lord was not in the fire. After the fire there was a tiny whispering sound. When he heard this, Elijah hid his face in his cloak and went and stood at the entrance of the cave. A voice said to him, “Elijah, why are you here?” He answered: “I have been most zealous for the Lord, the God of hosts, but the Israelites have forsaken your covenant, torn down your altars, and put your prophets to the sword. I alone am left, and they seek to take my life.” (0:57)

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

G Most beloved Savior, our beloved God! Elijah’s encounter with God was extremely mysterious and simultaneously highly poignant. God showed him that although He is more powerful than all the elements, He desires to be extremely gentle, kind, and loving in relation to man... Elijah experienced through his senses – eyes, ears, touch – his encounter with God on the mountain; he experienced how gentle God is... And us? Can we experience You, the gentleness of Your love, the tenderness of Your Heart... Do You want to appear to us now as You appeared to Elijah on Horeb? (1:01)

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

W Dearest Jesus! Saint John recorded Your words in the Gospel: “It is the Spirit that gives life, while the flesh is of no avail.” (Jn 6:63). What do they mean? We know that the New Covenant, made by You on Golgotha, leads us to a deeper relationship with God than was given under the Old Covenant. We know that You desire that we do not demand sensual, fleshly signs to deepen our relationship with You. We know that You desire that we progress ever more perfectly in living not so much a fleshly life as a spiritual one, under what You said in the Eucharistic speech: “It is the Spirit that gives life, while the flesh is of no avail.” (Jn 6:63). (1:07)

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

M We know, O Jesus, present in the mystery of the Blessed Sacrament, that You longingly expect us to desire above all else the depth of faith and love of our hearts toward You, who are hidden under the species of this wondrous Divine Food. We know that faith working through love is the spiritual sight which we should desire to see You, so closely present, being right beside us in the Most Holy Eucharist. How, then, can we acquire that good spiritual sight that we should earnestly desire, for which we should implore You, O Almighty Love, above all? (1:01)

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

Z Jesus-Eucharist! Saint Teresa of Avila, how fervent, the great Spanish mystic, Doctor of the Church, answers our question. She shows that the weakness of spiritual sight lies in that after receiving You in Holy Communion, we look for You somewhere outside the Eucharist. On the other hand, the power of this sight lies in the will of man, who tries to focus all his attention lovingly on You, so closely present under his heart in Holy Communion. She writes thus regarding this: “We have no need to go and seek Him somewhere a long way off. For we know that, **until the accidents of bread have been consumed by our natural heat, the good Jesus is with us.**” (*The Way of Perfection*, ch. 34). “We have no need to go and seek Him somewhere a long way off. For we know that, **until the accidents of bread have been consumed by our natural heat, the good Jesus is with us.**” (1:27)

Z Song: *Be Hail, Living Host* – 6th stanza (0:43)

A Beloved Jesus! The weakness of spiritual sight is that after receiving You in Holy Communion, we look for You somewhere outside the Eucharist. St. Teresa reveals that the most privileged time to experience loving intimacy with You is after receiving You in Holy Communion, a time that is also now ours. How clearly she convinces us now that we do not need to look for You somewhere far away... You are so close, hidden in our bowels as in a tabernacle... **You are so until our natural heat has consumed the accidents of bread... You are, O sweetest Jesus, You are with us, with us so close, how close, how inexpressibly close...** (1:15)

A Song: *Be Hail, Living Host* – 7th stanza (0:43)

W Most beloved Jesus! St. Teresa warns against overlooking the uniqueness of this time of encounter with You in Holy Communion. She writes in a most eloquent way to the Carmelite nuns: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?” (1:01)**

W Song: *Be Hail, Living Host* – 8th stanza (0:43)

G Oh, Jesus! What a clear warning – after receiving You in Holy Communion, one should not focus on images or anything else that would satisfy the sense of sight. After receiving You in Holy Communion, one should look for the power of love in one’s heart, which is capable of opening to Your invisible presence, a presence not perceptible by the sense of sight, but real, actual, substantial... Yes, yes... one should arouse in one’s heart the belief that You are so very, very close... one should arouse love as the heart’s response to Your love and the longing for the true love of our hearts... (1:04)

G Song: *Your Heart, Jesus, is Burning with Love* – 1st stanza (0:43)

Z **“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?” (0:41)**

Z Song: *Your Heart, Jesus, is Burning with Love* – 2-3 stanza (1:26)

M Yes, yes... it is, indeed, evident to the man of faith: since You come as God-Man, since You are as one of us, in the flesh, then even though we do not see You so present, we should – through an intensely awakened awareness of Your fleshly presence with us and for us – look at You, listen to You, speak to You... A LONG WHILE OF SILENCE
You are, O Beloved One, You are, and You love... You are because You long so strongly for my love... You love me so strongly... Oh, how strongly You love me... and how strongly You long for my love. You confessed this, indeed, to St. Margaret Mary Alacoque: **“I thirst with such a terrible thirst to be loved by men in the Blessed Sacrament that this thirst consumes Me. Yet I find no one trying to quench it according to My desire by some return of My love.” (1:30)**

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

W Most beloved Savior! During this time of grace of our sacramental union, we wish to open ourselves to the activity of Your Holy Spirit. We believe that only the Holy Spirit can overcome the heaviness of our hearts in loving You after receiving You in Holy Communion. With You, O Beloved, we therefore cry out for the Father’s Gift to believers – the Gift of the Holy Spirit. (0:40)

W Song: *Come Holy Spirit* – 1-2 stanza (1:04)

A O Holy Spirit, the extraordinary Gift of the Father and the Son to believers! Opening our hearts to Your mysterious presence, we earnestly ask You: Enable our hearts to love the Lord Jesus in the Most Holy Eucharist! Enable our eyes to see the Invisible One... Enable our eyes to see Christ coming lovingly to meet His beloved ones... Enable our ears to hear the words of divine love that Jesus now speaks to each of us. O Holy Spirit! Give us rest in the love that our hearts are united in awe of the love of the beloved Jesus... Holy Spirit, pray in us... Holy Spirit, we humbly beseech You... (1:13)

A Song: *Come Holy Spirit* – 3-4 stanza (1:04)

Z You are here, O Christ the Beloved, You are as God-Man, You are latent under the species of the Most Holy Host, You are here with us and for us... You are here with me and for me... You are, and You love... You love, therefore You are... You love by giving the grace by which You drew me to Yourself. You called me to this present celebration of our mutual love... You have called me by name; therefore, I am here... You have invited me, uttering in the depths of my soul the name You gave me at Baptism; therefore, I am here... I am here, Jesus, because I love You... I am here because You love me... Jesus, we are here together... we are in the time of our mutual loving... (1:10)

Z Song: *Jesus, Veiled in the Sacred Host* – 1st stanza (0:55)

³ St. Teresa of Avila, *The Way of Perfection*, trans. E. Allison Peers (London: Sheed and Ward, 1999), 149. See also on the Internet ← <https://books.google.pl/books?id=8CPUAwAAQBAJ>.

G ...Behold, now is the time of love toward You, Bridegroom Jesus. Behold, now is the time chosen by You... "The time of love... What is this time? What is love? Do I love You Do I take pleasure in You... Time of love... What is this time? Is it a time of looking fondly into the eyes of the Beloved?... a time of listening to the beating of the Heart of Incarnate Eternal Love?... Is it a chosen time for me, a time longingly awaited, a time of meeting of the highest degree? Is this sacramental time, the time that began to run from the moment I received You in Holy Communion, so vital to me that it is the most important?... Is it a sacred time for me, Your time above all times... a time for our love of each other, love of liking, love of falling in love, love of delight?... (1:20)

G Song: *Jesus, Veiled in the Sacred Host* – 2nd stanza (0:55)

W Who are You for me, O Almighty One, coming to me in Holy Communion in so incredibly humble manner? Who are You to me, O Inconceivable God, coming under the species so inconspicuous of the Most Holy Host? Do I love You as You desire to be loved?... How much do I love You, O Jesus-Host? How much do I care about Your happiness in the relationship with me? Do I care about making You happy, O Dearest One? Do I care about seeking the source of my happiness in the happiness that Your Heart lives through our complete relationship of spousal love? Does my heart deeply feel that true love for You lives longing to make You happy? (1:14)

W Song: *Here in this Sacrament* – 1st stanza (0:55)

**Now comes the time to pray
according to the texts prepared individually
by the adoration participants.**

Z Song: *Here in this Sacrament* – 2nd stanza (0:53)

A Song: *Here in this Sacrament* – 3rd stanza (0:53)

M Song: *Here in this Sacrament* – 4th stanza (0:53)

M Dearest Jesus! Here is a confession and, simultaneously, a commitment for us: “**I thirst with such a terrible thirst to be loved by men in the Blessed Sacrament that this thirst consumes Me.**” So You told St. Margaret Mary Alacoque. So this is how we desire to love You. Are we able to do it? If You do not help us, we will not be able to... However, we believe that You can help us with Your grace. We will now remain until the Appeal of Jasna Gora in silence to listen attentively to Your voice, the voice of the Bridegroom, the voice of the Shepherd, the voice of the Savior. Speak, O Lord, in the depths of our hearts. Speak, O Lord, because Your handmaids and servants listen. Amen. (1:08)