

**With Immaculate Mary,
we humbly make reparation to the Lord Jesus,
coming in the miracle of the Holy Communion.
Prayer of the parish community on the first Saturday,
7 Dec 2013.
(8)**

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

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(Duration of meditations and songs: about 40 min.)

**Worship of the Lord Jesus at the beginning of adoration after the Holy Mass
as a meditation on the fifth mystery of light
(only after this worship comes the Holy Rosary)**

W Dear Lord Jesus! A few minutes ago – during the Eucharistic liturgy – we received You in Holy Communion. What a great gift of Your Heart, which loves and desires to be loved! We wish to respond to Your love with our love. We thank You from the bottom of our hearts for this gift of our mutual presence. Thanks to it, we are now in an unimaginably close love relationship with You. We are with You, abiding after the end of Mass in the prayer of sacramental union. We now wish to continue our profound encounter with You in the miracle of the Eucharist while contemplating the fifth mystery of the light of the Holy Rosary. **(0:55)**

D Beloved Savior! In the spirit of reparation, we wish to begin our adoration, which we undertake at Immaculate Mary's request, spoken at Fatima in July 1917. We know that God willed that Mary's apparitions be preceded by the apparitions of the Angel of Peace one year earlier. Therefore, we will also begin our adoration with the prayer that the Angel taught the children – Lucia, Jacinta, and Francisco – at Fatima in 1916. **(0:46)**

L “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.**”¹ **(0:27)**

A Sister Lucia wrote about this event: “An extraordinary light shone upon us. We sprang up to see what was happening, and beheld the Angel. He was holding a chalice in his left hand, with the Host suspended above it, from which some drops of blood fell into the chalice. Leaving the chalice suspended in the air, the Angel knelt down beside us and made us repeat three times: ‘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.**’” **(0:55)**

Z Now let us all pray this moving prayer together for the third time, “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.**” **(0:36)**

Z Song: *The Hidden Jesus* – 1st stanza **(0:52)**

B Beloved Jesus! The time of our adoration is exceptional. With the evening Mass, we have already begun celebrating Sunday and, at the same time, the Solemnity of the Immaculate Conception of the Blessed Virgin Mary. In addition, today is the first Saturday of the month, so we received You in Holy Communion with a fervent desire for reparation. We wish to make reparation for all the insults with which humankind wounds You, gravely offends You, and grieves You greatly. It was the Immaculate Mary who, at Fatima in July 1917, asked the children to console both You and Her Heart, united by an unimaginable bond of love and most profound reverence to You, through such reparation. Mary aches when You, our beloved God, are wounded by sins. **(1:14)**

¹ Sister Maria Lucia, *Fatima in Lucia's Own Words. Sister Lucia's Memoirs*, ed. Louis Kondor, trans. Dominican Nuns of Perpetual Rosary, 16th edition (Fatima: Secretariado dos Pastorinhos, 2007), 79.

P Dearest Jesus! We wish to understand well this fundamental purpose of the reparation on the first Saturdays for which Immaculate Mary asked at Fatima. Today, we wish to listen gratefully to the Church's official teaching on this subject, for we wish to imitate Mary, the incomparably humble Handmaid of the Lord, in all things. It was thanks to her humble "Fiat," uttered to the Angel Gabriel, that the way from heaven to the world was opened for You, the way through Mary's Immaculate Womb. Furthermore, we, too, want to be humble in obedience to those You send to us. We know that You, our beloved Savior, speak today through the Shepherds of the Church, that is, through the Pope and the bishops united to Him. You have chosen them to explain and authoritatively interpret private revelations in Your name. (1:10)

D Jesus Christ, Eternal God, the source of our life! I gaze with delight at the golden monstrance, in the center of which is the Most Holy Host, illuminated by the silvery glow of the lamp, lit for the love of You. With reverence of the deepest kind, I confess my love for You, O beloved Jesus, O Most Holy Sacramental Presence, O Presence with us and for us. How good it is to be with You, how good it is to abide at Your feet, how good it is for us here together. With great gratitude for Your love that has brought us together here, I pray in awe of the gift of the time of adoration, the time given to us all by You and the Immaculate One. (1:14)

D Song: *The Hidden Jesus* – 2nd stanza (0:46)

W O Lord Jesus! Behold, today is the first Saturday of December. We have come to You as the community of Divine Providence Parish, with Immaculate Mary, Your and our dearest Mother. We have come to unite ourselves with You, with Your Paschal Sacrifice in a spirit of reparation for the sins with which God in the Holy Trinity is offended. We have come to express with all our hearts our compassion towards You, God, whom so many of our sisters and brothers offend with very grave sins. Moreover, we ourselves have been at fault many times. We have come to You, O beloved Father, to whom we owe everything, beginning with the gift of life on this beautiful earth, and from whom we expect an unimaginably beautiful life in eternity. (1:09)

A O Lord Jesus! Obedient to the Church's teaching about the purpose of receiving Holy Communion in reparation on First Saturdays, we know that during today's adoration, we are to attempt once again to imitate Mary in uniting ourselves with You in the mystery of Your Paschal Sacrifice. We profoundly believe that You want to grant each of us today the grace to understand and love more deeply You, who are delivering Yourself in a Sacrifice of love for our salvation. We believe that You desire now to inspire in our hearts a new amazement at the Eucharistic miracle that takes place during the Holy Mass – when You take us to the place and time of Your saving Sacrifice on Golgotha. We believe that You take us mysteriously but truly, although in a way that is not perceptible by our eyes, ears, or touch. (1:30)

L O Beloved Lord Jesus! I want to confess that I believe in Your real, Divine, and human presence in every place where the Holy Mass is celebrated. I believe that I really participate in a miracle during every Transubstantiation: after the priest says the consecration words, the unleavened bread ceases to exist. I believe that although I can still see the bread, there is no more bread here. Yes! I firmly believe that the priestly hands do not lift the bread after the Transubstantiation, although I still see the bread. I believe that after the Transubstantiation, you yourself are here, the true God, who came to us as a man, as one of us, in his human body and blood. I believe that although I see bread, the bread is not here, but You are here, O Lord. You are here, even though I cannot see You. I do not see You, but I love You! (1:34)

B O Beloved Lord Jesus! In July 1917, the Immaculate Mary asked to practice Communion for reparation on the first Saturdays. Mary did not tell the children exactly against whom the sins committed required this reparation, nor did she point to herself. Apparently, Mary left the task of full explanation to the Church, to which her Son had entrusted the task of authoritatively interpreting all private revelations. And this is indeed what happened. The bishop of the diocese of Leiria, to which Fatima belongs, announced on 13 September 1939, after a long period of study and prayer, that Mary's entire message, and thus this July apparition, should be understood as a call to make reparation to God for all sins. The bishop pointed out that by making reparation to God, we also comfort Mary, whose heart is full of pain for grieving God with all sins. (1:19)

B Song: *The Hidden Jesus* – 3rd stanza (0:46)

Z The authoritative explanation of the Bishop of Leiria is in complete harmony with what Pope John Paul II later taught at Fatima during the beatification of the shepherds Francisco and Jacinta Marto. The Pope read the meaning of this invocation with extraordinary perspicacity through the eyes of St. Francisco Marto, a boy with a wonderful sensitivity of heart, a true contemplative, a mystic standing firm on the ground. John Paul II at Fatima cited Francisco's testimony of how sad God was. Francisco wept and desired, above all, to console Jesus, whom he saw in the light that flowed from the Immaculate Heart of Mary into the hearts of the three shepherd children... Let us listen to St. Pope John Paul II's words at Fatima in 2000:² (1:04)

² *Apostolic Journey of His Holiness John Paul II to Fátima (May, 12-13, 2000). Homily of His Holiness Pope John Paul II. Beatification of Francisco and Jacinta Marto, Shepherds of Fatima, Saturday, 13 May 2000, Fátima, https://www.vatican.va/content/john-paul-ii/en/homilies/2000/documents/hf_jp-ii_hom_20000513_beatification-fatima.html.*

D “According to the divine plan, ‘a woman clothed with the sun’ (Rev 12:1) came down from heaven to this earth to visit the privileged children of the Father. She speaks to them with a mother’s voice and heart: she asks them to offer themselves as victims of reparation, saying that she was ready to lead them safely to God. And behold, they see a light shining from her maternal hands which penetrates them inwardly, so that they feel immersed in God just as – they explain – a person sees himself in a mirror. Later Francisco, one of the three privileged children, exclaimed: ‘We were burning in that light which is God and we were not consumed. What is God like? It is impossible to say. In fact we will never be able to tell people’. God: a light that burns without consuming. ... Those who welcome this presence become the dwelling-place and, consequently, a ‘burning bush’ of the Most High.” (1:18)

P John Paul II said next,³ “What most impressed and entirely absorbed Bl. Francisco was God in that immense light which penetrated the inmost depths of the three children. **But God told only Francisco ‘how sad’ he was**, as he said. One night his father heard him sobbing and asked him why he was crying; his son answered: **‘I was thinking of Jesus who is so sad because of the sins that are committed against Him’**. **He was motivated by one desire – so expressive of how children think – ‘to console Jesus and make him happy’.**” (0:59)

P Song: *Jesus, Veiled in the Sacred Host* – 1st stanza (0:30)

A John Paul II also authoritatively explained how it should be understood the cause of the pain of Mary’s Immaculate Heart, the Heart that the children saw as pierced by thorns. In the same homily at Fatima, he said,⁴ “In her motherly concern, **the Blessed Virgin came here to Fátima to ask men and women ‘to stop offending God, Our Lord, who is already very offended’**. It is a mother’s sorrow that compels her to speak; the destiny of her children is at stake. For this reason she asks the little shepherds: ‘Pray, pray much and make sacrifices for sinners; many souls go to hell because they have no one to pray and make sacrifices for them.’” The Pope then turned his attention to Jacinta’s love, saying, **“Little Jacinta felt and personally experienced Our Lady’s anguish, offering herself heroically as a victim for sinners.”** (1:18)

W Jesus Christ! With all our hearts, we wish to imitate Saints Francisco and Jacinta, who understood that the sins with which we wound You are the cause of the pain of Your Mother’s Heart. Yes, **if we wish to fulfill Immaculate Mary’s request for reparation on First Saturdays, we should make reparation for all that wounds and grieves You, O Beloved!** (0:31)

W Song: *Jesus, Veiled in the Sacred Host* – 2nd stanza (0:27)

B O Jesus, You are sad, above all You! What makes You sad? Probably the atheists’ unbelief, their life away from You. However, is this the only thing? Maybe our hearts are also the cause of Your sadness... maybe also our attitude – us, the chosen ones of Your grace... Yes, it is not only the world of atheists that sins, but we are often not grateful for the miracle of union with You in Holy Communion. All these sins, but above all the ingratitude of the elect, make the Immaculate Heart of Mary, seen by St. Francisco Marto, hide You – God who is sad! Yes... yes... You are sad because so few love You genuinely... so few love You as You desire it... so few love You as Immaculate Mary loves You... (1:18)

L Beloved Jesus! We abide in adoration, aware that we are very close to You. We look at You, hidden under the species of the Sacred Host, placed by the priest in the golden monstrance above the tabernacle. We look with eyes of love at You, hidden under the heart of each of us. During the Holy Mass, we received You under the species of the Host like the one. We are so close – as close as possible. We love You while You are so close through Holy Communion. (0:52)

D O Jesus Christ! We desire to meditate deeply on the fifth mystery of the light of the Holy Rosary: the institution of the Eucharist. We desire to follow St. Francis Marto in love for You. So, while meditating on this mystery, we want to console You by renewing our love for You, who come to us in Holy Communion. While looking at the Most Holy Host now, I gaze into Your eyes and ask myself: do I love You as I would like to be loved? Would I be happy if, after coming to my beloved person, I could only be with her for a while between the moment I came to her and the moment she went out to other people? Certainly not! However, isn’t that what I do to You, O Jesus, when, after receiving you in Holy Communion, I almost immediately leave the sacred place and sacred time of our meeting and run to other people or things? O Jesus! Forgive and heal my heart! (1:18)

D Song: *Jesus, Veiled in the Sacred Host* – 3rd stanza (0:27)

Z O Jesus! With my thoughts, I run through the ordinary schedule of my day and ask myself, looking into Your loving eyes: Do I love You truly when I receive You in Holy Communion? Isn’t it just that I never want to stay longer after the Eucharist to talk to You in concentration and enjoy our close presence?... Looking realistically, I must confess that I usually have no time for You after receiving You in Holy Communion. Is this not painful for You? Isn’t it the greatest wound to the Immaculate Heart of Mary when Her Son gives Himself to me wholeheartedly in the hope that I will receive Him as He Himself desires, but He does not receive the love He craves? (1:04)

³ Ibidem.

⁴ Ibidem.

A Lord Jesus! I ask You earnestly to sink deeply into my heart today the words of Saint John Paul II, which he addressed to the children at Fatima in 2000: “Our Lady needs you all to console Jesus, who is sad because of the bad things done to him; he needs your prayers and your sacrifices for sinners.”⁵ May these words of Pope John Paul II yield a more abundant harvest in my life day by day. May my love for You, Savior, shown by the Immaculate Mary in her sorrowful Heart, O Savior so sad, may this love day by day more and more dissipate Your sorrow and pain, and the sorrow and pain of the Immaculate. Amen. (1:03)

P Dearest Jesus, hidden under the whiteness of the Most Holy Host! It is a marvelous gift that on the first Saturday of the New Year, in the community of faith with Mary Immaculate and community with all the saints, we can abide in love before Your Divine Majesty! Though our eyes do not see Your loving eyes, though the word spoken by Your mouth does not reach our ears, though we do not smell the fragrance of Your garments which Your Immaculate Mother wove for You... (0:36)

B Though we cannot feel the beating of Your loving Heart, as it was able to Apostle John at the Last Supper (cf. Jn 13:24), nor experience the warmth of the touch of Your hands with which You so generously blessed Your sisters and brothers... Though You do not make Your presence known **in any way**... however, thanks to Your grace, we accept with profound reverence from the Church the astonishing teaching of Your real bodily presence under the robe of the Most Holy Host. We know that You are here... we know that You are here as any human being... You are and love with Your human Heart by the power of God... (0:57)

B Song: *Adoro Te Devote* – 1st stanza (0:37)

W St. Sister Faustina of the Blessed Sacrament recorded in her *Diary*, “1419 Today there was nocturnal adoration. I could not take part in it because of my poor health, but before I fell asleep I united myself with the sisters who were at adoration. ... 1420 When I steeped myself in prayer, I was transported in spirit to the chapel, where I saw the Lord Jesus, exposed in the monstrance. In place of the monstrance, I saw the glorious face of the Lord, and He said to me, (0:35)

D *What you see in reality, these souls see through faith. Oh, how pleasing to Me is their great faith! You see, although there appears to be no trace of life in Me, in reality it is present in its fullness in each and every Host. But for Me to be able to act upon a soul, the soul must have faith. O how pleasing to Me is living faith!”* (0:26)

D Song: *Adoro Te Devote* – 2nd stanza (0:37)

L **I believe, O Jesus, hidden under the covering of the Most Holy Host... I deeply believe that You are here with me. I believe that You are not only spiritually but also in the flesh, that is, in the same physical, corporeal, human way** as You were in the Promised Land two thousand years ago when You were conceived of the Holy Spirit in the Immaculate Womb of the Virgin Mary, so that **as a man**, as one of us, You might live for the glory of the Father and **as a man**, as one of us, You might die out of love for Him and for us and after three days rise again... **You are here as we are here:** not only spiritually, but also physically, bodily, gathered in the same Cenacle with Immaculate Mary... You are here as God who is man... (1:04)

A You are here... You desire my **love... Do I love You as You desire?** Is the response to Your presence for me, Your loving presence, my love for You...? As I look now at the white Host in the monstrance, do I know that hidden in the whiteness of the Host is Someone who has a name... who has the name *Jesus* that is dearest to me... that means “**God is Salvation,**” who has the name *Emmanuel*... that means “**With us is God**”?... (0:33)

A Song: *Adoro Te Devote* – 3rd stanza (0:34)

Z **I believe that just as You, o Jesus, are hidden under the veil of the Most Holy Host** which I see on the altar in a golden monstrance, so You are also hidden in this Host which I can no longer see because since Holy Communion it has been hidden under my heart... Under my heart, You are hidden who love... You love me... You love us... I know You desire to love me... and You desire my loving... (0:30)

B Jesus, Almighty God, do You really care about my love? I know that You care about it and that the immensity of Your love consists in it that You want me to be able to love You with the same love! O God, You really want me to be like You in love! And I know that You do not require of me any extraordinary effort, an effort beyond my human capabilities... (0:37)

B Song: *Fall to Your Knees* – 1st stanza (0:26)

P I believe, Jesus, that your presence under the covering of the Most Holy Host, Your sacramental presence, is unique. What does “unique presence” mean to me? I believe that although You give Your graces to me constantly and especially during every prayer, nevertheless, You give them exceedingly abundantly through the sacraments and primarily through the Blessed Sacrament. I believe that during the Holy Mass, You give graces most abundantly – You give here the greatest graces. (0:34)

D Moreover: I believe that the union of love that I receive in Holy Communion is Your greatest gift... I believe, and I thank You with emotion for this greatest gift – union in Holy Communion. (0:15)

⁵ Ibidem.

W O Jesus! Coming to me in Holy Communion, You – God and Man in one Person – ask me with love thirsting for reciprocity: do you recognize the particular significance of the minutes that flow from the moment when you received Me under the species of the Sacred Host? That is: do you see your Lord and Spouse under the whiteness of the Host, its shape, its fragrance, its taste...? **(0:31)**

W Song: *Fall to Your Knees* – 2nd stanza **(0:23)**

A You ask me, Jesus: Do you see Me, your Jesus? Are you gifted with the spiritual seeing of the Invisible God who for you became the suffering Servant of Yahweh, the Man rejected by His own? Do you know that I am really here in My wounded body... that I am here bodily, **bodily just like you...** that I am right beside you, very close to you... that I am for you... with love for you? **(0:34)**

L You ask me, Jesus, whether in Holy Communion I perceive an extraordinary time, a time burning with the immensity of Your love... do I appreciate this extraordinary time, hidden under the flowing seconds of time measured by the ordinary clock... do I perceive that the time of Holy Communion is the time of our love... **(0:21)**

B You ask me, o Jesus: Do you have good eyesight, and does your heart have the gift of kindness for Me – that gift for which My Heart thirsts? Do you have time for Me after the Holy Mass... time for us to meet in sacramental union... one-on-one... time for spousal love... do you have time-love for Me for which I am thirsting... **(0:28)**

B Song: *Fall to Your Knees* – 3rd stanza **(0:46)**