

**Meditations for the “Holy Hour” with the Holy Rosary
during adoration after the Holy Mass
on the second Thursday, 12 December 2013,
at the Church of the Divine Providence in Bielsko-Biala.
Let us love Jesus as He comes to us
in Holy Communion as the Bridegroom!**

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

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To see the original Polish text ← click, please!

(Total time of Holy Hour and Holy Rosary with meditations: about 106 min.)

Part I:

Holy Hour with Jesus in the Garden of Gethsemane

(about 30 min)

B Beloved Savior, Jesus Christ! Obedient to the call of our hearts, thirsting to be with You, we attended the Holy Mass. We know that the Holy Mass is an invaluable gift of Your love to each of us. Love is thirsty for the presence of the Beloved... Love is not satisfied by a hurried exchange of sentences or glances. Love wants abiding..., gazing into the eyes, listening to the voice, breathing the presence of the One who assures it about the reciprocation of heartfelt intimacy. That is why we are here. Moreover, above all, what is important is that You are here with us. You are because You love us. (1:03)

B Song: *O the Silent White Host* – 1st stanza (1:05)

W Jesus! According to the custom of our Thursday adorations, first we are on the prayer with You in Gethsemane. We are there with You by the power of our sacramental union in Holy Communion. We are there so that You are not alone when You suffer, crushed by thoughts of human weaknesses and sins, frigidity towards God and His love. When You are doused in the bloody sweat of grief and sorrow, we desire in the spirit of this union to gaze upon You and get to know this very anguish we caused. We want to comfort You not so much with words but with the transformation of our hearts. After all, we are counting on Your grace, which is capable now, during our Eucharistic union, of making us new people who love You as You Yourself desire. (1:02)

W Song: *Let us Love the Lord* – 1st stanza (1:24)

D Jesus dearest! Behold, our meeting with You during the Holy Mass has come to an end. However, we have remained in the sanctuary to prolong this blessing-giving time and attempt once again to open our hearts more fully to the gift of Your sacramental, intimate presence with each of us who have received You in Holy Communion. We are aware that every gift, and even more so the gift of Your presence, requires gratitude to the Giver. For otherwise – when we, as the recipients, do not respond with an appreciative heart to the signs of Your extraordinary kindness – our bonds with You not only fail to strengthen but begin to weaken and, in time, turn into anguish for You. If we are frigid at the time of greatest bestowal, then You suffer the most at that time, O Beloved! (1:07)

D Song: *Let us Love the Lord* – 3rd stanza (1:24)

L Jesus Dearest! How is it that You come with a loving heart and a thirst for love and receive from us only a few words of a recited prayer, ending perhaps with a quickly thrown “see you tomorrow!” We leave so hurriedly that you cannot be happy in your love relationship with us. After all, you come to this Eucharistic meeting from far away, paying dearly with your blood for such an opportunity to see us... You come from Jerusalem, from the 33rd year of the Christian era. You paid for such an opportunity with your own life, given out of love for us in the extremely painful situation of a convict, a man accused of blasphemy against God... And us... how do we pay for the opportunity to participate in the Eucharist? (1:11)

L Song: *Your Heart, Jesus, is Burning with Love* – 1st stanza (1:24)

A Jesus, our Eucharist! You come from Jerusalem, from the 33rd year of the Christian era. The payment for this opportunity to meet with us is Your life, which You gave out of love for us in the extremely painful situation of a convict... You were accused of blasphemy against God and killed... It is an extremely high price... You love us so much... And we... how do we pay for this opportunity to meet with You in the Eucharist? Behold, it is usually the case that we barely touch the Bread of Your love with our lips, and almost immediately, we move away with haste, demanding forbearance from You. Our thoughts move away from You, our attention is focused on someone else, and our heart no longer beats whole for You... We do this daily and think it should be enough for You since it is enough for us... (1:26)

A Song: *Once, O Jesus Walked in this World* – 1-2 stanza (1:18)

P Lord Jesus! We look at the Sacred Host in the golden monstrance and know You are here with us. You are the One who is God and was born as a Man of the Blessed Virgin Mary two thousand years ago. How extraordinary it is that we are so close to You, God! Moreover, we look with the eyes of the spirit into our hearts and are getting to know that You are even closer to us than You in the Sacred Host in the golden monstrance. Each of us is genuinely very close to You... Now is really a wonderful time of our mutual love, our union in sacramental, complete love. Jesus! Why don't we usually remember about You after the end of the Holy Mass, i.e., in the same situation as now? Why is our love for You still more a source of sorrow than solace? Today, we wish to change that. (1:07)

D Jesus! We desire, with Your help in this time of grace, which now, by the power of our sacramental proximity, is given to us by You, to prepare ourselves for profound encounters with You during the Holy Mass and the prayer immediately following it in the following days of our lives. Please breathe the Holy Spirit into our hearts and minds, so that by His power we may gain a new quality of love for You! (0:34)

Z Jesus! St. Alphonsus Maria de Liguori, who loved You very much in the mystery of Your presence in the Blessed Sacrament, wrote thus, St. Alphonsus Maria de Liguori wrote, "Whence does it come, asks Cardinal Bona, that in so many souls we see so little fruit with such frequent Communion and that they constantly relapse into the same faults? He replies: 'The fault is not in the food, but in the disposition of him who receives.' *Can a man, says Solomon, hide fire in his bosom, and his garments not burn?* (Prov 6:27). *God is a consuming fire* (Deut 4:24). He comes Himself in the Holy Communion to enkindle this Divine fire; how is it, then, says **William of Paris**, that we see so diabolical a miracle as that souls should remain cold in Divine Love in the midst of such flames? (0:53)

B All comes from the want of proper dispositions, and especially from want of preparation. Fire immediately inflames dry but not green wood; for this latter is not disposed to burn. The Saints derived great benefit from their Communion, because (p. 132) they prepared themselves with very great care. **St. Aloysius Gonzaga** devoted three days to his preparation for Holy Communion, and three days he spent in thanksgiving to his Lord."¹ (0:45)

D Song: *Come Holy Spirit* – 1-5 stanza (2:30)

Z Jesus! We will now listen with You to the text from the Book of Song of Songs. This fragment is composed of two parts. In the first part, we will hear a beautiful dialogue of the man and woman in love who are not yet married. In light of the words coming from the bride's heart, one gets the impression that her love for her bridegroom is mature, deep, and constant. Jesus the beloved! The lovers' conversation from the Song of Songs is an example, given by the Holy Spirit, of the dialogue each of us can have with You when we approach the priest giving Holy Communion. (0:44)

B **The bride:** (Song 4:16): "Arise, north wind! Come, south wind! blow upon my garden that its perfumes may spread abroad. Let my lover come to his garden and eat its choice fruits." (0:16)

P **Bridegroom:** (Song 5:1): "I have come to my garden, my sister, my bride; I gather my myrrh and my spices, I eat my honey and my sweetmeats, I drink my wine and my milk. Eat, friends; drink! Drink freely of love!" (0:18)

Z Jesus! Invited by the bride, You come as the Bridegroom with Your friends, that is, with God the Father and the Holy Spirit, and probably also with Immaculate Mary, with the saints, and with the angels, in order to savor a time of joy in the garden of the chosen one, of quiet conversation at a table set with food and drinks, of rest in her company. Therefore, You say thus: "Eat, friends; drink! Drink freely of love!" (0:29)

A This idyllic scenery, outlined by the author of the Song, illustrates – as we will soon see – only the bride's idea of her great love for the Bridegroom. In the passage that now follows, the invited Bridegroom does arrive in the garden of his chosen one and, standing at the door of her home, announces that he is. Her response to his voice, however, is surprising. The truth about the gradual development of her love is revealed here – love must pass from the stage of imagination to maturity. Let us listen with our Bridegroom-Jesus-the Host, to whose love we look... (0:56)

B **The bride:**² I was sleeping, but my heart kept vigil; I heard my lover knocking. (0:05)

P **The bridegroom:** "Open to me, my sister, my beloved, my dove, my perfect one! For my head is wet with dew, my locks with the moisture of the night." (0:11)

¹ St. Alphonsus Maria de Liguori, *Visits to the Most Holy Sacrament and the Blessed Virgin Mary*, ed. Robert A. Coffin (London: Burns & Lambert, 1855), 130–133; <https://books.google.pl/books?id=rOwCAAQAQAAJ>. At that time, Holy Communion was not received daily.

B The bride: ³ I have taken off my robe, am I then to put it on? I have bathed my feet, am I then to soil them? ⁴ My lover put his hand through the opening; my heart trembled within me, and I grew faint when he spoke. ⁵ I rose to open to my lover, with my hands dripping myrrh: With my fingers dripping choice myrrh upon the fittings of the lock. ⁶ I opened to my lover—but my lover had departed, gone. I sought him but I did not find him; I called to him but he did not answer me. ⁷ The watchmen came upon me as they made their rounds of the city; They struck me, and wounded me, and took my mantle from me, the guardians of the walls. ⁸ I adjure you, daughters of Jerusalem, if you find my lover—What shall you tell him?—that I am faint with love. (1:07)

W The bride's love is subject to hesitation, not allowing her to receive the Beloved then, when he, responding to her beautiful invitation, came from afar, entered her garden, and, traversing the distance separating him from her home, finally stood at her door! The bridegroom, with a beating heart, speaks from the door of his chosen one, and she hesitates whether it is worth accepting him now... However, when she finally overcomes her inner heaviness and runs to open it for him, she no longer finds him there... he is now physically somewhere else... The suffering experienced by the bride is immense – so close it was the one she loves. It remains for her to sing him the song of love again, beckoning him to come... (1:19)

A O Beloved Lord Jesus! Each of us is similar to the bride from the *Song of Songs*. Here we are, almost every day, planning to attend the Holy Mass, and through this, we invite You-Bridegroom to ourselves, to a house nestled in a garden. As the sacred celebration begins, You enter the garden of our souls with thankful love. As the liturgical action progresses, Your closeness becomes more and more intense. (0:31)

Z For behold, first, we hear Your voice in the liturgy of the word – in the Scripture readings and the homily. Then comes the liturgy of the Sacrifice: Transubstantiation and Holy Communion are the pinnacle of bestowal. You are now standing at the door of my house in the garden, standing and gently knocking. You desire to enter to enjoy an encounter with the one who loves You... From inside the house, however, there is no answer... The deafening silence is the only witness to Your, O Jesus, love and longing for Your bride... You leave with a heart filled with pain... (0:44)

D Why, O Jesus, do You have to leave without deep and long encountering the one You love and who professed to love You? You must leave because almost immediately after the distribution of Holy Communion, the Mass ends, the priests take off their liturgical vestments, and it seems that this is the end of the encounter with You. (0:25)

D You speak with love to the Bride: (0:05)

P The bridegroom: “Open to me, my sister, my beloved, my dove, my perfect one! For my head is wet with dew, my locks with the moisture of the night.” (0:12)

D And to Your voice, she answers: (0:04)

B The bride: I have taken off my robe, am I then to put it on? I have bathed my feet, am I then to soil them? (0:10)

A Jesus, how often this happens in our lives, too! The celebration is over; the robe is taken off, feet washed, **no time for You now...** Later, when the bride has already decided to start up and run to the door, having regained the inner ability to meet Jesus – this happens when she begins prayer at a time far from the end of the Holy Mass – she no longer finds Jesus physically present there! (0:38)

Z Jesus! The time of Your sacramental, physical, bodily, substantive waiting for love lasts only as long as the sacramental species of the Eucharistic Food last in the bowels of the chosen one. Moreover, by God's will, they are not imperishable; they are pretty quickly digested... Thus, if the bride never has time to pray immediately after the Holy Mass, she constantly experiences pain – she cannot fully meet her Bridegroom... Is not this why so many leave the Church... is not this why so many abandon their sacred vows?... (1:36)

B However, it can be the other way around: when You, O Jesus, invited into the home's interior, find the chosen one's love and openness to intimately be with You precisely when You have physically arrived and are there for her. In such a situation, Your physical presence does not end in the moment when the Sacred Host is digested. It lasts as long as it lasts our particularly intense time of love, a time of God's grace and responding to it, a time for which the Bible found a unique word in Greek: “kairos.” (0:42)

L St. Faustina of the Blessed Sacrament wrote about it this way: “Today, I understood a lot of God's mysteries. I learned that Holy Communion lasts in me until my next Communion. God's living and palpable presence persists in my soul; the awareness of this keeps me in profound recollection, without the slightest effort on my part... My heart is a living tabernacle in which the live Host is kept. I have never looked for God somewhere out there, far away, but in my own interior; it is in the depths of my being that I abide with my God.” (Faustina's *Diary*, No. 1302) (0:49)

D It is worth taking up a reflection: does my repeated reception of Jesus in Holy Communion not resemble the story from the Song of Songs? Do I not run immediately after the end of the Holy Mass to other people, leaving the invited Jesus in front of a closed door? However, it may be otherwise: it is enough to arrange one's schedule in such a way that one always has time after the Holy Mass to feast with the physical – in Body and Blood – coming Bridegroom, to meet in the interior of one's soul's home or more broadly in the prayer community. (1:00)

P It is enough for a man not to immediately throw off the dress in which he receives the Holy Drink and Food. It is enough to remain in the robe of waiting to respond to the Bridegroom's voice by immediately standing at the wide open door... Is it not worth feasting in such a company? Is it not worth being the chosen one whose presence is a delight for Jesus, the Almighty Lord of history? **(0:43)**

A How wonderful is the love You bestow upon us, O Jesus! How wonderful is the love You experienced in the heart of Saint Faustina! How wonderful is the love You also thirst to experience in our hearts! And we? And we are still on the way to that love; we still seek strength from You to love You more and more fully... Let us now listen attentively to the words of Jesus' complaint, which He entrusts to His beloved Faustina in trust... Let us listen and entrust ourselves to His Divine merciful love, capable of creating love in us: **(0:47)**

W "19 Nov 1937. Today after Holy Communion, Jesus told me how much He wants to come to human hearts, **'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.'**" (Faustina's *Diary*, No. 1385) **(1:20)**

B Jesus! You desire love... You desire a response to the love with which You come to each person at the moment of Holy Communion. However, how often it is not the love desiring to meet the Bridegroom but the callousness that welcomes You into the threshold of human hearts! Jesus, You know that not only Your love suffers humiliation in this moment but also a person with such a heart does not live the fullness of his humanity. Probably, many believers, once they come to the end of their life, will remember with sadness their hastily concluded Eucharistic meetings... **(0:44)**

P Jesus! What will satisfy the longing of souls for God, the longing for union with Love... Is it not true that every woman and every man thirsts for true love?... Despite this, it is a tiny group of those who have discovered the extraordinary opportunity to unite with Divine Love during Mass and Holy Communion, and even smaller those who love You, physically present in them still after the liturgy is over... Isn't it worth discovering when the time of love strikes on the clock of life?... **(0:41)**

D Beloved Jesus! We now proceed to the second part of our adoration. In the Rosary way with You, O Jesus, we wish to pass from the Garden of Olives on the way of salvation to Golgotha. We believe that the Divine power of Holy Communion unites us with You and brings us to Your time in this way – two thousand years away from our time of life. We wish to be Your true friends – companions in the most challenging way of Your life. **(0:39)**

L We believe, O Beloved Jesus, that on this way we will be with the Immaculate Mary and with all those who are there with You through the practice of the prayer of sacramental union after Holy Communion and after Holy Mass. **(0:18)**

Part II: Holy Rosary

Meditation 1. Lord Jesus' agony in Gethsemane (Total time in this decade: about 6 min)

W Song: ***Bitter Sorrows Hymn – the Second Part*** **(2:22)**

W The Garden. You are in the Garden... full of suffering... Behold the Angel... An Angel appears to console You, Dearest Jesus. Do You see? He also shows You us, arriving from the Church of Divine Providence... arriving from the 2023 year of the Christian era. We are with You; we are for You in the Garden of Passion. **(0:39)**

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

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

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

Meditation 2.
Scourging of the Lord Jesus
(Total time in this decade: about 8 min)

Z Song: *Lenten Lamentations – Lament of the soul* (3:07)

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

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

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

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

Meditation 3.
The crowning of the Lord Jesus with thorns
(Total time in this decade: about 8 min)

L Song: *I Want to Give You Everything* – 1st stanza (1:44)

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

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

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

W O Jesus, I love You; I have decided now to more appreciate prayer time after Holy Communion and the Holy Mass. I believe that I must this year see anew the value, the incomparable value of this time compared to any other time set aside for prayer during the day. I have decided to remember Your words, which You spoke when the woman in the Gospel anointed Your head: “You always have the poor, but you do not always have Me.” With the humble submission of reason and heart, I confess, O Lord, that with You coming in the Holy Communion in the reality of the Incarnation, I am physically only for a certain time after receiving Holy Communion, not for the whole day. Amen. (1:24)

Meditation 4.
The Way of the Cross of the Lord Jesus
(Total time in this decade: about 6 min)

B Song: *You Go Through the Ages* – 1-3 stanza (2:23)

B Lord of the Universe, stripped by the human sin of the respect due You! Our Lover, how unmercifully judged and cast out... You bear the cross, heavy with the burden of love rejected by the contempt of those You loved... To redeem my heart from bondage, You undertook what humanly seems to deny the efficacy of persuasion. O Creator of man, the Mighty One full of wisdom, creating with the power of Your word! You fall, crushed by the weight of the beam of the cross. It is the realism of the Incarnation of God! Jesus, born of the Immaculate Mary in Bethlehem as a real man, You fall on the way of the cross like any of us, exhausted beyond strength. You do not pretend to have become a man, but You really are a man. (1:16)

L And such You are in the Holy Communion – physically weak... You have been overcome by the tree of the cross... You need my help, my physical presence with You. Therefore, I am, and I love You, O Jesus. I am because I believe that through the Divine power of the Holy Communion, I can really be with You now – when You carry the beam of the cross to the Hill of the Skull. (0:33)

D I am, too with You on the way of the cross. I am so that our sacramental Eucharistic union may be fully human, fully capable of expressing love through our physical unity in Your hour of trial. We are with You, O our Brother Jesus, anguished on our account, oppressed through our guilt, our resignation to make an effort to resist in the face of temptation. We go with You, huddled to the same beam of the cross. We whisper to Your Heart: receive, O beloved Jesus, receive our sorry for our sinful resignations... (1:04)

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

Meditation 5.
The death of the Lord Jesus on the cross
(Total time in this decade: about 6 min)

P Song: *I Greet You* – 1-2 stanza (1:00)

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

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

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

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

At the end of the adoration:
(Total time here: about 7 min.)

D Song: *Here in this Sacrament* – 1-3 stanza (2:00)

D Beloved Jesus! Behold, we have come with You to the end of the way You passed from the Upper Room to Golgotha two thousand years ago. We believe that the power of the Blessed Sacrament, which we have eaten during the Holy Mass, has genuinely moved us back to the time of Your life, to the Upper Room. (0:24)

P Beloved Jesus! Following St. John Paul II, we believe that when You celebrated the Last Supper in the Upper Room, You simultaneously, in some mysterious way, celebrated every Holy Mass Your priests celebrate during their earthly life.² (0:24)

B Today, once again in our life, we have received from You the grace to participate in that celebration because every Holy Mass is always that Last Supper You celebrated on the night before Your way to death. In our adoration after the Holy Mass today, we also received the grace of accompanying You on the path You passed from the Cenacle to the Hill of the Skull. (0:35)

W So now here we are, on the Hill of the Skull, with Mary filled with pain, when You, our beloved Savior, are descending from the height of the Cross into the Abyss, into the land of the dead, to come out from there after three days on the morning of Resurrection. (0:22)

A We believe, O Jesus descending into the Abyss, that in this hour of grace, You descend also into the Abyss of our souls. With profound devotion, we will now abide in prayerful silence until the end of this adoration in order to open ourselves to Your voice – the voice of the Good Shepherd (cf. John 10:1-18; Heb 13:20) (0:22)

Z O Jesus descending into the Abyss, we believe that You call us, Your sheep, by name, lovingly addressing each of us to lead us out of the nooses with which we have tied our souls. Jesus, Beloved Shepherd, we now await Your word of love in the depths of our souls. Amen. (0:32)

² Cf. John Paul II, Encyclical *Ecclesia de Eucharistia*, No: 29: “The ministry [of the priest] is essential for **validly linking the Eucharistic consecration to the sacrifice of the Cross and to the Last Supper.**” Cf. *Ibid*, No. 5, 12, 21, 59.