



KEEP ME COMPANY FOR 15 MINUTES

Our Lady to Sr. Lucia, 10th December 1925

First Saturday of the Month



The Second Sorrowful Mystery

The Scouring of Our Lord Jesus Christ at the Pillar

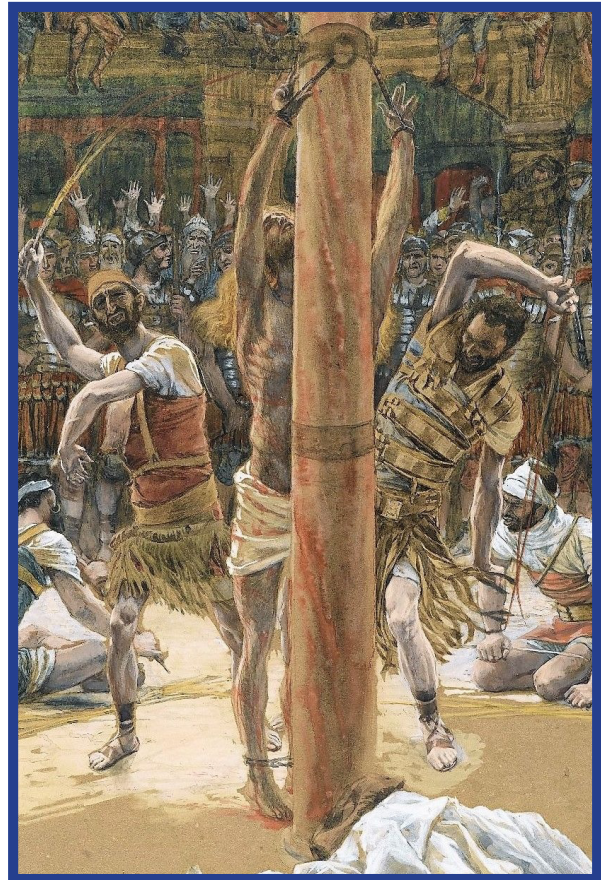
Let not the Redeemer's sufferings be in vain

Introduction:

We will dedicate our Communion of Reparation devotion on the First Saturday of this month to the contemplation of the 2nd Sorrowful Mystery of the Rosary: The Flagellation of Our Lord Jesus Christ. To fulfil his redemptive mission and make amends to the Eternal Father for the sins of humanity, the Lamb of God surrendered to the atrocious sufferings of his Passion. The cruellest were imposed on Him by the whips of executioners, who mercilessly scourged Him.

Meditation Setting

For our Meditation setting, let us see with the eyes of imagination the Divine Saviour being dragged by the executioners to the courtyard of Pilate's praetorium. There they stripped Him of His garments and tied Him to a column, exposing His body to the lashes of the scourging. Let us contemplate how the Redeemer voluntarily submitted to such suffering with bowed head.



"The Scouring on the back"

Tissot

Preparatory Prayer

O Wise and Immaculate Heart of Mary, come to the aid of our human weakness and help us to perform this reparatory devotion well, in meditating on the painful Mystery of the flagellation of your Divine Son. Beseech from Him, the true Paschal Lamb who immolated Himself for our salvation, the necessary and abundant graces we need to reap from this pious exercise the fruits of repentance and a change of life. O Mother, help us to understand how much our faults and sins contributed to the atrocious torments that befell Him, so that the Precious Blood by which we were redeemed might not be shed in vain. Amen.

**Gospel of Saint John
(18, 38-40; 19, 1-5):**

“[Pilate] went to the Jews and said to them: I find no crime in him. But it is customary among you that at Passover I release you one of your prisoners. Will you therefore that I release to you the King of the Jews? Then they all shouted again and said: No! Not this one! But Barabbas! (Barabbas was a robber). Pilate then had Jesus scourged. The soldiers wove a crown of thorns, put it on his head and covered him with a purple cloak. They approached him and said: Hail, King of the Jews! And they slapped him. Pilate went out again and said to them, Behold, I bring him out to you, that you may know that I find no accusation against him. Then Jesus appeared, wearing the crown of thorns and the purple robe. Pilate said, Behold the man.”



“The Flagellation of Christ”
Rubens

I - FLAGELLATION

Mary’s absolute holiness—free from original sin by the Spirit’s overshadowing—preserved her body incorrupt, a living temple of the Word Incarnate. United wholly to Christ’s redemptive oblation, she shared fully in His Resurrection and Ascension. Thus, at life’s end, heaven claimed her body and soul undivided, the spotless Ark entering glory. In her Assumption, we behold sin’s defeat and the Church’s destiny: total divinisation in the Trinity’s embrace.

1. Punishment reserved for slaves

Pilate, seeing that the Jews continued to cry out against Jesus, unjustly condemned him to be scourged. This iniquitous judge thought that with this barbaric treatment he would awaken the compassion of his enemies and so deliver him from death. Flagellation was a punishment reserved only for slaves. Our loving Redeemer, says Saint Bernard, not only wanted to take the form of a slave, subjecting himself to the will of others, but also that of a wicked slave, to be punished by scourging, and thus pay the penalty deserved by man made a slave of sin.

“A scourged God! It causes more astonishment that God suffers the most insignificant blow than that all men and all angels are destroyed and annihilated,” exclaims Saint Alphonsus de Liguori.

And with the same saint we must exclaim: “O Son of God, O great lover of my soul! How could You, Lord of Infinite Majesty, love so much an object as vile and ungrateful as I am, submitting Yourself to so many penalties to free me from the punishment I deserve?”

2. Christ wanted to submit to the cruel scourges

According to private revelations, when he arrived at the place of flagellation, Jesus himself stripped himself of his clothes at the command of the executioners, embraced the column and was bound. He accepted this suffering and wanted to submit to it, to fulfil his redemptive mission.

With his head bowed, looking at the earth, Our Lord waited for the horrendous torment. And behold, the barbarians, like rabid dogs, rush with their whips against the innocent lamb. The divine blood flows from his wounded and lacerated body and soaks the column and the earth. Wounds follow wounds, blows after new blows. The lashes not only covered his entire body with wounds, but also ripped off pieces of his flesh.

3. Wounded because of our sins, and especially impurity

Faced with so many and such terrible punishments, we ask ourselves why the Father allowed his Son to suffer them? “I punished him for the crimes of my people” (Is 53:8), the

Lord will answer, through the lips of the prophet Isaiah. And St. Alphonsus adds: “It is as if God were saying: I know that my Son is innocent; but since he offered himself to satisfy my justice for all the sins of men, I must abandon him to the fury of his enemies.”

Yes, to pay for our crimes and especially the sins of lust and impurity, the Lord wanted his most pure flesh to be torn apart. Who will not exclaim with St. Bernard: “O incomprehensible charity of the Son of God towards men!” Ah, my scourged Lord, I thank you for so great love and I regret having united myself, with my sins, to your executioners. I hate, O my Jesus, all those depraved pleasures of mine that have caused you so much pain.

Let us take advantage of this moment and, through the prayers of the Most Holy Mary, ask Jesus to forgive us for our faults and miseries, for the sins that made Him suffer so much and for which He endured so many punishments. May He not allow us to offend and displease Him again, but, on the contrary, grant us the grace and strength to persevere on the path of virtue and holiness.

II – ECCE HOMO – “BEHOLD THE MAN”

The torment of flagellation was one of the cruellest suffered by the Redeemer in his Passion, because there were many executioners who flogged him, and the number of lashes far greater than a human being could bear.

1. Even those who hated Him were moved

Not only from private revelations and the writings of the saints, but from the Scriptures themselves it can be deduced how inhuman the scourging of Jesus Christ was. Indeed, after the chastisement, Pilate showed him to the people, saying: “Behold the man.”

And why did he do that? Saint Alphonsus in his book, *The Passion and Death of Jesus Christ*, describes how Jesus’ pitiable state after scourging—so disfigured and bloodied—prompted Pilate to show him publicly, in the hope that his wretched appearance would stir compassion even in his enemies, and so soften their demands for His crucifixion. Pilate sought to release him but underestimated the crowd’s malice.

2. But the Saviour must die on the Cross

However, the holocaust of Christ had to be consummated on Calvary. Thus, seeing that Our Lord had lost almost all of his blood in the scourging and that he was so deprived of strength that he could hardly stand up, falling more than once along the way, the



executioners were obliged to force Simon the Cyrenian to help carry the cross.

His enemies wanted Our Lord alive on Calvary and nailed to his instrument of martyrdom, so that his name would be forever infamous. “Let us snatch him from the land of the living and let his name be remembered no more,” according to the Prophet’s prediction (Jer 11:19).

Lord, I am profoundly grateful to know that You have the same love You had for me at the time of Your Passion. But how great is my pain at the thought that I have offended so good a God. By the merits of your flagellation, by the tears of your Sorrowful Mother, O my Jesus, I beg your pardon. I regret ever having offended you. Give me the grace to love you always.

III – MAY THE BLOOD SHED BY CHRIST BE NOT IN VAIN

In the Mystery of the Flagellation, as well as in the other Sorrowful Mysteries, Our Lord Jesus Christ presents himself to us as the pure and innocent victim to atone for the deformation worked in man by sin.

His Passion gives us an idea of the gravity of our faults, which cost to the Man par excellence, the model of the entire order of creation, such an atrocious holocaust. How much should we bear all this in mind at the moment when the devil tempts us, or our inclinations lead us too evil!

When we yield to temptation and sin, we wound Jesus anew, just as his executioners did with their cruelty. And remember his warning: “If they do this when the wood is green, what will happen when it is dry?” (Luke 23:31).

Jesus was the Innocent One, who bore the full weight our crimes on his shoulders—what awaits us if we refuse repentance and persist in paths of enmity with God?

1. Our Examination of Conscience

This is the moment when, remembering the Passion and Death of Our Lord, we should make a serious decision to amend our lives, offering reparation for all that Jesus suffered. Let us have true repentance for our faults, and ask Our Lord for the grace to hate sin and love virtue with a sincere heart.

I offer myself entirely to embrace a life of virtue, purity, humility and obedience—in a word, holiness—and desire to keep company with the Mother of Jesus at the foot of the Cross.

2. Justice and mercy together on the Cross

At the same time, we cannot forget that justice and mercy embrace and kiss each other on the altar where the Divine Victim is offered. In this way, the Cross is not only a throne of justice, but also of mercy and goodness. God might well have deprived us forever of participation in divine grace on account of sin, as he did with the rebellious angels. But instead, He sent his own Son, the Second Person of the Blessed Trinity, to suffer and die for us.

Full of compassion, Christ took a body capable of suffering, with a view to martyrdom, in order to repair for the sins of man and open the gates of Heaven, transforming Himself into a victim of divine justice. Only a God is capable of this! No creature would have the strength to go to such an extreme. Thus, divine life came within our reach. And today, we the baptized, who live in the grace of God, have in our soul the seed of the beatific vision and can aspire to eternal happiness.

3. Let not the pains of Christ for us be in vain

The psalmist’s phrase could well be applied to Our Lord: “What profit is there in my blood?” (Ps 30,10). This question echoes not only in the Passion, but in our days: what use is the Blood of Our Lord Jesus Christ for us in our century? Of what value is that

Blood to me, that most precious Blood of Christ?

Let us therefore say to Him, with Saint Bernard: "O my lacerated Lord, to what state have our iniquities reduced You! O good Jesus, we have sinned, and You have been punished! May your immense charity be forever blessed and You be loved by all sinners as You deserve and especially by me who despised you more than others. Ah, may all this pain, and all this blood shed for me, not be spent in vain!"

Conclusion

At the end of this meditation, let us turn once more to our Immaculate Mother, the Co-Redemptrix of the human race—who accompanied with inexpressible solicitude and most motherly concern the pains and torments suffered by her Divine Son throughout the entire Passion—and ask, with firm intention of repentance and regret for our faults, that He transforms us from sinners into saints.

From being ungrateful children, may we become perfect disciples of the Redeemer who gave up his last drop of blood to save us. Let us pray to our heavenly Mother that she may help us to repair, through a life of virtue and good works, all the evil that we have done in the past, evil which contributed to the pains of Jesus during the Scourging and all His other sufferings. May she intercede for us and obtain for us the grace to ease the pain of the Lord with dispositions of virtue and holiness. Amen.

