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**This week meditations on liturgical texts
from **Skynia Magazine****

June 6 - 12
The Julian calendar

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Stages of meditation

Please find below some schematic prompts for each stage of the meditation on the Word of God. [Read more.](#)

1. Reading

- Read the text
- What does it tell by itself?
- Clear up the context
- Look up the comments
- Find the key-phrase

2. Meditation

- What is my here and now?
- What does the Word tell me?
- Use your imagination
- "Digest" the text
- The Word and my life

3. Prayer

- What will I say in response?
- Recognition and request
- Gratitude and glorifying
- Prayer in the Word
- My participation in the Divine Liturgy

4. Contemplation

- A call to conversion
- Now I am silent
- Staying in the presence of God
- Now He is guiding me

Biblical readings and meditations

June 6

Sunday of the Man Born
Blind

- [Reading](#)
- [Meditation](#)
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Acts 16: 16-34

John 9: 1-38

Acts 16: 16-34

One day, as we were going to the place of prayer, we met a slave-girl who had a spirit of divination and brought her owners a great deal of money by fortune-telling. While she followed Paul and us, she would cry out, "These men are slaves of the Most High God, who proclaim to you[d] a way of salvation." She kept doing this for many days. But Paul, very much annoyed, turned and said to the spirit, "I order you in the name of Jesus Christ to come out of her." And it came out that very hour.

But when her owners saw that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace before the authorities. When they had brought them before the magistrates, they said, "These men are disturbing our city; they are Jews and are advocating customs that are not lawful for us as Romans to adopt or observe." The crowd joined in attacking them, and the magistrates had them stripped of their

clothing and ordered them to be beaten with rods. After they had given them a severe flogging, they threw them into prison and ordered the jailer to keep them securely. Following these instructions, he put them in the innermost cell and fastened their feet in the stocks.

About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was an earthquake, so violent that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were unfastened. When the jailer woke up and saw the prison doors wide open, he drew his sword and was about to kill himself, since he supposed that the prisoners had escaped. But Paul shouted in a loud voice, "Do not harm yourself, for we are all here." The jailer called for lights, and rushing in, he fell down trembling before Paul and Silas. Then he brought them outside and said, "Sirs, what must I do to be saved?" They answered, "Believe on the Lord Jesus, and you will be saved, you and your household." They spoke the word of the Lord to him and to all who were in his house. At the same hour of the night he took them and washed their wounds; then he and his entire family were baptized without delay. He brought them up into the house and set food before them; and he and his entire household rejoiced that he had become a believer in God.

John 9: 1-38

As he walked along, he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was

born blind?" Jesus answered, "Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world." When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes, saying to him, "Go, wash in the pool of Siloam" (which means Sent). Then he went and washed and came back able to see. The neighbors and those who had seen him before as a beggar began to ask, "Is this not the man who used to sit and beg?" Some were saying, "It is he." Others were saying, "No, but it is someone like him." He kept saying, "I am the man." But they kept asking him, "Then how were your eyes opened?" He answered, "The man called Jesus made mud, spread it on my eyes, and said to me, 'Go to Siloam and wash.' Then I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know."

They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, "He put mud on my eyes. Then I washed, and now I see." Some of the Pharisees said, "This man is not from God, for he does not observe the sabbath." But others said, "How can a man who is a sinner perform such signs?" And they were divided. So they said again to the blind man, "What do you say about him? It was your eyes he opened." He said, "He is a prophet."

The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself." His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, "He is of age; ask him."

So for the second time they called the man who had been blind, and they said to him, "Give glory to God! We know that this man is a sinner." He answered, "I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?" Then they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing." They answered

him, "You were born entirely in sins, and are you trying to teach us?" And they drove him out.

Jesus heard that they had driven him out, and when he found him, he said, "Do you believe in the Son of Man?" He answered, "And who is he, sir? Tell me, so that I may believe in him." Jesus said to him, "You have seen him, and the one speaking with you is he." He said, "Lord, I believe." And he worshiped him.

Meditation

In just several verses evangelist John tells us about the healing of the person born blind; but dedicates a whole section to the description of the events that happened after the miracle.

The man born blind, who probably had been sitting all his life long and begging for charity, normally unnoticed by people, came to be in the focus of attention of his neighbours – the ones who had seen him blind, and even the Pharisees. But these people do not rejoice together with the healed man, they do not praise God for the mercy shown. They are trying to clarify how that happened and who had healed the man born blind. They were interested in the person who had made the miracle more than in the very man born blind, but not in the striving to express gratitude to him, to trust in him, to recognize him as Christ, but to accuse him of his sinful nature, of not following the Sabbath day rules.

The man born blind becomes the object of dispute about Jesus between the Pharisees; some of them claimed: *This man is not from God, for he does not observe the sabbath.* Others said: *How can a man who is a sinner perform such signs?* The man born blind dares

reproach and teach the Pharisees: *Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes.*

Not the man on whose eyes Jesus put mud was blind, but the Pharisees who did not accept Christ and His deeds. The Pharisees having physical sight were blinded spiritually, could not acknowledge an obvious fact – the acts of God were shown on this man.

Probably, I also suffer due to my spiritual blindness or myopia, I don't see God's acts in my life and the lives of others. Probably, I am biased towards people who are physically ill or spiritually needy, abandoned and forgotten by the society, since I am guided by certain stereotypes, suspect them of sinfulness. I even don't allow the idea that it is on them that the acts of Gods can be shown to appear in my mind. And probably I could help them with something, support them, be the one via whom God shows His deeds.

We must work the works of him who sent me while it is day, – Jesus teaches His disciples. These words refer to us as well: while we live, we have a chance to perform God's deeds. O Lord, open my eyes for me to be able to see your deeds in my life and the lives of my neighbours; for me, if you want it, to become your tool, the one via whom you perform your deeds.

June 7

Monday

**The Third finding of the head
of John the Forerunner**

2 Corinthians 4: 6-15

Matthew 11: 2-15

- [Reading](#)
- [Meditation](#)
- [Prayer](#)
- [Contemplation](#)

2 Corinthians 4: 6-15

Brethren, for it is the God who said, “Let light shine out of darkness,” who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. For while we live, we are always being given up to death for Jesus’ sake, so that the life of Jesus may be made visible in our mortal flesh. So death is at work in us, but life in you.

But just as we have the same spirit of faith that is in accordance with scripture—“I believed, and so I spoke”—we also believe, and so we speak, because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his

presence. Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God.

Matthew 11: 2-15

When John heard in prison what the Messiah was doing, he sent word by his disciples and said to him, "Are you the one who is to come, or are we to wait for another?" Jesus answered them, "Go and tell John what you hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them. And blessed is anyone who takes no offense at me."

As they went away, Jesus began to speak to the crowds about John: "What did you go out into the wilderness to look at? A reed shaken by the wind? What then did you go out to see? Someone dressed in soft robes? Look, those who wear soft robes are in royal palaces. What then did you go out to see? A Prophet? Yes, I tell you, and more than a prophet. This is the one about whom it is written, 'See, I am sending my messenger ahead of you, who will prepare your way before you.'

Truly I tell you, among those born of women no one has arisen greater than John the Baptist; yet the least in the kingdom of heaven is greater than he. From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force. For all the prophets and the law prophesied until John came; and if you are willing to accept it, he is Elijah who is to come. Let anyone with ears listen!"

Meditation

It is a little strange that John the Baptist, who himself pointed to Jesus as the Messiah, has doubts about the identity of Christ. From prison he sends his disciples to ask: *Are you the one who is to come, or are we to wait for another?* Doubts! Even the one of whom Jesus said: *among those born of women no one has arisen greater than John the Baptist* has doubts. After a moment's confusion, the Gospel tells me that that's what life is like. We often categorize everything into black and white. But not everything can be grouped and distinguished in this way. I ask myself: do I really have no doubts? And never had? Am I better than the Forerunner? Perhaps, the shadows of the prison made these doubts so dramatic for him. But the most surprising in his question is the source of such suspicions.

Let's reread: *John heard in prison what the Messiah was doing. That is? He went about doing good and healing all* (Acts 10:38)! He did works of mercy. Why is this in doubt at all? Usually we have doubts or bad thoughts because of inhuman behavior, not because of the manifestations of humanity! And yet disappointment spread among the disciples of John.

So what was so strange about what Jesus was doing? Before this passage, Matthew describes the healings performed by Christ: moral and physical healings. Therefore, it is these actions that caused the doubts. John's disciples are confused when they see Jesus in Matthew's house, at a table with tax collectors and sinners. And they do not hesitate to express their indignation to Jesus.

This is a scandal of mercy! Who is Jesus? This question should always be heard in our lives. He is the One Who opens the eyes of the blind, restores mobility to the lame, heals the lepers, gives hope to the poor ... Jesus is mercy. And we are called to live by mercy, to perform the deeds of Jesus in our everyday life; to celebrate and follow His deeds in the Eucharist in order to continue doing all of this outside the temple. Resurrection is to know that Jesus is mercy!

June 8

Tuesday

Acts 17: 19-28

John 12: 19-36

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- [Meditation](#)
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- [Contemplation](#)

Acts 17: 19-28

So they took him and brought him to the Areopagus and asked him, “May we know what this new teaching is that you are presenting? It sounds rather strange to us, so we would like to know what it means.” Now all the Athenians and the foreigners living there would spend their time in nothing but telling or hearing something new.

Then Paul stood in front of the Areopagus and said, “Athenians, I see how extremely religious you are in every way. For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, ‘To an unknown god.’ What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things. From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, so that they would search for God and perhaps grope for him and find him—though

indeed he is not far from each one of us. For ‘In him we live and move and have our being’; as even some of your own poets have said, ‘For we too are his offspring.’

John 12: 19-36

The Pharisees then said to one another, “You see, you can do nothing. Look, the world has gone after him!”

Now among those who went up to worship at the festival were some Greeks. They came to Philip, who was from Bethsaida in Galilee, and said to him, “Sir, we wish to see Jesus.” Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jesus answered them, “The hour has come for the Son of Man to be glorified. Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honor.

“Now my soul is troubled. And what should I say—‘Father, save me from this hour’? No, it is for this reason that I have come to this hour. Father, glorify your name.” Then a voice came from heaven, “I have glorified it, and I will glorify it again.” The crowd standing there heard it and said that it was thunder. Others said, “An angel has spoken to him.” Jesus answered, “This voice has come for your sake, not for mine. Now is the judgment of this world; now the ruler of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself.” He said this to indicate the

kind of death he was to die. The crowd answered him, “We have heard from the law that the Messiah remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?” Jesus said to them, “The light is with you for a little longer. Walk while you have the light, so that the darkness may not overtake you. If you walk in the darkness, you do not know where you are going. While you have the light, believe in the light, so that you may become children of light.”

Meditation

Some Greeks, who came to Jerusalem to worship at Passover, want to see Jesus. However, they do not dare to approach Christ themselves, or perhaps they cannot get to Him because of the people around; thus, they ask Philip to arrange a meeting for them.

These events are preceded by the triumphal entry of Jesus into Jerusalem, where the great crowd with palm branches comes out to meet Him, shouting: *Hosanna! Blessed is the one who comes in the name of the Lord - the King of Israel!* (John 12:13). The Pharisees, who already had a plan for Christ, but were unable to do anything, said: *You see, you can do nothing. Look, the world has gone after him!* (John 12:19).

Everything indicates that Jesus is about to be glorified as the king of Israel, their deliverer. Christ Himself says about this: *The hour has come for the Son of Man to be glorified.*

However, Jesus speaks of a different glorification than His disciples, the Pharisees, and all the people who were shouting *Hosanna*. Christ will be glorified through His passion and death on the cross.

Jesus compares Himself to a grain of wheat. For to bear fruit and give life a grain must die. *Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit.*

Christ voluntarily gives His life to obtain life for others, to give life to those who believe in Him. Such is the will of the Heavenly Father. *This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day* (John 6:40). But for this, Christ must first die in order to overcome sin and death by His resurrection.

Christ calls each of us to follow Him: *Whoever serves me must follow me ...* To follow Jesus means to be a seed who has the courage to die voluntarily; to die for oneself, for the world, for sin, for addictions, for weaknesses. Jesus does not promise that this road will always be easy, but the reward is worth it.

June 9

Wednesday

Acts 18: 23-28

John 12: 36-47

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Acts 18: 23-28

After spending some time there he departed and went from place to place through the region of Galatians and Phrygia, strengthening all the disciples.

Now there came to Ephesus a Jew named Apollos, a native of Alexandria. He was an eloquent man, well-versed in the scriptures. He had been instructed in the Way of the Lord; and he spoke with burning enthusiasm and taught accurately the things concerning Jesus, though he knew only the baptism of John. He began to speak boldly in the synagogue; but when Priscilla and Aquila heard him, they took him aside and explained the Way of God to him more accurately. And when he wished to cross over to Achaia, the believers encouraged him and wrote to the disciples to welcome him. On his arrival he greatly helped those who through grace had become believers, for he powerfully refuted the Jews in public, showing by the scriptures that the Messiah is Jesus.

John 12: 36-47

And the Lord said: "While you have the light, believe in the light, so that you may become children of light."

After Jesus had said this, he departed and hid from them. Although he had performed so many signs in their presence, they did not believe in him. This was to fulfill the word spoken by the prophet Isaiah: "Lord, who has believed our message, and to whom has the arm of the Lord been revealed?"

And so they could not believe, because Isaiah also said, "He has blinded their eyes and hardened their heart, so that they might not look with their eyes, and understand with their heart and turn—and I would heal them."

Isaiah said this because he saw his glory and spoke about him. Nevertheless many, even of the authorities, believed in him. But because of the Pharisees they did not confess it, for fear that they would be put out of the synagogue; for they loved human glory more than the glory that comes from God.

Then Jesus cried aloud: "Whoever believes in me believes not in me but in him who sent me. And whoever sees me sees him who sent me. I have come as light into the world, so that everyone who believes in me should not remain in the darkness. I do not judge anyone who hears my words and does not keep them, for I came not to judge the world, but to save the world."

Meditation

In this passage, which is not that easy to meditate on, the author suggests at least two topics for reflection. The first one is the faith in Christ, which causes the division into the saved and the condemned. The second topic is an expression of this faith, which could cause some Jews to be expelled from the synagogue.

For John the reference to the prophet Isaiah (cf. Isaiah 6:9-10) is also an indication of constant division between those who accept the Word of God and those who reject it. At the first glance, it seems that God Himself predestines those whom He will save and those whom He will condemn, and that the blindness and hardened heart of the listeners come from God's hand. However, if we look at the broader context of this quotation, it becomes clear that God saves the man through the Truth which He reveals in Jesus Christ, and the rejection of this truth will *inevitably* lead the man to destruction.

The question quoted by John the evangelist: *Lord, who has believed our message, and to whom has the arm of the Lord been revealed?*, is the beginning of chapter 53 in the prophet Isaiah; it tells about the suffering and death of *the Servant of God* (Isaiah 53:1-12). For John and those who *believe* in God's Word, it is the image of Christ Who will shed His blood for many. The word that was revealed through the prophet and is now revealed in Jesus requires a decision on our attitude towards it.

The evangelist does not approve of the behavior of those who believe in Jesus, but do not admit it openly, because they are afraid

of being expelled from the synagogue, that is, they are afraid of being outside their usual social environment out of *love for human glory*.

God's Word, which enters our lives, always challenges us: to believe in it or to ignore it.

June 10

Thursday

The Ascension of Jesus Christ

Acts 1: 1-12

Luke 24: 36-53

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- [Meditation](#)
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Acts 1: 1-12

In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen. After his suffering he presented himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God. While staying with them, he ordered them not to leave Jerusalem, but to wait there for the promise of the Father. “This,” he said, “is what you have heard from me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”

So when they had come together, they asked him, “Lord, is this the time when you will restore the kingdom to Israel?” He replied, “It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.” When he had

said this, as they were watching, he was lifted up, and a cloud took him out of their sight. While he was going and they were gazing up toward heaven, suddenly two men in white robes stood by them. They said, “Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.”

Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day’s journey away.

Luke 24: 36-53

While they were talking about this, Jesus himself stood among them and said to them, “Peace be with you.” They were startled and terrified, and thought that they were seeing a ghost. He said to them, “Why are you frightened, and why do doubts arise in your hearts? Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have.” And when he had said this, he showed them his hands and his feet. While in their joy they were disbelieving and still wondering, he said to them, “Have you anything here to eat?” They gave him a piece of broiled fish, and he took it and ate in their presence.

Then he said to them, “These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled.” Then he opened their minds to understand the scriptures, and he said to them, “Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and

forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high.”

Then he led them out as far as Bethany, and, lifting up his hands, he blessed them. While he was blessing them, he withdrew from them and was carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy; and they were continually in the temple blessing God.

Meditation

Jesus distanced Himself, ascended, left His disciples. Neither His death, nor His affection for His disciples could stop Him. He went back to the Father. He ascended, but stayed with us. Probably, His disciples would be willing to further travel with Jesus, to preach together with Him, to work and to have all the other things the way it used to be before the Resurrection. But they had to let Him go. It is impossible to keep God, not to let Him go, but it is also impossible to lose Him, to distance from Him. He is always side by side with us, close to us, there is no place where one can hide from Him.

The disciples were staying in the temple and waiting for them to be clothed with power from on high. It was not enough for them to have their own power, experience, knowledge, and wisdom. Though they had seen many a time how Jesus had prayed, preached and healed, but without power from on high they could not do such things. They did not even try to. They prayed and waited. The same as humans cannot be saved with their own power, and cannot do

God's will through their own power. They get tired and disappointed. And even if their deeds look nice to the outside, they will not yield any good fruit. Since the vine branch cannot bear fruit by itself unless it abides in the vineyard and is not fed by it. That is why the disciples were happy, they were not afraid and concerned whether they would manage to go around the world and to preach penance for the sake of forgiveness of sins, proclaim the resurrected Jesus, whether they would be able to convert people to God, to heal, to do miracles. They knew they would, since they counted not on themselves, but on the power from on high.

The Lord never leaves a person alone. He does not assign the tasks a person cannot perform using all the resources offered for this assignment. God does not expect any suprahuman effort from us, He suggests that we combine our human effort as they are, even if they are very modest, with His grace. He suggests cooperation, invites to do everything together. Not just the things we fail to do. The merciful Father did not expect his sons to take a part of property – the startup capital – and go and try to build their lives separately. He was willing to give them everything he had, but He wanted to stay with them, to be a part of their daily life.

June 11

Friday

Acts 19: 1-8

John 14: 1-11

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Acts 19: 1-8

While Apollos was in Corinth, Paul passed through the interior regions and came to Ephesus, where he found some disciples. He said to them, “Did you receive the Holy Spirit when you became believers?” They replied, “No, we have not even heard that there is a Holy Spirit.” Then he said, “Into what then were you baptized?” They answered, “Into John’s baptism.” Paul said, “John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus.” On hearing this, they were baptized in the name of the Lord Jesus. When Paul had laid his hands on them, the Holy Spirit came upon them, and they spoke in tongues and prophesied— altogether there were about twelve of them.

He entered the synagogue and for three months spoke out boldly, and argued persuasively about the kingdom of God.

John 14: 1-11

And the Lord said: "Do not let your hearts be troubled. Believe in God, believe also in me. In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going." Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me. If you know me, you will know my Father also. From now on you do know him and have seen him."

Philip said to him, "Lord, show us the Father, and we will be satisfied." Jesus said to him, "Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves."

Meditation

Today's Gospel says that the disciples are troubled. Jesus told them that His death was close. Who knows what they were thinking: *How*

can we do without Jesus? Is everything in vain? What's next? Jesus wants to support them and gives them the best possible antidote to fear: faith.

And how often are we troubled and scared: what should I do? You should pray, trusting in God with all your might. And then, step by step, try to cope with your problems with confidence. One author once wrote: *Fear knocked on the door, faith went to open, but nobody was there!* Don't worry, I go to prepare a place for you, says Jesus. We need to know the place of our future dwelling, so as not to wander aimlessly. But we don't even know ourselves well: *who am I? What has tomorrow prepared for me? What is the essence of suffering? Will there be anything after death?* We often look for the answers to these doubtful questions in material things, people or our own plans ... But everything is in vain: all this is just a trifle that lasts a short time, leaving us with anxiety.

Therefore, in order for Easter to take place, - the transition from this confusion to true peace, - we need faith, that is, an encounter and a relationship with the Lord: *our hearts are restless until they rest in God!* said st. Augustine. Thus, what is our dwelling place like? This is Heaven. This is the Father's love for us, our relationship with Him. There, in the infinite love of God, Who did not spare His only Son for our salvation, we will find our roots, our truth and our purpose. Calm down, Jesus tells us, there are many dwelling places in my Father's house. Don't worry, in the heart of the Father there will also be a place for you, - you are not alone, you are not by yourself, you are not falling down into a black hole – you are born of the infinite love of God, Who calls you to communion with Himself. You

were created for a great purpose; a wonderful plan has been prepared for you! This dwelling place, that is, the communion with God that will finally manifest itself in Heaven, is already being built through our faith. If you open the door of your heart to Jesus, He will come to you with the Holy Spirit and together with the Father They will dwell in you. They will transform you into Their home, fill your heart with the fullness of Their love, peace and meaning you are looking for!

June 12

Saturday

Acts 20: 7-12

John 14: 10-21

- [Reading](#)
- [Meditation](#)
- [Prayer](#)
- [Contemplation](#)

Acts 20: 7-12

On the first day of the week, when we met to break bread, Paul was holding a discussion with them; since he intended to leave the next day, he continued speaking until midnight. There were many lamps in the room upstairs where we were meeting. A young man named Eutychus, who was sitting in the window, began to sink off into a deep sleep while Paul talked still longer. Overcome by sleep, he fell to the ground three floors below and was picked up dead. But Paul went down, and bending over him took him in his arms, and said, "Do not be alarmed, for his life is in him." Then Paul went upstairs, and after he had broken bread and eaten, he continued to converse with them until dawn; then he left. Meanwhile they had taken the boy away alive and were not a little comforted.

John 14: 10-21

And the Lord said: "Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; but if you do not,

then believe me because of the works themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it.

“If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you.

“I will not leave you orphaned; I am coming to you. In a little while the world will no longer see me, but you will see me; because I live, you also will live. On that day you will know that I am in my Father, and you in me, and I in you. They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them.”

Meditation

I live, you also will live, – Jesus tells His followers. That is the reason why He has come to this world, why He has suffered and died, why He has resurrected. Already almost at the end of the Gospel from John God reminds us what it all started with: *For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.* (John 3,16). But Jesus speaks not just about the future eternal life, He uses the present tense.

I live, you also will live. Let us think it over today what it means for us to live? We get up in the morning, have something to eat, get absorbed into daily problems, and fall asleep in the evening, being tired. What do we think about during the day? What is our greatest concern? Is it what we want from life? Jesus tells that to live means to primarily cognize the Father. To live means to love God, since love is manifested in keeping the commandments. Real life is impossible without love. And can anyone who has never felt the love of God the Father on him/her love? Let us recall what we want to thank God for, specific cases from our life when we experienced this love, when we felt the taste of life.

God gives an incredible promise: *The one who believes in me will also do the works that I do and, in fact, will do greater works than these. I will do whatever you ask in my name.* Have more courage, this promise is true! Believe! Love! Keep the commandments! You are not orphans, you are the children of God! God will appear only to those who love ...

Real life is impossible without unity with God, without His presence. Do we take enough effort to preserve and deepen this unity? We often complain that we are lonely. Today's Gospel tells us that nobody will remain alone if (s)he accepts the Consoler, the Spirit of Truth. Let us recall that Pilate asked Jesus: *What is truth?* Christ tells that Truth can be accepted only by the one who believes. And what about us? Do we want to lighten our life with Truth? Are we ready to Live?

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