



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

June 13-19
The Julian calendar

Content

<u>Stages of meditation</u>	<u>2</u>
<u>June 13</u>	<u>3</u>
<u>June 14</u>	<u>6</u>
<u>June 15</u>	<u>10</u>
<u>June 16</u>	<u>14</u>
<u>June 17</u>	<u>18</u>
<u>June 18</u>	<u>22</u>
<u>June 19</u>	<u>28</u>
<u>What is Skynia Magazine?</u>	<u>31</u>

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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 13

7th Sunday after Pascha

Acts 20: 16-18

John 17: 1-13

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

Acts 20: 16-18

For Paul had decided to sail past Ephesus, so that he might not have to spend time in Asia; he was eager to be in Jerusalem, if possible, on the day of Pentecost.

From Miletus he sent a message to Ephesus, asking the elders of the church to meet him. When they came to him, he said to them:

“You yourselves know how I lived among you the entire time from the first day that I set foot in Asia.”

John 17: 1-13

After Jesus had spoken these words, he looked up to heaven and said, “Father, the hour has come; glorify your Son so that the Son may glorify you, since you have given him authority over all people, to give eternal life to all whom you have given him. And this is eternal life, that they may know you, the only true God, and Jesus

Christ whom you have sent. I glorified you on earth by finishing the work that you gave me to do. So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.

“I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. Now they know that everything you have given me is from you; for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. All mine are yours, and yours are mine; and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one. While I was with them, I protected them in your name that you have given me. I guarded them, and not one of them was lost except the one destined to be lost, so that the scripture might be fulfilled. But now I am coming to you, and I speak these things in the world so that they may have my joy made complete in themselves.

Meditation

In today's Gospel we consider the words of Jesus to the Father, which become His last speech. That is *Farewell of Jesus* in the form of prayer that is also called the *The High Priestly Prayer* (see John

17:1-6). John Chapter 17 is the summary of long contemplations of Jesus about His mission in the world, which started in Chapter 15. The first Christian communities preserved those contemplations to better understand the complex period they were going through: confusion, isolation, doubts, persecution. Long contemplations end up in the Jesus' prayer for communities. It summarizes the feelings and concerns of Jesus that were in His heart, according to the gospel writer, at the moment when he was leaving this world to join His Father. Now Jesus is facing the Father with these feelings and concerns and advocating us. That is why the *High Priestly Prayer* is also the *Farewell Prayer*.

Father, the hour has come! That is the hour He had been awaiting for so long (John 2:4, 7:30, 8:20, 12:23, 27; 13:1; 16:32). That is the moment of glory that will come through ordeals, death, and resurrection. Approaching accomplishment of His mission, Jesus looks back and makes a certain revision. In this prayer He expresses the most intimate feelings of His heart, shows deep concerns of His soul – He speaks about the presence of the Father in his life. Looking back at His life, Jesus sees Himself as the live appearance of the Father for His friends He was given by the Father. Jesus does not live for Himself. He lives for everyone to be able to see the outburst of the good and the love God's name stands for – Father, dad.

At the moment of bidding farewell to the world, Jesus tells the Father about His feelings and petitions Him for His friends whom He is leaving in the world. He prays for them to act in the world, but not to be from this world. Resurrection stands for recognizing oneself as the sign of Jesus in this world.

June 14

Monday

Acts 21: 8-14

John 14:27 - 15:7

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

Acts 21: 8-14

The next day we left and came to Caesarea; and we went into the house of Philip the evangelist, one of the seven, and stayed with him. He had four unmarried daughters who had the gift of prophecy. While we were staying there for several days, a prophet named Agabus came down from Judea. He came to us and took Paul's belt, bound his own feet and hands with it, and said, "Thus says the Holy Spirit, 'This is the way the Jews in Jerusalem will bind the man who owns this belt and will hand him over to the Gentiles.'" When we heard this, we and the people there urged him not to go up to Jerusalem. Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be bound but even to die in Jerusalem for the name of the Lord Jesus." Since he would not be persuaded, we remained silent except to say, "The Lord's will be done."

John 14:27 - 15:7

And the Lord said: "Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be

troubled, and do not let them be afraid. You heard me say to you, 'I am going away, and I am coming to you.' If you loved me, you would rejoice that I am going to the Father, because the Father is greater than I. And now I have told you this before it occurs, so that when it does occur, you may believe. I will no longer talk much with you, for the ruler of this world is coming. He has no power over me; but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us be on our way.

"I am the true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you.

Meditation

Jesus grants peace to those who are staying side by side with Him. He grants peace before His sufferings and death to help them accept everything that will happen, not to sink into despair, not to get disappointed.

Jesus grants peace to His disciples for them not to be worried and scared. He leaves peace to all those who believe in His name, trust in Him, and rely upon Him. This peace is not something abstract, intangible, and insignificant. It embraces all the domains of life. People are afraid of dying. It is the suffering before death and uncertainty as to what will happen after it that evoke concern. The hope for God's presence and help in the death hour, for His mercy – forgiveness of sins, for better life in His Kingdom brings real God's peace. Jesus went to death, calling it observance of the Father's will and getting back to the Father. For those staying with God death is not a catastrophe or the end, but rather the beginning of a new, perfect life.

People are afraid of loneliness, afraid of being rejected, not needed by anyone, unimportant. God loves and appreciates all His children, regardless of their merits or faults. Jesus keeps speaking about God as about the Father, merciful, loving, and generous. With His attitude to publicans, adulterous women, sinners He shows endless God's mercy.

People are concerned about the future. So many needs are to be met – care should be taken of the housing, food, clothes, for oneself and for one's relatives. So many things and duties require attention. And all that is accompanied by information pressure, quick pace of life, shortage of resources, competition, rising requirements and standards. Jesus suggests not being concerned about the future since the Heavenly Father knows what we need and when, He can take care thereof.

Peace is the gift from God, the suggestion to stay in balance, in the quiet and joy among the problems of life. Peace constitutes an opportunity to focus on the good things amidst the evil. Peace is the wisdom to realize that the whole world, all creatures, events, circumstances are in the hands of God, in His power. Peace helps the soul to rest in God's presence.

June 15

Tuesday

Acts 21: 26-32

John 16: 2-13

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

Acts 21: 26-32

Then Paul took the men, and the next day, having purified himself, he entered the temple with them, making public the completion of the days of purification when the sacrifice would be made for each of them.

When the seven days were almost completed, the Jews from Asia, who had seen him in the temple, stirred up the whole crowd. They seized him, shouting, "Fellow Israelites, help! This is the man who is teaching everyone everywhere against our people, our law, and this place; more than that, he has actually brought Greeks into the temple and has defiled this holy place." For they had previously seen Trophimus the Ephesian with him in the city, and they supposed that Paul had brought him into the temple. Then all the city was aroused, and the people rushed together. They seized Paul and dragged him out of the temple, and immediately the doors were shut. While they were trying to kill him, word came to the tribune of the cohort that all Jerusalem was in an uproar. Immediately he took soldiers and centurions and ran down to them.

When they saw the tribune and the soldiers, they stopped beating Paul.

John 16: 2-13

And the Lord said: "They will put you out of the synagogues. Indeed, an hour is coming when those who kill you will think that by doing so they are offering worship to God. And they will do this because they have not known the Father or me. But I have said these things to you so that when their hour comes you may remember that I told you about them.

"I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me; yet none of you asks me, 'Where are you going?' But because I have said these things to you, sorrow has filled your hearts. Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you. And when he comes, he will prove the world wrong about sin and righteousness and judgment: about sin, because they do not believe in me; about righteousness, because I am going to the Father and you will see me no longer; about judgment, because the ruler of this world has been condemned.

"I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come.

Meditation

How difficult it is for us to grow in our spiritual life! We imagine faith as a kind of a gift or achievement that we get once and for all. We are sure that we already have it, we put it into the safe deposit. But that is wrong! Faith keeps growing, accompanying us in the discoveries of our lives, growing in us. Jesus tells about His departure. He knows very well that human cruelty has already started moving with weapons against Him and that the apostles will immerse into mourning. Certainly, that is normal that we feel sad while bidding farewell to our friends. But now Jesus stresses their lack of prudence. When He gets back to the Father, He will give the Spirit to them. That Spirit will enlighten them, help understand the future path, finally open up God's essence and worldly sins, that is rejection of His sermon, as well as the final defeat of the evil spirit. There are periods in our lives when God seems to be so distant and we suffer from His absence. We would have to live through the moments of droughts, desert as a chance for growing, to call the Holy Spirit. To interpret our lives and all events following God's logic which we are always frustrated with. In fact, that is the Holy Spirit that is in the focus of attention this week, in the expectation of the Pentecost that we are going to celebrate soon. The apostles are sad... How will they now move on without the Lord, how can they perform a complicated task of the Gospel proclamation if He is no longer side by side with them? Jesus is of a different opinion. He reminds them and reproaches: the Comforter will come soon to further run His Church. Sometimes we complain about the imaginary absence of the Lord. He has not disappeared, just the opposite, He is always present thanks to the Holy Spirit. If we notice His absence, then we, probably, have to restore our prayer and

intensively call the Holy Spirit! If faith becomes a duty for us, a cultural habit, we will always feel the presence of God only as a vague memory of the past. But the Spirit makes Jesus our contemporary. He helps us realize that it is sinful not to recognize Him as the appearance of the Father; that God's justice consists in the salvation of all people; and that the evil spirit has already been defeated. Resurrection means allowing the Holy Spirit inside us!

June 16

Wednesday

Acts 23: 1-11

John 16: 15-23

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

Acts 23: 1-11

While Paul was looking intently at the council he said, “Brothers, up to this day I have lived my life with a clear conscience before God.” Then the high priest Ananias ordered those standing near him to strike him on the mouth. At this Paul said to him, “God will strike you, you whitewashed wall! Are you sitting there to judge me according to the law, and yet in violation of the law you order me to be struck?” Those standing nearby said, “Do you dare to insult God’s high priest?” And Paul said, “I did not realize, brothers, that he was high priest; for it is written, ‘You shall not speak evil of a leader of your people.’”

When Paul noticed that some were Sadducees and others were Pharisees, he called out in the council, “Brothers, I am a Pharisee, a son of Pharisees. I am on trial concerning the hope of the resurrection of the dead.” When he said this, a dissension began between the Pharisees and the Sadducees, and the assembly was divided. (The Sadducees say that there is no resurrection, or angel, or spirit; but the Pharisees acknowledge all three.) Then a great

clamor arose, and certain scribes of the Pharisees' group stood up and contended, "We find nothing wrong with this man. What if a spirit or an angel has spoken to him?" When the dissension became violent, the tribune, fearing that they would tear Paul to pieces, ordered the soldiers to go down, take him by force, and bring him into the barracks.

That night the Lord stood near him and said, "Keep up your courage! For just as you have testified for me in Jerusalem, so you must bear witness also in Rome."

John 16: 15-23

And the Lord said: "All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.

"A little while, and you will no longer see me, and again a little while, and you will see me." Then some of his disciples said to one another, "What does he mean by saying to us, 'A little while, and you will no longer see me, and again a little while, and you will see me'; and 'Because I am going to the Father'?" They said, "What does he mean by this 'a little while'? We do not know what he is talking about." Jesus knew that they wanted to ask him, so he said to them, "Are you discussing among yourselves what I meant when I said, 'A little while, and you will no longer see me, and again a little while, and you will see me'? Very truly, I tell you, you will weep and mourn, but the world will rejoice; you will have pain, but your pain will turn into joy. When a woman is in labor, she has pain, because her hour has come. But when her child is born, she no longer

remembers the anguish because of the joy of having brought a human being into the world. So you have pain now; but I will see you again, and your hearts will rejoice, and no one will take your joy from you. On that day you will ask nothing of me. Very truly, I tell you, if you ask anything of the Father in my name, he will give it to you.

Meditation

Today's excerpt from the Gospel according to John is a part of the so called *Book of Consolation*, or *Revelation of the Community* (John 13:1-20, 31). This Book is divided into the following parts: bidding farewell to friends (John 13:1 - 14:31); the commandment of Jesus and His prayer to the Father (John 15:1 - 17:28); Deed performance (John 18:1 - 20:31). Its atmosphere is full of sadness and expectation. Sadness – since Jesus bids farewell, and sadness comes into the heart. Expectation – since the time to get the promised gift, the Comforter who will chase away all the sadness and bring the joy of the friendly presence of Jesus amidst the community again is coming.

Constant hints of sadness and sufferings reflect the situation in the communities in the late 1st century in Asia Minor (currently – Turkey), for which John was writing his Gospel. They lived in a complicated situation of persecutions, and that was the source of sadness. The apostles preached that Jesus would come back. But the glorious second advent of Christ did not occur yet, while the persecutions were getting more and more intensive. Many people were impatient: *How long?* Finally, people put up with the sufferings and persecutions when they know that suffering is a way

of and a precondition for perfect joy. Then, even in the face of death, they will stand the pain. Therefore, the Gospel provides this perfect comparison with labour pains. Mothers know this from their own experience. That pain is awful, but they tolerate it since they know that a new life is coming through that pain. The persecutions of Christians are the same sort of pain. One can and should live through each pain in such a way – through the prism of the experience of Christ's death and resurrection. Let us ask the Lord today to grant us His mercy of carrying our daily crosses with joy, knowing that they are the sources of joy and salvation.

June 17

Thursday

Acts 25: 13-19

John 16: 23-33

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

Acts 25: 13-19

After several days had passed, King Agrippa and Bernice arrived at Caesarea to welcome Festus. Since they were staying there several days, Festus laid Paul's case before the king, saying, "There is a man here who was left in prison by Felix. When I was in Jerusalem, the chief priests and the elders of the Jews informed me about him and asked for a sentence against him. I told them that it was not the custom of the Romans to hand over anyone before the accused had met the accusers face to face and had been given an opportunity to make a defense against the charge. So when they met here, I lost no time, but on the next day took my seat on the tribunal and ordered the man to be brought. When the accusers stood up, they did not charge him with any of the crimes that I was expecting. Instead they had certain points of disagreement with him about their own religion and about a certain Jesus, who had died, but whom Paul asserted to be alive.

John 16: 23-33

And the Lord said: “On that day you will ask nothing of me. Very truly, I tell you, if you ask anything of the Father in my name, he will give it to you. Until now you have not asked for anything in my name. Ask and you will receive, so that your joy may be complete.

“I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures, but will tell you plainly of the Father. On that day you will ask in my name. I do not say to you that I will ask the Father on your behalf; for the Father himself loves you, because you have loved me and have believed that I came from God. I came from the Father and have come into the world; again, I am leaving the world and am going to the Father.”

His disciples said, “Yes, now you are speaking plainly, not in any figure of speech! Now we know that you know all things, and do not need to have anyone question you; by this we believe that you came from God.” Jesus answered them, “Do you now believe? The hour is coming, indeed it has come, when you will be scattered, each one to his home, and you will leave me alone. Yet I am not alone because the Father is with me. I have said this to you, so that in me you may have peace. In the world you face persecution. But take courage; I have conquered the world!”

Meditation

What should we ask of the Father in the name of Jesus? We usually ask to satisfy our needs. We ask for our relatives and ourselves to be healthy. We ask for a place to live; for food – so as not to be hungry,

for clothes – so as not to freeze. We boldly ask for the most necessary things. The unmarried ask for a family, the childless for children. And if someone asks of God for a new car, a vacation abroad, it is considered to be indelicate as these are not needs, but whims. Everyone has their own sense of proportion – what can be asked for and what is too much.

God is omnipotent – He can give us anything He wants. He is generous and has more than enough. He does not give bad gifts – He will never give a stone instead of bread. When we ask for less than we would like to have, we distrust God's ability. God can do anything. He will give us as much as He wants. Our task is to ask.

Sometimes we do not ask for much, only for a minimum, because we think we have not deserved it, we are not good enough to receive something from God. And this is partly true. We have not deserved it. We are not good enough. But Jesus has deserved it for us. He was able to do everything that we could not do. That is why He tells us to ask in His name. Besides, God does not discriminate between His children. Just as He sends the sun and rain on the good and the bad, so He blesses the harvest, the prosperity, the success of both the righteous and the sinners. The Lord offers His blessing, His gifts to all His children, and those who are willing to accept them, who can open themselves to them, who believe that they are for Him, receive them.

Jesus gives a clue as to what and how much to ask for: it is necessary to ask in such a way that when you receive it, you will be overjoyed. Not in the way to somehow make ends meet and go through difficult times, but in the way that when you receive, you

will rejoice and glorify God for His kindness and that not everything in this life should come with hard work, - something can be an unexpected, undeserved and generous gift.

June 18

Friday

Acts 27: 1-44

John 17: 18-26

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

Acts 27: 1-44

When it was decided that we were to sail for Italy, they transferred Paul and some other prisoners to a centurion of the Augustan Cohort, named Julius. Embarking on a ship of Adramyttium that was about to set sail to the ports along the coast of Asia, we put to sea, accompanied by Aristarchus, a Macedonian from Thessalonica. The next day we put in at Sidon; and Julius treated Paul kindly, and allowed him to go to his friends to be cared for. Putting out to sea from there, we sailed under the lee of Cyprus, because the winds were against us. After we had sailed across the sea that is off Cilicia and Pamphylia, we came to Myra in Lycia. There the centurion found an Alexandrian ship bound for Italy and put us on board. We sailed slowly for a number of days and arrived with difficulty off Cnidus, and as the wind was against us, we sailed under the lee of Crete off Salmone. Sailing past it with difficulty, we came to a place called Fair Havens, near the city of Lasea.

Since much time had been lost and sailing was now dangerous, because even the Fast had already gone by, Paul advised them, saying, "Sirs, I can see that the voyage will be with danger and much heavy loss, not only of the cargo and the ship, but also of our lives." But the centurion paid more attention to the pilot and to the owner of the ship than to what Paul said. Since the harbor was not suitable for spending the winter, the majority was in favor of putting to sea from there, on the chance that somehow they could reach Phoenix, where they could spend the winter. It was a harbor of Crete, facing southwest and northwest.

When a moderate south wind began to blow, they thought they could achieve their purpose; so they weighed anchor and began to sail past Crete, close to the shore. But soon a violent wind, called the northeaster, rushed down from Crete. Since the ship was caught and could not be turned head-on into the wind, we gave way to it and were driven. By running under the lee of a small island called Cauda we were scarcely able to get the ship's boat under control. After hoisting it up they took measures to undergird the ship; then, fearing that they would run on the Syrtis, they lowered the sea anchor and so were driven. We were being pounded by the storm so violently that on the next day they began to throw the cargo overboard, and on the third day with their own hands they threw the ship's tackle overboard. When neither sun nor stars appeared for many days, and no small tempest raged, all hope of our being saved was at last abandoned.

Since they had been without food for a long time, Paul then stood up among them and said, "Men, you should have listened to me

and not have set sail from Crete and thereby avoided this damage and loss. I urge you now to keep up your courage, for there will be no loss of life among you, but only of the ship. For last night there stood by me an angel of the God to whom I belong and whom I worship, and he said, 'Do not be afraid, Paul; you must stand before the emperor; and indeed, God has granted safety to all those who are sailing with you.' So keep up your courage, men, for I have faith in God that it will be exactly as I have been told. But we will have to run aground on some island."

When the fourteenth night had come, as we were drifting across the sea of Adria, about midnight the sailors suspected that they were nearing land. So they took soundings and found twenty fathoms; a little farther on they took soundings again and found fifteen fathoms. Fearing that we might run on the rocks, they let down four anchors from the stern and prayed for day to come. But when the sailors tried to escape from the ship and had lowered the boat into the sea, on the pretext of putting out anchors from the bow, Paul said to the centurion and the soldiers, "Unless these men stay in the ship, you cannot be saved." Then the soldiers cut away the ropes of the boat and set it adrift.

Just before daybreak, Paul urged all of them to take some food, saying, "Today is the fourteenth day that you have been in suspense and remaining without food, having eaten nothing. Therefore I urge you to take some food, for it will help you survive; for none of you will lose a hair from your heads." After he had said this, he took bread; and giving thanks to God in the presence of all, he broke it and began to eat. Then all of them were encouraged and took food

for themselves. (We were in all two hundred seventy-six persons in the ship.) After they had satisfied their hunger, they lightened the ship by throwing the wheat into the sea.

In the morning they did not recognize the land, but they noticed a bay with a beach, on which they planned to run the ship ashore, if they could. So they cast off the anchors and left them in the sea. At the same time they loosened the ropes that tied the steering-oars; then hoisting the foresail to the wind, they made for the beach. But striking a reef, they ran the ship aground; the bow stuck and remained immovable, but the stern was being broken up by the force of the waves. The soldiers' plan was to kill the prisoners, so that none might swim away and escape; but the centurion, wishing to save Paul, kept them from carrying out their plan. He ordered those who could swim to jump overboard first and make for the land, and the rest to follow, some on planks and others on pieces of the ship. And so it was that all were brought safely to land.

John 17: 18-26

And the Lord said: "As you have sent me into the world, so I have sent them into the world. And for their sakes I sanctify myself, so that they also may be sanctified in truth.

"I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become

completely one, so that the world may know that you have sent me and have loved them even as you have loved me. Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world.

“Righteous Father, the world does not know you, but I know you; and these know that you have sent me. I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them.”

Meditation

As you have sent me into the world, so I have sent them into the world. And for their sakes I sanctify myself, so that they also may be sanctified in truth.

These are the words that flow directly from God’s Heart! They are an expression of almost uterine love for His followers. Jesus, knowing the burden of the hour to come for the ones He loves, asks the Father to do with them what He has done with Him. May we be like Him! Only the heart of God-Love can say so. It is impossible for these words not to resonate within us with praise and gratitude. It is also our duty to walk in close communion with Jesus which requires to participate in His sacrifice of love. To be sanctified in truth means to live like Jesus in complete self-sacrifice to the Father. Theologian Bultmann translates the words *For their sakes I sanctify myself* as: *I sacrifice myself for them*. This sacrifice is born of love and gives birth to love in return. A Christian immersed in this ocean of gift becomes a copartner in the sacramental life of self-sacrifice –

sacrifice – priesthood. This is what Jesus asks of us. To take part in this divine action means to enter the closeness of life of the Trinity, the «dance», where love explodes with the glorification and sacrifice of the whole self, infinitely. Today, during this meditation, I will allow my heart to sing praises and celebrate the eternal Liturgy of Resurrection! I sing and pray: *Hallelujah, hallelujah, hallelujah!* Let us ask for the gift of our everyday sanctification and sacrifice of ourselves to the Father. This profound word, which allows us to look with love at the heart of Jesus Christ, should always be the center of our thoughts and daily prayers.

June 19

All Souls Saturday

1 Thessalonians 4: 13-17

John 5: 24-30

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

1 Thessalonians 4: 13-17

But we do not want you to be uninformed, brothers and sisters, about those who have died, so that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died. For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died. For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever.

John 5: 24-30

And the Lord said: "Very truly, I tell you, anyone who hears my word and believes him who sent me has eternal life, and does not come under judgment, but has passed from death to life.

“Very truly, I tell you, the hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in himself, so he has granted the Son also to have life in himself; and he has given him authority to execute judgment, because he is the Son of Man. Do not be astonished at this; for the hour is coming when all who are in their graves will hear his voice and will come out—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

“I can do nothing on my own. As I hear, I judge; and my judgment is just, because I seek to do not my own will but the will of him who sent me.

Meditation

Today’s Gospel draws our attention to how receive eternal life. It openly says that he who listens to the words of Jesus and believes in Him will receive this life. The invitation to examine our Christian testimony is encouraged by an example of martyrs who shed their blood even today. Today’s martyrs and those men and women who give their lives to the Church are an example of true not fictional faith. Martyrs are those who have realized that we must constantly learn to follow an example of Christ. To follow Him, we must come out of our own fortress. Christianity is not that much about a religion, it is about a Person, that is, Christ. As we look at Jesus, we begin to understand that God is the Father. The fatherhood of God is the infinity of love and omnipotence. This omnipotence should be interpreted from the standpoint of love and service. God’s omnipotence manifests itself in mercy. And this mercy must

become our experience. When we have understood this, Jesus must become the center of our lives, then it will be easier for us to find Him. This mercy triumphs not only in the souls of so many people over these 2000 years, it has already manifested itself in our soul.

Due to to this we can unravel the mystery of man. Christ has showed man's highest calling by His own example when God became man. How to look at Jesus? There is a very simple answer to this question. We should come to Him with every need, big or small, that arises during the daytime. Always with confidence. Always with endurance. Sometimes things go upside down and it is really hard to believe. Sometimes it seems that there is no way out of a situation. But it is then that God asks us to look into His eyes, not into the abyss beneath our feet. Resurrection means to live eternal life today!

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