



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

May 30 - June 5
The Gregorian 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

May 30

All Saints Sunday

Hebrews 11:33 - 12:2

Matthew 10: 32-33. 37-38,
19: 27-30

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

Hebrews 11:33 - 12:2

Brethren, who through faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Others were tortured, refusing to accept release, in order to obtain a better resurrection. Others suffered mocking and flogging, and even chains and imprisonment. They were stoned to death, they were sawn in two, they were killed by the sword; they went about in skins of sheep and goats, destitute, persecuted, tormented—of whom the world was not worthy. They wandered in deserts and mountains, and in caves and holes in the ground.

Yet all these, though they were commended for their faith, did not receive what was promised, since God had provided something better so that they would not, apart from us, be made perfect.

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.

Matthew 10: 32-33. 37-38, 19: 27-30

And the Lord said: "Everyone therefore who acknowledges me before others, I also will acknowledge before my Father in heaven; but whoever denies me before others, I also will deny before my Father in heaven.

Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me; and whoever does not take up the cross and follow me is not worthy of me. Those who find their life will lose it, and those who lose their life for my sake will find it.

Then Peter said in reply, "Look, we have left everything and followed you. What then will we have?" Jesus said to them, "Truly I tell you, at the renewal of all things, when the Son of Man is seated on the throne of his glory, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or children or fields, for my name's sake, will receive a hundredfold, and will inherit eternal life. But many who are first will be last, and the last will be first."

Meditation

This Sunday, when we recall all the saints, the liturgy offers us the Gospel according to Matthew, telling us about the conditions for following Christ. One of the preconditions is denial. We constantly resist the conditions of calling. Primarily, in a particularly complicated episode nobody wants to speak about: the demand for denial. *And everyone who has left houses or brothers or sisters or father or mother or children or fields, for my name's sake...* The story of Salvation itself starts with the call for denial: *You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die* (Genesis 2: 16-17). There has always been just one commandment! If we had managed to follow it, no other ones would have to be introduced. But along with the offence the number of commandments also increased. Even today we can see that the more a person trespasses the boundaries, the more laws appear. And life is becoming more and more complicated due to the fact that people are incapable of rejecting the evil. But why reject something normal, rightful, legal, and convincing? As for me, that test is the most certain and the best thing given by God. And not only as far as His requirements, but also as far as His love is concerned. In fact, were we not designated for glory and called for communion with Him already here, we would not have to reject anything. For the sake of releasing some space for the *larger* we reject the *smaller*, and then this rejection become a real Blessing. *What does God want from me?* You have asked it a number of times. Well, God wants... you from you! That is why He asks us to reject everything that casts a slur on our hearts. He wants to fill

these hearts with Himself. The only thing He cannot give you is something you are willing to take yourself using power. To reject or to deny does not mean to clench one's fists, but rather to stand with open arms and open hearts, as a poor beggar who knows that he can get something since there is already nothing to lose. While to reach for the apple on your own means to provide oneself with limited and not long-lasting things, while God wants to give us no less than Himself. Only rejecting something that is contrary to God's will will we become absolutely free. It is then that we will make sure that He is limitless in his generosity and will repay us a thousandfold already here, on the earth.

May 31

Monday

Romans 2:28 - 3:18

Matthew 6: 31-34, 7: 9-11

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

Romans 2:28 - 3:18

Brethren, for a person is not a Jew who is one outwardly, nor is true circumcision something external and physical. Rather, a person is a Jew who is one inwardly, and real circumcision is a matter of the heart—it is spiritual and not literal. Such a person receives praise not from others but from God.

Then what advantage has the Jew? Or what is the value of circumcision? Much, in every way. For in the first place the Jews were entrusted with the oracles of God. What if some were unfaithful? Will their faithlessness nullify the faithfulness of God? By no means! Although everyone is a liar, let God be proved true, as it is written, “So that you may be justified in your words, and prevail in your judging.”

But if our injustice serves to confirm the justice of God, what should we say? That God is unjust to inflict wrath on us? (I speak in a human way.) By no means! For then how could God judge the world? But if through my falsehood God’s truthfulness abounds to his glory, why am I still being condemned as a sinner? And why not

say (as some people slander us by saying that we say), “Let us do evil so that good may come”? Their condemnation is deserved!

What then? Are we any better off? No, not at all; for we have already charged that all, both Jews and Greeks, are under the power of sin, as it is written:

“There is no one who is righteous, not even one; there is no one who has understanding, there is no one who seeks God. All have turned aside, together they have become worthless; there is no one who shows kindness, there is not even one.”

“Their throats are opened graves; they use their tongues to deceive.”

“The venom of vipers is under their lips.”

“Their mouths are full of cursing and bitterness.”

“Their feet are swift to shed blood; ruin and misery are in their paths, and the way of peace they have not known.”

“There is no fear of God before their eyes.”

Matthew 6: 31-34, 7: 9-11

And the Lord said: "Therefore do not worry, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear?' For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. But strive first for the kingdom of God and His righteousness, and all these things will be given to you as well.

“So do not worry about tomorrow, for tomorrow will bring worries of its own. Today’s trouble is enough for today.

Is there anyone among you who, if your child asks for bread, will give a stone? Or if the child asks for a fish, will give a snake? If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him!"

Meditation

In today’s Gospel excerpt Jesus criticizes excessive concern about food, drinks and clothing. And He sums it up: *For it is the Gentiles who strive for all these things*. The life of people who believe in Jesus and the life of those who do not believe in Him should be different. Those who believe in Jesus share the experience of being grateful to God with Him. That experience of parental care is to be revolutionary for the co-existence of people. It is to give birth to the community life that will be in brotherhood, will become the seeds for the new society. Later Jesus suggests two criteria: *But strive first for the kingdom of God and So do not worry about tomorrow*. To strive first for the kingdom of God and its righteousness means to try and follow God’s will and to let Him guide our lives. The search of God in a specific manifestation stands for the search of friendly and fair co-existence. Where there is this sort of caring about the kingdom, community life is given birth to, where no brother or sister will ever lack anything. They don’t care about the next day there, that is are not concerned about accumulation of riches. In the last verses of today’s excerpt Jesus refers to our earthly experience of family life. He explains that one should always build

relationship between the father and the son also in the field of prayer. The son asks with trust, since he knows that the father will give him everything he needs. On the other hand, the father, because of his love for the son, will not remain deaf to his requests. Then Jesus raises us to the divine level. If these relations *father/son* are real in our earthly reality, between us, *evil*, how much more does it refer to the Heavenly Father then! In fact, Christian prayer never is the act you perform in front of the automatic teller machine that will give you what you are looking for. It lays down the foundation for the son's dialogue with the Heavenly Father who *knows what you need before you ask him* (Matthew 6:8).

June 1

Tuesday

Romans 4: 4-12

Matthew 7: 15-21

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

Romans 4: 4-12

Brethren, now to one who works, wages are not reckoned as a gift but as something due. But to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness. So also David speaks of the blessedness of those to whom God reckons righteousness apart from works:

“Blessed are those whose iniquities are forgiven, and whose sins are covered; blessed is the one against whom the Lord will not reckon sin.”

Is this blessedness, then, pronounced only on the circumcised, or also on the uncircumcised? We say, “Faith was reckoned to Abraham as righteousness.” How then was it reckoned to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the ancestor of all who believe without being circumcised and who thus have righteousness reckoned to them, and likewise the ancestor of the

circumcised who are not only circumcised but who also follow the example of the faith that our ancestor Abraham had before he was circumcised.

Matthew 7: 15-21

And the Lord said: “Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves. You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? In the same way, every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus you will know them by their fruits.

“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven.”

Meditation

We cannot tell that a tree (or any other plant) is good or bad until we taste its fruit. The fruit characterizes the tree. If the fruit is healthy, tasty, nutritious, we consider the tree to be a good one. And if the tree does not bear any fruit or this fruit is not suitable for consumption, the tree is bad.

In fact, today’s Word of God is not about trees and their fruit, but about people concealing their essence. *Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves.* Pride, insidiousness, evil intentions may be hidden behind

sheep's quiet and obedience. How do we distinguish this? Appearances are often deceitful, language and gestures may be too naïve or convincing. But the Lord stresses it twice: *you will know them by their fruits*. The deeds of an individual show what the heart is full of. A sick tree cannot bear healthy fruit. And a person with bitterness in his/her heart, with evil intentions also cannot but show it. At a certain point of time there will appear a certain fruit that will show what kind of heart this person has. *The good person out of the good treasure of the heart produces good, and the evil person out of evil treasure produces evil; for it is out of the abundance of the heart that the mouth speaks* (Luke 6: 45).

One may cognate not just others, but oneself by the fruit. What fruit do I bear? Do I see the fruit of the Holy Spirit in me: *love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control* (Galatians 5: 22-23)? Do my neighbours see the same fruit with me?

Can I bear a good fruit myself? Probably, no. The Lord says: *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.* (John 15: 4-5).

O Lord, I need your assistance to be the tree that bears good fruit.

June 2

Wednesday

Romans 4: 13-25

Matthew 7: 21-23

- [Reading](#)
- [Meditation](#)
- [Prayer](#)
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Romans 4: 13-25

Brethren, for the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation.

For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, “I have made you the father of many nations”)—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become “the father of many nations,” according to what was said, “So numerous shall your descendants be.” He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah’s womb.

No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith “was reckoned to him as righteousness.” Now the words, “it was reckoned to him,” were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

Matthew 7: 21-23

And the Lord said: “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven. On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many deeds of power in your name?’ Then I will declare to them, ‘I never knew you; go away from me, you evildoers.’

Meditation

Today’s excerpt from the Gospel is related to the final part of the Sermon on the Mount. Jesus gave the New Law to the People. Like Moses, He stands on the mount and dictates the new Law that is not to cancel the old one but to help obey it. At the end of His sermon Jesus reminds that there will be people who will hear these words, but will not bring them into life. There will also be people who will even not hear them (the mad men building their houses on sand). *O Lord, O Lord* – that is the liturgical call with which the messianic community addresses the resurrected God. It can be

frequently heard from Matthew, in particular, in the stories of healing. But for Matthew it is still not enough to recognize the Messiah as the Lord: one should also perform the will of the Heavenly Father. The word *will* is used by Matthew only to designate the will of the Heavenly Father.

Matthew reminds us that a commitment to always follow the Father's will is demanded from us. And what does He want? *I desire steadfast love and not sacrifice* (Hosea 6:6).

Here Matthew renews polemics against false charismatics who made prophecies and worked a lot of miracles in the name of Jesus. But they did not follow the will of the Father, that is did not do any mercy.

And then comes the day of meeting Christ, the moment of His return. The day of the Last Judgment.

Thus, let us ask God today for the mercy of not just calling His name in prayers, but following His will. And it is manifested in the new commandment to love as Jesus loves us. This means to be merciful as the Father in the heaven.

June 3

Thursday

The Most Holy Eucharist

1 Corinthians 11: 23-32

John 6: 48-54

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

1 Corinthians 11: 23-32

Brethren, for I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, “This is my body that is for you. Do this in remembrance of me.” In the same way he took the cup also, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord. Examine yourselves, and only then eat of the bread and drink of the cup. For all who eat and drink without discerning the body, eat and drink judgment against themselves. For this reason many of you are weak and ill, and some have died. But if we judged ourselves, we would not be judged. But when we are judged by the

Lord, we are disciplined so that we may not be condemned along with the world.

John 6: 48-54

And the Lord said: "I am the bread of life. Your ancestors ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh."

The Jews then disputed among themselves, saying, "How can this man give us his flesh to eat?" So Jesus said to them, "Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day."

Meditation

The Jews disputed among themselves about how Jesus could give them His flesh to eat. They could not even think that He was telling them about the spiritual dimension. What is impossible for people is possible for God. But He was not just talking about the spiritual aspect. Jesus literally gives us His body to eat. This is evidenced by our faith. Numerous Eucharistic miracles, which happen throughout history of the Church in different places of the world, confirm this. Jesus trusts His body to people, gives it into our hands, allows us to touch Himself, to consume. Jesus humbles Himself, becomes visible, accessible, tangible. He gives Himself to all who come to receive

Him, regardless of a person's faith and purity of heart, intentions and respect for Jesus.

Only Jesus can satisfy the insatiable hunger of mankind – a physical hunger, a hunger for love, acceptance, respect, lack of security, peace. This wonderful bread does not dwindle when we eat it. We do not have to fight or compete to get this bread – God generously multiplies it so that it is enough for everyone.

Jesus is our bread of life. He gives Himself to His weak, sinful, imperfect children to support them, to reassure them, to comfort them, to fill them. Jesus gives life to the world, takes on its sin, dies instead of it to save it. Jesus is the Savior of the world. And this is not something as complex as high theological truths, but simple and accessible, like bread. Everyone has seen bread. Everyone has tasted bread. Jesus wants to be as close to us as bread. So familiar and every day present. Jesus wants to be as accessible to us as bread.

The desire not to die, but to live forever and happily, was probably settled in the human heart by God. As a hint about the gift He had prepared for us. He planned to share His eternal happiness with us and gave us the way to comprehend it. He offered Himself.

He who consumes the Body of Jesus and drinks His Blood has eternal life and will resurrect to the Kingdom of God.

June 4

Friday

Romans 5:17 - 6:2

Matthew 9: 14-17

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

Romans 5:17 - 6:2

Brethren, if, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ.

Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. But law came in, with the result that the trespass multiplied; but where sin increased, grace abounded all the more, so that, just as sin exercised dominion in death, so grace might also exercise dominion through justification leading to eternal life through Jesus Christ our Lord.

What then are we to say? Should we continue in sin in order that grace may abound? By no means! How can we who died to sin go on living in it?

Matthew 9: 14-17

Then the disciples of John came to him, saying, “Why do we and the Pharisees fast often, but your disciples do not fast?” And Jesus said to them, “The wedding guests cannot mourn as long as the bridegroom is with them, can they? The days will come when the bridegroom is taken away from them, and then they will fast. No one sews a piece of unshrunk cloth on an old cloak, for the patch pulls away from the cloak, and a worse tear is made. Neither is new wine put into old wineskins; otherwise, the skins burst, and the wine is spilled, and the skins are destroyed; but new wine is put into fresh wineskins, and so both are preserved.”

Meditation

What is this act of righteousness of Jesus Christ that justifies us? What is this act that gives us the opportunity to love God and our neighbor?

It seems that without considering the family experience we will not be able to understand this. Thus, children say that they see the love of their parents when their parents take care of them, pay attention to them, and give them gifts. And how can parents see that their children love them? As children, we all think that our love is expressed through our help in everyday chorus. And what is in fact? In fact, parents see their children’s love when their children are obedient to them, at least they don’t mind when their father and mother try to teach them something. Therefore, paternal love is expressed through guardianship, filial love – through obedience. The teachings and restrictions that parents impose on children

testify to their love and to their care. However, as children, how do we perceive the prohibitions and restrictions? As a sign that love must be earned. And if the things our parents teach us go against our interests, we do not want to carry out such a will.

What brings the greatest suffering to children? The idea that a brother or sister is loved by his parents more. Hence the quarrels and fights between children appear. There is even a worse twist in the book of Genesis – brother kills brother – Cain kills Abel. For fear of revenge and death penalty Cain flees from the Father even further than his father, Adam did. Don't parents worry about their quarreling children? And don't they want their children to reconcile and thus return to unity with their parents? After all, parents know that a child who has run away from them suffers from hatred and puts bitterness in the hearts of his/her own children.

We who sin by «killing» in the heart, that is, condemning other children of the Father, become terrified. Why? Because the Father seems to love us less, He will most likely take revenge. And if God really was like that, he would probably have punished the murderers of Jesus Christ right under the cross. However, let us listen to the prayer of Jesus Christ on the cross: *Father, forgive them, for they do not know what they are doing* (Luke 23:34). Isn't this a just act of obedience that saves the sinner through the long-suffering of our Heavenly Father?

June 5

Saturday

Romans 3: 19-26

Matthew 7: 1-8

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

Romans 3: 19-26

Brethren, now we know that whatever the law says, it speaks to those who are under the law, so that every mouth may be silenced, and the whole world may be held accountable to God. For “no human being will be justified in his sight” by deeds prescribed by the law, for through the law comes the knowledge of sin.

But now, apart from law, the righteousness of God has been disclosed, and is attested by the law and the prophets, the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction, since all have sinned and fall short of the glory of God; they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed; it was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus.

Matthew 7: 1-8

And the Lord said: “Do not judge, so that you may not be judged. For with the judgment you make you will be judged, and the measure you give will be the measure you get. Why do you see the speck in your neighbor’s eye, but do not notice the log in your own eye? Or how can you say to your neighbor, ‘Let me take the speck out of your eye,’ while the log is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbor eye.

“Do not give what is holy to dogs; and do not throw your pearls before swine, or they will trample them under foot and turn and maul you.

“Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened.”

Meditation

Today the word of God gives us instructions on how to avoid judgment: *Do not judge, so that you may not be judged. For with the judgment you make you will be judged.* Do I want to be judged here on earth, or there, in eternity? The answer is obvious. If this judgment is unavoidable, then how would I like it to happen regarding myself? Apparently, I would like this judgement to be very delicate, tolerant, merciful, leaving me the possibility to defend

myself, with the right to a good lawyer. However, my judgment of others often differs from the judgment I would like to undergo. How easily do I evaluate the behavior of my brother, neighbor, colleague? I meticulously assess their shortcomings, weaknesses, mistakes. How often do I think I deserve something better than others? How easily can I pass a sentence?

The Lord says in the Sermon on the Mount: *Why do you see the speck in your neighbor's eye, but do not notice the log in your own eye?* Apparently, the word to see means not just to look at, notice, identify, but to look closely, scrupulously. It is much easier for us, wounded by sin, to look for and look closely at small imperfections of our neighbors than at our much more serious transgressions. How often do I condemn in others exactly what I do not want or cannot admit and correct in myself? Judging others, I as if justify myself: I see this, I do not like it, then it means I do not have it. Thus, in the eyes of others, I justify myself and hide my weaknesses or sins.

When something irritates me in the behavior of my neighbor, and when I want to condemn something, it may be worth considering the reason for this. Why can't I accept this particular trait, specifically this thing? What stands behind it: my pride, selfishness, or, on the contrary, my low self-esteem, self-rejection? Maybe it points to something from my past, maybe to some painful experience?

Jesus said to the woman caught in adultery: *Neither do I condemn you. Go your way, and from now on do not sin again* (John 8:11). The Lord does not condemn anyone, He always gives the

opportunity to change. Therefore, it is worth remembering that the Lord does not condemn not only me, but also my neighbor. The Lord gives not only me the opportunity to change, but my neighbor as well.

What is Skynia Magazine?

Skynia Magazine is published with the purpose to help its readers meet the Lord with the help of the Bible.

This is why on most pages of the magazine our readers can find daily meditations on the Word of God: biblical readings according to the liturgical calendar of the UGCC. These meditations are the fruit of the personal prayer of their authors: priests, nuns and laity, who strive to live in the rhythm of the life of the UGCC, trying to tackle present-day issues.

Bible verses are cited according to the New Revised Standard Version Catholic Edition.

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