



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

May 16-22
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

May 16

Sunday of Myrrh Bearing
Women

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

Acts 6: 1-7

Mark 15:43 - 16:8

Acts 6: 1-7

Now during those days, when the disciples were increasing in number, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution of food. And the twelve called together the whole community of the disciples and said, "It is not right that we should neglect the word of God in order to wait on tables. Therefore, friends, select from among yourselves seven men of good standing, full of the Spirit and of wisdom, whom we may appoint to this task, while we, for our part, will devote ourselves to prayer and to serving the word." What they said pleased the whole community, and they chose Stephen, a man full of faith and the Holy Spirit, together with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte of Antioch. They had these men stand before the apostles, who prayed and laid their hands on them.

The word of God continued to spread; the number of the disciples increased greatly in Jerusalem, and a great many of the priests became obedient to the faith.

Mark 15:43 - 16:8

Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Jesus saw where the body was laid.

When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint him. And very early on the first day of the week, when the sun had risen, they went to the tomb. They had been saying to one another, "Who will roll away the stone for us from the entrance to the tomb?" When they looked up, they saw that the stone, which was very large, had already been rolled back. As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed. But he said to them, "Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him. But go, tell his disciples and Peter that he is going ahead of you

to Galilee; there you will see him, just as he told you.” So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.

Meditation

With his excerpt from the Gospel today St. Mark takes us back to the tomb of Jesus for us to be able to again and again become the witnesses to the Resurrection of Christ, together with the women looking at the empty tomb and hearing the Angel’s words: *He has been raised; he is not here*. On the Sunday of the Myrrhbearers, three women are in the focus of the excerpt: Mary Magdalene, Mary the mother of James, and Salome, who, having overcoming the fear of the Roman soldiers and Judeans considering Jesus a villain and trespasser, came to anoint the body of their dead Teacher to complete the burial rite.

Mark depicts the women concerned about who was going to roll away the stone from the tomb of Jesus for them and keeps the reader in suspense by the very end. They come to the tomb where they as well as us, the Gospel readers, will be greatly surprised ...

The women were the first to hear about the Resurrection of Jesus. Mark writes that they, contrary to what the Angel told them, said *nothing to anyone, for they were afraid*. Afraid of being laughed at or arrested for the dissemination of such an unheard-of piece of news ... And the strangest thing is that this is the last sentence in the original text of the Gospel according to Mark. Being prone to think that it was Mark’s absolutely conscious choice to finish his Gospel on such an unexpected note, every time when I read this

ending I feel challenged. As if I were standing at the empty tomb of Jesus and hearing the Angel's news. That is a challenge for my personal faith – to believe in the Resurrection without seeing the Resurrected.

I am sure that the myrrhbearing women did not keep a long silence about what they had seen for their fear. Their escape was rather the first reaction to something unexpected. They had to go back to Galilee in their hearts and recall the prophecies made by Jesus concerning His sufferings, death and Resurrection, and, comparing it all with the empty tomb, – to believe that the prophecies had come true. Today, after 2000 years of Christianity, having plenty of testimonies about the Resurrection of Christ, we are called to come to the empty tomb again and, looking at the funeral canvases, and at our own lives at the same time, to believe in the Resurrection of Christ and our Resurrection.

May 17

Monday

Acts 6:8 - 7:5, 47-60

John 4: 46-54

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

Acts 6:8 - 7:5,47-60

Stephen, full of grace and power, did great wonders and signs among the people. Then some of those who belonged to the synagogue of the Freedmen (as it was called), Cyrenians, Alexandrians, and others of those from Cilicia and Asia, stood up and argued with Stephen. But they could not withstand the wisdom and the Spirit with which he spoke. Then they secretly instigated some men to say, "We have heard him speak blasphemous words against Moses and God." They stirred up the people as well as the elders and the scribes; then they suddenly confronted him, seized him, and brought him before the council. They set up false witnesses who said, "This man never stops saying things against this holy place and the law; for we have heard him say that this Jesus of Nazareth will destroy this place and will change the customs that Moses handed on to us." And all who sat in the council looked intently at him, and they saw that his face was like the face of an angel.

Then the high priest asked him, "Are these things so?" And Stephen replied: "Brothers and fathers, listen to me. The God of glory

appeared to our ancestor Abraham when he was in Mesopotamia, before he lived in Haran, and said to him, 'Leave your country and your relatives and go to the land that I will show you.' Then he left the country of the Chaldeans and settled in Haran. After his father died, God had him move from there to this country in which you are now living. He did not give him any of it as a heritage, not even a foot's length, but promised to give it to him as his possession and to his descendants after him, even though he had no child.

But it was Solomon who built a house for him. Yet the Most High does not dwell in houses made with human hands; as the prophet says, 'Heaven is my throne, and the earth is my footstool. What kind of house will you build for me, says the Lord, or what is the place of my rest? Did not my hand make all these things?'

"You stiff-necked people, uncircumcised in heart and ears, you are forever opposing the Holy Spirit, just as your ancestors used to do. Which of the prophets did your ancestors not persecute? They killed those who foretold the coming of the Righteous One, and now you have become his betrayers and murderers. You are the ones that received the law as ordained by angels, and yet you have not kept it."

When they heard these things, they became enraged and ground their teeth at Stephen. But filled with the Holy Spirit, he gazed into heaven and saw the glory of God and Jesus standing at the right hand of God. "Look," he said, "I see the heavens opened and the Son of Man standing at the right hand of God!" But they covered their ears, and with a loud shout all rushed together against him. Then they dragged him out of the city and began to stone him; and

the witnesses laid their coats at the feet of a young man named Saul. While they were stoning Stephen, he prayed, "Lord Jesus, receive my spirit." Then he knelt down and cried out in a loud voice, "Lord, do not hold this sin against them." When he had said this, he died.

John 4: 46-54

Then he came again to Cana in Galilee where he had changed the water into wine. Now there was a royal official whose son lay ill in Capernaum. When he heard that Jesus had come from Judea to Galilee, he went and begged him to come down and heal his son, for he was at the point of death. Then Jesus said to him, "Unless you see signs and wonders you will not believe." The official said to him, "Sir, come down before my little boy dies." Jesus said to him, "Go; your son will live." The man believed the word that Jesus spoke to him and started on his way. As he was going down, his slaves met him and told him that his child was alive. So he asked them the hour when he began to recover, and they said to him, "Yesterday at one in the afternoon the fever left him." The father realized that this was the hour when Jesus had said to him, "Your son will live." So he himself believed, along with his whole household. Now this was the second sign that Jesus did after coming from Judea to Galilee.

Meditation

In today's Gospel reading the word son is mentioned at least six times. In the original Greek text of this passage there are two words used: *υἱόν*, which is actually translated as *son*, and *παιδίον*, which can be translated as *child, infant, young slave or child-slave*.

The man who comes to ask for the healing of his son is a royal official. At that time it was a responsible and respectable position, so most likely the father was an influential person; he gave orders to his subordinates and they had to be carried out, - he controlled it to be done; he spent most of his time at work, and most likely the atmosphere at home was like that at work. Therefore, the father himself, and later in the text the slaves, call the child not a *son*, but *παιδίον*, that is, a *young slave*. And this child is dying.

In the spiritual sense, the use of these two words can be interpreted as an influence, control, attempt to do the best for the children, deciding for them who to become, who to marry, where to study, where to work, with whom to be friends, etc. By their excessive guardianship or control as well as distrust, parents kill individuals in their children. I have several acquaintances who are like this dying child. But my acquaintances are about 40 now and their parents are still trying to control their actions, that is, their adult children. And these adult children have a lot of complexes and unrealized opportunities because of the excessive control of their parents.

Interestingly, when Jesus says: *Go; your son will live*, He uses the word *υιόν*, which has a single meaning: *son*. In a spiritual sense, this means that the Lord has restored not only the life of this child, but also the dignity of being a son, not a slave. The Lord wants to heal our mental wounds, heal us from weaknesses and complexes and restore our dignity of the sons and daughters of the Lord.

May 18

Tuesday

Acts 8: 5-17

John 6: 27-33

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Acts 8: 5-17

Philip went down to the City of Samaria and proclaimed the Messiah to them. The crowds with one accord listened eagerly to what was said by Philip, hearing and seeing the signs that he did, for unclean spirits, crying with loud shrieks, came out of many who were possessed; and many others who were paralyzed or lame were cured. So there was great joy in that city.

Now a certain man named Simon had previously practiced magic in the city and amazed the people of Samaria, saying that he was someone great. All of them, from the least to the greatest, listened to him eagerly, saying, "This man is the power of God that is called Great." And they listened eagerly to him because for a long time he had amazed them with his magic. But when they believed Philip, who was proclaiming the good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Even Simon himself believed. After being baptized, he stayed constantly with Philip and was amazed when he saw the signs and great miracles that took place.

Now when the apostles at Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. The two went down and prayed for them that they might receive the Holy Spirit (for as yet the Spirit had not come upon any of them; they had only been baptized in the name of the Lord Jesus). Then Peter and John laid their hands on them, and they received the Holy Spirit.

John 6: 27-33

And the Lord said: "Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal." Then they said to him, "What must we do to perform the works of God?" Jesus answered them, "This is the work of God, that you believe in him whom he has sent." So they said to him, "What sign are you going to give us then, so that we may see it and believe you? What work are you performing? Our ancestors ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.'" Then Jesus said to them, "Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world."

Meditation

To work for the food that perishes means to focus on one's earthly needs, to invest time and effort into material things which are neither good nor bad and do not bring any benefits to a human soul. Human life is worth more than just food and clothes, and

human work cannot be limited to earning one's living only. Jesus urges to invest effort into getting the food that endures for eternal life. He tells people about spiritual things, the search of their calling and performing the works of God. He encourages them to think about more than just earthly troubles.

What can I do to perform the works of God? That is the question every Christian asks himself or herself. There is no universal answer to this question for everyone. There is no permanent answer to it. Every day, in different situations it's going to be different. What is reassuring is the fact that God always has the answer to the question and is ready to reveal it to those who want to hear it. God speaks to us via the Holy Scriptures and spiritual readings, the words of sermons and human advice, He sends wise ideas and peace into our hearts, guides us through some situations and circumstances. Humans cannot control a lot of things in their lives, while God is above it all. If He opens the doors, nobody will ever close it, and when he closes the door, nobody will ever open it. *Unless the Lord builds the house, those who build it labor in vain. Unless the Lord guards the city, the guard keeps watch in vain.* (Psalms 127:1). Whom shall ask for the answer to our questions, for advice and help if not God?

Jesus tells people that for them to be able to recognize and perform the works of God one should first trust in the Son of God. There is no other teacher, but for Jesus, no other mediator between God and people, there is no other Savior.

First comes faith, and then – deeds. Humans cannot do any good alone. Performance of the works of God is the fruit of faith. And the sign that the faith is alive indeed.

May 19

Wednesday

Acts 8: 18-25

John 6: 35-39

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- [Meditation](#)
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Acts 8: 18-25

Now when Simon saw that the Spirit was given through the laying on of the apostles' hands, he offered them money, saying, "Give me also this power so that anyone on whom I lay my hands may receive the Holy Spirit." But Peter said to him, "May your silver perish with you, because you thought you could obtain God's gift with money! You have no part or share in this, for your heart is not right before God. Repent therefore of this wickedness of yours, and pray to the Lord that, if possible, the intent of your heart may be forgiven you. For I see that you are in the gall of bitterness and the chains of wickedness." Simon answered, "Pray for me to the Lord, that nothing of what you have said may happen to me."

Now after Peter and John had testified and spoken the word of the Lord, they returned to Jerusalem, proclaiming the good news to many villages of the Samaritans.

John 6: 35-39

Jesus said to them, "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be

thirsty. But I said to you that you have seen me and yet do not believe. Everything that the Father gives me will come to me, and anyone who comes to me I will never drive away; for I have come down from heaven, not to do my own will, but the will of him who sent me. And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day.

Meditation

Simon, who offers money for God's gifts, illustrates the type of thinking which is rather widespread among Christians: *we need to deserve something, to pay a price in order to be receive the Lord's grace*. And as absurd as it may sound, one of the main tasks of Jesus is to destroy this way of thinking. Note, that the main category of people who annoyed Jesus were the Pharisees. In fact, the Pharisaic way of life was based mainly on the observance of the law.

It always surprises me that the greatest love Jesus felt was the love for sinners, and the greatest indignation – against the Pharisees! However, we do not allow ourselves to be sinners. As a result, we hide the truth about ourselves, put on masks, become so *right* and perfect that it is difficult for an ordinary person to see eye to eye with us. Pharisaism simply thrives in our souls when we try to become saints on our own. Interesting are the words of Pope Francis that keeping the commandments is not a guarantee of entering the paradise.

Simon had a very good intention – to receive the Holy Spirit. But the approach itself provoked an emotional explosion of the apostle, who directed against him very harsh criticism. However, the story

ends positively: Simon repented. We can say that he allowed himself to be a sinner, which means: to see the truth about himself and become free...

May 20

Thursday

Acts 8: 26-39

John 6: 40-44

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

Acts 8: 26-39

Then an angel of the Lord said to Philip, "Get up and go toward the south to the road that goes down from Jerusalem to Gaza." (This is a wilderness road.) So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship and was returning home; seated in his chariot, he was reading the prophet Isaiah. Then the Spirit said to Philip, "Go over to this chariot and join it." So Philip ran up to it and heard him reading the prophet Isaiah. He asked, "Do you understand what you are reading?" He replied, "How can I, unless someone guides me?" And he invited Philip to get in and sit beside him. Now the passage of the scripture that he was reading was this: "Like a sheep he was led to the slaughter, and like a lamb silent before its shearer, so he does not open his mouth. In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth."

The eunuch asked Philip, "About whom, may I ask you, does the prophet say this, about himself or about someone else?" Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. As they were going along the road, they came to some water; and the eunuch said, "Look, here is water! What is to prevent me from being baptized?" He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing.

John 6: 40-44

And the Lord said: "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."

Then the Jews began to complain about him because he said, "I am the bread that came down from heaven." They were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? How can he now say, 'I have come down from heaven'?" Jesus answered them, "Do not complain among yourselves. No one can come to me unless drawn by the Father who sent me; and I will raise that person up on the last day.

Meditation

In this excerpt the Holy Spirit is speaking to Philip, however, it is not only him that can speak. *But the evil spirit said to them in reply,*

“Jesus I know, and Paul I know; but who are you? (Acts 19,15). How do these two spirits speak, and how do we differentiate between them? The word *Spirit (pneuma)* has got the following meanings: *wind, blow, winnowing; breath, the spirit of life, soul; spirit; inspiration, inclination, mood.* The inspiration, inclination, mood I feel pre-determine what spirit speaks to me. Philip had the inspiration to go to a wilderness road, he was so much determined to preach that he even ran up to the chariot.

How open am I to the effect of the Holy Spirit and can I tell the Holy Spirit’s inspirations from those of the evil spirit? How open am I to be a tool in God’s hands, even if I don’t realize His plans? The ability to differentiate between the spirits constitutes a precondition of my serving God. Of interest in today’s gospel is the figure of the Ethiopian eunuch. *And he invited Philip to get in and sit beside him.* He was a very wealthy man since he was the eunuch of the Ethiopian queen, in charge of her entire treasury. He was going with the caravan, with plenty of people, the guard, jewellery. However, he acts as a humble person, he asks some suspicious dirty person running up to the chariot to get in and sit beside him, though it is him who is at the height, at the top, on the chariot. The Ethiopian puts himself one step lower than Philip is.

The humble conduct and the search of God, even if it is not a success and the hope to understand something is almost not there, will definitely attract the Holy Spirit and people via whom this Spirit will act. Philip’s behaviour is also worth following. If you are serving God – serve Him like Philip did: the Holy Spirit inspired him to go on a wilderness road, to run up to the chariot, to preach about Christ,

to bring a person to Christ and to disappear. Philip shows humble behaviour, and when he cooperates with God's Providence and does what he should, the Holy Spirit overcomes Philip: *the Spirit of the Lord snatched Philip* (*to snatch* from Greek means *to steal, to conquer, to embezzle*). The eunuch saw Philip no more, while the latter did not stay, did not start any relationship with the Ethiopian man, he was obedient to the Spirit of the Lord. If you serve God, be ready that the Spirit of the Lord will steal you, conquer you, and even snatch you.

May 21

Friday

**The Holy Apostle and
Evangelist John**

- [Reading](#)
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1 John 1: 1-7

John 19: 25-27, 21:24-25

1 John 1: 1-7

We declare to you what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the word of life—this life was revealed, and we have seen it and testify to it, and declare to you the eternal life that was with the Father and was revealed to us—we declare to you what we have seen and heard so that you also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ. We are writing these things so that our joy may be complete.

This is the message we have heard from him and proclaim to you, that God is light and in him there is no darkness at all. If we say that we have fellowship with him while we are walking in darkness, we lie and do not do what is true; but if we walk in the light as he

himself is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.

John 19: 25-27, 21: 24-25

So the soldiers did this. But standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Mag'dalene. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold, your son!" Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.

This is the disciple who is bearing witness to these things, and who has written these things; and we know that his testimony is true. But there are also many other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written.

Meditation

Today the Eastern-rite Catholic Church commemorates apostle and evangelist John.

John is the son of Zebedee and Salome, the brother of the would-be apostle Jacob, a fisherman by occupation, Simon's accomplice. To the call of Jesus John and his brother *immediately left the boat and their father, and followed him* (Matthew 4:22). When Christ appointed the twelve, He gave the brothers the name *Boanerges, that is, Sons of Thunder* (Mark 3:17).

John is Christ's favourite disciple. He witnessed the resurrection of Jairus' daughter, he saw the glory of the Lord on the mount of Tabor. During the Last Supper he reclined next to Jesus and said: *Lord, who is it that is going to betray you?* (John 21:20) He was in the Garden of Gethsemane. *He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, I am deeply grieved, even to death; remain here, and stay awake with me.* (Matthew 26:37-38). John heard the last words of Jesus on the Cross. He saw one of the soldiers pierce his side with a spear. He, one of the twelve apostles, was at the cross when the Lord was dying. He was the first to run to the tomb when he came to know that the Lord was not there. One of the apostles who did not die a martyr's death. John is called the evangelist of love, he is the author of the fourth Gospel, the Book of Revelation, and three epistles.

Jesus directs his last words to his mother and to John: *Woman, here is your son. Then he said to the disciple, Here is your mother.*

The Holy Virgin, as a person, was in confusion, she was suffering, felt lonely. *What does Jesus do in these last minutes? He takes care of Mary. In spite of all His helplessness on the cross, He keeps taking care of her* (James Martin, *The Seven Last Words of Jesus*). Jesus also takes care of his disciple who stayed loyal to him until the end, who co-suffered with the Lord and His mother at the cross. Jesus does not leave them by themselves. In the person of His disciple Jesus entrusts all of us to the care of the Holy Virgin. Since that time we have got the heavenly patroness and protectress. We have all become her children, while She has become our mother.

May 22

Saturday

Saint Nicholas

Hebrews 13: 17-21

Luke 6: 17-23

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Hebrews 13: 17-21

Obey your leaders and submit to them, for they are keeping watch over your souls and will give an account. Let them do this with joy and not with sighing—for that would be harmful to you.

Pray for us; we are sure that we have a clear conscience, desiring to act honorably in all things. I urge you all the more to do this, so that I may be restored to you very soon.

Now may the God of peace, who brought back from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, make you complete in everything good so that you may do his will, working among us that which is pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen.

Luke 6: 17-23

He came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon. They had come to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured. And all in the crowd were trying to touch him, for power came out from him and healed all of them.

Then he looked up at his disciples and said: "Blessed are you who are poor, for yours is the kingdom of God.

"Blessed are you who are hungry now, for you will be filled.

"Blessed are you who weep now, for you will laugh.

"Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets."

Meditation

Today's Gospel lists the beatitudes according to the record of evangelist Luke. We are standing on a level place. Let me paraphrase: we are standing on the ground of our true humanity in all its vulnerability. The women and men of this place are neither a group of the enlightened, nor the people with a distinct religious affiliation. They have come from everywhere: from Jerusalem,

Judea, and also from nearby Tiro and Sidon. Jesus, like Moses, comes down from the mountain and plunges into this humanity. Like Moses, He is moved. But here's what surprises us - His way of looking at them. Jesus looks at these simple people, who admit their weakness, and just think! - sheds light on the beauty and richness they have inside. Blessed are you! You, - and He looks at them. You - it's like He's trying to say: you are valuable, unlike those who are full and secured. He sheds light on the value of the little ones. And draws everyone's attention to the good that often lives silently in them. The Teacher, Who has just prayed on the mountain, expands the horizons and changes the rules - for Him those are significant who are considered to be unimportant. This is the good that must be recognized and preserved. This is a valuable fertilizer of this level place of human nature. This is the daily reality, as Charles Pegue would say: *which the Word wants to take into His own hands, like clay, and make a new creation, more perfect than the previous ones.* What is the compassion of God, Moses, Jesus? This is not a common concern. It is breaking the shell of the weakness and contradictions of daily life in order to release the good that is inside, the pliable clay. This is the greatness of life, which is worth learning every day. It lies in the ability to look through the cracks of our sins and weaknesses. It is the gold of love that heals wounds and gives us hope, inspiration and courage to meet this day and the next one. We need to be able to see in our daily weaknesses the way God has used to give us salvation. Resurrection is living an ordinary life in an unusual way!

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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- according to Gregorian, Julian and New Julian calendars

For individual readers

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- E-mail letters (daily)
- Telegram letters (daily)

For parishes and other groups

- You can **print** or upload to your **website** a **PDF** document with the meditations from Skynia Magazine so that parishioners or members of your community could easily download it.
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