



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

July 4 - 10
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

July 4

Sunday 6

Our Lady of Perpetual Help

Romans 12: 6-14

Matthew 9: 1-8

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

Romans 12: 6-14

Brethren, we have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honor. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers.

Bless those who persecute you; bless and do not curse them.

Matthew 9: 1-8

And after getting into a boat he crossed the sea and came to his own town.

And just then some people were carrying a paralyzed man lying on a bed. When Jesus saw their faith, he said to the paralytic, “Take heart, son; your sins are forgiven.” Then some of the scribes said to themselves, “This man is blaspheming.” But Jesus, perceiving their thoughts, said, “Why do you think evil in your hearts? For which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Stand up and walk’? But so that you may know that the Son of Man has authority on earth to forgive sins”—he then said to the paralytic—“Stand up, take your bed and go to your home.” And he stood up and went to his home. 8 When the crowds saw it, they were filled with awe, and they glorified God, who had given such authority to human beings.

Meditation

Jesus forgives the sins of the paralyzed man and heals him from his illness. Obviously, this man had sins and he was ill. Probably these two aspects were interrelated. Sins can result into an illness, but any illness can also lead a person to a sin: complaints, despair, envy of healthy people, etc. Both healthy and sick people sin. Both the righteous and the sinners get ill. But neither sin nor illness is in accordance with God’s will. Jesus desires to forgive sins and heal diseases.

People usually see the external things only, the limitations and sufferings that accompany an illness. Where Jesus preached, the

sick were brought and Jesus was asked to heal them. Forgiveness of sins was rarely discussed. And in today's world it is generally not customarily to talk about sins. It is everyone's own business. Sin is something internal and invisible, its harm to the soul and human life is not traced. However, when there are some problems, or something is wrong with our health, relationships, or deeds, it is worth looking for a reason in this aspect of our life – start with the purification of your soul, with the confession of sins and reconciliation with God. As Jesus did, He forgave sins and only then healed the man.

Often the problem is not in sins or diseases, but in the way a person perceives and experiences these aspects. One can feel shame and guilt about his/her sins and trust God's mercy, repent and get rid of them. As for illnesses, one can perceive them as a punishment, as an injustice to oneself, as an insurmountable problem, or as an opportunity to trust God, to ask for His help. Believe and give God the opportunity to help. Illness and sin can distance us from God, or they can bring us closer to Him. To him who trusts in God, everything works for good. Jesus has the power to forgive sins and to heal. After His resurrection, He has power over everything, and therefore it is easy for Him to forgive sins and to heal mental and physical wounds. He does not look at the scribes who are against this, who do not believe and do not accept such an action of God.

July 5

Monday

1 Corinthians 5:9 - 6:11

Matthew 13: 54-58

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

1 Corinthians 5:9 - 6:11

Brethren, I wrote to you in my letter not to associate with sexually immoral persons—not at all meaning the immoral of this world, or the greedy and robbers, or idolaters, since you would then need to go out of the world. But now I am writing to you not to associate with anyone who bears the name of brother or sister who is sexually immoral or greedy, or is an idolater, reviler, drunkard, or robber. Do not even eat with such a one. For what have I to do with judging those outside? Is it not those who are inside that you are to judge? God will judge those outside. “Drive out the wicked person from among you.”

When any of you has a grievance against another, do you dare to take it to court before the unrighteous, instead of taking it before the saints? Do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? Do you not know that we are to judge angels—to say nothing of ordinary matters? If you have ordinary cases, then, do you appoint as judges those who have no standing in the church? I

say this to your shame. Can it be that there is no one among you wise enough to decide between one believer and another, but a believer goes to court against a believer—and before unbelievers at that?

In fact, to have lawsuits at all with one another is already a defeat for you. Why not rather be wronged? Why not rather be defrauded? But you yourselves wrong and defraud—and believers at that.

Do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived! Fornicators, idolaters, adulterers, male prostitutes, sodomites, thieves, the greedy, drunkards, revilers, robbers—none of these will inherit the kingdom of God. And this is what some of you used to be. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

Matthew 13: 54-58

He came to his hometown and began to teach the people in their synagogue, so that they were astounded and said, “Where did this man get this wisdom and these deeds of power? Is not this the carpenter’s son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? And are not all his sisters with us? Where then did this man get all this?” And they took offense at him. But Jesus said to them, “Prophets are not without honor except in their own country and in their own house.” And he did not do many deeds of power there, because of their unbelief.

Meditation

Today's Gospel tells us about the visit paid by Jesus to Nazareth, His hometown. The return to Nazareth was rather painful for Jesus. Those who used to be his close surroundings were already distanced from Him. Something had changed. Jesus cannot work any miracles where there is no faith. The residents of Nazareth reject Him: *Is not this the carpenter's son?* People do not perceive the mystery of God present in an ordinary man who they know Jesus is. To speak about God, He must be different. Those who were supposed to accept the Good News, were the first to reject it. Jesus knows it very well that *nobody is a prophet in his own country*. That is why He says: *Prophets are not without honor except in their own country and in their own house*. And really, it is impossible to do anything where there is no acceptance and faith. Jesus cannot do anything either when faced with such prejudice. He is surprised with the lack of their faith.

The evangelist Matthew specifies where such lack of perception of Jesus comes from. Not from the roads, not from the people where Jesus acted, healed, consoled, and forgave sinners. It was born in the synagogue where Jesus had a chance to teach. The people who have gathered there, who do not understand the teaching of Jesus, are the ones who show the greatest reluctance to accept his salvation message. Jesus is attacked for the content of his teaching – He is just ignored due to His poor origin. He is not from a priest's family, but He wants to deliver His teaching in the synagogue! It sometimes happens that we also won't accept somebody's piece of advice or teaching. And, probably, have the temptation to reject

those whom we consider our opponents. Instead, Jesus teaches us not to despise those who seem to be minor to us. That is the invitation not to judge by appearances and to be able to accept everyone with no prejudice.

July 6

Tuesday

1 Corinthians 6:20 - 7:12

Matthew 14: 1-13

- [Reading](#)
- [Meditation](#)
- [Prayer](#)
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1 Corinthians 6:20 - 7:12

Brethren, for you were bought with a price; therefore glorify God in your body.

Now concerning the matters about which you wrote: "It is well for a man not to touch a woman." But because of cases of sexual immorality, each man should have his own wife and each woman her own husband. The husband should give to his wife her conjugal rights, and likewise the wife to her husband. For the wife does not have authority over her own body, but the husband does; likewise the husband does not have authority over his own body, but the wife does. Do not deprive one another except perhaps by agreement for a set time, to devote yourselves to prayer, and then come together again, so that Satan may not tempt you because of your lack of self-control. This I say by way of concession, not of command. I wish that all were as I myself am. But each has a particular gift from God, one having one kind and another a different kind.

To the unmarried and the widows I say that it is well for them to remain unmarried as I am. But if they are not practicing self-control, they should marry. For it is better to marry than to be aflame with passion.

To the married I give this command—not I but the Lord—that the wife should not separate from her husband (but if she does separate, let her remain unmarried or else be reconciled to her husband), and that the husband should not divorce his wife.

To the rest I say—I and not the Lord—that if any believer has a wife who is an unbeliever, and she consents to live with him, he should not divorce her.

Matthew 14: 1-13

At that time Herod the ruler heard reports about Jesus; and he said to his servants, “This is John the Baptist; he has been raised from the dead, and for this reason these powers are at work in him.” For Herod had arrested John, bound him, and put him in prison on account of Herodias, his brother Philip’s wife, because John had been telling him, “It is not lawful for you to have her.” Though Herod wanted to put him to death, he feared the crowd, because they regarded him as a prophet. But when Herod’s birthday came, the daughter of Herodias danced before the company, and she pleased Herod so much that he promised on oath to grant her whatever she might ask. Prompted by her mother, she said, “Give me the head of John the Baptist here on a platter.” The king was grieved, yet out of regard for his oaths and for the guests, he

commanded it to be given; he sent and had John beheaded in the prison. The head was brought on a platter and given to the girl, who brought it to her mother. His disciples came and took the body and buried it; then they went and told Jesus.

Now when Jesus heard this, he withdrew from there in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns.

Meditation

Today's reading of the Word of God focuses on family and marital fidelity. In the reading from the First Epistle of Paul the apostle to the Corinthians we find his response to the community about sexuality. Apparently, this issue is also very acute nowadays. We don't feel comfortable when we are asked about this either during the confession or in private, but this is an issue that will touch each of us sooner or later.

Paul expresses great respect for marriage, arguing that it is important to have a husband and wife without any desire to touch someone else's husband or wife. He sees marriage as a means to prevent *being aflame with passion*, that is, impurity. He encourages not to get married, but to be the way he is, but adds *that it is better to marry than to be aflame with passion*.

The Gospel passage from Matthew tells us about John the Baptist and his condemnation of king Herod's impurity. Herod hears about Jesus and wonders if it is not John, whose head was brought on the platter during the celebration. John strongly opposed the fact that

Herod married the wife of his brother Philip. In the passage we read that Herod wanted to put him to death, but *he feared the crowd, because they regarded him as a prophet*. The fear of the crowd was the factor that had prevented the murder, but the promise given to the daughter of Herodias became a stumbling block and doubt. The promise *on oath to grant her whatever she might ask* became a factor that, although caused doubt and sadness, forced Herod to assassinate John. He did this only for his words not to be considered empty and unreliable, and therefore him to be respected.

When Jesus heard of it, *he withdrew from there in a boat to a deserted place by himself*. These passages that we read today encourage two things: to cultivate respect for marriage and stand up for truth. Marriage requires an inner respect, as Paul the apostle says. The second aspect encourages us not to follow people's words and deeds, but the truth. Herod accepts a different reality – a life of disrespect for marriage and the choice of lies and deceit. Let us pray that our marriage may be a place of truth and sincere love, and that the example of John may inspire us not to be afraid to call sin by its name.

July 7

Wednesday

1 Corinthians 7: 12-24

Matthew 14:35 - 15:11

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1 Corinthians 7: 12-24

Brethren, to the rest I say—I and not the Lord—that if any believer has a wife who is an unbeliever, and she consents to live with him, he should not divorce her. And if any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him. For the unbelieving husband is made holy through his wife, and the unbelieving wife is made holy through her husband. Otherwise, your children would be unclean, but as it is, they are holy. But if the unbelieving partner separates, let it be so; in such a case the brother or sister is not bound. It is to peace that God has called you. Wife, for all you know, you might save your husband. Husband, for all you know, you might save your wife.

However that may be, let each of you lead the life that the Lord has assigned, to which God called you. This is my rule in all the churches. Was anyone at the time of his call already circumcised? Let him not seek to remove the marks of circumcision. Was anyone at the time of his call uncircumcised? Let him not seek circumcision. Circumcision is nothing, and uncircumcision is nothing; but obeying

the commandments of God is everything. Let each of you remain in the condition in which you were called.

Were you a slave when called? Do not be concerned about it. Even if you can gain your freedom, make use of your present condition now more than ever. For whoever was called in the Lord as a slave is a freed person belonging to the Lord, just as whoever was free when called is a slave of Christ. You were bought with a price; do not become slaves of human masters. In whatever condition you were called, brothers and sisters, there remain with God.

Matthew 14:35 -15:11

After the people of that place recognized him, they sent word throughout the region and brought all who were sick to him, and begged him that they might touch even the fringe of his cloak; and all who touched it were healed.

Then Pharisees and scribes came to Jesus from Jerusalem and said, "Why do your disciples break the tradition of the elders? For they do not wash their hands before they eat." He answered them, "And why do you break the commandment of God for the sake of your tradition? For God said, 'Honor your father and your mother,' and, 'Whoever speaks evil of father or mother must surely die.' But you say that whoever tells father or mother, 'Whatever support you might have had from me is given to God,' then that person need not honor the father. So, for the sake of your tradition, you make void the word of God. You hypocrites! Isaiah prophesied rightly about you when he said: 'This people honors me with their lips, but their

hearts are far from me; in vain do they worship me, teaching human precepts as doctrines.”

Then he called the crowd to him and said to them, “Listen and understand: it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles.”

Meditation

Why? – We usually ask this questions when something does not correspond to our views on life. The Pharisees were also asking this question. They were waiting for an occasion to find something unworthy in the behavior of Jesus. They vainly followed Him everywhere, waiting and waiting. So, they decided to take the opportunity to at least rebuke Him for the behavior of His disciples. They were preparing for the debate on the importance of the tradition of the elders, but were rebuked for their slyness.

Very often we behave like those Pharisees! When our conscience upbraids us, we become restless and irritable. For the most part, what irritates us in the behavior of others is actually our own vice. We do not want to change ourselves, so we loose our temper with those who are around us. It is easier to give advice to others and demand changes from them than to admit one’s own imperfections.

As long as our condemnation and malice remain in our mind, we have power over them. It depends on our consent whether they will disappear without any trace, or maybe they will be verbalised and we will lose control over them. Let’s recall how unpleasant it was for

us when our words were distorted by others. Probably we also have an experience of being slandered.

Understand, - Jesus warns, - *it is what comes out of the mouth that defiles*. And what should be done if everything that is inside is poisoned? Isn't this defilement one of our diseases? Are we able to see something good in our neighbor? Is it so pleasing to constantly criticize and complain about others?

We need the help of a Physician both in the case of bodily sickness and sins. We must admit that we are sick and seek salvation. We read in today's Gospel passage that one touch is enough for this Physician to heal us. So let's not be the Pharisees who watch over others, but forget about their souls. Let us come to Christ, touch the fringe of His cloak believing that He will heal and purify our soul!

July 8

Thursday

1 Corinthians 7: 24-35

Matthew 15: 12-21

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- [Meditation](#)
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1 Corinthians 7: 24-35

In whatever condition you were called, brothers and sisters, there remain with God.

Now concerning virgins, I have no command of the Lord, but I give my opinion as one who by the Lord's mercy is trustworthy. I think that, in view of the impending crisis, it is well for you to remain as you are. Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek a wife. But if you marry, you do not sin, and if a virgin marries, she does not sin. Yet those who marry will experience distress in this life, and I would spare you that. I mean, brothers and sisters, the appointed time has grown short; from now on, let even those who have wives be as though they had none, and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no possessions, and those who deal with the world as though they had no dealings with it. For the present form of this world is passing away.

I want you to be free from anxieties. The unmarried man is anxious about the affairs of the Lord, how to please the Lord; but the married man is anxious about the affairs of the world, how to please his wife, and his interests are divided. And the unmarried woman and the virgin are anxious about the affairs of the Lord, so that they may be holy in body and spirit; but the married woman is anxious about the affairs of the world, how to please her husband. I say this for your own benefit, not to put any restraint upon you, but to promote good order and unhindered devotion to the Lord.

Matthew 15: 12-21

Then the disciples approached and said to him, “Do you know that the Pharisees took offense when they heard what you said?” He answered, “Every plant that my heavenly Father has not planted will be uprooted. Let them alone; they are blind guides of the blind. And if one blind person guides another, both will fall into a pit.” But Peter said to him, “Explain this parable to us.” Then he said, “Are you also still without understanding? Do you not see that whatever goes into the mouth enters the stomach, and goes out into the sewer? But what comes out of the mouth proceeds from the heart, and this is what defiles. For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. These are what defile a person, but to eat with unwashed hands does not defile.”

Jesus left that place and went away to the district of Tyre and Sidon.

Meditation

Jesus conflicted the most and was the hardest on the Pharisees. He was fighting untrue piety and hypocrisy. His words were radical, sharp, and uncompromising. Reading such extracts, we always think: it's good that we are not Pharisees. But is that really so?

Let us take, for instance, our prayer. How often do some ideas dawn on us during the prayer when we become not focused, and then we start to focus, make ourselves pray well, and it goes circle wise – from distraction to tension. Instead, we don't see that the reason for such distraction is the fact that we are not praying for what we really want. We pray for peace in the whole world, for children in Africa, for an aunt we have not seen for long, we are trying to be “sweet” and “right”. We are just trying to impress God with our “righteousness” with this “goody-goody prayer” and with how much we think about the heavenly things, we are trying to impress Him with our nice words and a lot of other things. But we don't dare tell ourselves that, in fact, I don't need peace in Africa, what I need is, for example, a new car. We are afraid of confessing about the needs we really care about to God, and that is also an act of pharisaism. Since our prayers are full of it, it is present in our soul due to the fear not to be liked by God, while we, ordinary people, have ordinary needs.

Jesus tells that we need to stay in truth, asking for the things we really want. He does not like our “baby talk” or our trying to show ourselves as better and as having some “unearthly” opinions and requests. Jesus encourages us to be ourselves in prayer.

Our prayers will acquire a different power when we start asking about the things we are really striving for, and gradually we will come to understand that God has invested His perfect plan into our strivings, and this plan can be opened up for ourselves only when we are not afraid of telling the truth.

July 9

Friday

1 Corinthians 7:35 - 8:7

Matthew 15: 29-31

- [Reading](#)
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1 Corinthians 7:35 - 8:7

Brethren, I say this for your own benefit, not to put any restraint upon you, but to promote good order and unhindered devotion to the Lord.

If anyone thinks that he is not behaving properly toward his fiancée, if his passions are strong, and so it has to be, let him marry as he wishes; it is no sin. Let them marry. But if someone stands firm in his resolve, being under no necessity but having his own desire under control, and has determined in his own mind to keep her as his fiancée, he will do well. So then, he who marries his fiancée does well; and he who refrains from marriage will do better.

A wife is bound as long as her husband lives. But if the husband dies, she is free to marry anyone she wishes, only in the Lord. But in my judgment she is more blessed if she remains as she is. And I think that I too have the Spirit of God.

Now concerning food sacrificed to idols: we know that “all of us possess knowledge.” Knowledge puffs up, but love builds up.

Anyone who claims to know something does not yet have the necessary knowledge; but anyone who loves God is known by him.

Hence, as to the eating of food offered to idols, we know that “no idol in the world really exists,” and that “there is no God but one.” Indeed, even though there may be so-called gods in heaven or on earth—as in fact there are many gods and many lords—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

It is not everyone, however, who has this knowledge. Since some have become so accustomed to idols until now, they still think of the food they eat as food offered to an idol; and their conscience, being weak, is defiled.

Matthew 15: 29-31

After Jesus had left that place, he passed along the Sea of Galilee, and he went up the mountain, where he sat down. Great crowds came to him, bringing with them the lame, the maimed, the blind, the mute, and many others. They put them at his feet, and he cured them, so that the crowd was amazed when they saw the mute speaking, the maimed whole, the lame walking, and the blind seeing. And they praised the God of Israel.

Meditation

If we read the whole chapter 15 of the Gospel according to Matthew, we will notice that bread is present there in every situation. Jesus speaks to the scribes about bread consumption with

unwashed hands (see Matthew 15: 1-20), in His dialogue with the Canaanite woman Jesus mentions bread (see Matthew 15: 21-28), also, a lot of miracles with healing and bread multiplication occurred in the desert (see Matthew 15: 29-39).

With every situation the power of the miracles and the number of bread loaves mentioned increases. In these three situations we are faced with different attitudes of people. The scribes condemned the disciples for bread consumption with unwashed hands – and in return they got nothing but for a bitter truth about themselves. The pagan woman had faith and humbleness – and she got her daughter healed. People who saw many miracles of healing got healed themselves, and also saw the miracle of bread multiplication. They had been waiting for Jesus, they followed Him to the desert, and kneeled in front of Him.

We can trace the evolution of different attitudes to Jesus. And we can see the results of such attitudes.

Jesus told them: *I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty* (John 6:35).

All I need is to approach Jesus through humbleness, hope, and faith. He Himself says and shows that He will give us more than we expect, more than we hope. He shows with His miracles that those waiting for Him, looking for Him and coming to Him will get their healing and food (spiritual and physical).

It seems to be so simple. Why is it so difficult for me to trust God then? Why is it not always the case that I can be happy about my

relationship with Him? Why do I avoid prayer? O Lord, please, help me to approach you in humbleness and trust, to consume your living Bread.

July 10

Saturday

**Our Venerable Father
Anthony of the Monastery of
the Caves**

- [Reading](#)
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Romans 12: 1-3

Matthew 10:37 - 11:1

Romans 12: 1-3

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.

For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned.

Matthew 10:37 - 11:1

And the Lord said: "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.

"Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; and whoever gives even a cup of cold water to one of these little ones in the name of a disciple—truly I tell you, none of these will lose their reward."

Now when Jesus had finished instructing his twelve disciples, he went on from there to teach and proclaim his message in their cities.

Meditation

Whoever loves father or mother more than me is not worthy of me. Christian faith stands for loving God with one whole. Jesus needs to be loved first and foremost. A disciple is the one loving God above all. That means that one should recognize God the Lord of one's life. That sets the direction of my life. Loving God primarily stands for the beginning of personal freedom for everyone. My neighbour is not an absolute, I love him for what he is like. But absolute love belongs to God only.

Whoever does not take up the cross and follow me is not worthy of me. Everyone is in a way weak, with certain limitations. Bearing a cross is not a curse. That is fighting the evil inside each of us, and everyone should carry out this fight. That is a daily duty making a person more human-like. That is the daily duty on the path of redemption. Jesus carries this cross together with us, to be more specific – its heaviest part!

A person does everything to save his/her life, but life is not something that needs to be hidden. Life is what you yourself are – what you give, and not what you have. Therefore, life is given to you, and you need to live with this gift, through love, forgiveness. Live with one whole yourself – that is how you can save this co-communion with the Father and brothers. That is what makes us real children of God.

Finally, Jesus speaks about acceptance. A disciple is the one who sacrifices himself/herself, becomes a gift that needs to be accepted. God Himself has come to the earth, given Himself into the hands of people for them to be able to accept Him. Thus, those who accept – follow God, since God is acceptance. Christ sends the apostles to live in love and trust to each other. God Himself is hidden behind the words *prophet* and *righteous*, and to accept the least means to accept Jesus who is always present in the least, in the neediest. Each specific manifestation of hospitality by us is acceptance of God. In this way we provide space to others and accept God Himself.

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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