



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

July 25 - 31
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

July 25

Sunday 5

Romans 10: 1-10

Matthew 8:28 - 9:1

- [Reading](#)
- [Meditation](#)
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Romans 10: 1-10

Brothers and Sisters, my heart's desire and prayer to God for them is that they may be saved. I can testify that they have a zeal for God, but it is not enlightened. For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they have not submitted to God's righteousness. For Christ is the end of the law so that there may be righteousness for everyone who believes.

Moses writes concerning the righteousness that comes from the law, that "the person who does these things will live by them." But the righteousness that comes from faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) "or 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). But what does it say? "The word is near you, on your lips and in your heart" (that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you

will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved.

Matthew 8:28 - 9:1

When he came to the other side, to the country of the Gadarenes, two demoniacs coming out of the tombs met him. They were so fierce that no one could pass that way. Suddenly they shouted, "What have you to do with us, Son of God? Have you come here to torment us before the time?" Now a large herd of swine was feeding at some distance from them. The demons begged him, "If you cast us out, send us into the herd of swine." And he said to them, "Go!" So they came out and entered the swine; and suddenly, the whole herd rushed down the steep bank into the sea and perished in the water. The swineherds ran off, and on going into the town, they told the whole story about what had happened to the demoniacs. Then the whole town came out to meet Jesus; and when they saw him, they begged him to leave their neighborhood. And after getting into a boat he crossed the sea and came to his own town.

Meditation

Jesus goes to the lands of Gentiles. He liberates two men from the legion of evil spirits. This healing comes at a price. It costs the locals the herd of swine drowned in the sea. The whole town comes, looks at it and asks Jesus to leave their neighbourhood. Why was such a great Benefactor asked to leave, to return to His lands? The answer has to do with the inhabitants of that town as well as with every town in this world.

The true God, Christ, insists that the central place should belong to the man. Everything must be done from the standpoint of the good of man, of every man, everything must be devoted to his true good. When the true God comes, priorities change dramatically. The human economy, the only real priority, must cease to be a priority. Thus, the social, political and economic order of the world changes. To destroy a plantation of opium plants or cocaine raw materials in order to give life to just one person will completely change the economy of the whole world. As long as earnings are the main goal of every person, all mankind is sacrificed to them. To destroy generations of people or to destroy just one plantation that provides raw materials for drug production – that is the choice relating to human death. Under the influence of sin the whole world operates in this way, and thus there is no place for Christ on our earth.

For the salvation of only one person Jesus *destroys the God Himself*. He, the Lord, the true God, allows to be destroyed on the cross, to be ruined, to be killed in order to give life to man. He knows that values can change dramatically. The true values will rise, and the false ones will perish. On this earth there is no place for Christ, the only bearer of true values, because people live by false values.

July 26

Monday

Romans 16: 17-24

Matthew 13: 10-23

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Romans 16: 17-24

I urge you, brothers and sisters, to keep an eye on those who cause dissensions and offenses, in opposition to the teaching that you have learned; avoid them. For such people do not serve our Lord Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the simple-minded. For while your obedience is known to all, so that I rejoice over you, I want you to be wise in what is good and guileless in what is evil. The God of peace will shortly crush Satan under your feet. The grace of our Lord Jesus Christ be with you.

Timothy, my co-worker, greets you; so do Lucius and Jason and Sosipater, my relatives. I Tertius, the writer of this letter, greet you in the Lord. Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you. The grace of our Lord Jesus Christ be with all of you. Amen.

Matthew 13: 10-23

Then the disciples came and asked him, “Why do you speak to them in parables?” He answered, “To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. For to those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. The reason I speak to them in parables is that ‘seeing they do not perceive, and hearing they do not listen, nor do they understand.’ With them indeed is fulfilled the prophecy of Isaiah that says: ‘You will indeed listen, but never understand, and you will indeed look, but never perceive. For this people’s heart has grown dull, and their ears are hard of hearing, and they have shut their eyes; so that they might not look with their eyes, and listen with their ears, and understand with their heart and turn—and I would heal them.’

But blessed are your eyes, for they see, and your ears, for they hear. Truly I tell you, many prophets and righteous people longed to see what you see, but did not see it, and to hear what you hear, but did not hear it.

“Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person

immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.”

Meditation

Do not touch the fire, because you will get burned... How many times in our childhood did we hear this phrase and similar ones from our parents or guardians, who more than once expressed their care for our safety and life by means of such warnings? Today St. Paul also warns us against spiritual burn, because he is aware of a lot of spiritual dangers that await us everywhere. Since childhood we know that fire damages our body, and St. Paul knows that if we follow those who cause discord and temptation and oppose the apostolic teaching, it harms our souls. Perhaps, as in childhood, it can be difficult for us to believe without first being burned, but still let's try to listen to the apostle, and check everything whether it is compatible with the Church teaching.

Today's Gospel reading perfectly complements the passage from the Epistle by St. Paul. Jesus speaks in parables to bring God's Truths closer to us in the simplest and most understandable way possible. The Savior does this throughout all the actions of mankind. It is always God Who first comes to man, seeks him; God is always the first to ascend to the human level; He humbles Himself as much as He can, just to speak to us, to show us the truth about Himself and that He wants us to be with Him and rejoice in eternity. But the final

choice always depends on us, God can't do anything here, or rather He doesn't want to do anything about it. Once He gave us free will, He respects it, even if it can «burn» us to spiritual death. The Lord tells and teaches us what and how to do and what should not be done to be happy and to be with Him, and we, like little children, want to be independent; we experiment and decide by ourselves what burns and what cannot burn us.

Today the Lord tells us: *I do everything possible and impossible to draw you closer to my side, even as you read this reflection...* He creates the opportunity to speak to your heart, and what you do with it depends only on you. Whether you read today's words and bring them close to your heart or not, it is up to you, just know that God loves you so much that He respects your decision, whatever it may be. He is always ready to welcome you and bandage your wounds.

July 27

Tuesday

1 Corinthians 1: 1-9

Matthew 13: 24-30

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1 Corinthians 1: 1-9

Brethren, Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes,

To the church of God that is in Corinth, to those who are sanctified in Christ Jesus, called to be saints, together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours: Grace to you and peace from God our Father and the Lord Jesus Christ.

I give thanks to my God always for you because of the grace of God that has been given you in Christ Jesus, for in every way you have been enriched in him, in speech and knowledge of every kind—just as the testimony of Christ has been strengthened among you—so that you are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ. He will also strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ. God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord.

Matthew 13: 24-30

He put before them another parable: “The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, ‘Master, did you not sow good seed in your field? Where, then, did these weeds come from?’ He answered, ‘An enemy has done this.’ The slaves said to him, ‘Then do you want us to go and gather them?’ But he replied, ‘No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.’”

Meditation

Today’s Gospel tells us the parable of the seed. Both in society and communities, in our personal and family life, good qualities are intertwined with discrepancies, limitations and mistakes. The parable of the seed and weeds helps us not to be tempted to remove from the community those who don’t think the way we do.

Verses 27-28 explain the origins of this mixture of good and evil in our lives. The slaves ask the householder: *Master, did you not sow good seed in your field? Where, then, did these weeds come from?* The householder replies that the enemy did it. Who is this enemy? Satan or the devil is the enemy, the adversary, the one who divides, leads astray. There is a desire for division in communities and in

each of us. The desire to dominate, to use the community in order to become more meaningful, visible – it is the enemy that sleeps in each of us.

The slaves want to gather the weeds, thinking: *If we leave everything as it is in the community, we will lose our identity!* They want to get rid of those who are different. But this is not the decision of the Lord. He says: *Let both of them grow together until the harvest.* The crucial thing is the principles people are guided by in their lives and their actions. The Lord will judge us by our fruit (Matthew. 12:33). When the harvest comes, then the division will come as well.

We ask the Lord today to help us live according to His will, knowing that contradictions should not fill us with fear, but should become *the steps* that will allow God's presence and mercy to come where they are still lacking and where the Lord wants to come.

July 28

Wednesday

The Holy Grand Prince

Volodymyr

Galatians 1: 11-19

John 10: 1-9

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- [Meditation](#)
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Galatians 1: 11-19

Brethren, for I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin; for I did not receive it from a human source, nor was I taught it, but I received it through a revelation of Jesus Christ.

You have heard, no doubt, of my earlier life in Judaism. I was violently persecuting the church of God and was trying to destroy it. I advanced in Judaism beyond many among my people of the same age, for I was far more zealous for the traditions of my ancestors. But when God, who had set me apart before I was born and called me through his grace, was pleased to reveal his Son to me, so that I might proclaim him among the Gentiles, I did not confer with any human being, nor did I go up to Jerusalem to those who were already apostles before me, but I went away at once into Arabia, and afterwards I returned to Damascus.

Then after three years I did go up to Jerusalem to visit Cephas and stayed with him fifteen days; but I did not see any other apostle except James the Lord's brother.

John 10: 1-9

And the Lord said: "Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. The one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. They will not follow a stranger, but they will run from him because they do not know the voice of strangers." Jesus used this figure of speech with them, but they did not understand what he was saying to them.

So again Jesus said to them, "Very truly, I tell you, I am the gate for the sheep. All who came before me are thieves and bandits; but the sheep did not listen to them. I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture."

Meditation

Today's Gospel excerpt shows us the figure of Jesus a Good Shepherd who *calls his own sheep by name and leads them out*. The first thing attention should be paid to is that He considers every sheep to be *His*, He is their owner and knows them personally. John wisely uses this pronoun pointing to its exclusive belonging. The shepherd personally knows each of His sheep since they belong to Him. He acquired them, one by one, paying the highest price with

His blood shed on the cross. And now, in His Resurrection, He is taking them one by one out of death. What is more, John adds that the sheep *follow him because they know his voice*. The sheep acknowledge their belonging, agree to it and, therefore, follow Him. The relations between the Shepherd and His sheep constitute the relations of mutual love, affinity, recognition, and not passive obedience. Only thanks to such trustful mutual love can we allow to take ourselves from behind the fence of our own poor and confined world in order to meet others, proclaiming the Resurrected God. Only the one who can fully trust can leave his maintenance systems. A person needs to know well whom to trust. The salvation brought by Christ via the mystery of Resurrection may become human destiny on condition (s)he goes through the gate of the holy human nature of Jesus. *I am the gate. Whoever enters by me will be saved*. We are to enter communion with God via the human nature of the Saviour, Jesus. That means that one should recognize human nature as high calling. From the moment God became man no other way has been left to cognize God, to reach Him, than the path of new humanity shown by Christ. In spite of all those false *gate* which keeps attracting us to making mistakes, God's triumph permeates and wins over every doubt of our soul. Since it is much stronger than the "smart" statements denying it. Nothing can destroy the striving for Christ in an individual.

July 29

Thursday

1 Corinthians 3: 18-23

Matthew 13: 36-43

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1 Corinthians 3: 18-23

Brethren, do not deceive yourselves. If you think that you are wise in this age, you should become fools so that you may become wise. For the wisdom of this world is foolishness with God. For it is written, “He catches the wise in their craftiness,” and again, “The Lord knows the thoughts of the wise, that they are futile.”

So let no one boast about human leaders. For all things are yours, whether Paul or Apollos or Cephas or the world or life or death or the present or the future—all belong to you, and you belong to Christ, and Christ belongs to God.

Matthew 13: 36-43

Then he left the crowds and went into the house. And his disciples approached him, saying, “Explain to us the parable of the weeds of the field.” He answered, “The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end

of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!"

Meditation

Do not deceive yourselves, says Paul the apostle in today's reading. *The wisdom of this world is foolishness with God*, he goes on. We, as people who study, work, and rest, often deceive ourselves. At times, we are very philosophical, looking for some new answers and solutions, thus trying to deny the truth. Paul says not to deceive ourselves and not to philosophize, because only the Lord is the true wisdom. That is why he calls us to become disciples of Christ, and not to boast that we are in a coalition with someone, because all this, according to Paul, is *foolishness*.

This reading explains the passage from the Gospel which is an interpretation of the parable of the weeds. Christ draws an analogy with the harvest and explains every element of His teaching. It follows that the angels will collect the wheat and weeds, and then each will face their destiny: some will be burnt, others will stay and enter the kingdom of God.

What is similar between the passages? The fact that everyone who is with God will not be afraid of the fire. He who listens to the Word of God and lives by it will not be afraid of fire. Christ makes a

thought-provoking comparison – wheat and weeds, – life and emptiness, benefit and harm, beauty and disgust. It is also curious to know that wheat and weeds grow at the same time, not by turns, they exist side by side. A little above today's passage, the slaves ask the master whether they should gather the weeds and leave only the wheat, but the master forbids them to do so, saying that in this way they can harm the wheat. That is the answer to our eternal questions: why do evil and good exist side by side and why is the Lord waiting. He is waiting for the harvest time, so He says: *Let anyone with ears listen!*

Because of His kindness and love, He is ready to wait until the end so as not to harm those who are with Him. That is why Paul the apostle exhorts us not to deceive ourselves, but to be faithful and sincere. The parable of the wheat and weeds is a part of the great teaching about the kingdom of God. Each of us can find ourselves in those parables and answer the question: who am I – wheat or weeds? What kind of seed from the parable of the Sower am I?

July 30

Friday

1 Corinthians 4: 5-8

Matthew 13: 44-54

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1 Corinthians 4: 5-8

Brethren, therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each one will receive commendation from God.

I have applied all this to Apollos and myself for your benefit, brothers and sisters, so that you may learn through us the meaning of the saying, "Nothing beyond what is written," so that none of you will be puffed up in favor of one against another. For who sees anything different in you? What do you have that you did not receive? And if you received it, why do you boast as if it were not a gift?

Already you have all you want! Already you have become rich! Quite apart from us you have become kings! Indeed, I wish that you had become kings, so that we might be kings with you!

Matthew 13: 44-54

And the Lord said: “The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field.

“Again, the kingdom of heaven is like a merchant in search of fine pearls; on finding one pearl of great value, he went and sold all that he had and bought it.

“Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the furnace of fire, where there will be weeping and gnashing of teeth.

“Have you understood all this?” They answered, “Yes.” And he said to them, “Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.” When Jesus had finished these parables, he left that place.

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?

Meditation

Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind. It is an image inspired by the work of the apostles. It touches on one of the main aspects of the Lord's activity. If God is present and active in history, why is there so much evil? Why do we experience suffering so often and so much? Why do things that seem meaningless happen to us? Where does this absurd triumph of those who do evil come from? Why diseases? Why death?

This parable answers these questions: the Lord intervenes in history not by force but by embrace. Like this net thrown into the sea, the Lord accepts everything, – good and evil, gathers all, - the good and the evil. The Lord surrounds each of us with the good we create, but also with the evil we are involved in and which is often an echo of what we have done. The net, as told in the parable of the kingdom of Heaven, was thrown when Jesus opened His arms on the cross. We thought we had nailed Him, crossed Him out. Instead, He transformed those crucified hands into the embraces with which He embraced the mankind, starting from those who killed Him. This is how the Lord changes history. If He had rejected evil, if He gathered into His net only good fish, none of us would be saved, because evil has entered the heart of each of us. Therefore, the Lord decided to take evil upon Himself, allowing Himself to be crucified. That is why He doesn't destroy the evil, the suffering that each of us experiences every day... and involuntarily causes every day. His way of defeating evil is not a magic trick, after which it will suddenly disappear. His way is to change evil by the power of His love, His

gentleness, His long-suffering, and His forgiveness. We are also called to transform evil we suffer from and cause into good, we are called to do it in His way, - every day.

July 31

Saturday

Romans 9: 1-5

Matthew 9: 18-26

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Romans 9: 1-5

Brethren, I am speaking the truth in Christ—I am not lying; my conscience confirms it by the Holy Spirit—I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my own people, my kindred according to the flesh. They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and from them, according to the flesh, comes the Messiah, who is over all, God blessed forever. Amen.

Matthew 9: 18-26

While he was saying these things to them, suddenly a leader of the synagogue came in and knelt before him, saying, “My daughter has just died; but come and lay your hand on her, and she will live.” And Jesus got up and followed him, with his disciples. Then suddenly a woman who had been suffering from hemorrhages for twelve years came up behind him and touched the fringe of his cloak, for she said to herself, “If I only touch his cloak, I will be made well.” Jesus

turned, and seeing her he said, "Take heart, daughter; your faith has made you well." And instantly the woman was made well. When Jesus came to the leader's house and saw the flute players and the crowd making a commotion, he said, "Go away; for the girl is not dead but sleeping." And they laughed at him. But when the crowd had been put outside, he went in and took her by the hand, and the girl got up. And the report of this spread throughout that district.

Meditation

Jesus together with His disciples go to the house of the father whose child *has just died*. We know from the Gospels of Luke and Mark that this man's name is Jairus, and he is one of the leaders of the synagogue. Most probably everyone is in a hurry; there is no time to procrastinate, talk, and listen to the teachings of Jesus, because a terrible tragedy has happened in the family of this man. Some want to support the family, express sympathy and offer help; some are just curious whether Jesus will be able to do something this time; others hurry only for the sake of a miracle. In any case, you need to come to Jairus' house as quickly as possible.

Jesus suddenly stops. Among the many people who follow Him, Christ turns His attention to one woman. A lot of people may perceive this gesture as strange and illogical. After all, we must hurry. Why find out who touched whom; all crowded around Jesus.

The Lord looks at the woman who has been suffering from hemorrhages for twelve years. All this time, according to Jewish law, she was considered unclean and experienced social isolation. For twelve long years she has been slowly losing her life. Touching the

fringe of the Lord's cloak heals the woman from a physical ailment. For the fear of being punished or humiliated, the woman wants to hide. However, Jesus does not allow this act of hers to remain a secret. He shows her faith and says: *Take heart, daughter; your faith has made you well.* The words of the Lord addressed to the woman complete the healing: they cure the soul, bring the woman back to the life in community. The gaze of Jesus and His words are more important to this woman than her physical healing.

Maybe sometimes I do not dare to turn to the Lord with my needs or requests, I think that others have more important problems, and God will not notice or listen to me. The Word of God shows us that it was equally easy for Jesus to heal the bleeding woman with one touch to His cloak and to bring a young girl back to life. Apparently, it is equally important. The Lord responds to everyone who comes to Him in faith. But will I have the courage to share God's answer to my faith with others?

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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