



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

**July 4 - 10**  
**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 4**

**Sunday 2**

**Our Lady of Perpetual Help**

**Romans 2: 10-16**

**Matthew 4: 18-23**

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

### **Romans 2: 10-16**

Brethren, but glory and honor and peace for everyone who does good, the Jew first and also the Greek. For God shows no partiality.

All who have sinned apart from the law will also perish apart from the law, and all who have sinned under the law will be judged by the law. For it is not the hearers of the law who are righteous in God's sight, but the doers of the law who will be justified. When Gentiles, who do not possess the law, do instinctively what the law requires, these, though not having the law, are a law to themselves. They show that what the law requires is written on their hearts, to which their own conscience also bears witness; and their conflicting thoughts will accuse or perhaps excuse them on the day when, according to my gospel, God, through Jesus Christ, will judge the secret thoughts of all.

## Matthew 4: 18-23

As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were fishermen. And he said to them, “Follow me, and I will make you fish for people.” Immediately they left their nets and followed him. As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father, and followed him.

Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people.

## Meditation

In this Gospel reading Jesus calls two pairs of brothers in order to show what conversion is. *Follow me, convert!* – He said, that is, change your way of thinking! To enter the kingdom the disciples of Jesus must change their mind and heart. The system always encourages individualism, but Jesus here does not call each of the brothers separately, but twice by two. This aspect of interpersonal relationship is very important to Matthew’s community. Communion between different people is a clear and powerful sign of the presence of the kingdom of God. When Jesus calls the disciples in Galilee, He knows that He is addressing people who have been strongly influenced by pagan and foreign cultures. Even their Jewish names had Greek equivalents. Simon is the name of one of the patriarchs, the son of Jacob, which means *He who listens*.

This name responds to the prayer of *Shema Israel*, has the same root. And Peter is his Greek nickname. Andrew is also a Greek name. This means that from the beginning in His community Jesus sought a dialogue of cultures. Like them, we are called by Jesus to follow Him. Who, then, is a disciple? The disciple is the one who finds himself with a lack of confidence, and who abandons everything, but in fact on his way to Jesus gains absolute security and confidence in friendship with Him. Those who follow Him move from *everything is under control* to an unpredictable life, relying entirely on Him. They move from their limited possibilities to the space of unlimited possibilities. The calling to follow Jesus is, therefore, the reliance on Christ alone, that is the vocation of grace. Christ calls, and the disciple goes. To follow Jesus means to rely on Him.

In the case when Christ is only an idea, we establish a relationship of knowledge, enthusiasm, perhaps even fulfillment, but we never reach a personal commitment to obedience. Duties without the living Jesus will remain only duties without obedience. A Christian without the commitment of obedience will always be a Christian without Christ. It will be just an idea, a myth, and that's it. Thus, Jesus calls the first apostles and immediately starts His journey throughout Galilee. Am I ready to follow Him throughout Galilee?

**July 5**

**Monday**

**Romans 7: 1-13**

**Matthew 9:36 - 10:8**

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

### **Romans 7: 1-13**

Do you not know, brothers and sisters—for I am speaking to those who know the law—that the law is binding on a person only during that person's lifetime? Thus a married woman is bound by the law to her husband as long as he lives; but if her husband dies, she is discharged from the law concerning the husband. Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man, she is not an adulteress.

In the same way, my friends, you have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead in order that we may bear fruit for God. While we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. But now we are discharged from the law, dead to that which held us captive, so that we are slaves not under the old written code but in the new life of the Spirit.

What then should we say? That the law is sin? By no means! Yet, if it had not been for the law, I would not have known sin. I would not have known what it is to covet if the law had not said, "You shall not covet." But sin, seizing an opportunity in the commandment, produced in me all kinds of covetousness. Apart from the law sin lies dead. I was once alive apart from the law, but when the commandment came, sin revived and I died, and the very commandment that promised life proved to be death to me. For sin, seizing an opportunity in the commandment, deceived me and through it killed me. So the law is holy, and the commandment is holy and just and good.

Did what is good, then, bring death to me? By no means! It was sin, working death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure.

### **Matthew 9:36 - 10:8**

When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest."

Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; Philip and Bartholomew; Thomas

and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, the one who betrayed him.

These twelve Jesus sent out with the following instructions: "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. As you go, proclaim the good news, 'The kingdom of heaven has come near.' Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment."

### **Meditation**

If to conduct a poll on the topic: *Do you want your husband (wife) to love you unconditionally?*, - I am sure that the result would be predictable: unanimous yes. At the same time, if you were to ask the same people: *Do you love your husband (wife) unconditionally?* – then, probably, the result would be no less unanimous: no. So, the concept of unconditional love is like a feeling of happiness that we have, however, we definitely do not have the ability to love. Can we do anything about this inner «schizophrenia»?

*The Lord God commanded the man, "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die (Genesis 2:16-17). Man rejected the commandment of God and accepted the lie sown by the serpent. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil (Genesis 3:5). Even ancient rabbi, Torah commentators, claimed that this first commandment was the 10*



words that God wrote with His finger on the stone tablets of Moses. And every day we all experience how the tempter skillfully tricks us into not trusting God, Who gave 10 words as a promise, not just as a moral law.

The Triune God created man in His own image. Thus, each of us has the potential to love another person in complete freedom. There is no evil in this freedom, because a person who continuously draws from the Source of Life is free from evil – he knows only good. Even the shortcomings that love faces are not an essential evil, but an unploughed field where love will continue to work. God proved His love for us when we were still sinners, says Paul the apostle (cf. Romans 5:8). Therefore, there is no obstacle for God to love a person with his/her shortcomings and weaknesses. He seeks to take the law of sin out of our flesh and put love into our hearts.

Devout Jews daily repeat His call: *Hear, O Israel: The Lord is our God, the Lord alone. You shall love the Lord your God with all your heart, and with all your soul, and with all your might* (Deuteronomy 6:4-5). So, what can we do to love another person? Listen to and wait with confidence on the Lord.

**July 6**

**Tuesday**

**Romans 7:14 - 8:2**

**Matthew 10: 9-15**

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**Romans 7:14 - 8:2**

Brethren, for we know that the law is spiritual; but I am of the flesh, sold into slavery under sin. I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the law is good. But in fact it is no longer I that do it, but sin that dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me.

So I find it to be a law that when I want to do what is good, evil lies close at hand. For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will rescue me from this body of death? Thanks be to God through Jesus Christ our Lord!

So then, with my mind I am a slave to the law of God, but with my flesh I am a slave to the law of sin.

There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.

### **Matthew 10: 9-15**

And the Lord said: "Take no gold, or silver, or copper in your belts, no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food. Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. As you enter the house, greet it. If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town. Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town."

### **Meditation**

What are people most afraid of? Probably death. At every occasion, they wish each other *good health*. And this wish is a kind of an opposition to the concept of *death*. It turns out that in this fear people are not ready to fight or change something. Will most people lead a healthy lifestyle, give up bad habits, fall asleep on time and play sports? When we start talking about this, everyone will have a reason, not even one, why it is impossible to implement. It turns out that death is already present in us in some imperceptible way, because it kills our desire for the best.

Death came into human life through sin. It is the cause of our dichotomy. I would like to do good and be righteous, but on the

other hand, I do not have enough strength to stay that way every day. Sometimes it is difficult to even explain to ourselves why in certain cases we choose evil and sin.

Is it possible to call our life normal if we live in fear, in everyday effort to follow clear rules, if we follow an established scenario of life?! Paul the apostle tries to show how difficult a person's struggle for good is if his body is subject to evil. It seems impossible to live in such an endless confrontation. *Wretched man that I am!* – says the Apostle in despair.

Somewhere deep inside us there is an inexhaustible source, that is, the desire to be good. And it is up to us whether that living water can turn into a full-flowing river. He who believes in Jesus Christ is free forever. We read the following lines of the Epistle: *For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.* It is the Holy Spirit who has the power to eradicate sin from the depths of our hearts.

The word *good* is synonymous with *life*. It is impossible for a person to remain good on his own, only faith in Christ and humble prayer for His grace can gradually change us for the better. So let's not lose courage, let's choose good, let's believe in Jesus! We are already free, we can no longer be afraid, because our God is with us!

**July 7**

**Wednesday**

**The Nativity of the  
Honourable and Glorious  
Prophet John, Forerunner  
and Baptist of Christ**

**Romans 13:11 - 14:4**

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**Luke 1: 1-25, 57-68, 76, 80**

**Romans 13:11 - 14:4**

Brethren, besides this, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; let us live honorably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

Welcome those who are weak in faith, but not for the purpose of quarreling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. Who are you to pass

judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand.

**Luke 1: 1-25, 57-68, 76, 80**

Since many have undertaken to set down an orderly account of the events that have been fulfilled among us, just as they were handed on to us by those who from the beginning were eyewitnesses and servants of the word, I too decided, after investigating everything carefully from the very first, to write an orderly account for you, most excellent Theophilus, so that you may know the truth concerning the things about which you have been instructed.

In the days of King Herod of Judea, there was a priest named Zechariah, who belonged to the priestly order of Abijah. His wife was a descendant of Aaron, and her name was Elizabeth. Both of them were righteous before God, living blamelessly according to all the commandments and regulations of the Lord. But they had no children, because Elizabeth was barren, and both were getting on in years.

Once when he was serving as priest before God and his section was on duty, he was chosen by lot, according to the custom of the priesthood, to enter the sanctuary of the Lord and offer incense. Now at the time of the incense offering, the whole assembly of the people was praying outside. Then there appeared to him an angel of the Lord, standing at the right side of the altar of incense. When Zechariah saw him, he was terrified; and fear overwhelmed him. But the angel said to him, "Do not be afraid, Zechariah, for your

prayer has been heard. Your wife Elizabeth will bear you a son, and you will name him John. You will have joy and gladness, and many will rejoice at his birth, for he will be great in the sight of the Lord. He must never drink wine or strong drink; even before his birth he will be filled with the Holy Spirit. He will turn many of the people of Israel to the Lord their God. With the spirit and power of Elijah he will go before him, to turn the hearts of parents to their children, and the disobedient to the wisdom of the righteous, to make ready a people prepared for the Lord.” Zechariah said to the angel, “How will I know that this is so? For I am an old man, and my wife is getting on in years.” The angel replied, “I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to bring you this good news. But now, because you did not believe my words, which will be fulfilled in their time, you will become mute, unable to speak, until the day these things occur.”

Meanwhile the people were waiting for Zechariah, and wondered at his delay in the sanctuary. When he did come out, he could not speak to them, and they realized that he had seen a vision in the sanctuary. He kept motioning to them and remained unable to speak. When his time of service was ended, he went to his home.

After those days his wife Elizabeth conceived, and for five months she remained in seclusion. She said, “This is what the Lord has done for me when he looked favorably on me and took away the disgrace I have endured among my people.”

Now the time came for Elizabeth to give birth, and she bore a son. Her neighbors and relatives heard that the Lord had shown his great mercy to her, and they rejoiced with her.

On the eighth day they came to circumcise the child, and they were going to name him Zechariah after his father. But his mother said, "No; he is to be called John." They said to her, "None of your relatives has this name." Then they began motioning to his father to find out what name he wanted to give him. He asked for a writing tablet and wrote, "His name is John." And all of them were amazed. Immediately his mouth was opened and his tongue freed, and he began to speak, praising God. Fear came over all their neighbors, and all these things were talked about throughout the entire hill country of Judea. All who heard them pondered them and said, "What then will this child become?" For, indeed, the hand of the Lord was with him.

Then his father Zechariah was filled with the Holy Spirit and spoke this prophecy: "Blessed be the Lord God of Israel, for he has looked favorably on his people and redeemed them. And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare his ways. "

The child grew and became strong in spirit, and he was in the wilderness until the day he appeared publicly to Israel.

### **Meditation**

On this day, the Church invites us to reflect on the beautiful truth. The nativity of John is a *dress rehearsal* for God's presence among His people. This birth is not a self-sufficient and self-contained episode. On the contrary, it is the beginning of a great event that will have a great sequel.



Primarily Luke describes John as a *preacher*, as a herald. John proclaims, in fact, only two things: the judgment of God (and does so with strong and bold words) and the religious hypocrisy of the people of God.

John reminds us that salvation is not about belonging to a particular race or religious system, but about faith and life. That is why he will rebuke Herod for living with the wife of his brother and for many other evil deeds that are not just distant, but incompatible with God's life. It will end predictably: with imprisonment. Such is the fate of the prophets, and the sign that confirms their truth.

In addition John is described as a *witness of Jesus*. It immediately becomes obvious who he is pointing to, who he is talking about, who he is waiting for! Perhaps this is his most important characteristic. He turns the attention of people away from himself in order to attract it to another person, of course, to Jesus.

John (and this is his third characteristic) is *brave* up to martyrdom and at the same time *humble* up to the complete removal of himself from the stage. He combines the power of appeal and severity of his own way of life with a remarkable ability to be specific and moderate. In fact, he decides to live in the desert, in friendship with God, but he does not force anyone to follow him and his decisions.

And today we also recall how the vocation of John was born of God's initiative. If we submit our lives to God's calling, then He will work miracles and send graces, as it was in the case of the Forerunner. We ask the Lord today for the grace to be at least a little bit like the Baptist – to be the courageous witnesses of Jesus.

**July 8**

**Thursday**

**Romans 8: 22-27**

**Matthew 10: 23-31**

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**Romans 8: 22-27**

Brethren, we know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

**Matthew 10: 23-31**

And the Lord said: "When they persecute you in one town, flee to the next; for truly I tell you, you will not have gone through all the towns of Israel before the Son of Man comes.

“A disciple is not above the teacher, nor a slave above the master; it is enough for the disciple to be like the teacher, and the slave like the master. If they have called the master of the house Beelzebul, how much more will they malign those of his household!

“So have no fear of them; for nothing is covered up that will not be uncovered, and nothing secret that will not become known. What I say to you in the dark, tell in the light; and what you hear whispered, proclaim from the housetops. Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell. Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from your Father. And even the hairs of your head are all counted. So do not be afraid; you are of more value than many sparrows.”

### **Meditation**

*Do not fear those who kill the body but cannot kill the soul*, – God tells us today. The soul is not some ghost flying beyond the body starting with the moment of death. That is life that, in spite of everything, fearlessly lasts on, since nobody can win over life. That is true, even if the body is tortured and killed, nobody will ever kill the soul and the striving for eternity.

That is because God, our Father, will not let even a small sparrow fall to the ground apart from the Father when he is learning to fly. God is present in all the circumstances of our life. And though he knows from the beginning that our fate will bring a lot of sufferings, He still keeps asking us not to be afraid since fear is God’s enemy.

Moreover, He asks us to live a full life, even if we run the risk of falling. He asks us to jump out of the nest of our fear in order to fly, since even if we fall, He will be staying side by side with us. He asks us never to refuse to fly, to dare do something, to strive for the top – even if we fall, He will be staying side by side with us.

Let us not refuse to fly. Let us not refuse to jump out of our nest. Let us not refuse to live just because we are afraid of falling. Jesus rose three times on His way to Golgotha, under the burden of the cross. To refuse to live for the fear of violence and death means to refuse to believe that God always stays with us. Let us never refuse to fly – even if we are losing life, we dare hope even more to live further on. Since it is much easier to lose our lives while staying closed in some imaginary safety of our nest, than to dare fall and experience that God exists. And God exists, and He is the life. Always.

**July 9**

**Friday**

**Feast of Christ, Lover of  
Mankind**

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**Hebrews 2: 11-18**

**John 3: 13-17**

### **Hebrews 2: 11-18**

Brethren, for the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers and Sisters, saying, "I will proclaim your name to my brothers and sisters, in the midst of the congregation I will praise you." And again, "I will put my trust in him." And again, "Here am I and the children whom God has given me."

Since, therefore, the children share flesh and blood, he himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, and free those who all their lives were held in slavery by the fear of death. For it is clear that he did not come to help angels, but the descendants of Abraham. Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people. Because he himself was

tested by what he suffered, he is able to help those who are being tested.

### **John 3: 13-17**

And the Lord said: "No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

"For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

"Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him."

### **Meditation**

Today's excerpt from the Gospel refers to the dialogue of Jesus with Nicodemus. Nicodemus was one of the teachers in Israel and a Sanhedrim member. Instead of ascribing the wonders Jesus did in the presence of everyone to the power of Beelzebub, he approaches Christ in the night time and hopes to get enlightenment from Him. Further we will see that he takes the standpoint that is just the opposite to the strict condemnation of Pharisees (see John 7:50) and personally takes care of the decent burial of Jesus (see John 19:39). The meeting between them takes place in the nighttime. Nicodemus comes to Jesus from the darkness of the night, to the fullness of light and truth.

We can see a mention about a serpent of bronze, spoken of in Numbers 21. Hebrews in the desert, tired of hunger and thirst, often complained about God and Moses. And they were punished for this with lethal bites of serpents. But, following Yahweh's order, Moses lifted up the serpent of bronze on a pole. Those bit by the serpents could be saved if they looked at that serpent of bronze. Unlike other wonders done by Moses in the desert, this time those who wanted to be saved had to look at the symbol that became a source of life for him. Christian interpretation must take one more step to see the one who was really meant by the lifted-up serpent saving from death in Jesus.

The Son descended from heaven, and now He must be lifted up. According to the Gospel writer John, to be lifted up means to be glorified. But for John this lifting up is also a moment of deep humiliation.

Glorification of Jesus, lifted up like that serpent in that way, thus becomes an opportunity and a source of salvation. However, it is necessary to direct at it one's eyes full of faith. Faith that can find salvation only in Him.

**July 10**

**Saturday**

**Feast of the Compassion of  
the Mother of God**

**Romans 3:28 - 4:3**

**Matthew 7:21 - 8:4**

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**Romans 3:28 - 4:3**

Brethren, for we hold that a person is justified by faith apart from works prescribed by the law. Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, since God is one; and he will justify the circumcised on the ground of faith and the uncircumcised through that same faith. Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

What then are we to say was gained by Abraham, our ancestor according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? "Abraham believed God, and it was reckoned to him as righteousness."

**Matthew 7:21 - 8:4**

And the Lord said: "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of



my Father in heaven. On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many deeds of power in your name?' Then I will declare to them, 'I never knew you; go away from me, you evildoers.'

"Everyone then who hears these words of mine and acts on them will be like a wise man who built his house on rock. The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on rock. And everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on sand. The rain fell, and the floods came, and the winds blew and beat against that house, and it fell—and great was its fall!"

Now when Jesus had finished saying these things, the crowds were astounded at his teaching, for he taught them as one having authority, and not as their scribes.

When Jesus had come down from the mountain, great crowds followed him; and there was a leper who came to him and knelt before him, saying, "Lord, if you choose, you can make me clean." He stretched out his hand and touched him, saying, "I do choose. Be made clean!" Immediately his leprosy was cleansed. Then Jesus said to him, "See that you say nothing to anyone; but go, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them."

## Meditation

*Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven.* Our religiosity is based not on theories or abstract philosophical principles. It primarily stands for our personal meeting with Christ. He tells us to follow His words and deeds, make deep internal conversion our daily practice and thus become His witnesses. Jesus tells about Himself: *For I have come down from heaven, not to do my own will, but the will of him who sent me* (John 6:38). That is why, via following Christ, performing His will, we can build our house gradually, day by day – on a steady rock. Christ, a living rock, gives us stability, for us to be able to resist even the most frightful tempest. To overcome temptations and unavoidable trials of life. God-rock is the foundation on which we have to build our lives. Is it possible to build a house without the foundation? Certainly, not! We can try to replace it with something, but later that house will crack or even collapse. On the other hand, fanatic observance of the letter of the religious law, both personal, and community or liturgical one, is just a pious illusion that does not correlate with the deeds and duties of daily life. One may notice the difference between those who immerse into activism almost to the point of exhaustion, and the life of an authentic Christian who, along with active performance of his/her duties in the world, does not lose contact with the divine foundation. Let us ask God for the mercy of bringing His Word into life on a daily basis, living with the Gospel in specific situations.

## 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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