



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

August 8-14
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

August 8

Sunday 7

Romans 15: 1-7

Matthew 9: 27-35

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

Romans 15: 1-7

Brethren, we who are strong ought to put up with the failings of the weak, and not to please ourselves. Each of us must please our neighbor for the good purpose of building up the neighbor. For Christ did not please himself; but, as it is written, "The insults of those who insult you have fallen on me." For whatever was written in former days was written for our instruction, so that by steadfastness and by the encouragement of the scriptures we might have hope. May the God of steadfastness and encouragement grant you to live in harmony with one another, in accordance with Christ Jesus, so that together you may with one voice glorify the God and Father of our Lord Jesus Christ.

Welcome one another, therefore, just as Christ has welcomed you, for the glory of God.

Matthew 9: 27-35

As Jesus went on from there, two blind men followed him, crying loudly, “Have mercy on us, Son of David!” When he entered the house, the blind men came to him; and Jesus said to them, “Do you believe that I am able to do this?” They said to him, “Yes, Lord.” Then he touched their eyes and said, “According to your faith let it be done to you.” And their eyes were opened. Then Jesus sternly ordered them, “See that no one knows of this.” But they went away and spread the news about him throughout that district.

After they had gone away, a demoniac who was mute was brought to him. And when the demon had been cast out, the one who had been mute spoke; and the crowds were amazed and said, “Never has anything like this been seen in Israel.” But the Pharisees said, “By the ruler of the demons he casts out the demons.”

Then Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness.

Meditation

Two poor blind men sincerely – and in full voice! – ask Jesus to have mercy on them, that is, to heal them. Physical blindness is the inability to see things and their beauty. Spiritual blindness is the inability to see the heavenly and transcendent beauty, that is, the true value of things. Jesus, the good and powerful Savior, listens to the persistent request of these men and restores their sight so that they can be active participants of their family and community life.

Restoring the vision reveals the joy and wonder of a new and harmonious view of the world. It allows to share and participate in life, to be filled with joy and love. We are called to look attentively at Jesus and recognize in Him our only Savior and friend, the companion of our journey to the heavenly Jerusalem. Pope Francis says: *Jesus pours out His mercy upon all those He meets. He calls them, makes them come to Him, gathers them, heals and enlightens them, creating a new people that celebrates the wonders of His merciful love* (sermon on June 15, 2016).

In addition, Jesus returns the ability to speak to the mute. When we take the path of conversion and approach the Word that reveals to us the truth about ourselves, we begin to understand God's plan for humanity as if we are learning a new alphabet. The Word awakens new and unexpected words inside of us. We become able to evangelize, comfort, counsel ... The words we used before as weapons suddenly become an instrument of deep and ingrained unity. Formerly unable to utter other than empty and unnecessary words, we become amazed to discover in our hearts and souls new conversations inspired by the Holy Spirit. We were mute, and now we can speak and tell everyone about the great things of God. Lord, let me also have this joy – to look at You with pure and gentle eyes so that I may implement Your mercy for others in my life.

August 9

Monday

**The Holy Great-Martyr and
Healer Panteleimon**

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

1 Corinthians 9: 13-18

Matthew 16: 1-6

1 Corinthians 9: 13-18

Brethren, do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in what is sacrificed on the altar? In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel.

But I have made no use of any of these rights, nor am I writing this so that they may be applied in my case. Indeed, I would rather die than that—no one will deprive me of my ground for boasting! If I proclaim the gospel, this gives me no ground for boasting, for an obligation is laid on me, and woe to me if I do not proclaim the gospel! For if I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a commission. What then is my reward? Just this: that in my proclamation I may make the gospel free of charge, so as not to make full use of my rights in the gospel.

Matthew 16: 1-6

The Pharisees and Sadducees came, and to test Jesus they asked him to show them a sign from heaven. He answered them, “When it is evening, you say, ‘It will be fair weather, for the sky is red.’ And in the morning, ‘It will be stormy today, for the sky is red and threatening.’ You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. An evil and adulterous generation asks for a sign, but no sign will be given to it except the sign of Jonah.” Then he left them and went away.

When the disciples reached the other side, they had forgotten to bring any bread. Jesus said to them, “Watch out, and beware of the yeast of the Pharisees and Sadducees.”

Meditation

The 16th chapter of the Gospel by Matthew tells us that the Pharisees and Sadducees asked Jesus to show them a sign from heaven, because they did not have enough evidence of what they saw in His actions. I wonder, would I just as much close my eyes to the miracles Jesus was performing?

The Pharisees and Sadducees are representatives of different philosophical and religious schools in Judea. It was especially important for them to strictly follow the external aspects of the law and traditions of the Jewish religious teachers. These people were supposed to be believers, because they spent so much time *obeying the Lord*. That is, people who knew a lot about the law, about faith and about God, having met Jesus, did not recognize Him and tested Him. They can be understood, because it was about their teaching

and faith which were passed down over many years, and Jesus brought the New Testament with Him. I must also admit that I may not fulfill even the smallest part of what the Church and the community ask of me. However, the Pharisees and Sadducees had such a clear idea of God that even His living presence could not convince them otherwise.

I also have my own vision of my prayer to God... And when I meet Him in a different way, for example, when He reproaches me or quarrels with me, I do not acknowledge Him. This Word of God once again shows me that I must be always open to God, to His active presence, and not wait for a specific confirmation from heaven which should convince me of His presence.

Moreover, as Jonah was a sign to the Ninevites, so the Son of Man is the greatest sign for me by means of His cross (cf. Luke 19:20). What other confirmation do I need?! In the Book of Revelation there are warnings about the signs that will be shown on earth and that should not be believed (cf. Revelation 19:20). Let us always look at the sign of the cross, which is a true manifestation of God's love and mercy.

August 10

Tuesday

1 Corinthians 10: 5-12

Matthew 16: 6-12

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

1 Corinthians 10: 5-12

Brethren, nevertheless, God was not pleased with most of them, and they were struck down in the wilderness.

Now these things occurred as examples for us, so that we might not desire evil as they did. Do not become idolaters as some of them did; as it is written, “The people sat down to eat and drink, and they rose up to play.” We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. We must not put Christ to the test, as some of them did, and were destroyed by serpents. And do not complain as some of them did, and were destroyed by the destroyer. These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come. So if you think you are standing, watch out that you do not fall.

Matthew 16: 6-12

Jesus said to them, “Watch out, and beware of the yeast of the Pharisees and Sadducees.” They said to one another, “It is because

we have brought no bread.” And becoming aware of it, Jesus said, “You of little faith, why are you talking about having no bread? Do you still not perceive? Do you not remember the five loaves for the five thousand, and how many baskets you gathered? Or the seven loaves for the four thousand, and how many baskets you gathered? How could you fail to perceive that I was not speaking about bread? Beware of the yeast of the Pharisees and Sadducees!” Then they understood that he had not told them to beware of the yeast of bread, but of the teaching of the Pharisees and Sadducees.

Meditation

Today’s Gospel passage speaks of bread. The bread the apostles ask about seems to be Christ Himself. He is the only bread that can feed everyone. Unexpectedly, Jesus intervenes in their concern with a request that at first glance has nothing to do with the topic of their conversation: *Watch out, and beware of the yeast of the Pharisees and Sadducees*. They think about a different meaning of this request: *It is because we have brought no bread*. Then Jesus speaks again, rebuking their little faith. He encourages them to recall what happened recently, that is, the double miracle of the multiplication of the loaves. Not only the number of fed people, but also the number of the gathered baskets is extraordinary. It seems that Christ wants to say that this double miracle, which He performed, must warn them against the *yeast* of the Pharisees and Sadducees. It must fully assure them that He is a reliable guarantor of all good in any difficult situation.

And here again He repeats His warning against the yeast of the Pharisees and Sadducees. We may recall that in the previous

passage Jesus was asked to show a sign. This is actually the yeast He is talking about, that is, what the Pharisees and Sadducees add, demand, and impose as a duty on themselves and others, as a guarantee and additional provision in their relationship with the Word of God. To the *unleavened bread* from the Book of Exodus, *the bread* of the Passover night of the liberation from Egypt, always present during the Jewish Passover meal, fully illuminated by the Person of Jesus Christ and His Pesach, the Pharisees and Sadducees – and not only them! – add their *yeast*. And this is what Jesus tells to be avoided. Jesus is the only one Who can feed a great community. Only He is able to gather into one community and unite so many different paths. And this community is not a homogeneous mass of people, but a meeting of diversity within Him. Only complete fidelity to Him will help to be fully open and attentive, able to accept another person. Let's not add anything to what Jesus said and did. The Christian is called to follow Him along the way of absolute love for one's own brothers and sisters.

August 11

Wednesday

1 Corinthians 10: 12-22

Matthew 16: 20-24

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

1 Corinthians 10: 12-22

Brethren, so if you think you are standing, watch out that you do not fall. No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

Therefore, my dear friends, flee from the worship of idols. I speak as to sensible people; judge for yourselves what I say. The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread. Consider the people of Israel; are not those who eat the sacrifices partners in the altar? What do I imply then? That food sacrificed to idols is anything, or that an idol is anything? No, I imply that what pagans sacrifice, they sacrifice to demons and not to God. I do not want you to be partners with demons. You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table

of demons. Or are we provoking the Lord to jealousy? Are we stronger than he?

Matthew 16: 20-24

Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

From that time on, Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside and began to rebuke him, saying, "God forbid it, Lord! This must never happen to you." But he turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things."

Then Jesus told his disciples, "If any want to become my followers, let them deny themselves and take up their cross and follow me."

Meditation

Today's Gospel excerpt immediately follows Peter's recognition when he told Jesus: *You are the Messiah, the Son of the living God* (Matthew 16:16), hence, we would expect Jesus to answer: *And now go and tell everyone that I am the Messiah*. But He orders His disciples to tell nothing. Why? Since to say *Messiah* would mean the messiah the people were waiting for, who would glorify Jerusalem with his weapons, win over the Romans and establish the kingdom of Israel. Jesus is not that sort of messiah! That is why He orders not

to tell anything.

Peter who recognized the Son of the living God in Jesus was called *rock* that can be used as a foundation block for community development, but when it is rooted into the messiah-winner's traditions it transforms into a stumbling block right away. Thus, the evangelist shows us a certain caricature of a disciple who represents all of us: each of us could be a rock, stone, block for community establishment; if we get this life from God and transfer it to others we are those ideal stones to be used for the construction of God's community. But if we cherish the desire for power, success, ambitions, we become the stumbling block other people will trip over, and we will belong to the devil.

Jesus reminds Peter and each of us: *If any want to become my followers, let them deny themselves*, – that does not mean getting disappointed about one's own existence, but just denying those ambitious ideals, *taking up one's cross and following Him*. Cross is not imposed on us, we take the cross to follow Christ. What is this cross like? The cross does not stand for sufferings or diseases that life will definitely bring, but, in the biblical language, the cross is the death penalty for those rejected by the society – it means absolute loss of reputation. Thus, Jesus says: *If someone follows the desire of success, ambitions, (s)he is not thinking of following Me, since following Me means absolute loss of one's own reputation, which is exaggerated love for oneself*.

August 12

Thursday

1 Corinthians 10:28 - 11:7

Matthew 16: 24-28

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- [Meditation](#)
- [Prayer](#)
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1 Corinthians 10:28 - 11:7

Brethren, but if someone says to you, “This has been offered in sacrifice,” then do not eat it, out of consideration for the one who informed you, and for the sake of conscience—I mean the other’s conscience, not your own. For why should my liberty be subject to the judgment of someone else’s conscience? If I partake with thankfulness, why should I be denounced because of that for which I give thanks?

So, whether you eat or drink, or whatever you do, do everything for the glory of God. Give no offense to Jews or to Greeks or to the church of God, just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, so that they may be saved.

Be imitators of me, as I am of Christ. I commend you because you remember me in everything and maintain the traditions just as I handed them on to you. But I want you to understand that Christ is the head of every man, and the husband is the head of his wife, and God is the head of Christ. Any man who prays or prophesies with

something on his head disgraces his head, but any woman who prays or prophesies with her head unveiled disgraces her head—it is one and the same thing as having her head shaved. For if a woman will not veil herself, then she should cut off her hair; but if it is disgraceful for a woman to have her hair cut off or to be shaved, she should wear a veil. For a man ought not to have his head veiled, since he is the image and reflection of God; but woman is the reflection of man.

Matthew 16: 24-28

Then Jesus told his disciples, “If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it. For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life?

“For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done. Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom.”

Meditation

Often our life resembles a marathon – we run from point A to point B. Sometimes we don’t even reach our destination and start another marathon. For those, who often go hiking in the mountains, the feeling that you have to go on climbing to the top is also a marathon. Life is always a movement, it is dynamic. How often do we become so preoccupied with the pursuit of material or even

spiritual goods that do our jobs somewhat automatically? We are constantly running – that's the pace of our life. And no one will even argue that each of us, whether we want it or not, lives according to certain deadlines, - we always plan something: to pass an exam, write a thesis, submit reports and so on. The worst thing is that we are physically tired and therefore lack strength for any spiritual growth. And in today's reading, Christ is calling us to deny ourselves.

Oh, Jesus, does that mean that I have to neglect myself, to become nothing? - a sane person may ask. No, - Christ is asking for a small thing – not to neglect our soul, to renounce making plans without trusting in Him, not to pursue the benefits and respect of this world, because this is the way to destroy our soul. Let's not deceive ourselves and admit that we like it when songs of praise are sung to us. Christ knows that such praises awaken pride and thus other sins may follow. Therefore, He calls us not to seek after these things, but to be small in order to inherit the great. Even when we occupy high positions and have a lot of respect from people, it is important not to set them as a priority and not to look for profit, but to be able to serve others.

Today so many people need my help, my knowledge, my ability to hear. If I can serve someone in this way, I am sure that it will be the best testimony of a life in which I trust in and allow my Creator to act. Put everything aside and give thanks for having the opportunity to welcome Him into your life.

August 13

Friday

1 Corinthians 11: 8-22

Matthew 17: 10-18

- [Reading](#)
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1 Corinthians 11: 8-22

Brethren, indeed, man was not made from woman, but woman from man. Neither was man created for the sake of woman, but woman for the sake of man. For this reason a woman ought to have a symbol of authority on her head, because of the angels. Nevertheless, in the Lord woman is not independent of man or man independent of woman. For just as woman came from man, so man comes through woman; but all things come from God. Judge for yourselves: is it proper for a woman to pray to God with her head unveiled? Does not nature itself teach you that if a man wears long hair, it is degrading to him, but if a woman has long hair, it is her glory? For her hair is given to her for a covering. But if anyone is disposed to be contentious—we have no such custom, nor do the churches of God.

Now in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. For, to begin with, when you come together as a church, I hear that there are divisions among you; and to some extent I believe it. Indeed, there have to be factions among you, for only so will it become clear who among you are genuine. When you come

together, it is not really to eat the Lord's supper. For when the time comes to eat, each of you goes ahead with your own supper, and one goes hungry and another becomes drunk. What! Do you not have homes to eat and drink in? Or do you show contempt for the church of God and humiliate those who have nothing? What should I say to you? Should I commend you? In this matter I do not commend you!

Matthew 17: 10-18

And the disciples asked him, "Why, then, do the scribes say that Elijah must come first?" He replied, "Elijah is indeed coming and will restore all things; but I tell you that Elijah has already come, and they did not recognize him, but they did to him whatever they pleased. So also the Son of Man is about to suffer at their hands." Then the disciples understood that he was speaking to them about John the Baptist.

When they came to the crowd, a man came to him, knelt before him, and said, "Lord, have mercy on my son, for he is an epileptic and he suffers terribly; he often falls into the fire and often into the water. And I brought him to your disciples, but they could not cure him." Jesus answered, "You faithless and perverse generation, how much longer must I be with you? How much longer must I put up with you? Bring him here to me." And Jesus rebuked the demon, and it came out of him, and the boy was cured instantly.

Meditation

And the disciples asked him, "Why, then, do the scribes say that Elijah must come first?"

The Old Testament ends up with the expectation of Elijah coming, while the Gospel culminates in the death of Christ, when all those present are still waiting for Elijah to come. This expectation is based on the promise that everything of value is always be preceded by something else, paving the way. But Jesus reminds in a loud voice that the fate of all prophets is not to be recognized during the period of their preaching and prophesying. That is the bitter truth – we realize the importance of something or someone only when it is already too late. And still, it would be enough to be humble, plain, patient and loyal to notice how God fills our life with something of value through most ordinary and least noticeable things which make up our existence.

Again, the Gospel writes about Jesus healing an epileptic possessed by a demon. When we read this page, our eyes get full of the tears of excitement about His deed. In a strict and decisive way, as in many other places, Jesus urges the father of the child just to believe, not to permanently ask for any signs, to make a step, full of trust, into the unknown. That is the same that He demanded from a Canaanite woman who sated her hunger with crumbs in His presence. But this is the deed of the one who can also let a tired and aching look of the father concerned about his son entreat Him. Help us, God, to be like You. Clear and decisive as far as the principles of our faith are concerned and, at the same time, emphatic and pleasant to specific individuals. Let us ask God for this

mercy today. Let Him multiply our faith and allow us recognize the presence of Jesus in ordinary daily situations.

August 14

Saturday

**Procession with the Holy
Relics of the Precious and
Life-Giving Cross of the Lord**

- [Reading](#)
- [Meditation](#)
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1 Corinthians 1:18 - 2:2

**John 19:
6-11,13-20,25-28,30-35**

1 Corinthians 1:18 - 2:2

Brethren, for the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the Wise, and the discernment of the discerning I will thwart."

Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God

and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

Consider your own call, brothers and sisters: not many of you were wise by human standard, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God. He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, in order that, as it is written, "Let the one who boasts, boast in the Lord."

When I came to you, brothers and sisters, I did not come proclaiming the mystery of God to you in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ, and him crucified.

John 19: 6-11,13-20,25-28,30-35

When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him,

“Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?” Jesus answered him, “You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.”

When Pilate heard these words, he brought Jesus outside and sat on the judge’s bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, “Here is your King!” They cried out, “Away with him! Away with him! Crucify him!” Pilate asked them, “Shall I crucify your King?” The chief priests answered, “We have no king but the emperor.” Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.” Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek.

And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved

standing beside her, he said to his mother, “Woman, here is your son.” Then he said to the disciple, “Here is your mother.” And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), “I am thirsty.”

When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.)

Meditation

The Jews decided that Jesus must die, *because he has claimed to be the Son of God*. But He was the Son of God, not an impostor. He accepted suffering and death. He was punished unjustly, for the truth. He didn’t resist the evil that surrounded Him. He could have easily avoided the passions or could have asked the Father to send legions of angels to help Him. But, having saved Himself, He

wouldn't have redeemed us. Therefore, He accepted His cup. If it had been so easy to do, His sweat wouldn't have become like great drops of blood in the Garden of Gethsemane. He wouldn't have asked the Father for a permission to avoid the cup prepared for Him. There is no resurrection without suffering. Without the death of Jesus, there would have been no salvation for us. No good deeds, virtues or achievements can redeem us from our sins. Only the grace from God can do it. We cannot rely on our righteousness, only on Jesus.

He showed us the way. He revealed the Father and called the Almighty Creator His and our Father. He taught us to pray simply and with faith, trusting like children trust those who care for them. Jesus brought the kingdom of God closer to us, made it real, tangible, settled it among us and in our hearts. The reign of fear, death and sin is over. Jesus taught us to love – simply and unselfishly. He who loves is from God. He who loves Jesus does His will, and it's not a difficult duty, because love makes it easier and gives meaning to everything, the yoke becomes beloved. He who loves his neighbors doesn't want to sin against them. He will not envy their success, but rejoice. He doesn't condemn in critical moments, but helps. He doesn't ridicule incompetence, but offers to teach. He forgives offenses and doesn't hold any evil. The disciples of Jesus, the children of God, are recognized by love.

Love is from God. Love led Jesus to the cross, and it bore incredible fruit. Love can lead a person to the cross, but it helps to accept, bear, endure everything to the end without losing faith. Love is the

greatest force in this universe, able to change people, events and circumstances.

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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