



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

September 12-18
The Julian calendar

Content

<u>Stages of meditation</u>	<u>2</u>
<u>September 12</u>	<u>3</u>
<u>September 13</u>	<u>7</u>
<u>September 14</u>	<u>10</u>
<u>September 15</u>	<u>14</u>
<u>September 16</u>	<u>18</u>
<u>September 17</u>	<u>21</u>
<u>September 18</u>	<u>25</u>
<u>What is Skynia Magazine?</u>	<u>28</u>

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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

September 12

Sunday 12

1 Corinthians 15: 1-11

Matthew 19: 16-26

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

1 Corinthians 15: 1-11

Now I would remind you, brothers and sisters, of the good news that I proclaimed to you, which you in turn received, in which also you stand, through which also you are being saved, if you hold firmly to the message that I proclaimed to you—unless you have come to believe in vain.

For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me has not been in

vain. On the contrary, I worked harder than any of them—though it was not I, but the grace of God that is with me. Whether then it was I or they, so we proclaim and so you have come to believe.

Matthew 19: 16-26

Then someone came to him and said, “Teacher, what good deed must I do to have eternal life?” And he said to him, “Why do you ask me about what is good? There is only one who is good. If you wish to enter into life, keep the commandments.” He said to him, “Which ones?” And Jesus said, “You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; Honor your father and mother; also, You shall love your neighbor as yourself.” The young man said to him, “I have kept all these; what do I still lack?” Jesus said to him, “If you wish to be perfect, go, sell your possessions, and give the money to the poor, and you will have treasure in heaven; then come, follow me.” When the young man heard this word, he went away grieving, for he had many possessions.

Then Jesus said to his disciples, “Truly I tell you, it will be hard for a rich person to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.” When the disciples heard this, they were greatly astounded and said, “Then who can be saved?” But Jesus looked at them and said, “For mortals it is impossible, but for God all things are possible.”

Meditation

To gain the eternal life one must live according to God's Commandments. The evangelical poverty about which Jesus asks the rich young man is not just a counsel but an order. Poverty is not just a choice of a better and more reliable road which you can take if you really want to and which Christ is happy to talk about. This is an absolute condition for perfection if the accumulation of material goods prevents the salvation. And this is not a call to monastic life or some other special consecration even if it is possible to say that this passage shows such a vocation. This is the call directed to each person: accept love and live it without any other attachments; leave what belongs to you in order to receive everything what Jesus gives.

The reply of the young man: *I have kept all these*, - sounds too self-confident. The Commandment to love your neighbor which the young man says he has been fulfilling presupposes the desire to give, be fully committed to others, get away from material goods and help the poor. But the young man had many possessions.

Renunciation of property is not a requirement for holiness or an expression of self-mastery as Cynics and Stoics believed. It is a special character, the soul of Christianity which is expressed in love for the neighbor and which gives everything it has to the poor.

The assurance that you will have a reward, treasure in heaven has nothing to do with the position: if I give you something then you give me something. Since this treasure is not material it is a grace.

This young man refuses to accept his vocation to follow Jesus because he cannot accept the conditions the Teacher sets. The grief that filled the heart of the young man originates from selfishness and love for this world.

September 13

Monday

**The Placing of the Precious
Sash of Our Most Holy Lady
the Mother of God in
Calcoprateria**

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

2 Corinthians 8: 7-15

Mark 3: 6-12

2 Corinthians 8: 7-15

Brethren, now as you excel in everything—in faith, in speech, in knowledge, in utmost eagerness, and in our love for you—so we want you to excel also in this generous undertaking.

I do not say this as a command, but I am testing the genuineness of your love against the earnestness of others. For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich. And in this matter I am giving my advice: it is appropriate for you who began last year not only to do something but even to desire to do something—now finish doing it, so that your eagerness may be matched by completing it according to your means. For if the eagerness is there, the gift is acceptable according to what one has—not according to what one does not have. I do not

mean that there should be relief for others and pressure on you, but it is a question of a fair balance between your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance. As it is written, “The one who had much did not have too much, and the one who had little did not have too little.”

Mark 3: 6-12

The Pharisees went out and immediately conspired with the Herodians against him, how to destroy him.

Jesus departed with his disciples to the sea, and a great multitude from Galilee followed him; hearing all that he was doing, they came to him in great numbers from Judea, Jerusalem, Idumea, beyond the Jordan, and the region around Tyre and Sidon. He told his disciples to have a boat ready for him because of the crowd, so that they would not crush him; for he had cured many, so that all who had diseases pressed upon him to touch him. Whenever the unclean spirits saw him, they fell down before him and shouted, “You are the Son of God!” But he sternly ordered them not to make him known.

Meditation

Paul the apostle addresses one of his favorite but most problematic communities, - that in Corinth, - to raise money for the needs of the Jerusalem community, which was severely persecuted by the Jewish elders. Paul doesn't just ask for money, but provides a deep theological basis for making such a donation. Today, we've partially

lost this understanding and often can logically justify it. Often the reason for being closed to someone else is a lack of trust that the donation we make will be used for its intended purpose. All this, of course, is correct, but I think we should attentively listen to Paul to understand what is behind the willingness to give something that belongs to us to others.

The first argument that the apostle presents is that of love. According to Paul the Corinthian community, which he actually founded, was distinguished by the faith of its members, by their words, knowledge and vigilance, and through giving, Paul encourages them to also excel in love. Why is sharing the acquired goods a gesture of love? It is difficult to disagree with the answer given by the apostle: Jesus gave us His life, becoming poor for us up till His death on the cross, so that as a result of this impoverishment of Christ we could receive the grace of salvation from the Lord and thus become rich in God, inheriting His kingdom. Jesus, therefore, is the first and indisputable example of sacrificing out of love. And here, we note, it is not an issue of material sacrifice, but the sacrifice of one's own life...

Paul's next argument is brotherly love and equality. He is convinced that he who gives out of love, in a moment of need, will also receive what he needs from another person just out of that person's love. Some people call this the boomerang law – ok, let it be so... Still others know that God never remains indebted to those who follow the generosity of Christ, desiring to be like Him in everything.

September 14

Tuesday

Beginning of the Indiction

1 Timothy 2: 1-7

Luke 4: 16-22

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

1 Timothy 2: 1-7

Brethren, first of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone, for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. This is right and is acceptable in the sight of God our Savior, who desires everyone to be saved and to come to the knowledge of the truth. For there is one God; there is also one mediator between God and humankind, Christ Jesus, himself human, who gave himself a ransom for all—this was attested at the right time. For this I was appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

Luke 4: 16-22

When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to

him. He unrolled the scroll and found the place where it was written: "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor."

And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, "Today this scripture has been fulfilled in your hearing." All spoke well of him and were amazed at the gracious words that came from his mouth. They said, "Is not this Joseph's son?"

Meditation

Today this scripture has been fulfilled in your hearing.

Today is the day to live, when the Word of God is either fulfilled in my life or not. It is fulfilled when I listen to it, when I give it space and time. Everything I let into my life is fulfilled. Everything I listen to enters my heart and stays there. The good bears its fruit as does the evil. But it is I who decides what to let in there.

God says – and it happens. And what happens to what I say? If I say that everything is bad in my life, then so is happening. When I call those around me friends, they become friends. When I call them enemies, they become enemies. The Word is not just a sound, - God's Word is His action.

The Scriptures are God's centuries-long conversations with a human being. No word from there is superfluous. Each word has its time

and place, its power. When I open the Scriptures, do I find there the words about me and for me? The Scriptures can be read as interesting or uninteresting texts, or as my shared story with God, the story of the struggle for holiness, as God's letters to my lonely heart. On how many pages of the Bible have I seen my verbal portrait? Even if I still haven't recognize it there, then, reading the Word of God I will be able to become more and more like the portrait described there.

When Jesus unrolled the scroll of the prophet Isaiah, He recognized Himself in his description: *The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor.*

This is the way the Holy Spirit fulfils the Word. He leads to freedom. He gives me the task to bring the Good News to the poor, but before that I must understand my own poverty and believe in this News.

The Good News is that God isn't indifferent to me. He truly desires to set me free when I am imprisoned by my own fears, pain, and loneliness. When I feel miserable without love, He wants to generously pour His living Love into my heart. He can open my eyes so that I can see the world the way He sees it, not through the distorting mirrors of sin. He created everything good. He seeks to free me from all that oppresses me. When I allow the Good News to change my life, I will be able to become its bearer for those who yet haven't experienced it. I will be a part of the Gospel, an apostle of Christ to those around me.

September 15

Wednesday

2 Corinthians 9:12 - 10:7

Mark 3: 20-27

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

2 Corinthians 9:12 - 10:7

Brethren, for the rendering of this ministry not only supplies the needs of the saints but also overflows with many thanksgivings to God. Through the testing of this ministry you glorify God by your obedience to the confession of the gospel of Christ and by the generosity of your sharing with them and with all others, while they long for you and pray for you because of the surpassing grace of God that he has given you. Thanks be to God for his indescribable gift!

I myself, Paul, appeal to you by the meekness and gentleness of Christ—I who am humble when face to face with you, but bold toward you when I am away!—I ask that when I am present I need not show boldness by daring to oppose those who think we are acting according to human standards. Indeed, we live as human beings, but we do not wage war according to human standards; for the weapons of our warfare are not merely human, but they have divine power to destroy strongholds. We destroy arguments and every proud obstacle raised up against the knowledge of God, and

we take every thought captive to obey Christ. We are ready to punish every disobedience when your obedience is complete.

Look at what is before your eyes. If you are confident that you belong to Christ, remind yourself of this, that just as you belong to Christ, so also do we.

Mark 3: 20-27

And the crowd came together again, so that they could not even eat. When his family heard it, they went out to restrain him, for people were saying, “He has gone out of his mind.” And the scribes who came down from Jerusalem said, “He has Beelzebul, and by the ruler of the demons he casts out demons.” And he called them to him, and spoke to them in parables, “How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but his end has come. But no one can enter a strong man’s house and plunder his property without first tying up the strong man; then indeed the house can be plundered.

Meditation

God loves those who know how to give generously. An interesting experiment was conducted. At one of the lectures, a group of people was asked to inflate a ball and write their name on it. After that, these balls were thrown into a room with a lot of other balls. The task for each participant was to find their ball in 5 minutes. Everyone was busy looking for their ball, bumping into each other, but none of the participants coped with the task. Then the

participants were grouped into pairs and asked to find their partner's ball: everyone coped with this task. This experiment clearly shows the laws of God in this world: when we know how to work for others, when we share, sacrifice, prioritize others, something changes around us and everything becomes simpler and more real.

The ability to let our financial wealth or benefits go is like giving space for something new, for more grace. Interesting enough that according to some studies, one of the causes of poverty is greed. God very often emphasizes that we shouldn't be afraid. So, being able to share is a kind of victory over the fear that I might find myself in need of something. The word of God assures us: *He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness. You will be enriched in every way for your great generosity, which will produce thanksgiving to God through us* (2 Corinthians 9:10-11).

My latest experience is based on buying a new guitar. I couldn't dare to sell the old one, because I thought that there wouldn't be enough money for a new one. When I sold my old guitar, a new one appeared pretty quickly. We need to be able to let go certain things or situations in order to move on.

Often during rehearsals I observe the following thing: when we are trying to choose a part for one of the musicians, I manage to find the best one for myself. There is something in this, when we stop thinking about ourselves, we get more.

From my own experience I see that when I try to unselfishly share my knowledge, it comes back to me with a better effect. That's what God intended, and it makes me happy.

September 16

Thursday

2 Corinthians 10: 7-18

Mark 3: 28-35

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

2 Corinthians 10: 7-18

Brethren, look at what is before your eyes. If you are confident that you belong to Christ, remind yourself of this, that just as you belong to Christ, so also do we. Now, even if I boast a little too much of our authority, which the Lord gave for building you up and not for tearing you down, I will not be ashamed of it. I do not want to seem as though I am trying to frighten you with my letters. For they say, "His letters are weighty and strong, but his bodily presence is weak, and his speech contemptible." Let such people understand that what we say by letter when absent, we will also do when present.

We do not dare to classify or compare ourselves with some of those who commend themselves. But when they measure themselves by one another, and compare themselves with one another, they do not show good sense. We, however, will not boast beyond limits, but will keep within the field that God has assigned to us, to reach out even as far as you. For we were not overstepping our limits when we reached you; we were the first to come all the way to you with the good news of Christ. We do not boast beyond limits, that is, in the labors of others; but our hope is that, as your faith

increases, our sphere of action among you may be greatly enlarged, so that we may proclaim the good news in lands beyond you, without boasting of work already done in someone else's sphere of action. "Let the one who boasts, boast in the Lord." For it is not those who commend themselves that are approved, but those whom the Lord commends.

Mark 3: 28-35

And the Lord said: "Truly I tell you, people will be forgiven for their sins and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin"—for they had said, "He has an unclean spirit."

Then his mother and his brothers came; and standing outside, they sent to him and called him. A crowd was sitting around him; and they said to him, "Your mother and your brothers and sisters are outside, asking for you." And he replied, "Who are my mother and my brothers?" And looking at those who sat around him, he said, "Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother."

Meditation

If you search in *Google* or *Wikipedia* the meaning of *everything*, you will find that this word is the *root category for all other categories*. That is, it is the main root category which covers all other categories. And Christ says that everything will be forgiven to the sons of men: sins and blasphemies – no matter how much they blaspheme. With one exception – sins against the Holy Spirit can

never be forgiven, that is, attributing the action of the Holy Spirit to the devil. All sins in any quantity and measurement will be forgiven by God. This is the dimension of God's love for man.

Can I treat my neighbors this way and forgive them the way God forgives?

The next time we feel that it is difficult to forgive someone who needs to be forgiven, that inside we are against it, or that we have been hurt so much that it is impossible to accept any apology, let us remember the words of Christ: the Lord will forgive the man, - forgive sins and blasphemies, no matter their quantity. Let us learn to forgive our neighbors, no matter how much they offend, insult, slander, cause pain or abuse us – forgive them all, because if we forgive here and now – the Lord will forgive us much more. Let us do the will of God – love and forgive our neighbors. Thanks to this, Christ will be able to say: *you are my brother, sister and mother.*

Lord, help me to forgive all those who have offended me and help me to receive Your forgiveness of my sins, because I don't want to have anything to do with sin – only with You.

And looking at those who sat around him... To be His disciple, one must be with Christ, be next to Him and listen to His Word. Am I present in the Word of God? Am I in His presence? For how long and how often? Do I want to spend more time with Christ? What do I need to change in my life? How often do I read His Word? How much time do I spend with Christ?

September 17

Friday

2 Corinthians 11: 5-21

Mark 4: 1-9

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

2 Corinthians 11: 5-21

Brethren, I think that I am not in the least inferior to these super-apostles. I may be untrained in speech, but not in knowledge; certainly in every way and in all things we have made this evident to you.

Did I commit a sin by humbling myself so that you might be exalted, because I proclaimed God's good news to you free of charge? I robbed other churches by accepting support from them in order to serve you. And when I was with you and was in need, I did not burden anyone, for my needs were supplied by the friends who came from Macedonia. So I refrained and will continue to refrain from burdening you in any way. As the truth of Christ is in me, this boast of mine will not be silenced in the regions of Achaia. And why? Because I do not love you? God knows I do!

And what I do I will also continue to do, in order to deny an opportunity to those who want an opportunity to be recognized as our equals in what they boast about. For such boasters are false apostles, deceitful workers, disguising themselves as apostles of

Christ. And no wonder! Even Satan disguises himself as an angel of light. So it is not strange if his ministers also disguise themselves as ministers of righteousness. Their end will match their deeds.

I repeat, let no one think that I am a fool; but if you do, then accept me as a fool, so that I too may boast a little. What I am saying in regard to this boastful confidence, I am saying not with the Lord's authority, but as a fool; since many boast according to human standards, I will also boast. For you gladly put up with fools, being wise yourselves! For you put up with it when someone makes slaves of you, or preys upon you, or takes advantage of you, or puts on airs, or gives you a slap in the face. To my shame, I must say, we were too weak for that!

Mark 4: 1-9

Again he began to teach beside the sea. Such a very large crowd gathered around him that he got into a boat on the sea and sat there, while the whole crowd was beside the sea on the land. He began to teach them many things in parables, and in his teaching he said to them: "Listen! A sower went out to sow. And as he sowed, some seed fell on the path, and the birds came and ate it up. Other seed fell on rocky ground, where it did not have much soil, and it sprang up quickly, since it had no depth of soil. And when the sun rose, it was scorched; and since it had no root, it withered away. Other seed fell among thorns, and the thorns grew up and choked it, and it yielded no grain. Other seed fell into good soil and brought forth grain, growing up and increasing and yielding thirty and sixty

and a hundredfold.” And he said, “Let anyone with ears to hear listen!”

Meditation

The parable of the seed and its fruit, told by Jesus, is very clear and known even to atheists. And really, who would be willing to live his or her life in a fruitless way? Therefore, attention should also be paid to today’s fragment from the Epistle, where Paul advocates apostolic service that has yielded a rich fruit.

This sermon, unfortunately, is paid little attention to even by the clergy designated to preach the Good News. Why? Because their hearts in the Church are also the place where the seed of the Good News falls.

What fruit do these hearts yield? That depends on the soil on which this preaching falls, that is what is the most important in this heart. There appear to be only four options:

- 1) path – a “deaf” faithless person, full of oneself;
- 2) rock – a hot altruist who will give away the shirt off his/her back with a subconscious hope to get at least a new suit soon;
- 3) thorn – an activist getting down to all businesses and then falling at the end of the day, incapable of even reciting the evening prayers;
- 4) good soil – a sinner who has come to cognize his/her heart, ploughed with injustice and sins, and waiting for the seed of the Word like the field in the springtime.

Thus, telling of the good news, *kerygma* is this seed of the Word. It started being sown by Jesus, and He told His disciples to do the same. This Word is simple and pleasant. Each time it is proclaimed, time favourable for salvation comes.

Thus, God loves sinners today and sees how they condemn themselves for the mistakes made in their lives. God is the Father, and He forgives sins. One should just approach Him, acknowledging one's faults as a little child approaches the father. No riches, either material, or spiritual, will be enough to pay for it. Why? Because only it gives hope, gives victory over death.

Probably, some of us are in despair today, since his/her hopes were related to money, connections, wellbeing, and health. That is why God has decided to give this Word on a free-of-charge basis. When this News is accepted with faith and remorse, the Son of God is born in the sinner's heart, *a new person* who has won over death.

That is how apostle Paul preached. Christ's apostles preached that way in all the times, inviting to discern the standpoint expressed in the 4th item in oneself and to inherit life.

September 18

Saturday

1 Corinthians 2: 6-9

Matthew 22: 15-22

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

1 Corinthians 2: 6-9

Brethren, yet among the mature we do speak wisdom, though it is not a wisdom of this age or of the rulers of this age, who are doomed to perish. But we speak God's wisdom, secret and hidden, which God decreed before the ages for our glory. None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. But, as it is written, "What no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him. "

Matthew 22: 15-22

Then the Pharisees went and plotted to entrap him in what he said. So they sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are sincere, and teach the way of God in accordance with truth, and show deference to no one; for you do not regard people with partiality. Tell us, then, what you think. Is it lawful to pay taxes to the emperor, or not?" But Jesus, aware of their malice, said, "Why are you putting me to the test, you hypocrites? Show me the coin used for the tax." And they brought

him a denarius. Then he said to them, “Whose head is this, and whose title?” They answered, “The emperor’s.” Then he said to them, “Give therefore to the emperor the things that are the emperor’s, and to God the things that are God’s.” When they heard this, they were amazed; and they left him and went away.

Meditation

Over all the years of preaching to the Israel people Jesus got used to such provocative questions asked by Israel’s religious leaders. Their goal was to catch Jesus in some trespassing of the Judaic or Roman law, to be able to file a lawsuit with the respective authorities and to punish Him. The Galilean healer and preacher had long been a burr in the saddle for them, since He often publicly pointed to their atheism and hypocrisy.

Using the emperor’s portrait on the coin (in the ancient times the image of the ruler in the period of whose rule they were produced was carved), Jesus draws an incredible parallel between what belongs to the emperor and what belongs to God. And while everything is clear with what belongs to the emperor – a tax coin bears his image and inscription, to understand what Jesus means by what belongs to God, one should read the Genesis (see Genesis 1:27). It is written there that we are the bearers of God’s image, like coins bear the emperor’s image. Creating a human, God put a seal of His image on them, thus affirming their eternal belonging to Him. Even the greatest sin cannot obscure God’s image in humans. In other words, Jesus tells the Pharisees: *Give the coin used for the tax to the emperor, and give yourselves, your life to God.*

When daily problems fall as a burden on our shoulders, and problem solving takes too much of our time, one should recollect this existential truth: me and you are the bearers of God's image, thus, the "tax" on our life is due to God. It, according to the parallel Jesus draws to the coin used for tax, fully belongs to Him. A coin with the emperor's image can buy some property, enrich someone, and, probably, make someone happy. But the emperor's image on no coin is eternal, it gets erased with time. While the image of God which we bear on us can never be erased. It is the gift and an advance payment for happy eternal life, but, at the same time, presupposes the task to live the way for everyone who looks at my life to be able to easily discern the image and inscription of Whom I am.

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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