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

**August 29 - September 4
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 29

Sunday 10

1 Corinthians 4: 9-16

Matthew 17: 14-23

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

1 Corinthians 4: 9-16

Brethren, for I think that God has exhibited us apostles as last of all, as though sentenced to death, because we have become a spectacle to the world, to angels and to mortals. We are fools for the sake of Christ, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we are hungry and thirsty, we are poorly clothed and beaten and homeless, and we grow weary from the work of our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we speak kindly. We have become like the rubbish of the world, the dregs of all things, to this very day.

I am not writing this to make you ashamed, but to admonish you as my beloved children. For though you might have ten thousand guardians in Christ, you do not have many fathers. Indeed, in Christ

Jesus I became your father through the gospel. I appeal to you, then, be imitators of me.

Matthew 17: 14-23

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. Then the disciples came to Jesus privately and said, "Why could we not cast it out?" He said to them, "Because of your little faith. For truly I tell you, if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you."

As they were gathering in Galilee, Jesus said to them, "The Son of Man is going to be betrayed into human hands, and they will kill him, and on the third day he will be raised." And they were greatly distressed.

Meditation

Jesus granted the twelve, and then seventy more the strength and power over demons and ailments; He sent them to heal the sick and to preach about the Kingdom of God. The disciples get back satisfied with the well-done job: *Lord, in your name even the*

demons submit to us (Luke 10:17). But in the case we read about today the disciples of Jesus turned out to have no power: they cannot heal a captive boy *who often falls into the fire and often into the water*. Christ explains the reason to them: *Because of your little faith (...) But this kind does not come out except by prayer and fasting*.

Faith, prayer, and fasting are the means granting us power over demons.

Jesus, the Son of God, kept the fast for forty days, He often stayed praying to the Heavenly Father at night. In His Sermon on the Mount Christ teaches what our prayer and fasting should be like, teaches us God's prayer *Our Father*. In the parables Jesus encourages us to pray insistently and assures that God will not delay long with helping His chosen ones (Luke 18: 1-8). If the Son of God kept fasting, prayed, His disciples should do this all the more.

The Holy Fathers also teach us a lot about prayer and fasting. Saint John Chrysostom told: *The lion's roar does not force wild animals to flee the way prayer makes demons flee. He just said a word, and they disappeared*. Reverend Ephrem the Syrian taught: *Without fasting and prayer no one can win over the evil*.

Prayer and fasting make us closer to God, open the truth about Him and about ourselves to us, show that we are weak and infirm, that we cannot resist the evil or fight it on our own. Acknowledgement of my feebleness, acknowledgement of the fact that the Lord is my strength helps me resist the evil.

We have powerful weapons against our enemy: prayer and fasting. But these things will not be powerful if there is no faith. Prayer without faith may turn into a certain exercise, or habit, while fasting – into a diet. Let us ask God for the gift of faith, the grace of persistence in fasting and prayer.

August 30

Monday

2 Corinthians 2: 4-15

Matthew 23: 13-22

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

2 Corinthians 2: 4-15

Brethren, for I wrote you out of much distress and anguish of heart and with many tears, not to cause you pain, but to let you know the abundant love that I have for you.

But if anyone has caused pain, he has caused it not to me, but to some extent—not to exaggerate it—to all of you. This punishment by the majority is enough for such a person; so now instead you should forgive and console him, so that he may not be overwhelmed by excessive sorrow. So I urge you to reaffirm your love for him. I wrote for this reason: to test you and to know whether you are obedient in everything. Anyone whom you forgive, I also forgive. What I have forgiven, if I have forgiven anything, has been for your sake in the presence of Christ. And we do this so that we may not be outwitted by Satan; for we are not ignorant of his designs.

When I came to Troas to proclaim the good news of Christ, a door was opened for me in the Lord; but my mind could not rest because

I did not find my brother Titus there. So I said farewell to them and went on to Macedonia.

But thanks be to God, who in Christ always leads us in triumphal procession, and through us spreads in every place the fragrance that comes from knowing him. For we are the aroma of Christ to God among those who are being saved and among those who are perishing.

Matthew 23: 13-22

And the Lord said: "But woe to you, scribes and Pharisees, hypocrites! For you lock people out of the kingdom of heaven. For you do not go in yourselves, and when others are going in, you stop them. Woe to you, scribes and Pharisees, hypocrites! For you cross sea and land to make a single convert, and you make the new convert twice as much a child of hell as yourselves.

"Woe to you, blind guides, who say, 'Whoever swears by the sanctuary is bound by nothing, but whoever swears by the gold of the sanctuary is bound by the oath.' You blind fools! For which is greater, the gold or the sanctuary that has made the gold sacred? And you say, 'Whoever swears by the altar is bound by nothing, but whoever swears by the gift that is on the altar is bound by the oath.' How blind you are! For which is greater, the gift or the altar that makes the gift sacred? So whoever swears by the altar, swears by it and by everything on it; and whoever swears by the sanctuary, swears by it and by the one who dwells in it; and whoever swears by heaven, swears by the throne of God and by the one who is seated upon it."

Meditation

Today's reading from the Corinthians made me think about one passage: *to let you know the abundant love that I have for you* (2 Corinthians 2:4). How do I understand the meaning of the phrase: *the abundant love*? Most probably for me these words mean that my neighbor is willing to do anything for me if I ask him/her or this person is ready to tolerate all my tricks. And it is weird that Paul is doing the opposite. His deep love for the Church in Corinth manifests itself in the rebuke. *To have the abundant love* means *to be in truth with myself*, with my neighbor, community and God. The apostle rises the issue of punishment for a sin and forgiveness. Most probably this community exerted too much pressure on a person who had sinned, thus, the meaning of God's attitude towards this was lost. And so Paul wants to reach people with the help of the Word and concentrate on love and forgiveness.

Any community resembles the body: when the arm hurts the whole body cannot function properly. The same happens with the community: because of the sin of its members the whole community becomes less open to God. Realising that sin is not only my own business but it also affects my family, relatives and the Church helps to overcome it and ask for forgiveness. The Greek word *punishment* (2 Corinthians 2:6) is used only once in the New Testament what makes it possible to state that it is special and unique. In this case regret for my sins which I suffer and which worries me is in fact my unique punishment.

At the same time the apostle does not say to close eyes to sin as the punishment imposed by the majority is quite enough. In everyday

life we should not be that minority because of which a sinful person bears to much a punishment.

The Epistle to the Corinthians also points out to other aspects: forgiveness, comfort and showing love. My husband worries a lot when I reproach him so I always try to support him and show that nothing can change my love for him. Such a practice helps us not to be afraid of criticising one another and to accept the criticism in the light of love.

August 31

Tuesday

2 Corinthians 2:14 - 3:3

Matthew 23: 23-28

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

2 Corinthians 2:14 - 3:3

Brethren, but thanks be to God, who in Christ always leads us in triumphal procession, and through us spreads in every place the fragrance that comes from knowing him. For we are the aroma of Christ to God among those who are being saved and among those who are perishing; to the one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient for these things? For we are not peddlers of God's word like so many; but in Christ we speak as persons of sincerity, as persons sent from God and standing in his presence.

Are we beginning to commend ourselves again? Surely we do not need, as some do, letters of recommendation to you or from you, do we? You yourselves are our letter, written on our hearts, to be known and read by all; and you show that you are a letter of Christ, prepared by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.

Matthew 23: 23-28

And the Lord said: “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have practiced without neglecting the others. You blind guides! You strain out a gnat but swallow a camel!

“Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the plate, but inside they are full of greed and self-indulgence. You blind Pharisee! First clean the inside of the cup, so that the outside also may become clean.

“Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which on the outside look beautiful, but inside they are full of the bones of the dead and of all kinds of filth. So you also on the outside look righteous to others, but inside you are full of hypocrisy and lawlessness.

Meditation

The outer and inner sides, to the inside and to the outside, the Pharisees and the disciples of Jesus Christ – these are two contrasting and absolutely divergent standpoints. But both categories deal with one and the same thing – purification. Christ addresses the scribes, Pharisees and hypocrites with the following words: *Woe to you!* The first word in the sentence is *woe*, the other – *you*. Normally Jesus was more tolerant and restrained with ordinary people. And here He does not hide His emotions. Why? The scribes and Pharisees were the people whose task was to

protect the purity of faith, to study the Word and to teach ordinary people. Their task, thus, was to constantly be staying with God. These people should be rather close to God – should be the people of God. We see that the more God entrusts to people, the greater and more serious responsibility is. And if we project this fragment from the Word of God on to our life, it appears: woe to priests, monks, and active servants in the Church.

Why did Jesus reproach these three categories of people? Well, they were dealing with purification, the same as Christ's disciples. The vector of their effort in purification was directed at others, and not at them; the outer was more important in their lives than the inner. And what is the situation like in my life? What is the direction of my vector of spiritual life? Do I more frequently reproach myself for my sins or others for their sins? What is my priority – serving or internal purification? Maybe, I am too much concerned about serving others, and neglect my soul, not focusing on the elimination of my own sins, weaknesses, faults. What am I more inclined to: the inner or the outer? What do I have to do in order to change this vector?

First clean the inside of the cup, so that the outside also may become clean. If I have some problems in external life, serving, work, family, that means that the problem lies in the inner plane. If I get rid of some inner problems, the outer problems will get settled by themselves. God, help me focus on the internal development of my spiritual life as on my priority, on purification, for You to come to like both my inner *me*, and my outer one.

September 1

Wednesday

2 Corinthians 3: 4-11

Matthew 23: 29-39

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

2 Corinthians 3: 4-11

Brethren, such is the confidence that we have through Christ toward God. Not that we are competent of ourselves to claim anything as coming from us; our competence is from God, who has made us competent to be ministers of a new covenant, not of letter but of spirit; for the letter kills, but the Spirit gives life.

Now if the ministry of death, chiseled in letters on stone tablets, came in glory so that the people of Israel could not gaze at Moses' face because of the glory of his face, a glory now set aside, how much more will the ministry of the Spirit come in glory? For if there was glory in the ministry of condemnation, much more does the ministry of justification abound in glory! Indeed, what once had glory has lost its glory because of the greater glory; for if what was set aside came through glory, much more has the permanent come in glory!

Matthew 23: 29-39

And the Lord said :“Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the graves of

the righteous, and you say, 'If we had lived in the days of our ancestors, we would not have taken part with them in shedding the blood of the prophets.' Thus you testify against yourselves that you are descendants of those who murdered the prophets. Fill up, then, the measure of your ancestors. You snakes, you brood of vipers! How can you escape being sentenced to hell? Therefore I send you prophets, sages, and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and pursue from town to town, so that upon you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the sanctuary and the altar. Truly I tell you, all this will come upon this generation.

"Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing! See, your house is left to you, desolate. For I tell you, you will not see me again until you say, 'Blessed is the one who comes in the name of the Lord.'"

Meditation

God reproaches the scribes and Pharisees since He loves them. Certainly, it is not pleasant to be called *brood of vipers* and to be said that your life path will lead you to hell. With these harsh words Jesus wants to reach their hearts. He wants to show them the truth with no embellishments.

Reading the Word of God, I point out the excerpts that particularly speak to my heart. Most often they refer to God's promises, healing,

blessing, consolation. But God wants to also speak via harsh words, reproach, advice. These unstressed excerpts from the Bible can sometimes tell more than others. They may be related to me. I may probably be that *brood of vipers* if I repeat and multiply the sins of my parents, if I resist the truth and persecute those who tell the truth.

Jesus did not arrive to judge the world, but to save it. These reproaches and my pangs of remorse aim not to suppress and lead to depression, but to convert, to generate pity over sins and repentance.

It is not an easy thing to be a prophet. The Lord sends prophets for them to tell people the truth about Him, about His grandeur and all-mightiness, love for us and glory, about His holiness and loyalty. He also sends them to tell about sin and injustice, hypocrisy and lies of people. Some people repent when they hear it all, others get angry and persecute the prophets, deny the truth about their sin and direct their anger at those telling this truth.

The prophet does not choose what to foretell. He speaks on behalf of God, not on his own behalf.

I cannot call myself a prophet, but I have the duty to tell the truth when some evil things are done in my presence. I cannot be indifferent to somebody's sin and to the grief it brings. I have to reproach for sins, to oppose injustice, though this may lead to misunderstanding and problems.

On the other hand, if someone points at my sin, I need to listen, pray, and look whether these words are the truth. One should not trust everything, but it is also bad to ignore a rightful reproach.

September 2

Thursday

2 Corinthians 4: 1-6

Matthew 24: 13-28

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

2 Corinthians 4: 1-6

Brethren, therefore, since it is by God's mercy that we are engaged in this ministry, we do not lose heart. We have renounced the shameful things that one hides; we refuse to practice cunning or to falsify God's word; but by the open statement of the truth we commend ourselves to the conscience of everyone in the sight of God. And even if our gospel is veiled, it is veiled to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Matthew 24: 13-28

But the one who endures to the end will be saved. And this good news of the kingdom will be proclaimed throughout the world, as a testimony to all the nations; and then the end will come.

“So when you see the desolating sacrilege standing in the holy place, as was spoken of by the prophet Daniel (let the reader understand), then those in Judea must flee to the mountains; the one on the housetop must not go down to take what is in the house; the one in the field must not turn back to get a coat. Woe to those who are pregnant and to those who are nursing infants in those days! Pray that your flight may not be in winter or on a sabbath. For at that time there will be great suffering, such as has not been from the beginning of the world until now, no, and never will be. And if those days had not been cut short, no one would be saved; but for the sake of the elect those days will be cut short. Then if anyone says to you, ‘Look! Here is the Messiah!’ or ‘There he is!’—do not believe it. For false messiahs and false prophets will appear and produce great signs and omens, to lead astray, if possible, even the elect. Take note, I have told you beforehand. So, if they say to you, ‘Look! He is in the wilderness,’ do not go out. If they say, ‘Look! He is in the inner rooms,’ do not believe it. For as the lightning comes from the east and flashes as far as the west, so will be the coming of the Son of Man. Wherever the corpse is, there the vultures will gather.”

Meditation

Today's reading is about the end of time and the second coming of Christ. Most Christians know this but, for example, when talking about myself I must say that often I do not take it seriously. I believe it will not happen to me. But today God warns me not to let *the desolating sacrilege into the holy place* (Matthew 24:15). Which

place is the holy one? My heart? Why does God tell me what I should do in the end of time?

I understand it in the following way: priorities must be clearly set in my life (comp. Matthew 24: 17-18). God must always come first in my life. In practice it means true love for God and for my neighbor (Luke 10:27). For example, to be more patient with my coworkers at work or to be more attentive to my children at home; and to forgive those who have offended me.

And even if I do my best to live closer to God and be a good Christian, still I can be deceived (comp. Matthew 24:24). When I use the teaching of the Church in everyday life, when I am a living part of the community, participate in the holy mass, confess regularly and pray then it is very easy for me to spiritually relax and drop my weapon. In fact, when I think that I am safe then I became the most vulnerable and in danger. God warns me as his chosen one to always be attentive because although God has a plan for me Devil also has his own plan (comp. Matthew 24:42). But let's come back to the beginning of today's reading (Matthew 24:13). Jesus says that patience is very important at the end of time,- patience is one of the gifts of the Holy Spirit (Galatians 5:22).

Therefore, I want to ask God to give me patience, wisdom and strength to always keep him on the first place in my life, to be able to guard myself from the traps of Devil and to always stay connected with God.

September 3

Friday

2 Corinthians 4: 13-18

Matthew 24: 27-33, 42-51

- [Reading](#)
- [Meditation](#)
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2 Corinthians 4: 13-18

Brethren, but just as we have the same spirit of faith that is in accordance with scripture—"I believed, and so I spoke"—we also believe, and so we speak, because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God.

So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal.

Matthew 24: 27-33, 42-51

And the Lord said: "For as the lightning comes from the east and flashes as far as the west, so will be the coming of the Son of Man. Wherever the corpse is, there the vultures will gather.

"Immediately after the suffering of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of heaven will be shaken.

Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see 'the Son of Man coming on the clouds of heaven' with power and great glory. And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.

"From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. So also, when you see all these things, you know that he is near, at the very gates.

Keep awake therefore, for you do not know on what day your Lord is coming. But understand this: if the owner of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. Therefore you also must be ready, for the Son of Man is coming at an unexpected hour.

“Who then is the faithful and wise slave, whom his master has put in charge of his household, to give the other slave their allowance of food at the proper time? Blessed is that slave whom his master will find at work when he arrives. Truly I tell you, he will put that one in charge of all his possessions. But if that wicked slave says to himself, ‘My master is delayed,’ and he begins to beat his fellow slaves, and eats and drinks with drunkards, the master of that slave will come on a day when he does not expect him and at an hour that he does not know. He will cut him in pieces and put him with the hypocrites, where there will be weeping and gnashing of teeth.”

Meditation

The 24th chapter of the Gospel of Matthew describes the coming of the Son of Man. It also contains warnings in order to get prepared for that coming. The Second coming of Jesus is compared to the lightening that lights up in the east and shines in the west. It will happen quickly, unexpectedly and no one will notice it.

I am fascinated by this celestial phenomenon because it is so magnificent and unpredictable and at the same time so powerful and destructive. The lightening (*astrapaiois*) also means radiance. Despite of his goal God when coming always brings Light: *If then your whole body is full of light, with no part of it in darkness, it will be as full of light as when a lamp gives you light with its rays* (Luke 11: 36).

God has power over nature but the man cannot control it, that is why natural disasters always bring fear into the heart of the man. Does it mean that when each thunderstorm begins we need a

sacramental confession? No, - because we should be already prepared. It is interesting to note that two parts of the Gospel contradict each other. At first the disciple says that the coming of Jesus is possible to predict since it is like summer,- you can feel it. But the second part reads that no-one but the Father knows about that day and hour. So, we have received our life to get ready for the *Parousia* (Second coming of Christ).

The four winds may symbolise four Gospels the influence of which spread across the world. The wind in other passages also symbolises sufferings (see Matthew 7: 25). The house founded on rock was tested by the strong winds. This passage also stresses that this generation will not pass away until all these things have taken place.

The time is coming, so, we should care about our soul. In fact the Second coming of Jesus may be happening right now. Don't we experience in our life such *difficulties* as problems at work, quarrels at home, our children are naughty, our health is poor? If yes, then most probably we must be attentive and invite God to our doors. Maybe for me personally it is his coming in glory.

September 4

Saturday

1 Corinthians 1: 3-9

Matthew 19: 3-12

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

1 Corinthians 1: 3-9

Brethren, grace to you and peace from God our Father and the Lord Jesus Christ.

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

Matthew 19: 3-12

Some Pharisees came to him, and to test him they asked, “Is it lawful for a man to divorce his wife for any cause?” He answered, “Have you not read that the one who made them at the beginning ‘made them male and female,’ and said, ‘For this reason a man shall

leave his father and mother and be joined to his wife, and the two shall become one flesh'? So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate." They said to him, "Why then did Moses command us to give a certificate of dismissal and to divorce her?" He said to them, "It was because you were so hard-hearted that Moses allowed you to divorce your wives, but from the beginning it was not so. And I say to you, whoever divorces his wife, except for unchastity, and marries another commits adultery."

His disciples said to him, "If such is the case of a man with his wife, it is better not to marry." But he said to them, "Not everyone can accept this teaching, but only those to whom it is given. For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by others, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let anyone accept this who can."

Meditation

From the beginning, God created a human being as a man and woman. God unites the man and woman in marriage and commands people not to separate them. The Pharisees tempted Jesus with the question about divorce. They referred to Moses, who allowed to give a woman the certificate of dismissal and divorce her. The answer of Jesus is simple: whoever divorces a woman and marries another one commits adultery, and whoever marries a divorced woman also commits adultery.

Because of the cruelty of hearts, Moses allowed to divorce. This cruelty was directed to God, to His commandments. Human needs and desires seemed more important than the law of God. Cruelty was also directed towards each other.

Jesus commands us not to divorce. Marriage is a great gift from God. The opportunity on earth to experience the greatest love and unity between people that is only possible. But to fully comprehend this gift one should take a lot of efforts. Without God's help, it is impossible for a man to love his wife as Christ loves the Church and give his life for her as He did. Without God it is impossible for a wife to respect her husband and obey his will.

Marriage was created by God to give each other love. To see another person in front of you, to understand him, to accept him as he is, to respect and appreciate him, because he is a child of God, similar to his Father, to take care of him, not to offend him, to do him good. To care for her interests more than for your own ones. To share with her everything you have, hiding nothing. If both are willing to give each other love, to do good to each other, then, despite mistakes, failures and misunderstandings that can't be avoided, such a marriage will eventually become a great treasure not only for a husband and wife, but for the world. Such a marriage will bear great fruit for the kingdom of God, with its unity and mutual love it will testify to the love that is in God, in the Most Holy Trinity.

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.

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- Or we will send you a **QR code** and a **button/banner** for your website with a link to a registration form of a **special e-mail letter** for your parishioners or community members.

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