



*Statue of St. Michael the Archangel that stands above Kyiv's Independence Square. St. Michael is patron saint of the Ukrainian capital.*

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## **ST. MICHAEL THE ARCHANGEL**

Defend people of Ukraine in battle; be their defence against the wickedness and snares of the devil. May God rebuke him, we humbly pray; and to you, O Prince of the heavenly host, by the power of God, thrust into hell Satan and the other evil spirits who are trying to invade Ukraine.  
Amen.

~ 20 January 2024 ~  
~ НЕДІЛЯ МИТАРЯ І ФАРИСЕЯ ~  
~ SUNDAY OF THE PUBLICAN AND THE PHARISEE ~  
~ 696<sup>TH</sup> DAY OF WAR IN UKRAINE ~



The theme of this parable is repentance. Repentance is the door through which we enter Lent. To repent signifies far more than self-pity or futile regret over things done in the past. To repent is to be renewed, to be transformed in our inward viewpoint, to attain a fresh way of looking at our relationship with God and with others. The fault of the Pharisee is that he has no desire to change his outlook; he is self-satisfied, and so he allows no place for God to act within him. Our preparation for Lent should begin with a prayer for humility, the beginning of true repentance.

Тема цієї притчі — покаяння. Покаяння — це двері, якими ми входимо у Великий піст. Покаяння означає набагато більше, ніж жалість до себе чи марний жаль про вчинене в минулому. Покаятися означає бути оновленим, змінити нашу внутрішню точку зору, щоб по-новому поглянути на наші стосунки з Богом та іншими. Провина фарисея полягає в тому, що він не має бажання змінити свій світогляд; він самовдоволений, і тому не дозволяє Богу діяти всередині нього. Наша підготовка до Великого посту повинна починатися з молитви про смирення, початок справжнього покаяння.

## PRAYER TO ST. MICHAEL THE ARCHANGEL

ST. MICHAEL THE ARCHANGEL, defend people of Ukraine in battle; be their defence against the wickedness and snares of the devil. May God rebuke him, we humbly pray; and to you, O Prince of the heavenly host, by the power of God, thrust into hell Satan and the other evil spirits who are trying to invade Ukraine. Amen.

## PASTORAL MINISTRY & HOLY MYSTERIES

CONFESSIONS.....before & after services  
BAPTISMS.....by appointment  
MARRIAGES.....six months notice should be given to the parish priest, and he should be contacted before any other arrangements are made  
FUNERALS.....by appointment  
ANOINTING & HOSPITAL VISITS.....any time; call emergency number **250.390.2612**

## FINANCIAL REPORT FOR DECEMBER

### Income: \$5,999.49

\$2,730.00 - Envelopes; \$318.40 - Loose; \$39.25 - Candles;  
\$1,541.43 - Rectory Rental; \$136.28 - Aid for Ukraine  
\$750.00 - Rotary Club of Nanaimo c/o HUVI  
\$410.00-Hall Rentals; \$50.00-E-transfer; \$24.13-CanadaHelps

### Expenses: \$6,848.86

\$1,552.50 - Eparchial; \$2,066.40 - Ravenwood Gutters  
\$1,149.75 - Pro-Pacific Balance of Fascia  
\$394.84 - CNEWA Aid for Ukraine; \$143.53 - BC Hydro  
\$443.23 - City of Nanaimo Water;\$314.94-Bishop Reception  
\$135.83 - Bishop's gift; \$69.97 - Church/Hall Supplies  
\$141.29 - Fortis - Church; \$104.92 - Fortis- Hall  
\$145.00 - Landscaping/Waste Removal  
\$86.66 - Hall Dishwashing Detergent; \$100.00 - Cleaning

Income: \$5,999.49  
Expenses: \$6,848.86  
**NET TOTAL: (-) \$849.37**

*May God bless and reward you abundantly for your generosity!*

**E-TRANSFER** - [donate@stmichaelnanaimo.ca](mailto:donate@stmichaelnanaimo.ca)

**DONATE ONLINE** - [www.stmichaelnanaimo.ca/donate](http://www.stmichaelnanaimo.ca/donate)

## BEQUESTS & WILLS

Leaving a bequeath is a process of giving a donation through your will. It is simply a distribution from your estate to a charitable organization through your last will and testament. It can be as small or as large a donation as you wish. It is important that you talk to your lawyer about the process. In your kindness please remember St Michael the Archangel Ukrainian Catholic Church in your bequeath and will. If anyone wishes to make such a bequeath in their will, the following clause may be included or added to a will: "I give, devise, and bequeath to **St Michael the Archangel Ukrainian Catholic Parish - 4017 Victoria Avenue, Nanaimo, BC V9T 2A5**, the sum of \$ \_\_\_\_\_ (or \_\_\_\_\_% of my estate), to be used for the benefit of the parish and it's pastoral activities."

~ *Bishop Michael Kwiatkowski* ~ [www.nweparchy.ca](http://www.nweparchy.ca) ~



**ST. MICHAEL  
THE ARCHANGEL**

†  
СВ. АРХАНГЕЛІА МИХАЇЛІА



Parish: 250. 999. 7601  
Emergency: 250.390.2612

[www.stmichaelnanaimo.ca](http://www.stmichaelnanaimo.ca)  
[priest@stmichaelnanaimo.ca](mailto:priest@stmichaelnanaimo.ca)

4017 Victoria Ave.  
Nanaimo, BC V9T 2A5

**SATURDAY LITURGY**

~ 11 AM ~



~ Priest ~  
Fr. Yuriy Vyshnevskyy

**HELP THE PEOPLE OF UKRAINE TO  
SURVIVE THE WAR**

**DONATE FOR UKRAINE**

**ПОЖЕРТВУЙ НА УКРАЇНУ**

[www.stmichaelnanaimo.ca](http://www.stmichaelnanaimo.ca)  
Nanaimo, BC Canada

☑ **AID FOR UKRAINE** - Since February 2022, the war in Ukraine has caused many Ukrainians from the southern and eastern regions to flee their homes for safety. As a result of the ongoing war, there continues to be an incredible shortage in vital necessities of life, such as food, water, electricity and gas. Through trial and tragedy, the panic and horror felt by Ukrainians has evolved into resilience, ingenuity and courage. We've heard and seen too many struggle to find safety in the midst of the invasion – forced to flee their homes in search of food and shelter. In towns and villages destroyed by invaders, families who stayed learned how to survive without regular water, heat and food supplies. Children learned to study from bunkers and farmers managed to grow crops under the threat of gunfire. The need and impact exists and you have responded in such an impactful way. Your generosity helped support displaced Ukrainian families who continue to be in great need. The war continues on and the need is still very great. If you are able, please make a donation towards Ukraine. The Ukrainian bishops of Canada continue working together with their churches to support **CNEWA's** campaign. All donations will be forwarded to **Caritas Ukraine**, a charitable organization with over 20 offices in Ukraine. They supply aid by accessing and delivering food, shelter, medical supplies and providing spiritual and psychological support for those in need. Make cheques payable to 'St. Michael church' with memo 'Aid for Ukraine'. We also accept cash donations. You can also donate cash or via e-transfer to [donate@stmichaelnanaimo.ca](mailto:donate@stmichaelnanaimo.ca). Tax receipts will be issued by CNEWA. Another way to donate to Caritas Ukraine is directly through CNEWA. Please donate generously. **For fundraising updates go to <https://cnewa.org/ca/campaigns/ukraine/>.**

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## PRAYER FOR THE AFFLICTED PEOPLE OF UKRAINE IN TIME OF WAR



**O** Lord Jesus Christ, our God, we entreat You to hear the earnest prayer of Your beloved Church of Kyivan Rus' for her deeply afflicted children abiding in the land of Ukraine. Behold their grave sorrow and grievous plight, and speedily come to their aid. Deliver Your vulnerable people from unjust aggressors, foreign invasion and the terror of war. Strengthen

courageous defenders of the nation to fight virtuously, inspired more by love of those they protect than hatred of the enemy. O compassionate Lord, shelter the displaced, heal the wounded, console the orphan, protect the widow, comfort those who mourn, and mercifully receive into Your Kingdom those who have nobly died guarding their homeland against every aggression. Quickly make cease the spilling of blood of friend and foe alike, yet stir many to bravely struggle for that true justice which alone can bring lasting peace. O kind-hearted Lord, as You are our peace, soften the hearts of the unmerciful and convert those who promote hostilities toward reconciliation, so that Your beloved children of the land of Ukraine, may abide in that tranquility, justice and freedom which reflects your Kingdom, where You reign with Your eternal Father, and Your most holy, good and life-giving Spirit, now, and forever and ever. Amen.

### МОЛИТВА ЗА МНОГОСТРАЖДАЛЬНИЙ УКРАЇНСЬКИЙ НАРОД У ЧАС ВІЙНИ

**Г**осподи Ісусе Христе Боже наш, благаємо Тебе, вислухай ширу молитву Твоєї улюбленої Церкви Київської Русі за важко страждаючих дітей українського краю. Споглянь милостивим оком на їх лихоліття та ласкаво поспіши на допомогу. Звільни свій беззахисний народ від несправедливих загарбників, нашествия агресорів та терору війни. Зміцни силою Твоєю усіх доблесних і відважних захисників для добросердечної боротьби, щоб вони радше керувалися любов'ю до беззахисних, аніж ненавистю до ворогів. О Премилосердний Господи, захорони переселенців, зціли поранених, борони сиріт, підтримай вдів, потіш скорботних та ласкаво приймай до Твого Царства всіх, хто благородно віддав своє життя в обороні Батьківщини від нападів ворогів. Поспіши зупинити кровопролиття як друга, так і недруга та запали серця багатьох до мужньої боротьби за істинну справедливість, що є джерелом тривалого миру. О добросердий Господи, Ти – наш мир, пом'якши зачерствілі серця, напевно тих, хто сприяє воєнним діям, до примирення, щоб Твій улюблений український народ втішався миром, справедливістю та свободою – ознаками Твого Царства, в якому Ти царюєш з Предвічним Твоїм Отцем, і Всесвятим, Благим і Животворним Твоїм Духом, нині, і повсякчас, і на віки віків. Амінь.

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## ANNOUNCEMENTS

✓ **3 ДНЕМ НАРОДЖЕННЯ // HAPPY BIRTHDAY** to DANYLO, PETER, IVAN and all those who celebrated their birthdays this past week. May the Lord Our God continue to bless you abundantly and the Holy Mother of God protects you at all times. Многая Літа!

✓ **JORDAN HOUSE BLESSINGS // БЛАГОСЛОВЕННЯ ДОМІВОК З ЙОРДАНСЬКОЮ ВОДОЮ:** for the next several Saturdays (until Saturday, Feb 10, just before the time the Great Lent begins) Fr. Yuriy will be doing annual pastoral visits with Jordan Water. Please let him know if you would like me to visit your home.

✓ **PRAYER REQUEST** - please keep in your prayers GERALD, FR. STEVEN, PAUL, LEONA, BETTY, MARGARET, ADRIAN as well as those members of our parish, our family and friends who are ailing, are in hospitals, nursing homes and those who are not able to join actively in their community.

✓ **SACRAMENT OF CONFESSIONS** - before or after the Liturgy on Saturday / **СПОВІДЬ** - перед або після Літургії в суботу.

✓ **LIVE STREAMING OF THE DIVINE LITURGIES** - every Sunday at 10AM from St. Nicholas parish - <https://stmichaelnanaimo.ca/blog/>.

✓ **EMERGENCY PHONE NUMBER** - [250.390.2612](tel:250.390.2612). This is an emergency number for the Holy Trinity Roman Catholic parish in Nanaimo.

## DIVINE LITURGY PROPERS

*The Divine Liturgy of our Father among the Saints John Chrysostom.*

*Scripture readings from the New Testament are taken from the*

*New Revised Standard Version Catholic Edition.*

*Українською - у перекладі Івана Хоменка.*

**Troparion, Tone 1:** Though the stone was sealed by the Judeans,\* and soldiers guarded Your most pure body,\* You arose, O Saviour, on the third day,\* and gave life to the world.\* And so the heavenly powers cried out to You, O Giver of Life:\* Glory to Your resurrection, O Christ!\* Glory to Your kingdom!\* Glory to Your saving plan,\* O only Lover of mankind.

**Glory: Now: Kontakion, Tone 3:** Let us bring sighs of sorrow to the Lord as did the Publican\* and approach the Master as sinners,\* for He desires salvation for everyone.\* He grants forgiveness to all who repent.\* For as God, the One-who-is, co-eternal with the Father, He became flesh for us.

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**Prokeimenon, Tone 1:** Let Your mercy, O Lord, be upon us, as we have hoped in You. *Verse:* Rejoice in the Lord, O you just; praise befits the righteous. (*Psalms 32:22,1*)

**Epistle - 2 Timothy 3:10-15 - A reading from the Second Epistle of the Holy Apostle Paul to Timothy.** Timothy, my son, you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions, and my suffering the things that happened to me in Antioch, Iconium, and Lystra. What persecutions I endured! Yet the Lord rescued me from all of them. Indeed, all who want to live a godly life in Christ Jesus will be persecuted. But wicked people and impostors will go from bad to worse, deceiving others and being deceived. But as for you, continue in what you have learned and firmly believed, knowing from whom you learned it, and how from childhood you have known the sacred writings that are able to instruct you for salvation through faith in Christ Jesus.

**Alleluia, Tone 1:** *Verse:* God gives me vindication, and has subdued peoples under me. *Verse:* Making great the salvation of the king, and showing mercy to His anointed, to David, and to His posterity forever. (*Psalms 17:48,51*)

**Gospel - Luke 18:10-14 - The Lord told this parable:** “Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee, standing by himself, was praying thus, ‘God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like this tax collector. I fast twice a week; I give a tenth of all my income.’ But the tax collector, standing far off, would not even look up to heaven, but was beating his breast and saying, ‘God, be merciful to me, a sinner!’ I tell you, this man went down to his home justified rather than the other; for all who exalt themselves will be humbled, but all who humble themselves will be exalted.”

**Communion Hymn:** Praise the Lord from the heavens;\* praise Him in the highest (*Psalms 148:1*).\* Alleluia, alleluia,\* alleluia.



**Тропар, глас 1:** Хоч запечатали камінь юдеї\* і воїни стерегли пречисте тіло Твоє,\* воскрес Ти, Спасе, на третій день,\* даруючи життя світові.\* Тому сили небесні взивали до Тебе, Життєдавче \* Слава воскресінню Твоєму, Христе,\* слава Царству Твоєму,\* слава провидінню Твоєму,\* єдиний Чоловіколюбче!

**Слава: І нині: Кондак, глас 3:** Зітхання митарські принесім Господеві\* і до нього приступім, грішні, як до Владики;\* він бо хоче спасення всіх людей,\* він відпущення подає всім, що каються,\* бо ради нас він воплотився – Бог суцїй, Отцю собезначальний.

**Прокімен, глас 1:** Милість Твоя, Господи, хай буде над нами,\* бо ми надіялись на Тебе. *Стих:* Радуйтеся, праведні, в Господі, правим належить похвала.

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**Апостол - 2 Тм. 3:10-15 - До Тимотея друге послання Святого Апостола Петра читання:** Сину Тимотею, ти ж слідував моїй науці, моїй поведінці, моїй настанові, вірі, довготерпеливості, любові, постійності, у переслідуваннях, у стражданнях, які були спіткали мене в Антіохії, в Іконії та в Лістрі. Яких то переслідувань не переніс я на собі! А від усіх Господь мене визволив! Та й усі, що побожно хочуть жити у Христі Ісусі, будуть переслідувані. А лихі люди й дурисвіти будуть чим далі, тим до гіршого посуватися, зводячи інших, і самі зведені. Ти ж тримайся того, чого навчився і в чому переконався. Віддаєш бо, від кого ти навчився, і вже змалку знаєш Святе Письмо, яке вірою у Христа Ісуса може тобі дати мудрість на спасіння.

**Алилуя, глас 1:** *Стих:* Бог, що дав мені відплату, що підкорив мені народи. *Стих:* Бо дав єси велику перемогу цареві твоєму, і милість учинив помазаникові твоєму: Давидові та його потомству на всі віки.

**Євангеліє - Лука 18:10-14 - Сказав Господь притчу оцю:** “Два чоловіки зайшли в храм помолитись: один був фарисей, а другий – митар. Фарисей, ставши, молився так у собі: Боже, дякую тобі, що я не такий, як інші люди – грабіжники, неправедні, перелюбці, або як оцей митар. Пощу двічі на тиждень, з усіх моїх прибутків даю десятину. А митар, ставши здалека, не смів і очей звести до неба, тільки бив себе в груди, кажучи: Боже, змилуйся надо мною грішним! Кажу вам: Цей повернувся виправданий до свого дому, а не той; бо кожний, хто виноситься, буде принижений, а хто принижується, – вивищений.”

**Причасний:** Хваліте Господа з небес,\* хваліте Його на висотах. Алилуя, алилуя, алилуя!

## THE PUBLICAN AND THE PHARISEE



On this first Sunday of the Triodion's pre-Lenten period we are presented with the Lord's parable of the Publican or tax collector and the Pharisee in Lk 18:9-14. As we begin our Lenten journey, we are reminded how the prayer of the Pharisee did not reach God while the Publican's prayer was heard. The Pharisee's devotions were "correct," but, the Lord teaches, it is not enough to say the right words when the heart is not correct as well.

The basic attitude of the heart for which the Pharisee is faulted is *pride*: "I fast twice a week," he boasts; "I give tithes of all that I possess" (Lk 18:12)... and that makes me better than that tax collector. The Pharisee is right in one sense: it is good to fast and to give tithes, but his good deeds are made void through his pride.

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Reflecting on this parable in its hymnody, our Church describes the Pharisee's prayer as "ungrateful." He says, "I thank you, God," but thankfulness to God is not revealed in his underlying attitude. His inner spirit is not focused on God's gifts, but on his own perceived accomplishments. He does the right thing, but for the wrong reason.

A consequence of the Pharisee's self-centred parody of religion is the judgmental way he regards his fellow man: "I am not like other men" (v.11): my devotions make me superior, more worthy in the sight of God. Christ takes the opposite view: *"I tell you, this man [the publican] went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted"* (v.14).

The Scriptures often return to the place of formal religious practices in our spiritual life. Some people – we might call them iconoclasts – reject such practices outright as hypocrisy. The Lord is not one of them. He affirms the value of devotional practices, when kept in a suitable way. He condemns the Pharisees for their attitudes, not their actions. He tells His followers, *"The scribes and the Pharisees sit in Moses' seat. Therefore whatever they tell you to observe, that observe and do, but do not do according to their works, ... all their works they do to be seen by men"* (Mt 23:2, 5).

Our fasting should not be a matter of public display. "Moreover, when you fast," the Lord says, "do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who is in secret; and your Father who sees in secret will reward you openly" (Mt 6:16, 17).

In Mt 23, Christ specifies the place of devotional practices in a mature spiritual life. "Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cumin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone" (Mt 23:23). Devotional practices are commendable, but not as a replacement for mutual love.

During the coming Fast we may become so concerned with its devotional aspects, such as attending special services or avoiding meat and dairy products, that we become irritable with others and make void our striving to keep the fast. The mature approach is that outlined by Christ: Observe the devotional practices, but do not ignore or abuse others in the process. As the Greeks saying put it: It is better to eat fish than to eat fisherman!

## ПОСТАТЬ ФАРИСЕЯ

Наші сучасні уявлення про фарисеїв є доволі стереотипними, однак слухачі Ісуса сподівалися, що героєм історії виявиться якраз фарисей, а не митар. Слово "фарисей" в

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перекладі з єврейської на українську мову на думку деяких дослідників означає “відокремлений”, інші ж перекладають його як “ревнитель”. Фарисеї були нащадками хасидеїв (благочестивих), які боролися за чистоту віри в одного Бога. Фарисеї вірили в наперед призначення, проте визнаючи, що історія знаходиться під Божественним контролем, визнавали свобідну волю. Вони також вірили у безсмертя душі та воскресіння тіла; вірили в ангелів та авторитет усного передання. На їхню думку “Суть релігії полягала в підпорядкуванню Закону. Божа милість дається тільки тим хто зберігає Закон”. Цікавим є факт, що за кілька століть після Ісуса, юдейський Талмуд також доволі критично розрізняє поміж смиренними та загорділими фарисеями.

Найбільша проблема з фарисеями, однак, була не тільки в їхньому лицемірстві, яке Ісус дуже часто гостро критикував. Проблема полягала також і в іншому, – фарисеї думали, що спасіння можна заслужити перед Богом ретельним виконанням Закону. Спасіння для них не було Божим даром та виявом великої Божої милості. Вони не визнавали, що грішити можна також і думками. Св. Павло сформулював це доволі відверто: *“Знаю бо, що не живе в мені, тобто в моїм тілі, добро: бажання бо добро творити є в мені, а добро виконати, то – ні; бо не роблю добра, що його хочу, але чиню зло, якого не хочу.”* (Рим 7:18–19).

Відтак притча дуже промовисто ілюструє людину, яка думає, що їй щось належиться. По праву. З іншого боку митар, був свідомий того, що він є грішна людина й потребує Божої милості, про яку смиренно просив у молитві. Вислів “помилуй мене/ змилуйся наді мною” можна перекласти як “Даруй мені відкуплення”. Звідси, тема оправдання перетворює цей текст в один з найбільш близьких текстів до богослов’я св. Павла, який казав, що *“собою ж не буду хвалитися, хіба лиш моїми немочами”* (1 Кор 12:5) та, що *“благодаттю Божою я є те, що є, а благодать його в мені не була марна”* (1 Кор 15:10).

Найкращим біблійним коментарем до цієї притчі є блаженства та вислови “горе вам” з Проповіді Ісуса в Лк 6:20–26: “Блаженні вбогі, – бо ваше Царство Боже. Блаженні, голодні нині, бо ви насититеся. Блаженні, що плачете нині, бо будете сміятись. Блаженні будете, коли вас ненавидітимуть люди, коли вас вилучать, коли ганьбитимуть вас та коли викинуть, як безчесне, ваше ім’я Сина Чоловічого ради. Радійте того дня і веселіться, бо ваша нагорода велика в небі. Так само бо поводитися з пророками батьки їхні. Горе ж вам, багатим, бо ви одержали втіху вашу. Горе вам, що ситі нині, бо будете голодувати. Горе вам, що смієтеся нині, бо будете ридати й сумувати. Горе вам, коли про вас усі люди будуть добре говорити. Так само бо з ложними пророками поводитися батьки їхні.”

На іншому рівні, ця притча, також пригадує нам, що навіть найбільш побожна людина може втратити відчуття, що таке справжні ціль та сенс життя. Текст закликає нас віднайти живого Отця в Бозі й прийняти “цього митаря”, ким би він не був, як брата.

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## OUR COMMUNION AND LIFE

We hear week after week the Lord saying, "Do this in remembrance of Me", and we always apply these words, and rightly so, to the celebration of the Last Supper, to the breaking of the bread, to the sharing of the cup, to the holy meal which Christ had with His disciples. And we are right to do so because it was the prefiguration of the Banquet of the Lamb, of the great feast of eternity, because all of us have been created by God in order to be His companions for eternity; and a companion is one who breaks the bread with us, who is received at the host's table, who is made an equal to his host.

And the Last Supper was this; Christ broke the bread and shared the cup, He made His disciples unto His companions and, as this bread and wine were Him, He united His companions to Himself in an unspeakable way to be one body and one life.

But the words which Christ told, "Do this in remembrance of Me" do not apply only to the last Supper. What He was doing in the Upper Room was also an image of what His life and death were. The breaking of the bread was the breaking of His body, the sharing of the cup was the shedding of His blood, and what was signified in the last Supper was the Garden of Gethsemane with the anguish and the horror of the coming death upon Him Who was free of evil and yet chose to share with us our destiny, and of Calvary, the actual dying for the salvation of others.

And if we are to take in earnest what we do here, week after week, feast after feast, celebrating the Last Supper of the Lord, breaking the bread together and sharing the cup, we must remember that this act makes us one with each other, because we become so one with Christ, but also that all that is true of the life and the sacrificial death of Christ must become true for us and in us. We must so live as Christ lived for others, we must so die as Christ died, that others may live. We must so ascend from life into this sacrificial generous life-giving death as Christ did, and this lays upon us a heavy, stern and glorious responsibility.

Let us take it earnestly, because otherwise our celebration is empty of meaning. We cannot come day after day and ask Christ to let us become partakers of what happens in the Upper Room if we accept to be estranged, to be alien to what it stood for – His life, His incarnation, His teaching, His facing the coming death, His dying our death that we may live.

Let us think about it and reconsider all our relationships with others, rethink all our attitude to those who are around us. Do we live for their sake? Is our life an offering? Are we like the Apostles of whom Paul spoke, like men sent in the last times to bring a witness of love and pay the cost for it, so that life should be theirs, should belong to those who surround us whether they love or hate us, and death should be ours, the death of Christ, sacrificial, holy, an offering of love, brought not only to God, but to each person who needs it.

