

~ 29 MARCH 2020 ~
5TH SUNDAY OF LENT
5^A НЕДІЛЯ ПОСТУ



**ST. NICHOLAS
THE WONDERWORKER
СВ. МИКОЛАЯ
ЧУДОТВОРЦЯ**



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**PASTOR:
FR. YURIY VYSHNEVSKYY**



The Fifth Sunday recalls the memory of **Saint Mary of Egypt**, the repentant harlot. Mary tells us, first of all, that no amount of sin and wickedness can keep a person from God if he truly repents. Christ himself has come “to call sinners to repentance” and to save them from their sins (Lk 5.32). In addition, Saint Mary tells us that it is never too late in life - or in Lent - to repent. Christ will gladly receive all who come to him even at the eleventh hour of their lives. But their coming must be in serious and sincere repentance.

SUNDAY HYMNS	
OPENING HYMN	With Joy We Keep the Holy Fast pg. 1008 (<i>Anthology</i>)
COMMUNION HYMN	Під Хрест Твій Стаю / O Savior and Lord pg. 154-155
CLOSING HYMN	Витай Нам Хресте / We Sing Your Praises pg. 4-5

SUNDAY & DAILY SCHEDULE	
SUNDAY, Mar. 29	NO SERVICES
MONDAY, Mar. 30	NO SERVICES
TUESDAY, Mar. 31	NO SERVICES
WEDNESDAY, Apr. 1	NO SERVICES
THURSDAY, Apr. 2	NO SERVICES
FRIDAY, Apr. 3	NO SERVICES
SATURDAY, Apr. 4	NO SERVICES
SUNDAY, Apr. 5	NO SERVICES

NOTE: to request a Liturgy for a special intention, please see Fr. Yuriy to arrange for it!

SUNDAY EPISTLE READERS			
DATE	READING	UKRAINIAN	ENGLISH
SUNDAY, Mar. 29	Heb. 9:11-14	-	-
SUNDAY, Apr. 5	Phil. 4: 4-9	-	-
SUNDAY, Apr. 12	Act. 1: 1-8	-	-
SUNDAY, Apr. 19	Act. 5: 12-20	-	-

Thank you, Epistle readers, for your service in proclaiming God's Word!

PASTORAL MINISTRY & HOLY MYSTERIES	
CONFESSIONS.....	1/2 hour before Liturgy
EUCCHARIST.....	for the sick - any time
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.....	any time
HOSPITAL VISITS.....	any time

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DIVINE LITURGY PROPERS

*The Divine Liturgy of our Father among the Saints Basil the Great
An Anthology for Worship: Liturgy - pg. 270-318; propers - pg. 329, 635*

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.

Troparion, Tone 8: The divine image was faithfully preserved in you, O mother,* for taking up the Cross, you followed Christ.* By your deeds you have taught us to see beyond the flesh, which passes,* and care for the soul, a thing immortal.* And so, O venerable Mary,* your spirit rejoices with the angels.

Glory: Now: Kontakion, Tone 3: Once you were filled with every impurity,* now through repentance you have been revealed as a bride of Christ,* following the angelic life, you crushed demons with the weapon of the Cross.* Therefore, O glorious Mary, you have been shown to be a bride of the kingdom.

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. (*Psalm 32:22,1*)

Prokeimenon, Tone 4: *Verse:* God is wonderful in His saints,* the God of Israel. (*Psalm 67:36*)

Epistle - Heb. 9:11-14 - A reading from the letter of St. Paul to the Hebrews: Brothers and sisters, when Christ came as a high priest of the good things that have come, then through the greater and perfect tent (not made with hands, that is, not of this creation), he entered once for all into the Holy Place, not with the blood of goats and calves, but with his own blood, thus obtaining eternal redemption. For if the blood of goats and bulls, with the sprinkling of the ashes of a heifer, sanctifies those who have been defiled so that their flesh is purified, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to worship the living God!

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

Gospel - Mark 10:32-45 - At that time, taking the Twelve aside, Jesus began to tell them what was going to happen to him. "Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death and hand him over to the Gentiles who will mock him, spit upon him, scourge him, and put him to death,

but after three days he will rise." Then James and John, the sons of Zebedee, came to him and said to him, "Teacher, we want you to do for us whatever we ask of you." He replied, "What do you wish (me) to do for you?" They answered him, "Grant that in your glory we may sit one at your right and the other at your left." Jesus said to them, "You do not know what you are asking. Can you drink the cup that I drink or be baptized with the baptism with which I am baptized?" They said to him, "We can." Jesus said to them, "The cup that I drink, you will drink, and with the baptism with which I am baptized, you will be baptized; but to sit at my right or at my left is not mine to give but is for those for whom it has been prepared." When the ten heard this, they became indignant at James and John. Jesus summoned them and said to them, "You know that those who are recognized as rulers over the Gentiles lord it over them, and their great ones make their authority over them felt. But it shall not be so among you. Rather, whoever wishes to be great among you will be your servant; whoever wishes to be first among you will be the slave of all. For the Son of Man did not come to be served but to serve and to give his life as a ransom for many."

Instead of "It is truly right..." we sing: In you, O Full of Grace, all creation rejoices: the angelic ranks and all the human race. Sanctified temple and spiritual paradise, virgins' pride and boast, from whom God is made flesh and became a little Child; and He who is our God before all ages, He made your womb a throne, and He made it wider than all the heavens. In you, O Full of Grace, all creation rejoices. Glory be to you.

Communion Hymn: Praise the Lord from the heavens;* praise Him in the highest. (Psalm 148:1)* The just man shall be in everlasting remembrance;* of evil hearsay he shall have no fear.* Alleluia, alleluia,* alleluia. (*Psalm 111:6*)

Prayer After Holy Communion: Having been made worthy to partake in a mystical way of Your immaculate Body and precious Blood, O Christ our God, I acclaim and bless, worship and glorify You, and proclaim the greatness of Your saving acts, now and for ever and ever. Amen. (*more Prayers After Holy Communion on pg. 324-326 in the Anthology book*).



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!

Тропар, глас 8: В тобі, мати, дбайливо зберігся образ, бо, прийнявши хрест, ти пішла слідом за Христом і ділом навчала ти погорджувати тілом, бо воно проминає, а дбати про душу - єство безсмертне. Тим-то з ангелами разом радується, преподобна Маріє, дух твій.

Слава: І нині: Кондак, глас 3: Перше блудами всякими сповнена, як Христова невіста через покаяння днесь явилася, ангельське життя наслідуючи, демонів оружжям хреста ти убиваєш. Ради цього як невіста царева ти явилася, Маріє преславна.

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

Прокімен, глас 4: Величний Бог у святині своїй, Бог Ізраїля.

Апостол - Євр. 9:11-14 - До Євреїв послання Святого Апостола Павла читання: Браття і сестри, Христос же, з'явившись як архиерей майбутніх благ, через більший і досконаліший намет, що зроблений не людською рукою, тобто не земної будови, – і не з кров'ю козлів та телят, але з власною кров'ю, – увійшов, раз назавжди у святиню і знайшов вічне відкуплення. Бо коли кров волів і козлів та попів із телиці, як покropить нечистих, освячує, даючи їм чистоту тіла, то скільки більше кров Христа, – який Духом вічним приніс себе самому Богові непорочним, – очистить наше сумління від мертвих діл, на служіння Богові живому! В тобі, мати, дбайливо зберігся образ, бо, прийнявши хрест, ти пішла слідом за Христом і ділом навчала ти погорджувати тілом, бо воно проминає, а дбати про душу – єство безсмертне. Тим-то з ангелами разом радується, преподобна Маріє, дух твій. Перше блудами всякими сповнена, як Христова невіста через покаяння днесь явилася, ангельське життя наслідуючи, демонів оружжям хреста ти убиваєш. Ради цього як невіста царева ти явилася, Маріє преславна.

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

Євангеліє - Марко 10:32-45 - У той час взяв Ісус дванадцятьох і почав їм говорити, що має статися з ним: "Оце йдемо в Єрусалим, і Син Чоловічий буде виданий первосвященникам та книжникам, і засудять його на смерть, і видадуть його поганам; і насміхатимуться з нього, плюватимуть на нього, бичуватимуть його й уб'ють, він же по трьох днях воскресне." Яків же та Йоан, сини Заведєя, підходять до нього та й кажуть йому: "Учителю, хочемо, щоб ти нам зробив те, чого попросим." Він же їм відповів: "Що хочете, щоб я зробив вам?" "Зволь нам, – ті йому кажуть, – щоб ми сиділи: один праворуч, другий ліворуч від тебе у твоїй славі." Ісус же сказав їм: "Не знаєте, чого просите. Чи можете пити чашу, яку я п'ю, і христитися хрищенням, яким я хрищусь?" Ті йому відповіли: "Можемо." Ісус сказав їм: "Чашу, яку я п'ю, питимете, і хрищенням, яким я хрищуся, христитиметесь. Сидіти ж праворуч від мене чи ліворуч, – не моя річ вам дати, а кому приготовано." Почули про те десятеро, тож обурились на Якова та Йоана. Тоді Ісус прикликав їх і сказав їм: "Ви знаєте, що ті, яких вважають князями народів, верховодять ними, а їхні вельможі утискають їх. Не так воно хай буде між вами, але хто з-між вас хоче стати великим, хай буде вам слугою, і хто з-між вас хоче бути першим, хай буде рабом

усіх. Бо й Син Чоловічий прийшов не на те, щоб йому служити, лише щоб служити й віддати своє життя як викуп за багатьох.”

Замість “Достойно” співаємо: Тобою радується, Благодатная, всяка твар, ангельський собор і чоловічеський рід, о священний храме і раю словесний, дівственна похвало, що із неї Бог воплотився і младенцем став, перед віками сущий Бог наш. Лоно бо твоє престолом сотворив і утробу твою просторішою небес учинив. Тобою радується, Благодатная, всяка твар, слава тобі.

Причасний: Хваліте Господа з небес,* хваліте Його на висотах. В пам'ять вічну буде праведник,* злих слухів не убоїться. Алилуя, алилуя, алилуя.

Молитва По Святім Причастю: Таїнственно удостоївшись бути причасником Твого пречистого тіла і чесної крові, Христе Боже, оспівую і благословлю, поклоняюся, і славлю, і величаю спасіння Твої, Господи, нині і повсякчас, і на віки вічні. Амінь. (*більше Молитов По Святім Причастю на ст. 80-87 в маленькій книжечці “Божественна Літургія”*).

ANNOUNCEMENTS

✿ **PRAYER REQUEST:** Please keep in your prayers SYLVIA KELLY, CHARLOTTE KRAKOWSKI, RICHARD NEWBERRY and other members of our parish, our family and friends who are ailing, in hospitals, nursing homes and those who are not able to join actively in their community.

✿ **ST. NICHOLAS BOOK STORE:** “Christ Our Pascha” Catechism of the Ukrainian Catholic Church/“Христос Наша Пасха” Катехизм Української Католицької Церкви - **\$25**; “Sing to Our God” hymn book - **\$15**; Молитовник “Прийдіте Поклонімся” - **\$10**; “The Rosary - The Prayer Rule of the Mother of God in the Ukrainian Catholic Church” - **\$10**.

✿ **JOIN OUR CHOIR:** Do you enjoy singing? Please consider joining our St Nicholas Parish Choir and remember that we ALWAYS looking for new members! Contact Motria Koropecy for details at [250.658.3051](tel:250.658.3051).

✿ **CATECHISM ANNOUNCEMENT:** “*And they were bringing to Him also the infants, in order that He may be touching them; but after the disciples saw it, they rebuked them. But Jesus called them to Himself and said, Let alone the little children to come to Me, and cease hindering them; for of such is the kingdom of God.*” We are happy to welcome all children to our St. Nicholas The Wonderworker catechism program. Weekly classes are scheduled Sunday morning during Divine Liturgy. We want your children to learn more about their Catholic faith, sacred scripture, feast days, and religious practices and customs of the Ukrainian Catholic church. If you have any questions, please do not hesitate to contact Marian Chalifoux at [250.507.1005](tel:250.507.1005).

✿ **CAMP ST. VOLODYMYR - Aug 16-23, Kelowna BC:** Start planning your summer holidays now! If you are between the ages of 7-15 this is a summer must do! Come join us to celebrate our 37th year of camp for children in our Eparchy! Registration for campers and counsellors will begin in April. Bus transportation available from New Westminster. If you are interested in volunteering please let us know. For more information contact Jennifer Caldwell @ [604.220.0584](tel:604.220.0584) or jennsawka@hotmail.com

✿ **BE A STEWARD:** Have you ever wondered what more can you do to help our parish? Here are some suggestions: Steward of property security; Steward of grounds cleaning; Steward of cleaning church; Steward of church linen; Steward of outreach; Steward of caring; Steward of prayer; Steward of service. Quite often, our homebound or senior members, once active in their younger years, want to find purpose in their senior years. It's not only about doing but about "BEING" present to others. Contact Fr. Yuriy **OR** Darlene DeMerchant for more information. You will be amazed how "BEING" can make a difference.

✿ **PARISH LIBRARY:** please visit our parish library and browse through the books on spirituality, church history, iconography, history of the Ukrainians in Canada, children's books and more... The library is located in the church vestibule. Please use a library book sign out form when borrowing a book.

✿ **SUNDAY COFFEE VOLUNTEERS** act as hosts and serve light refreshments following the Sunday morning Divine Liturgy, providing an opportunity for the faithful to socialize with friends and visitors following their shared worship experience. We thank all of our parishioners who kind volunteer to serve refreshments. Whether you are new to the Parish, or are a long-time members, please join us for coffee. Please speak with Robert if you would like to volunteer.

✿ **WE SHARE THE AIR:** Please keep it healthy and fragrant free. Someone in this area is scent-sensitive. The chemicals used in scented products can make some people sick, especially those with fragrance sensitivities, asthma, allergies and other respiratory ailments. PLEASE DO NOT *wear perfume, cologne, lotion, aftershave and other fragrances; *USE unscented personal care products. Be Sensitive to Others. Thank you for your understanding. *St. Nicholas parish.*

✿ **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 Nicholas the Wonderworker 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 Nicholas the Wonderworker Ukrainian Catholic Parish - 1112 Caledonia Avenue, Victoria BC, V8T 1G1**, the sum of \$ _____ (or _____% of my estate), to be used for the benefit of the parish and it's pastoral activities."

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PRAYER OF SAINT EPHRAEM THE SYRIAN



○ Lord, and Master of my life, keep from me the spirit of indifference and discouragement, lust of power, and idle chatter. / Господи і Владико життя мого! Духа лінивства, недбайливості, властолюб'я і пустомовства віджени від мене. (*Prostration*)

Instead, grant to me, Your servant, the spirit of wholeness of being, humble-mindedness, patience, and love. / Духа чистоти, покори, терпеливості й любові даруй мені, слугі твогому. (*Prostration*)

○ Lord and King, grant me the grace to be aware of my sins and not to judge my brothers and sisters, for You are blessed, now and forever and ever. Amen. / Так, Господи, Царю! Дай мені бачити гріхи мої і не осуджувати брата мого, бо ти благословенний на віки вічні. Амінь. (*Prostration*)

MARY OF EGYPT



The biography of this wonderful saint was written by St. Sophronius, the Patriarch of Jerusalem. Once, during the Lenten Season, a certain priest-monk, the Elder Zosimus, withdrew into the wilderness beyond the Jordan. Suddenly, he caught sight of a human being with a withered and naked body whose hair was as white as snow and who began to flee from the sight of Zosimus. The elder ran for a long while until this person crouched down in a brook and cried out: "Abba Zosimus forgive me for the sake of the Lord. I cannot face you for I am a naked woman." Zosimus then tossed his outer garment to her which she wrapped around herself and then showed herself to

him. The elder was frightened upon hearing his name spoken from the mouth of this woman he did not know.

Following his prolonged insistence, the woman related her life story. She was born in Egypt and at the age of twelve began to live a life of debauchery in Alexandria where she spent seventeen years. Driven by the adulterous flame of the flesh, one day she boarded a boat which was sailing for Jerusalem. Arriving at the Holy City, she wanted to enter the church in order to venerate the Honorable Cross but some invisible force restrained her and prevented her from entering the church. In great fear, she gazed upon the icon of the All-Holy Mother of God in the vestibule and prayed that she be allowed to enter the church to venerate the Honorable Cross, all the while confessing her sinfulness and uncleanness and promising that she would go wherever the All-Pure One would direct her. She was then permitted to enter the church. Having venerated the Cross she again entered the vestibule and, before the icon, gave thanks to the Mother of God. At that very moment she heard a voice saying: "If you cross over Jordan you will find real peace!" Immediately she purchased three loaves of bread and started out for the Jordan where she arrived that same evening. The next day she received Holy Communion in the Monastery of St. John and crossed over the Jordan river.

She remained in the wilderness for forty-eight years in great torment, fear and struggle with passionate thoughts as though with wild beasts. She fed on vegetation. Afterward, when she stood for prayer, Zosimus saw her levitate in the air. She begged him to bring her Holy Communion the following year on the shore of the Jordan where she would then come to receive it. The following year, Zosimus arrived on the shore of the Jordan in the evening with Holy Communion. He wondered how this saint would cross the Jordan. At that moment, in the light of the moon, he saw her as she approached the river, made the sign of the cross over it and walked upon the water as though upon dry land. After Zosimus administered Holy Communion to her, she begged him to come the following year to the same brook where they had first met.

Zosimus came and discovered her lifeless body on that spot. Above her head in the sand was written: "Abba Zosimus, bury the body of the humble Mary on this site; render dust to dust. I died on April 1, the same night of the saving-suffering of Christ, after having received Communion of the Divine Mysteries." From this inscription Zosimus first learned her name and the other and awesome miracle was that, she, on that same night the previous year, when she received Holy Communion, arrived at this brook which took him twenty days to travel. Thus, Zosimus buried the body of this wonderful saint, Mary the Egyptian. When he returned to the monastery Zosimus related the entire history of her life and the miracles which he had personally witnessed. Thus, the Lord knows how to glorify penitent sinners. The Church holds her up as an example to the faithful during these fast days as an incentive for repentance. She died about the year 530 A.D.

PRAYER DURING THE CORONAVIRUS OUTBREAK

Jesus Christ, you travelled through towns and villages “curing every disease and illness.” At your command, the sick were made well. Come to our aid now, in the midst of the global spread of the coronavirus, that we may experience your healing love.

Heal those who are sick with the virus. May they regain their strength and health through quality medical care.

Heal us from our fear, which prevents nations from working together and neighbours from helping one another.

Heal us from our pride, which can make us claim invulnerability to a disease that knows no borders.

Stay by our side in this time of uncertainty and sorrow. Be with those who have died from the virus. May they be at rest with you in your eternal peace. Be with the families of those who are sick or have died. As they worry and grieve, defend them from illness and despair. May they know your peace. Be with the doctors, nurses, researchers and all medical professionals who seek to heal and help those affected and who put themselves at risk in the process. May they know your protection and peace. Be with our priests and spiritual care givers. May they know that they are loved and cared for.

Be with the leaders of all nations. Give them the foresight to act with charity and true concern for the well-being of the people they are meant to serve. Give them the wisdom to invest in long-term solutions that will help prepare for or prevent future outbreaks. May they know your peace, as they work together to achieve it on earth.

Whether we are home or abroad, surrounded by many people suffering from this illness or only a few, Jesus Christ, stay with us as we endure and mourn, persist and prepare. In place of our anxiety, give us your peace.

For You are a God of mercy, kindness, and love, and we glorify You, Father, Son, and Holy Spirit, now and for ever and ever. Amen.



МОЛИТВА ПІД ЧАС СПАЛАХУ КОРОНАВІРУСУ

Ісусе Христе, ти подорожував по містах і селах, оздоровлюючи від хвороб і немочей. За Твоїм повелінням хворі видужували. У час пандемії коронавірусу повели цій хворобі відступити, щоб ми відчули Твою оздоровлюючу любов.

Вилікуй тих, хто хворий вірусом. Нехай вони відновлять свої сили та здоров'я завдяки якісній медичній допомозі.

Вилікуй нас від нашого страху, який заважає націям спільно працювати та сусідам допомагати один одному.

Вилікуй нас від нашої гордості, яка може змусити нас претендувати на невразливість до захворювання, що не знає меж.

Залишайся поруч у цей час невизначеності та смутку. Будь з тими, хто помер від вірусу. Нехай вони спочивають з Тобою у вічному спокої. Будь з родинами тих, хто хворий або помер, коли вони турбуються і сумують, захищай їх від хвороб і відчаю. Нехай вони знають Твій спокій.

Будь з лікарями, медсестрами, дослідниками та всіми медичними працівниками, котрі прагнуть вилікувати та допомогти постраждалим та, котрі піддають себе ризику в своїй праці. Нехай вони знають Твій захист і спокій.

Будь з нашими священиками та духовними опікунами. Нехай вони знають, що їх люблять і піклуються про них.

Будь з лідерами всіх націй. Дай їм передбачення діяти милосердно та зі справжньою турботою про добробут людей, котрим вони призначені служити. Надай їм мудрості інвестувати у довгострокові рішення, які допоможуть підготуватися або запобігти майбутнім спалахам. Нехай вони пізнають Твій мир, коли разом працюють над досягненням його на землі.

Будь ми вдома чи за кордоном, в оточенні багатьох людей, які страждають цією хворобою, або наодинці, Ісусе Христе, залишайтеся з нами, коли ми терпимо і сумуємо. Замість нашої тривоги дай нам спокій.

Бо Ти - Бог милосердя, доброта та любов, і ми прославляємо Тебе, Отця, і Сина, і Святого Духа, нині, і повсякчас, і на віки вічні. Амінь.

WHY ARE YOU AFRAID? HAVE YOU NO FAITH?



Pope's Urbi et Orbi Blessing in Light of Coronavirus

Pope Francis asked of the world the question Jesus asked of the apostles who cowered in fear in a storm-seized boat on the Sea of Galilee: “Why are you afraid? Have you no faith?” But he explained that the storm the world faces today is the coronavirus pandemic, which has infected more than half a million people worldwide and resulted in more than 25,000 deaths.

“It is easy to recognize ourselves in this story. What is harder to understand is Jesus’ attitude,” Pope Francis said. “While his disciples are quite naturally alarmed and desperate, he stands in the stern, in the part of the boat that sinks first. And what does he do? In spite of the tempest, he sleeps soundly, trusting in the Father; this is the only time in the Gospels we see Jesus sleeping. When he wakes up, after calming the wind and the waters, he turns to the disciples in a reproaching voice: ‘Why are you afraid? Have you no faith?’ (v. 40).

“The storm exposes our vulnerability and uncovers those false and superfluous certainties around which we have constructed our daily schedules, our projects, our habits, and priorities. It shows us how we have allowed to become dull and feeble the very things that nourish, sustain and strengthen our lives and our communities. The tempest lays bare all our prepackaged ideas and forgetfulness of what nourishes our people’s souls; all those attempts that anesthetize us with ways of thinking and acting that supposedly “save” us, but instead prove incapable of putting us in touch with our roots and keeping alive the memory of those who have gone before us. We deprive ourselves of the antibodies we need to confront adversity.”

The Holy Father’s words come in an extraordinary setting. He prayed before an empty Square from the *sagrato* of St. Peter’s Basilica, the platform at the top of the steps immediately in front of the façade of the church. The “*Salus Populi Romani*” icon and the crucifix of St. Marcellus, were placed in front of the central door of St. Peter’s Basilica.

The Blessed Sacrament was exposed on the altar in the atrium of the Vatican Basilica.

The ceremony included readings from scripture, prayers of supplication, and adoration of the Blessed Sacrament. It concluded with Pope Francis giving the *Urbi et orbi* Blessing, with the possibility of gaining a plenary indulgence for all those who listened to it live through the various forms of communication. This plenary indulgence will also be extended to those who may not be able to participate in the prayer through the media due to illness but who unite themselves in spiritual communion with the prayer.

“The Lord asks us and, in the midst of our tempest, invites us to reawaken and put into practice that solidarity and hope capable of giving strength, support, and meaning to these hours when everything seems to be floundering. The Lord awakens so as to reawaken and revive our Easter faith,” Francis stressed.

“Embracing his cross means finding the courage to embrace all the hardships of the present time, abandoning for a moment our eagerness for power and possessions in order to make room for the creativity that only the Spirit is capable of inspiring. It means finding the courage to create spaces where everyone can recognize that they are called, and to allow new forms of hospitality, fraternity, and solidarity. By his cross, we have been saved in order to embrace hope and let it strengthen and sustain all measures and all possible avenues for helping us protect ourselves and others. Embracing the Lord in order to embrace hope: that is the strength of faith, which frees us from fear and gives us hope.”

Following is the Holy Father full address, provided by the Vatican

“When evening had come” (*Mk* 4:35). The Gospel passage we have just heard begins like this. For weeks now it has been evening. Thick darkness has gathered over our squares, our streets, and our cities; it has taken over our lives, filling everything with a deafening silence and a distressing void, that stops everything as it passes by; we feel it in the air, we notice in people’s gestures, their glances give them away. We find ourselves afraid and lost. Like the disciples in the Gospel, we were caught off guard by an unexpected, turbulent storm. We have realized that we are on the same boat, all of us fragile and disoriented, but at the same time important and needed, all of us called to row together, each of us in need of comforting the other. On this boat... are all of us. Just like those disciples, who spoke anxiously with one voice, saying “We are perishing” (v. 38), so we too have realized that we cannot go on thinking of ourselves, but only together can we do this.

It is easy to recognize ourselves in this story. What is harder to understand is Jesus’ attitude. While his disciples are quite naturally alarmed and desperate, he stands in the stern, in the part of the boat that sinks first. And what does he do? In spite of the tempest, he sleeps on soundly, trusting in the Father; this is the only time in the Gospels we see Jesus sleeping. When he wakes up, after calming the wind and the waters, he turns to the disciples in a reproaching voice: “Why are you afraid? Have you no faith?” (v. 40).

Let us try to understand. In what does the lack of the disciples’ faith consist, as contrasted with Jesus’ trust? They had not stopped believing in him; in fact, they called on him. But we see how they call on him: “Teacher, do you not care if we perish?” (v. 38). *Do you not care*: they think that Jesus is not interested in them, does not care about them. One of the things that hurts us and our families most when we hear it said is: “Do you not care about me?” It is a phrase that wounds and unleashes storms in our hearts. It would have shaken Jesus too. Because

he, more than anyone, cares about us. Indeed, once they have called on him, he saves his disciples from their discouragement.

The storm exposes our vulnerability and uncovers those false and superfluous certainties around which we have constructed our daily schedules, our projects, our habits, and priorities. It shows us how we have allowed to become dull and feeble the very things that nourish, sustain and strengthen our lives and our communities. The tempest lays bare all our prepackaged ideas and forgetfulness of what nourishes our people's souls; all those attempts that anesthetize us with ways of thinking and acting that supposedly "save" us, but instead prove incapable of putting us in touch with our roots and keeping alive the memory of those who have gone before us. We deprive ourselves of the antibodies we need to confront adversity.

In this storm, the façade of those stereotypes with which we camouflaged our egos, always worrying about our image, has fallen away, uncovering once more that (blessed) common belonging, of which we cannot be deprived: our belonging as brothers and sisters.

"Why are you afraid? Have you no faith?" Lord, your word this evening strikes us and regards us, all of us. In this world, that you love more than we do, we have gone ahead at breakneck speed, feeling powerful and able to do anything. Greedy for profit, we let ourselves get caught up in things, and lured away by haste. We did not stop at your reproach to us, we were not shaken awake by wars or injustice across the world, nor did we listen to the cry of the poor or of our ailing planet. We carried on regardless, thinking we would stay healthy in a world that was sick. Now that we are in a stormy sea, we implore you: "Wake up, Lord!"

"Why are you afraid? Have you no faith?" Lord, you are calling to us, calling us to faith. Which is not so much believing that you exist, but coming to you and trusting in you. This Lent your call reverberates urgently: "Be converted!", "Return to me with all your heart" (*Joel* 2:12). You are calling on us to seize this time of trial as a *time of choosing*. It is not the time of your judgment, but of our judgment: a time to choose what matters and what passes away, a time to separate what is necessary from what is not. It is a time to get our lives back on track with regard to you, Lord, and to others. We can look to so many exemplary companions for the journey, who, even though fearful, have reacted by giving their lives. This is the force of the Spirit poured out and fashioned in courageous and generous self-denial. It is the life in the Spirit that can redeem, value and demonstrate how our lives are woven together and sustained by ordinary people – often forgotten people – who do not appear in newspaper and magazine headlines nor on the grand catwalks of the latest show, but who without any doubt are in these very days writing the decisive events of our time: doctors, nurses, supermarket employees, cleaners, caregivers, providers of transport, law and order forces, volunteers, priests, religious men and women and so very many others who have understood that no one reaches salvation by themselves. In the face of so much suffering, where the authentic development of our peoples is assessed, we experience the priestly prayer of Jesus: "That they may all be one" (*Jn* 17:21). How many people every day are exercising patience and offering hope, taking care to sow not panic but a shared responsibility. How many fathers, mothers, grandparents, and teachers are showing

our children, in small everyday gestures, how to face up to and navigate a crisis by adjusting their routines, lifting their gaze and fostering prayer. How many are praying, offering and interceding for the good of all. Prayer and quiet service: these are our victorious weapons.

“Why are you afraid? Have you no faith”? Faith begins when we realize we are in need of salvation. We are not self-sufficient; by ourselves, we founder: we need the Lord like ancient navigators needed the stars. Let us invite Jesus into the boats of our lives. Let us hand over our fears to him so that he can conquer them. Like the disciples, we will experience that with him on board there will be no shipwreck. Because this is God’s strength: turning to the good everything that happens to us, even the bad things. He brings serenity into our storms, because with God life never dies.

The Lord asks us and, in the midst of our tempest, invites us to reawaken and put into practice that solidarity and hope capable of giving strength, support, and meaning to these hours when everything seems to be floundering. The Lord awakens so as to reawaken and revive our Easter faith. We have an anchor: by his cross, we have been saved. We have a rudder: by his cross, we have been redeemed. We have hope: by his cross, we have been healed and embraced so that nothing and no one can separate us from his redeeming love. In the midst of isolation when we are suffering from a lack of tenderness and chances to meet up, and we experience the loss of so many things, let us once again listen to the proclamation that saves us: he is risen and is living by our side. The Lord asks us from his cross to rediscover the life that awaits us, to look towards those who look to us, to strengthen, recognize and foster the grace that lives within us. Let us not quench the wavering flame (cf. *Is* 42:3) that never falters, and let us allow hope to be rekindled.

Embracing his cross means finding the courage to embrace all the hardships of the present time, abandoning for a moment our eagerness for power and possessions in order to make room for the creativity that only the Spirit is capable of inspiring. It means finding the courage to create spaces where everyone can recognize that they are called, and to allow new forms of hospitality, fraternity, and solidarity. By his cross, we have been saved in order to embrace hope and let it strengthen and sustain all measures and all possible avenues for helping us protect ourselves and others. Embracing the Lord in order to embrace hope: that is the strength of faith, which frees us from fear and gives us hope.

“Why are you afraid? Have you no faith”? Dear brothers and sisters, from this place that tells of Peter’s rock-solid faith, I would like this evening to entrust all of you to the Lord, through the intercession of Mary, Health of the People and Star of the stormy Sea. From this colonnade that embraces Rome and the whole world, may God’s blessing come down upon you as a consoling embrace. Lord, may you bless the world, give health to our bodies and comfort our hearts. You ask us not to be afraid. Yet our faith is weak and we are fearful. But you, Lord, will not leave us at the mercy of the storm. Tell us again: “Do not be afraid” (*Mt* 28:5). And we, together with Peter, “cast all our anxieties onto you, for you care about us” (cf. *1 Pet* 5:7).

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