

Dear Padre,

We are told that when we receive the Holy Eucharist, our venial sins are washed away. Does the same thing happen when we receive spiritual communion?

Yes, and there are many other ways that venial sins can be forgiven. First and foremost is each of the sacraments of reconciliation: baptism, Eucharist, penance, and anointing of the sick. In addition to the sacraments, an Act of Contrition will also suffice, as will a simple prayer of intercession, such as, "Lord, Jesus, Son of the Living God, have mercy on me, a sinner." Forgiveness of venial sins is directly dependent on one thing: the sanctifying grace of the Holy Spirit at work in our world and in each one of us. Forgiveness is not merited; it is a gift, and, as a gift, it requires only that we ask and gratefully receive.

It is true that we are all sinful. We are also all blessed. As wonderful as forgiveness is, and there truly is no greater gift of God's love, an equally wonderful gift is gratitude. Perhaps, with every Act of Contrition that we pray, we should also offer a prayer of thanksgiving. It might help us find balance if we remind ourselves not only how we may not have measured up but also that we are blessed and graced. ●

Fr. Thomas M. Santa, CSsR / DearPadre.org



MONISTRA PRODUCTION / PEXELS

Our Parish COMMUNITY

April 12, 2026

Second Sunday of Easter (Sunday of Divine Mercy) (A)

Acts 2:42-47 / 1 Peter 1:3-9 / John 20:19-31



The Importance of Trust

ANN M. GARRIDO

We can readily understand Thomas' insistence upon seeing things with his own eyes. Would you believe it if someone told you that a friend whose funeral you had attended was now walking through walls?

At some time or other, all of us have been tricked into believing something we later found out was untrue and remember how foolish we felt. Haven't our parents told us not to believe everything we hear? Haven't our teachers taught us to do our own research? Doubt serves a valuable purpose, and we would be naïve to disregard it.

At the same time, we know that doubt can become a way of life, overstepping its usefulness. During the COVID pandemic, for example, some refused to believe even the most knowledgeable medical voices in the nation. Like Thomas, they insisted that unless they'd "done their own research," they wouldn't believe. Such a stance ignores that unless you are a scientist working in a medical lab, even "your own research" will be based on an act of belief that what you are reading of others' research is correct. Doubt is good, but only in combination with a healthy dose of humility. In the end, the world turns on an axis of trust.

At the close of today's gospel, Jesus names as "blessed" those able to discern what is true and believe not only because of what they have seen with their own eyes but also because of what they have heard through their ears from sources worthy of their trust. ●

Reflect

When has doubt served a purpose, and when has it gotten in my way?



Jesus said to [Thomas], "Have you come to believe because you have seen me? Blessed are those who have not seen and have believed."

JOHN 20:29

A WORD FROM POPE LEO XIV



ALESSIA PIERDOMENICO / SHUTTERSTOCK

The Lord shows us his wounds and says: Peace be with you. Do not be afraid to show your wounds healed by mercy. Do not be afraid to draw close to those who are trapped in fear or guilt. May the breath of the Spirit make us,

too, witnesses of this peace and this love that is stronger than any defeat.

GENERAL AUDIENCE, ROME, OCTOBER 1, 2025

Monday April 13 Easter Weekday Acts 4:23-31 Jn 3:1-8	Thursday April 16 Easter Weekday Acts 5:27-33 Jn 3:31-36	Sunday April 19 Third Sunday of Easter Acts 2:14, 22-33 1 Pt 1:17-21 Lk 24:13-35
Tuesday April 14 Easter Weekday Acts 4:32-37 Jn 3:7b-15	Friday April 17 Easter Weekday Acts 5:34-42 Jn 6:1-15	
Wednesday April 15 Easter Weekday Acts 5:17-26 Jn 3:16-21	Saturday April 18 Easter Weekday Acts 6:1-7 Jn 6:16-21	

Do you have a question for the Padre?

Go to DearPadre.org to send your question and to learn more about [Dear Padre](http://DearPadre.org).



The
Catholic Church
in Pocahontas County
West Virginia

OUR MISSION

Love the Lord your God
with all your heart,
soul, mind,
and strength.
Love your neighbor as yourself.
(Mark 12:30-31, NAB-RE)

ST. JOHN NEUMANN PARISH & CHURCH OFFICE, 714 Tenth Avenue, Marlinton WV 24954
ST. MARK THE EVANGELIST MISSION, 92 Catholic Church Road, Rts 250 & 92, Bartow WV 24920
ST. BERNARD OF CLAIRVAUX CHAPEL, 6332 Snowshoe Drive, Snowshoe WV 26209
Telephone: St. John Neumann 304-799-6778, St. Bernard of Clairvaux 304-572-0847
Website: PocahontasCatholic.org
E-mail: Pastor@PocahontasCatholic.org



Patty Bryant
Margaret Bryant
Ann Burke
Danielle Cade
Matt Madruga
Cynthia Olson
Quinn Riffle
Tristan Sizemore

EUCHARIST THIS WEEK

Monday	8:00 a.m.	St. John
Wednesday	8:00 a.m.	St. John
Friday	8:00 a.m.	St. John
Saturday	5:30 p.m.	St. Bernard
Sunday	9:00 a.m.	St. John
	11:30 a.m.	St. Mark



St. John Neumann Church is open for private prayer every day during daylight.
The Sacrament of Reconciliation is offered before each Eucharist or by appointment, and at St. Bernard on Saturdays 4:30-5:00 p.m.
The Sacrament of Anointing of the Sick is available any time upon request.



Please call the Church office (304-799-6778) if you know of a parishioner who is sick, in the hospital or nursing home, homebound, deployed, or in prison.

To report an incidence of suspected child sexual abuse, please contact your local law enforcement agency, or you may confidentially contact WV Child Protective Services at 800-352-6513.
To report suspected cases of sexual abuse by personnel of the Diocese of Wheeling-Charleston to the Diocese, please contact the Diocese at 888-434-6237 or 304-233-0880.
To report suspected cases of sexual misconduct or sexual abuse by a bishop or eparch, please contact ReportBishopAbuse.org or call 800-276-1562.

TODAY'S SCRIPTURE PASSAGE

“Whose sins you forgive are forgiven them,
and whose sins you retain are retained.”
(John 20:23, NAB-RE)

ANNOUNCEMENTS & NOTES

- **Easter** is celebrated by most Orthodox Churches and many Eastern-rite Catholic Churches this Sunday (April 12).
- Attached to this week's bulletin is the newest edition of *Faith Matters*, this issue on the **Just War Principles** – important these days when so many people randomly claim that every and any conflict is just.
- **Senior lunch** is this Tuesday (April 14) beginning at 11:30 a.m. at Marlinton United Methodist Church. Old and young are welcome!
- A day of support and guidance for those facing **separation or divorce** will be offered on April 25 (Saturday) 8:30 a.m. to 4:00 p.m. at St. John XXIII Pastoral Center in Charleston. The day is free and presented by the **Olive Branch Ministry**, and will focus on healing from the pain of loss and explaining the Church's teaching on divorce and annulment. Register online at dwc.org (click "Olive Branch Ministry" at the bottom of the page).
- **Retreats for survivors of abuse** are available free of charge, 25-26 April 2026 in Washington DC for women, and 12-14 June 2026 in Atlanta for men. Please pass this information to those who might benefit. For more information, go to <https://adw.org/the-way-retreat/> and to register send e-mail to McDonaldD@adw.org



HOLY THURSDAY & GOOD FRIDAY

	<u>attendance</u>	<u>collection</u>
St. John Neumann	21	
Holy Land collection		\$300.00
St. Mark the Evangelist	12	
Holy Land collection		\$80.00
total	33	\$380.00

EASTER VIGIL & EASTER SUNDAY

	<u>attendance</u>	<u>collection</u>
St. John Neumann	28	\$490.00
CRS Rice Bowl		\$11.15
St. Mark the Evangelist	23	\$555.00
Fund for the Poor		\$80.00
St. Bernard of Clairvaux	12	\$500.00
CRS Rice Bowl		\$13.15
Fund for the Poor		\$550.00
total	63	\$2,199.30

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Faith Matters

Practicing Our Faith

Just or Unjust War

With so many wars and conflicts throughout our world, often involving our country and military personnel who are Catholic, the question rises of whether a war is just or unjust, and whether or not Catholics should or may participate. In the first three centuries of the Church, the time before the emperor Constantine (306-337), pacifism, or the non-participation in and opposition to war or any act of violence, was the norm for Christians. When soldiers converted to the faith, they were expected to cease being a soldier, both because being a soldier required killing and violence, and also because it required worship of the Roman gods. After the Edict of Milan (313), which made Christianity legal and allowed Christians to practice their faith openly and without persecution, the Church, now part of the empire, had to respond to the wars and violence conducted by the empire. This resulted in the development of the Just War Principles, which justified war under certain conditions. However, it must be emphasized that Just War Principles did not, and do not, justify every war and every conflict, only those which at the onset of war and during the war meet all the principles completely and simultaneously. The Church continues to also support pacifism as a valid Catholic position.



Illustrations are by
Ade Bethune

The Just War Principles

The strict conditions for legitimate defense by military force require rigorous consideration. The gravity of such a decision makes it subject to rigorous conditions of moral legitimacy. At one and the same time:

- ☉ *the damage inflicted by the aggressor on the nation or community of nations must be lasting, grave, and certain*
- ☉ *all other means of putting an end to it must have been shown to be impractical or ineffective*
- ☉ *there must be serious prospects for success*
- ☉ *the use of arms must not produce evils and disorders graver than the evil to be eliminated; the power of modern means of destruction weighs heavily in evaluating this condition*
- ☉ *the evaluation of these conditions for moral legitimacy belongs to the prudential judgment of those who have responsibility for the common good*

(Catechism of the Catholic Church (CCC) #2309)

- Want to Read?
What To Read?**
- St. John Paul II. 1995. *Evangelium Vitae* (The Gospel of Life)
- George Kalantzis. 2012. *Caesar and the Lamb, Early Christian Attitudes on War and Military Service*. Cascade Books. ISBN 978-1-60899-253-9.
- Richard McSorley, S.J. 1985. *New Testament Basis of Peacemaking*. Herald Press. ISBN 0-8361-3383-8
- Louis J. Swift. 1983. *The Early Fathers on War and Military Service*. Michael Glazier. ISBN 0-89453-330-4

Bless those who persecute [you], bless and do not curse them. Do not repay anyone evil for evil; be concerned for what is noble in the sight of all. If possible, on your part, live at peace with all. Beloved, do not look for revenge but leave room for the wrath; for it is written, "Vengeance is mine, I will repay, says the Lord." Rather, "if your enemy is hungry, feed him; if he is thirsty give him something to drink; for by so doing you will heap burning coals upon his head." Do not be conquered by evil but conquer evil with good. (Romans 12:14, 17-21, see also Deuteronomy 32:35, Proverbs 25:21-22)



What does Jesus say?

"You have heard that it was said to your ancestors, 'You shall not kill; and whoever kills will be liable to judgment.' But I say to you, whoever is angry with his brother will be liable to judgment, and whoever says to his brother, 'Raga,' will be answerable to the Sanhedrin, and whoever says, 'You fool,' will be liable to fiery Gehenna. Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift." (Matthew 5:21-24)

"You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, offer no resistance to one who is evil. When someone strikes you on [your] right cheek, turn the other one to him as well. If anyone wants to go to law with you over your tunic, hand him your cloak as well. Should anyone press you into service for one mile, go with him for two miles." (Matthew 5:38-41, also Luke 6:29-30)

"You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies, and pray for those who persecute you, that you may be children of your heavenly Father, for he makes his sun rise on the bad and the good, and causes rain to fall on the just and the unjust. For if you love those who love you, what recompense will you have? Do not the tax collectors do the same? And if you greet your brothers only, what is unusual about that? Do not the pagans do the same? So be perfect, just as your heavenly Father is perfect." (Matthew 5:43-48, also Luke 6:27-36)

And behold, one of those who accompanied Jesus put his hand to his sword, drew it, and struck the high priest's servant, cutting off his ear. Then Jesus said to him, "Put your sword back into its sheath, for all who take the sword will perish by the sword." (Matthew 26:51-52, 49-49-51 also Mark 14:47, Luke 22:49-51, John 18:10-11)



All scripture quotations are taken from the
New American Bible, Revised Edition.

☉ *"Every act of war directed to the indiscriminate destruction of whole cities or vast areas with their inhabitants is a crime against God and man, which merits firm and unequivocal condemnation."* (Gaudium et Spes 80 §3, quoted as CCC #2314)



- ☉ *"non-combatants, wounded soldiers, and prisoners must be respected and treated humanely."* (CCC #2313)
- ☉ *"The mere fact that war has regrettably broken out does not mean that everything becomes licit between warring parties."* (CCC #2312)
- ☉ *"As long as the danger of war persists and there is no international authority with the necessary competence and power, governments cannot be denied the right of lawful self-defense, once all peace efforts have failed."* (GS 79 §4 and CCC #2308, see also CCC #2265)
- ☉ *"Those who renounce violence and bloodshed and, in order to safeguard human rights, make use of those means of defense available to the weakest, bear witness to evangelical charity, provided they do so without harming the rights and obligations of other men and societies. They bear legitimate witness to the gravity of the physical and moral risks of recourse to violence, with all its destruction and death."* (GS 78 §5 and CCC #2306)

SECOND SUNDAY OF EASTER - DIVINE MERCY SUNDAY- YEAR A

First Reading (A - Acts 2:42-47)

They devoted themselves
to the teaching of the apostles and to the communal life,
to the breaking of bread and to the prayers.
Awe came upon everyone,
and many wonders and signs were done
through the apostles.
All who believed were together
and had all things in common;
they would sell their property and possessions
and divide them among all according to each one's need.
Every day they devoted themselves
to meeting together in the temple area
and to breaking bread in their homes.
They ate their meals
with exultation and sincerity of heart,
praising God and enjoying favor with all the people.
And every day the Lord added to their number
those who were being saved.

Responsorial Psalm (ABC - Psalm 118:2-4, 13-15,
22-24, *Grail translation, 1963*)

Response: Give thanks to the LORD he is good,
his love is everlasting.

Let the house of Israel say:
"His mercy endures for ever."
Let the house of Aaron say:
"His mercy endures for ever."
Let those who fear the Lord say:
"His mercy endures for ever."

I was thrust down, thrust down and falling
but the Lord was my helper.
The Lord is my strength and my song;
he was my savior.
There are shouts of joy and victory
in the tents of the just.

The stone which the builders rejected
has become the cornerstone.
This is the work of the Lord,
a marvel in our eyes.
This day was made by the Lord;
we rejoice and are glad.

Second Reading (A - 1 Peter 1:3-9)

Blessed be the God and Father of our Lord Jesus Christ,
who in his great mercy
gave us a new birth to a living hope
through the resurrection of Jesus Christ from the dead,
to an inheritance that is imperishable,
undefiled, and unfading,
kept in heaven for you
who by the power of God are safeguarded through faith,
to a salvation that is ready to be revealed
in the final time.
In this you rejoice, although now for a little while
you may have to suffer through various trials,
so that the genuineness of your faith,
more precious than gold that is perishable
even though tested by fire,
may prove to be for praise, glory, and honor
at the revelation of Jesus Christ.
Although you have not seen him you love him;
even though you do not see him now yet believe in him,
you rejoice with an indescribable and glorious joy,
as you attain the goal of your faith,
the salvation of your souls.

Gospel Acclamation (ABC - John 20:29)

You believe in me, Thomas,
because you have seen me, says the Lord;
blessed are they who have not seen me,
but still believe!

Gospel (ABC - John 20:19-31)

On the evening of that first day of the week,
when the doors were locked, where the disciples were,
for fear of the Jews,
Jesus came and stood in their midst
and said to them, "Peace be with you."
When he had said this,
he showed them his hands and his side.
The disciples rejoiced when they saw the Lord.
Jesus said to them again, "Peace be with you.
As the Father has sent me, so I send you."
And when he had said this,
he breathed on them and said to them,
"Receive the Holy Spirit.
Whose sins you forgive are forgiven them,
and whose sins you retain are retained."

Thomas, called Didymus, one of the Twelve,
was not with them when Jesus came.
So the other disciples said to him,
“We have seen the Lord.”
But he said to them,
“Unless I see the mark of the nails in his hands
and put my finger into the nailmarks
and put my hand into his side, I will not believe.”

Now a week later his disciples were again inside
and Thomas was with them.
Jesus came, although the doors were locked,
and stood in their midst and said, “Peace be with you.”
Then he said to Thomas,
“Put your finger here and see my hands,
and bring your hand and put it into my side,
and do not be unbelieving, but believe.”
Thomas answered and said to him,
“My Lord and my God!”
Jesus said to him,
“Have you come to believe because you have seen me?
Blessed are those who have not seen and have believed.”

Now, Jesus did many other signs
in the presence of his disciples
that are not written in this book.
But these are written that you may come to believe
that Jesus is the Christ, the Son of God,
and that through this belief
you may have life in his name.

Reflection (2020-A)

Everyone of us has doubts, at least sometimes. We can even have doubts about our beliefs and our Christian faith. Thomas is the example we read about in today’s Gospel: he doubted that the Lord could be seen, perhaps he even doubted that the Lord had actually risen from the dead. How would you react if you were the Lord? Instead of condemning Thomas for his lack of belief, Jesus gave him a reason to believe. Jesus had mercy on his unbelief. He took Thomas from where he was, to where he could be. The Lord Jesus treats us the same way: whether we doubt, or miss the mark or sin, he takes us from where we are, and leads us to where we can be. Mercy, not condemnation. Can we do the same for others?

Reflection (2021-B)

Does Easter change your life, or is it just another holiday and another celebration? For the people who

experienced the first Easter, it made all the difference, and their life on earth changed, as they looked forward to their eternal life in heaven.

In the Acts of the Apostles, we hear about how St. Luke’s community shared everything, so that everyone had all their needs met. In the epistle today, we hear about how St. John’s community saw Christ’s death as victory, and their life as living the commandment of love. In the Gospel, we hear about how St. Thomas’ doubt was turned into belief. None of this would have happened, unless the death and resurrection of Jesus was a life-changing event for his followers.

If Easter is just another holiday or another celebration for us, our lives will not change. It is unfortunate that our faith and our Lord has been so sanitized as to become irrelevant.

But if Easter is the pivotal event in our faith, believing that Jesus is the Christ who died for us and rose from the dead, then like St. Luke and St. John and St. Thomas, our lives will be changed forever. The radical socialism of St. Luke’s community will become the model of Christian community today. The bold proclamation of victory and a life of love of others will become our rule of life. The confident faith despite our doubts will become our source of hope in a sometimes hopeless world.

Reflection (2022-C)

The Acts of the Apostles is St. Luke’s continuation of the his Gospel, in which he recounts the experiences at the very beginning in his Church community. And he says “great numbers of men and women, were added to them.” Our experience of Church today is very different, in fact, great numbers of men and women are leaving, and that is true for just about every Christian community!

Why is that? Well, many people give many reasons, and generally it is to blame someone else, or someone else’s action. But if we read the passage from the Acts that describes why “great numbers ... were added,” it might give us a clue to what we need to do today. It says “a large number of people from the towns in the vicinity of Jerusalem also gathered, bringing the sick and those disturbed by unclean spirits, and they were all cured.” Coming to the “church” was coming to the place of cure, of healing, of welcome, of mercy. There are Christians today who have the gift of curing – that might not be you or me – but everyone of us has the gift of healing and welcoming and mercy. That just might be what will draw people once again to the Church.

Reflection (2023-A)

In the Acts of the Apostles, the second part of St. Luke's Gospel, he describes life in his Christian community: *They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of bread and to the prayers. All who believed were together and had all things in common. They ate their meals with exultation and sincerity of heart. And every day the Lord added to their number those who were being saved.* Does that describe our Christian community, or are we busy with our own lives, worried about many things, promoting our own agendas, and decreasing in number?

I hear many people who promote all kinds of unfounded conspiracy theories, who complain about how bad things are now and how the President and the government are evil, and of course, who blame all those immigrants who they say are bringing crime and drugs into our country and are taking away our jobs.

St. Peter has a different attitude for us to have. He says: *Jesus Christ gave us a new birth to a living hope, to an inheritance that is imperishable, undefiled, and unfading.*

Maybe the problem isn't everyone else, but presents an opportunity for us to return to the life of the Christian community and the Christian attitude of our earliest days: communal sharing and a living hope.

Reflection (2024-B)

We live in a very secular world, that tells us that religion is too organized and faith is too superstitious. And so Easter becomes a day of Easter egg hunts and Easter bunnies, with almost no mention of the suffering, death, and resurrection of Jesus. It is unfortunate that our faith and our Lord has been so sanitized, even by Christians, so as to become irrelevant.

For the people who experienced the first Easter, it was *not* just another holiday, it made all the difference, and their life on earth changed, as they looked forward to their eternal life in heaven.

If Easter is the pivotal event in our faith – believing that Jesus is the Christ who died for us and rose from the dead – then like St. Luke and St. John and St. Thomas, our lives will be changed forever. The radical socialism of St. Luke's community will become the model of Christian community today. The bold proclamation of victory and a life of love of others of St. John will become our rule of life. The confident faith, despite his doubts, of St. Thomas will become our source of hope in a sometimes hopeless world.

Reflection (2025-C)

These days, we remember the life of Pope Francis. While so many of the *bishops* in this country, either publically or privately, scorned him, it seems most *people* throughout the world loved him, and why? I think it is simple to know why: he put people first, especially the poor, immigrants, the suffering, and the marginalized, and he made simplicity his way of life, rather than recognition, rules, or rituals. That is the way Pope Francis emphasized the Gospel of Jesus Christ, who repeatedly told us to serve the least (Matthew 10:6-8, 25:31-46, Luke 9:2), not to judge (Matthew 7:1, Luke 6:37, John 8:7, cf Mark 4:24), to forgive others, not to retaliate, and to love our enemies (Matthew 5:38-42, 43-44, 6:12, 14-15, 18:21-22, Mark 11:25-26, Luke 6:27-28, 29-30, 11:4, 17:4), to live simply and eschew titles, riches and wealth (Matthew 6:9-10, 19-21, 24, 25-34, Mark 3:8, 12:37-40, Luke 6:24, 9:3, 12:15, 33-34, 16:13, 20:45-47), to pray (Matthew 6:7-13, 7:7-11, Luke 11:1-4, 9-13, John 14:13-14, 15:7, 16:24), and so much more. In a way, by his actions and his words, Pope Francis showed that, though he had “not seen,” he actually “believed.” (Matthew 7:16, 20, 7:21, 12:33, Luke 6:43, 46)

Reflection (2026-A / Divine Mercy Sunday)

I want to diverge a bit from the Sunday readings, and talk about Divine Mercy Sunday, which has become a very popular feast, as well as a very popular devotion among Catholics, and which was officially recognized by the Church in 2000.

The feast originated from visions a Polish nun, St. Faustina Kowalska, had of Christ himself, saying that he wished to be “a refuge and a shelter for all souls, and especially for poor sinners” – that means a refuge and shelter for each one of us.

And lest we doubt that the Church has a part in this, Jesus said to the disciples “Whose sins you forgive are forgiven them, and whose sins you retain are retained.”

Sometimes people picture Jesus as a harsh judge, one wishing to catch us off guard, to charge us and convict us, but really he is all about calling us to repentance and conversion, with his mercy at the ready. And like Jesus, we too are called to have mercy at the ready, to extend to others.

12 April 2026
Second Sunday of Easter - Divine Mercy Sunday - ABC

Penitential Rite

Lord Jesus, you lead the unbelievers to faith: Lord, have mercy.

Christ Jesus, you give hope to the fearful: Christ, have mercy.

Lord Jesus, you offer healing and mercy to all people: Lord, have mercy.

May almighty God have mercy on us, forgive us our sins,
and bring us to everlasting life.

Prayer of the Faithful

Almighty Father, your mercy is endless, and your love is beyond all understanding, so with firm faith, we lift one another up to You in prayer:

- for the leaders of the Church, for courage as they promote a spirit of mercy and forgiveness in the Church, we pray
- for our political leaders, that they will build community among all people, we pray
- for rich and poor nations, that they will work together to share resources fairly, we pray
- for peace in the Middle East, we pray
- for those suffering trials in their faith, that they will be strengthened, we pray
- for all of us gathered for Eucharist, that we will share mercy with one another, we pray
- for those who have died, that they will be saved, we pray
- and for your other intentions
(pause)
for all our intentions spoken and unspoken, we pray

Merciful Father, hear our prayers, and give us a spirit that heals those in turmoil and welcomes those who are lost. We pray through Christ our Lord. Amen.