

Dear Padre,

I'm thinking about going to the Easter Vigil, but why does it have to be so long?

When an event seems long, it may have to do with our expectations. If we go to the Easter Vigil and expect it to be like a Sunday Mass, then it will seem long. The typical parish Easter Vigil lasts two to three hours. There are some communities who vigil all night. Why does it have to be so long? Because this is one night of the year when we Catholics tell our whole story.

There are four parts of the Vigil. Part One is the *Lucernarium* (Light) when we gather around the paschal fire from which the paschal candle is lit. Then follows the passing of the light to members of the congregation, who are holding candles. By candlelight, we hear the Exsultet—the Easter Proclamation, sung only on this night. Part Two is the Liturgy of the Word, when we take our time listening to readings, singing psalms, and reflecting on salvation history. Part Three is the Sacraments of Initiation, when new members are welcomed into the Church, baptized, and confirmed, and all renew their baptismal promises. And Part Four is the Liturgy of the Eucharist, when new members receive holy Communion for the first time. The Easter Vigil is rich with meaning, solemn as well as joyful, and to fully experience it, we must take our time. ●



ALEXANDROS MICHAELIS / SHUTTERSTOCK

The Redemptorists / DearPadre.org

Monday

April 14
Monday of Holy Week
Is 42:1–7
Jn 12:1–11

Tuesday

April 15
Tuesday of Holy Week
Is 49:1–6
Jn 13:21–33, 36–38

Wednesday

April 16
Wednesday of Holy Week
Is 50:4–9a
Mt 26:14–25

Thursday

April 17
Thursday of Holy Week (Holy Thursday)

Chrism Mass:
Is 61:1–3a, 6a, 8b–9
Rv 1:5–8
Lk 4:16–21

Evening Mass of the Lord's Supper:

Ex 12:1–8, 11–14
1 Cor 11:23–26
Jn 13:1–15

Friday

April 18
Friday of the Passion of the Lord (Good Friday)
Is 52:13–53:12
Heb 4:14–16; 5:7–9
Jn 18:1–19:42

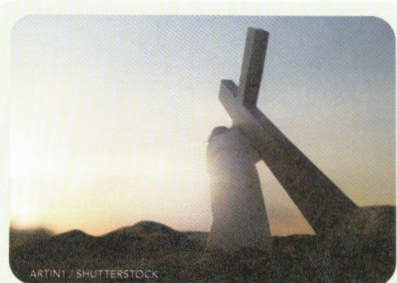
Saturday

April 19
Holy Saturday (Easter Vigil)
Gn 1:1–2:2 or 1:1, 26–31a
Gn 22:1–18 or 22:1–2, 9a, 10–13, 15–18
Ex 14:15–15:1

Is 54:5–11
Is 55:1–11
Bar 3:9–15, 32–4:4
Ez 36:16–17a, 18–28
Rom 6:3–11
Lk 24:1–12

Sunday

April 20
Easter Sunday of the Resurrection of the Lord
Acts 10:34a, 37–43
Col 3:1–4 or 1 Cor 5:6b–8
Jn 20:1–9



A WORD FROM POPE FRANCIS

We are preparing to celebrate the victory of the Lord Jesus Christ over sin and death.... But today, there is a war.... Christ bore his cross to free us from the dominion of evil. He died so that life, love, peace may reign.... What victory is there in planting a flag on a pile of rubble?

ANGELUS, ROME, APRIL 10, 2022

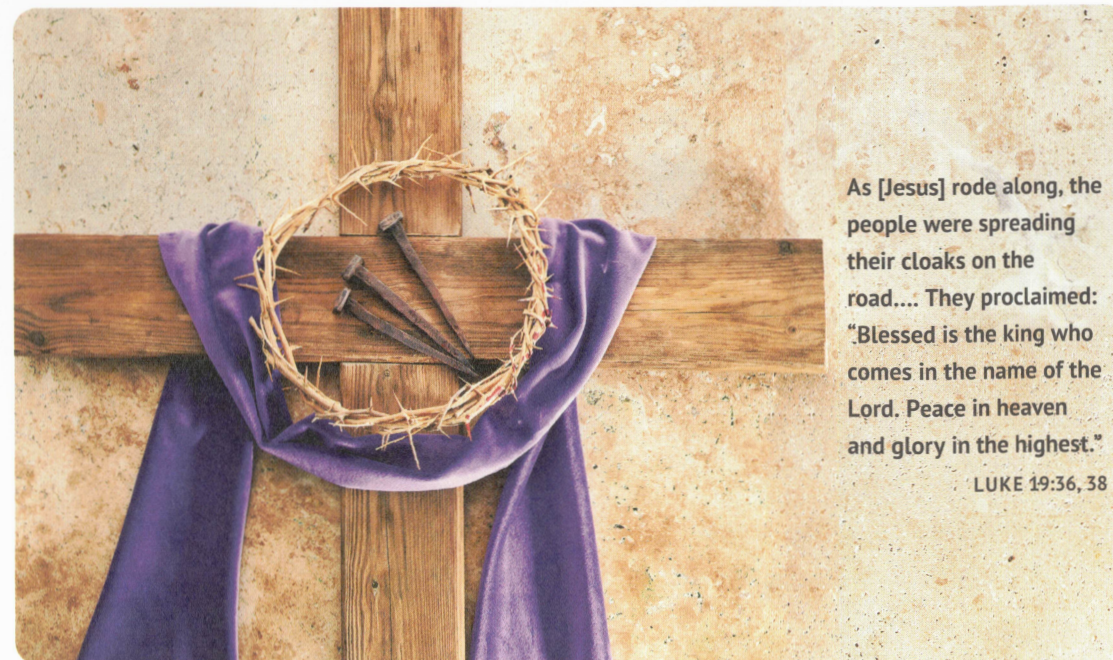
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Our Parish COMMUNITY

April 13, 2025

Palm Sunday of the Passion of the Lord (C)

Luke 19:28–40 / Isaiah 50:4–7 / Philippians 2:6–11 / Luke 22:14–23:56 or 23:1–49



As [Jesus] rode along, the people were spreading their cloaks on the road.... They proclaimed: "Blessed is the king who comes in the name of the Lord. Peace in heaven and glory in the highest."

LUKE 19:36, 38

The Emptying Process

FR. JOSEPH JUKNIALIS

We like to fill life with good things—good friends, good times, good jobs, good memories. They are all graced moments of life. Life is also marked by an emptying process. Friends move away, good times come to an end, jobs become boring. Saint Teresa of Kolkata (Mother Teresa) once noted how even God can't fill what is already full. The emptying process may very well be the action of God in our lives, emptying us to make room for God's gift of resurrection and life in its fullest.

Holy Week is the story of such a process—one long saga that begins with Palm Sunday as it focuses on how Jesus willingly emptied himself even unto death. The story moves on to Holy Thursday and the gift of the Eucharist to sustain us in the emptying. On to Good Friday, where, once more, a narration in stark liturgical strokes tell of the emptying of Jesus. Finally, the Easter Vigil and the Feast of the Resurrection, the culmination of a journey through death into life. We tell this weeklong story because the story of Jesus is also our story—more of God working in us rather than our own doing. The Jesuit theologian Karl Rahner once noted that one of the tasks of life is to learn how to die well. Our willingness to learn that lesson, again and again, is how we begin to share in the resurrection, even as we live our lives today. ●

Reflect

How does my faith help me through times of emptiness?



The
Catholic Church
in Pocahontas County
West Virginia

OUR MISSION

If anyone
wishes to be first,
he shall be
the last of all
and the servant of all.
(Mark 9:35, 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



Charlie & Patty Bryant
Margaret Bryant
Ann Burke
Danielle Cade
Phillip Cobb
Drema Moore
Cynthia Olson
Quinn Riffle

HOLY WEEK & EASTER TRIDUUM

Monday Chrism 4:00 p.m. Charleston
Holy Thursday 6:00 p.m. St. John
Good Friday 6:00 p.m. St. Mark
Holy Saturday 8:00 p.m. St. John
Easter Sunday 8:00 a.m. St. Bernard
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

*The Lord GOD has given me a well-trained tongue,
that I might know how to speak to the weary a word that will rouse them.*
(Isaiah 50:4, NAB)

ANNOUNCEMENTS & NOTES

- **Five years ago during Covid-19:** bulletin of 12 April 2020 is attached to the on-line edition of our bulletin.

- **The Good Friday collection** is for the Holy Land. This collection is used for the upkeep of all Christian sites in the Holy Land maintained by the Catholic Church, and also provides for the needs of Catholic Churches and communities in the Holy Land of Israel and Palestine. Because of the conflicts in the region, and policies of the Israeli government, extreme hardship for Palestinian Christians and others has led to an exodus of Christians from the Holy Land, who are predominantly Catholic. As an example,



Holy Week

Beth-le-hem, which used to be 90% Christian, is now fewer than 10% Christian. Please be generous as we help maintain a Christian presence in the lands where Jesus lived.

- **Community Lenten Service** is this Wednesday (April 16) at noon at Marlinton Presbyterian Church, and brown bag lunch will follow for those who can remain.

This week's message is on *the Crucifixion* by Pastor Lee Bailey from First Baptist Church of Huntersville.

- **Family Resource Network drive-through food pantry** will be this Wednesday (April 16) from 9 a.m. to noon, and 1-3 p.m. at 503 Third Avenue in Marlinton. *Please remain in your vehicle and have your vehicle trunk or back empty and clean, to help us load quickly and safely.*



- Volunteers are needed to help with the **Easter egg hunt** at Stillwell Park on Saturday (April 19). Call the Family Resource Network at 304-799-6847 if you can help.

LAST WEEKEND

	<u>attendance</u>	<u>collection</u>
St. John Neumann	43	\$1,519.00
St. Mark the Evangelist	6	\$565.00
St. Bernard of Clairvaux	7	\$713.00
Fund for the Poor		\$10.00
total	56	\$2,807.00

PALM SUNDAY - YEAR C

At the Procession with Palms (Luke 19:28-40) (Year C)

Jesus proceeded on his journey up to Jerusalem.
As he drew near to Bethphage and Bethany
at the place called the Mount of Olives,
he sent two of his disciples.
He said, "Go into the village opposite you,
and as you enter it you will find a colt tethered
on which no one has ever sat.
Untie it and bring it here.
And if anyone should ask you,
'Why are you untying it?'
you will answer,
'The Master has need of it.'"
So those who had been sent went off
and found everything just as he had told them.
And as they were untying the colt,
its owners said to them,
"Why are you untying this colt?"
They answered,
"The Master has need of it."
So they brought it to Jesus,
threw their cloaks over the colt,
and helped Jesus to mount.
As he rode along,
the people were spreading their cloaks on the road;
and now as he was approaching the slope
of the Mount of Olives,
the whole multitude of his disciples
began to praise God aloud with joy
for all the mighty deeds they had seen.
They proclaimed:
"Blessed is the king who comes
in the name of the Lord.
Peace in heaven and glory in the highest."
Some of the Pharisees in the crowd said to him,
"Teacher, rebuke your disciples."
He said in reply,
"I tell you, if they keep silent, the stones will cry out!"

First Reading (Isaiah 50:4-7) (Year ABC)

The Lord GOD has given me a well-trained tongue,
that I might know how to speak to the weary
a word that will rouse them.
Morning after morning
he opens my ear that I may hear;
and I have not rebelled,
have not turned back.
I gave my back to those who beat me,
my cheeks to those who plucked my beard;
my face I did not shield from buffets and spitting.
The Lord GOD is my help,
therefore I am not disgraced;
I have set my face like flint,
knowing that I shall not be put to shame.

Responsorial Psalm (Psalm 22:8-9, 17-18, 19-20,
23-24, *Grail translation*) (Year ABC)

Response: My God, my God,
why have you abandoned me?

All who see me deride me.
They curl their lips, they toss their heads.
"He trusted in the Lord, let him save him;
let him release him if this is his friend."

Many dogs have surrounded me,
a band of the wicked beset me.
They tear holes in my hands and my feet.
I can count every one of my bones.

They divide my clothing among them.
They cast lots for my robe.
O Lord, do not leave me alone,
my strength, make haste to help me!

I will tell of your name to my brethren
and praise you where they are assembled.
"You who fear the Lord give him praise;
all sons of Jacob, give him glory."

Second Reading (Philippians 2:6-11) (Year ABC)

Christ Jesus, though he was in the form of God,
did not regard equality with God
something to be grasped.
Rather, he emptied himself,
taking the form of a slave,
coming in human likeness;
and found human in appearance,
he humbled himself,
becoming obedient to the point of death,
even death on a cross.
Because of this, God greatly exalted him
and bestowed on him the name
which is above every name,
that at the name of Jesus
every knee should bend,
of those in heaven and on earth and under the earth,
and every tongue confess that
Jesus Christ is Lord,
to the glory of God the Father.

Gospel Acclamation (Philippians 2:8-9) (Year ABC)

Christ became obedient to the point of death,
even death on a cross.
because of this, God greatly exalted him
and bestowed on him the name
which is above every name.

Gospel (long form: Luke 22:14-23:56) (Year C)

When the hour came,
Jesus took his place at table with the apostles.
He said to them,
“I have eagerly desired to eat this Passover with you
before I suffer,
for, I tell you, I shall not eat it again
until there is fulfillment in the kingdom of God.”
Then he took a cup, gave thanks, and said,
“Take this and share it among yourselves;
for I tell you that from this time on
I shall not drink of the fruit of the vine
until the kingdom of God comes.”
Then he took the bread, said the blessing,
broke it, and gave it to them, saying,
“This is my body, which will be given for you;
do this in memory of me.”
And likewise the cup after they had eaten, saying,
“This cup is the new covenant in my blood,
which will be shed for you.

“And yet behold, the hand of the one who is to betray me
is with me on the table;
for the Son of Man indeed goes
as it has been determined;
but woe to that man by whom he is betrayed.”
And they began to debate among themselves
who among them would do such a deed.

Then an argument broke out among them
about which of them should be regarded as the greatest.
He said to them,
“The kings of the Gentiles lord it over them
and those in authority over them are addressed as
‘Benefactors’;
but among you it shall not be so.
Rather, let the greatest among you be as the youngest,
and the leader as the servant.
For who is greater:
the one seated at table or the one who serves?
Is it not the one seated at table?
I am among you as the one who serves.
It is you who have stood by me in my trials;
and I confer a kingdom on you,
just as my Father has conferred one on me,
that you may eat and drink at my table in my kingdom;
and you will sit on thrones
judging the twelve tribes of Israel.

“Simon, Simon, behold Satan has demanded
to sift all of you like wheat,
but I have prayed that your own faith may not fail;
and once you have turned back,
you must strengthen your brothers.”

He said to him,
“Lord, I am prepared to go to prison and to die with you.”
But he replied,
“I tell you, Peter, before the cock crows this day,
you will deny three times that you know me.”

He said to them,
“When I sent you forth
without a money bag or a sack or sandals,
were you in need of anything?”
“No, nothing,” they replied.
He said to them,
“But now one who has a money bag should take it,
and likewise a sack,
and one who does not have a sword
should sell his cloak and buy one.

For I tell you that this Scripture must be fulfilled in me, namely, He was counted among the wicked; and indeed what is written about me is coming to fulfillment.”

Then they said,

“Lord, look, there are two swords here.”

But he replied, “It is enough!”

Then going out, he went, as was his custom, to the Mount of Olives, and the disciples followed him.

When he arrived at the place he said to them,

“Pray that you may not undergo the test.”

After withdrawing about a stone’s throw from them and kneeling, he prayed, saying,

“Father, if you are willing, take this cup away from me; still, not my will but yours be done.”

And to strengthen him

an angel from heaven appeared to him.

He was in such agony and he prayed so fervently that his sweat became like drops of blood falling on the ground.

When he rose from prayer and returned to his disciples, he found them sleeping from grief.

He said to them, “Why are you sleeping?”

Get up and pray that you may not undergo the test.”

While he was still speaking, a crowd approached and in front was one of the Twelve, a man named Judas. He went up to Jesus to kiss him.

Jesus said to him,

“Judas, are you betraying the Son of Man with a kiss?”

His disciples realized what was about to happen, and they asked,

“Lord, shall we strike with a sword?”

And one of them struck the high priest’s servant and cut off his right ear.

But Jesus said in reply,

“Stop, no more of this!”

Then he touched the servant’s ear and healed him.

And Jesus said to the chief priests and temple guards and elders who had come for him,

“Have you come out as against a robber, with swords and clubs?

Day after day I was with you in the temple area, and you did not seize me;

but this is your hour, the time for the power of darkness.”

After arresting him they led him away and took him into the house of the high priest; Peter was following at a distance.

They lit a fire in the middle of the courtyard and sat around it,

and Peter sat down with them.

When a maid saw him seated in the light, she looked intently at him and said,

“This man too was with him.”

But he denied it saying,

“Woman, I do not know him.”

A short while later someone else saw him and said, “You too are one of them”;

but Peter answered, “My friend, I am not.”

About an hour later, still another insisted,

“Assuredly, this man too was with him, for he also is a Galilean.”

But Peter said,

“My friend, I do not know what you are talking about.”

Just as he was saying this, the cock crowed, and the Lord turned and looked at Peter;

and Peter remembered the word of the Lord, how he had said to him,

“Before the cock crows today, you will deny me three times.”

He went out and began to weep bitterly.

The men who held Jesus in custody were ridiculing and beating him.

They blindfolded him and questioned him, saying, “Prophecy! Who is it that struck you?”

And they reviled him

in saying many other things against him.

When day came the council of elders of the people met, both chief priests and scribes, and they brought him before their Sanhedrin.

They said, “If you are the Christ, tell us, “ but he replied to them,

“If I tell you, you will not believe, and if I question, you will not respond.

But from this time on the Son of Man will be seated at the right hand of the power of God.”

They all asked, “Are you then the Son of God?”

He replied to them, “You say that I am.”

Then they said,

“What further need have we for testimony?

We have heard it from his own mouth.”

Then the whole assembly of them arose and brought him before Pilate.

They brought charges against him, saying, “We found this man misleading our people; he opposes the payment of taxes to Caesar and maintains that he is the Christ, a king.”

Pilate asked him, "Are you the king of the Jews?"
He said to him in reply, "You say so."
Pilate then addressed the chief priests and the crowds,
"I find this man not guilty."
But they were adamant and said,
"He is inciting the people
with his teaching throughout all Judea,
from Galilee where he began even to here."

On hearing this Pilate asked if the man was a Galilean;
and upon learning that he was under Herod's jurisdiction,
he sent him to Herod who was in Jerusalem at that time.
Herod was very glad to see Jesus;
he had been wanting to see him for a long time,
for he had heard about him
and had been hoping to see him perform some sign.
He questioned him at length,
but he gave him no answer.
The chief priests and scribes, meanwhile,
stood by accusing him harshly.
Herod and his soldiers treated him contemptuously
and mocked him,
and after clothing him in resplendent garb,
he sent him back to Pilate.
Herod and Pilate became friends that very day,
even though they had been enemies formerly.
Pilate then summoned the chief priests,
the rulers, and the people and said to them,
"You brought this man to me
and accused him of inciting the people to revolt.
I have conducted my investigation in your presence
and have not found this man guilty
of the charges you have brought against him,
nor did Herod, for he sent him back to us.
So no capital crime has been committed by him.
Therefore I shall have him flogged and then release him."

But all together they shouted out,
"Away with this man!
Release Barabbas to us."
- Now Barabbas had been imprisoned for a rebellion
that had taken place in the city and for murder. -
Again Pilate addressed them,
still wishing to release Jesus,
but they continued their shouting,
"Crucify him! Crucify him!"
Pilate addressed them a third time,
"What evil has this man done?"
I found him guilty of no capital crime.

Therefore I shall have him flogged
and then release him."
With loud shouts, however,
they persisted in calling for his crucifixion,
and their voices prevailed.
The verdict of Pilate was
that their demand should be granted.
So he released the man who had been imprisoned
for rebellion and murder, for whom they asked,
and he handed Jesus over to them
to deal with as they wished.

As they led him away
they took hold of a certain Simon, a Cyrenian,
who was coming in from the country;
and after laying the cross on him,
they made him carry it behind Jesus.
A large crowd of people followed Jesus,
including many women
who mourned and lamented him.
Jesus turned to them and said,
"Daughters of Jerusalem, do not weep for me;
weep instead for yourselves and for your children
for indeed, the days are coming when people will say,
'Blessed are the barren,
the wombs that never bore
and the breasts that never nursed.'
At that time people will say to the mountains,
'Fall upon us!'
and to the hills, 'Cover us!'
for if these things are done when the wood is green
what will happen when it is dry?"
Now two others, both criminals,
were led away with him to be executed.

When they came to the place called the Skull,
they crucified him and the criminals there,
one on his right, the other on his left.
Then Jesus said,
"Father, forgive them, they know not what they do."
They divided his garments by casting lots.
The people stood by and watched;
the rulers, meanwhile, sneered at him and said,
"He saved others, let him save himself
if he is the chosen one, the Christ of God."
Even the soldiers jeered at him.
As they approached to offer him wine they called out,
"If you are King of the Jews, save yourself."
Above him there was an inscription that read,
"This is the King of the Jews."

Now one of the criminals hanging there reviled Jesus, saying,
“Are you not the Christ? Save yourself and us.”
The other, however, rebuking him, said in reply,
“Have you no fear of God,
for you are subject to the same condemnation?
And indeed, we have been condemned justly,
for the sentence we received corresponds to our crimes,
but this man has done nothing criminal.”
Then he said,
“Jesus, remember me
when you come into your kingdom.”
He replied to him,
“Amen, I say to you,
today you will be with me in Paradise.”

It was now about noon
and darkness came over the whole land
until three in the afternoon
because of an eclipse of the sun.
Then the veil of the temple was torn down the middle.
Jesus cried out in a loud voice,
“Father, into your hands I commend my spirit”;
and when he had said this he breathed his last.

The centurion who witnessed what had happened glorified God and said,
“This man was innocent beyond doubt.”
When all the people who had gathered for this spectacle saw what had happened,
they returned home beating their breasts;
but all his acquaintances stood at a distance,
including the women
who had followed him from Galilee
and saw these events.
Now there was a virtuous and righteous man
named Joseph who,
though he was a member of the council,
had not consented to their plan of action.
He came from the Jewish town of Arimathea
and was awaiting the kingdom of God.
He went to Pilate and asked for the body of Jesus.
After he had taken the body down,
he wrapped it in a linen cloth
and laid him in a rock-hewn tomb
in which no one had yet been buried.
It was the day of preparation,
and the sabbath was about to begin.

The women who had come from Galilee with him followed behind,
and when they had seen the tomb
and the way in which his body was laid in it,
they returned and prepared spices and perfumed oils.
Then they rested on the sabbath
according to the commandment.

Reflection (2020, Year A)

On Palm Sunday, Jesus is hailed by the people. By Good Friday, he is crucified by the people, maybe even by some of the same people. Good fortune turns to bad fortune, so quickly. Think of our own lives these past months. Everything seemed to be good, then all of a sudden, the Corona Virus that had been ravaging other parts of the world, came on our shores. Our Palm Sunday turned into our Good Friday. We can feel as weary as our Lord Jesus felt. But the story doesn't end on Good Friday. Jesus rose on Easter morning.

Reflection (2021, Year B)

Jesus gave himself for us, that we might be saved. St. Paul says “he emptied himself, taking the form of a slave.” Each of us is also called to give of ourselves for others. If you are a parent, you give of yourself for your children. If you are a teacher, you give of yourself for your students. If you are a medical worker, you give of yourself for your patients. The ultimate giving of ourselves is for those we don't know, or for those who cannot repay us, or for those who have hurt us. Jesus is our example, and we are his followers.

Reflection (2022, Year C)

At the beginning of the first Gospel in today's liturgy, we heard the words “Jesus proceeded on his journey up to Jerusalem.” Certainly, Jesus was traveling to Jerusalem on this day, but the significance of that journey was to fulfill his mission. “Going to Jerusalem” means going to do what one is meant to do. Likewise for each of us, there is a “going to Jerusalem” in our lives, which is our mission, our vocation in life from God.

Reflection (2023, Year A)

On Palm Sunday, Jesus is welcomed and cheered as he enters Jerusalem. By the end of the week, he is crucified. Many were his friends, but then they denied and betrayed him. Many of us have the same experience in life: cheered today, crucified tomorrow, friended today, betrayed tomorrow. And even ourselves, often we do what is convenient, rather than what is right.

But the story does not end there, because there is Easter, and resurrection.

Reflection (2024, Year B)

There are takers, and there are givers. You know them. Most of us like people who are givers – they are generous, and generally kind and compassionate. We generally don't like people who are takers – they are selfish, and generally mean and judgmental. What is interesting is that many of the takers are excellent at identifying the takers, but don't even notice that they are takers themselves.

Palm Sunday is the entrance of the ultimate giver into Jerusalem. That is why he is loved by so many people, but also hated by those who are convicted by his generosity. During Holy Week, we celebrate everything we receive because of the suffering, death, resurrection, and ascension of our Lord.

Reflection (2025, Year C)

There is so much strife today in our world, in our country, and in our Church. So many feel that what they think, what they do, and what they want is most important. And that leaves so many others poor and voiceless. The message from Isaiah is different: "The Lord GOD has given me a well-trained tongue, that I might know how to speak to the weary a word that will rouse them." We are called to help the poor, speak for the voiceless, and encourage those who are weary.



HOLOCAUST
MEMORIAL
DAY TRUST

FIRST THEY CAME PASTOR MARTIN NIEMOLLER

First they came for the Communists
And I did not speak out
Because I was not a Communist
Then they came for the Socialists
And I did not speak out
Because I was not a Socialist
Then they came for the trade unionists
And I did not speak out
Because I was not a trade unionist
Then they came for the Jews
And I did not speak out
Because I was not a Jew
Then they came for me
And there was no one left
To speak out for me.

To learn more about Holocaust Memorial Day and discover more poetry featuring a variety of experiences of the Holocaust, Nazi persecution and subsequent genocides please visit us online:



HMD.ORG.UK



13 April 2025
Palm Sunday (Sixth Sunday of Lent) - Year C

Prayer of the Faithful

Almighty Father, you never abandon us, and you are our constant help, and so we come before with our needs:

- for the weary and those suffering from life's burdens, that Christians everywhere will be their hope, we pray
- for our political leaders, that the power of Christ will be their source of strength, we pray
- for the poor and voiceless in our world, we pray
- for those who serve our communities, that they will be protected and respected, we pray
- for peace in our world, for peace in our country, and for peace in our Church, we pray
- for all of us gathered for Eucharist, that our prayer, fasting and almsgiving will prepare us to celebrate Easter, 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

Almighty Father, we ask you to hear our prayers, and open our hearts to those who are burdened and those who are weary. We pray through Christ our Lord. Amen.



OUR MISSION
 Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. (Matthew 28:19-20, NAB-RE)

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



From Fr. Arthur

Lent has ended, Easter has come. Maybe you don't quite feel the day of resurrection is upon us, at least not while the Corona Virus continues to ravage the world. But haven't you noticed resurrection all around us: the many people who have risen to the occasion, have taken to helping others in need? We are all called to be people of the resurrection, rising up for others.

I will continue to be available throughout this crisis, so please contact me personally if you have any individual needs, pastoral or otherwise, and I will do what I can to help you. Likewise, please contact me if you need help yourself or you know of people in need of help from our Fund for the Poor. You may contact me by my e-mail (Pastor@PocahontasCatholic.org), my telephone (304-799-6778) or my cell phone (304-923-7346).

MARCH 16 TO APRIL 10	
	<u>attendance</u> <u>collection</u>
St. John Neumann	\$425.00
Fund for the Poor	\$1,450.00
Catholic Sharing Appeal	\$410.88
Votive candles	\$61.00
St. Mark the Evangelist	\$425.00
Fund for the Poor	\$350.00
St. Bernard of Clairvaux	\$850.00
total	\$3,971.88




Prayer Requests

Ann Burke
 Beth Daly
 Wayne Flippen
 Patrick Gibbons
 Harry Gillum
 Evelyn Hollandsworth
 Cheryl McCullough
 Gigi Mayne
 Drema Moore
 Tristen O'Steen
 Harry Price
 Annie Vaughan

EUCCHARIST THIS WEEK

All Masses as well as all other events at Catholic Churches in West Virginia have been cancelled, and all Catholic Schools are closed, because of threats of the Corona Virus, until further notice.



Fr. Arthur will be celebrating a private Mass without a congregation each day at St. John Neumann. The Sacrament of Reconciliation is offered any time by appointment. The Sacrament of Anointing of the Sick is available any time upon request. Blessed palms are available when requested.

TODAY'S SCRIPTURE PASSAGE
Do you not know that a little yeast leavens all the dough?
 (1 Corinthians 5:6, NAB-RE)



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.

ANNOUNCEMENTS & NOTES

- **A very special thank you** to all our parishioners and others – the unsung heroes – who continue to serve the community, despite risks to their own safety, in health care, law enforcement, fire departments and EMS, mail and delivery, stores and businesses, food service, food pantries, schools, trash collection, the National Guard, and so many others. Take time to show them your appreciation.