

Dear Padre,

Why are there different stories about Jesus' resurrection?

As a whole, the New Testament is a testimonial to the resurrection. About twenty years after Jesus' death, St. Paul offers the earliest written reference to the resurrection. (See 1 Thessalonians 1:10.) All four gospels tell the story of Jesus, who was crucified, rose from the dead, and appeared to his disciples. However, the evangelists incorporated elements that were handed on orally, and they presented them in their own style to address the particular needs and cultural backgrounds of their readers. Each author attempted to express the inexpressible resurrection within the limits of language, and they selectively highlighted or omitted material for theological purposes. If minor details vary among the writers—such as the number of women or angels at Christ's tomb—these variations are consistent with the nature of eyewitness accounts and recorded events as they are remembered. Divergent accounts are not false accounts. Despite discrepancies, the objective of the authors remained uncompromised: the identity of the historical Jesus of Nazareth is now the risen Lord of All. (See Acts 10:34–43.) Moreover, the authors wanted to convey this fundamental truth: Jesus Christ's defeat of death by his resurrection is central to our Christian hope and is the assurance of our own resurrection! Guided by the Holy Spirit, the gospels' resurrection accounts have inspired believers for 2,000 years—for “if Christ has not been raised, then...empty, too, your faith” (1 Corinthians 15:14). ●



VIA DIS CHIRN / SHUTTERSTOCK

Fr. Byron J. Miller, CSsR / DearPadre.org

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
April 20	April 21	April 22	April 23	April 24	April 25	April 26
Easter Weekday	Easter Weekday	Easter Weekday	Easter Weekday	Easter Weekday	St. Mark, Evangelist	Fourth Sunday of Easter
Acts 6:8–15	Acts 7:51–8:1a	Acts 8:1b–8	Acts 8:26–40	Acts 9:1–20	1 Pt 5:5b–14	Acts 2:14a, 36–41
Jn 6:22–29	Jn 6:30–35	Jn 6:35–40	Jn 6:44–51	Jn 6:52–59	Mk 16:15–20	1 Pt 2:20b–25
						Jn 10:1–10



ALESSIA PIERDOMENICO / SHUTTERSTOCK

A WORD FROM POPE LEO XIV

The Church is brokenhearted at the cry of pain rising from places devastated by war.... We must never get used to war!... For this reason, in the name of human dignity and international law, I reiterate to those in positions of responsibility the frequent warning of...Pope Pius XII: “Nothing is lost with peace. Everything may be lost with war.”

GENERAL AUDIENCE, ROME, JUNE 18, 2025

Our Parish COMMUNITY

April 19, 2026

Third Sunday of Easter (A)

Acts 2:14, 22–33 / 1 Peter 1:17–21 / Luke 24:13–35



The two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

LUKE 24:35



Three Basic Rules

FR. THOMAS M. SANTA, CSSR

The Emmaus story is about two disciples walking seven miles from Jerusalem to a village called Emmaus and their encounter with Jesus, whom they did not recognize. The story is rich in both symbolism and meaning. In a nutshell, it teaches us three basic rules for the formation of Christian community: *Welcome the stranger. Break open the word. Celebrate the Eucharist.* When we are faithful to these practices, we are faithful to the promise of the kingdom in our midst. If we choose to ignore these basic rules, we should not be surprised that we seem to be struggling.

Three out of three rules set the baseline. We cannot congratulate ourselves if we follow one or two of them

well enough and ignore the third. We cannot pick and choose. It is the Lord who sets the parameters; our mission is only to respond positively in faith to what he directs us to do.

How are we doing? An honest appraisal probably suggests that improvement is needed. Each of our local communities, and indeed even the wider Church, sometimes struggles to form an Emmaus community of faith. We know we can do better. The good news is that we are not uninformed, and we know where we need to place the most effort. The Holy Spirit of God will show us how we need to apply this renewed effort. ●

Reflect

Where does my family and parish need improvement to form a genuinely faithful Emmaus community?



The **Catholic Church**
in Pocahontas County
West Virginia

OUR MISSION
Feed the hungry,
welcome the stranger,
clothe the naked,
care for the sick,
visit those in prison.
(see Matthew 25:35-37)

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
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

But they urged him,
"Stay with us, for it is nearly evening and the day is almost over."
So he went in to stay with them.
(Luke 24:29, NAB-RE)

ANNOUNCEMENTS & NOTES

- Family Resource Network **drive-through food pantry** will be this Wednesday (April 22) 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.*

- Community Dinner** is this **Thursday (April 23)** at **Marlinton Presbyterian Church** 5:00-6:30 p.m. The menu includes meatloaf, green beans, sweet corn, desserts and beverages. It's free and open to the public, so you are welcome to come, and bring your family and friends!
- "**Catholic Teaching on End-of-Life Care**" is an on-line course from Catholic International University (an on-line "university"). For more information and to register, go to catholicu.pathlms.com and use code CDU20DIOCESEWC for subsidized pricing for our diocese.



LAST WEEKEND

	<u>attendance</u>	<u>collection</u>
St. John Neumann	50	\$1,290.00
Holy Land collection		\$20.00
CRS Rice Bowl		\$20.00
Fund for the Poor		\$10.00
votive candles		\$207.00
St. Mark the Evangelist	13	\$290.00
St. Bernard of Clairvaux	5	\$190.00
Fund for the Poor		\$10.00
total	68	\$2,037.00



Fund for the Poor
\$1,241.03 distributed in March
in direct aid for those in need.



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THIRD SUNDAY OF EASTER - YEAR A

First Reading (Acts 2:14, 22-33)

Then Peter stood up with the Eleven,
raised his voice, and proclaimed:
"You who are Jews,
indeed all of you staying in Jerusalem.
Let this be known to you, and listen to my words.
You who are Israelites, hear these words.
Jesus the Nazarene was a man
commended to you by God
with mighty deeds, wonders, and signs,
which God worked through him in your midst,
as you yourselves know.
This man, delivered up by the set plan
and foreknowledge of God,
you killed, using lawless men to crucify him.
But God raised him up,
releasing him from the throes of death,
because it was impossible for him to be held by it.

For David says of him:
*I saw the Lord ever before me,
with him at my right hand I shall not be disturbed.
Therefore my heart has been glad
and my tongue has exulted;
my flesh, too, will dwell in hope,
because you will not abandon my soul
to the netherworld,
nor will you suffer your holy one to see corruption.
You have made known to me the paths of life;
you will fill me with joy in your presence.* (Psalm 16)

"My brothers, one can confidently say to you
about the patriarch David that he died and was buried,
and his tomb is in our midst to this day.
But since he was a prophet
and knew that God had sworn an oath to him
that he would set one of his descendants upon his throne,
he foresaw and spoke of the resurrection of the Christ,
that neither was he abandoned to the netherworld
nor did his flesh see corruption.
God raised this Jesus;
of this we are all witnesses.
Exalted at the right hand of God,
he received the promise of the Holy Spirit
from the Father
and poured him forth, as you see and hear."

Responsorial Psalm (Psalm 16:1-2, 5, 7-8, 9-10, 11,
Grail translation, 1963)

Response: Lord, you will show us the path of life.

Preserve me, God, I take refuge in you.
I say to the Lord: "You are my God.
My happiness lies in you alone."
O Lord, it is you who are my portion and cup,
it is you yourself who are my prize.

I will bless the Lord who gives me counsel,
who even at night directs my heart.
I keep the Lord ever in my sight;
since he is at my right hand, I shall stand firm.

And so my heart rejoices, my soul is glad;
even my body shall rest in safety.
For you will not leave my soul among the dead,
nor let your beloved know decay.

You will show me the path of life,
the fullness of joy in your presence,
at your right hand happiness for ever.

Second Reading (1 Peter 1:17-21)

Beloved:
If you invoke as Father him who judges impartially
according to each one's works,
conduct yourselves with reverence
during the time of your sojourning,
realizing that you were ransomed
from your futile conduct,
handed on by your ancestors,
not with perishable things like silver or gold
but with the precious blood of Christ
as of a spotless unblemished lamb.

He was known before the foundation of the world
but revealed in the final time for you,
who through him believe in God
who raised him from the dead and gave him glory,
so that your faith and hope are in God.

Gospel Acclamation (*cf.* Luke 24:32)

Lord Jesus, open the Scriptures to us;
make our hearts burn while you speak to us.

Gospel (Luke 24:13-35)

That very day, the first day of the week,
two of Jesus' disciples were going to a village
seven miles from Jerusalem called Emmaus,
and they were conversing
about all the things that had occurred.

And it happened
that while they were conversing and debating,
Jesus himself drew near and walked with them,
but their eyes were prevented from recognizing him.
He asked them,
"What are you discussing as you walk along?"
They stopped, looking downcast.
One of them, named Cleopas, said to him in reply,
"Are you the only visitor to Jerusalem
who does not know of the things
that have taken place there in these days?"
And he replied to them, "What sort of things?"
They said to him,
"The things that happened to Jesus the Nazarene,
who was a prophet mighty in deed and word
before God and all the people,
how our chief priests and rulers both handed him over
to a sentence of death and crucified him.
But we were hoping that he would be the one
to redeem Israel;
and besides all this,
it is now the third day since this took place.
Some women from our group, however,
have astounded us:
they were at the tomb early in the morning
and did not find his body;
they came back and reported
that they had indeed seen a vision of angels
who announced that he was alive.
Then some of those with us went to the tomb
and found things just as the women had described,
but him they did not see."
And he said to them, "Oh, how foolish you are!
How slow of heart to believe all that the prophets spoke!
Was it not necessary
that the Christ should suffer these things
and enter into his glory?"
Then beginning with Moses and all the prophets,
he interpreted to them what referred to him
in all the Scriptures.
As they approached the village to which they were going,
he gave the impression that he was going on farther.
But they urged him, "Stay with us,
for it is nearly evening and the day is almost over."
So he went in to stay with them.
And it happened that, while he was with them at table,
he took bread, said the blessing,
broke it, and gave it to them.
With that their eyes were opened
and they recognized him,
but he vanished from their sight.
Then they said to each other,
"Were not our hearts burning within us
while he spoke to us on the way
and opened the Scriptures to us?"

So they set out at once and returned to Jerusalem
where they found gathered together
the eleven and those with them who were saying,
"The Lord has truly been raised
and has appeared to Simon!"
Then the two recounted
what had taken place on the way
and how he was made known to them
in the breaking of bread.

Reflection (2023)

These Sundays after Easter, we read about Jesus' appearances after his Resurrection and before his Ascension.

In the Gospel reading last week from St. John, we heard about Thomas doubting, unless he would see with his own eyes. Well, the reality is that no one can see everything with their own eyes, and so Jesus said to Thomas, and to us: "Blessed are those who have not seen and have believed." (John 20:29)

In today's Gospel reading from St. Luke, we hear about the disciples actually seeing, but at the same time not being able to see. Isn't it true that all of us often don't actually see clearly, in fact, it is said that eye witnesses are the most unreliable form of evidence. But the disciples' eyes were opened in the breaking of the bread: a reminder to us that, even though we do not have Jesus alive with us like he was before his Ascension, in fact he is physically present to us, and visible to us in the breaking of the bread, in the Eucharist – provided we have eyes that see beyond mere human vision, but with the vision of faith.

Reflection (2026)

When you are with a stranger, you never know who that person really is. That was the experience of the disciples, who were running away from Jerusalem, fearful and thinking it was dangerous for them after the crucifixion of Jesus. It was said that they were going to "Emmaus," but no such place ever existed. It suggests that they were going anywhere except Jerusalem.

And on the way they encountered this stranger, and they conversed with him, and he explained everything that happened, but they still didn't know who he was. But when it appeared that he was going on, and leaving them, they invited him, a stranger, to stay with them. And the rest of the story is history: the stranger was Jesus, whom they welcomed.

After that, they returned to Jerusalem, the place they were running from, and returned to their mission, now without fear.

19 April 2026
Third Sunday of Easter - Year A

Penitential Rite

Lord Jesus, you raise us to new life: Lord, have mercy.
Christ Jesus, you show us the way to the Father: Christ, have mercy.
Lord Jesus, you feed us with your body and blood: 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 word has been proclaimed, and inspired by your teaching, we turn to you with our petitions:

- for Pope Leo on his mission in Africa, we pray
- for civil authorities, that they will learn to work together for the common good, we pray
- for peace in the Middle East, we pray
- for those who are unemployed, that they will find meaningful work and fair living wages, we pray
- for strength in living out our vocations in life, we pray
- for all of us gathered for Eucharist, that we will welcome those who are strangers, 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, you raised your Son from the dead. Hear our petitions and raise us to new life. We pray through Christ our Lord. Amen.