

Dear Padre,

Who wrote the Lord's Prayer? I know the Lord's Prayer comes from Scripture, but who composed it as we say it today?

When the disciples asked the Lord to teach them to pray, he taught them the prayer we know as the Our Father. Two versions of that prayer appear in the Gospels of Matthew and Luke. The version used in the Church's liturgies is derived from Matthew 6:9-13. In fact, citing St. Thomas Aquinas' *Summa Theologiae*, the *Catechism of the Catholic Church* calls the Lord's Prayer the "most perfect of prayers" (2774), teaching us not only what things to pray for in our prayer but also in what order, or priority, we should desire them. It is at the heart of every individual and communal prayer.

We pray the Our Father, bearing in mind and heart the intimate relationship we have with our God as sons and daughters by adoption through our baptism. The specific wording of our prayers is a work in progress. What we think of as the final wording is that which the Church has approved and makes the most sense for prayer as a community. What is most important is that the substance of the prayer reflects the same matter the Lord used in the prayer. ●

Fr. Scott Katzenberger, CSsR / DearPadre.org

Do you have a question for the Padre?

Go to DearPadre.org to send your question and to learn more about *Dear Padre*.

A WORD FROM POPE FRANCIS

Herein lies the novelty of Christian prayer! It is a dialogue between people who love each other, a dialogue based on trust, sustained by listening and open to a commitment to solidarity. It is the dialogue of a Son with his Father, a dialogue between children and their Father. This is Christian prayer.

ANGELUS, ROME,
JULY 28, 2019



PAUL HANING



REINATA SEMAKOVA / SHUTTERSTOCK

Monday

July 28
Weekday
Ex 32:15-24, 30-34
Mt 13:31-35

Tuesday

July 29
Sts. Martha, Mary, and Lazarus
Ex 33:7-11; 34:5b-9, 28
Jn 11:19-27 or Lk 10:38-42

Wednesday

July 30
Weekday
Ex 34:29-35
Mt 13:44-46

Thursday

July 31
St. Ignatius of Loyola, Priest
Ex 40:16-21, 34-38
Mt 13:47-53

Friday

August 1
St. Alphonsus Liguori, Bishop and Doctor of the Church
Lv 23:1, 4-11, 15-16, 27, 34b-37
Mt 13:54-58

Saturday

August 2
Weekday
Lv 25:1, 8-17
Mt 14:1-12

Sunday

August 3
Eighteenth Sunday in Ordinary Time
Eccl 1:2; 2:21-23
Col 3:1-5, 9-11
Lk 12:13-21

Our Parish COMMUNITY

July 27, 2025

Seventeenth Sunday in Ordinary Time (C)

Genesis 18:20-32 / Colossians 2:12-14 / Luke 11:1-13



The Ways of Praying

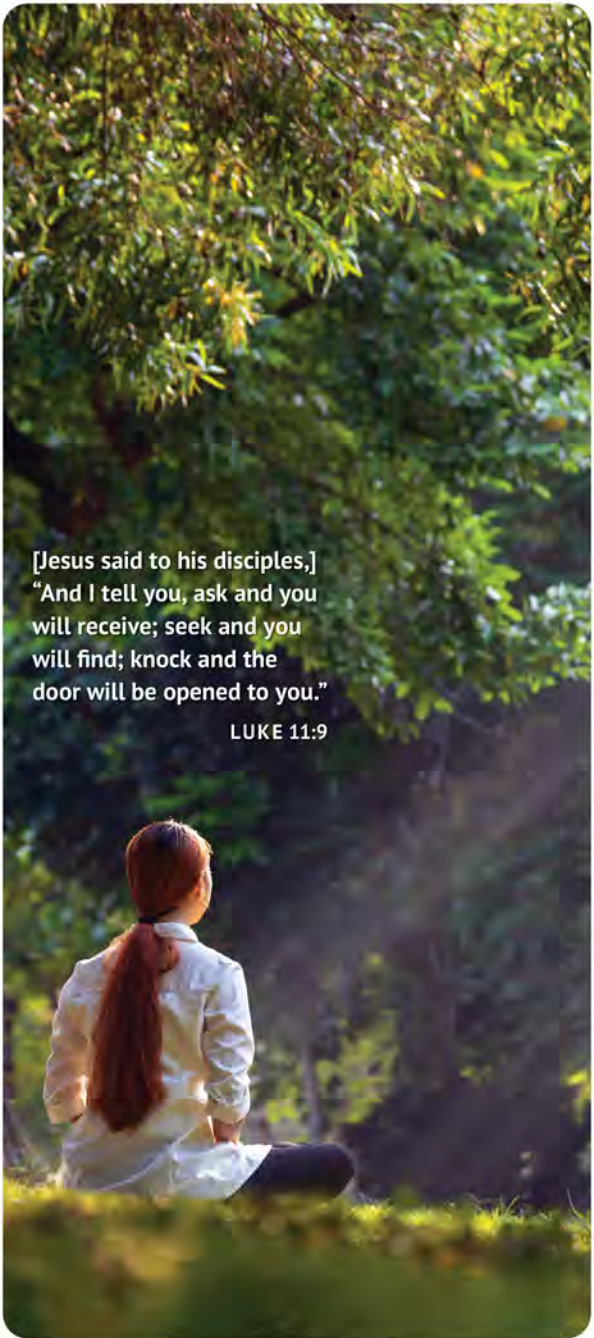
FR. JOSEPH JUKNIALIS

Consider how there are five levels of communication, each level taking us deeper into a relationship and what it means to be human. *One*, the greetings we offer as we pass: Good morning! How's it going? *Two*, a sharing of activities: what we did, what someone said. *Three*, an expression of ideas, as in what we think about raising children or our political opinions or why we believe there may be conflicts in the world. *Four*, revealing our feelings both positive and negative: feelings of love or gratitude or contentment as well as of being hurt or rejected or disappointed. *Five*, a sense of intense closeness and *being with*, perhaps even without speaking or using any words. Each level, then, takes us deeper into a shared relationship.

Consider, then, how ever-deepening prayer may follow that same pattern. *One*, memorized or rote prayer. *Two*, telling God what is on our mind, even though it is a one-sided conversation. *Three*, commonly called "meditation" but, more simply, thinking about God and life and our faith response, as in the musing that may follow spiritual reading. *Four*, often referred to as "praying our feelings," such as reflecting on our human emotions and what they might say about us, our faith, and how the journey of our faith life is unfolding. *Five*, a sense of simply *being with* God, even without words, and simply resting in that holy presence. Each level of prayer, then, leads us ever more into a shared relationship with our God. ●

Reflect

How do I pray? Should I ask for the grace to grow in my prayer life?



[Jesus said to his disciples,]
"And I tell you, ask and you will receive; seek and you will find; knock and the door will be opened to you."

LUKE 11:9



OUR MISSION
They devoted themselves
to the teaching of the apostles
and to the communal life,
to the breaking of the bread
and to the prayers.
(Acts 2:42, 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
Dick Connor
Drema Moore
Cynthia Olson
Quinn Riffle

EUCARIST THIS WEEK

Monday	8:00 a.m.	St. John
Wednesday	8:00 a.m.	St. John
Friday	8:00 a.m.	St. John
Saturday	6:30 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 5:30-6:00 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

"Give us each day our daily bread and forgive us our sins."
(Luke 11:3-4, NAB-RE)

ANNOUNCEMENTS & NOTES

- **Thank you** to all the community dinner cookie monsters ("makers" not "monsters").
- Second collection this Sunday at St. John Neumann and St. Mark the Evangelist is for the **Catholic Campaign for Human Development**. The Campaign funds organizations that provide for the poor, the environment, and small local businesses throughout the U.S.A.
- The seventh session of reflections on the **Appalachian Pastoral Letters** will be presented this Monday (July 28) via Zoom at 7 p.m. Beth Collins will present part three of "At Home In The Web Of Life," the 1995 pastoral. To register for the series, e-mail Anna Marie Troiani (ATroiani@CSJoseph.org). The pastoral letters can be found at www.CCAppal.org/pastoral-letters



LAST WEEKEND		
	<u>attendance</u>	<u>collection</u>
St. John Neumann	40	\$923.00
St. Mark the Evangelist	9	\$195.00
Campaign for Human Development		\$50.00
St. Bernard of Clairvaux	19	\$630.00
Fund for the Poor		\$392.00
total	68	\$2,190.00

- **In the garden:** a few cucumbers and zucchini are available, for you to harvest. Corn tassels and silks are visible, tomatoes are still green, and peppers are flowering.
- **Mass intentions** are always welcome, and there is no charge, *but* it is requested that you be present for a Mass of your intention.

- The Internal Revenue Service (IRS) has announced that Churches and religious organizations will be allowed to endorse political candidates and political parties. The United States Conference of Catholic Bishops has *emphatically* stated that **Catholic Churches, schools, organizations, clergy and religious, are not permitted to endorse or campaign for political candidates or political parties, nor tell people how they are to vote**, as has been the long standing policy of the Catholic Church. The Church will continue to speak out on issues important to our faith and beliefs, but never in a partisan way. Bishop Brennan sent a letter to all clergy emphasizing this policy, and it is attached to the on-line version of our Sunday bulletin.



SEVENTEENTH SUNDAY IN ORDINARY TIME - YEAR C

First Reading (Genesis 18:20-32)

In those days, the LORD said:

"The outcry against Sodom and Gomorrah is so great,
and their sin so grave,
that I must go down and see whether or not their actions
fully correspond to the cry against them
that comes to me.

I mean to find out."

While Abraham's visitors walked on farther
toward Sodom,

the LORD remained standing before Abraham.

Then Abraham drew nearer and said:

"Will you sweep away the innocent with the guilty?
Suppose there were fifty innocent people in the city;
would you wipe out the place, rather than spare it
for the sake of the fifty innocent people within it?
Far be it from you to do such a thing,
to make the innocent die with the guilty
so that the innocent and the guilty would be treated alike!
Should not the judge of all the world act with justice?"

The LORD replied,

"If I find fifty innocent people in the city of Sodom,
I will spare the whole place for their sake."

Abraham spoke up again:

"See how I am presuming to speak to my Lord,
though I am but dust and ashes!
What if there are five less than fifty innocent people?
Will you destroy the whole city because of those five?"

He answered,

"I will not destroy it, if I find forty-five there."

But Abraham persisted, saying

"What if only forty are found there?"

He replied,

"I will forbear doing it for the sake of the forty."

Then Abraham said,

"Let not my Lord grow impatient if I go on.

What if only thirty are found there?"

He replied,

"I will forbear doing it if I can find but thirty there."

Still Abraham went on,

"Since I have thus dared to speak to my Lord,
what if there are no more than twenty?"

The LORD answered,

"I will not destroy it, for the sake of the twenty."

But he still persisted:

"Please, let not my Lord grow angry
if I speak up this last time.

What if there are at least ten there?"

He replied,

"For the sake of those ten, I will not destroy it."

Responsorial Psalm (Psalm 138:1-2, 2-3, 6-7, 7-8,

Grail translation, 1963)

Response: Lord, on the day I called for help,
you answered me.

I thank you, Lord, with all my heart,
you have heard the words of my mouth.
In the presence of the angels I will bless you.
I will adore before your holy temple.

I thank you for your faithfulness and love
which excel all we ever knew of you.
On the day I called, you answered;
you increased the strength of my soul.

The Lord is high yet he looks on the lowly
and the haughty he knows from afar.
Though I walk in the midst of affliction
you give me life and frustrate my foes.

You stretch out your hand and save me,
your hand will do all things for me.
Your love, O Lord, is eternal,
discard not the work of your hands.

Second Reading (Colossians 2:12-14)

Brothers and sisters:

You were buried with him in baptism,
in which you were also raised with him
through faith in the power of God,
who raised him from the dead.
And even when you were dead
in transgressions and the uncircumcision of your flesh,
he brought you to life along with him,
having forgiven us all our transgressions;
obliterating the bond against us, with its legal claims,
which was opposed to us,
he also removed it from our midst,
nailing it to the cross.

Gospel Acclamation (Romans 8:15bc)

You have received a Spirit of adoption,
through which we cry, Abba, Father.

Gospel (Luke 11:1-13)

Jesus was praying in a certain place,
and when he had finished,
one of his disciples said to him,
"Lord, teach us to pray just as John taught his disciples."
He said to them, "When you pray, say:
Father, hallowed be your name,
your kingdom come.
Give us each day our daily bread
and forgive us our sins
for we ourselves forgive everyone in debt to us,
and do not subject us to the final test."

And he said to them,
"Suppose one of you has a friend
to whom he goes at midnight and says,
'Friend, lend me three loaves of bread,
for' a friend of mine has arrived at my house
from a journey
and I have nothing to offer him,'
and he says in reply from within,
'Do not bother me; the door has already been locked
and my children and I are already in bed.
I cannot get up to give you anything.'
I tell you,
if he does not get up to give the visitor the loaves
because of their friendship,
he will get up to give him whatever he needs
because of his persistence.

"And I tell you, ask and you will receive;
seek and you will find;
knock and the door will be opened to you.
For everyone who asks, receives;
and the one who seeks, finds;
and to the one who knocks, the door will be opened.
What father among you would hand his son a snake
when he asks for a fish?
Or hand him a scorpion when he asks for an egg?
If you then, who are wicked,
know how to give good gifts to your children,
how much more will the Father in heaven
give the Holy Spirit to those who ask him?"

Reflection (2022)

How many people does it take for good to happen?
Sometimes, when things are difficult, or all seems to
be going the wrong way in the world, we throw up our
hands and say "I'm just one person, what can I do?"

Today's first reading from Genesis is all about what
good can come from just a few good people. First,
Abraham: just one man, but he alone pleaded with
God to save the entire towns of Sodom and Gomorrah.
And then there were the few good people, even as few
as 10, because of whom God could spare the entire
towns of Sodom and Gomorrah. Not bad for a small
number of good people.

Fast forward to today: Mother Teresa's example is
well known. But think also of Fr. Stu, the infirm and
dying priest who people lined up to see. Or Jimmy
Carter, the ex-president who made helping others and
building homes his life's work. Or Cristina Noble,
growing up destitute in Ireland, then caring for
homeless children in Vietnam and Mongolia. And I'm
sure each of you could think of so many others to add
to the list. None of them changed the world or fixed
all the problems of the world, but they made a huge
difference for those who they touched.

Just a few good people can make a lot of good
happen. And each of us is called to be those good
people, even if we are only a few.

Reflection (2025)

"Give us each day our daily bread and forgive us our
sins." These are the two things we ask for in the
"Lord's Prayer," and the Lord Jesus says to pray this
"when you pray." In other words, when you pray, do
not hesitate to ask for what you need that is essential:
food and forgiveness – what sustains earthly life, and
what guarantees eternal life.

So don't hesitate to ask for what you need, and
don't forget to respond when others ask you for what
they need.

The Lord's Prayer - Extended Version
attributed to St. Francis of Assisi

Our Father,

Most Holy, our creator and Redeemer, our Savior and our comforter.

Who art in heaven,

Together with the angels and the saints,
giving them light so that they may have knowledge of you,
because you, Lord, are Light;
inflaming them so that they may love, because you, Lord, are Love;
living continually in them and filling them so that they may be happy
because you, Lord, are the supreme good, the eternal good,
and it is from you that all good comes, and without you there is no good.

Hallowed be thy name.

May our knowledge of you become ever clearer,
so that we may realized the width and breadth of your blessings,
the steadfastness of your promises,
the sublimity of your majesty,
and the depth of your judgments.

Thy kingdom come,

So that you may reign in us by your grace and bring us to your kingdom,
where we will see you clearly, love you perfectly,
be blessed in your presence, and enjoy you forever.

Thy will be done on earth as it is in heaven:

So that we may love you with our whole heart by always thinking of you;
directing our whole intention with our whole mind toward you
and seeking your glory in everything;
spending all our powers and affections of soul and body with all our strength
in the service of your love alone.
May we also love our neighbors as ourselves,
encouraging them to love you as best we can,
rejoicing at the good fortune of others, just as if it were our own,
and sympathizing with their misfortunes, giving offense to no one.

Give us this day our daily bread,

Your own beloved Son, our Lord Jesus Christ,
so to remind us of the love he showed for us
and to help us understand and appreciate it
and everything that he did or said or suffered.

And forgive us our trespasses,

In your infinite mercy,
and by the power of the passion of your Son, our Lord Jesus Christ,
together with the merits and the intercession of the Blessed Virgin Mary
and all your saints.

As we forgive those who trespass against us,

And if we do not forgive perfectly, Lord, make us do so,
so that we may indeed love our enemies out of our love for you,
and pray fervently to you for them,
never returning evil for evil,
anxious only to serve everybody in you.

And lead us not into temptation.

Neither hidden or obvious, sudden or unforeseen.

But deliver us from evil.

Present, past, or to come. Amen.

Francis of Assisi. 2013, 2018. The Essential Writings, 2nd edition. Translated and annotated by John M. Sweeney. pp. 125-128. San Damiano Books, Paraclete Press, Brewster MA. ISBN 978-1-61261-069-6.

27 July 2025
Seventeenth Sunday in Ordinary Time - Year C

Penitential Rite

Lord Jesus, you teach us how to pray, Lord have mercy.
Christ Jesus, you intercede for us with the Father, Christ have mercy.
Lord Jesus, you bless us with eternal salvation, 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, you give us what sustains our earthly life and what guarantees our eternal life,
and so we lift up our needs to you in prayer today:

- for Pope Leo, for continued strength in his ministry, we pray
- for politicians, that they will work together for the good of all people, we pray
- for the sick, those in prison, and those who are homebound, that they will be comforted, we pray
- for peace among all the descendants of Abraham: Jews, Christians, Muslims, and others, we pray
- for those who have no one to pray for them, we pray
- for all 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 are always ready to forgive, so as we ask you to hear our prayers, teach us to forgive each other. We pray through Christ our Lord. Amen.



Dear Brother Priests and Deacons,

You have likely heard that the Internal Revenue Service has indicated to a US court that religious bodies may, in certain circumstances, endorse political candidates. It is not clear yet what those circumstances are and what limits on such endorsements remain.

You are public persons in the Church because of your clerical status. I have consistently instructed you that you should not use your clerical status to preach or teach for or against particular candidates for public office or political parties. No matter what the IRS may say, the policy in the Diocese of Wheeling-Charleston remains the same: we avoid partisan political speech. This prohibition against partisan political endorsements and opposition is in line with the teachings of the Catholic Bishops of our country, and reflects the views of the West Virginia Catholic Conference and our diocesan legal counsel.

Why do we take this stance? First of all, the choice of whom to vote for is often a difficult task. The voter must weigh many matters: the positions of candidates on issues and their track record on those issues; the relevance of the public offices they seek to the issues about which the voter is concerned; the character and personality of the candidate; the likelihood that the candidates could actually deliver on campaign promises; and other factors as well. We must respect the difficulty and delicacy of such judgments that the voter must make and not burden their conscience with our own personal opinion as if it were the only possible right choice.

Secondly, when the Church starts to side with particular candidates and against others, it causes division among our Catholic people, whose unity in faith and love is more important than a uniformity of political persuasion. Siding with one party or candidate over another also identifies the Church with the actions of that party and candidate, which runs the risk of being held accountable for bad policies and decisions.

Thirdly, not endorsing or opposing political candidates does not mean refusing any engagement with public issues. In fact, the Church should look at issues that affect people and speak about them in the light of Christ's Gospel. Bishops, priests and deacons can and should do so in order to help our people form their consciences according to the truth, as best we can discern it. A useful resource for the formation of consciences is the document "Forming Consciences for Faithful Citizenship" at the USCCB website.

I hope this message clarifies a matter that has come before us in recent days. God bless you in your service to the Lord and to His people.

Fraternally in Christ,

+Mark E. Brennan

Bishop of Wheeling-Charleston

15 July 2025