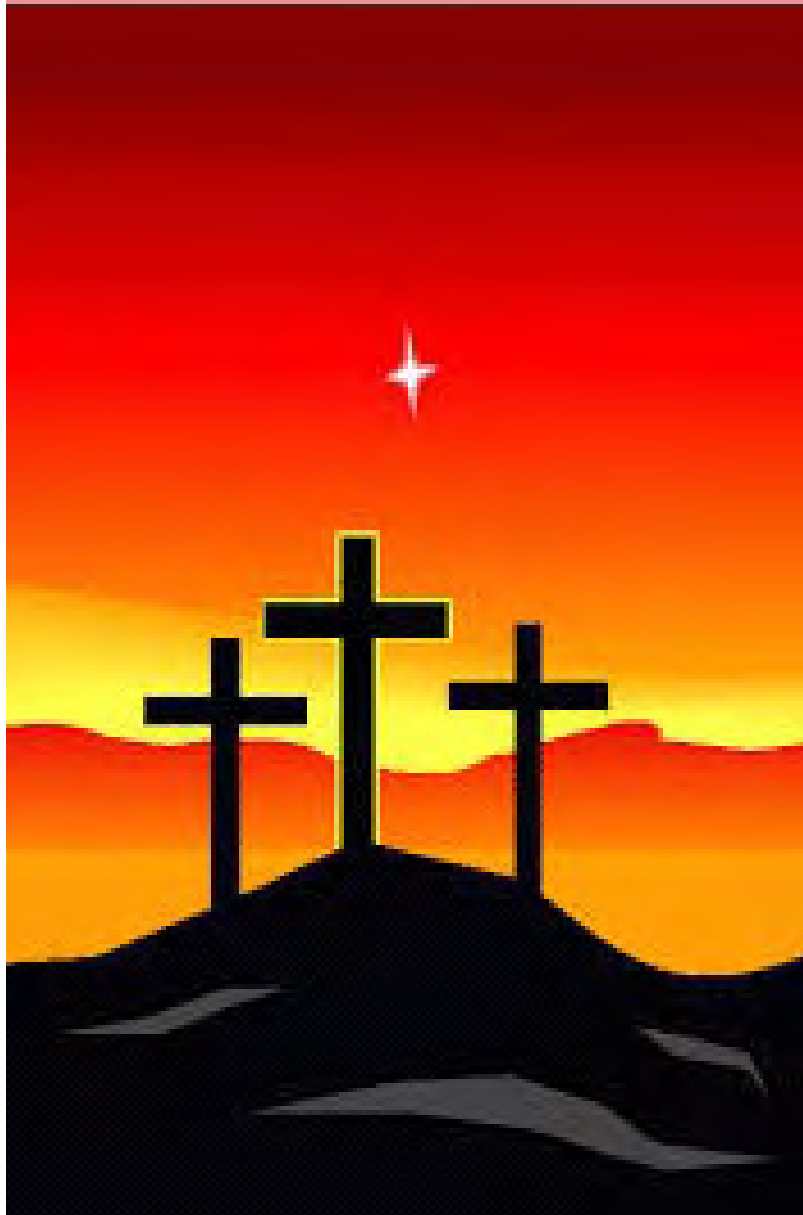


The  
**Catholic Church**  
in Pocahontas County  
West Virginia



Lectionary for Mass for use in the Dioceses of the United States, second typical edition, Copyright © 2001, 1998, 1997, 1986, 1970 Confraternity of Christian Doctrine; Psalm refrain © 1968, 1981, 1997, International Committee on English in the Liturgy, Inc. All rights reserved. Neither this work nor any part of it may be reproduced, distributed, performed or displayed in any medium, including electronic or digital, without permission in writing from the copyright owner. Used with permission.

## GOOD FRIDAY - ABC

### First Reading (Isaiah 52:13-53:12)

See, my servant shall prosper,  
he shall be raised high and greatly exalted.  
Even as many were amazed at him –  
so marred was his look beyond human semblance  
and his appearance beyond that of the sons of man –  
so shall he startle many nations,  
because of him kings shall stand speechless;  
for those who have not been told shall see,  
those who have not heard shall ponder it.

Who would believe what we have heard?  
To whom has the arm of the LORD been revealed?  
He grew up like a sapling before him,  
like a shoot from the parched earth;  
there was in him no stately bearing  
to make us look at him,  
nor appearance that would attract us to him.  
He was spurned and avoided by people,  
a man of suffering, accustomed to infirmity,  
one of those from whom people hide their faces,  
spurned, and we held him in no esteem.

Yet it was our infirmities that he bore,  
our sufferings that he endured,  
while we thought of him as stricken,  
as one smitten by God and afflicted.  
But he was pierced for our offenses,  
crushed for our sins;  
upon him was the chastisement that makes us whole,  
by his stripes we were healed.  
We had all gone astray like sheep,  
each following his own way;  
but the LORD laid upon him the guilt of us all.

Though he was harshly treated, he submitted  
and opened not his mouth;  
like a lamb led to the slaughter  
or a sheep before the shearers,  
he was silent and opened not his mouth.  
Oppressed and condemned, he was taken away,  
and who would have thought any more of his destiny?  
When he was cut off from the land of the living,  
and smitten for the sin of his people,  
a grave was assigned him among the wicked  
and a burial place with evildoers,  
though he had done no wrong nor spoken any falsehood.  
But the LORD was pleased to crush him in infirmity.

If he gives his life as an offering for sin,  
he shall see his descendants in a long life,  
and the will of the LORD  
shall be accomplished through him.

Because of his affliction  
he shall see the light in fullness of days;  
through his suffering, my servant shall justify many,  
and their guilt he shall bear.  
Therefore I will give him his portion among the great,  
and he shall divide the spoils with the mighty,  
because he surrendered himself to death  
and was counted among the wicked;  
and he shall take away the sins of many,  
and win pardon for their offenses.

### Responsorial Psalm (Psalm 31:2, 6, 12-13, 15-16, 17, 25, *Grail translation, 1963*)

*Response:* Father, into your hands I commend my spirit.  
(Luke 23:46)

In you, O Lord, I take refuge.  
Let me never be put to shame.  
In your justice, set me free,  
Into your hands I commend my spirit.  
It is you who will redeem me, Lord.

In the face of all my foes  
I am a reproach,  
an object of scorn to my neighbors  
and of fear to my friends.

Those who see me in the street  
run far away from me.  
I am like a dead man, forgotten,  
like a thing thrown away.

But as for me, I trust in you, O Lord;  
I say: "You are my God.  
My life is in your hands, deliver me  
from the hands of those who hate me.

Let your face shine on your servant.  
Save me in your love."  
Be strong, let your heart take courage,  
all who hope in the Lord.

### Second Reading (Hebrews 4:14-16, 5:7-9)

Brothers and sisters:  
Since we have a great high priest  
who has passed through the heavens,  
Jesus, the Son of God,  
let us hold fast to our confession.  
For we do not have a high priest  
who is unable to sympathize with our weaknesses,  
but one who has similarly been tested in every way,  
yet without sin.  
So let us confidently approach the throne of grace  
to receive mercy and to find grace for timely help.

In the days when Christ was in the flesh,  
he offered prayers and supplications  
with loud cries and tears  
to the one who was able to save him from death,  
and he was heard because of his reverence.  
Son though he was,  
he learned obedience from what he suffered;  
and when he was made perfect,  
he became the source of eternal salvation  
for all who obey him.

#### Gospel Acclamation (Philippians 2:8-9)

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 other name.

#### Gospel (John 18:1-19:42)

*The passion narratives are proclaimed in full so that all see vividly the love of Christ for each person. In light of this, the crimes during the Passion of Christ cannot be attributed, in either preaching or catechesis, indiscriminately to all Jews of that time, nor to Jews today. The Jewish people should not be referred to as though rejected or cursed, as if this view followed from Scripture. The Church ever keeps in mind that Jesus, his mother Mary, and the apostles all were Jewish. As the Church has always held, Christ freely suffered his passion and death because of the sins of all, that all might be saved.*

Jesus went out with his disciples across the Kidron valley  
to where there was a garden,  
into which he and his disciples entered.  
Judas his betrayer also knew the place,  
because Jesus had often met there with his disciples.  
So Judas got a band of soldiers and guards  
from the chief priests and the Pharisees  
and went there with lanterns, torches, and weapons.  
Jesus, knowing everything  
that was going to happen to him,  
went out and said to them,  
“Whom are you looking for?”  
They answered him, “Jesus the Nazorean.”  
He said to them, “I AM.”  
Judas his betrayer was also with them.  
When he said to them, “I AM, “  
they turned away and fell to the ground.  
So he again asked them,  
“Whom are you looking for?”  
They said, “Jesus the Nazorean.”  
Jesus answered, “I told you that I AM.  
So if you are looking for me, let these men go.”  
This was to fulfill what he had said,

“I have not lost any of those you gave me.”  
Then Simon Peter, who had a sword, drew it,  
struck the high priest’s slave, and cut off his right ear.  
The slave’s name was Malchus.  
Jesus said to Peter,  
“Put your sword into its scabbard.  
Shall I not drink the cup that the Father gave me?”

So the band of soldiers, the tribune,  
and the Jewish guards seized Jesus,  
bound him, and brought him to Annas first.  
He was the father-in-law of Caiaphas,  
who was high priest that year.  
It was Caiaphas who had counseled the Jews  
that it was better that one man should die  
rather than the people.

Simon Peter and another disciple followed Jesus.  
Now the other disciple was known to the high priest,  
and he entered the courtyard of the high priest with Jesus.  
But Peter stood at the gate outside.  
So the other disciple, the acquaintance of the high priest,  
went out and spoke to the gatekeeper  
and brought Peter in.  
Then the maid who was the gatekeeper said to Peter,  
“You are not one of this man’s disciples, are you?”  
He said, “I am not.”  
Now the slaves and the guards were standing  
around a charcoal fire  
that they had made, because it was cold,  
and were warming themselves.  
Peter was also standing there keeping warm.

The high priest questioned Jesus  
about his disciples and about his doctrine.

Jesus answered him,  
“I have spoken publicly to the world.  
I have always taught in a synagogue  
or in the temple area where all the Jews gather,  
and in secret I have said nothing. Why ask me?  
Ask those who heard me what I said to them.  
They know what I said.”  
When he had said this,  
one of the temple guards standing there  
struck Jesus and said,  
“Is this the way you answer the high priest?”  
Jesus answered him,  
“If I have spoken wrongly, testify to the wrong;  
but if I have spoken rightly, why do you strike me?”  
Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing there keeping warm.  
And they said to him,  
“You are not one of his disciples, are you?”  
He denied it and said, “I am not.”  
One of the slaves of the high priest,

a relative of the one whose ear Peter had cut off, said,  
“Didn’t I see you in the garden with him?”  
Again Peter denied it.  
And immediately the cock crowed.

Then they brought Jesus from Caiaphas  
to the praetorium.  
It was morning.  
And they themselves did not enter the praetorium,  
in order not to be defiled  
so that they could eat the Passover.  
So Pilate came out to them and said,  
“What charge do you bring against this man?”  
They answered and said to him,  
“If he were not a criminal,  
we would not have handed him over to you.”  
At this, Pilate said to them,  
“Take him yourselves,  
and judge him according to your law.”  
The Jews answered him,  
“We do not have the right to execute anyone, “  
in order that the word of Jesus might be fulfilled  
that he said indicating the kind of death he would die.  
So Pilate went back into the praetorium  
and summoned Jesus and said to him,  
“Are you the King of the Jews?”  
Jesus answered,  
“Do you say this on your own  
or have others told you about me?”  
Pilate answered, “I am not a Jew, am I?  
Your own nation and the chief priests  
handed you over to me.  
What have you done?”  
Jesus answered,  
“My kingdom does not belong to this world.  
If my kingdom did belong to this world,  
my attendants would be fighting  
to keep me from being handed over to the Jews.  
But as it is, my kingdom is not here.”  
So Pilate said to him, “Then you are a king?”  
Jesus answered, “You say I am a king.  
For this I was born and for this I came into the world,  
to testify to the truth.  
Everyone who belongs to the truth listens to my voice.”  
Pilate said to him, “What is truth?”

When he had said this,  
he again went out to the Jews and said to them,  
“I find no guilt in him.  
But you have a custom  
that I release one prisoner to you at Passover.  
Do you want me to release to you the King of the Jews?”  
They cried out again, “Not this one but Barabbas!”  
Now Barabbas was a revolutionary.

Then Pilate took Jesus and had him scourged.  
And the soldiers wove a crown out of thorns

and placed it on his head,  
and clothed him in a purple cloak,  
and they came to him and said,  
“Hail, King of the Jews!”  
And they struck him repeatedly.  
Once more Pilate went out and said to them,  
“Look, I am bringing him out to you,  
so that you may know that I find no guilt in him.”  
So Jesus came out,  
wearing the crown of thorns and the purple cloak.  
And he said to them, “Behold, the man!”  
When the chief priests and the guards saw him  
they cried out,  
“Crucify him, crucify him!”  
Pilate said to them,  
“Take him yourselves and crucify him.  
I find no guilt in him.”  
The Jews answered,  
“We have a law,  
and according to that law he ought to die,  
because he made himself the Son of God.”  
Now when Pilate heard this statement,  
he became even more afraid,  
and went back into the praetorium and said to Jesus,  
“Where are you from?”  
Jesus did not answer him.  
So Pilate said to him,  
“Do you not speak to me?  
Do you not know that I have power to release you  
and I have power to crucify you?”  
Jesus answered him,  
“You would have no power over me  
if it had not been given to you from above.  
For this reason the one who handed me over to you  
has the greater sin.”  
Consequently, Pilate tried to release him;  
but the Jews cried out,  
“If you release him, you are not a Friend of Caesar.  
Everyone who makes himself a king opposes Caesar.”

When Pilate heard these words he brought Jesus out  
and seated him on the judge’s bench  
in the place called Stone Pavement,  
in Hebrew, Gabbatha.  
It was preparation day for Passover,  
and it was about noon.  
And he said to the Jews, “Behold, your king!”  
They cried out,  
“Take him away, take him away! Crucify him!”  
Pilate said to them, “Shall I crucify your king?”  
The chief priests answered,  
“We have no king but Caesar.”  
Then he handed him over to them to be crucified.

So they took Jesus, and, carrying the cross himself,  
he went out to what is called the Place of the Skull,  
in Hebrew, Golgotha.

There they crucified him, and with him two others,  
one on either side, with Jesus in the middle.  
Pilate also had an inscription written  
and put on the cross.  
It read, "Jesus the Nazorean, the King of the Jews."  
Now many of the Jews read this inscription,  
because the place where Jesus was crucified  
was near the city;  
and it was written in Hebrew, Latin, and Greek.  
So the chief priests of the Jews said to Pilate,  
"Do not write 'The King of the Jews,'  
but that he said, 'I am the King of the Jews'."  
Pilate answered, "What I have written, I have written."

When the soldiers had crucified Jesus,  
they took his clothes and divided them into four shares,  
a share for each soldier.  
They also took his tunic, but the tunic was seamless,  
woven in one piece from the top down.  
So they said to one another,  
"Let's not tear it,  
but cast lots for it to see whose it will be,"  
in order that the passage of Scripture might be fulfilled that  
says:

*They divided my garments among them,  
and for my vesture they cast lots.*

This is what the soldiers did.  
Standing by the cross of Jesus were his mother  
and his mother's sister, Mary the wife of Clopas,  
and Mary of Magdala.  
When Jesus saw his mother  
and the disciple there whom he loved  
he said to his mother, "Woman, behold, your son."  
Then he said to the disciple, "Behold, your mother."  
And from that hour the disciple took her into his home.

After this, aware that everything was now finished,  
in order that the Scripture might be fulfilled,  
Jesus said, "I thirst."  
There was a vessel filled with common wine.  
So they put a sponge soaked in wine on a sprig of hyssop  
and put it up to his mouth.  
When Jesus had taken the wine, he said, "It is finished."  
And bowing his head, he handed over the spirit.

Now since it was preparation day,  
in order that the bodies might not remain on the cross  
on the sabbath,  
for the sabbath day of that week was a solemn one,  
the Jews asked Pilate that their legs be broken  
and that they be taken down.  
So the soldiers came and broke the legs of the first  
and then of the other one who was crucified with Jesus.  
But when they came to Jesus  
and saw that he was already dead,  
they did not break his legs,  
but one soldier thrust his lance into his side,

and immediately blood and water flowed out.  
An eyewitness has testified, and his testimony is true;  
he knows that he is speaking the truth,  
so that you also may come to believe.  
For this happened  
so that the Scripture passage might be fulfilled:  
*Not a bone of it will be broken.*  
And again another passage says:  
*They will look upon him whom they have pierced.*

After this, Joseph of Arimathea,  
secretly a disciple of Jesus for fear of the Jews,  
asked Pilate if he could remove the body of Jesus.  
And Pilate permitted it.  
So he came and took his body.

Nicodemus, the one who had first come to him at night,  
also came bringing a mixture of myrrh and aloes  
weighing about one hundred pounds.  
They took the body of Jesus  
and bound it with burial cloths along with the spices,  
according to the Jewish burial custom.  
Now in the place where he had been crucified  
there was a garden,  
and in the garden a new tomb,  
in which no one had yet been buried.  
So they laid Jesus there  
because of the Jewish preparation day;  
for the tomb was close by.

### Reflection (2025)

The contrast is great. Jesus came to testify to the truth,  
even if it meant he would lose his life.

Pilate knew the truth, but because he was afraid of the  
crowd subject to him, and because he was afraid of Caesar  
to whom he was subject, he was willing to ignore the truth,  
and allow a lie to take place, to protect himself, his  
position, and his power.

Pilate was not the first person to do that, and he is not  
the last. So many people are willing to promote lies to  
protect themselves, their positions, and their power.

But so many others are willing to risk everything to  
testify to the truth.

We are called *not* to follow in Pilate's footsteps, but in  
the footsteps of Jesus.

### Reflection (2026)

Today is a solemn day. We remember Jesus' crucifixion  
and death. He laid down his life for us, willingly. Were  
you there? Actually, none of us were there. But every one  
of us is here today. And following Jesus, we might be  
called to lay down our own lives for the good of others. It  
might be in a demanding way like Jesus, but most likely it  
is in very small ways each day, for the good of others.

**3 April 2026**  
**Good Friday - The Solemn Intercessions**

*I. For the Holy Church*

Let us pray, dearly beloved, for the holy Church of God, that our God and Lord be pleased to give her peace, to guard her and to unite her throughout the whole world and grant that, leading our life in tranquility and quiet, we may glorify God the Father almighty.

*Almighty every-living God,  
who in Christ revealed your glory to all the nations,  
watch over the works of your mercy,  
that your Church, spread throughout all the world,  
may persevere with steadfast faith in confessing your name.  
Through Christ our Lord. Amen.*

*II. For the Pope*

Let us pray also for our most Holy Father, Pope *N*, that our God and Lord, who chose him for the Order of Bishops, may keep him safe and unharmed for the Lord's holy Church, to govern the holy People of God.

*Almighty ever-living God,  
by whose decree all things are founded,  
look with favor on our prayers  
and in your kindness protect the Pope chosen for us,  
that under him, the Christian people,  
governed by you their maker,  
may grow in merit by reason of their faith.  
Through Christ our Lord. Amen.*

*III. For all orders and degree of the faithful*

Let us pray also for our Bishop *N*, for all Bishops, Priests, and Deacons of the Church; for vocations to the priesthood; for all who have a special ministry in the Church; and for the whole of the faithful people.

*Almighty ever-living God,  
by whose Spirit the whole body of the Church  
is sanctified and governed,  
hear our humble prayer for your ministers,*

*that, by the gift of your grace,  
all may serve you faithfully.  
Through Christ our Lord. Amen.*

*IV. For Catechumens*

Let us pray also for (our) catechumens, that our God and Lord may open wide the ears of their inmost hearts and unlock the gates of his mercy, that, having received forgiveness of all their sins through the waters of rebirth, they, too, may be one with Christ Jesus our Lord.

*Almighty ever-living God,  
who make your Church ever fruitful with new offspring,  
increase the faith and understanding of (our) catechumens,  
that, reborn in the font of Baptism,  
they may be added to the number of your adopted children.  
Through Christ our Lord. Amen.*

*V. For the unity of Christians*

Let us pray also for all our brothers and sisters who believe in Christ, that our God and Lord may be pleased, as they live the truth, to gather them together and keep them in his one Church.

*Almighty ever-living God,  
who gather what is scattered  
and keep together what you have gathered,  
look kindly on the flock of your Son,  
that those whom one Baptism has consecrated  
may be joined together by integrity of faith  
and united in the bond of charity.  
Through Christ our Lord. Amen.*

*VI. For the Jewish people*

Let us pray also for the Jewish people, to whom the Lord our God spoke first, that he may grant them to advance in love of his name and in faithfulness to his covenant.

*Almighty ever-living God,  
who bestowed your promises on Abraham and his descendants,*

*graciously hear the prayers of your Church,  
that the people you first made your own  
may attain the fullness of redemption.  
Through Christ our Lord. Amen.*

*VII. For those who do not believe in Christ*

Let us pray also for those who do not believe in Christ,  
that, enlightened by the Holy Spirit,  
they, too, may enter on the way of salvation.

*Almighty ever-living God,  
grant to those who do not confess Christ  
that, by walking before you with a sincere heart,  
they may find the truth  
and that we ourselves, being constant in mutual love  
and striving to understand more fully the mystery of your life,  
may be made more perfect witnesses to your love in the world.  
Through Christ our Lord. Amen.*

*VIII. For those who do not believe in God*

Let us pray also for those who do not acknowledge God,  
that, following what is right in sincerity of heart,  
they may find the way to God himself.

*Almighty ever-living God,  
who created all people  
to seek you always by desiring you  
and, by finding you, come to rest,  
grant, we pray,  
that, despite every harmful obstacle,  
all may recognize the signs of your fatherly love  
and the witness of the good works  
done by those who believe in you,  
and so in gladness confess you,  
the one true God and Father of our human race.  
Through Christ our Lord. Amen.*

*IX. For those in public office*

Let us pray also for those in public office,  
that our God and Lord  
may direct their minds and hearts according to his will  
for the true peace and freedom of all.

*Almighty ever-living God,  
in whose hand lies every human heart  
and the rights of peoples,  
look with favor, we pray,  
on those who govern with authority over us,  
that throughout the whole world,  
the prosperity of peoples,  
the assurance of peace,  
and freedom of religion  
may through your gift be made secure.  
Through Christ our Lord. Amen.*

*X. For those in tribulation*

Let us pray, dearly beloved,  
to God the Father almighty,  
that he may cleanse the world of all errors,  
banish disease, drive out hunger,  
unlock prisons, loosen fetters,  
granting to travelers safety, to pilgrims return,  
health to the sick, and salvation to the dying.

*Almighty ever-living God,  
comfort of mourners, strength of all who toil,  
may the prayers of those who cry out in any tribulation  
come before you,  
that all may rejoice,  
because in their hour of need  
your mercy was at hand. Amen.*

*XI. For peace throughout the world (2026)*

Let us pray also for an end to all war,  
that our Lord and God may inspire leaders of nations  
to cooperate through diplomacy to achieve a sustainable peace.

*Almighty ever-living God,  
who sent your Son among us as the Prince of Peace,  
look with mercy upon all your children  
who are afflicted by violence and war  
especially the innocent, the vulnerable and those sent to battle.  
Shield them from harm and grant wisdom and right judgment  
to their leaders so that, guided by your Holy Spirit,  
the path of dialogue may bring a just and lasting peace for all.  
Through Christ our Lord. Amen.*