

St. John the Evangelist Church

December 21, 2025

1300 Charles Street
Wellsburg, WV 26070
(304) 737-0429

Fourth Sunday of Advent



Advent Reflection: The Light of a New Humanity

Anyone who goes through our streets in the early days of December will often meet him, Santa Claus, dressed more or less as a bishop and never without his long white beard (which has been attributed to him since at least the eighth century). What these Santa Claus figures say and do is also more or less episcopal in nature; often they are more in the role of the bogeyman than of one who makes present the love of the Holy One, that love of which the legend speaks in many variations. It is almost impossible to tell with historical precision who this man was; and yet, by listening attentively to the oldest sources, through the mists of time, we can still discern the radiance of a figure who opens up a door to Advent, who can mediate, that is, an to of Jesus Christ.

In his portrayal of the life of St. Nicholas, his most ancient biographer, a certain Archimandrite Michael, says that Nicholas received his dignity from Christ's own sublime nature just as the morning star receives its brilliance from the rising sun. Nicholas was a living imitation of Christ: "In the radiance of his virtues", says the biographer, "the sun's righteousness has dawned." Tradition has always equated Santa Claus with the Bishop Nicholas who participated in the Council of Nicaea and, together with that first great assembly of bishops, helped to formulate the affirmation of the true divinity of Jesus Christ. What was at stake here was the core of Christianity, whether Christianity was to become just another sect or something really new, faith in the Incarnation of God himself. Was Jesus of Nazareth only a great religious man, or had God himself actually become, in him, one of us? So, ultimately, the question was this: Is God so mighty that he can make himself small; is he so mighty that he can love us and really enter our lives? For if God is too far away from us to love us effectively, then human love too is only an empty promise. If God cannot love, how can man be expected to do so? In professing faith in God's Incarnation, therefore, it was ultimately a case of affirming also man's capacity to live and die in a human manner. The figure of St. Nicholas, Santa Claus, illustrates and symbolizes this connection.

Theodor Schnitzler put this very well: "In putting his signature, in faith, to the mystery of the incarnate Son of God, a person is enabled to be a helper of his fellow men, to bring happiness to children, families and the oppressed. Faith in the Incarnation promotes the salvation of mankind and the implementation of human rights."

The oldest sources concerning St. Nicholas also point in the same direction from a different angle: Nicholas is one of the first people of to be venerated as a saint without having been a martyr. During the persecution of Christians, those who opposed the pagan state power and gave their lives for their faith had quite automatically become great examples of faith. When peace was concluded between Church and state, people needed new models. Nicholas impressed them as one ready to help others. His miracle was not that of great heroism in the face of torture, imprisonment and death. It was the miracle of constant kindness in everyday life.

Another of the legends expresses it very beautifully in this way: Whereas all the other miracles could be performed by magicians and demons, and thus were ambivalent, one miracle was absolutely transparent and could not involve any deception, namely, that of living out the faith in everyday life for an entire lifetime and maintaining charity. People in the fourth century experienced this miracle in the life of Nicholas, and all the miracle stories which accrued subsequently to the legend are only variations on this one, fundamental miracle, which Nicholas' contemporaries compared, with wonder and gratitude, to the morning star reflecting the radiance of the light of Christ. In this man they understood what faith in God's Incarnation means; in him the dogma of Nicaea had been translated into tangible terms.

The morning star which receives its light from the rising sun—this ancient description of St. Nicholas is also one of the oldest images of the meaning of Advent. If we are to be continually lighting candles of humanity, giving hope and joy to a dark world, we can only do so by lighting them from the light of God incarnate. This, at the deepest level, is the message of all Santa Claus figures: from the light of Christ we are to light the flame of a new humanity, caring for the persecuted, the poor, the little ones—this is the core of the legend of St. Nicholas.

—Joseph Cardinal Ratzinger, *Seek That Which is Above*
Fourth Sunday of Advent

CHURCH INFORMATION

WELCOME TO OUR CHURCH. WE'RE GLAD YOU'RE HERE!

St. John the Evangelist Parish

1300 Charles Street

Wellsburg, WV 26070

Email: office@stjohnwellsburgwv.com

Parish Office: (304) 737-0429

Pastoral Team:

Pastor.....Very Rev. Justin Golna, J.C.L., J.V.

Secretary.....Trisha Vaders

Director of Music/Organist.....Zac Gordon

Director of Religious Education.....Monica Biery

Parish Council Chair.....John Alvarez

Finance Council Chair.....Bill Garvey

Sacraments:

Baptism: For infants: Parents make arrangements with the pastor/office. For Adults: Baptism will be given at the Easter Vigil after completing the OCIA program. For details, please contact the parish office.

Marriage: Please make arrangements with the pastor. Six months minimum notice is required for the celebration of marriage.

Sacrament of the Sick: Please contact the office for arrangements.

Parish Office Hours:

Monday-Friday: 9-4pm



Mass Schedule

Monday - 8:30 a.m.

Tuesday - 8:30 a.m.

Wednesday - 5:30 p.m.

Thursday - 8:30 a.m.

Friday - 5:30 p.m.

Saturday Vigil - 4:00 p.m.

Sunday - 8:00 am & 10:30 a.m.

(See the Weekly Schedule for changes to Mass times)

Sacrament of Reconciliation

Monday - 8-8:25 a.m.

Tuesday - 8-8:25 a.m.

Wednesday - 6-6:30 p.m.

Thursday - 8-8:25 a.m.

Friday - 6-6:30 p.m.

Saturday Vigil - 2:30-3:30 p.m.

Sunday - 9:15 - 10 a.m.

Adoration

Wednesday : 9 a.m.-5 p.m.

For Sacramental Preparation or Religious Education for children (CCD) or adults (OCIA), please contact the parish office for times of classes or check the bulletin and bulletin board in the vestibule.

Protecting God's Children

St. John the Evangelist takes seriously this 'VIRTUS' pursuit of excellence in our community. With the Diocese of Wheeling-Charleston, we are committed to making every environment – a safe environment. All employees and volunteers are required to complete VIRTUS Training. Participants of this training complete short video modules to learn how to best protect the vulnerable in our community. These short sessions empower participants to accurately identify and correctly report all instances of suspected child abuse. To create or update your account, please go to virtusonline.org.

Thank you for your continued support in making the environment at St. John the Evangelist safe for everyone.

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. In addition to civil authorities, to report suspected cases of sexual abuse of children by personnel of the Diocese of Wheeling-Charleston to the Diocese, contact one of the following designees at 1.888.434.6237 or 304.233.0880: Mr. Bryan Minor, ext. 263; Mr. Tim Bishop, ext. 353; Sr. Martha Gomez, ext. 264. Or you may call Rev. Don Higgs, 304.685.2367, the Office of Safe Environment at 304.230.1504, or Victims Assistance Coordinator Erin McFarland at 304.559.6742. Please visit www.dwc.org under "Accountability" for additional information and reporting methods.

The confessional is available for use by new and nursing moms during Mass. Feel free to use that space for your feeding needs.

Pastor's Perusings

The Fourth Beatitude: "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied."

Hunger and thirst are among the strongest human instincts. They are not mild preferences or passing moods, but deep, driving needs. They arise from the body's yearning to be sustained, and they focus all of our attention when they are unmet. In this fourth Beatitude, Jesus takes these most visceral of cravings and applies them to the soul: "Blessed are those who hunger and thirst for righteousness."

This is not a commandment, but a promise. It is not a vague ideal, but a blazing invitation. To hunger and thirst for righteousness is to let the deepest longing of our heart be for God and for His will to reign, in our lives, in our Church, in our society, and in our world. Such longing is not weak or sentimental. It is the passionate desire of a heart on fire with love for what is good, what is true, and what is holy.

The word "righteousness" can be misunderstood. In Scripture, righteousness (*dikaiosynē* in Greek) is not merely legal justice or moral decency. It is a rich biblical term that refers to right relationship with God and neighbor. It includes personal holiness, social justice, fidelity to the covenant, and the flourishing of the human person under God's law.

To be righteous is to live in harmony with God's will. It means doing what is right, loving what is good, and hating what is evil. It involves both interior purity and outward justice. The righteous man is one who walks blamelessly, fears the Lord, keeps His commandments, and defends the oppressed.

When Jesus says "hunger and thirst for righteousness," He is summoning us to desire holiness and justice with the same urgency that a starving person longs for food or a parched soul longs for water. It is a call to yearn for sanctity not as an accessory to life, but as life itself.

At the most basic level, this Beatitude speaks to our desire to become saints. To hunger for righteousness is to want to be holy. Not superficially good, not merely respectable, but truly holy, conformed to Christ in thought, word, and deed.

This longing is not born of pride but of love. The one who hungers for righteousness has glimpsed the beauty of God's holiness and aches to reflect it. Like Moses who asked to see God's glory, or like the Psalmist who cried out, "As the deer longs for running streams, so my soul longs for You, O God," the righteous soul is never content with mediocrity. It seeks union with God, it desires to be purified, and it yearns to do His will.

Such hunger leads to prayer, to repentance, to the sacraments, and to a continual desire for conversion. The one who is filled with this hunger does not ask, "What is the minimum I need to do to avoid sin?" but rather, "How can I love God more fully today?"

But this Beatitude also has a social dimension. Righteousness is not only personal holiness but also justice in the public sphere. To hunger for righteousness is to long for a world where the poor are lifted up, the innocent are protected, the oppressed are set free, and the dignity of every human life is respected.

The saints have always understood this. St. Teresa of Calcutta saw Christ in the poorest of the poor. St. Oscar Romero gave his life speaking out against violence and injustice. St. Vincent de Paul organized works of mercy to serve the abandoned. These saints were not political activists in a worldly sense, but their hunger for righteousness led them to act, to serve, to sacrifice.

In our time, this Beatitude challenges us to respond to the evils that surround us: the abortion, human trafficking, systemic poverty, racial injustice, religious persecution, and attacks on marriage and the family. It calls us to defend life from conception to natural death, to serve those on the margins, and to build a society that reflects God's justice.

To hunger for righteousness means we are not content with the way things are. We cannot look at a broken world and remain indifferent.

We are called to act, not out of anger, but out of love.

At first glance, it seems strange to call the hungry "blessed." Hunger is a sign of lack. It is uncomfortable. It can feel like emptiness or failure. Yet Jesus says that those who hunger and thirst for righteousness are blessed. Why? Because hunger means we are alive. It means we are not complacent. It means we are reaching for something greater than ourselves. It means we are not numbed by sin or dulled by worldliness.

More than this, the Beatitude comes with a promise: "They shall be satisfied." Those who long for holiness will find it. Those who ache for justice will see it. Those who yearn for God will be filled with Him. The hunger itself is a sign that God is at work within us, and the promise of satisfaction is the assurance that He will finish what He has begun.

This satisfaction is not always immediate. We may not see the fruits of our efforts in this life. But we are assured that God is faithful, and that the seeds we sow in tears will one day bear fruit in joy. The final satisfaction comes in heaven, where every longing will be fulfilled and every tear wiped away.

How can we live this Beatitude in practical ways?

- Examine your desires. What do you hunger and thirst for? Comfort, success, popularity? Or holiness, justice, and truth? Our desires shape our destiny.
- Cultivate prayer. Hunger for God by spending time with Him daily. Let your soul be nourished by His Word and the Eucharist.
- Confess your sins. Let your hunger for righteousness lead to repentance. Don't be content with spiritual apathy.
- Do works of mercy. Serve the poor. Defend the unborn. Visit the lonely. Be the hands and feet of Christ.
- Advocate for justice. Speak out against injustice. Vote with a conscience formed by the Gospel. Support causes that uphold human dignity.
- Fast. Physical hunger can sharpen spiritual hunger. Let fasting remind you of your need for God.
- Stay hopeful. The world may resist righteousness, but Christ has already won the victory. Your hunger is not in vain.

Many saints embody this Beatitude. Consider St. Catherine of Siena, who fearlessly called the Pope to reform the Church and restore justice to Christian life. St. Thomas More, who laid down his life rather than compromise his conscience. St. Josephine Bakhita, who forgave her captors and found her dignity in Christ. Blessed Pier Giorgio Frassati, who combined deep Eucharistic devotion with tireless service to the poor.

These saints did not live comfortable lives. But their hunger for righteousness made them radiant. They bore fruit that endures.

Ultimately, the one who satisfies our hunger is Christ Himself. He is our righteousness. He is the Bread of Life, the Living Water, the fulfillment of every longing.

In the Eucharist, we are fed not only with grace, but with God. In receiving Him, we are drawn into His holiness. We become what we consume. We become the very Body of Christ in the world.

The hunger for righteousness, then, is not simply our work, it is the work of the Holy Spirit within us. It is God stirring our souls to seek what is good and holy. And it is God who will satisfy us with Himself.

Let us never be afraid to hunger for more. For in Christ, the promise stands: "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied."

-Father Golna

WEEKLY MASS INTENTIONS

Saturday, December 20	4:00 P.M.	For the repose of the Soul of Lena Serevicz † Requested by: Bob & Kathy Boris
Sunday, December 21	8:00 A.M.	Pro Populo
Sunday, December 21	10:30 A.M.	For the Barsi Family
Monday, December 22	8:30 A.M.	For the repose of the Soul of Josie Newton † Requested by: Pat & Max Ferry
Tuesday, December 23	8:30 A.M.	For the repose of the souls of William & Lucille Bayless †
Wednesday, December 24	4:00 P.M.	For the repose of the soul of Jeff Ferda †
Thursday, December 25	12:00 A.M.	Pro Populo
Thursday, December 25	10:30 A.M.	For the repose of the soul of Mark Kowcheck † Requested by: Theresa Kowcheck
Friday, December 26	5:30 P.M.	For the TOR Sisters † Requested by: Gordon Smith & Mary Ann
Saturday, December 27	4:00 P.M.	For the repose of the soul of Woodrow Hudspeth †
Sunday, December 28	8:00 A.M.	For the repose of the souls of Benjiman & Richard Bucy Requested by: Rita Bucy
Sunday, December 28	10:30 A.M.	Pro Populo

*The sanctuary lamp is
burning in memory of
Jeff Ferda
Dec. 19-Jan. 1*



*Contact the parish office to sponsor
the sanctuary lamp for a two week
period!*

Please write separate checks for each collection.
Collections are split between various accounts
and it is not possible to split one check into
more than one account. Thank you!

Attendance & Collections

Saturday 4:00	27
Sunday 8:00	8
Sunday 10:30	26
Total Attendance	61
Regular Collection	\$1362
Online Giving	\$175
Weekly Needs	\$5,000
Votive Candles	\$62
Christmas Flowers	\$115
Christmas Appeal/CSA	\$10,240
Elevator Annex Loan Balance	\$58,781.95

Adorer Enrollment Status

9-10	Green
10-11	Green
11-12	Green
12-1	Yellow
1-2	Green
2-3	Yellow
3-4	Red
4-5	Green
Need 2 Adorers	
Need 1 Adorer	
Need 0 Adorers	

Prayer List

Those who are sick: Dr. Scott Benefield and Family, Gary Antigo, Mary Antigo, Joe Bibbo and the Summers Family, Mary A. Rose, Christine Rose, Matthew Dillard, Lloyd VanHorn, and James Baker., Marissa Bandibas Jewer, Mary Fluharty, Marie Reck , Karen & Son, Tonette Alward and Colleen Rushing ,Madeline Brozstek and Mike Turkaly.

Those who have died: May the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

**All Veterans, and Military Personnel
Vocations to the Priesthood and
Religious Life**

All seminarians: Especially Joe Derico
**The Priests of the Diocese of Wheeling-
Charleston:** Especially Fr. Justin Golna
**Former priests and religious of
and from our parish.**

**Those who are homebound,
in assisted living or nursing
homes.**

**All married couples
struggling with infertility.**

To add or remove
names to the
prayer list, please
call or email the
parish office! You
can also request
prayers on our
website.

**Congratulations
Thomas Roush on
receiving the
Sacrament of
Baptism, God bless
you!**

Saint John the Evangelist Christmas Mass Schedule



CHRISTMAS EVE

December 24
4:00 PM



CHRISTMAS DAY

December 25
12am (Midnight) Candlelit
10:30 AM

GOLNA HAPPEN

Sunday, December 21

CCD 9AM

Tuesday December 23

Coffee & Catechesis 9am

Wednesday December 24

No Adoration

Thursday December 25

*Collection for Catholic Charities
of WV*

*The Parish Office will be
closed the 24th, 25th, and 26th,
and 31st of December as well
as January 1st and 2nd.*

*New Sunday confession time
from 9:15 to 10am.*

Mass Intentions can now be booked through
June 30, 2026! Please call the office or put one of
the pink envelopes in the collection.



We are 9% past completion. Goal \$18,200 Raised \$19,900 109% 35 gifts

Thank you to EVERYONE who has given to the 2025 Catholic Sharing Appeal. Since we have reached 50% of our \$18,200 goal, EVERY PENNY donated is returned to our parish free from Cathedralicum and PHRA assessment.

Donations for the Catholic Sharing Appeal can be made through the parish for those who don't like to give online.

Please write CSA in large letters on the envelope or the memo line of the check!
<https://csa.dwcministries.org/donate/>



Happy Birthday

James Sperlazza 12/23

Judith Aracich 12/24

Victoria Wise 12/25

James Lazear 12/26

St Stephen- December 26



1. Stephen was one of seven deacons appointed to serve the practical needs of the congregation. In the early Church, the appointment of the deacons was intended to give the elders more time to devote to prayer and the study of the Scriptures. Acts 6:1-2 explains: "At that time, as the number of disciples continued to grow, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution. So the Twelve called together the community of the disciples and said, 'It is not right for us to neglect the word of God to serve at table. Brothers, select from among you seven reputable men, filled with the Spirit and wisdom, whom we shall appoint to this task.'"

2. He was a Hellenistic Jew. Leading teachers at synagogues were perplexed with how to handle Jewish followers of Jesus – especially this bright young deacon who was "filled with grace and power... working great wonders and signs among the people," (Acts 6:8). Many challenged Stephen, but as an adept rhetorician filled with the Holy Spirit, he swiftly dispatched their arguments.

3. After Stephen successfully debated the teachers at the synagogue, they brought false witnesses to testify against him.

Frustrated with their repeated defeats in these debates, the teachers decided to bring him before the Sanhedrin on charges of blasphemy against God and the law of Moses. There, they brought false witnesses against him, but his innocence in the eyes of God remained clear: "All those who sat in the Sanhedrin looked intently at him and saw that his face was like the face of an angel," (Acts 6:15).

4. He was the first person to be martyred for Christ. During his trial, Stephen stood by his arguments, explaining how the law of Moses was no longer binding, foretelling the destruction of the temple, and lastly, rebuking the Sanhedrin. But his scathing recriminations only further angered them, as Acts 7:54-58a says: "When they heard this, they were infuriated, and they ground their teeth at him. But he, filled with the Holy Spirit, looked up intently to heaven and saw the glory of God and Jesus standing at the right hand of God, and he said, 'Behold, I see the heavens opened and the Son of Man standing at the right hand of God.' But they cried out in a loud voice, covered their ears, and rushed upon him together. They threw him out of the city, and began to stone him."

5. Saul was present at his stoning. Saul, who would later undergo a dramatic conversion to Christ and be known as Paul, was at this time a great persecutor of Christians, and present for Stephen's execution. Acts 7:58b-60 tells us: "The witnesses laid down their cloaks at the feet of a young man named Saul. As they were stoning Stephen, he called out, 'Lord Jesus, receive my spirit.' Then he fell to his knees and cried out in a loud voice, 'Lord, do not hold this sin against them'; and when he said this, he fell asleep."

Even as he faced unjust execution, Stephen demonstrated an attitude of forgiveness, begging God to have mercy on those stoning him. Though Stephen passed from the earth that day, his example of ultimate devotion endures forever.

St. John the Evangelist- December 27

12 Facts About John the Evangelist Patron Saint of this Church

1. John the Apostle wrote five books of the Bible, all in the New Testament: the Gospel of John, the three epistles of John, and the book of Revelation.
2. John was the son of Zebedee and Salome (a family of fishermen).
3. The Apostle John was a beloved disciple of Jesus. In the New Testament, there are many references to the 12 disciples of Jesus, and John is one of them. Scripture often refers to John as the disciple "whom Jesus loved."
4. In Galatians, Paul refers to John as one of the "pillars" of the church in Jerusalem. It is thus believed that John was present in Jerusalem for the apostolic council of Jerusalem (Acts 15).
5. Jesus referred to John as one of the "Sons of Thunder" (Mark 3:17). The other Son of Thunder was James, John's brother. It is believed that this nickname was a result of the brothers' bold and somewhat aggressive personalities.
6. Although we read about the forthright and passionate characteristics of John the Apostle, he is also known as "Saint John the Evangelist" or "Saint John the Divine." He was a fervent follower and evangelist of Christ.
7. John was one of the few disciples present for the transfiguration of Jesus. You can read more about this in Matthew 17.
8. At his crucifixion, Jesus, while hanging on the cross, entrusted John to care for Mary (Jesus' mother) after his death.
9. When Mary Magdalene discovered Jesus' empty tomb (John 20), she went to Simon Peter and John and told them of the news. They ran to the tomb and saw the emptiness for themselves. It's also interesting to note that in John 20, John is referred to as "the other disciple, the one whom Jesus loved."
10. During the later years of his life, John the Apostle was banished by Roman emperor Domitian to the island of Patmos (Revelation 1). This likely occurred due to anti-Christian persecution from Emperor Domitian.
11. Although the Bible does not give us details about the date or location of John's death, it is estimated that John lived into his 90s and died in either Ephesus or Patmos (where he had previously been banished to). Many scholars also believe that John wrote the Gospel of John and his three epistles in Ephesus.
12. It is generally believed that John was the last surviving apostle. He also was the only apostle believed to die of natural causes. The other apostles died as martyrs, except for Judas, who took his own life.



Liturgical Ministries Schedule

	Saturday, December 27, 4:00 p.m.	Sunday, December 28, 8:00 a.m.	Sunday, December 28, 10:30a.m.
Greeters	Mark & Shari	Anna & Jeje	Annabel Holmes
Servers	Avery & Liam	Theresa Kowcheck	Will & Stothard
Reader	Jim Sperlazza	Fred Casale	Mary Beth Harvey

*The readings for this weekend
can be found on page 867 of
the green hymnal in your pew*

Daily Readings and Feasts

December 20, 2025 (Saturday) Isaiah 7:10-14; Psalm 24:1-2, 3-4ab, 5-6; Luke 1:26-38

December 21, 2025 (Sunday) Fourth Sunday of Advent; Isaiah 7:10-14; Psalm 24:1-2, 3-4ab, 5-6; Romans 1:1-7; Matthew 1:18-24
December 22, 2025 (Monday); 1 Samuel 1:24-28; 1 Samuel 2:1, 4-5, 6-7, 8abcd; Luke 1:46-56

December 23, 2025 (Tuesday); Malachi 3:1-4, 23-24; Psalm 25:4-5ab, 8-9, 10 and 14; Luke 1:57-66

December 24, 2025 (Wednesday) Vigil Mass: Isaiah 62:1-5; Psalm 89:4-5, 16-17, 27, 29; Acts 13:16-17, 22-25; Matthew 1:1-25 or 1:18-25

December 25, 2025 (Thursday) The Nativity of the Lord (Christmas)

- Mass at Midnight: Isaiah 9:1-6; Psalm 96:1-2, 2-3, 11-12, 13; Titus 2:11-14; Luke 2:1-14
- Mass at Dawn: Isaiah 62:11-12; Psalm 97:1, 6, 11-12; Titus 3:4-7; Luke 2:15-20
- Mass during the Day: Isaiah 52:7-10; Psalm 98:1, 2-3, 3-4, 5-6; Hebrews 1:1-6; John 1:1-18 or 1:1-5, 9-14

December 26, 2025 (Friday) Feast of Saint Stephen, First Martyr; Acts 6:8-10; 7:54-59; Psalm 31:3cd-4, 6 and 8ab, 16bc and 17; Matthew 10:17-22

December 27, 2025 (Saturday) Feast of Saint John, Apostle and Evangelist; 1 John 1:1-4; Psalm 97:1-2, 5-6, 11-12; John 20:1a, 2-8

December 28, 2025 (Sunday) Feast of the Holy Family of Jesus, Mary and Joseph; Sirach 3:2-6, 12-14; Psalm 128:1-2, 3, 4-5; Colossians 3:12-21 or 3:12-17; Matthew 2:13-15, 19-23

You're Invited to a Joyful Christmas Lunch!

Date: Sunday, January 11

Time: 12:00 PM

Location: St. John the Evangelist Hall

*Join us for a delicious holiday meal, warm fellowship, and festive cheer
as we celebrate the Baptism of Our Lord!*

Cost: \$20 adults

\$10- under 12 years old

Sign up sheets in the vestibule or call the parish office. 304-737-0429

We look forward to sharing this special time with you!

Merry Christmas!

Will or Estate Planning?

Have you ever considered remembering St. John the Evangelist in your will or estate plans? A bequest through a Last Will and Testament is the simplest way of creating a lasting legacy of support for St. John the Evangelist. Bequests should be made out to: "The Bishop of the Roman Catholic Diocese of Wheeling-Charleston, or his successors in office," with a specification of the purpose for which the bequest is to be used (i.e. "for the use of St. John the Evangelist Parish in Wellsburg).

Kayla A. Schoonmaker
Funeral Director

P.O. Box 272
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Follansbee, WV 26037

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Please consider advertising and directly supporting the parish! All advertising dollars are used to offset the printing costs of this beautiful bulletin.

\$50 per month	\$500 per year	\$975 per year
\$15 per week	\$750 per year	
<i>\$20 per month</i>		

\$1400 per year