

St. John the Evangelist Church

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

February 15th, 2026

Ordinary Time

Sixth Sunday



The Gospel is from St. Matthew 5:17-37. In this Sermon on the Mount, we have various sayings of Christ, actually spoken on different occasions. Matthew, in his systematic manner, has gathered these sayings into one continuous discourse here. This makes it easier for his readers, who were Jewish converts, to grasp the new order of salvation as inaugurated by Christ. They knew the ten commandments, but they knew them as their rabbis had taught them. These rabbis, for the most part Pharisees, put all the stress on the letter of the law and on its external observance. Christ's opening statement, that the attitude of his followers towards the commandments (and other precepts of the law) must be different, and superior to that of the scribes and Pharisees, clearly indicates how Christianity must differ from, and supersede, Judaism.

Christ is not abolishing the ten commandments, but he is demanding of his followers a more perfect, a more sincere, fulfillment of them. The whole moral value of any legal observance (the Mosaic law included), comes from the interior disposition of him who observes or keeps the law. No man serves or honors God by any exterior acts, be they ever so arduous or continuous, unless these acts proceed from an intention and a will to honor and please God. This is the charter, the constitution, of the new law, Christianity. The old law is not abolished, but deepened and given a new life. Avoiding murder therefore is not enough; the true Christian must remove any inclination to murder by building up true, brotherly love for all men in his heart.

We must not only not injure our neighbor or fellowman in his person, or in his character, but we must be ever ready to help him and prevent injury to him, whenever and wherever we can. We must not only not commit adultery, but must also develop a Christian respect and esteem for purity, the virtue which will preserve us not only from adultery but even from thoughts of adultery, or any other abuse of our sexual gifts given us by God for his sublime purpose.

We must be truthful always, and men of our word. This virtue is not only necessary for man's salvation, but is the basis of rational intercourse between men in civilized society. While our civil courts still deem it necessary to impose oaths on contestants and witnesses (since they have, unfortunately, to take account of the liars and deceivers who still are a menace to society), the truthful man need not be afraid of insulting or dishonoring God by calling him as his guarantor, if asked to do so.

True and loyal service of God therefore begins in the heart and has its value from this interior disposition. Keeping the ten commandments is our way of proving to God that we are grateful, obedient and loyal to him who gave us all we have and who has promised us future gifts infinitely greater still. And just as our love for God is proved by our true love for our neighbor, so the last seven of the commandments impose on us obligations regarding our neighbor. It is only by fulfilling these seven that we can fulfill the first three which govern our relations with God.

This truth is expressed by our Lord in the words: If you are offering your gift at the altar, and remember that your brother has something against you, leave your gift there . . . first be reconciled to your brother and then come and offer your gift.

—Excerpted from The Sunday Readings Cycle A, Fr. Kevin O' Sullivan, O.F.M.

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: Almsgiving: The Logic of Divine Love

When we hear the word "almsgiving," our minds often turn immediately to coins in a basket, canned goods collected for the poor, or perhaps a Lenten envelope tucked into a parish box. These are good and necessary expressions of Christian charity.

Yet the Church, in her wisdom, proposes almsgiving not merely as a philanthropic gesture but as a profound spiritual discipline. In the Lenten triad of prayer, fasting, and almsgiving, each practice is meant to reorder the heart toward God. Almsgiving is not simply about what we give, but how we love.

Charity is the very form of the Christian life. Pope Benedict wrote in *Deus Caritas Est*, "Being Christian is not the result of an ethical choice or a lofty idea but the encounter with an event, a person, which gives life a new horizon and a decisive direction." That Person is Christ. And to encounter Christ is to encounter love incarnate. The logic of divine love is always a logic of gift. Almsgiving, then, is the concrete expression of the supernatural charity infused into our souls at baptism. It is the visible sign of the invisible love of God dwelling in us.

Christianity is not merely about morality. It is about transformation. It is not a program of self-improvement but a participation in divine life. God is love, and to live in God is to become love. Almsgiving is one of the primary ways this love becomes flesh in our lives.

When the Scriptures speak of almsgiving, they speak of more than material help. In Tobit, we read that "almsgiving delivers from death and purges away every sin" (Tob 12:9). In the Book of Sirach: "Water extinguishes a blazing fire, so almsgiving atones for sin" (Sir 3:30). These texts are not suggesting that charity can purchase forgiveness. Rather, they reveal the mysterious unity between love of God and love of neighbor. Love of neighbor, grounded in the love of God, is first and foremost a responsibility for each individual member of the faithful. Almsgiving is how that love becomes incarnate in daily life.

It is also how we are configured to Christ. Jesus did not simply teach charity. He became poor for our sake, that we might become rich in Him (cf. 2 Cor 8:9). He emptied Himself, taking the form of a slave. In the Incarnation, in His Passion, in His total self-gift on the Cross, He revealed that love always gives. And He calls His disciples to the same path.

The poor are not merely recipients of Christian aid. They are "sacramental signs" of Christ Himself. In the face of the poor, the afflicted, the marginalized, we encounter Jesus. This is not a metaphor. It is a mystery. The Church's care for the poor is not humanitarianism. It is Christological.

Our Lord Himself said, "Whatever you did for one of the least of these my brethren, you did for me" (Mt 25:40). These words are a revelation. In the poor, Christ comes to us, not as judge but as suppliant. To ignore the poor is to ignore Christ. To serve them is to touch the wounds of the Savior.

This is why almsgiving must always involve more than the transfer of resources. It is not enough to give without love. To throw money at the poor from a distance is not almsgiving. It may be assistance, but it is not Christian charity. True almsgiving is personal. It involves the gift of self. It sees the other not as a problem to be solved, but as a person to be loved.

There is another reason why the Church insists on almsgiving as a Lenten discipline. Almsgiving breaks the chains of greed. It liberates the soul from the tyranny of possessions. The human heart is prone to attach itself to wealth, to security, to comfort. These are not evil in themselves. But they can become idols. They can constrict the soul. Almsgiving is the remedy.

When we give away what we think we need, we discover that God alone suffices. When we learn to live with less, we see more clearly. When we detach from

material things, we find interior freedom. Only by transcending the selfish logic of possession can we rediscover the joy of giving and find true wealth in love.

Almsgiving, then, is a form of fasting. It is a letting go of what does not last in order to grasp what does. It purifies desire. It orients the soul toward the eternal. And it teaches us to live not for ourselves but for others.

The Church does not separate almsgiving from the liturgy. In every Mass, we make an offering. We bring bread and wine, the fruit of the earth and work of human hands, and offer them to God. But symbolically, we are also meant to place our lives, our sacrifices, our acts of charity upon the altar. The offertory is not a pause in the liturgy. It is a moment of spiritual surrender.

The liturgy forms the Christian life. It is not isolated from the world but sends us into it with new eyes. When we receive the Eucharist, we receive the self-giving love of Christ. That same love must then be expressed in daily life. In the sacred liturgy, the priest and the people together turn toward the Lord, learning that all Christian life is oriented not toward ourselves, but toward God who comes to meet us. The Eucharist is not just a gift to be adored. It is a mystery to be imitated. It compels us to become bread broken for the life of the world.

Almsgiving, in this light, becomes Eucharistic. It flows from the altar and returns to it. It is the liturgy extended into the streets.

Almsgiving takes many forms. The most obvious is the giving of money or goods to those in need. Support of the Parish, the diocesan appeal, Catholic Charities, the missions, or the parish food pantry are concrete ways to give. But almsgiving also includes time, attention, presence, and service. Visiting the sick, feeding the hungry, clothing the naked, comforting the sorrowful are all corporal works of mercy.

What matters most is not the amount, but the love. One can give little with great love and give much with none. What matters is the heart. The Gospel tells us of a widow who gave two small coins, and Jesus said she gave more than all the rest. Why? Because she gave everything. Her offering was sacrificial.

Lent is a time to examine our relationship with wealth. Are we generous? Are we attached? Do we see the poor as burdens or as brothers? Do we give with joy or with resentment? These are uncomfortable questions, but necessary ones. For almsgiving, to be truly Christian, must come from a heart renewed by grace.

The poor enrich the Church, because they enable her to realize her evangelical mission more fully. In other words, we do not merely give to the poor. We receive from them. They remind us of what truly matters. They call us out of comfort. They bear witness to our common humanity. They teach us to depend on God.

In this sense, almsgiving is not condescension. It is communion. It is the meeting of Christ with Christ; the Christ in the one who gives and the Christ in the one who receives. It is the breaking down of walls. It is the realization that we are all beggars before the throne of grace.

Almsgiving is the third pillar of Lent because it reveals the fruit of the other two. Prayer roots us in God. Fasting purifies our desires. Almsgiving incarnates the result: love. It is love made visible, love made credible, love made concrete.

Let us give, then, not as the world gives, but as Christ gave: freely, joyfully, completely. Let our hands be open. Let our hearts be wide. Let our Lent be marked by generosity that flows from faith and becomes the path to joy.

-Father Golna

WEEKLY MASS INTENTIONS

Saturday, February 14	4:00 P.M.	For the Rockey/Sperlazza Family † Requested by: Eleanor Rockey
Sunday, February 15	8:00 A.M.	Pro Populo
Sunday, February 15	10:30 A.M.	For the repose of the souls of Frank & Charlotte Pollock Jr. † Requested by: Frank Pollock III
Monday, February 16	8:30 A.M.	For the repose of the soul of Gene Gunn † Requested by: Judith Aracich
Tuesday, February 17	8:30 A.M.	For the repose of the soul of Matthew Casale † Requested by: Fred & Sue Casale
Wednesday, February 18	12:00 P.M.	For the John George Golna Requested by: Father Golna
Wednesday, February 18	6:00 P.M.	Pro Populo
Thursday, February 19	8:30 AM	Intention of the Priest
Friday, February 20	5:30 P.M.	For the repose of the soul of Virginia Diserio † Requested by: Patty & Suzann
Saturday, February 21	4:00 P.M.	For the repose of the soul of Benjamin Bucy † Requested by: Nancy Mitchell
Sunday, February 22	8:00 A.M.	For the repose of the soul of Josie Newton † Requested by: Randy & Estelle Shaffer
Sunday, February 22	10:30 A.M.	Pro Populo

The sanctuary lamp is burning in memory of Artie Joe Baldauf Feb. 13 - Feb. 26



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 PM	57
Sunday 8:00 AM	30
Sunday 10:30 AM	47
Total attendance	134
Regular Collection	\$4647
Online Giving	\$175
Weekly Needs	\$5,000
Votive Candles	\$98
CH Missions in the US	\$508

Adorer Enrollment Status

9-10	
10-11	
11-12	
12-1	
1-2	
2-3	
3-4	
4-5	
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, Matthew Dillard, James Baker, Marissa Bandibas Jewer, Mary Fluharty, Marie Reck, Karen & Son, Tonette Alward and Colleen Rushing, Madeline Brozstek, Mike Turkaly, Gerry Schott and Clyde Gray.
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.



Lenten Fasting and Abstinence

Ash Wednesday and Good Friday are obligatory days of fasting and abstinence for Catholics. In addition, Fridays during Lent are obligatory days of abstinence. For members of the Latin Catholic Church, the norms on fasting are obligatory from age 18 until age 59. When fasting, a person is permitted to eat one full meal, as well as two smaller meals that together are not equal to a full meal. The norms concerning abstinence from meat are binding upon members of the Latin Catholic Church from age 14 onwards.

Members of the Eastern Catholic Churches are to observe the particular law of their own "sui iuris" Church. If possible, the fast on Good Friday is continued until the Easter Vigil (on Holy Saturday night) as the "paschal fast" to honor the suffering and death of the Lord Jesus and to prepare ourselves to share more fully and to celebrate more readily his Resurrection.

Confession & Mass Schedule for Shrove Tuesday & Ash Wednesday

Tuesday February 17
Confessions 6-7PM

Wednesday February 18
Confession 10:30-11:30AM
Mass 12:00PM (noon)
Confession 4:30-5:30PM
Mass 6:00PM

GOLNA HAPPEN

Tuesday February 17

No Coffee & Catechesis

Wednesday February 18

Ash Wednesday

Masses

12:00 PM (noon)

6:00 PM

Saturday and Sunday

February 14 & 15

Charity Fund Collection

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

If you are divorced and civilly remarried, in a civil marriage not recognized by the Church, or have questions about a prior marriage, please know that you are not alone and that the Church desires to walk with you.

If you are unsure about your marital situation, are considering an annulment, or believe your current circumstances may affect your full participation in the sacramental life of the Church, please contact Father Golna. These conversations are always confidential and respectful.

The Church's marriage law exists not to exclude, but to serve the truth of marriage and the dignity of the persons involved. When questions arise, the Church seeks clarity so that consciences may be at peace and lives may be ordered toward full communion with Christ and His Church.

If this applies to you or to someone you love, please do not hesitate to reach out. Taking this step is not about paperwork or judgment, but about healing, truth, and the freedom to live fully the life God desires for you.

*Happy
Birthday!*

Jimmy Sperlazza 02/17

Katie Diserio 02/18

Kay Brozstek 02/18

Nicole Michaux 02/19

John Golna 02/18

Olivia Best 02/19

Shirley Sperlazza 02/18

Joe Casale 02/20

Dolores Malinky 02/20



Profiles in Holiness



Feb. 20th Saints Francisco and Jacinta- Between May 13 and October 13, 1917, three Portuguese shepherd children from Aljustrel, received apparitions of Our Lady at Cova da Iria, near Fátima, a city 110 miles north of Lisbon. At that time, Europe was involved in an extremely bloody war. Portugal itself was in political turmoil, having overthrown its monarchy in 1910; the government disbanded religious organizations soon after.

At the first appearance, Mary asked the children to return to that spot on the thirteenth of each month for the next six months. She also asked them to learn to read and write and to pray the rosary “to obtain peace for the world and the end of the war.” They were to pray for sinners and for the conversion of Russia, which had recently overthrown Czar Nicholas II and was soon to fall under communism. Up to 90,000 people gathered for Mary’s final apparition on October 13, 1917.

Less than two years later, Francisco died of influenza in his family home. He was buried in the parish cemetery and then re-buried in the Fátima basilica in 1952. Jacinta died of influenza in Lisbon in 1920, offering her suffering for the conversion of sinners, peace in the world, and the Holy Father. She was re-buried in the Fátima basilica in 1951. Their cousin Lúcia dos Santos, became a Carmelite nun and was still living when Jacinta and Francisco were beatified in 2000; she died five years later. Pope Francis canonized the younger children on his visit to Fátima to commemorate the 100th anniversary of the first apparition—May 13, 2017. The shrine of Our Lady of Fátima is visited by up to 20 million people a year.

Life of the Uncommon Saints

Feb. 16- St. Onesimus was a slave to Philemon, an influential man who had been converted by St. Paul. Onesimus offended Philemon and fled in order to escape any sort of retribution. He then met St. Paul while Paul was in a Roman prison. Shortly after, Onesimus was baptized.

Paul then sent a letter to Philemon asking for Onesimus’ freedom, so Onesimus could become one of his own assistants. This letter is the Epistle to Philemon and entreats Philemon to accept Onesimus “no longer as a slave, but more than a slave, a brother, beloved especially to me.”

Philemon pardoned Onesimus and he returned to faithfully serve St. Paul. We know that St. Paul made him, with Tychicus, the bearer of his Epistle to the Colossians. (Col. 4:7-9)


Later, as St. Jerome and other fathers testify, he became an ardent preacher of the Gospel and succeeded St. Timothy as bishop of Ephesus.

He was cruelly tortured in Rome, for 18 days, by a governor who was infuriated by his preaching on the merit of celibacy. Onesimus’ legs and thighs were broken with bludgeons before he was stoned to death.

His martyrdom occurred under Domitian in the year 90.



Liturgical Ministries Schedule

	Saturday, February 21, 4:00 p.m.	Sunday, February 22 8:00 a.m.	Sunday, February 22, 10:30a.m.
Greeters	Pam & Jeanette	Linda Stuckey	Mary Beth Harvey
Servers	Avery & Liam	Judith Aracich	Will & Stothard
Reader	Wendi Mitchell	Fred Casale	Gavin Scott

*The readings for this weekend
can be found on page 943 of
the green hymnal in your pew*

Daily Readings and Feasts

February 14, 2026 (Saturday) (Memorial of Saints Cyril, Monk, and Methodius, Bishop) 1 Kings 12:26-32; 13:33-34; Psalm 106:6-7ab, 19-20, 21-22; Mark 8:1-10

February 15, 2026 (Sixth Sunday in Ordinary Time) Sirach 15:15-20; Psalm 119:1-2, 4-5, 17-18, 33-34; 1 Corinthians 2:6-10; Matthew 5:17-37

February 16, 2026 (Monday) James 1:1-11; Psalm 119:67, 68, 71, 72, 75, 76; Mark 8:11-13

February 17, 2026 (Tuesday) (Optional Memorial of the Seven Holy Founders of the Servite Order) James 1:12-18; Psalm 94:12-13a, 14-15, 18-19; Mark 8:14-21

February 18, 2026 (Ash Wednesday) Joel 2:12-18; Psalm 51:3-4, 5-6ab, 12-13, 14 and 17; 2 Corinthians 5:20—6:2; Matthew 6:1-6, 16-18

February 19, 2026 (Thursday) Deuteronomy 30:15-20; Psalm 1:1-2, 3, 4 and 6; Luke 9:22-25

February 20, 2026 (Friday) Isaiah 58:1-9a; Psalm 51:3-4, 5-6ab, 18-19; Matthew 9:14-15

February 21, 2026 (Saturday) (Optional Memorial of Saint Peter Damian, Bishop and Doctor of the Church) Isaiah 58:9b-14; Psalm 86:1-2, 3-4, 5-6; Luke 5:27-32

February 22, 2026 (First Sunday of Lent) Genesis 2:7-9; 3:1-7; Psalm 51:3-4, 5-6, 12-13, 17; Romans 5:12-19; Matthew 4:1-11

I would like to thank each and every one of you for your generosity in supporting the Christmas Appeal and our efforts to pay off the elevator loan. In a special way, I would like to thank an anonymous donor for their generous contribution in paying off the balance of the elevator debt which has allowed all of the other money that we raised to go towards other much needed projects, maintenance, and payment towards remaining debt. Thank you all for the sacrifices you made to ensure the future of our parish! -Fr. Golna

Thank you!



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).

Mullenbach Funeral Home

Kayla A. Schoonmaker
Funeral Director

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Celebrating Life...

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In loving memory of Kristian White

In loving memory of Alice "Boots" Lupinetti

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	
 \$20 per month		

\$1400 per year