

Saint John the Evangelist Parish

1300 CHARLES STREET • WELLSBURG, WEST VIRGINIA 26070

Email: stjohn1300@comcast.net Parish Office: 304-737-0429



JUNE 1, 2025— SOLEMNITY OF THE ASCENSION OF OUR LORD

PASTORAL TEAM

Pastor.....Very Rev. Justin Golna, J.C.L., J.V.
Parish Secretary.....Amanda Manner
Dir. Of Music/ Organist.....Zac Gordon
Dir. of Religious Education.....Monica Biery
Parish Council.....John Alvarez
Finance Council.....Bill Garvey

SACRAMENTS

BAPTISM: For Infants: Parents make arrangements with the pastor/office. For Adults: Baptism will be given on Easter Vigil after completing the RCIA program. For details, please contact 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 Parish office for arrangements.

MASS SCHEDULE

Saturday: 4:00 p.m.
Sunday: 8:00 a.m. and 10:30 a.m.
Mon, Tuesday and Thursday: 8:30 a.m.
Wednesday and Friday: 5:30 p.m.

CONFESSION SCHEDULE

Saturday: 2:30 - 3:30 p.m.
Sunday: 1:00 - 2:00 p.m.
Monday, Tuesday & Thursday: 8:00 - 8:25 a.m.
Wednesday and Friday: 6:00 - 6:30 p.m.

ADORATION

Wednesday: 9 a.m.—5 p.m.

MISSION STATEMENT

We the family of St. John the Evangelist Parish commit ourselves to the call of Baptism: To Listen, To Learn, To Live and To Share the Word of God through our lives.

Pastor's Perusings— Deliver us, O Lord!

After the Church has united her voice to that of the Lord Jesus in the Our Father, she does not proceed immediately to the breaking of the Bread. Rather, with sober reverence, she prays the Embolism, a brief supplication that flows organically from the final petition of the Lord's Prayer: "deliver us from evil." This prayer, prayed by the priest alone, is deeply eschatological and patristic in tone, expressing the Church's yearning to be preserved from all evil, past, present, and to come, and to be kept in that peace which the Risen Christ alone can give.

"Deliver us, Lord, we pray, from every evil, graciously grant peace in our days..."

These words are not simply a moral aspiration or a pacifistic sentiment. They are a profound plea for salvific peace, the pax Christi, which is the fruit of the Cross and the Resurrection. The Church here prays not to be shielded from suffering or the contingencies of history, but to be secured in communion with God and safeguarded from the rupture of sin. Peace, in the Catholic understanding, is not primarily a horizontal reality of social reconciliation, but the vertical restoration of right relationship with God through Christ. The peace asked for is therefore both ontological and ecclesial, flowing from the altar where reconciliation has just been made present anew.

This peace is, above all, an anticipation of the definitive peace of the Kingdom of God. It is intimately linked with the coming of Christ in glory, as made clear in the conclusion of the Embolism: "as we await the blessed hope and the coming of our Savior, Jesus Christ." The Church here lifts her eyes to the eschaton, to the fulfillment of all things in Christ. The Eucharistic liturgy is not only a memorial of the Passion, but a foretaste of the Wedding Feast of the Lamb. The very structure of the Mass, leading the faithful through remembrance, offering, communion, and mission, culminates in this cry of expectation: Maranatha, Come, Lord Jesus.

In this way, the Embolism bridges the past, present, and future of salvation history. It gathers up the effects of Christ's Paschal Mystery, applies them to the current moment, and directs the Church toward her final destiny. It is a hinge moment in the liturgy, charged with a contemplative tension. This is why the priest alone speaks these words, in the name of all. His voice gives expression to the cry of the entire Body of Christ, uniting the groanings of earth to the praises of heaven.

This eschatological yearning shapes the entire context for what follows. When the people respond, "For the kingdom, the power and the glory are yours now and forever," they do so not as a mere conclusion to a prayer, but as a solemn act of praise and surrender. They place themselves, their lives, their needs, and their hopes into the hands of the living God. This acclamation, drawn from ancient liturgical practice, is a declaration that all history and all hope are oriented toward the reign of God.

With this, the Church enters into the Rite of Peace. This portion of the liturgy has ancient roots, and though its form has varied, its theological significance has remained consistent. The peace of Christ is not a mere absence of conflict or a polite exchange of goodwill. It is a participation in the risen life of Christ, who breathes peace upon his apostles on Easter night. It is the same peace announced by the angels at the birth of Christ, the fruit of his reconciliation between heaven and earth.

Thus the priest greets the people with the words: "The peace of the Lord be with you always." It is not his own peace he gives, nor the peace of human convention, but the peace of Christ, risen and glorified. This greeting is not incidental, but intrinsic to the Eucharistic mystery. Having invoked the coming of the Savior, the Church receives now the peace that flows from his presence.

This peace is not static or interior alone. It is ecclesial, binding the faithful to one another in charity. The Church, as the Body of Christ, is not an aggregation of individuals, but a communion of persons. Before

receiving the Body and Blood of the Lord, the faithful must be at peace with one another. The words of the Gospel are clear: "If you bring your gift to the altar and there recall that your brother has anything against you, leave your gift at the altar, go first and be reconciled with your brother, and then return and offer your gift." This reconciliation is not optional. It is constitutive of true worship.

Therefore, the exchange of peace, when it occurs, must reflect this sacred character. It is not a moment of distraction or casual greeting. It is a sign that the Church is what she professes to be, one body in Christ. The General Instruction of the Roman Missal wisely notes that this sign of peace "should be offered in a sober manner" and that it is "appropriate that each person offer the sign of peace only to those who are nearest." This restraint is not a limitation of charity, but a protection of the mystery. The Eucharist is not theater or fellowship hour. It is the Sacrifice of the Lamb.

The careful regulation of the sign of peace reminds us that it is subordinate to the Eucharist itself. The true peace of the Church is not forged by human effort, but given by Christ. The sign of peace is a sacramental gesture, though not a sacrament itself. It points beyond itself to the unity that the Eucharist effects. When celebrated with reverence, it becomes a powerful moment of ecclesial communion. When celebrated carelessly, it risks obscuring the very mystery it is meant to signify.

Following the exchange of peace, the priest performs the Fraction Rite. He takes the consecrated Host and breaks it. This gesture is rich in symbolism. It recalls Christ's breaking of the bread at the Last Supper, his breaking of himself on the Cross, and the opening of his body in the Resurrection. It also signifies the unity of the faithful, who, though many, partake of the one Bread.

As he breaks the Host, the priest says: "May this mingling of the Body and Blood of our Lord Jesus Christ bring eternal life to us who receive it." With these words, he places a small piece of the Host into the chalice, signifying the reunification of the Body and Blood of the risen Christ. This act, which dates back to at least the eighth century, is a liturgical expression of the Resurrection. It proclaims that the same Jesus who died now lives, whole and glorious. It also affirms that the Eucharist is the living Christ, not a dead memorial.

This rite is also an image of the Church. Just as the Body and Blood are reunited, so too are the members of Christ's Body reconciled and made whole. The Eucharist builds the Church by drawing her members into deeper communion with Christ and with each other. The mingling of the species is thus a sacramental sign of ecclesial unity, grounded in the Paschal Mystery.

The Embolism and the Rite of Peace are not liturgical accessories, but integral movements within the great symphony of the Mass. They express the Church's eschatological hope, her desire for communion, and her reception of Christ's peace. They prepare the faithful to approach the altar not as isolated individuals, but as one body, reconciled and renewed.

In the context of modern liturgical theology, these moments remind us that the Eucharist is both sacrament and sacrifice, both meal and mystery, both present grace and future glory. The peace we receive and share is not our own, but the gift of the Risen Lord. The unity we express is not human achievement, but divine condescension. The rite is simple, but its meaning is inexhaustible.

To enter into these moments with understanding is to enter more deeply into the very heart of the Church. Here, in the silence between prayers, in the solemnity of gestures, in the fragile words of peace, the mystery of Christ unfolds. Here, the Church lives what she believes, and becomes what she receives.

This upcoming week, please pray for all the priests of the Diocese who will be on retreat together. - Fr. Golna



Sat 4:00 pm Maria Castigione
 Sun 8:00 am Violet Martino +
 Sun 10:30 am People of the Parish
 Mon 8:30 am Joe & Pearl Bibbo +
 Tue 8:30 am Bill Harvey +
 Wed 5:30 pm Eva & Harold Lucas +
 Thur 8:30 am Virginia Diserio +
 Fri 5:30 pm Wanda Weisend +
 Sat 4:00 pm Rockey/Sperlazza +
 Sun 8:00 am People of the Parish
 Sun 10:30 am Alex Selip +

Readings

Saturday (May 31): Feast of the Visitation of the Blessed Virgin Mary Zephaniah 3:14-18a, Isaiah 12:2-3, 4bcd, 5-6, Luke 1:45, Luke 1:39-56
Sunday (June 1): Solemnity of the Ascension of the Lord Acts 1:1-11, Psalm 47:2-3, 6-7, 8-9, Ephesians 1:17-23, Matthew 28:19a, 20b, Luke 24:46-53
Monday (June 2): Monday of the Seventh Week of Easter Acts 19:1-8, Psalm 68:2-3ab, 4-5acd, 6-7ab, Colossians 3:1, John 16:29-33
Tuesday (June 3): Memorial of Saint Charles Lwanga and Companions, Martyrs Acts 20:17-27, Psalm 68:10-11, 20-21, John 14:16, John 17:1-11a
Wednesday (June 4): Wednesday of the Seventh Week of Easter Acts 20:28-38, Psalm 68:29-30, 33-35a, 35bc-36ab, John 17:17b, 17a, John 17:11b-19
Thursday (June 5): Memorial of Saint Boniface, Bishop and Martyr Acts 22:30; 23:6-11, Psalm 16:1-2a, 5, 7-8, 9-10, 11, John 17:21, John 17:20-26
Friday (June 6): Friday of the Seventh Week of Easter Acts 25:13b-21, Psalm 103:1-2, 11-12, 19-20ab, John 14:26, John 21:15-19
Saturday (June 7): Vigil Mass of Pentecost Genesis 11:1-9, Psalm 33:10-11, 12-13, 14-15, Romans 8:22-27, Sequence: Veni, Sancte Spiritus, John 7:37-39
Sunday (June 8): Solemnity of Pentecost Sunday Acts 2:1-11, Psalm 104:1, 24, 29-30, 31, 34, 1 Corinthians 12:3b-7, 12-13, Sequence: Veni, Sancte Spiritus, John 20:19-23



June 7, 4:00 PM
Gre: Pam and Jeanette
Ser: Avery and Liam
Lec: AJ Mitchell

June 8, 8:00 AM
Gre: Toot & Joanie
Ser: Theresa Kowcheck
Lec: Monica Biery

June 8, 10:30 AM
Gre: Mary Beth Harvey
Ser: Will and Stothard
Lec: Cheryl Bland

USHERS PLEASE COUNT

On Wednesday, June 11 at 6:30 p.m., we will have a training for new and continuing Extraordinary Ministers of Holy Communion.

Adoration of the Most Blessed Sacrament occurs ever Wednesday from 9 a.m. until 5 p.m.

THE READINGS for this weekend are in the Hymnal at page 920/921.

For the convenience of our new and nursing moms, during Mass please feel free to use the confessional for your feeding needs.

Mass Intention for the remainder of the 2025 year are now open. Please call the parish office to schedule any Masses you may like.

May 18, 2025 Collection	Attendance	Amount
Weekly Envelopes	137	\$5019.00
Candles		\$66.00
Building and Maintenance		\$25.00
Father's Day		\$15 .00
Charity		\$30.00
Garden		\$60.00
Registered Parishioners/Budget	260	\$5000



Sat: Frank Martino
Sun:
Mon:
Tues: Denise Hart
Wed:
Thur: Cory Ferguson & Isabella Ros-
 so
Fri:
Sat: Susan Mullenbach



**THE SANCTUARY
 CANDLE**

is burning in memory of
Isabella Jones
 (Mary Schwertfeger)
 From May 23, 2025 to
 June 05, 2025.

Prayer List

PLEASE KEEP THE FOLLOWING PEOPLE AND
 THEIR INTENTIONS IN YOUR PRAYERS:
 DR. SCOTT BENEFIELD AND FAMILY, GARY
 ANTIGO, MARY FLUHARTY, BARB MASON,
 JOE BIBBO AND THE SUMMERS FAMILY,
 MARY ROSE, CHRISTINE ROSE, MATTHEW
 DILLARD, LLOYD VANHORN, JAMES BAKER,
 AND POKE BEALL (WHO IS AT THE LAU-
 RELS).

Please keep the parish office updated of
 anyone you have added to the PRAYER
 LIST every 30 days.

ADORATION SCHEDULE

9 A.M.		We are looking to fill the 2 and 3 p.m. Adorer spot for our WEEKLY EUCHARISTIC ADORATION on Wednesdays, if anyone is available please call the office, sign up or call the office.
10 A.M.		
11 A.M.		
12 P.M.		
1 P.M.		
2 P.M.	Need 1 Adorer	We are currently looking for LECTORS at all Masses and also for EXTRAORDINARY MINISTERS OF HOLY COMMUNION for our sick and homebound parishioners. If you would be interested in helping please call the office.
3 P.M.	Need 2 Adorers	
4 P.M.		



The
 Holy Sacrifice of the Mass
 will be offered
 for the repose of
 the soul of

With the sympathy of

Date _____ Time _____

Rev. _____

We have these beautiful mass cards avail-
 able. Call or stop by the office if you would
 like one with any Mass you schedule.

June 2025

Sun Mon Tue Wed Thu Fri Sat

1	2 Rosary before Mass Father Golna away	3 Father Golna away—All Priest Retreat	4 Father Golna away—All Priest Retreat	5 Father Golna away—All Priest Retreat	6 Father Golna away—All Priest Retreat	7 Seminarian Joe Derico Arrives
8	9 Rosary before Mass	10 Coffee and Catechesis 9 am	11 EMHC Training—6:30 PM	12	13	14
15	16 Rosary before Mass	17 Coffee and Catechesis 9 am	18	19	20	21
22	23 Rosary before Mass	24 Coffee and Catechesis 9 am	25	26	27 Father Golna's Ordination Anniversary—5 Years	28
29 Parish Picnic after @ Noon	30 Rosary before Mass					



JUST OCCASIONALLY, REV'D MORGAN WONDERED IF HE HAD GONE TOO FAR IN HIS QUEST FOR PUBLICITY

DATES TO REMEMBER:

Wednesdays: Adoration of the Most Blessed Sacrament from 9 a.m. until 5 p.m.

Seminarian Joe Derico Arrival—June 7

EMHC to Sick and Homebound Training—June 11 @ 6:30 PM

Parish Picnic—June 29 @ Noon

A FAMILY PERSPECTIVE By Bud Ozar

Jesus tells us today, "You are my witnesses" and guarantees the "promise of the Father" to "clothe us with the power" to accomplish this mission. It is not worldly power which dominates and manipulates. It is the power of the Kingdom to live in peace, forgiveness, compassion, service to others, love of enemies and care for the poor and defenseless.

Catechism Corner

“God, Infinitely Perfect and Blessed in Himself”

Catechism of the Catholic Church, Paragraph 1

“God, infinitely perfect and blessed in himself, in a plan of sheer goodness freely created man to make him share in his own blessed life.”

The very first words of the Catechism proclaim the heart of the Christian faith: **God is love, and His love is not closed in on itself.** Though perfect and lacking in nothing, God freely chose to create us so that we might come to share in His own divine life.

This is the meaning of our existence. We are not random products of nature or accidents of history. We were created *on purpose* and *for a purpose*: to know God, to love Him, and to live with Him forever.

The Catechism makes clear that everything God does flows from a plan of “sheer goodness.” Creation, revelation, salvation, all of it springs from the generous heart of the Father, who wants nothing less than to draw each of us into communion with Himself.

As we begin this journey through the Catechism, reflect this week on the simple but profound truth: **You exist because God wants to share His life with you.** Let that truth shape how you pray, how you see others, and how you live.

God Comes to Meet Man

Catechism of the Catholic Church, Paragraphs 2–3

“So that this call should resound throughout the world, Christ sent forth the apostles... and made them sharers in His own mission.” (CCC 2)

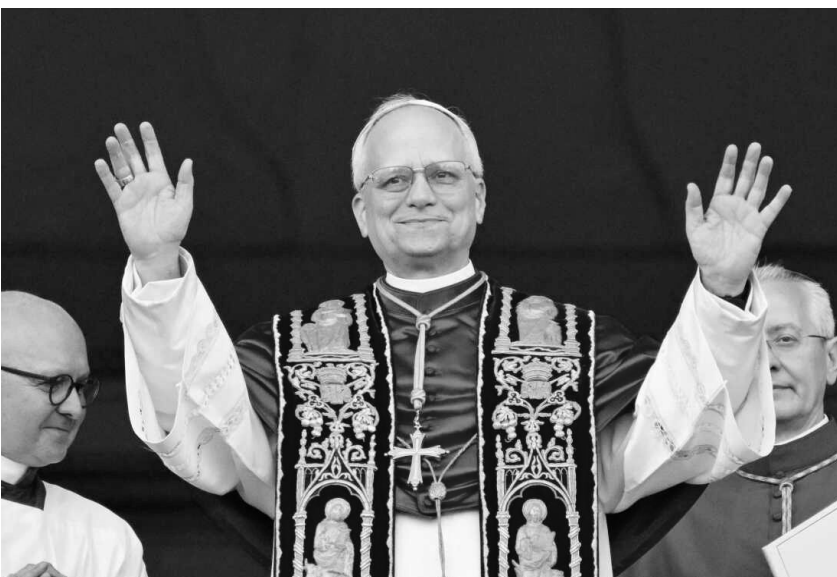
In the first part, we learned that God created us to share in His divine life. Now, the Catechism explains how that sharing happens: **God reveals Himself.**

We do not discover God by human effort alone. God speaks first. He makes Himself known by entering into history and calling us into relationship. This revelation is not merely a message, it is a Person: Jesus Christ, the Word made flesh.

Christ, sent by the Father, in turn sends the apostles, who become the witnesses and guardians of His revelation. The Church preserves this apostolic witness through **Sacred Tradition and Sacred Scripture**, both inspired and guided by the Holy Spirit. Through them, God continues to speak today.

“In His goodness and wisdom God chose to reveal Himself and to make known... the hidden purpose of His will.” (CCC 3)

Why? So that we might love Him. God reveals Himself not to impress us, but to invite us. Every word, every act of divine revelation is a gesture of love, calling us to respond with faith. This week, take time to read the Gospels and ask: **What is God revealing about Himself and what is He asking of me?**



Habemus Papam!

Lord, source of eternal life and truth, give to your shepherd, Pope Leo XIV, a spirit of courage and right judgment, a spirit of knowledge and love. By governing with fidelity those entrusted to his care, may he, as successor to the Apostle Peter and Vicar of Christ, build your Church into a sacrament of unity, love and peace for all the world. Amen.

V/ Let us pray for the Pope.

R/ May the Lord preserve him, give him a long life, make him blessed upon the earth, and not hand him over to the power of his enemies.

V/ May your hand be upon your holy servant.

R/ And upon your son, whom you have anointed.

Our Father ... Hail Mary ... Glory Be ...

TODAY'S THE DAY!! CALL NOW.

Enroll your child in our PK3, PK4, or Kindergarten classes. Only a few seats remain. Join today and become a part of a 100-year family tradition. Seats are still available in our elementary and middle school classes



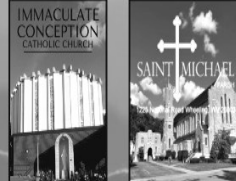
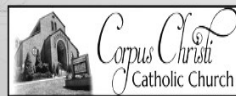
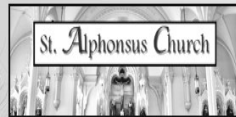
ENROLL NOW

MORE INFORMATION

304-748-5225 or
weirtonstpauls.org

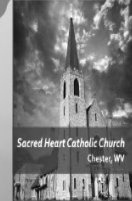
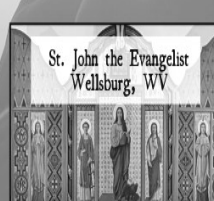
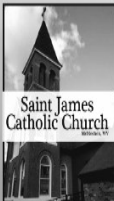
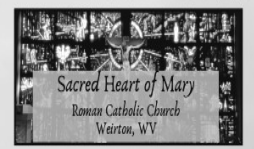
WILL OR ESTATE PLANNING?

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).



TOGETHER IN FAITH Wheeling Vicariate

This platform will enable all parishioners and parishes within the Wheeling Vicariate to share our best practices, events, discussions, and faith-related content. It encourages engagement in online Bible studies, discussions about faith, and sharing of uplifting content. The goal is to celebrate achievements, share positive narratives, and support each other on our spiritual journeys. Let's unite together in faith!



JOIN OUR FACEBOOK COMMUNITY
<https://www.facebook.com/groups/wheelingvicariatetogetherinfaith>

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Licensee in Charge

Kayla A. Schoonmaker
Funeral Director

Cody R. Rice
Funeral Director

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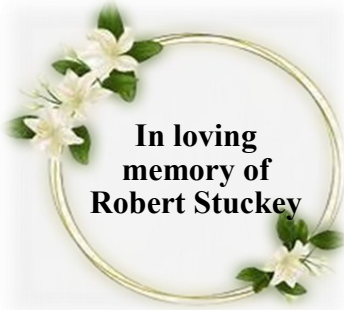
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In loving memory of
Robert Stuckey



In loving memory
of **Harold & Diane**
Crabtree



In loving memory of
Jeff Ferda



In Loving memory of
George & Mildred Bayless

The time has come for us to make our Bulletin completely in house. We will incur some added printing costs, but every advertising dollar will now stay with the parish and we hope that you can help. If you or anyone you may know is interested in advertising with us, please have them call the office for more information.

We have also started to run a monthly memo-



In Loving memory of
Don Huff Sr. and Don Huff Jr.