

St. John the Evangelist Church

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

March 22, 2026

Lent

Fifth Sunday



The Gospel reading from St. John 11:1-45, opens up in front of us a scene of unprecedented sorrow. The Lord Jesus receives the message from the sisters of Lazarus who, when confronted with the gravity of his condition, tried the only thing possible, they turned to the Lord of who it was said: 'Everything He does is good, he makes the deaf hear and the dumb speak' (Mk 7:37). It is the cry of each one of us who would like their loved ones to live forever without ever leaving us. The Lord Jesus, inexplicably, waited a further two days before heading for Lazarus' home. Even then, He only left with His disciples when he divinely knew of His friend's death. This particular detail from the Gospel tells us that the Word of God was made Man for the love of all of us. Also that His look of love is always upon us waiting for that meeting of immense joy that will happen in eternity.

Upon Jesus' arrival in Bethany there was a new apparently inexplicable development in the story. First Mary, then her sister Martha and behind them all the Jews who were united with them, converge on Jesus with the certainty that if there was a response to their sorrow it would come from Him. They were not irreligious people who were looking to Jesus for a solution. They profoundly accepted Israel's faith in the final Resurrection and so even this event was not ultimately inexplicable. In fact Martha said to the Lord, 'I know that he will rise again at the resurrection on the last day' (Jn 11:24). However, knowing that in relation to the Lord, nothing that was authentically human in them or their cry of sorrow would be lost. Prior to that, their only consolation came from the eschatological faith of the time.

In this last sign, worked by the Lord before His triumphant entrance into Jerusalem, everything seems to flow to that 'new reality' inaugurated by Emmanuel, God with us. Sharing our existence, Jesus had loved us with a supreme passion, with that virginal love that doesn't seek to possess the heart of the other, but to love it in truth with delicate insistence right up to sacrificing Himself for us. In this infinite delicacy and attention to everyone, He was able to be moved by those who were linked to Him by ties of the most profound friendship who understood that it could not be anything but God's presence amongst them. 'I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die. Do you believe this?' She said to him, 'Yes, Lord. I have come to believe that you are the Messiah, the Son of God, the one who is coming into the world.' (Jn 11:25-27)

Christ then performed the great miracle of Lazarus' resurrection. He announced, through the work of the Father, that He, Himself, God made man, is the Resurrection and the Life. He is also the Lord of biological life. His voice can reach those who, like Lazarus, have exceeded the threshold of four days from their death and arrived at the point where bodily corruption commences. Faced with this sign, the words with which He foretold His Resurrection become clearer: 'I lay down my life, that I may take it again' (Jn 10:17). He really can 'take up [His life] again' as He is the Word of Life. If Lazarus' resurrection didn't stop the Lord's beloved friend from embracing 'our sister death'—to use St Francis' expression—when God finally called him again from this life, then how much greater is the Life that the Lord has earned for Lazarus and everyone of us in the Paschal Mystery that we are preparing to celebrate a few days from now.

It was Martha and Mary's faith, even when confronted with Lazarus' death that gave rise to the extraordinary miracle worked by Christ. This is not only a consoling story narrated in the letters of the Gospel, but it is also accessible to us today in the Church from the day of our Baptism until when we are incorporated to Him by means of the Spirit that He has given to us. 'If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit who dwells in you.' (Rom 8:11)

Most Holy Mary, the mother of the Risen One, give us the grace to look towards and live the light of this extraordinary reality—the promise of Resurrection in Christ. Amen.

—From the Congregation for the Clergy

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- FROM DEATH TO LIFE

As Lent approaches its final weeks, the Church places before us one of the most powerful signs in the Gospel: the raising of Lazarus. The journey that began with temptation in the desert, passed through the thirst of the Samaritan woman, and the illumination of the man born blind, now reaches its most serious point. The question is no longer simply whether we see clearly. It is whether we are alive.

The Gospel presents us with a scene marked by sorrow and delay. Lazarus is ill and his sisters send word to Jesus: "Lord, the one you love is ill." Yet the Lord does not come immediately. He waits.

This delay is not our Lord being indifferent to the suffering of his beloved friend. Jesus says, "This illness is not to end in death, but is for the glory of God." Yet when He finally arrives, Lazarus has already been in the tomb for four days.

Here we encounter a mystery that runs throughout the Christian life. God sometimes permits us to experience the full weight of our condition. He allows us to reach the limits of our strength. He allows us to see, with clarity, that we cannot save ourselves.

Both Martha and Mary express the same painful truth, a truth that perhaps echoes in our own lives: "Lord, if you had been here, my brother would not have died."

Their words contain both faith and limitation. They believe in Christ, yet they still measure His power according to human expectations. They believe He could have prevented death, but they do not yet understand that He has authority even over death itself.

Jesus responds to Martha with one of the most profound declarations in all of Scripture: "I am the resurrection and the life."

This is not simply a promise about the future. It is a revelation of who He is. Life is not something Christ merely gives. It is something He is. Where Christ is present, death does not have the final word. To understand the full force of this Gospel, we must see that it is not only about Lazarus. It is about us.

Sin is often described in terms of weakness or failure, but the Gospel presents a more serious reality. Sin leads to death. Mortal sin, in particular, is not simply a mistake or a lapse in judgment. It is the loss of the life of grace in the soul. It separates us from God, who alone is the source of life. The image of Lazarus in the tomb becomes a striking picture of the soul in sin.

He is enclosed. He is bound. He is unable to free himself.

So too the person caught in serious sin often experiences a kind of spiritual paralysis. Habits form. Freedom weakens. What once seemed unthinkable becomes familiar. The voice of conscience grows quieter. The soul begins to accept what it should resist.

It is worth asking ourselves honestly what in our own lives has begun to resemble this spiritual death. Serious sin is not always dramatic. It often appears in familiar and tolerated forms: neglect of Sunday Mass, serious dishonesty, impurity, the use of pornography, living together outside of marriage, attempting marriage outside the Church, contraception, hatred or refusal to forgive, and the persistent neglect of prayer. These are not small matters. They darken the soul and, if unrepented, extinguish the life of grace in the soul.

This is the tragedy of sin. It does not merely wound. It entangles. It confines. It leads toward death. Yet the Gospel does not end in the tomb. When Jesus arrives at the grave, He does something unexpected. He does not immediately call Lazarus out. Instead, He asks that the stone be removed.

Martha protests. "Lord, by now there will be a stench. He has been dead for four days." Her reaction is likely the same reaction that we would have. We often prefer to keep certain things sealed. We resist exposing what is decaying. We fear what will be revealed if the stone is rolled away.

Yet Christ insists.

Before He raises Lazarus, the tomb must be opened. This moment has a direct application to our spiritual lives. Before healing can occur, the truth must be faced. The stone must be removed. What is hidden must be brought into the light.

This is why the Church insists on the honest confession of sins. It is not enough to remain vague or general. The healing power of Christ reaches us precisely when we allow the truth of our lives to be uncovered before Him.

Then comes the decisive moment. Jesus cries out in a loud voice, "Lazarus, come out."

This is not a suggestion. It is not encouragement. It is a command. The voice of Christ calls life out of death.

St. Augustine reflects that if Christ had not called Lazarus by name, all the dead might have come forth. Such is the power of His word. The same voice that called the world into being now calls a dead man back to life.

And Lazarus comes out.

He does not free himself. He does not gradually recover. He is raised by the power of Christ alone. This is the heart of the Gospel. We do not save ourselves. We are raised. This is also the heart of the sacrament of confession.

In the confessional, the sinner stands before Christ much like Lazarus in the tomb. We bring with us what is lifeless, what is bound, what cannot restore itself. Through the ministry of the priest, Christ speaks again. The words of absolution are not merely symbolic. They are effective. They restore what has been lost.

The confessional is not only a place of forgiveness. It is a place of resurrection.

Yet the Gospel includes one final detail that is often overlooked. After Lazarus comes out, Jesus says, "Untie him and let him go." Although Lazarus has been restored to life, he is still bound. Others must help to remove the wrappings that restrict him.

Here we see the role of the Church. Christ raises the soul to life, but He also entrusts to the Church the work of unbinding. Through guidance, penance, and ongoing conversion, the Christian is gradually freed from the habits and attachments that remain after sin.

The journey does not end with resurrection. It continues in freedom.

As Lent draws toward its conclusion, the Church presents this Gospel as a final and urgent invitation. We are no longer at the beginning of the journey. We are approaching the threshold of Holy Week. The question is no longer whether we will begin. The question is whether we will allow Christ to call us out of the tomb.

Perhaps there are areas of our life that remain closed. Perhaps there are sins we have avoided naming. Perhaps there are habits we have come to accept.

The voice of Christ still speaks. "Come out."

He calls each of us by name. He does not call us to remain where we are. He calls us to life.

As we prepare to enter the final days of Lent, let us not be afraid to allow the stone to be rolled away. Let us bring what is hidden into the light. Let us approach the sacrament of confession with honesty and trust.

For the One who calls us is not a judge who condemns, but the Lord who gives life.

And His voice is stronger than death.

"Lazarus, come out."

-Father Golna

WEEKLY MASS INTENTIONS

Saturday, March 21	4:00 P.M.	For the Rockey/Sperlazza Fam. † Requested by: Eleanor Rockey
Sunday, March 22	8:00 A.M.	For the repose of the soul of: Josie Newton Requested by: Shalvis Family
Sunday, March 22	10:30 A.M.	Pro Populo
Monday, March 23	8:30 A.M.	For the repose of the soul of Linda Lee † Requested by: Ted & Linda Bolen
Tuesday, March 24	8:30 A.M.	For the deceased Priests of the DWC †
Wednesday, March 25	5:30 PM	For the repose of the souls of Don Huff Sr. & Jr. † Requested by: Jeje Huff
Thursday, March 26	8:30 AM	For the Priests of the DWC
Friday, March 27	5:30 P.M.	For the repose of the soul of George Bayless † Requested by: Cindy Crabtree
Saturday, March 28	4:00 P.M.	For the repose of the soul of Dorothy Sacripanti † Requested by: Eleanor Sacripanti
Sunday, March 29	8:00 A.M.	Pro Populo
Sunday, March 29	10:30 A.M.	For Derek Golna

The sanctuary lamp is burning in memory of Mark Kowcheck March 13 - March 26 By: Theresa Kowcheck



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	53	\$1252	\$417
Sunday 8:00 AM	40	\$550	\$405
Sunday 10:30 AM	58	\$917	\$208
Total attendance	151		
1st Collection Total	\$2719		
2 nd Collection Total	\$1005		
Online Giving	\$150		
Weekly Needs	\$5,000		
Votive Candles	\$83		

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, Kristen Newton, and Clyde Gray.

Those who have died: Especially Linda Lee & Gerry Schott. 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.

We would like to offer our condolences to the family of *Frank Martino* who passed away March 17, 2026.

EASTER TRIDUUM

HOLY THURSDAY- APRIL 2ND

7:00PM Mass of the Lord's Supper
Altar of Repose until 11PM

GOOD FRIDAY- APRIL 3RD

No Mass
3:00PM Celebration of the Passion of the Lord
5:30PM Stations of the Cross

HOLY SATURDAY- APRIL 4TH

9:00PM Easter Vigil Mass

EASTER SUNDAY- APRIL 5TH

10:30AM Mass

*IN STILLNESS, THE EARTH AWAITS THE
RESURRECTION*



GOLNA HAPPEN

Tuesday March 24

*Coffee and Catechesis 9am
Penance Service 6pm*

Wednesday March 25

*Adoration and Benediction 9-5
Men's Group 7pm*

Wednesday April 1

Tenebrae 7:30 pm

Thursday April 2

*No morning Mass
Holy Thursday collection*

Friday April 3

*Pontifical Good Friday
Collection*

Mass Intentions can now be booked through December 31, 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.

Heather Durante 3/22

Madyson Kostur 3/24

Nancy Reed 3/25

Happy Birthday



Benjamin Ferguson 3/28

Scarlett Scott 3/28

Dante Rosso 3/28

Brynleigh Adler 3/28

Profiles in Holiness



March 23- The title Our Lady of Victory honors the Blessed Virgin Mary as a powerful protectress and intercessor during times of both military conflict and spiritual battle. This devotion gained worldwide prominence following the Battle of Lepanto in 1571, where a significantly outnumbered Christian fleet defeated the Ottoman Empire after Pope St. Pius V called on all of Europe to pray the Rosary. Attributing the miraculous win to Mary's divine assistance, the Pope established a feast day on October 7, which evolved into the modern Feast of Our Lady of the Rosary.

Beyond this historical naval victory, the title has inspired centuries of deep personal devotion, most notably in France at the Basilique Notre-Dame-des-Victoires, where St. Thérèse of Lisieux was famously cured of a life-threatening illness. In the United States, the devotion was championed by Venerable Nelson Baker, who built a magnificent National Shrine and Basilica in Lackawanna, New York, as a testament to her patronage over his extensive charitable works for orphans and the poor. Today, Our Lady of Victory remains a symbol of hope and spiritual strength, representing the belief that no "battle"—whether a global conflict or a personal hardship—is too great to overcome through faith and prayer.

March 23-St. Turibius of Mogrovejo

(1538–1606) was a Spanish lawyer and professor who unexpectedly became the Archbishop of Lima, Peru, and a fearless defender of indigenous rights. Appointed by King Philip II while still a layman, he overcame his own protests to be ordained and sent to the New World, where he spent 26 years reforming a scandal-ridden clergy and battling the oppression of native peoples by Spanish colonists. He is famous for his tireless missionary journeys—traveling over 18,000 miles, mostly on foot, through treacherous mountains and jungles to reach every corner of his vast diocese. Turibius founded the first seminary in the Western Hemisphere, published a trilingual catechism in Spanish and native dialects, and personally confirmed other future saints like Rose of Lima and Martin de Porres. He died during a pastoral visit in a small village, and today he is venerated as the patron saint of Latin American bishops and native rights.



Liturgical Ministries Schedule

	Saturday, March 28 4:00 p.m.	Sunday, March 29 8:00 a.m.	Sunday, March 29, 10:30a.m.
Greeters	Pam & Jeanette	Toot & Joanie	Annabel Holmes
Servers	Avery & Liam	Theresa Kowcheck	Will & Stothard
Reader	Marcie Morris	Fred Casale	Mary Beth Harvey

*The readings for this weekend
can be found on page 895 of
the green hymnal in your pew*

Daily Readings and Feasts

March 21, 2026 (Saturday) Jeremiah 11:18-20; Psalm 7:2-3, 9bc-10, 11-12; John 7:40-53

March 22, 2026 (Fifth Sunday of Lent) Ezekiel 37:12-14; Psalm 130:1-2, 3-4, 5-6, 7-8; Romans 8:8-11; John 11:1-45 (or shorter form John 11:3-7, 17, 20-27, 33b-45)

March 23, 2026 (Monday) Daniel 13:1-9, 15-17, 19-30, 33-62 (or shorter form 13:41c-62); Psalm 23:1-3a, 3b-4, 5, 6; John 8:1-11

March 24, 2026 (Tuesday) Numbers 21:4-9; Psalm 102:2-3, 16-18, 19-21; John 8:21-30

March 25, 2026 (Wednesday) (Solemnity of the Annunciation of the Lord) Isaiah 7:10-14; 8:10; Psalm 40:7-8a, 8b-9, 10, 11; Hebrews 10:4-10; Luke 1:26-38

March 26, 2026 (Thursday) Genesis 17:3-9; Psalm 105:4-5, 6-7, 8-9; John 8:51-59

March 27, 2026 (Friday) Jeremiah 20:10-13; Psalm 18:2-3a, 3bc-4, 5-6, 7; John 10:31-42

March 28, 2026 (Saturday) Ezekiel 37:21-28; Jeremiah 31:10, 11-12abcd, 13; John 11:45-56

March 29, 2026 (Palm Sunday of the Lord's Passion) Isaiah 50:4-7; Psalm 22:8-9, 17-18, 19-20, 23-24; Philippians 2:6-11; Matthew 26:14—27:66 (or shorter form Matthew 27:11-54)

Tenebrae

Wednesday April 1st 7:30 PM

Tenebrae, Latin for “darkness” or “shadows”, is a moving Holy Week service of sung Psalms and readings that reflects on the Passion and death of Christ. Rooted in the Church’s ancient Liturgy of the Hours, Tenebrae invites the faithful into a solemn meditation through haunting chant, dim light, and powerful symbolism.

During the service, candles are gradually extinguished, recalling the growing darkness at Christ’s crucifixion and the abandonment He endured. A single candle, representing Christ, is hidden near the end, and the service concludes with a loud noise (the strepitus), symbolizing the upheaval of creation at His death.

Often observed on Spy Wednesday, Tenebrae serves as a prayerful preparation for the Easter Triduum. Through its stark beauty and silence, it calls us to reflect on our sins, enter into the mystery of Christ’s suffering, and await the hope of the Resurrection.

Mullenbach Funeral Home

Kayla A. Schoonmaker
Funeral Director

P.O. Box 272
669 Main Street
Follansbee, WV 26037

Celebrating Life...

Joseph M. Mullenbach
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Cody R. Rice
Funeral Director

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Fax (304) 527-3793
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memory
of Kristian
White*

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\$50 per month	\$500 per year	\$975 per year
\$15 per week	\$750 per year	
\$20 per month		

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

\$1400 per year