

5TH SUNDAY OF LENT

MARCH 22, 2026



BLESSED SACRAMENT

602 Sycamore Street • Owensboro, KY 42301 • 270-926-4741
www.blessedsacramentchapel.org or email at office@bscobo.org

Sunday Mass: 10:00AM

Mission Statement:

Established in the Spirit of Jesus Christ with an Afro-centric focus, Blessed Sacrament Chapel is committed to spreading the "Word" through fellowship and good works.

St. Stephen Cathedral Parish Office: 270-683-6525

Pastor: Father John Thomas
jthomas@sscobo.org

Parochial Vicar: Father Christopher Grief
grief@sscobo.org

Parish Life Coordinator: Sr. Monica Seaton, OSU
office@bscobo.org

Sunday's Readings

First Reading:

I will put my spirit in you that you may live, and I will settle you upon your land; thus you shall know that I am the LORD. (Ez 37:14)

Psalm:

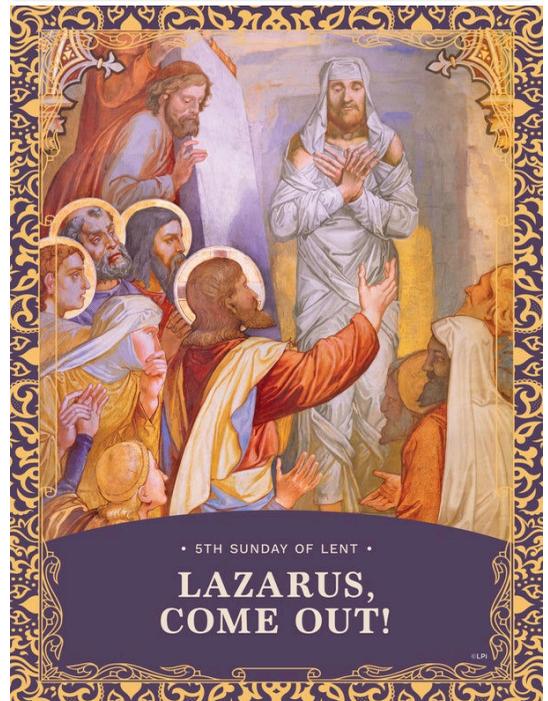
With the Lord there is mercy and fullness of redemption. (Ps 130)

Second Reading:

If the Spirit of the one who raised Jesus from the dead dwells in you, the one who raised Christ from the dead will give life to your mortal bodies also, through his Spirit dwelling in you. (Rom 8:11)

Gospel:

"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." (Jn 11:25-26)



My Dear Parishioners:

Of all the miracles Jesus did, the raising of Lazarus ranks as the most astonishing to the people of his time. Traditional Jewish belief had it that the soul of a dead person somehow remains with the body for three days. After three days, the soul departs finally from the body never to return, and that is when corruption sets in. When Martha objects to the opening of the tomb and says, “**Lord, already there is a stench because he has been dead four days**” (John 11:39), she is expressing the common view that this is now a hopeless situation. Is that why Jesus delayed coming to the funeral, to let the situation become “impossible” before acting on it? G.K. Chesterton once said, “Hope means hoping when things are hopeless, or it is no virtue at all.” In traditional Jewish mentality, bringing back to life a person who is already four days dead and decaying is as unthinkable as the prophet Ezekiel’s vision in which the grey, dry bones of the dead are miraculously restored to life.

For the early Christians the story of the raising of Lazarus was more than a pointer to the resurrection of Jesus. Jesus rose on the third day; his body never saw corruption. For them this miracle is a challenge to never give up hope even in the hopeless situations in which they found themselves as individuals, as a church or as a nation. It is never too late for God to revive and revitalize a person, a church or a nation. But first we must learn to cooperate with God.

How can we cooperate with God so as to experience God’s resurrection power in our lives and in our world? Well, everyone knows the answer already: faith. But that is not the point that John makes in this story. In fact there is no one in the story, not even Mary or Martha, who believed that Jesus could bring Lazarus back to life after four days dead. No one expected him to do it, so expectant faith is not the emphasis here. Rather the emphasis in the story on how we cooperate with a miracle-working God is placed on practical obedience and doing God’s will.

To effect the miracle, Jesus issues three commands and all of them are obeyed to the letter. That is how the miracle happens. First, “**Jesus said, ‘Roll away the stone.’ ... So they rolled away the stone**” (verses 39-41). Did the people understand why they should do this heavy work of rolling away the tombstone to expose a stinking corpse? You bet they didn’t. But it was their faith in Jesus expressing itself not through intellectual agreement with Jesus but through practical agreement with him, through obedience. Why didn’t Jesus command the stone to roll away all by itself, without bothering the people? We don’t quite know. All we know is that divine power seems always to be activated by human cooperation and stifled by non-cooperation. As C.S. Lewis said, “God seems to do nothing of Himself which He can possibly delegate to His creatures.” God will not do by a miracle what we can do by obedience.



March Birthdays

25—Carol Hatchett

31—Frank Fulton

April Birthdays

3 – Rita Moorman,
Ethan Gough,

Bobby Hardin

6—Marshall Williams

10—Steven Fain

13—Jerry Fuchs

Our thoughts and prayers are with the

sick: Phaedra Fuchs, Renee Perkins, Rita Moorman, Joanne Kendall, Rollie Pike, Larry Leachman, Dorothy Simmons, Steve Coble, Teresa Luebbert, Diane Selby, Kathi Skidd, Ray Higgs, Pam Wilson, Phil Armendarez, Cindy Heckmann, Judy Stinett, Shaun Winchell, China Dulin, Rachel Mattingly, Charlie Brown Sr, Steven Moorman, Philip Moorman, Jr., Ronnie Hollis, Chandra Hagan, Ruth Coble, Carol Hatchett, Jordan Gertisen, Shelby Webster, Gary Moorman. **If you know of anyone who is in need of prayer or visitation, please notify the office.**

Let us remember to pray for those who are dying and those who have recently died.

Remember to pray for the souls in purgatory, especially for those who have no one to pray for them.

Mass Intentions

March 22 - Larry Allen

March 29 - Jean Murphy

April 2 - Sam Thruston

Holy Week Schedule

Palm Sunday - March 29 - 10:00 am

Holy Thursday Liturgy* - April 2 - 7:00 pm

Good Friday Liturgy - April 3 - 6:00 pm

Easter Sunday - April 5- 10:00 am

**Please return your rice bowl offerings*

Coming Events



March 22--Religious Ed

March 27--Blessed Sacrament
Chapel Fish Fry 5:00pm

March 29--Religious Ed



March 15--Information not available
at time of publication

Budget--\$

MTD Collection--\$

MTD Budget--\$

YTD Collection--\$

YTD Budget--\$

*May each give according to
what the Lord has blessed
us with.*

*Thanks to everyone who practices
stewardship on a regular basis. An
active parishioner attends Mass
regularly and practices stewardship
(time, talent, treasure).*

Gospel Meditation

A friend of mine wrote an imaginative reflection on the raising of Lazarus that caught me off guard. She proposed that when Jesus called Lazarus from the tomb, the man was not joyful but angry and annoyed. After so much suffering, maybe death felt like a release. He had finally escaped the pain. And then, suddenly, Jesus' voice cuts through the silence: **“Lazarus, come out!” (John 11:43)** The light stings his eyes. The pain returns. And now he is dragged back into a world that had broken him.

It startled me at first, but the more I sat with it, the more it made sense. Sometimes, people do not want to be raised. Not at first. Think of those in the grip of addiction, despair, or numbness. The tomb can feel safer than the risk of living again. Yet Jesus, moved by the grief and faith of others (Martha, Mary, the community) calls the dead man out. Lazarus obeys. But he is still bound, head to foot. Jesus says to the bystanders, **“Untie him and let him go” (John 11:44).**

That is often how healing happens: slowly, reluctantly. Not just by a personal decision, but through the love and persistence of others. Resurrection is not always euphoric. It may begin in protest and confusion and only later turn to gratitude and freedom. But Christ's voice breaks through, anyway.

Lenten challenge: Who in your life needs to be called back to life? Pray for them. If that person is you, listen for the voice. It is calling even now.

— Father John Muir

Readings for the Week

Monday: Dn 13:1-9,15-17, 19-30, 33-62 or 13:41c-62/Ps 23:1-3a, 3b-4, 5, 6/Jn 8:1-11

Tuesday: Nm 21:4-9/Ps 102:2-3, 16-18, 19-21/Jn 8:21-30

Wednesday: Is 7:10-14; 8:10/Ps 40:7-8a, 8b-9, 10, 11/Heb 10:4-10/Lk 1:26-38

Thursday: Gn 17:3-9/Ps 105:4-5, 6-7, 8-9/Jn 8:51-59

Friday: Jer 20:10-13/Ps 18:2-3a, 3bc-4, 5-6, 7/Jn 10:31-42

Saturday: Ez 37:21-28/Jr 31:10, 11-12abcd, 13/Jn 11:45-56

Observances for the Week

Monday: St. Turbius of Mogrovejo, Bishop

Wednesday: The Annunciation of the Lord

Blessing for New Life

God, in Your goodness, restore our hope.

Where we feel imprisoned, break our chains.

Where we feel discouraged, bring us light.

Where the ground feels dry, break through with life anew.

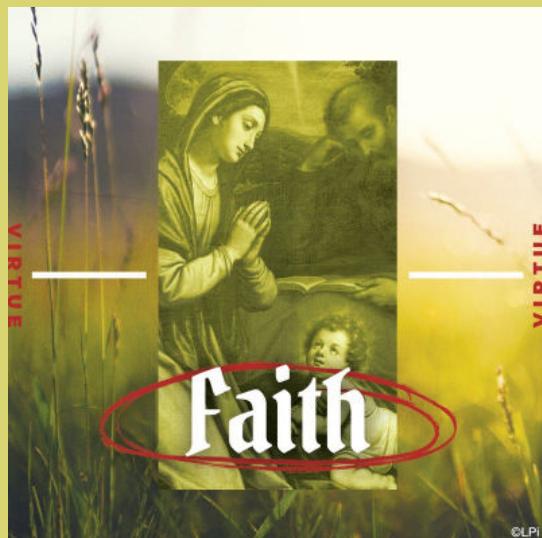
Amen.

Faith, Explained!

“Nobody reaches God’s presence until he has learned to believe that God exists, and that he rewards those who try to find him.” (Hebrews 11:6)

So how do we learn to believe? Through the theological virtue of faith — which is “man’s response to God, who reveals himself and gives himself to man.” (CCC 26). Faith, then, is embarking on the journey to find God. By faith “‘man freely commits his entire self to God.’ For this reason, the believer seeks to know and do God’s will.” (CCC 1814)

But it is not enough for faith to simply be within us, as a lit match burns in a dark room. We are compelled to fan those flames. We must encourage them with the complementary virtues of hope and love, and we must ask the Holy Spirit for the gift of understanding so that our faith will grow and strengthen.



What Lazarus Wanted

“It must be so crazy, being God,” one of my friends said in high school. “Does it feel like playing The Sims all day? Just making people do stuff because you want to see what happens?”

I think we all sometimes fall into this warped manner of thinking about God’s omnipotence. It’s understandable, to a degree. The flimsiness of our own agency in this world, our real ability to impact or change anything ... well, it all feels especially puny when you put it next to the power of the Creator. “Oh God, thy sea is so great,” goes the old fisherman’s prayer. “And my boat is so small.”

But today, in the raising of Lazarus from the dead, we are reminded that God is all about giving us agency.

Jesus could have raised any random person from the dead on this, the Fifth Sunday of Lent. His intention was clear: to foreshadow his own passion, death and resurrection, and to exhibit the closeness of God to those who mourn. “This illness is not to end in death,” he tells his companions. “But is for the glory of God, that the Son of God may be glorified through it.” (John 11:4)

So if it could have been anyone, why was it Lazarus?

I think the answer has to be that this was something Lazarus agreed to. Perhaps not in an explicit way, for he didn’t know the mind or the plans of God. But in his friendship with Jesus, in the strength of his faith and the depth of his devotion to God, in every prayer he ever uttered — “Lord, let your will be done” — he was agreeing to it. Over and over, in what he said and what he did, Lazarus, beloved friend of Christ, said, “Lord, I love you. Lord, use me.”

In this last full week of Lent, let us say it with him: “Lord, I love you. Lord, use me.”

By Colleen Jurkiewicz Dorman

Ministry Schedule

	Lectors	Eucharistic Ministers	Collection & Gifts
March 22	Barbara Bisel Greg Gough	Cindy Clark Michelle Jones Holly Hollis	Jamie, Beau, Luke Bisel
March 29	TBA	Denise & Greg Richardson Janet Clark	Bernadette Thames

Pastor's Corner Continued...

The second command Jesus gives is directed to the dead man: **“Lazarus, come out!” and the dead man came out**” (verses 43-44). We do not know the details of what transpired in the tomb. All we know is that Jesus’ word of command is followed by immediate obedience. Lazarus gropes his way out of the dark tomb even with his hands and feet tied up in bandages, and his face all wrapped up. Even a man rotting away in the tomb can still do something to help himself.

The third command again is addressed to the people, **“Unbind him, and let him go”** (verse 44). Even though Lazarus could stumble himself out of the tomb, there was no way he could unbind himself. He needs the community to do that for him. By unbinding Lazarus and setting him free from the death bands, the community is accepting Lazarus back as one of them.

Many Christian individuals and communities today have fallen victim to the death of sin. Many are already in the tomb of hopelessness and decay, in the bondage of sinful habits and attitudes. Nothing short of a miracle can bring us back to life in Christ. Jesus is ready for the miracle. He himself said, **“I came that they may have life, and have it abundantly”** (John 10:10). Are we ready to cooperate with him for the miracle? Are we ready to roll away the stone that stands between us and the light of Christ’s face? Are we ready to take the first step to come out of the place of death? Are we ready to unbind (i.e. forgive) one another and let them go free – let ourselves feel freedom? These are the various ways we cooperate with God in the miracle of bringing us back to life and reviving us as individuals, as a church, and a nation.

Lent is the Season to come back to LIFE! Jesus speaks the same words to us . . .are we ready to obey?

Lenten Blessings,

Fr. John





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LENTEN DISCIPLINES OF FASTING & ABSTINENCE

Catholics in good health ages 18 to 59 are required to fast and to abstain from meat on Ash Wednesday and Good Friday.

Fasting consists of eating only one meal, with the possibility of two smaller snacks that do not add up to a single full meal.

Catholics age 14 and older are to abstain from meat on all Fridays in Lent.

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Safe Environment The safety of our children is the responsibility of every Christian. Anyone aware of the abuse of a person under the age of eighteen is required by law to report this to the proper state authorities (800-422-4453); local law enforcement (800-752-6200); or the Kentucky Child Abuse Hotline (toll-free: 1-877-597- 2331). To report abuse to the diocese, current or past, by anyone acting in the name of the Church (paid or volunteer), call Louanne Payne, Pastoral Assistance Coordinator (English) on the confidential phone line: 270-852-8380, or Susan Montalvo-Gesser/Miguel Quintanilla, Pastoral Assistance Coordinators (Spanish): 270-880-8360. The Diocese of Owensboro's sexual abuse policy is available at this parish (in the bookshelf in back of the church), in the parish office and hall, and on the diocesan website (<https://owensborodiocese.org/safe>). To make a report of sexual abuse of a minor and related misconduct by bishops, go to ReportBishopAbuse.org or call 1-800-276-1562