

3RD SUNDAY OF EASTER

APRIL 19, 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:

"Exalted at the right hand of God, he received the promise of the Holy Spirit from the Father and poured him forth, as you see and hear." (Acts 2:33)

Psalm:

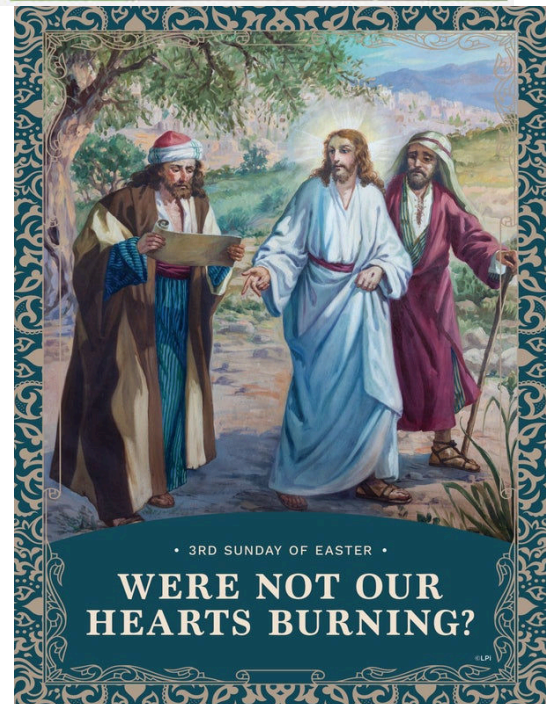
Lord, you will show us the path of life. (Ps 16)

Second Reading:

He was known before the foundation of the world but revealed in the final time for you. (1 Pt 1:20)

Gospel:

Then they said to each other, "Were not our hearts burning within us while he spoke to us on the way and opened the Scriptures to us?" (Lk 24:32)



My Dear Parishioners:

For the Christian every Sunday is a celebration of Easter Sunday. The Liturgy of the Word may have us focus on different relevant moments of the life of Christ and the early church but the Liturgy of the Eucharist always brings us back to the Easter moment. As a community, we share in the Emmaus journey where the breaking of the bread reveals to us the risen Christ that the two disciples of the today's gospel reading experienced. The privilege that we have during the Easter season, which we are in, is to further reflect on the Easter message in the readings and preaching that we receive.

The Easter season of the Church is observed between Easter Sunday and Pentecost Sunday (50 days). This is the time of transition where the disciples struggle to make sense of the events that have just taken place and their communal identity as the disciples of the risen Christ. In today's first reading, we see Peter making his first public pronouncement after the Holy Spirit descended upon the disciples. Peter is preaching the Paschal mystery with conviction. His message is one that can resonate with us as we contemplate the social realities of our day. In his explanation, Peter is offering juxtaposition between the social actions of our worldly leaders and the Divine action of God. In his explanation, we can hear what the Church teaches us about society's "culture of death" and what God and His Church offer us through the "Gospel of life."

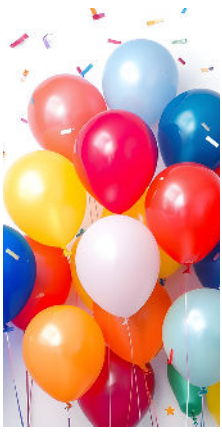
This man, delivered up by the set plan and foreknowledge of God, you killed, using lawless men to crucify him. But God raised him up, releasing him from the throes of death, because it was impossible for him to be held by it.

Saint John Paul II often spoke of the 'culture of death' in which we are currently living. All around us human life is devalued. It is the opposite of Christ's message and 'Gospel of Life'.

In the Gospel passage Jesus offers the two disciples on the way to Emmaus an explanation into the events surrounding his passion, death and resurrection by placing it within the context of the prophetic tradition. The Prophets shared in the mission to preach the countercultural word of God's justice and peace and they were persecuted for challenging the social powers of their time. The Major Prophets including Isaiah, Jeremiah and Micah all tried unsuccessfully to turn the Kingdom of Judah back from the brink of disaster through a life of fidelity to God and the adoption of a political, economic and social agenda that flows from God's vision of justice and peace. They each faced persecution and ridicule and so they placed their hopes on a future intervention where God will demonstrate the redemptive power of His own living Word. God would have to demonstrate the true power of the "Gospel of life" in the midst of our own "culture of death." Jesus is LIFE. Jesus gives LIFE. Jesus promises ETERNAL LIFE. This is our call during this Solemnity of our Salvation.

Easter Blessings,

Fr. John



April Birthdays

21—Kathi Skidd
23—Misty Sanford
25—Charlene Meadows
26—Vivian Higgs
27—Ruth Coble
29—Jeffrey McCarter,
Katie Goins

Our thoughts and prayers are with the sick: Mike Dunn, 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.

Mass Intentions

April 19 - Larry Allen
April 26 - Jean Murphy
May 3 - Carl Millay

*Let us remember to pray for those who are dying and those who have recently died, especially parishioner **Frank Fulton**, brother of Vicki Leonard, Diane Howard, and nephew of Shelby Webster.*

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



Coming Events



April 19—Religious Ed class resumes

April 26—Religious Ed

May 3—First Holy Communion 10:00am



April 12--\$1,679.50
Budget--\$1,300.00
MTD Collection--\$4,712.00
MTD Budget--\$2,600.00
YTD Collection--\$82,081.46
YTD Budget--\$54,300.00

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

When I first read Homer's *Odyssey* as a teenager, one scene captured my imagination: Odysseus finally returning home after 20 years, yet no one recognized him. Disguised as a beggar, he speaks with his wife, his son, and even his enemies. He is fully present, yet hidden. Only at the right moment does he reveal himself, and everyone realizes he has been with them all along. I was struck by the mystery that he could be so close to his loved ones, and yet they simply could not identify him.

A similar mystery is at the heart of today's Gospel. Two disciples walk the road to Emmaus with Jesus, but "their eyes were prevented from recognizing him." (Luke 24:16) He listens, teaches, and eats with them, yet they remain blind until he breaks the bread. Suddenly their eyes are opened — and at that very moment, he vanishes. His disappearance is not absence. Rather, it is revelation. The Risen Lord is now present in a new way, in the breaking of the bread and in the life of His Church.

Faith is this shift of vision. Instead of searching for a visible Jesus as if he were absent, we learn to recognize him unveiled in hidden ways — in Scripture proclaimed, in the Eucharist, in the sacraments, in the very life of the Church.

And what is true of him is true of us. Just as he disappears into the mission of his Body, we too are meant to be hidden in him. When we live hidden in Christ, we are seen for who we really are.

— Father John Muir

Readings for the Week

Monday: Acts 6:8-15/Ps 119:23-24, 26-27, 29-30/Jn 6:22-29

Tuesday: Acts 7:51-8:1a/ Ps 31:3cd-4, 6 and 7b and 8a, 17 and 21ab/Jn 6:30-35

Wednesday: Acts 8:1b-8/ Ps 66:1-3a, 4-5, 6-7a/Jn 6:35-40

Thursday: Acts 8:26-40/Ps 66:8-9, 16-17, 20/Jn 6:44-51

Friday: Acts 9:1-20/ Ps 117:1bc, 2/Jn 6:52-59

Observances for the Week

Tuesday: St. Anselm, Bishop and Doctor of the Church

Wednesday: Earth Day

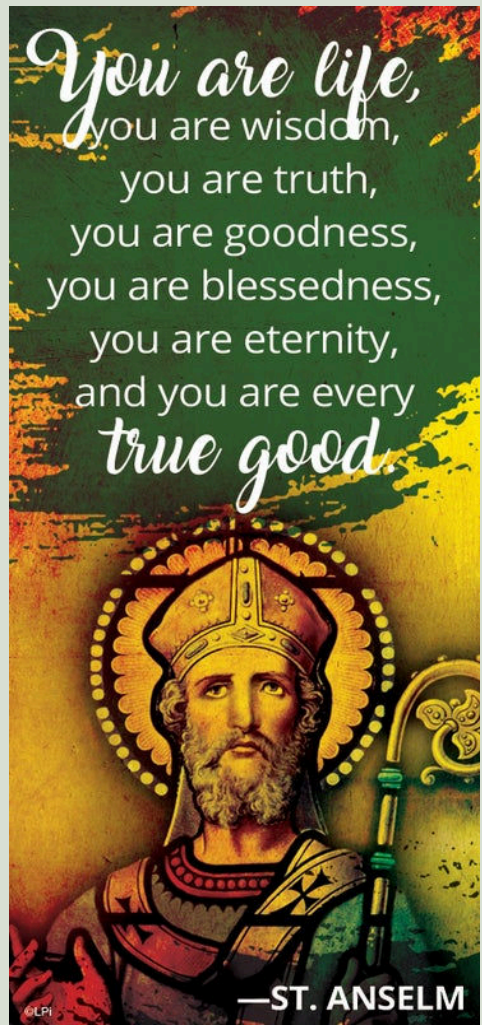
Thursday: St. George, Martyr;

St. Adalbert, Bishop and Martyr

Friday: St. Fidelis of Sigmaringen, Priest and Martyr

Saturday: St. Mark, Evangelist

Next Sunday: 4th Sunday of Easter; World Day of Prayer for Vocations



St. Anselm | April 21

St. Anselm of Canterbury left his home in Italy to travel as a young man and ended up at the monastery in Bec, France, which was known for the teachings of its leader, Lanfranc. Anselm rose quickly to become abbot of the community and his writings are now compared in importance to those of St. Augustine.

In 1093 Anselm was appointed Archbishop of Canterbury by William II Rufus, the son and successor of William the Conqueror. However, at the time there was a controversy in Europe over whether kings or the pope had the power to invest bishops. Anselm, who believed only the pope should have the right to invest an ecclesiastical authority, spent much of his time as Archbishop exiled in Rome.

St. Anselm's teaching and works of theology are his most important contribution to the Catholic faith. He is considered of the fathers of scholastic theology and his chief achievement in philosophy was the ontological argument for the existence of God. His work *Cur Deus homo?* taught that atonement for sins could only be achieved through Christ. He was canonized in 1494 and named a Doctor of the Church in 1720.

The Story That Never Ends

The biggest mistake we can make as Christians is to think that the Resurrection is the end of the story.

Of course we know, logically, that it isn't — there are whole books of the Bible that come after it, detailing not just the activities and teachings of the Risen Christ, but the development of the early Church and the Gospel's first baby steps into the wider world. We know this.

But sometimes we don't act like it.

The thing is, we like stories that can be tied up neatly in a bow. It's why "happily ever after" is a thing. These tidy endings are especially satisfying following an emotional gut punch and a twist — for instance, let's say the crucifixion of the story's hero and a gotcha! moment where it turns out he's not dead after all. Drinks all around! And...scene. The curtain falls.

But the curtain didn't fall. It still hasn't.

Look at Cleopas. He has heard the testimony of people he knew, people he trusted — and yet, he's in a world of confusion. He's stumbling along the road, wondering what to believe.

Christ gave us "happily ever after." But what do you do with "happily ever after?" What do you do with the Resurrection? What do you do with salvation?

The Resurrection left loose ends — not because it was insufficient, but because it was not a final chapter. So being a Christian means embracing the life of a loose end. It means figuring out what to do with the Resurrection, with salvation, with forgiveness — with this hard-won "happily ever after" that is a gift but also a commission.

Because the curtain is still up, and we are all characters in the Greatest Story Ever Told.

So, what's the next scene?

By Colleen Jurkiewicz Dorman

Ministry Schedule

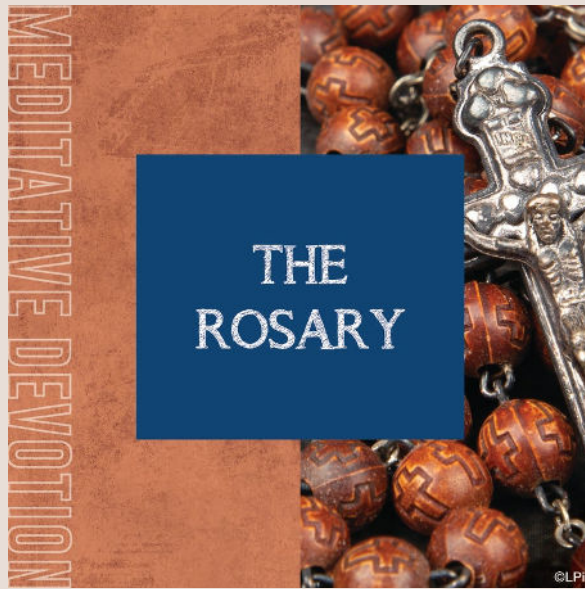
	Lectors	Eucharistic Ministers	Collection & Gifts
April 19	Katie Goins Greg Gough	Barb Bisel Michelle Jones Holly Hollis	Jamie, Beau, and Luke Bisel
April 26	Barb Bisel Misty Sanford	Cindy Clark Denise & Greg Richardson	Berndette Thames

The Rosary, Explained

Christians have used beads to mark the recitation of prayers since ancient times. In the 12th century, the Rosary emerged as a meditative devotion centering on significant moments in the lives of Jesus and Mary. In the words of St. Leo XIII, “there is no more excellent way of praying.”

The Rosary is traditionally attributed to a Marian vision received by St. Dominic de Guzman (1170-1221). Though scholarship on this point is uncertain, the Dominican Order was undoubtedly crucial in establishing and evangelizing the Rosary as a devotional prayer.

Over the centuries, the formula of the devotion eventually took the shape of 50 Hail Marys divided into five “decades,” with each decade focused on a different mystery. The Church has defined the Joyful Mysteries (to be recited on Saturdays and Mondays), the Glorious Mysteries (Sundays and Wednesdays), the Sorrowful Mysteries (Tuesdays and Fridays), and most recently the Luminous Mysteries (to be recited on Thursdays).



April 27 parishioner Ruth Coble will celebrate her 99th Birthday!

**If you would like to send her a card:
Ruth Coble
2701 Frederica St. Apt 3107
Owensboro, KY 42301**





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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