



ARCHDIOCESE OF
VANCOUVER
Archbishop: Most Rev
J. Michael Miller, CSB

SAINTS PETER & PAUL PARISH

PASTOR: FATHER RON THOMPSON

CHURCH LOCATION: 1430 WEST 38TH AVENUE RECTORY/MAILING: 1425 WEST 39TH AVENUE, VANCOUVER, B.C. V6M 1T2

RECTORY PHONE: 604-261-3535

E-MAIL: parish.sspp@rcav.org

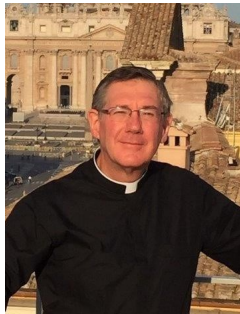
ADMINISTRATIVE ASSISTANCE: JACKSON WONG

PARISH WEBSITE: [HTTPS://SSPETERPAUL.CA/](https://sspeterpaul.ca/)

ARCHDIOCESAN WEBSITE: WWW.RCAV.ORG JOHN PAUL II PASTORAL CENTER: 4885 SAINT JOHN PAUL II WAY; TEL: 604-683-0281



Welcome to visitors! New Parishioners! We are pleased to have you pray with us at Saints Peter and Paul. We hope you enjoy your visit to our beautiful Church. Please introduce yourself after Mass to Father Ron and parishioners; we would like to meet you!



FR. RON THOMPSON

Please Note:

All Request of the Pastor are kindly asked to be made by phone during Office Hours not by Email. Thank-You

ST. MICHAEL'S PRAYER
Saint Michael the Archangel, defend us in battle. Be our defence against the wickedness and snares of the Devil; May God rebuke him, we humbly pray; And do thou, O Prince of the Heavenly Host, by the power of God, thrust into hell Satan and all the evil spirits who prowl about the world seeking the ruin of souls. Amen.

PENTECOST SUNDAY JUNE 5TH — JUNE 11TH, 2022

Holy Mass: Saturday: 5:00pm Sunday: 9:00am, 11:00am
(Vespers and Benediction: 3:30pm), 4:00pm

Weekdays: Monday 8:00AM; Tuesday 4:00PM; Wednesday – Friday 8:00AM

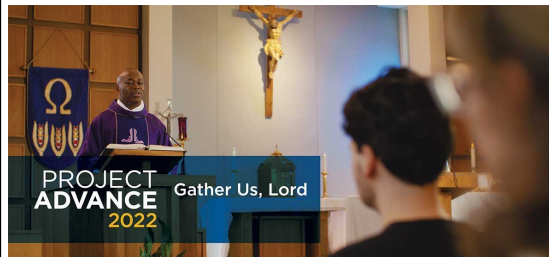
First Fridays: Adoration 12:00 noon– 6:45PM; Benediction 6:45PM; Second Mass 7:00pm

Saturdays and Civic Holidays: 9:00 am

Confessions: Wednesday—Friday; 8:30AM; Saturday: 9:30 am and 4:00-4:30 pm

Office Schedule: Tuesday—Friday: 9:00 am—3:00 pm

By Appointment; Marriage: Notify 8 Months in Advance.



PROJECT ADVANCE SUNDAY

Sat/Sun May 14/15 The video will be shown before each Mass & volunteers will be available to take your pledges that day & for the following 2 weekends after Mass. May our Lord bless you graciously for your participation. Thank you.

PROJECT ADVANCE 2022

May 2022

Dear Parishioners,

Over the past 2 years circumstances have unintentionally caused our lives to hold on to what is important in our lives. As restrictions lighten, it is a joyful sign to see more parishioners returning to the practice of the faith, in person.

You might know that next year 2023 marks the 100th anniversary of our parish. Hopefully a great part of our Jubilee will be the construction (and opening?) of our new Parish Centre. We will keep you posted. A good portion for this will be paid for by the sale of Cartier Hall. The rest will be covered by a mortgage. As already so, any proceeds from the Building Fund & Project Advance will assist with this outcome.

Our sincere gratitude for those who have participated in these over the years.

We also take the opportunity to encourage others to pledge.

Volunteers will be available after Mass for the last 3 weekends in May (beginning May 14/15).

Blank forms are also available for you to fill out and put in the collection basket at Mass or mail at anytime throughout the year.

May our Lord bless you graciously for your participation as we continue to prepare for our 100th Jubilee.

Blessing and Peace!

Fr. Ron Thompson
Pastor

MASS INTENTIONS

<i>Sunday</i>	<i>June 5th, Pentecost Sunday</i>	<i>9:00 am 11:00 am 4:00 pm</i>	<i>Parishioners</i>
<i>Monday</i>	<i>June 6th, Mary Mother of the Church</i>	<i>8:00 am</i>	<i>Marie Robles †</i>
<i>Tuesday</i>	<i>June 7th, The 10th Week of Ordinary Time</i>	<i>4:00 pm</i>	<i>Eva Bresan</i>
<i>Wednesday</i>	<i>June 8th, Ferial</i>	<i>8:00 am</i>	<i>Andres Novoa</i>
<i>Thursday</i>	<i>June 9th, Ferial</i>	<i>8:00 am</i>	<i>Holy Souls †</i>
<i>Friday</i>	<i>June 10th, Ferial</i>	<i>8:00 am</i>	<i>G & M Macfarlane</i>
<i>Saturday</i>	<i>June 11th, Ferial The Solemnity of the Most Holy Trinity</i>	<i>9:00 am 5:00 pm</i>	<i>Holy Souls †</i>

SCRIPTURE READINGS FOR PENTECOST SUNDAY BY GAYLE SOMERS



FIRST READING (READ ACTS 2:1-11)

At His Ascension, Jesus told the apostles not to start on their mission of making disciples of all nations until they received “power when the Holy Spirit has come upon you” (Acts 1:8). This helps us see that Jesus’ action of breathing on them on Resurrection Day was an initiation into the Holy Spirit, not the fullness they were meant to have. For that, Jesus had them wait for the Jewish feast of Pentecost, nine days later. Pentecost originally had been a harvest festival in the Jewish liturgical calendar; gradually it also became associated with a memorial celebration of God’s giving of the Law to His people at Mt. Sinai, when they had been delivered from slavery in Egypt. The Law, or Torah, gave the people a way of life that would distinguish them from all other peoples on earth. To seal the covenant, God actually came down on top of Mt. Sinai, manifested in fire, smoke, thunder, an earthquake, and the loud sound of a trumpet (see Ex 19:16-19). It was quite the fireworks show!

We need to know this history, because it helps us understand why Jesus waited until Pentecost to send the Holy Spirit on His Church. Drawing on all the parallels with God’s visit to Mt. Sinai, the Jews gathered there in Jerusalem that day could comprehend this action as the “harvest” of God’s people, ready now, because of Jesus’ accomplished work, to receive God’s new Law of Love, to be written not on stone tablets but in the hearts of men by the Holy Spirit. Just as God’s descent on Sinai meant the formation of Israel as a nation, the descent of the Holy Spirit on Pentecost meant the formation of Jews and Gentiles into the Church, the new Israel.

Of course, the events on Pentecost evoke the deep symbolism of wind and fire throughout the Old Testament, not just at the Mt. Sinai covenant. At Creation, “the wind” of God (literally, God’s “breath”) hovered over the waters of the earth, ready to do God’s bidding as He brought forth life (Gen 1:2). The “wind” of God also blew apart the waters of the Red Sea so God’s people could escape from their enemies, the Egyptians. As for fire, recall that God first appeared to Moses, the deliverer of His people, in a fiery bush. Also, the people had to follow a pillar of fire to make their way home to the Promised Land.

The more we know of the imagery representing God in the Old Testament, the more we understand the descent of the Holy Spirit on Pentecost as an explosion of fulfilled promises! See that the tongues of fire rested over each of the apostles. They will now be God’s presence in His Church, leading His people on their journey home to heaven. To this day, the bishops of the Church, who are successors of these apostles, wear hats (mitres) in the shape of a flame of fire. They are marked out as our pillars of fire, leading us on our pilgrim journey home to heaven.

What about the effects of all this amazing action? The apostles were miraculously able to communicate the Gospel in the foreign tongues of the Jews assembled there. All male Jews were required to make a yearly pilgrimage to Jerusalem for this feast; that explains why “there were devout Jews from every nation” there. This immediately evokes the history of Babel (see Gen 11:1-9). There human pride made a grab at heaven by building a tower up to God. The solidarity of men (made possible by one language) was perverted to accomplish an evil end. God broke it by confusing the one language into many. Now, in the fullness of time, God grants the human solidarity for which man longs (because he is made for that) but which he cannot naturally achieve. The Holy Spirit creates supernatural solidarity, represented here by all men being able to hear, in their own language, the mighty works of God. This time, God reaches down to man rather than man trying to climb up to God.

So, now that we understand something of the background of Pentecost, we can ask whether all the rest of us who aren’t apostles will also have a share in this breath of God. The answer is YES. In verses not included in today’s reading, Peter answers the “what about us?” question: “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit” (Acts 2:28). Jesus wants to breathe on all of us and thus renew the face of the earth.

Possible response: *Lord Jesus, may Your Church always live in the joy of Pentecost, in awe of Your power and presence.*

Original Article: <https://catholicexchange.com/scripture-readings-for-pentecost-sunday/>



Building Fund

We are moving forward with having our own Parish Centre, this massive project will take the efforts of many people to support. If you can please consider giving to the Building Fund, every cent of the Building Fund will go towards this Parish Goal.

A big Thank-You to all parishioners for their support in this effort!

5TH JUNE 2022 PENTECOST SUNDAY

“Do not be surprised that I tell you you must all be begotten from above..., but you do not know where it (the wind) come from where it goes” (John 3:7-8). Although Luke places the sending forth of the Spirit on Pentecost, fifty days after the Resurrection, John places it on Easter night. Each one then, has his own way of portraying the glorification of Jesus. For John, this glorification took place when he was raised up on the cross. For both, the Spirit is the fruit of the victory Christ won by his death and resurrection. Pentecost cannot be separated from Easter.

But why must the disciples receive the Spirit? From Luke’s perspective, they must receive the Spirit to be able to speak to all in their proper language and thus inaugurate the universal mission of the Church. John does not say anything different, but he says it in a different way. The apostles are in the upper room with all the doors locked for fear of the Jews. They are afraid and their fear is contagious. They are attentive to every sound outside. They fear arrest. Suddenly, Jesus is there in their midst: “Peace be with you!” Peace is what they lack most in this atmosphere of anxiety. Jesus still carries the marks of his passion. He is there, alive and stronger than death. The doors which were once locked no longer hinder his mission.

The hour is no longer one of self-centered fear. Now is the time to allow the Spirit to shatter all barriers and lead the Church where God wills.

PENTECOST IS A EUCHARISTIC EVENT BY STEPHEN BEALE



After Jesus’ ascension, Pentecost seems to shift the spotlight to the Holy Spirit.

And yet, the fundamental message of Pentecost centers around the Body and Blood of Christ.

Consider the enduring image we have of Pentecost itself — those tongues of fire that descend from heaven. The image is taken from [Isaiah 6](#), where an angel brings a burning coal from the altar to touch Isaiah’s lips. Isaiah’s tongue if not singed, certainly felt the heat of the fire. The image is seen as a [foreshadowing of the Eucharist](#).

Fire is a symbol of divine nature, hence the burning bush that Moses saw and the heavenly fire that came upon Mt. Sinai. In symbolically consuming the fire, Isaiah looks forward to what

future Christians would do, in consuming the divine fire into which the Eucharistic bread has been transformed.

Another clue comes later in the Pentecost account, when some onlookers conclude that the apostles “have had too much new wine.” Spiritually this is what happens to us in receiving the Eucharist. As the old *Anima Christi* prayer goes, *Blood of Christ, inebriate me*.

But the relationship between Pentecost and the Eucharist goes even deeper. One interpretation of the account of Pentecost is that it is the descent of the heavenly temple on earth. There are three ways in which Pentecost is connected to the temple. First, Pentecost is a reversal of Babel, in which mankind tried to build his own temple to reach heaven. Just as man was dispersed into a multitude of tongues so now in Pentecost the many tongues of man are brought into one.

Second, a number of parallels tied Pentecost to the dedication of the temple by Solomon in 1 Kings 8. These links in turn lead us back to the exodus account of Mt. Sinai, where Moses had to ascend the mountain to reach the cloud and fire, which was a manifestation of the heavenly temple. (I’ve offered here just the briefest of synopses. Check out my previous article on this topic for more.)

In Pentecost, unlike Babel, the temple descends and is the work of God. Unlike Solomon, the temple is spiritual not physical. In contrast to Mt. Sinai, man no longer needs to ascend the mountain to reach God. God has come to Him.

That Pentecost is about the temple has obvious implications for the Eucharist. What happens in temples? Sacrifices. This is what the Eucharist is—a living, bloodless memorial of Christ’s sacrifice. And Pentecost was, by the way, a harvest festival on the Jewish calendar.

This interpretation of Pentecost seems confirmed by the context. In Acts 1, we see no mention of the breaking of bread by the apostles. But suddenly, after the descent of the Spirit in Acts 2, this seems to be a focal point of their activity.

Acts 2 makes two mentions of the breaking of bread, plus two additional references to communion and the common life of the Christians. One verse is particularly telling:

Every day they devoted themselves to meeting together in the temple area and to breaking bread in their homes (verse 46).

In his apostolic exhortation, *Sacramentum Caritatis*, Pope Benedict XVI confirms the Eucharistic importance of Pentecost:

In the account in Acts, the Spirit descends on the Apostles gathered in prayer with Mary on the day of Pentecost (cf. 2:1-4) and stirs them to undertake the mission of proclaiming the Good News to all peoples. Thus it is through the working of the Spirit that Christ himself continues to be present and active in his Church, starting with her vital centre which is the Eucharist.

In a way, every Mass is a little Pentecost. For in the second Eucharistic Prayer the priest says the following:

Make holy, therefore, these gifts, we pray, by sending down your Spirit upon them like the dewfall.

Dewfall, as one writer notes, is hidden and subtle — it is not nearly as dramatic as a heavenly wind and tongues of fire. But the reality is the same: in the Mass, the Holy Spirit descends from heaven to bring us into union with Christ.

Original Article: <https://catholicexchange.com/pentecost-is-a-eucharistic-event/>

ALTAR SERVERS:



There is a need for Altar servers at our Masses. Young men & boys (Grade 3 +) are invited to serve at the weekend Masses. Simply contact the parish office & Father will give them simple instructions.

Thank you for stepping forward, saying “yes” and thus adding to the dignity of Holy Mass.

MAINTAINING A PRAYERFUL ENVIRONMENT



THE COMMUNION ANTIPHON - is led by the Reader as the priest partakes in the chalice, others are encouraged to join in this.

ATTENTION READERS: - Reminder to Readers of Weekdays & Sunday Masses to make a deliberate pause of 20 **full** seconds after the First (& Second) Reading. For in this way, following the Lectionary instructions, the word of God—has time to enter through our ears to our heart. Thank you for your help in this way!

“WHEN CHILDREN CHATTER” - We ask that you take them for a walk, either to the family room on the left of the sanctuary or to the vestibule, which is now wired for sound. We appreciate your assistance in this matter so all the words of Holy Mass may be easily heard. Thank-you

QUIET CONTEMPLATION TIME

We are please to invite parishioners back to the Church for private prayer & adoration. Saints Peter & Paul Parish will open the doors from Wednesdays to Fridays from 12 noon to 3 pm.

“Come let us adore Him.”

NEW TO THE PARISH?

If you are new to the Parish, please fill out a Registration Form available in the foyer and drop it in the Collection Basket.

If you would like Donation Envelopes and/or the BC Catholic please remember to check the boxes on the registration form.

If you would like to Donate via Direct Deposit please complete an MONERIES form and return it back to the parish.

For those already registered, any changes such as your address, tel. #, etc., please contact the Parish Office at 604-261-3535.

NB: The Building Fund contributions are not taxed by the Diocese, whereas the regular Sunday contributions are taxed at 14%.

MONERIS (DIRECT DEPOSIT) DEDICATED GIVING IS NOW AVAILABLE TO THE PARISH

To make Sunday giving as easy and effective as possible, our parish is now providing a new option for the weekly collection: Dedicated Giving through electronic payments. Regular Sunday contribution will be taken on the 1st of each month and the Building Fund is taken on the 15th of each month.

If you are interested please fill out a form and place it in a sealed Moneris Envelope and drop it off at the Parish Office or the Rectory Mail Slot.

ADVANTAGES TO YOU

- Regular and consistent support to the parish
- Continued support if you are away
- Eliminates “catch-up” periods
- Convenience of not having to write weekly cheques

ADVANTAGES TO THE PARISH

- Allows regular, dependable flow of contributions
- Enables effective planning of our parish resources.
- Reduces paperwork and bookkeeping

THINGS OF NOTE

Weekday First Reading is for Cycle Week Day II until Advent

MARK YOUR CALENDAR

25—26 JUNE 2022—WEEKEND PATRON FEAST OF STS. PETER & PAUL

**- LEMONADE & COOKIES ON THE LAWN
(WEATHER PERMITTING)**

POST FEAST DAY CELEBRATION SUNDAY

—3RD JULY 2022 PANCAKE BREAKFAST (BY DONATION)

PANCAKE BREAKFAST, SUNDAY 3RD JULY 2022



Hosted by Sts Peter & Paul's Men's Group
Location: Vancouver College Cafeteria
After 9:00 am & 11:00 am Mass



CALLING ON MUSICIANS, (ORGANIST, VIOLINIST, FLUTISTS) PLAYERS

We are looking for volunteer musicians to play at our Saturday 5:00 pm & Sunday 4:00 pm Mass. If you are able to play 1 or 2 times a month, please contact the parish Office. Thank you for lifting up our voices.

READERS FOR MASS



We are looking for more readers for our Masses. If you can help, simply phone the parish office. Thank-you for your assistance.



6-14
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BIL
and
JEFF
KEANE

**“God WILL answer all our prayers.
But you never know if it's gonna
be a ‘yes’ or a ‘no.’”**