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PENTECOST SUNDAY

PARISH UPDATES- 24 MAY, 2026

PARISH MINISTRY

Mass Intentions/Activities

23May	Sat	**6.30pm**		**27May**	Wed	**6:00pm**	No Holy Mass
		7:30 pm	Syro-Malabar Holy Mass	**28May**	Thu	**6.00pm**	
24May	Sun	**10.00am**	Pentecost Sunday	**29May**	Fri	**6.00pm**	Holy mass & Adoration
25May	Mon	**6:00pm**		**30May**	Sat	**6.30pm**	
26May	Tue	**6.00pm**					

Syro-Malabar Holy Mass on the 1st and 3rd Saturday at 7:30 PM. Adoration every Friday after Holy Mass.

PENTECOST SUNDAY

Mass Readings for Today:

First Reading: **Acts: 2:1-11** "All of them were filled with the holy spirit and began to speak".
Responsorial **Psalm: 104.1ab+24ac,29b-30,31+34(R.30)** "Lord, send forth your spirit, and renew the face of the earth".
Second reading: **1Corinthians 12.3b-7,12-13** "In the one spirit we were all baptized into one body".
Gospel: **John 20:19-23** "As the Father has sent me, so I send you, Receive the Holy Spirit".

SOLEMNITY OF THE PENTECOST:

Today we celebrate **Pentecost**, the "birthday of the Church." Fifty days after Easter (and 10 days after the Ascension of Jesus), the Holy Spirit descended upon the Apostles as tongues of fire, transforming their fear into bold faith and launching the Church's global mission. Pentecost is our story, too. The same Holy Spirit we received at Confirmation lives in us today, offering us the Seven Gifts: Fortitude (Courage), Wisdom, Counsel (right judgment), Understanding, Knowledge, Piety (Reverence), and Fear of the Lord (Wonder and Awe) to live as disciples. As we wear red to symbolize God's burning love, let us pray: **"Come, Holy Spirit, fill the hearts of Your faithful, and kindle in them the fire of Your love."**

BACK TO ORDINARY TIME

Ordinary Time does not mean "common" or "plain." The name comes from the Latin word **ordinalis**, which means "numbered" or "ordered." It is called Ordinary Time simply because the weeks are ordered and numbered sequentially (e.g., the 2nd Sunday in Ordinary Time, the 3rd Sunday, etc.).

The Liturgical Color: Green, which symbolizes hope, growth, and new life.

The Duration: It is the longest season of the Church year, lasting either **33 or 34 weeks** depending on the year. It is split into two periods:

1. The first period begins the Monday after the Baptism of the Lord and runs until Ash Wednesday.
2. The second (and longer) period begins the Monday after Pentecost and runs until the First Sunday of Advent.

Ordinary Time is about **discipleship and growth.** The Church observes this season for 3 reasons: a) to focus on the ministry and life of Jesus; b) our time for spiritual growth; and c) the rhythm of life.

TRAVELLING CHALICE IN OUR PARISH

Following the Jubilee celebration in 2025, our Diocese has planned to introduce a Travelling Chalice in all mission centers. Our parish will receive the Travelling Chalice during the month of June. I warmly invite parishioners who are interested to take the Chalice to their homes for a special time of prayer with their families. This is a beautiful opportunity to pray for vocations and to strengthen family prayer life. Those who wish to participate may kindly fill in the form kept at the entrance of the church. Let us welcome this initiative with faith and devotion.

SACRAMENTAL PREPARATION FOR CHILDREN

Parents who wish to prepare their children for the Sacraments of First Holy Communion and Confirmation in the coming year are kindly requested to register their names with the parish. This will assist us in planning the program and arranging the necessary materials and books. Application forms are available at the entrance of the Church.

WHITEHORSE RIGHT TO LIFE:

Will be having a fundraising litter pickup on Wednesday, May 27th beginning at 6pm. If you have a couple of hours to spare that evening, please come out and join us., We will be meeting at that gas station in the Walmart parking lot at the corner of Chilkoot Way and Quartz Road. For more info, please contact us at whrighttolife@gmail.com.

WORLD DAY OF PRAYER FOR THE CHURCH IN CHINA: MAY 24

In May 2007, Pope Benedict XVI asked that May 24 be observed as a Day of Prayer of the Church in China. He chose this day since it is the traditional Feast of Our Lady of Help of Christians, venerated at the Shrine of Sheshan in Shanghai.

SAINTS OF THE WEEK

May 25 - Memorial: **The Blessed Virgin Mary, Mother of the Church –** the feast was instituted by Pope Francis on February 11, 2018 – the 160th anniversary of the apparition of Mary at Lourdes.

May 26 – Memorial: **St. Philip Neri –** believed humour and cheerfulness encouraged faith.

May 27 – Ferial: **St. Augustine of Canterbury** was known as the "Apostle of the English."

May 29: - Ferial: **St. Paul VI** bought a message of human rights, human dignity and human development to the world.

POPE'S PRAYER INTENTION FOR MAY

That everyone might have food – Pope Leo prayed that the Lord may **"awaken in us a new awareness: that we learn to give thanks for every food, to consume simply, to share with joy, and to care for the fruits of the earth as a gift from You, destined for all, not just a few."**

POPE LEO XIV

GENERAL AUDIENCE

Saint Peter's Square
Wednesday, 20 May 2026

Catechesis. The Documents of the Second Vatican Council. III. Constitution Sacrosanctum Concilium. 1. The liturgy in the mystery of the Church

Dear brothers and sisters, good morning and welcome!

Today we are beginning a new series of catecheses on the first Document issued by the Second Vatican Council: The Constitution on the sacred liturgy, *Sacrosanctum Concilium* (*SC*).
In drafting this Constitution, the Council Fathers sought not only to undertake a reform of the rites, but to lead the Church to contemplate and deepen that living bond which constitutes and unites her: the mystery of Christ. Indeed, the liturgy touches the very heart of this mystery: it is at once the space, the time and the context in which the Church receives her very life from Christ. For in the liturgy, "the work of our redemption is accomplished" (*SC*, 2), which makes us a chosen lineage, a royal priesthood, a holy nation, a people whom God has acquired for Himself (cf. *1 Pet* 2:9).
As manifested by the threefold renewal – biblical, patristic and liturgical – that the Church underwent through the course of the twentieth century, the Mystery in question does not designate an obscure reality, but God's salvific plan, hidden from all eternity and revealed in Christ, according to Saint Paul's affirmation (cf. *Eph* 3:2-6). Here, then, is the Christian Mystery: the Paschal event, that is to say, the passion, death, resurrection and glorification of Christ, which is made sacramentally present to us precisely in the liturgy, so that every time we take part in the assembly gathered "in his name" (cf. *Mt* 18:20) we are immersed in this Mystery.
Christ Himself is the inner source of the mystery of the Church, the holy people of God, born from His side pierced on the cross. In the holy liturgy, through the power of His Spirit, He continues to act. He sanctifies and unites the Church, His bride, to His offering to the Father. He exercises His utterly unique priesthood, He who is present in the proclaimed Word, in the sacraments, in the ministers who celebrate, in the gathered community and, in the highest degree, in the Eucharist (cf. *SC*, 7). Thus, according to Saint Augustine (cf. *Sermon*, 272), in celebrating the Eucharist the Church receives the Body of the Lord and becomes what she receives: she becomes the Body of Christ, "a dwelling place of God in the Spirit" (*Eph* 2:22). This is the "work of our redemption", which conforms us to Christ and builds us up in communion.
In the holy liturgy, this communion is achieved through "rites and prayers" (*SC*, 48). The rituality of the Church expresses her faith – in accordance with the familiar saying *lex orandi, lex credendi* – and at the same time shapes ecclesial identity: the proclaimed Word, the celebration of the Sacrament, the gestures, the silences, the space – all this represents and gives form to the people gathered by the Father, the Body of Christ, the Temple of the Holy Spirit. Every celebration thus becomes a true epiphany of the Church in prayer, as Saint John Paul II recalled (Apostolic Letter *Vicesimus quintus*

annus, 9).

If the liturgy is at the service of the mystery of Christ, one understands why it has been defined as "the summit toward which the activity of the Church is directed … the font from which all her power flows" (*SC*, 10). It is true that the action of the Church is not limited to the liturgy alone; however, all her activity (preaching, service to the poor, the accompaniment of human realities) converges towards this "summit"). Conversely, the liturgy sustains the faithful by immersing them ever and anew in the Pasch of the Lord and, thus, through the proclamation of the Word, the celebration of the sacraments and communal prayer, they are refreshed, encouraged and renewed in their commitment to faith and in their mission. In other words, the participation of the faithful in the liturgical action is at once "internal" and "external".

This also means that it is called to unfold in a tangible way throughout daily life, in an ethical and spiritual dynamic, so that the liturgy celebrated is translated into life and demands a faithful existence, capable of making concrete what has been experienced in the celebration: it is in this way that our life becomes a "living sacrifice, holy and acceptable to God", fulfilling our "spiritual worship" (*Rom* 12:1).

In this way, "the liturgy daily builds up those who are within into a holy temple of the Lord" (*SC*, 2), and forms an open community, welcoming to all. Indeed, it is inhabited by the Holy Spirit, it introduces us into the life of Christ, it makes us His Body and, in all its dimensions, it represents a sign of the unity of the entire human race in Christ. As Pope Francis said, "the world still does not know it, but everyone is invited to the supper of the wedding of the Lamb (*Rev* 19:9)" (Apostolic Letter *Desiderio desideravi*, 5).

Dear friends, let us allow ourselves to be shaped inwardly by the rites, symbols, gestures and above all the living presence of Christ in the liturgy, which we will have the opportunity to explore in the coming Catecheses.

Summary of the Holy Father's words:

Dear Brothers and Sisters, as we continue our series of catecheses on the Second Vatican Council, today we consider the Dogmatic Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*. This document teaches that the liturgy immerses us in the mystery of Christ's passion, death, resurrection and glorification. Through liturgical rites and prayers, and by the power of the Spirit, Jesus exercises his priesthood and sanctifies the Church, his spouse, uniting her to his own oblation to the Father. Indeed, Christ is present in the word that is proclaimed, in the sacraments, in the ministers, in the community, and most of all in the Eucharist. Let us allow ourselves to be shaped from within by the rites, symbols, gestures and above all by the living presence of Christ in the liturgy, which we will have further opportunity to explore.

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