



# SAINTS PETER AND PAUL - EPIPHANY PARISH

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**Office Hours:** Monday: 10:00am - 5:00pm &  
Tuesday — Friday 9:00am to 5:00pm

*The Office is Closed everyday for lunch from 12:30pm-1:30pm*



# PENTECOST SUNDAY

*Domingo de Pentecostes*



MAY 19, 2024

## ADORATION OF THE BLESSED SACRAMENT

Lunes / Monday: 10:15am - 11:00am

**Martes / Tuesday: 5:00pm - 5:45pm**

Thursday: 5:00pm - 5:45pm

Saturday: 4:30pm—5:30pm

### ***First Friday of the Month:***

After (después) 9:30am Mass until (hasta) 11:00am (*Español*)

&

After 6:00pm Mass until 7:00pm (*English*)

## CONFESSIONS

Thursday: 5:00pm - 5:45pm

Saturday: After (después) 9:30am Mass until (hasta) 11:00am

4:30pm—5:30pm

### ***First Friday of the Month:***

After 9:30am Mass until 11:00am

&

After 6:00pm Mass until 7:00pm

*You can also call the Rectory Office  
and make an appointment with one of the Parish Priests*

## BAPTISMS

Please call the Rectory Office to make an appointment to register your child. For the appointment please bring your child's birth certificate.

The Baptism Preparation Class for Parents and Godparents is only offered on the First Saturday of Every Month.

Baptisms are celebrated in English and Spanish on the Second Saturday of the Month. English Baptism are also celebrated on the Third Sunday of the Month and Spanish Baptism on the Fourth Sunday of the Month.

## WEDDINGS

Couples are asked to please call the Rectory Office and make an appointment with a parish priest at least **Six Months Before the desired Wedding Date.**



## Un mensaje de su Párroco...

Hermanos y Hermanas,

En el día de Pentecostés el Espíritu Santo descendió con fuerza sobre los Apóstoles; así comenzó la misión de la Iglesia en el mundo. Jesús mismo había preparado a los Once para esta misión al aparecérselos en varias ocasiones después de la resurrección (cf. Hch 1, 3). Antes de la ascensión al cielo, "les mandó que no se ausentasen de Jerusalén, sino que aguardasen la Promesa del Padre" (cf. Hch 1, 4-5); es decir, les pidió que permanecieran juntos para prepararse a recibir el don del Espíritu Santo. Y ellos se reunieron en oración con María en el Cenáculo, en espera de ese acontecimiento prometido (cf. Hch 1, 14).

Permanecer juntos fue la condición que puso Jesús para acoger el don del Espíritu Santo; presupuesto de su concordia fue una oración prolongada. Así nos da una magnífica lección para toda comunidad cristiana. A veces se piensa que la eficacia misionera depende principalmente de una esmerada programación y de su sucesiva aplicación inteligente mediante un compromiso concreto. Ciertamente, el Señor pide nuestra colaboración, pero antes de cualquier respuesta nuestra se necesita su iniciativa: su Espíritu es el verdadero protagonista de la Iglesia. Las raíces de nuestro ser y de nuestro obrar están en el silencio sabio y providente de Dios.

Las imágenes que utiliza san Lucas para indicar la irrupción del Espíritu Santo —el viento y el fuego— aluden al Sinaí, donde Dios se había revelado al pueblo de Israel y le había concedido su alianza (cf. Ex 19, 3 ss). La fiesta del Sinaí, que Israel celebraba cincuenta días después de la Pascua, era la fiesta del Pacto. Al hablar de lenguas de fuego (cf. Hch 2, 3), san Lucas quiere presentar Pentecostés como un nuevo Sinaí, como la fiesta del nuevo Pacto, en el que la alianza con Israel se extiende a todos los pueblos de la tierra. La Iglesia es católica y misionera desde su nacimiento. La universalidad de la salvación se pone significativamente de relieve mediante la lista de las numerosas etnias a las que pertenecen quienes escuchan el primer anuncio de los Apóstoles (cf. Hch 2, 9-11).

El pueblo de Dios, que había encontrado en el Sinaí su primera configuración, se amplía hoy hasta superar toda frontera de raza, cultura, espacio y tiempo. A diferencia de lo que sucedió con la torre de Babel (cf. Gn 11, 1-9), cuando los hombres, que querían construir con sus manos un camino hacia el cielo, habían acabado por destruir su misma capacidad de comprenderse recíprocamente, en Pentecostés el Espíritu, con el don de las lenguas, muestra que su presencia une y transforma la confusión en comunión. El orgullo y el egoísmo del hombre siempre crean divisiones, levantan muros de indiferencia, de odio y de violencia. El Espíritu Santo, por el contrario, capacita a los corazones para comprender las lenguas de todos, porque reconstruye el puente de la auténtica comunicación entre la tierra y el cielo. El Espíritu Santo es el Amor.

Pero, ¿cómo entrar en el misterio del Espíritu Santo? ¿Cómo comprender el secreto del Amor? El pasaje evangélico de hoy nos lleva al Cenáculo donde, terminada la última Cena, los Apóstoles se sienten tristes y desconcertados. El motivo es que las palabras de Jesús suscitan interrogantes inquietantes: habla del odio del mundo hacia él y hacia los suyos, habla de su misteriosa partida y queda todavía mucho por decir, pero por el momento los Apóstoles no pueden soportar esa carga (cf. Jn 16, 12). Para consolarlos les explica el significado de su partida: se irá, pero volverá; mientras tanto no los abandonará, no los dejará huérfanos. Enviará al Consolador, al Espíritu del Padre, y será el Espíritu quien les dará a conocer que la obra de Cristo es obra de amor: amor de él que se ha entregado y amor del Padre que lo ha dado.

Este es el misterio de Pentecostés: el Espíritu Santo ilumina el corazón humano y, al revelar a Cristo crucificado y resucitado, indica el camino para llegar a ser más semejantes a él, o sea, ser "expresión e instrumento del amor que proviene de él" (*Deus caritas est*, 33). Reunida con María, como en su nacimiento, la Iglesia hoy implora: "Veni, Sancte Spiritus!", "¡Ven, Espíritu Santo!

Llena los corazones de tus fieles y enciende en ellos el fuego de tu amor". Amén.



## A message from your Pastor...

Brothers and Sisters,

On the day of Pentecost, the Holy Spirit descended with power upon the Apostles; thus began the mission of the Church in the world.

Jesus himself prepared the Eleven for this mission, appearing to them on many occasions after his Resurrection (cf. Acts 1: 3).

Prior to the Ascension into Heaven, he ordered them "not to depart from Jerusalem, but to wait for the promise of the Father" (cf. Acts 1: 4-5); that is, he asked them to stay together to prepare themselves to receive the gift of the Holy Spirit. And they gathered in prayer with Mary in the Upper Room, awaiting the promised event (cf. Acts 1: 14).

To stay together was the condition laid down by Jesus in order to receive the gift of the Holy Spirit; the premise of their harmony was prolonged prayer. In this way we are offered a formidable lesson for every Christian community.

Some think at times that missionary effectiveness depends primarily on careful programming and its subsequent intelligent application through a concrete commitment.

The Lord certainly does ask for our collaboration, but before any other response his initiative is necessary: his Spirit is the true protagonist of the Church. The roots of our being and of our action are in the wise and provident silence of God.

The images used by St Luke to indicate the outpouring of the Holy Spirit - wind and fire - recall Sinai, where God revealed himself to the people of Israel and offered his covenant (cf. Ex 19: 3ff.). The feast of Sinai, which Israel celebrated 50 days after the Passover, was the feast of the Covenant.

Speaking of the tongues of fire (cf. Acts 2: 3), St Luke wants to show Pentecost as a new Sinai, as the feast of the New Covenant, where the Covenant with Israel is extended to all the nations of the earth.

The Church has been catholic and missionary from her birth. The universality of salvation is meaningfully manifested with the list of the numerous ethnic groups to which those who heard the Apostles' first proclamation belonged (cf. Acts 2: 9-11).

The People of God, which had found its first configuration in Sinai, extends today to the point of surmounting every barrier of race, culture, space and time. As opposed to what occurred with the tower of Babel (cf. Gn 11: 1-9), when people wanted to build a way to heaven with their hands and ended up by destroying their very capacity of mutual understanding, in Pentecost the Spirit, with the gift of tongues, demonstrates that his presence unites and transforms confusion into communion.

Human pride and egoism always create divisions, build walls of indifference, hate and violence. The Holy Spirit, on the other hand, makes hearts capable of understanding the languages of all, as he re-establishes the bridge of authentic communion between earth and heaven. The Holy Spirit is Love.

But how is it possible to enter into the mystery of the Holy Spirit? How can the secret of Love be understood?

The Gospel passage takes us today to the Upper Room where, after the Last Supper, a sense of loss has saddened the Apostles. This is due to the fact that Jesus' words arouse disturbing questions: He spoke of the world's hatred of him and of his own, he spoke of his mysterious departure; and there were still many other things to be said, but for the time being the Apostles were not able to bear the weight (cf. Jn 16: 12).

To console them, he explains the meaning of his departure: he will go, but he will return; meanwhile, he will not abandon them, will not leave them orphans. He will send the Consoler, the Spirit of the Father, and the Spirit will enable them to understand that Christ's work is a work of love: love of the One who gave himself, love of the Father who has given him.

This is the mystery of Pentecost: the Holy Spirit illuminates the human spirit and, by revealing Christ Crucified and Risen, indicates the way to become more like him, that is, to be "the image and instrument of the love which flows from Christ" (*Deus Caritas Est*, n. 33).

The Church, gathered with Mary as at her birth, today implores: "Veni, Sancte Spiritus! - Come, Holy Spirit, fill the hearts of your faithful and kindle in them the fire of your love!". Amen

- Pope Benedict XVI

## Last Sunday's Collection

May 5th, 2024 - \$3,446.00



Please prayerfully consider increasing your Sunday Offering.  
Favor de considerar como fruto de oración, aumentar su Ofrenda Dominical



## FECHAS DE BAUTISMO PARA EL MES DE JUNIO June Baptism Dates

### Baptism Class

Saturday, June 1st @ 1:00pm

### English Saturday Baptism

Saturday, June 8th @ 12:30pm

### English Sunday Baptism

Sunday, June 23rd @ 1:30pm

Please remember to call and make an appointment to register for the Sacrament

### Clase Bautismal

Sábado, 1 de Junio @ 1:00pm

### Bautismo en Español - Sábado

Sábado, 8 de Junio @ 1:45pm

### Bautismo en Español - Domingo

Domingo, 30 de Junio @ 1:30pm

Favor de llamar para registrarse para el Sacramento.

Parents, has your child accumulated a lot of Good Clothing, Games, and Toys that are not even being used? Come join us for the SsPP Swap Meet!

**This is a free exchange of goods among our parish families.**

We are looking for Volunteers to help with the event and table set-up.

If you are interested in participating and having your own table of goods to swap

**Please contact Mr. Alexander Conti at:**

**[aconti0x6@gmail.com](mailto:aconti0x6@gmail.com)**

**Sunday, May 26th  
10:00am - 2:00pm  
In the Theater**





RELIGIOUS FAMILY OF  
THE INCARNATE WORD

# YOUTH Summer FEST

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**Price: \$80**



# Annual Catholic Appeal 2024

DIOCESE OF BROOKLYN

Use this QR Code to donate online!

¡ Use este Código Electronico para donar electronicamente a la campaña anual!

Empezamos un año nuevo con la Campaña Anual 2024. Nuestra meta este año continua igual.

**Esperamos pasar el total de \$23,056.00**

Recordamos que esta campaña ayuda a la Diócesis con su misión en todo aspecto.

Todo lo que recaudamos ademas de la meta, vuelve a nuestra parroquia. El año pasado tristemente no logramos llegar, pero tengo confianza que este año sí podemos!

For several months the Diocese of Brooklyn has been participating in the Annual Catholic Appeal 2024. Thankfully our parish goal continues to be the same as in previous years.

We hope to be able to surpass **\$23,056.00**

Please remember that the Annual Appeal helps the Diocese in its missionary outreach to those who are most in need, as well as, the training of priests and lay leaders.

All of the monies that go over the goal, return to the parish for our parroquial necessities.

Sadly, last year we were not able to reach the goal, nevertheless, I have full confidence that together we will be able reach the goal and more!

