

St. Boniface

Catholic Church

stboniface.net

230 1st St. NW - Lidgerwood, ND 58053

Also Serving St. Martin of Tours, Geneseo and Sts. Peter & Paul, Cayuga

Weekend Mass Schedule

Saint Boniface

Saturday - 5:00 p.m.

Sunday - 8:30 a.m.

Saint Martin of Tours - Geneseo

Sunday - 10:30 a.m.

Saints Peter & Paul - Cayuga

Sunday - 7:00 p.m.

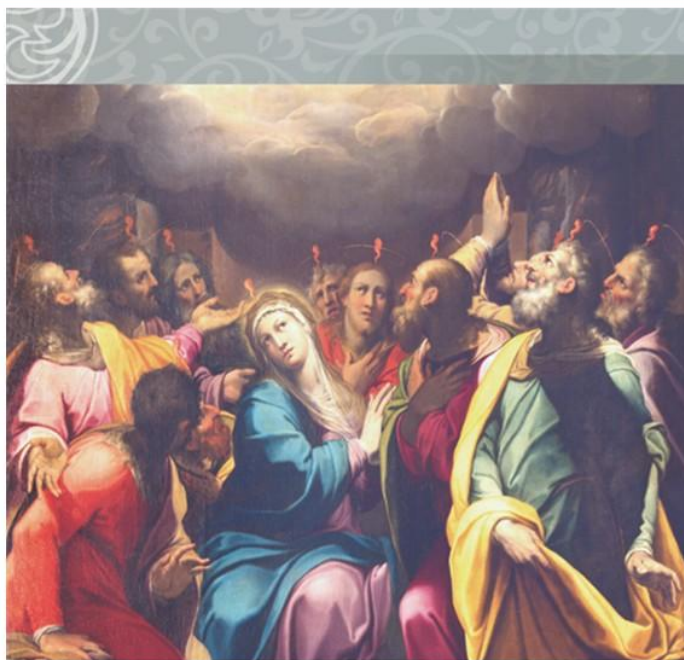
May 24, 2026 - Pentecost Sunday

We Are Never Alone

My children want my help sometimes, and other times, not so much. I remember being a teenager and young adult myself. At times, I thought I knew everything. I didn't need help because I was just so darn smart. Truth is, I needed to find my own way. I needed to stretch my wings and prove to myself and my family I could fly. I assume that is what is happening with my own children as well. It just seems so different now that I'm the parent.

Human beings need help. We need community, and we need to rely on one another. At Pentecost, we reflect on Jesus sending to the Church a helper, the Holy Spirit. God interacting with us in this manner means we are never truly alone. We focus most of the time on the Spirit of God as the assistance we need, and we do need Him for sure. However, since it is that very same Spirit that turned us into "Church" from a band of people looking to carry on after Jesus' ascension, at Pentecost we gained more than divine help: we gained each other.

Today, the Church needs help in a profound way. We need to lean on the Holy Spirit to blow through the Church with a profound renewal. But we cannot forget that we have been given each other to lean on as well. We are a gift to each other, and together with the Spirit's help, we are the Body of Christ here on earth. We must be strong and stand for one another. If we do that, this Pentecost will bear fruit that will be with us for many Pentecosts to come.



PENTECOST SUNDAY

[Jesus] breathed on them and said to them, "Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained." - Jn 20:22-23

Excerpts from the Lectionary for Mass ©2001, 1998, 1970 CCD.

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Acts of the Apostles 2:1-11
1 Corinthians 12:3b-7, 12-13
John 20:19-23

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Weekly Mass Schedule



<u>Sunday Liturgies</u>		
Saturday, May 23	5:00 pm (St. B.)	NO MASS
Sunday, May 24	8:30 am (St. B.)	Pro Popula
	10:30 am (St. M.)	NO MASS
	7:00 pm (Sts P&P)	NO MASS
<u>Weekday Liturgies</u>		
Monday, May 25	NO MASS	
Tuesday, May 26	NO MASS	
Wed., May 27	NO MASS	
Thurs., May 28	NO MASS	
Friday, May 29	NO MASS	
<u>Sunday Liturgies</u>		
Saturday, May 30	5:00 pm (St. B.)	TBD
Sunday, May 31	8:30 am (St. B.)	Pro Popula
	10:30 am (St. M.)	NO MASS
	7:00 pm (Sts P&P)	NO MASS

Reconciliation Schedule

St. Boniface: Saturday & Sunday – Before/after Mass
Thursday – after Mass
St. Martin: Sunday – Before and after Mass
Sts. Peter & Paul – Before and after Mass

Prayer Requests

Please keep the following people in your prayers:
 Lawrence Heley - Fr. Chad Wilhelm - Avery Trittin
 Baby Weston - Anne Heley - Joan Moerke
 Shirley (Art) Heley - Dan Frolek - Shirley Ahrens
 Peggy Harles - Dan Schmit - If you have any imminent prayer requests, please call or text Cindy at 701-640-1401.

All Parishes

Eucharistic Adoration - Please come and spend time with Jesus on Thursdays in adoration, anytime from 5am – midnight. We need adorers to share the 2-3, 3-4 and 5-6pm slots. Please contact Sharon at 612-790-1211 or 538-7010 if you are able to help.

Mass Intentions – If you would like to have a Mass said for a loved one, whether living or deceased, please call the parish office or call Cindy Jelinek at 640-1401.

Ecclesia Domestica Women’s Retreat - May 29-31 at the Abbey of the Hills Retreat Center in Marvin, SD. The theme is “Source and Summit, Life in the Most Holy Eucharist”. For more info or to register call (605) 929-2551 or visit EcclesiaRetreats@ecclesiadomestica.net

St. Martin’s General Cleaning will take place on Monday, June 8 at 9am. Everyone’s help is welcome.

Jesus Christ’s Last Breath Is a Driving Wind That Fills the Earth With Fire – *Tom Hoopes*

Pentecost is springtime. The Holy Spirit comes in fire like the sun, in the breath of Christ like a refreshing breeze, and revivifies the Church like a beneficial rain.

Here are six takeaways for .

First: When Jesus breathes on the Apostles, they remember his last breath. So should we.

In the Gospel for Pentecost Sunday, we are back in the upper room with the apostles on Easter Sunday when Jesus breathes on the Apostles and says “receive the Holy Spirit.”

Think of what that meant in that room at that time. The last time anyone saw Jesus alive was on the cross when, “crying with a loud voice, he said, ‘Father, into thy hands I commit my spirit!’ and having said this he breathed his last.” He died; he was buried; he had failed. He was done and everyone knew it.

Except everyone was wrong. Here he is, back with them, in a glorified body that can somehow enter a locked room — but nonetheless a physical body that eats fish and pushes air from lungs. And now, after breathing his last and committing his spirit to the Father, he is breathing again and committing the Holy Spirit to his apostles. His last breath from the cross has the same meaning as his new breath in the Upper Room. When he breathes his last on the cross, dying in our place, Jesus forgives us our sins. When he breathes on his apostles after the Resurrection, he gives them the ability to extend that forgiveness across time and space down to each of us today.

“Receive the Holy Spirit,” he says. “Whose sins you forgive are forgiven them, and whose sins you retain are retained.”

Only God can forgive sins. But now Jesus’s representatives can, too, in his name, because they have the Holy Spirit. That’s what happens when Jesus shares the Holy Spirit with mankind. We are forgiven, remade, renewed — deified. From now on, we live our life from inside God.

Second: To drive the point home, 50 days later, at the Jewish Feast of Pentecost, *everyone* feels the breath of God.

At Pentecost, it’s as if the risen breath of the man-God has grown in strength to a gale as “suddenly there came from the sky a noise like a strong driving wind and it filled the entire house in which they were.”

Then, tongues of fire appear over their heads and they finally get to experience what John the Baptist promised: “I baptize you with water for repentance, but he who is coming after me is mightier than I ... He will baptize you with the Holy Spirit and with fire.”

St. John Henry Newman describes how the same thing happened to St. Philip Neri, his spiritual patron. “The Divine presence of the Holy Ghost descended upon him

under the appearance of a ball of fire,” he said, “lodging in his breast” and causing palpitations of the heart. Receiving the Holy Spirit is the same *kind* but a greater *degree* of experience the disciples had when they said “Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?” Cyril of Jerusalem described the Pentecost experience this way: “They partook of fire — not of burning but of saving fire; of fire which consumes the thorns of sins, but gives luster to the soul.”

It is an unmistakable way of showing how closely we commune with God, the “all-consuming fire,” who Moses first encountered in the bush that was engulfed in flames but unburnt. It has the same effect on us that it had on the prophet Isaiah, whose mouth was touched by burning coal in a vision.

It is a fire that purifies, invigorates and inspires. But, paradoxically, it is more than that, because it also quenches us, nourishes us and replenishes us. How?

Third: The Pentecost Sequence we pray at Mass describes how the Holy Spirit works with us.

I find the poetic version of the Pentecost Sequence which is read or sung at Mass to be very hard to understand, but I pray the *prose* version of the sequence almost daily. You can find it here.

First, it describes the Holy Spirit’s fire as a light which shines in the hearts of the faithful “even in their darkest corners.” But then it switches metaphors. The Holy Spirit refreshes us like rain, bringing us “relief and consolation,” washing us clean, easing the weary, cooling temptations, softening and refreshing the parched soul and healing the injured soul the way plants are healed, from the inside out.

It’s a beautiful description of the way the Holy Spirit brings grace, in much the same way a plant grows sturdy with both sunlight and water. It fills us with life so that we can thrive as who we are, where we are, in Jesus. The Psalm explains what this looks like: “Lord, send out your Spirit, and renew the face of the earth.”

Fourth: Thus, the Holy Spirit makes the Church into a botanical garden.

The first thing the fire and water of the Holy Spirit does is create unity where none would otherwise exist. And the second, opposite thing he does is create diversity where you would think that none *could* exist.

The First Reading is about unity. “When the time for Pentecost was fulfilled, they were all in one place together,” says Acts. They were praying, as instructed, for the Spirit to come — and the act of waiting and anticipating has united them. When he does come, they are united further. The international crowd assembled outside says, “Are not all these people who are speaking Galileans? Then how does each of us hear them in his native language?”

To this day, Catholics in India and Australia participate in the same liturgy. The same prayers are on the lips of the

underground Church in China and the parishes of the Midwestern United States. The same Catholic language of worship, doctrine, and discipline unites Ghana and Guatemala; Poland and Paraguay; Finland and the Philippines — and the international gathering Peter addresses from the upper room will be repeated this Sunday outside the Pope’s window in Rome.

Fifth: But the Holy Spirit also makes a thousand distinctive flowers bloom in the Church. The second reading shows the diversity of the Holy Spirit. As St. Cyril of Jerusalem put it, “Water comes down from heaven as rain, and although it is always the same in itself, it produces many different effects, one in the palm tree, another in the vine, and so on throughout the whole of creation.”

In this way, “There are different kinds of spiritual gifts, but the same Spirit,” writes St. Paul. “To each individual the manifestation of the Spirit is given for some benefit.” In the Spirit, everyone’s gifts thrive to their full measure: lovers of silence find peace and calm, lovers of activity and interaction find encouragement and vigor. The Holy Spirit drives those dedicated to service and those dedicated to study; it fills the elderly, children, moms and young men. The Spirit will go where he is welcomed and will awaken what’s best in the culture of Vietnam and Uruguay, it makes Costa Rica more Costa Rican and France more French.

Because of the Spirit, the Catholic faith is the faith of the brainy (St. Benedicta of the Cross), the poetic (St. John of the Cross), and the illiterate (St. André Bessette). The Holy Spirit speaks in one way through conservatives who assent to the magisterium, and in another way through liberals who assent to the magisterium. We are the Church of bricklayers and grocers, bankers and chemists, housecleaners and professors, band leaders and bus drivers — everybody has a share in the Holy Spirit.

Sixth: The Holy Spirit unites them all in the breath of God — and the body of his son.

The Gospel explains how Jesus Christ does all of this in the Church. Think of everything he gave the Church from the cross. After he breathes his last, “one soldier thrust his lance into his side, and immediately blood and water flowed out.

In his redemptive act, Christ poured forth his Holy Spirit in the waters of baptism, and the blood of the New Covenant. We receive them all in the sacraments, and the sacraments change everything. They make us the branches of his vine and the children of his Father. The breath of God changed Adam in the Garden from animal to man — and it changes us from citizens of earth to citizens of heaven.

So when you receive the Eucharist this Pentecost, thank him for the spiritual Garden of Eden he has placed us in and let the wind of the Spirit drive you out into the world to help him renew the face of the earth.