

# 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 - 7:00 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.  
(Even Numbered Months)

## September 25, 2022 - 26th Sunday in Ordinary Time

### **Q Who is St. Jerome and why is he so significant that we honored him with a feast on September 30?**

**A** St. Jerome (345–420) was considered the greatest biblical scholar of his day, conversant with Latin, Greek, and Hebrew. He set about translating the books of the Bible from their original languages into Latin.

Much of Jerome's correspondence has survived and gives us a powerful glimpse into the kind of person that he was, as well as the time in which he lived. Jerome eventually became Pope Damasus' (366–384) personal secretary. In the West, Latin was overtaking Greek as the language of the common people. The pope desired a translation of the Bible that would be accurately translated from the original languages into the language and idiom of the people. Previous Latin translations existed, but they were poor in quality.

Jerome set about this task and spent the rest of his life meticulously translating. He is credited with the translation of the Bible known as the Vulgate, a Latin translation intended to address the needs of the common people. That translation became the standard and the only one used by Catholics until modern times. Catholics did not actively engage in a similar process until 1943, when Pius XII allowed Catholic scholars once again to go back to the original languages and translate an accurate and meticulous version of the Bible. We carry on that tradition to this very day.



## 26<sup>TH</sup> SUNDAY IN ORDINARY TIME

"Abraham replied, 'My child, remember that you received what was good during your lifetime while Lazarus likewise received what was bad; but now he is comforted here, whereas you are tormented.'" - Lk 16:25

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

GLP

**Amos 6:1a, 4-7**  
**1 Timothy 6:11-16**  
**Luke 16:19-31**

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## Weekly Mass Schedule



### Sunday Liturgies

Saturday, Sept. 24	<b>7:00 pm</b> (St. B.)	† Gary Fluto
Sunday, Sept. 25	<b>8:30 am</b> (St. B.)	Pro Popula
	<b>10:30 am</b> (St. M.)	L&D Members of George Smykowski Family

### Weekday Liturgies

Monday, Sept. 26	<b>NO MASS</b>	
Tuesday, Sept. 27	<b>NO MASS</b>	
Wednesday, Sept. 28	<b>NO MASS</b>	
Thursday, Sept. 29	<b>10:00 am</b> (St. B.)	† John & Margaret Gaukler
Friday, Sept. 30	<b>8:30 am</b> (St. B.)	† Raymond John Fust

### Sunday Liturgies

Saturday, Oct. 1	<b>5:00 pm</b> (Sts. P&P)	† Joe & Lois Kiefer
Sunday, Oct. 2	<b>8:30 am</b> (St. B.)	Pro Popula
	<b>10:30 am</b> (St. M.)	† Deceased Members of St. Martin's Men's Society

## **Reconciliation Schedule**

**St. Boniface: Saturday** – 6:30 - 6:55 pm

**Sunday** – prior to Mass

**Wednesday** – 9:45 am

**St. Martin: Sundays** – Before and after 10:30 am Mass

## **Prayer Requests**

Please keep the following people in your prayers:

- |                  |                   |                  |
|------------------|-------------------|------------------|
| - Levi Witt      | -Jan Breker       | -Dan Frolek      |
| - Peggy Harles   | - Shelby Northrop | - Shirley Ahrens |
| - Brad Meyer     | - Miranda Jelinek | - Beth Stroehl   |
| - Rita Schmit    | - John Popp       | - Harvey Heley   |
| - Dejah Anderson | - Rick Kane       |                  |

- If you have any imminent prayer requests, please call or text Cindy at 701-640-1401.

## **All Parishes**

**Join us in Prayer.** The Rosary and Divine Mercy Chaplet will be said at the following times: Monday through Friday at 9:30 am. The Rosary for the Unborn will be said on Tuesdays.

**Eucharistic Adoration** – Adoration is open to all, please come and visit Jesus in Adoration anytime on Thursdays from 5am to midnight. Also, cannot find a substitute please call Sharon Frolek as soon as possible at 538-7010 or 612-790-1211 to find a substitute.

**Mass Time Change** – Starting in October, Mass on Saturdays will be back to 5pm and will alternate months between St. Boniface and Sts. Peter & Paul in Cayuga. St. Boniface will have the Saturday evening Mass during the odd numbered months and Cayuga will have Mass during the even numbered months.

**Congratulations** to Mark Frolek and Cheyenne Aker who were united in the sacrament of Holy Matrimony on Sept. 24. Please keep them in your prayers as they begin their married life together.

**There will be No Mass** on Wednesday, Sept. 28. Fr. Anderl will be attending Presbyterate Days.

**Senior Center is Celebrating Monthly Birthdays** on Thursday, Sept. 29 with cards at 1pm and party at 3pm. All are welcome.

**Walk With Christ for Life** will be on Sunday, Oct. 2 beginning with Mass at St. Mary's Cathedral at noon and a Eucharistic procession and prayer at 1pm. A meal will follow in the church social hall. All are welcome.

**St. Philip's Fall Dinner** will be held on Sunday, Oct. 9 from 11am – 1pm at the Provincial Hall Auditorium in Hankinson. Come and enjoy ham and parmesan chicken with all the fixings.

**Chili & Pie Drive Thru Dinner** at St. Arnold's Church in Milnor will be held on Wednesday, Oct. 12 from 5-7pm. If you would like to pick up food at a specific time call 427-9288 to place your order.

**Richland-Wilkin Emergency Food Pantry** is expanding their building to provide ADA accessibility along with safe and adequate storage for their food products, etc. Their mobile pantry comes to Lidgerwood the first Tuesday of the month. For more info about the food pantry and the expansion plans, contact Laurie Drewlow at 701-403-3507 or check the bulletin board at St. Boniface. Please consider donating to this building project. All monetary or food donations are very much appreciated.

### **Hearing God's Voice Changed My Life ... Here's How You Can Hear Him Too**

God speaks to us all the time, usually indirectly. But sometimes he speaks plainly and unmistakably. I have experienced this more than once, and I especially remember one instance that changed the course of my life at age 16.

**Don't get me wrong. The indirect ways God speaks are powerful enough.**

Once you know where to listen, you will hear God's voice echoing everywhere.

*God speaks in Scripture*, which is far deeper and more personal than your best friends' social media posts. When you are reading the Bible and get an insight that

floods a corner of your world with light, that's God. He has changed many lives this way.

*God speaks in the teachings of the Church*, which are far clearer and more comprehensive than the lessons of personal experience, because they represent generations of saints' wisdom, guided by the Holy Spirit. When Church teaching suddenly makes a confusing and troubling issue understandable and hopeful, that's God. *God speaks to you through creation*. When the beauty that surrounds you makes you grateful, when the order of the universe fills you with confidence, when all the material goods you receive humble you, that's God showing you that he has built his beauty, truth, and goodness into everything.

**You can hear him there at all times. But sometimes you get to hear something more.**

I was 16 years old when he came to me, unasked, and changed my life. I didn't see any visions, feel a physical sensation, or hear an audible voice, but I remember it vividly, and it was unmistakably him. I was on the porch swing at the back of our house, trying to decide where I stood on the abortion question. I had convinced myself that the compassionate thing to do was to accept that a woman in a difficult situation can do as she chooses. But the humanity of the unborn child kept stopping the thought.

"Who am I to say what is right and what is wrong for her?" I thought. "I can't know what's right or wrong." But suddenly, my mind was seized by a series of thoughts — it's hard to describe the power of it — in which I was brought to explore the consequences of this "I can't say what is right or wrong."

If that were true, then how can I say that racism is wrong? How can I say that the Ku Klux Klan is wrong? How can I say that Nazism is wrong? How can I say that slavery is wrong? How can I say that anything is wrong?

Then it suddenly occurred to me: Good people in all times and places had stepped forward to decry what is wrong. On what authority, I asked? The answer came: God's!

**There must be a God, I suddenly realized, and he must have some connection to morality.**

I know it was something besides me, because I pushed back. No, no, no, I answered. I had already decided that God isn't necessarily true; I had in fact already decided that he either doesn't exist or he has made his existence so obscure that it could hardly matter.

But then more thoughts seized me: So many great authors I admired all believed in God. Were they naïve? Thoughtless? Certainly not. Could they all be wrong?

I thought of specific people who I admired who must be wrong if there is not God: First, I thought of my

mom, who for years brought me along to drop off "donations for unwed mothers" at our church. Why should she bother?

But then I thought about my grandfather Juan, who I admired more than anyone else on earth, then Martin Luther King Jr., Abraham Lincoln, Mother Teresa, saints, explorers ... a whole line of wise men and women who I had never paid much attention to were presented to me. I felt the question put to me: So, you're right and they're wrong?

**How am I so certain it was God's voice?**

At the time, I just *knew*. But now I can see that the experience passed St. Ignatius' rules for discernment. It increased my love for innocence, my humility, and my desire to sacrifice for what's right. It brought profound joy instead of pleasure at others' expense, it brought concern instead of bitterness, generosity instead of selfishness, and patient firmness instead of anxious urgency.

It simultaneously increased my compassion for women in trouble *and* their children — and it simultaneously made me feel more certain than ever before and more open-minded.

**I had drawn two conclusions by the end of the experience, whatever it was.**

There had to be a God, and there had to be some way of calling some things wrong and some things right. I didn't yet accept that Jesus Christ was the Meaning of the Universe and certainly didn't consider the Church his instrument. But my mind was open for the first time in a long time.

**Do you need to hear God's voice?**

Ask him to speak! Then, look in the usual places. Last, be still and quiet and listen for his unmistakable voice.

