

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.

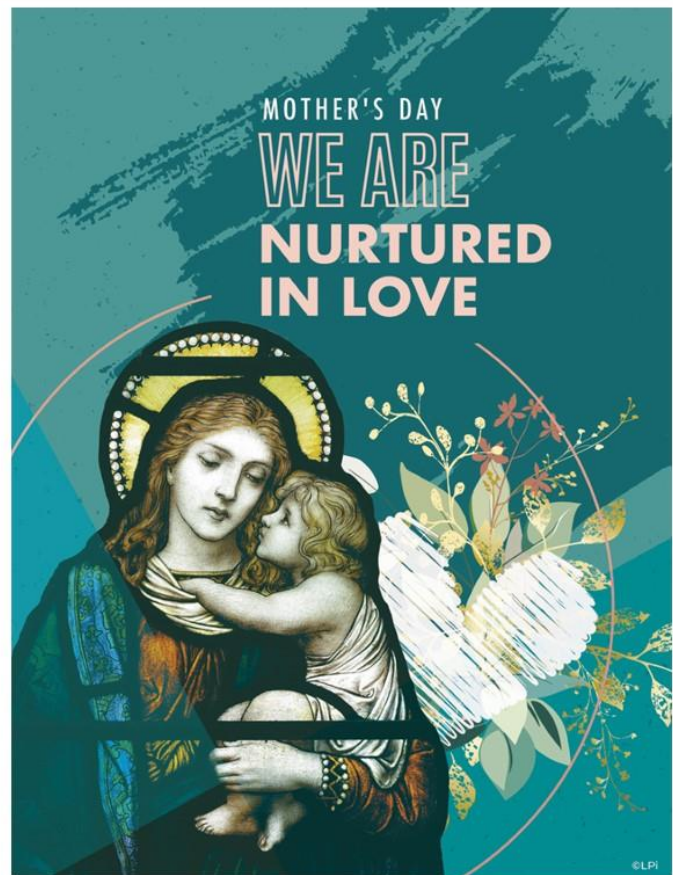
Saints Peter & Paul - Cayuga
Sunday - 7:00 p.m.
(Even Numbered Months)

May 8, 2022 - 4th Sunday of Easter

Q I have a friend who says she doesn't need to attend Mass because she prays to God every day. What are your thoughts on this justification?

A If the only reason for going to church were to talk to God, your friend might be right. Prayer is not something limited to a physical place or even a holy place. If the sole purpose of the Church were prayer, it would be a narrow purpose indeed. The Church is a community of believers, formed by "one Lord, one faith, one Baptism." It is an outward sign of our faith in God instituted by Christ, and the purpose of the Church is to give us grace, that is, a share in God's life.

Coming to Mass is not really for God's sake, but for ours. If we believe that Jesus is truly present in the holy Eucharist, then we will want to be in his presence. We will want to be fed by him. Our daily prayer and good works are strengthened by our authentic encounter with our Lord. For Catholics, it is at Mass that we celebrate the source and summit of our faith. If this is true, why would we ever stay away?



Acts 14:21-27 | Revelation 21:1-5a
John 13:31-33a, 34-35

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Weekly Mass Schedule



Sunday Liturgies		
Saturday, May 7	7:00 pm (St. B.)	† Arlie Boll
Sunday, May 8	8:30 am (St. B.)	† Ray & Eleanor
		Wohlwend
	10:30 am (St. M.)	Pro Popula
Weekday Liturgies		
Monday, May 9	NO MASS	
Tuesday, May 10	NO MASS	
Wednesday, May 11	10:00 am (St. B.)	† Clint Gaukler
Thursday, May 12	10:00 am (St. B.)	Bob Haas
Friday, May 13	8:30 am (St. B.)	† Pat Goolsbey
Sunday Liturgies		
Saturday, May 14	7:00 pm (St. B.)	† Richard Wettstein
Sunday, May 15	8:30 am (St. B.)	† Bill Oster
	10:30 am (St. M.)	Pro Popula

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 - Rick Kane -Dan Frolek
 - Peggy Harles - Shelby Northrop - Shirley Ahrens
 - Brad Meyer - Miranda Jelinek - Beth Stroehl
 - Rita Schmit - John Popp - Harvey Heley
 - Dejah Anderson
 - 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 or 538-7010 or 612-790-1211 to find a substitute.

Mass Time Change – For the month of June, Mass at Sts. Peter & Paul in Cayuga will be on Sundays at 7pm.

KC Mother’s Day Dinner. This year the KC’s will be hosting a Mother’s Day Dinner on Sunday, May 8 from 11:30 am – 1:00 pm at the KC Hall. They will be serving ham and turkey with all the trimmings.

KC Meeting will be held on Tuesday, May 10 at 9pm.

KC Highway Cleanup (date change) will be held on Sunday, May 15 at 1pm.

Love on the Move: Of the Divine “Dance” In the Holy Trinity by Msgr. Charles Pope

There is a kind of tension in some of the imagery we use for God. On the one hand we call Him the “Unmoved Mover.” We also say that God is everywhere. If He is everywhere then there is nowhere for him to go, no need for Him to move because He is already there. Yet we also speak of “processions” in the Trinity.

St. Thomas artfully and with precision speaks of the Trinity and the two “processions” as *Gentori Genitoque laus et jubilation ... Procedenti abutroque compar sit laudatio* (To the One who generates and to the One who is generated be praise and jubilation ... To the One proceeding from them both be equal praise).

St. Thomas also points out an important difference between material procession and divine procession:

In material things, what comes forth from another is no longer in it, since it comes from it by a separation from it in essence or in space. But in God, coming forth does not arise in this way. The Son came forth eternally from the Father in such a way that the Son is still in the Father from all eternity. And so, when he is in the Father, he comes forth. And when he comes forth, he is in him, in such a way that he is always coming forth, and always in him ([Commentary on John](#), 16:28).

So, it would seem, that the Unmoved Mover, our Triune God, has processions of love within. There is a kind of dynamism of love! Of course, our feeble words fall short and our analogies are weak.

There is a beautiful Greek word used by the Church Fathers (e.g., St. John Damascene) to describe the inner life of the Trinity: *perichoresis*. It is a combination of two words: *peri*, meaning “around” and *chorein*, meaning “to make space.” Therefore perichoresis, literally translated, means “to make space around.” It points to the way in which someone or something makes space around itself for others or for something else.

What a picturesque word! It suggests a kind of swirling or a dance. It is close in its spelling to the Greek word for dance, *choreuo*, so many people refer to it as the dance of love in the Trinity. Father, Son, and Holy Spirit make room for one another; they “dance” about and “with” one another in a way that shows a mutual indwelling while still maintaining space for each person.

Yes, love is dynamic. There is a movement of love between the persons of the Trinity. This imagery is powerfully different than the one that most people have of the Trinity (God the Father on one throne, sitting next to

His Son on another, with the Holy Spirit hovering like a dove between them). This is not wrong. Scripture speaks of thrones in Heaven and of the Father and the Son seated, but the thrones are likely more an image of authority than of inactivity.

Surely the inner life of the Trinity is more than merely being seated. It is a glorious procession of love: The Father loves the Son, the Son loves the Father, and the Holy Spirit is the love proceeding from them both. Yes, there is a great movement, a dance of love.

To this “dance” of love, Christ draws His Bride, the Church. It is our destiny and dignity to be caught up one day to the great dance of love of the Trinity. Heaven is not a static vision of God from some distance; it is a beatific vision, an experience of love that is dynamic and moving, a dance of ecstasy.

Put on your dancing shoes and get ready for the dance! Remember that to dance well we must surrender all pride and learn to dance as if no one is watching. Only the humble can really dance well, only those who can make space for the Lord and let Him lead.

I hope you will forgive the secular source, but below is an image of Christ drawing His bride to the dance.

10 key passages from Alito’s draft opinion, which would overturn Roe v. Wade

Justice Samuel Alito’s draft opinion, which would overturn *Roe v. Wade*, wages a frontal assault on the reasoning of the landmark 1973 opinion that found a federal constitutional right to abortion. Alito’s draft is labeled as a proposed majority opinion, though the wording of the court’s ultimate ruling and the line-up of justices who support it could change before final release, expected by late June or early July.

Here are 10 important passages in the draft opinion:

- “We hold that *Roe* and *Casey* must be overruled. The Constitution makes no reference to abortion, and no such right is implicitly protected by any constitutional provision....”
- “*Roe* was egregiously wrong from the start. Its reasoning was exceptionally weak, and the decision has had damaging consequences. And far from bringing about a national settlement of the abortion issue, *Roe* and *Casey* have enflamed debate and deepened division. It is time to heed the Constitution and return the issue of abortion to the people’s elected representatives.”
- “In the years prior to [*Roe v. Wade*], about a third of the States had liberalized their laws, but *Roe* abruptly ended that political process. It imposed the same highly restrictive regime on the entire Nation, and it effectively struck down the abortion laws of every single State. ... It represented the ‘exercise of raw judicial power’ ... and it sparked a national controversy that has embittered our political culture for a half-century.”
- “The inescapable conclusion is that a right to abortion is not deeply rooted in the Nation’s history and traditions.

On the contrary, an unbroken tradition of prohibiting abortion on pain of criminal punishment persisted from the earliest days of the common law until 1973.”

- “In some States, voters may believe that the abortion right should be more even more [sic] extensive than the right *Casey* and *Roe* recognized. Voters in other States may wish to impose tight restrictions based on their belief that abortion destroys an ‘unborn human being.’ ... Our nation’s historical understanding of ordered liberty does not prevent the people’s elected representatives from deciding how abortion should be regulated.”
- “We have long recognized, however, that *stare decisis* is ‘not an inexorable command,’ and it ‘is at its weakest when we interpret the Constitution.’ It has been said that it is sometimes more important that an issue ‘be settled than that it be settled right.’ But when it comes to the interpretation of the Constitution — the ‘great charter of our liberties,’ which was meant ‘to endure through a long lapse of ages,’ we place a high value on having the matter ‘settled right.’”
- “On many other occasions, this Court has overruled important constitutional decisions. ... Without these decisions, American constitutional law as we know it would be unrecognizable, and this would be a different country.”
- “*Casey* described itself as calling both sides of the national controversy to resolve their debate, but in doing so, *Casey* necessarily declared a winning side. ... The Court short-circuited the democratic process by closing it to the large number of Americans who dissented in any respect from *Roe*. ... Together, *Roe* and *Casey* represent an error that cannot be allowed to stand.”
- “*Roe* certainly did not succeed in ending division on the issue of abortion. On the contrary, *Roe* ‘inflamed’ a national issue that has remained bitterly divisive for the past half-century.... This Court’s inability to end debate on the issue should not have been surprising. This Court cannot bring about the permanent resolution of a rancorous national controversy simply by dictating a settlement and telling the people to move on. Whatever influence the Court may have on public attitudes must stem from the strength of our opinions, not an attempt to exercise ‘raw judicial power.’”
- “We do not pretend to know how our political system or society will respond to today’s decision overruling *Roe* and *Casey*. And even if we could foresee what will happen, we would have no authority to let that knowledge influence our decision. We can only do our job, which is to interpret the law, apply longstanding principles of *stare decisis*, and decide this case accordingly. We therefore hold that the Constitution does not confer a right to abortion. *Roe* and *Casey* must be overruled, and the authority to regulate abortion must be returned to the people and their elected representatives.”