

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 - 12:00 p.m. (noon)

March 15, 2026 - 4th Sunday of Lent

Heal Your Blindness

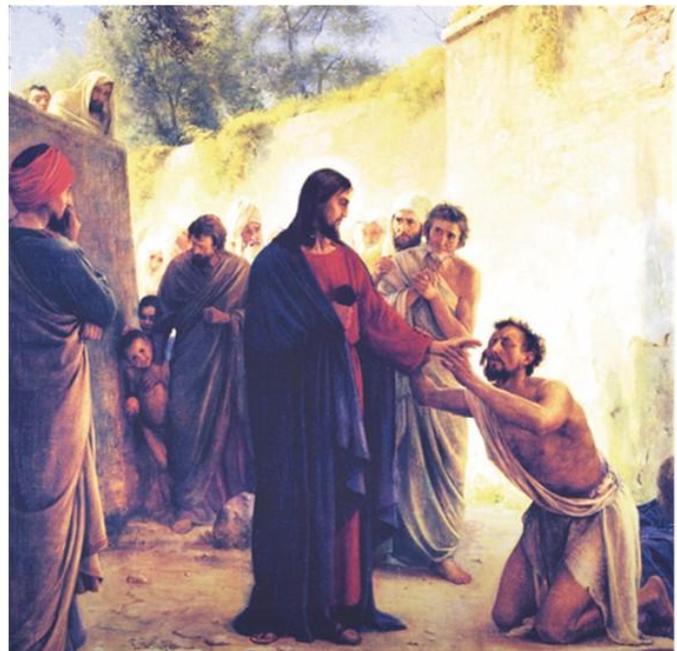
Talking about discipleship and truly being a disciple are two very different things. It is easier to know what we should do than to carry out. Many saints from our tradition have had much to say about this struggle to do what they know they must do, and not do that which they know they shouldn't. It is part of being human.

Without God, we have no chance to overcome this predicament. Without God, our actions can ring hollow, or often we are too immobilized to act at all. Without God, we suffer with blindness to the truth of what is important and eternal.

The story in John 9 of Jesus healing the blind man is about more than a physical healing and just one man. It is about how each of us can find healing of our blindness by turning to Jesus Christ. Are you someone that has been saying, "I don't understand all this talk of discipleship and stewardship; what's the big deal?" We all have a blindness that needs to be healed, and the body of Christ needs you so that God's presence in our world can be seen in a more profound manner.

The reality is that God heals the blindness of those who seek him so that, in turn, they may be vehicles by which others may see as well.

This Lent, you are invited to bring your blindness to Jesus. All the written reflections in the world will not give you new eyes. Those eyes can only be found in Jesus.



4TH SUNDAY OF LENT

When Jesus heard that they had thrown him out, he found him and said, "Do you believe in the Son of Man?" - Jn 9:35

1 Samuel 16:1b, 6-7, 10-13a
Ephesians 5:8-14
John 9:1-41

Pastor | Fr. Peter Anderl

Cell Phone: (701) 640-6050

Rectory Phone: (701) 538-4608

Email:

peter.anderl@fargodiocese.org

Secretary | Cindy Jelinek

Office Hours: Wed. 1:00 - 6:00 pm

Office Phone: (701) 538-4604

Cell Phone: (701) 640-1401

Email: stboniface@rrt.net

DRE | Melodi Novotny

Office Phone: (701) 538-4604

Cell Phone: (701) 640-9314

Email:

stbonifacedre@rrt.net

Weekly Mass Schedule



Sunday Liturgies		
Saturday, Mar. 14	5:00 pm (St. B.)	Shirley and † John Ahrens
Sunday, Mar. 15	8:30 am (St. B.)	Katelyn Heley
	10:30 am (St. M.)	Pro Popula
	12:00 pm (Sts P&P)	Special Intention
Weekday Liturgies		
Monday, Mar. 16	NO MASS	
Tuesday, Mar. 17	9:30 am (Sts. P&P)	L&D Members of Cayuga
		Christian Mothers
Wed., Mar. 18	10:00 am (Dak. Est.)	Max Thomas
Thurs., Mar. 19	10:00 am (St. B.)	† Jim Biewer
Friday, Mar. 20	7:30 pm (Sts. P&P)	† Don Murack
Sunday Liturgies		
Saturday, Mar. 21	5:00 pm (St. B.)	Special Intention
Sunday, Mar. 22	8:30 am (St. B.)	Cody Heley
	10:30 am (St. M.)	Pro Popula
	12:00 pm (Sts P&P)	Special Intention

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:
 Avery Trittin - Baby Weston - Shirley (Art) Heley
 Anne Heley - Joan Moerke - Peggy Harles
 Dan Frolek - Shirley Ahrens - 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 of a regular adorer to fill the 3-4 pm slot. We also need adorers to share the following slots: 2-3pm, 3-4pm, and 5-6pm. Please contact Sharon at 612-790-1211 or 538-7010 if you are able to help.

Stations of the Cross 7pm with Mass to follow

Friday, Mar. 20 - Sts. Peter & Paul
 Friday, Mar. 27 – St. Boniface

Lenten Penance Services

Sunday, Mar. 15 - 3pm at St. John’s, Wyndmere
 - 7pm at St. Boniface, Lidgerwood

Bergen Lutheran Lenten Suppers will be served each Wednesday during Lent from 5-6:30 pm. Check bulletin board for details.

KC Meeting will be held on Tuesday, March 17 at 7pm.

March Day of Reflection - You are invited to join us on Sat., Mar. 21 for a Day of Reflection (in-person or online). This month's theme will be "Lent." The event is from 10am to 3pm. Register online at <https://forms.office.com/r/qvVtezHnt9> or contact Sr. Mary Ruth with questions at srmaryruth@sfcaretreats.org / 701-242-7195.

KC Fish Fry – Friday, Mar. 20 from 5-7pm at the KC Hall.

2nd Grade Students – Please pray for our 2nd graders who will be making their first Reconciliation on Saturday, March 21. They are: Tucker Lyon, Olivia Buschette and Cecelia Holland.

Vatican warns against “tech superhuman” myth
Aleteia

On March 4, the International Theological Commission released a striking document that reads almost like a philosophical alarm bell for the digital age. Titled *Quo vadis, humanitas?* — “Where are you going, humanity?” — the text challenges the growing cultural fascination with technological transcendence and warns against the dream of a “superhuman” future.

Approved by Pope Leo XIV and endorsed by Cardinal Víctor Manuel Fernández, prefect of the Dicastery for the Doctrine of the Faith, the 50-page reflection examines how emerging technologies — from artificial intelligence to biotechnology — are reshaping humanity’s understanding of itself.

Published roughly 60 years after the landmark Vatican II constitution *Gaudium et Spes*, the document proposes what it calls a renewed “Christian anthropology” for a world transformed by digital tools and rapid scientific change.

A warning about transhumanist dreams

Throughout the text, the commission directly critiques two intellectual currents gaining influence in tech circles: transhumanism and posthumanism.

Transhumanism proposes that science and technology should be used to overcome biological limits — even death itself. The Vatican theologians warn that this mindset often carries an **uncritical faith in progress** and a subtle rejection of the human condition as it exists. Posthumanism, meanwhile, goes further by questioning whether the human person should remain the center of moral and social life. The document points to visions of hybrid human-machine beings and fluid boundaries between people and technology.

According to the commission, these movements risk creating an illusion of salvation through technology — a promise historically reserved for religion.

Christian faith, the document argues, offers a radically different understanding of transcendence. Rather than self-divinization through technology, Christianity proposes transformation through communion with God, a process traditionally described as *theosis*, or participation in divine life.

Pope Leo XIV has repeatedly warned that artificial intelligence must remain a tool serving the human person. While recognizing AI's potential in fields like medicine and research, the pope cautions against allowing technology to replace human judgment or moral responsibility. For Leo XIV, the key question is not simply what machines can do, but whether technological progress truly promotes the dignity and vocation of the human person.

The body, vulnerability, and reality

The commission also examines how technological culture influences the way people see their own bodies.

Theologians point to trends such as cosmetic surgery and pharmaceutical enhancement as signs of a **deeper** discomfort with human limits. Aging, fragility, and dependence are increasingly viewed as problems to eliminate.

In response, the document highlights vulnerability as a defining part of human existence. Disability and dependence, it suggests, reveal something essential about what it means to be human: life is received, shared, and sustained through relationships.

In this sense, the Christian vision of humanity does not seek to erase limits but to understand them within a larger horizon of meaning.

Artificial intelligence and “digital religions”

The text also addresses concerns about artificial intelligence, especially the idea of future “general AI” capable of replacing most forms of human intellectual work.

Such technology, the theologians warn, could subtly reshape education and culture if human knowledge becomes limited to what machines can process. Ethical, philosophical, and theological questions could be dismissed as subjective or irrelevant.

The digital sphere has already begun reshaping religious life in unexpected ways. The commission observes the rise of what it calls “digital religions”: online spiritual practices, virtual blessings, algorithm-driven spirituality, and personalized beliefs assembled through search engines and social media.

These trends, the theologians argue, risk turning faith into a customizable product — even encouraging the creation of a “virtual god” shaped by individual preferences.

A different path forward

Rather than seeking a technological leap beyond humanity, the commission proposes a **rediscovery of vocation**. Human life, it argues, finds meaning not in escaping the human condition but in living it fully — with others, within history, and before God.

The Christian message of redemption through Christ offers, the document concludes, not an escape from human limits but their transformation. In that light, the question *Quo vadis, humanitas?* becomes less about technological possibility and **more about direction**. Where humanity goes next may depend not only on what we can build, but on what kind of human beings we choose to become.

Pope Benedict XVI's key to a fruitful Lent – *Aleteia*

Lent is a perfect time of the year to evaluate our own faith life and to consider various ways to improve it. Pope Benedict XVI, during his final message for Lent in 2013, gave his thoughts on what is the key to a fruitful Lent.

Faith and charity

Benedict writes, "The celebration of Lent ... offers us a valuable opportunity to meditate on the relationship between faith and charity: between believing in God – the God of Jesus Christ – and love, which is the fruit of the Holy Spirit and which guides us on the path of devotion to God and others."

He then explains how faith leads to charity, which is a response to God's love for us.

The entire Christian life is a response to God's love. The first response is precisely faith as the acceptance, filled with wonder and gratitude, of the unprecedented divine initiative that precedes us and summons us. And the “yes” of faith marks the beginning of a radiant story of friendship with the Lord, which fills and gives full meaning to our whole life. But it is not enough for God that we simply accept his gratuitous love. Not only does he love us, but he wants to draw us to himself, to transform us in such a profound way as to bring us to say with Saint Paul: “it is no longer I who live, but Christ who lives in me” (cf. Gal 2:20).

In other words, "Faith is knowing the truth and adhering to it (cf. 1 Tim 2:4); charity is 'walking' in the truth (cf. Eph 4:15)."

It's easy to remain laser-focused during Lent on bolstering up our prayer life, which is a good and praiseworthy goal. However, Pope Benedict XVI asks us to take the next step and to use that renewed faith by being charitable towards others.

As St. Paul famously put it, "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal" (1 Corinthians 13:1).

Charity should always be on our radar, and we can not trade it in for a better prayer life. We must allow our prayer life to drive our charity, seeking to outdo others in generosity. That is the Christian life and the key to a fruitful Lent.

Without a charitable heart, all of our efforts to increase our prayer life will fall flat and will not elevate us in our union with God.