

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

Saturday - 4:00 p.m.

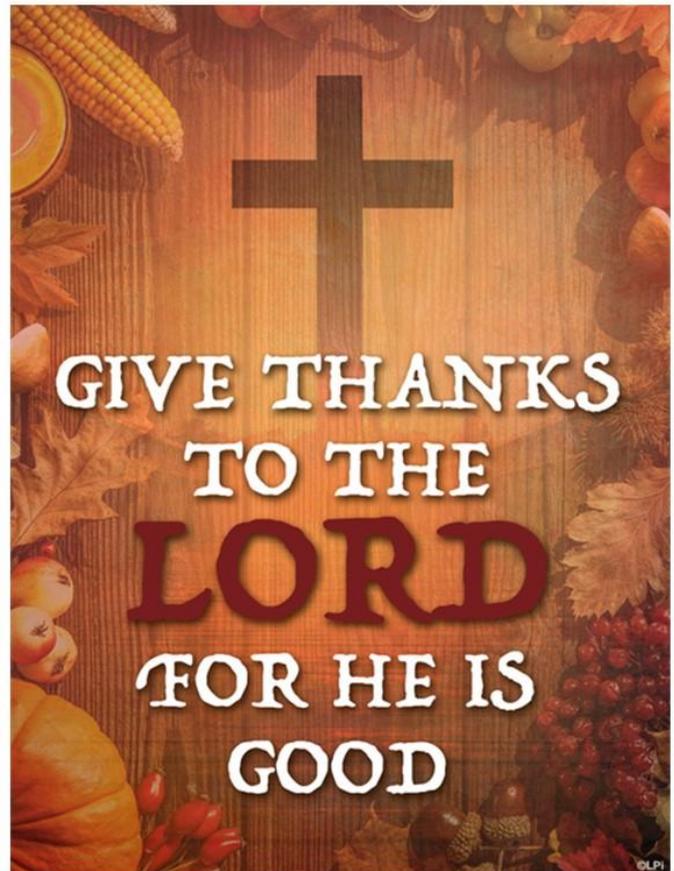
(Even Numbered Months)

November 20, 2022 - Our Lord Jesus Christ, King of the Universe

Q If we have a separation of church and state, how should faith influence the way we act in society, especially for those who have a role in the government?

A No matter who we are, our inner lives affect the way we interact with the world. In the United States, we have freedom of religion. That means there is no official state-sanctioned religion. **This does *not* mean that our faith is a private affair with no impact on public life! We have the ability to freely exercise our religious beliefs in accord with our conscience. Not only do we have the option to do so, but we also have the responsibility.**

We're called to imitate Christ in every area of our life, not compartmentalize our faith. This means acting with respect and honoring the common humanity in all we encounter. It means recognizing the person behind the politics. It also means standing up for the truth of human life and dignity, and advocating for just policies that serve the common good. The Vatican has produced a "Compendium of the Social Doctrine of the Church." It contains more detailed exposition of how our Catholic faith relates to various aspects of public life.



2 Samuel 5:1-3 | Colossians 1:12-20
Luke 23:35-43

Pastor | Fr. Peter Anderl

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Secretary | Cindy Jelinek

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DRE | Melodi Novotny

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Weekly Mass Schedule



Sunday Liturgies		
Saturday, Nov. 19	5:00 pm (St. B.)	† Norman Gust
Sunday, Nov. 20	8:30 am (St. B.)	Pro Popula
	10:30 am (St. M.)	† Christopher Smykowski
Weekday Liturgies		
Monday, Nov. 21	NO MASS	
Tuesday, Nov. 22	NO MASS	
Wednesday, Nov. 23	9:00 am (St. B.)	† Bob Haas
Thursday, Nov. 24	9:00 am (St. B.)	† Ben & Amelia Illies
Friday, Nov. 25	8:30 am (St. B.)	† Dick & Esther Ahlsten
Sunday Liturgies		
Saturday, Nov. 26	5:00 pm (St. B.)	† Andrew Honl
Sunday, Nov. 27	8:30 am (St. B.)	† Pat Duerr
	10:30 am (St. M.)	Pro Popula

Reconciliation Schedule

St. Boniface: Saturday & Sunday – prior to Mass
Wednesday – 9:45 am

St. Martin: Sunday – Before and after Mass

Prayer Requests

Please keep the following people in your prayers:

- Levi Witt -Jan Breker - 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 spend time with Jesus in Adoration anytime on Thursdays from 5am to midnight. We are in need of someone to cover the 6-7pm time slot and would really like to add others to the schedule to help with flexibility. Please contact Sharon to become a regular or substitute at 612-790-1211 or 538-7010.

Mass Time Change – Starting November, St. Boniface will have the 5pm Saturday evening Mass and Cayuga

will have Mass at 4pm on Saturdays during the even numbered months.

Women’s Ecclesia Domestica Retreat is being held on Feb. 3-5 at St. Francis Retreat Center in Hankinson. Grow in faith through large group and some small group sessions, and have ample time for individual prayer and reflection. Additionally, each retreatant is offered one hour of spiritual direction with a priest or deacon each day. These features all come together to form a wonderful opportunity to grow in your Catholic faith! To Register: (763) 807-1721 Kevin Olson, www.ecclesiadomestica.net EcclesiaDomestica@hotmail.com

Eva Slabik Funeral will be held on Monday, Nov. 21 at 10:30 am at St. Boniface. Rosary will be said at 10 am.

Blood Drive will take place at the KC Hall on Tuesday, Nov. 29 from 7:45 am – 1 pm. To make an appointment, please call Mike at 538-7396 or David at 538-4343.

St. Mary’s Altar Society Mass and Christmas Party will be at St. Martin’s on Thursday, Dec. 1 beginning with Mass at 10 am, followed by a potluck and entertainment.

A Catechesis on the Human Person and Gender Ideology

Most Rev. Michael F. Burbidge, Bishop of Arlington

In the past decade our culture has seen growing acceptance of transgender ideology-that is, the claim that a person's biological sex and personal identity have no necessary connection and could in fact contradict each other. According to this view, “human identity” is self-defined and “becomes the choice of the individual.”¹ Consequently, our culture is experiencing a rapid rise in the number of persons claiming an identity contrary to their biological sex. Attempts to accommodate such claims already have resulted in tremendous upheavals in our social, legal, and medical systems.

This situation presents a serious challenge for all members of the Church because it presents a view of the human person contrary to the truth. It is of particular concern for our young people, as Pope Francis has warned:

*Today children-children!-are taught in school that everyone can choose his or her sex. Why are they teaching this?*²

*Let us not play with truths. It's true that behind all this we find gender ideology. In books, kids learn that it's possible to change one's sex. Could gender, to be a woman or to be a man, be an option and not a fact of nature? This leads to this error. Let us call things by their names.*³

“Gender dysphoria” is a psychological condition in which a biological male or female comes to feel that his or her emotional and/or psychological identity does not match his or her biological sex and “experiences clinically significant distress” as a result.⁴ Situations involving

gender dysphoria must always be addressed with pastoral charity and compassion rooted in the truth. Any unjust discrimination or needless insensitivity in addressing such situations must be avoided and/or corrected.

At the same time, in responding to this question justly and charitably, one cannot deny or obscure the truth of our created nature and human sexuality. Indeed, charity always requires the clear presentation of the truth. As Pope Saint Paul VI observed, “[I]t is an outstanding manifestation of charity toward souls to omit nothing from the saving doctrine of Christ.”⁵ From medicine, natural law, and divine revelation, we know that each person is created either male or female, from the moment of conception. “It needs to be emphasized,” writes Pope Francis, that “biological sex and the socio-cultural role of sex (gender) can be distinguished but not separated ... It is one thing to be understanding of human weakness and the complexities of life, and another to accept ideologies that attempt to sunder what are inseparable aspects of reality.”⁶

This document presents the teaching of the Catholic Church on sexual identity and the transgender issue and offers some pastoral observations. It is not intended to anticipate or address every situation. Rather, it provides the principles of Catholic teaching to encourage the faithful and to guide them in responding to an increasingly difficult cultural situation.

Goodness/Gift of the Human Person and Human Sexuality

The human person, created in the image of God, is a being at once corporeal and spiritual. The biblical account expresses this reality in symbolic language when it affirms that "then the Lord God formed man of dust from the ground and breathed into his nostrils the breath of life; and man became a living being." Man, whole and entire, is therefore willed by God.

The human body shares in the dignity of "the image of God": it is a human body precisely because it is animated by a spiritual soul, and it is the whole human person that is intended to become, in the body of Christ, a temple of the Spirit...

The unity of soul and body is so profound that one has to consider the soul to be the "form" of the body: i.e., it is because of its spiritual soul that the body made of matter becomes a living, human body; spirit and matter, in man, are not two natures united, but rather their union forms a single nature.⁷

The Church's teaching rests on three principles, all knowable by way of human reason. First, the human person is an “embodied soul,” the composite of the spiritual and physical. The human soul is created to animate one particular body. To be a human person means to be a unity of body and soul from the moment of conception. Thus, the body reveals not only the soul, but the person; the person, as a unity of body and soul, acts through the body. Thus, each person's body, given by God

from the moment of conception, is neither foreign nor a burden, but an integral part of the person.

Second, and in keeping with the authoritative witness of Scripture (cf. Gen 1:27), the human person is created male or female. The human soul is created to animate and be embodied by one particular, specifically male or female, body. A person's sex is an immutable biological reality, determined at conception. The sexed body reveals God's design not only for each individual person, but also for all human beings, by “establishing us in a relationship with other living beings.”⁸

As Pope Francis reminds us, “valuing one's own body in its femininity or masculinity is necessary if I am going to be able to recognize myself in an encounter with someone who is different.”⁹ Thus, realizing that human persons are part of “human ecology” reminds us that “man too has a nature that he must respect and that he cannot manipulate at will.”^{10/11} The human body has intrinsic meaning. Through the body, we encounter not only other human beings but also “the moral law, which is inscribed in our nature.”¹²

Sexuality affects all aspects of the human person in the unity of his body and soul. It especially concerns affectivity, the capacity to love and to procreate, and in a more general way the aptitude for forming bonds of communion with others. Everyone, man and woman, should acknowledge and accept his sexual identity.¹³

It is important to note that there may be a variety of ways in which a person may express his or her sexual identity as male or female, according to the norms and practices of a particular time or culture. Moreover, a person may have atypical interests, but this does not change the person's sexual identity as either male or female.

Third, the differences between man and woman are ordered towards their complementary union in marriage. Indeed, the differences between man and woman, male and female, are unintelligible apart from such a union. *Man and woman were made "for each other" - not that God left them half-made and incomplete: he created them to be a communion of persons, in which each can be "helpmate" to the other, for they are equal as persons ("bone of my bones ...") and complementary as masculine and feminine. In marriage, God unites them in such a way that, by forming "one flesh," they can transmit human life: "Be fruitful and multiply and fill the earth." By transmitting human life to their descendants, man and woman as spouses and parents co-operate in a unique way in the Creator's work.¹⁴*

Physical, moral, and spiritual difference and complementarity are oriented toward the goods of marriage and the flourishing of family life. The harmony of the couple and of society depends in part on the way in which the complementarity, needs, and mutual support between the sexes are lived out.¹⁵

Sexual difference is at the heart of family life. Children need, and have a right to, a father and a mother.