

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.

(Odd Numbered Months)

Saints Peter & Paul - Cayuga

Sunday - 10:30 a.m.

(Even Numbered Months)

July 5, 2020 - 14th Sunday in Ordinary Time

Q I've often heard the Our Father referred to as: "the perfect prayer". What are the elements that make it the perfect prayer? Why did Jesus give us this prayer and not some other?

A The first element that makes the Our Father a perfect prayer is that it is short and to the point. This illustrates what Jesus says about all prayer: that it should be simple and direct, since the Father already knows what we need before we ask. Next, the Lord's Prayer begins where all prayer should: recognizing God as parent and source of all life and creation. "Our Father" is a familial phrase that reflects a father/son relationship of genuine closeness, love, and confidence. Jesus follows the acknowledgment of his Father with two similar requests: that both God's kingdom come and God's will be done. They are virtually synonymous, since it is God's will that the kingdom, God's rule, be established. Now the prayer turns to petition, asking for what the pray-er needs. The first and most primitive human need is bread: food, nourishment. However, in this prayer, bread not only means daily sustenance, but also all that is needed to sustain life. "Daily bread" also has eucharistic overtones. In John's Gospel, chapter six, Jesus declares unequivocally that he is the "bread of life", that is we "do not eat of this bread, we have not life in us." The Lord's Prayer goes on to ask for forgiveness. As we beg pardon for our sins, we're reminded of our mutual responsibility to forgive others. There's a give-and-take element in our relationship with God. We can't ask God for mercy and clemency while refusing the same to our brothers and sisters. Imitation of Jesus implies doing what God does. God forgives. So should we. Finally, we ask not to be abandoned in the great moment of testing. This is an admission that we cannot hold out alone against the massive force of evil in the world. Our strength is not enough. We need God's help always, but particularly in times of extreme temptation.



14TH SUNDAY IN ORDINARY TIME

"Come to me, all you who labor and are burdened, and I will give you rest." - Mt 11:28

Zechariah 9:9-10
Romans 8:9, 11-13
Matthew 11:25-30

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Weekly Mass Schedule



Sunday Liturgies		
Saturday, July 4	7:00 pm (St. B.)	† Eufersine Kutter
Sunday, July 5	8:30 am (St. B.)	Pro Popula
	10:30 am (St. M.)	† Ray & Mary Suchla
Weekday Liturgies		
Monday, July 6	NO MASS	
Tuesday, July 7	NO MASS	
Wednesday, July 8	10:00 am (St. B.)	† Ann & John Skroch
Thursday, July 9	10:00 am (St. B.)	† Dorothy & Art Haase
Friday, July 10	8:30 am (St. B.)	Donna Heley
Sunday Liturgies		
Saturday, July 11	7:00 pm (St. B.)	† Ray Heley
Sunday, July 12	8:30 am (St. B.)	Pro Popula
	10:30 am (St. M.)	† Melvin & Steven Breker

Mass with Fr. Anderl can be found live streaming at www.youtube.com/channel/UCGDlieflyM-alkFQSQhDv6ng at 5:00 pm on Saturday and can be watched later that evening or anytime on Sunday. You can also follow the link if you go to stboniface.net and click on "Weekend Mass".

Reconciliation Schedule

St. Boniface: Saturday – Confessions will be offered from 6:15 - 6:55 pm in the family room.

Prayer Requests

Please keep the following people in your prayers:

- | | |
|-------------------|----------------|
| - Rick Jorgenson | - Rick Kane |
| - Peggy Harles | - Dale Mattson |
| - Shelby Northrop | - Pat Duerr |

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

All Parishes

Mass Time Change. Saturday evening Mass will be celebrated at 7pm instead of 5pm. This will last through the summer.

Our Country is in Need of Prayer. Pope Pius IX said that if you want peace in your heart, in your home, and in your country...pray a daily rosary. There are special graces that come from praying the rosary in groups in front of the tabernacle. Please join us for the Rosary and Divine Mercy Chaplet at any or all of the following times:

Monday, Tuesday and Friday at either 8am or 10am and Wednesday and Thursday at 8:00 am and 9:30 am.

New Diocesan Guidelines.

1. The Bishop is encouraging the faithful who are healthy and **not** at higher risk from COVID-19 to return to Mass at the church. Live-streaming is still available for those who have health issues. The dispensation remains in effect.
2. Masks are no longer required but are optional.
3. Communion on the tongue is again being allowed.

From Vietnam to the veil, Sister Theresa brings a

sparkle to North Dakota monastery. Roxane Salonen's "Faith Conversations" feature shares the story of Sister Theresa Marie of the Eucharist and her surprising journey to North Dakota.

Certainly, she wasn't the first teenager to flee her native country to evade religious persecution and communism, nor to land in America and, later, obtain a college degree. But Theresa Nguyen can claim to be the first with such a dramatic history to end up at a small, cloistered monastery on the North Dakota prairie.

"I prayed, 'Jesus, if this is what you want for me, and if everything goes smoothly, I trust this is your will,'" she recounts of accepting an invitation to visit Carmel of Mary Monastery in Wahpeton.

It was July 14, 2018 — the same day her youngest brother would be making his perpetual vows as a Dominican religious on his way to the priesthood. Though conflicted about leaving her home in Houston and missing the solemn Mass, her mother urged her to go to North Dakota.

"In Vietnam, if you change plans, it's not lucky," Theresa explains. "I knew we could still be united to each other by prayer."

Now Sister Theresa Marie of the Eucharist, her arrival at the cloister was the culmination of a journey begun years earlier, when she and her mother and youngest brother joined others on a boat leaving Vietnam to escape an oppressive government.

After temporary stops in Malaysia and Indonesia, they reunited in 1993 with three siblings and other relatives in San Francisco.

Theresa's father was the only one of their family of seven who stayed behind in Vietnam. He was a medical doctor, the one who had led his family into the Christian faith after befriending a priest. In the 1970s, he had served in the Army against the communists and, for two and a half years, was put into prison for that.

Sister Theresa was glad to report that despite the separation from his family and other trauma he underwent, her father, "by the grace of God, had all the last rites" prior to his death in Vietnam in 1996.

Theresa studied cellular and molecular biology in San Francisco, eventually settling into a career in research at MD Anderson Cancer Center in Houston. But she would

find the world unsatisfying, and the task of finding a husband, challenging.

"None of the relationships worked," she says.

One day, feeling bereft, she went to a nearby chapel and, through tears, prayed, and began to feel "very peaceful." Around that time, she saw the 1951 film "Quo Vadis (Where Are You Going?)" about a woman who wouldn't give up God for a man she loved.

"That movie touched me so much," Sister Theresa says, and led her to approach the nearby Dominican order. She also had a dream in which Mary, Jesus' mother, asked her why she hadn't tried religious life.

"It was a very striking moment," she says, reminding her of other, seemingly prophetic dreams, all religious in nature, in childhood — the first, around age 10, when a statue of Our Lady of Fatima in her family's home came to life and "flew" out of its plastic enclosure, wooing the young Theresa to the neighborhood church.

Each of these vivid dreams seemed a summons from God, she indicates, but after four years in formation with the Dominicans, mainly preparing young students to receive the sacraments, Sister Theresa was told she wasn't a fit. She questioned why God would lead her on this path, only to be rejected. Eventually, Sister Theresa picked herself back up.

"What am I going to do, cry all day?" she says. "You need to decide your future."

Immediately, she began pursuit to join a more contemplative order, the Carmelites, and quickly discovered the door was not closed at all; it had only begun to open wide.

Answer to their prayers

Back in North Dakota, four Carmelite sisters living in a community that had dwindled through the years, from 22 at its fullest, had been praying for a fifth sister. The prioress, Mother Madonna, says she was convinced God would send someone.

When she saw the application from a Dominican sister in Texas, she responded immediately, and soon, was greeting Sister Theresa at the door of Carmel.

"I really admire her. She did not wait a minute to start searching," says Mother Madonna, noting that it was as if she had said, "OK, God, I had all my tears, now I know I'm in your hands."

"I often think that tears are watering something; that they are seeds of the next step. Her vocation was being deepened (through them)," she says. "Now her rejoicing can begin in this community with all her gifts and talents that she brings."

Generosity and charity are among them, Mother Madonna says.

"She's always ready to do whatever she can to help our community in any way," along with her love for Jesus and Mary, "which is so important to our way of life."

The formation of the young in their faith is a prayer intention Sister Theresa holds deeply in her heart, she

adds. And through her knowledge of modern technology, she's helped develop the community's website and social media presence, also creating videos to share with those interested in their way of life.

At 48, and currently a novice in her formation — marked by a white veil — Sister Theresa will make her temporary vows in two years, and in four more, her solemn, professed vows.

"She comes from a culture that we're not familiar with, so this is formation for her and formation for us," Mother Madonna says. "We're all learning about each other every day."

Her spiritual director, the Rev. Peter Anderl, pastor at St. Boniface parish in Lidgerwood, N.D., says Sister Theresa's courage stands out.

"I saw that the first moment I met her. The Holy Spirit was already revealing to me that she'd been through a very intense life," he says.

As such, Sister Theresa bears the "characteristics of a martyr," he says, someone who should have died along life's treacherous journey.

"The fact that she was so beautifully guided, and the gift God gave her of her courage to keep persevering — there's just a really beautiful charism there."

He's not surprised she ended up here.

"It's how Divine Providence works: my purpose, my plan, and the kicker, in my time," Anderl says of God's design.

"Through all the different twists and turns and crossroads, she always turned to God and said, 'Lead me Lord. Show me your way, your plan,' and, like Our Lady, 'May it be done to me according to your will.'"

Her great sense of humor also adds new life to the monastery, he says.

"She's very alive, and she really loves Jesus. It's no longer an intellectual exercise," he says. "He's a real, living person, and she has absolutely and completely fallen in love with him and is here to serve him and his people."

Not long after arriving at Carmel, Sister Theresa was introduced to something unexpected — a community of Catholics in Fargo who had, like her, come from Vietnam. Though COVID-19 has disrupted her plans to get to know them better, she says, she hopes to reunite with them soon.

She smiles while talking of finding, at long last, the hidden place to which God had been leading her all along, even as a little girl in Vietnam, when her mother, a convert from Buddhism, lined up her five children to pray the rosary each night, encouraging them to stay close to God.

To friends dismayed by the world and relationships, she quickly advises, "Jesus has never failed me. Why don't you marry Jesus? Jesus is the most faithful person!"

"What an amazing story," Anderl adds. "She just wants to be a saint — it's written all over her."