

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 pm

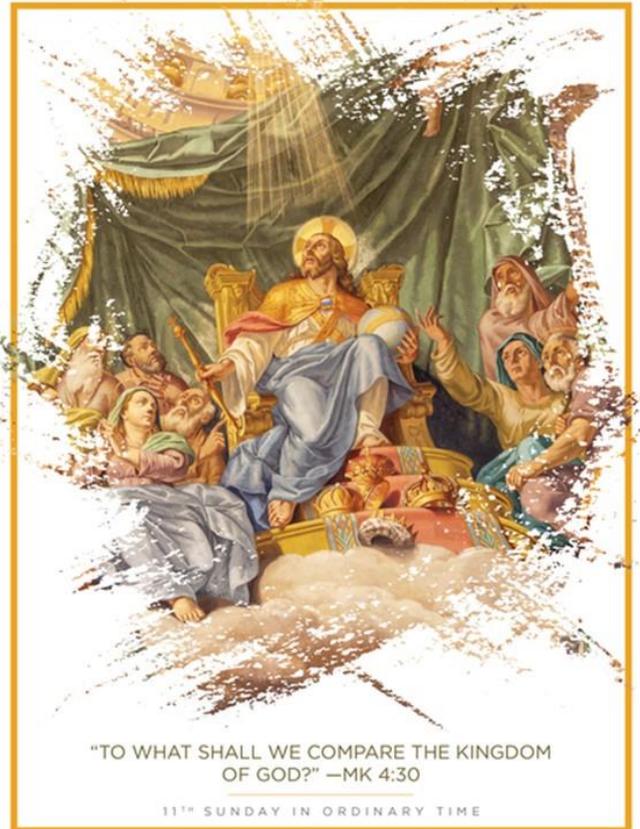
(Even Numbered Months)

June 13, 2021 - 11th Sunday in Ordinary Time

Q Why incense in Church Ceremonies?

A The use of incense goes far back in time. Among the gifts of the Magi, was frankincense. A gift worthy of a king. In Exodus, Moses is told to make an altar of acacia wood for the burning of incense and Aaron is to burn incense morning and evening. Also, in Exodus 30:34-38, Moses is given a formula for incense to be used solely in worship of God. The incense is to be placed before the Commandments in the meeting tent. Elsewhere in the Old Testament incense was burnt in connection with the burnt offerings of animals. The sweet smell of incense and its rising smoke gave it a kind of natural symbolism. It became the image of something pleasing to God. The rising smoke came to symbolize a person's or peoples prayers rising up to God. In Psalm 141, we have the plea, "Let my prayer come like incense before you."

Early Christians also found symbolic meaning in the use of incense. In the Book of Revelation 8:3-4, an angel holding a gold censer is given a great quantity of incense to offer and the smoke of the incense goes up before God with prayers. Burning incense is also a sign of reverence and dedication. Incensing the body at a funeral Mass is a sign of reverence for the body that was once the temple of God. Incensing the Book of Gospels indicates reverence for the word of God and Christ himself who is the Word Incarnate. Incensing the altar shows respect for Christ whom the altar represents and His sacrifice made present upon the altar. Incensing the Easter candle is a sign of reverence for Christ who is the light of the world. Incensing the Blessed Sacrament at Benediction is a sign of adoration and worship given to Christ, truly present upon the altar. It becomes a sign of our prayers rising to heaven.



Ezekiel 17:22-24
2 Corinthians 5:6-10
Mark 4:26-34

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Weekly Mass Schedule



Sunday Liturgies

Saturday, June 12	7:00 pm (St. B.)	L & D Members of Robert Wisnewski Family
Sunday, June 13	8:30 am (St. B.)	Pro Popula
	10:30 am (St. M.)	Special Intention
	7:00 pm (Sts. P&P)	† Janice Isensee-Butz

Weekday Liturgies

Monday, June 14	NO MASS	
Tuesday, June 15	9:30 am (Sts. P&P)	L & D Members of Cayuga Christian Mothers
	8:30 pm (St. B.)	Special Intention
Wednesday, June 16	10:00 am (St. B.)	Cody Heley
Thursday, June 17	10:00 am (St. B.)	† Georgine Novotny
Friday, June 18	8:30 am (St. B.)	† John Gaukler

Sunday Liturgies

Saturday, June 19	7:00 pm (St. B.)	Darwin & Elaine Heley
Sunday, June 20	8:30 am (St. B.)	Joan Brien & Family
	10:30 am (St. M.)	Pro Popula
	7:00 pm (Sts. P&P)	Special Intention

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:
 - Broden Frolek - Rick Jorgenson - Rick Kane
 - Peggy Harles - Shelby Northrop - Shirley Ahrens
 - Miranda Jelinek - John Popp - Brad Meyer
 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, Tuesday and Friday at 8am and 10am and Wednesday and Thursday at 8am and 9:30am.

Eucharistic Adoration – Please come and visit Jesus in Adoration anytime on Thursdays from 5am to midnight. If you would like to commit to a specific time, please contact Sharon. Also, if you are signed up for a specific hour and cannot make it, please call Sharon Frolek at 612-790-1211 to find a substitute.

Adoration Time Available. We are looking for someone to fill the 2-3pm slot for Eucharistic Adoration on Thursdays. Please call Sharon at 612-790-1211 if you would like to help.

Rogation Day Prayers will be said at 8pm on Tuesdays with Mass to follow at 8:30 pm.

21st Annual Men's Meal will take place at St. Philip's in Hankinson on Sunday, June 20 from 11 am – 1 pm. This year it is take-out only. They are serving grilled ham with mashed potatoes etc. and the cost is \$12. Call Marlin Krump at 899-0885 or Vickie at 899-1006 to place your order.

Upcoming Retreats. A women's retreat will be held at the convent in Hankinson on Aug. 13-15. A men's retreat will be held at the Abby of the Hills on August 27-29. More information to come. Register at www.ecclesiadomestica.net/registration.

Why is June dedicated to the Sacred Heart of Jesus?

June has been the Month of the Sacred Heart ever since the feast was instituted in the 19th century.

In popular piety, each month of the year has a corresponding spiritual theme that focuses on various aspects of the Christian faith.

June has become known as the **Month of the Sacred Heart**, due to the fact that the feast of the Sacred Heart is celebrated each year during it.

It all started when St. Margaret Mary Alacoque received private revelations from Jesus Christ. Jesus spoke to her on June 16, 1675, and asked her specifically to promote a feast that honored his Sacred Heart.

I ask of you that the Friday after the Octave of Corpus Christi be set apart for a special Feast to honor My Heart, by communicating on that day, and making reparation to It by a solemn act, in order to make amends for the indignities which It has received during the time It has been exposed on the altars. I promise you that My Heart shall expand Itself to shed in abundance the influence of Its Divine Love upon those who shall thus honor It, and cause It to be honored.

The feast of Corpus Christi has been celebrated after Trinity Sunday for many centuries and always falls during the month of June. The precise date fluctuates each year, as it is determined by the celebration of Easter.

It took until 1856 for the feast of the Sacred Heart to be officially celebrated by the universal Church, and ever since then the month of June has been focused on devotion to the Heart of Jesus and his divine love for humanity.

5 Fascinating facts about Jesus in the Eucharist

Catholics believe Jesus is present in a unique way under the appearances of bread and wine. The Eucharist is a central teaching of the Catholic Church that is today often misunderstood.

While it is easy to see how the Eucharist might symbolically represent Jesus' Last Supper with his apostles, it isn't always clear that Catholics believe Jesus is present in a unique way. For Catholics, the Eucharist is not merely a symbol, but Jesus Christ himself.

Here is a brief summary of 4 fascinating facts about the Eucharist.

Jesus is truly present, body, blood, soul and divinity.

The Catholic Church teaches a dogma called "transubstantiation," which the *Catechism* explains thus: "By the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood" (CCC 1376).

This means that while the appearances of bread and wine remain, the substance is changed (through the power of God) completely to the body and blood of Christ. It is a teaching based on Scripture and tradition and has remained unchanged in its essence since Apostolic times.

Demons believe and tremble before the Real Presence.

A spokesman from the satanic group, Adam Daniels, said, "The whole basis of the [satanic] 'mass' is that we take the consecrated host and give it a 'blessing' or offering to Satan. We're censoring it, [I think he means using incense], doing all things that's [sic] normally done to bless a sacrifice, which is obviously the host body of Christ. Then we're taking that and we're reconsecrating it, or the Devil does ..." [The bracketed comment and the single quotation marks within the above quote are mine.] In light of the threatened lawsuit, the group returned the consecrated host to the Church. Thanks be to God. But did you notice the satanic spokesman's attestation regarding the host: "which is obviously the host body of Christ"?

Grave and sad though this incident was (and it wasn't the first), these Satanists obviously consider the Catholic Eucharist to be the actual Body of Christ, not a symbol of him. Here then is an affirmation of the Scripture that says, Even the demons believe—and shudder (James 2:19).

Scripture is clear about what the Eucharist is.

Several passages from the New Testament show where this teaching finds its primary source. A more lengthy discussion of the sacrament of the Eucharist can be found in the *Catechism of the Catholic Church*.

The strongest reference comes from Jesus himself in John 6:54-57.

Here Jesus says:

Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my

flesh and drinks my blood remains in me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me.

In the following verses we see that this teaching was scandalous from the very first moment. Several of Jesus' followers abandon him after this, but he doesn't walk back his words to get them back. The Eucharist is what Christ wants for his Church, because he wants to be truly with us in our pilgrimage on earth.

We know early Christians believed the Eucharist was Jesus' body and blood, not just a symbol

"I have no taste for the food that perishes nor for the pleasures of this life. I want the Bread of God which is the Flesh of Christ, who was the seed of David; and for drink I desire His Blood which is love that cannot be destroyed." (St. Ignatius of Antioch – 1st century)

"This food we call the Eucharist, of which no one is allowed to partake except one who believes that the things we teach are true, and has received the washing for forgiveness of sins and for rebirth, and who lives as Christ handed down to us. For we do not receive these things as common bread or common drink; but as Jesus Christ our Savior being incarnate by God's Word took flesh and blood for our salvation, so also we have been taught that the food consecrated by the Word of prayer which comes from him, from which our flesh and blood are nourished by transformation, is the flesh and blood of that incarnate Jesus." (St. Justin Martyr – 2nd century)

"[Christ] has declared the cup, a part of creation, to be his own Blood, from which he causes our blood to flow; and the bread, a part of creation, he has established as his own Body, from which he gives increase to our bodies." (St. Irenaeus of Lyons – 2nd century)

The Church consistently teaches this truth, though especially since the Protestant Reformation there has been much confusion.

To this day, most Christians worldwide believe in the Real Presence of Jesus in the Eucharist.

There are a little more than 2 billion Christians in the world. Half of those, about 1 billion, are Catholics (of those, only 7% are in the United States). Another 12% of the world's Christians are Orthodox Christians who also believe in the Real Presence.

That means more than 3 of every 5 Christians belongs to a Church that believes in the Real Presence.

It's no wonder. When Jesus says we are saved by his blood, he doesn't mean that we are "saved" by his "blood" — he means his real blood really gives us eternal life.