



Thirteenth Sunday of Ordinary Time — June 27, 2021
 SAINT MARY'S & SAINT ELIZABETH'S CATHOLIC CHURCHES
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 VICTOR DVORAK –DEACON



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“Go in peace. Be cured of your affliction.” When we read Gospel passages like that from Mark’s Gospel for this Sunday, we are moved by Jesus’ compassion for hurting people. He healed a woman suffering for years with an affliction and he raised a child from the dead. How good Jesus is. But then we may wonder, “How come my prayers are unheard? What about the suffering people I have brought to the Lord?” Sadly, not all people are healed by our Lord; some people suffer chronic pain and others will die of their afflictions. Does Jesus not care? No, but perhaps there is another healing at work. At times, an affliction brings out the best in people: compassion, patience, love, kindness, etc. These virtues are purified and strengthened when we care for suffering people. As for the death of loved ones, how often does the reality of death heal old wounds in family life or restore faith which is rekindled when death and the afterlife become stark realities that have to be faced? We need to expand our understanding of the healing power of Jesus. At times, some healings are physical, but at other times, emotional, spiritual, or familial. Ask the Lord for healing, but accept whatever form that healing comes to you. Jesus knows what is best for us; we have to trust in His loving providence.

Familiaris Consortio (cont.) 44. In particular, note must be taken of the ever-greater importance in our society of hospitality in all its forms, from opening the door of one’s home and still more of one’s hearts to the plea of one’s brothers and sisters, to concrete efforts to ensure that every family has its own home, as the natural environment that preserves it and makes it grow. In a special way the Christian family is called upon to listen to the Apostle’s recommendation: Practice hospitality and therefore, imitating Christ’s example and sharing in His love, to welcome the brother or sister in need: “Whoever gives to one of these little ones even a cup of cold water because he is a disciple, truly I say to you, he shall not lose his reward.”



Help wanted! I am down to my last days in our parishes and in wanting to say goodbye and spend these last weeks and days with you, I forgot to do one thing: pack. If you want to help with some bubble wrapping of religious images and other elements of packing on **Monday, June 28th**, starting at **10:00 a.m.**, please give me a call on my cell phone (701-509-9504). I will provide for lunch that day. But as for anyone who wraps the photos of my ordination and First Mass and comments on my thick black hair back then, know that you will be forcefully escorted out of the rectory. You have been duly warned!

Thank you for a great celebration. I offer my gratitude and thanks to Saint Elizabeth’s Parish for a wonderful farewell party last Tuesday. The food was excellent; the program was amazing; and the gifts were wonderful. I was amazed at all of the guest priests that day, especially Fr. Dustin Kuhn who should really consider doing the pow wow circuit this summer! Thank you for a great evening; more treasured memories to hold onto from Saint Elizabeth’s Parish.



Ecclesiology, The role of the Church in salvation—What are the Eastern Rites of the Church? (continued on pg.3)

In the Diocese of Bismarck, people are sometimes taken aback when they drive by churches which have distinctive domes, rather than the usual spire or bell tower. As you approach these churches, it gets a bit more confusing because their church marquees list them as Ukrainian Catholic, rather than Roman Catholic: Saint Demetrius of Fairfield; Saint John the Baptist of Belfield; Saint Michael of Minot; and Saints Peter & Paul of Wilton. It gets even more puzzling when you step inside these churches, because the iconography and liturgy are unlike anything a typical Roman Catholic has experienced. Who are these Ukrainian Catholics and are they really Catholic like we are? Yes, they are indeed. They are part of what we call the Eastern Church, or the Uniate Churches, and while maintaining their

MASS & ADORATION SCHEDULE

Monday, June 28th

7:30 AM SM—Communion Service

Tuesday, June 29th

7:30 AM SM—+Edwin & +Magdalen Schorsch & their family

Wednesday, June 30th

7:30 AM SM—Rosary, Mother of Perpetual Help Devotions +Cecelia Jung by Ted & Carol Doe

Thursday, July 1st

7:30 AM SM—Communion Service

Friday, July 2nd

No 7:30 AM Mass

10:30 AM SM—Funeral Mass for +Emma Magelky

6:00 PM SE—Adoration of the Blessed Sacrament

7:00 PM SE—Saint Elizabeth Christian Mothers

Saturday, July 3rd

5:00 PM SM—+Dan Frank by Betty Frank

Sunday, July 4th

8:30 AM SE—+Kathy Kaufman by Herb & Connie Buck

10:30 AM SM— Pro Populo

Confessions offered 15 minutes before each daily Mass and 30 minutes before Saturday vigil Mass at St. Mary's.

Beginning July 1st, we will no longer be kneeling at the communion rail for the reception of Holy Communion.

Marriage: Contact Pastor at least nine months prior to your anticipated wedding date.

Baptism: Pre-Baptism preparation session required.

Anointing of the Sick: By request.

Please Keep in Your Prayers: Hayden Turner, Gene Wert, Rick Schaefer, Kent Candrian, Dan Mollman, Rod Crane, Katy Kautzman, Bob Barnes, Bart Rohan, Cooper Craig, Juanita Koppinger, Lea Madler, Derek Benz, Kevin Schaefer, Theresa Tarpo, Todd Leach, JoAnn Urlacher, Brad Novak, Josie Steier, Katie Stolz, Bonnie Benz, Nate Hernandez, Andy Prokop, Duane Grundhauser, Arlene Rohr, Elven Kaufman, Suzette Printz, Linda Reisenauer, Cindy Martin, Howard Schiwal, Yvonne Fettig, Kim Kuhn, Bonnie (Krebs) Dick, Dorothy Kohl

Assisted Living and Nursing Home Residents: Theresa Tarpo, Beverly Held, Theresa Decker, Marilyn Wert, Gilbert Buzalsky, Mary Hanson, Joe & Aggie Wandler, Charlotte Krebs, Harvey Herberholz, Sylvia Koppinger, Leona Gordon, Donnella Koppinger, Willie Emmil, Frances Heick

Our Deceased Loved Ones: +Florence Frank, +Willard Beaudoin, +Marilyn Jeske, +Marvin Wert, +Archie Jalbert, +Frank Kilwein, +Emma Magelky, +Loretta Jung, +Kathy Kaufman, +Leona Roll, +Ruth Buzalsky, +Jim Schneider, +Eugene Heidt, +Richard Jambor, +Chuck Brusich, +Joan Binstock, +Kevin Jacobs, +Betty Biel, +Wenzel Roller

On the lighter side: Three states in life: youth; middle age; and “you look good!”.

Mark your calendars:

We will be **cleaning the rectory on June 30th starting at 10:00 am.** Many hands make light work so please consider helping us that day. Call Marjean Schulz (495-4212), Diane Binstock (290-1218), Helen Koppinger (579-4540) or Vivian Hernandez (206-0129). Lunch will be provided. Thanks in advance!

Can you help? We are looking for a few individuals to help Father Dennis unload some of his belongings on **Wednesday, June 30th at 2:00PM.** Please call the office if you can help out. 579-4312

*Beginning on Saturday, July 3rd, there will **no longer be a Saturday 8:30 AM Mass.** The Mass intentions scheduled for those days have been rescheduled to a later date.*

A point to ponder: *There are saints indeed in my religion, but a saint only means a man who really knows he is a sinner.* [GK Chesterton]



Happy Birthday: July 1st: **Greg Krance**

July 2nd: Shawn Wolf, July 3rd: Ethan Augare,

July 4th: Angie Urlacher

Happy Anniversary: July 1st: Keane & Shellee Hanson

St. Mary's Liturgical Ministers July 3rd & 4th

MINISTRY	Saturday 5:00PM	Sunday 10:30AM
Lector	Diane B.	Jon W.
Altar server	Will S.	Kayla E./Kazen N.
Rosary Leader	Jim K.	Mike M.

Collection Report St. Mary's June 19th & 20th, 2021

Adult		Youth
\$ 2226.00	Envelopes	\$0.00
\$ 60.00	Loose Plate	
\$ 2286.00	Total	
\$ 5301.00	Monthly Total	

Saint Elizabeth's Liturgical Ministers July 4th

	Sunday 8:30 AM
Lector	Elvin
Mass Server	Nathan
Ushers	Dennis W. & Arlen

Collection Report St. Elizabeth's June 13th, 2021

Adult		Youth
\$ 320.00	Envelopes	\$ 0.00
\$ 71.00	Loose Plate	
\$ 391.00	Total	
\$ 1291.09	Monthly Total	

distinctive traditions, they are fully Catholic, part of the one, holy, catholic, and apostolic Church.

As Roman Catholics, our liturgical, aesthetical, and spiritual life was influenced over the centuries by the Church in Rome . . . in this usage of the term, the city of Rome and its environs. This formed the basis of the Roman Rite, which predominated in time over all of Western Europe. By *rite*, we are referring to a distinctive liturgical usage proper to either a territory or religious order. At one time in Church history, there were many rites in Western Europe: the Gallican Rite of France; the Ambrosian Rite in Milan, Italy; the Mozarabic Rite of Toledo, Spain; the Dominican Rite; the Carthusian Rite; the Cistercian Rite; etc. With rare exception, these rites were abandoned or abolished because of the push to make the Roman Rite standard throughout Western Europe, thus allowing the Pope (the Bishop of Rome) greater authority and control over the spiritual and liturgical lives of Catholics. Thus, beginning with Western Europe, then extending into central Europe and later some regions of Eastern Europe, the Roman Rite became the dominant rite and every Christian in this geographical area abandoned their liturgical traditions for the traditions of the Church in Rome. Yet, in other regions of the world, this movement towards standardization and homogenization never occurred, resulting in a multiplicity of distinct liturgical traditions.

At one point in history, all Christians were united, even though tensions made for a fragile union. Because of these political and theological tensions, this union gave way in the year 1054 to a division of the Church, East and West. The Eastern Church developed a distinct liturgical, theological, aesthetical, and disciplinary patrimony. For authority, the Eastern Church looked to Constantinople and other ancient sees, rather than Rome. In the various regions and communities of the Eastern Church, the liturgical life was much more ceremonial and richly symbolic, leading many observers to feel that they had entered into the heavenly liturgy itself! The liturgical life was also highly localized, maintaining the traditions and sensitivities of diverse Christian populations. For all intents and purposes, the Church seemed forever divided into East and West, with little contact between the two. But then the Holy Spirit entered in and moved hearts so that the prayer of Jesus at the Last supper would be fulfilled, “That all may be one Father, as you are in me and I in you” (John 17:21).

Over the course of the centuries, many Eastern Christians desired union with the Church of Rome once again, for they became convinced that as Saint Peter was the first spiritual head of the Church, the popes who succeeded him continued to lead the Church in true and authentic teaching. They came to believe that where Peter (i.e., the pope) was, there was the Church. The papacy responded in kind and reached out to the Eastern Church, offering them the privilege to maintain their distinct liturgical traditions, while offering allegiance to the papal authority of the Church. Thus, there would be communion in authority and teaching, but plurality in liturgical practice. In time, there came to be numerous Eastern Rites, meaning an Eastern Christian community using a particular form of liturgy while pledging allegiance to the Bishop of Rome (i.e., the Pope). The rites divide into five families, which are rooted in geography, but more so in the tradition of spiritual leadership. Alexandria: Coptic (Egyptian) Church and Ethiopian Church; Antioch: Syro-Malankarese (Indian) Church; Maronite (Lebanese) Church; and Syrian (Lebanon, Iraq, and Palestine) Church; Armenia: Armenian Church; Chaldea: Chaldean (Iran, Iraq) Church and Syro-Malabar (India) Church; Constantinople/Byzantium: Albanian Church; Byelorussian Church; Byzantine Church; Bulgarian Church; Greek Church; Greek Melkite Church; Hungarian Church; Italo-Albanian Church; Romanian Church; Russian Church; Ruthenian Church; Slovakian Church; and the Ukrainian Church.

The Catholics of the Eastern Rite have endured many periods of persecution, at the hands of radical Muslims, nationalist Orthodox Christians, godless Communists, et.al., yet they have remained faithful to Jesus Christ and the Church. They love the Holy Father and have suffered in defense of communion with Rome. What a holy witness to the Catholics of the Roman Rite, who often fail to see the awesome gift of the papacy, a voice for Jesus Christ in difficult times.

If you are ever in Fairfield, Belfield, Wilton, or Minot, call ahead to see when the Ukrainian Catholic churches celebrate their Divine Liturgy. You are welcome to worship with them and to even receive Holy Communion in their liturgies, for their sacraments are valid and Catholics of the Roman Rite may receive them as well. May God bless what Pope Saint John Paul II called the other “lung of the Church”. Together, we sing one common hymn of praise to the Blessed Trinity.

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