

St. Boniface

Catholic Church

stboniface@rrt.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.

St. Martin of Tours - Geneseo

Sunday - 10:30 a.m.

(October and December)

Sts. Peter & Paul - Cayuga

Sunday - 10:30 a.m.

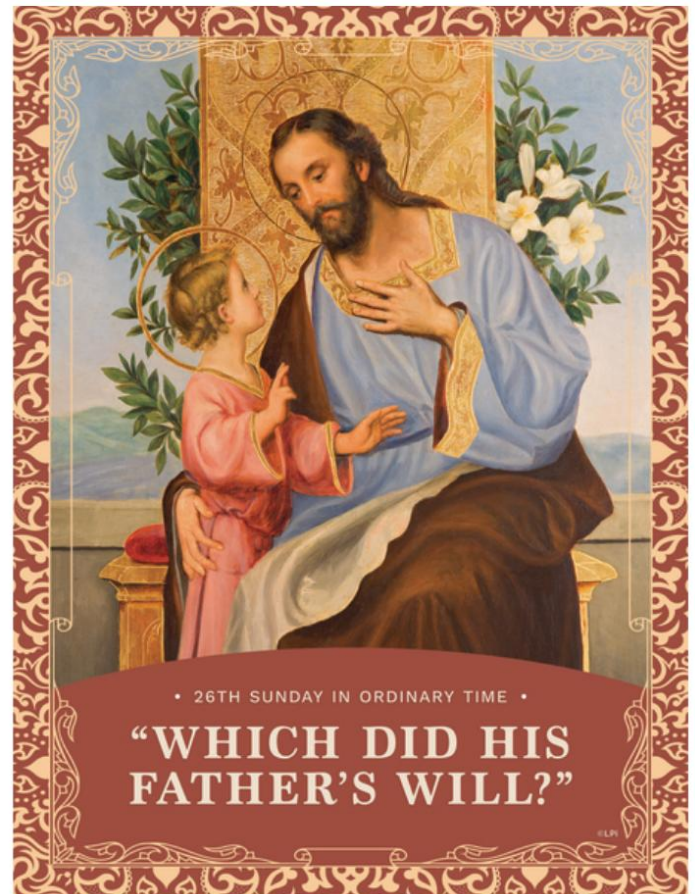
(September and November)

September 27, 2026 - 26th Sunday in Ordinary Time

Is It the Thought That Counts?

I can remember times when I received a gift that I would not have chosen for myself. At those times I certainly thought to myself that "it was the thought that counts." I was happy that the gift-giver thought of me at all. Then there have been times when my children have not given me a gift and then chose to tell me all about what they were going to give me. They would then follow it up by saying, "it was the thought that really counts." Really!?! I don't think so. I could think of sending my wife on a cruise, but that is not in any way the same as going on the cruise. I think there are times when all of us think we are more generous than we are, simply because we were thinking about being generous.

This way of thinking can be dangerous. Jesus teaches us to say what we mean and mean what we say. The intentionality of our actions is important, but intentionality without action is meaningless. How we act and what we give serves as evidence of our intentions and indicates where our heart truly lies. If we fool ourselves into thinking we are someone we are not, it can become difficult to see the truth. We need to look for the fruit in our lives. We need to make sure our desires and thoughts are moving us to act. You know that other saying about intentions, don't you? Don't pave the road to a place no one wants to end up with your intentions. Instead, let your intentions and actions lead others to another place where Jesus can be found.



Ezekiel 18:25-28/ Philippians 2:1-11

Matthew 21:28-32

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Weekly Mass Schedule



Sunday Liturgies

Saturday, Sept. 26	5:00 pm (St. B.)	Shirley Ahrens
Sunday, Sept. 27	8:30 am (St. B.)	Tyler & Alexa Thomas
	10:30 am (Sts P&P)	Pro Popula

Weekday Liturgies

Monday, Sept. 28	NO MASS	
Tuesday, Sept. 29	NO MASS	
Wed., Sept. 30	NO MASS	
Thurs., Oct. 1	10:00 am (St. B.)	† Bill Oster
Friday, Oct. 2	10:00 am (St. B.)	† Helen Novotny

Sunday Liturgies

Saturday, Oct. 3	5:00 pm (St. B.)	† Kathleen Wieser
Sunday, Oct. 4	10:00 am (St. B.)	Pro Popula

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:

Tracey Monson - Lawrence Heley - Fr. Chad Wilhelm

Avery Trittin - Baby Weston - Anne Heley

Joan Moerke - Shirley (Art) Heley - Dan Frolek

Shirley Ahrens - Peggy Harles - 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 adorers to share the 2-3, 3-4 and 5-6pm slots. Please contact Sharon at 612-790-1211 or 538-7010 if you are able to help.

Women's Group – please join us for a program entitled “She Shall Be Called Woman”. We will meet at St. Boniface Church on Wednesdays with food and fellowship at 6:30 and the presentation at 7pm. All women are invited!

Mass Time Change – there will be only one Mass on Sunday, Oct. 4. It will be at St. Boniface at 10am.

Raffle Tickets – All St. Boniface Altar Society members are asked to pick up two books of raffle tickets to sell for

the fall bazaar. They are in the gathering space at the church. Money and tickets may be turned in to Mel.

St. Boniface Fall Bazaar will be held on Sunday, Oct. 4 from 11am – 1pm.

Unimaginable Bliss: What Awaits Us in Heaven

Life Site News

“Now this is eternal life: That they may know thee, the only true God, and Jesus Christ, whom thou hast sent.” – Jn 17:3

Man’s final end, and his eternal bliss, is to see God face to face. The Catechism of the Council of Trent teaches that “after the resurrection of the body the only object of the Christian’s hope is the reward of everlasting life.”

Yet the nature of this reward is impossible for us to grasp fully in this life. St. Paul tells us that: Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him. (1 Cor 2:9)

The Catechism of Trent likewise speaks both of “the intensity of the happiness which the just enjoy in their celestial country” and of “its utter incomprehensibility to all but themselves alone.” “The idea,” the catechism continues, “presents to the mind something too great, too exalted, to be expressed fully by a proper term.”

Hence: The happiness of heaven is expressed in Scripture by a variety of other words, such as the kingdom of God, of Christ, of heaven, paradise, the holy city, the new Jerusalem, my Father’s house; yet it is clear that none of these appellations is sufficient to convey an adequate idea of its greatness.

This is because: The mind is incapable of comprehending or conceiving the greatness of this glory: it can be known only by its fruition, that is, by entering into the joy of the Lord, and thus satisfying fully the desires of the human heart.

Introducing the concept of the beatific vision, the Catholic Encyclopedia acknowledges: It is so extraordinary a mode of perception that we cannot clearly understand either the fact or the manner of its possibility. Nonetheless, even though we cannot fully comprehend this mystery, we can have true knowledge of it. In the verse following that quoted above, St. Paul states: But to us God hath revealed them, by his Spirit. (1 Cor 2:10)

God has revealed certain truths about the joys of heaven to His Church. In this article, we will begin exploring the central mystery: the beatific vision.

This is the third part of a series on the “Four Last Things,” which are death, judgment, heaven, and hell. The first installment, on death, can be found here; the second installment, on judgment, can be found here.

The Beatific Vision

The Church teaches that the final end of man is to see God as He is for all eternity and that in this vision of the Most Holy Trinity we attain supreme happiness. This sight of God is called the *beatific vision*.

It may help us to understand the concept of the beatific vision by contrasting it with the knowledge of God that we can attain in this life.

In our current state, we acquire knowledge about God through the things that He has made, as St. Paul explains in his letter to the Romans: For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made; his eternal power also, and divinity. (Rm 1:20)

From consideration of creation, we can attain certain knowledge of the existence of God and of many truths about His attributes and His government of creation. This knowledge is reached through the exercise of our natural reason. God has also revealed Himself to us by means of the supernatural revelation entrusted to His Church. This revelation includes mysteries beyond the full comprehension of our intellect, such as the dogmas of the Holy Trinity and the Incarnation.

However, while these truths are made known to us by supernatural means, they are still made known to us through creatures. We receive them from the teaching office of the Church, not from our own direct sight of God. As St. Paul teaches: How then shall they call on him, in whom they have not believed? Or how shall they believe him, of whom they have not heard? And how shall they hear, without a preacher? And how shall they preach unless they be sent, as it is written: How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things! (Rm 10:14-15) But in heaven, our knowledge of God will be very different; we will know Him by sight, face to face, and as He is.

These two states of knowledge are acknowledged and contrasted by both St. Paul and St. John. In his first epistle, St. John writes: Dearly beloved, we are now the sons of God; and it hath not yet appeared what we shall be. We know, that, when he shall appear, we shall be like to him: because we shall see him as he is. (1 Jn 3:2)

And in his first letter to the Corinthians, St. Paul writes: We see now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known. (1 Cor 13:12)

And in his second letter to that church, he teaches:

While we are in the body we are exiled from the Lord – for we walk by faith and not by sight. (2 Cor 5:6-7)

This is the sight of God already enjoyed by the holy angels, as revealed in these words of Our Lord: See that you despise not one of these little ones: for I say to you, that their angels in heaven always see the face of my Father who is in heaven. (Mt 18:10)

This sight of God is the beatific vision.

The Beatific Vision in the Teaching of the Church

In the 12th article of the Apostles' Creed, we profess our belief in "life everlasting." These words, teaches the Catechism of Trent: Signify not only that continuity of existence, to which the devils and the wicked are

consigned, but also, that perpetuity of happiness which is to satisfy the desires of the blessed.

The "happiness of heaven consists of two things," the catechism states, "to see God such as he is in his own nature and substance, and to be made like unto him."

In 1336, in the Constitution *Benedictus Deus*, Pope Benedict XII defined the following about those souls who die in the state of grace and have been purified in purgatory (if needed): These souls have seen and see the divine essence with an intuitive vision and even face to face, without the mediation of any creature by way of object of vision; rather the divine essence immediately manifests itself to them, plainly, clearly and openly, and in this vision they enjoy the divine essence.

Moreover, by this vision and enjoyment the souls of those who have already died are truly blessed and have eternal life and rest. Also the souls of those who will die in the future will see the same divine essence and will enjoy it before the general judgment.

Likewise, the Council of Florence teaches that: The souls of those who have incurred no stain of sin whatsoever after baptism, as well as souls who after incurring the stain of sin have been cleansed whether in their bodies or outside their bodies [i.e. in purgatory] ... are straightaway received into heaven and clearly behold the triune God as he is.

Man finds his supreme happiness in this supernatural vision of God, and not in any created good. Many people are tempted to think of heaven as a more perfect version of this world. "We are apt to deceive ourselves," John Henry Newman wrote, "and to consider heaven a place like this earth." Some even believe that the joys of heaven consist primarily in the enjoyment of bodily pleasures.

And many who avoid this error nonetheless think that the joys of heaven consist primarily in the absence of evils – such as sin, suffering, and death – and the fulfilment of good natural desires, such as being reunited with loved ones we have lost.

These things are truly good, but it is not in them that our supreme and eternal happiness is found. In theological terminology, these joys are called *accidental beatitudes*, while our *essential beatitude* is found in the vision of God.

Our Supreme Happiness is Found in God Alone

Our Lord Jesus Christ expressed this truth in the prayer He addressed to His Father at the Last Supper:

Now this is eternal life: That they may know thee, the only true God, and Jesus Christ, whom thou hast sent. (Jn 17:3)

Commenting on this verse, the Catechism of Trent states: Solid happiness, which we may designate by the common appellation, essential, consists in the vision of God, and the enjoyment of His beauty who is the source and principle of all goodness and perfection.

This truth was known to the psalmist who sang: For what
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