

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

Sunday - 12:00 p.m. (noon)

November 16, 2025 - 33rd Sunday in Ordinary Time

Eyes On Your Own Paper

"Nation will rise against nation, and kingdom against kingdom. There will be powerful earthquakes, famines, and plagues from place to place."

Looking at these words, I have to wonder. Am I reading the Bible or today's newspaper headline? It's never easier to despair than when you glance up and take a good look at what's going on in the world: disasters, natural and contrived, wars, resentments, rivalries, and divisions. It is almost too much sometimes, isn't it? The twenty-four-hour news cycle doesn't help. Add social media and it's enough to push anyone into a nervous breakdown.

When you find yourself in this place of despair, remember Paul's admonishment in his letter to the Thessalonians. Work quietly and eat your own food. It's not so different from the old "keep-your-eyes-on-your-own-paper" rule of the classroom. Poking our noses into other people's business, we may think we are getting a shortcut to the right answer, but we're really just getting distracted. When we become too preoccupied with events that we cannot control — whether they are happening in our neighborhood or half-a-world away — we are tempted to leave off the very specific work God has given us in our own lives. We are easily lured into anger, bitterness, and anxiety. What is the work that God has called you to? Is it your career? Your family? Your community? What is your food — what nourishes you, sustains you, connects you to something real, powerful, and life-giving? This is what you should be concerned with. This is where your thoughts and your efforts should be. Work quietly and eat your own food.



Malachi 3:19-20a
2 Thessalonians 3:7-12
Luke 21:5-19

Pastor | Fr. Peter Anderl

Cell Phone: (701) 640-6050

Rectory Phone: (701) 538-4608

Email:

peter.anderl@fargodiocese.org

Secretary | Cindy Jelinek

Office Hours: Wed. 1:00 - 6:00 pm

Office Phone: (701) 538-4604

Cell Phone: (701) 640-1401

Email: stboniface@rrt.net

DRE | Melodi Novotny

Office Phone: (701) 538-4604

Cell Phone: (701) 640-9314

Email:

stbonifacedre@rrt.net

Weekly Mass Schedule



Sunday Liturgies

Saturday, Nov. 15	5:00 pm (St. B.)	Shirley Ahrens
Sunday, Nov. 16	8:30 am (St. B.)	Pro Popula
	10:30 am (St. M.)	Special Intention
	12:00 pm (Sts P&P)	† Donald Murack

Weekday Liturgies

Monday, Nov. 17	NO MASS	
Tuesday, Nov. 18	12:00 pm (St. B.)	Funeral Mass for Rick Kane
Wed., Nov. 19	10:00 am (Dak. Est.)	† Mary & Alois Polansky
Thurs., Nov. 20	10:00 am (St. B.)	Ken Heley Family
Friday, Nov. 21	8:30 am (St. B.)	† George Novotny

Sunday Liturgies

Saturday, Nov. 22	5:00 pm (St. B.)	† Lawrence Harles
Sunday, Nov. 23	8:30 am (St. B.)	Pro Popula
	10:30 am (St. M.)	Special Intention
	12:00 pm (Sts P&P)	† Shirley Banish

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:
 Baby Weston - Shirley (Art) Heley - Anne Heley
 Joan Moerke - Shelby Northrop - Peggy Harles
 Rick Kane - Dan Frolek - Shirley Ahrens - 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 of a regular adorer to fill the 3-4 pm slot. We also need adorers to share the following slots: 2-3pm, 3-4pm, and 5-6pm. Please contact Sharon at 612-790-1211 or 538-7010 if you are able to help.

Rolls and Coffee will be served after the 8:30 am Mass at St. Boniface on Sunday, Nov. 16.

Funeral for Rick Kane will be held on Tuesday, Nov. 18 at 12pm (noon) at St. Boniface Church.

Women's Group will meet at St. Boniface on Tuesday, Nov. 18 at 7pm.

Total Consecration Through the Mysteries of the

Rosary - A new series of Monday small groups will begin November 3, running through December 8. Groups meet weekly on Mondays from 6 to 7:15 a.m. or 7-8:30 p.m. Contact: Sr. Mary Ruth at (701) 242-7195 or smaryruth@sfcetrements.org for more information or to register.

Advent Mission: Christian Marriage: Biblical Foundations and How to Live it – will be presented by Brad and Lisa Gray on Dec. 1-3 at 7pm at St. Aloysius Church in Lisbon.

Fr. Hession Advent Mission: The Family is a Church & The Church is a Family – will be held at Assumption Church in Morris, MN on Dec. 7-10. For more information see the church bulletin board.

When Everything Ends, We Will Be Transformed by Love – Tom Hoopes

The liturgical year has a lot of hope-filled points — birthdays, Easter, Marian days. It also has dark moments — Ash Wednesday, Good Friday and the Beheading of John the Baptist. But never does it get as dark — or as hope-filled — as this Sunday.

First: The readings are dark because we learn that nothing around us will last.

First comes Malachi's prophecy: "Lo, the day is coming, blazing like an oven, when all the proud and all evildoers will be stubble. ... But for you who fear my name, there will arise the sun of justice with its healing rays."

That last part would be a lot more comforting if the first part were not so terrifying. Some of us will be healed by the rays of the rising sun and some will be burned up — and the pretense that we are masters of our own fate will go up in smoke.

Jesus's teaching in the Gospel is also filled with hard-won hope. "You will be hated because of my name," he says, then adds, "but not a hair on your head will be destroyed. By your perseverance you will secure your lives."

Malachi's and Jesus's dire warnings sound strange to us. Neither should.

Will evildoers truly be reduced to stubble? We can be certain that they will — and us too, if we join them. After all, we are used to seeing justice prevail on earth: Institutionalized slavery, the Nazis, and the Soviet Bloc all seemed unstoppable in their day, but they came and went. Why should the evils of our day — like abortion, human trafficking, neglect of the least among us, terrorism, and war — be any different?

Staying faithful will save us — but that won't be easy. Christ describes just how dark it will get for Christians. "You will even be handed over by parents, brothers, relatives and friends, and they will put some of you to death," he says.

If we don't think our families will turn against us, we are wrong. That is what happened in Soviet Russia, where children were taught to revere Pavlik Morozov, the boy who turned in his father. It happened in China, where the

one-child policy brought family turmoil, abductions, forced abortions, and child deaths before and after birth. It also happens in consumerist economies where pursuing wealth divides families, both rich and poor.

Second: Jesus tells us that even the great things we made for God will disappear.

On the Feast of the Dedication of the Lateran Basilica, we learned how important Church buildings are. This Sunday, Jesus says there's something way more important. Pointing to the Temple, the pride of Jerusalem, built of massive stones the size of cars, Jesus says, "All that you see here — the days will come when there will not be left a stone upon another stone that will not be thrown down."

We may have thought that the things we devoted to God will stay. They won't. Today, only one wall of the glorious Temple is left, and in the past 100 years we have seen the great Monte Cassino monastery bombed to bits, and Notre Dame Cathedral burn up.

Jesus says even nature will be destroyed and changed beyond all recognition, by the earthquakes, floods and tectonic shifts that have reshaped the map for millennia.

What will last? God alone — and us. We are the one permanent thing we see. "Nature is fleeting; we will outlive it," C.S. Lewis wrote. "Even when all suns and mists are gone, each one of us will still be alive." It will be painful to see everything as we know it end, but it will be the greatest joy imaginable to see God's order restored.

Third: We will last because we have a foot in both worlds: ours, and eternity.

"We are not some casual and meaningless product of evolution. Each of us is the result of a thought of God," said Pope Benedict XVI. That means that our true home is not here, but with God. The beauty of our present world will disappear, but its ugliness will also. Once it all burns away, we won't be in a strange inhuman wasteland. We will be in our true home, finally and forever.

As C.S. Lewis put it, "Your place in heaven will seem to be made for you and you alone, because you were made for it." Our new heavenly home won't be a place that feels awkward and takes getting used to. It will be more natural than nature. And it will never pass away. Instead, it will fulfill the vision Sunday's Psalm has when it describes creation this way:

"Let the sea and what fills it resound, the world and those who dwell in it; let the rivers clap their hands, the mountains shout with them for joy before the Lord, for he comes, for he comes to rule the earth, he will rule the world with justice and the peoples with equity."

But as Sunday's Gospel reminds us, getting there won't be easy, and it is by no means a given that we will make it. Persevering will entail saying No to false prophets and standing up for Christ to persecutors of many kinds who try to undermine our faith. As St. Paul tells the Thessalonians in the Second Reading, staying faithful

takes a lot of work: "You know how one must imitate us. For we did not act in a disorderly way among you," he writes. "On the contrary, in toil and drudgery, night and day we worked, so as not to burden any of you."

That work starts now. But the hope starts now, also.

Fourth: The Eucharist shows how God turns our "toil and drudgery" into glory.

At the end of time, when the Kingdom of God comes in its fullness, we will be "glorified in body and soul, and the material universe itself will be transformed," the Catechism says.

Note that both *the material universe itself* and our *body and soul* will be transformed. We see this happen in one amazing way at each Mass. In the Liturgy of the Eucharist, the priest takes the "fruit of the earth, the work of human hands" and the "fruit of the vine, the work of human hands" and offers it to God "so that they may become for us the Body and Blood of our Lord Jesus Christ."

This brings about a real transformation of the host. The glorification of our body and soul and the material universe happen in an analogous way, says the Second Vatican Council document *Lumen gentium* (Light of the Nations). When lay people participate in Mass:

"All their works, prayers and apostolic endeavors, their ordinary married and family life, their daily occupations, their physical and mental relaxation, if carried out in the Spirit, and even the hardships of life, if patiently borne — all these become 'spiritual sacrifices acceptable to God through Jesus Christ.' Together with the offering of the Lord's body, they are most fittingly offered in the celebration of the Eucharist. Thus ... *the laity consecrate the world itself to God.*"

Just as the Lord transforms the bread and wine into his body, blood, soul and divinity, he will transform our "toil and drudgery" — and our world — as well. Said Pope Benedict XVI: "This little piece of white Host, this bread of the poor, appears to us as a synthesis of creation. ... In some way, we detect in the piece of bread, creation is projected towards divinization, toward the holy wedding feast, toward unification with the Creator himself."

In his books, Benedictine College theologian Matthew Ramage shows how clearly the Church teaches this — and he adds that our "toil and drudgery" are even now glorifying us in body and soul. "The very act of offering up such things — bearing the cross joyfully — can change the inner character of these experiences from one of anguish and rebellion to one of joy and sanctification," he writes.

So, if the dark future Jesus spells out this Sunday looks scary, remember that we enter it hand-in-hand with a Father who will not only get us through it, but will elevate us at the other end to be something greater than we can imagine.

"At the evening of life, we shall be judged on love," wrote St. John of the Cross. But that's not all. We will also be transformed by love into what God made us to be.