

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)

January 26, 2025 - 3rd Sunday in Ordinary Time

These Evil Days

“Alas, that these evil days should be mine.”
If you’ve ever seen “The Lord of the Rings,” you might recognize this quote from “The Two Towers.” The words are spoken by King Theoden at the grave of his only son and heir, as Theoden contemplates the coming war for Middle Earth, a war which has already claimed the life of his son, a war he wants no part of, a war that seems utterly hopeless and unwinnable.

These evil days.

You don’t have to be a fantasy enthusiast or even a Tolkien fan to identify with Theoden here. We have all experienced this same feeling of despair, perhaps increasingly in this age of technology and social media, when the ills of the whole world — violence, injustice, moral disorder and chaos — are in our faces, on our phones, looming over our days.

But when we despair like this, we forget an important truth: this is the time of fulfillment, and we are lucky enough to be living through it.

Yes, the world is broken. It was broken two thousand years ago, too, when Jesus stood up in the synagogue on the Sabbath and read the words of the prophet Isaiah: “He has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives...and to proclaim a year acceptable to the Lord.”

Jesus didn’t come to fix the brokenness of the world. He came to fix *our* brokenness. He offers us not relief from the trials of life, but an answer to the question of how to live in joy, in love and in purpose in the midst of these evil days.



3RD SUNDAY IN ORDINARY TIME

*The Spirit of the Lord is upon me...
He has sent me to proclaim liberty to captives
and recovery of sight to the blind,
to let the oppressed go free.
- Lk 4:18*

Nehemiah 8:2-4a, 5-6, 8-10
1 Corinthians 12:12-30
Luke 1:1-4; 4:14-21

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Weekly Mass Schedule



Sunday Liturgies		
Saturday, Jan. 25	5:00 pm (St. B.)	† Carol Wingenbach
Sunday, Jan. 26	8:30 am (St. B.)	† Gail Hann
	10:30 am (St. M.)	Pro Popula
	12:00 pm (Sts. P&P)	Special Intention
Weekday Liturgies		
Monday, Jan. 27	NO MASS	
Tuesday, Jan. 28	11:00 am (Sts. P&P)	Funeral - Don Murek
Wed., Jan. 29	10:00 am (Dakota Est.)	† Larry Novotny
Thursday, Jan. 30	10:00 am (St. B.)	† Roman Heley
Friday, Jan. 31	10:00 am (St. B.)	† Henry Biewer
Sunday Liturgies		
Saturday, Feb. 1	5:00 pm (St. B.)	Scott Wettstein
Sunday, Feb. 2	8:30 am (St. B.)	Pro Popula
	10:30 am (St. M.)	Special Intention
	12:00 pm (Sts. P&P)	† Jill 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:
 Dan Schmit - Tony Schouviller - Joan Moerke
 Shelby Northrop - Peggy Harles - Nick Podliska
 Rick Kane - Dan Frolek - Brad Meyer - Shirley Ahrens
 Barb Perry
 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 are still in need for someone to share the 9-10 am, 3-4 pm and 6-7 pm adoration slot. Please contact Sharon at 612-790-1211 or 538-7010 if you are able to help.

CCD/CYO - There will be class this week.

St. Philip's Church Benefit – A benefit will be held on Sunday, Jan. 26 from 4-7pm at the Hankinson Community Center. Supper begins at 4pm and the cost is a free will offering. There will also be baked goods for sale. The storm date is Jan. 27.

Real Presence Radio Banquet = Monday, Feb. 3at the Delta in Fargo. This year's keynote speaker is Deacon Harold Burke-Sivers. To register call (877) 795-0122 or email lori@realpresencerradio.com.

St. Boniface Parishioners – please pick up your 2024 contributions statements, 2025 envelopes and calendars in the gathering space.

Funeral Mass for Don Murek – Tuesday, Jan 28 at 11 am at Sts. Peter & Paul.

We Receive the Word of God in Communion

Jesus, the incarnate God, bursts onto the world stage in a new way in the readings for the Third Sunday of Lent Year C.

He has already made some spectacular entrances. He had a birthday celebrated by angels and exotic magi, he was hailed by prophets as a baby in the Temple and by the voice of God beside the Jordan at his Baptism.

But this week, instead of others announcing him, he tells us his special identity himself. He reads a Scripture passage his audience well knew, describing the Messiah, and gives the ultimate mic-drop line: “Today this Scripture passage is fulfilled in your hearing.”

First: Jesus respects the Word of God and it respects him.

The Church had to go to great lengths to create this Gospel Reading showcasing Scripture. Notice how the reading starts with St. Luke describing the process of writing a Gospel. He makes his method clear: He was not an eyewitness, but he set about “investigating everything accurately anew, to write it down in an orderly sequence.” He even says why he is writing it: “that you may realize the certainty of the teachings you have received.”

After that, the reading fast forwards to a passage four chapters in where Jesus, at his local synagogue, “stood up to read and was handed a scroll of the prophet Isaiah.” So Luke has told us how he went about writing his own scroll, and in his story he tells the tale of another scroll, originally written by another Biblical author. But there is something more going on in both men’s writings: The product of their work wasn’t by them alone, but also by the Holy Spirit.

Catholics sometimes take the importance of Scripture for granted. We shouldn’t. Yes, we have the Catechism, the councils of the Church, the papal encyclicals and the magisterium to tell us about the truths of the faith. But the Catechism of the Catholic Church reminds us that Scripture is the only inerrant, inspired works we have. “God is the author of Sacred Scripture,” the Church teaches in the Catechism but adds that “To compose the sacred books, God chose certain men who, all the while he employed them in this task, made full use of their own faculties and powers so that, though he acted in them and by them, it was as true authors that they consigned to writing whatever he wanted written, and no more.” That means that Scripture is by God, though it is the work of human hands, and in much the same way God is truly

present in the Eucharist, though it is the work of human hands. In fact, the Catechism goes so far as to say: “The Church has always venerated the Scriptures as she venerates the Lord’s body. She never ceases to present to the faithful the Bread of Life, taken from the one table of God’s word and Christ’s body.”

St. Jerome says, “Ignorance of the Scripture is ignorance of Christ.” In the pages of our family Bible Jesus waits to meet us.

In fact, second: The readings this Sunday include a great example of how seriously we should take Scripture. The First Reading takes place in Jerusalem when the people, after years of exile, have finally been allowed to return to their home. It is written by Nehemiah, the man of action in the sixth century before Christ who restored Jerusalem’s walls.

Just as those walls were the stronghold that physically protected Jerusalem, the Torah, the Law books of Scripture, were the stronghold that protected Jerusalem spiritually. This reading describes the moment when the Torah has been found and Ezra the priest reads it out to the people.

His audience had fallen short of the law and were forced out of the holy city by enemies. They had spent years without contact with their home, without their Temple, without his Scriptures, without access to their very identity.

When Ezra unrolls the Scripture scroll and reads, the reaction is one of great relief and deep reverence: “Amen, amen!” the people shout, and the reading adds: “Then they bowed down and prostrated themselves before the Lord, their faces to the ground.”

Notice, they do not make a sharp distinction between the word of the Lord and the Lord himself: They reverence both the same way. So should we.

Third: The Gospel sums all of this up by integrating three meanings of “Word of God.”

The Word of God this Sunday can refer to three things:

- First, inspired Scripture is “the Word of God” on paper, God telling the world what we need to hear.
- Second, Jesus Christ himself is “the Word of God made flesh,” the logos, the Divine logic of the universe appearing as one man.
- Third, combining the first two, the “Word of God” is what we share with others because we are incorporated into the Body of Christ and because we know the Bible.

Jesus reading from the scroll combines all three.

First Luke shows us the word of God as divine communication:

Jesus “unrolled the scroll and found the passage where it was written: ‘The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free and to proclaim a year acceptable to the Lord.’”

Second, he shows us Jesus, who *is* the Word of God. As “the eyes of all in the synagogue looked intently at him” as he sits in the teaching chair and tells them the words of Scripture refer to *him*.

Next week, we will see the reaction this announcement caused, but, for this week, we are meant to think of what our reaction should be, how we should combine the Scripture and the Lord in our lives.

Because, fourth: The Word of God is not just something we receive. The Word sends us with a mission. In the Second Reading, St. Paul shares a lesson he learned the hard way: “As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. For in one Spirit we were all baptized into one body,” he says.

St. Paul understood that we are “one body in Christ” from personal experience. He was converted when he was on the road to Damascus to persecute Christians when Jesus stopped him asked him, “Why do you persecute me?” Paul’s theology was formed by that experience. It taught him to see Baptism as dying and rising with Christ, being adopted by the Father, and being incorporated into Christ through the Holy Spirit. It also informed his understanding of the Eucharist, which his letter to the Corinthians describes in the chapter immediately before today’s reading.

St. Paul sets out the template: Jesus in the Eucharist is a body without body parts. That means he needs us to be Christ’s hands, his eyes, and his ears. He needs us to do the things Jesus did, each as parts of his new body, the Church. That starts with being his voice, proclaiming that Jesus Christ is the Messiah. He says, “Some people God has designated in the church to be, first, apostles; second, prophets; third, teachers; then, mighty deeds; then gifts of healing, assistance, administration, and varieties of tongues.” We each have a job.

If we do our job, however humble, we will do our part to continue Christ’s life on earth. If we don’t, we will leave the body of Christ captive in the tabernacle, without arms and legs and a voice, unable to reach the world.

So fifth: That means what we receive this Sunday in the Eucharist is the same Word we heard this Sunday in the readings.

When the people heard Ezra the priest proclaim the Word, they fell on their faces in reverence.

When the people heard Jesus proclaim himself as the fulfillment of the Word, they wanted to kill him for irreverence.

When we hear the Word proclaimed and then get in line to receive him, we should feel honored like an Old Testament prophet: highly honored, greatly blessed, and urgently sent. The world needs to hear what we have heard; the world needs to receive what we have received; and God has ordained that we alone can tell them.