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

Mass at 10:30 a.m. on the
3rd, 4th & 5th Sundays of the Month

Sts. Peter & Paul - Cayuga

Mass at 10:30 a.m. on the
1st & 2nd Sundays of the Month

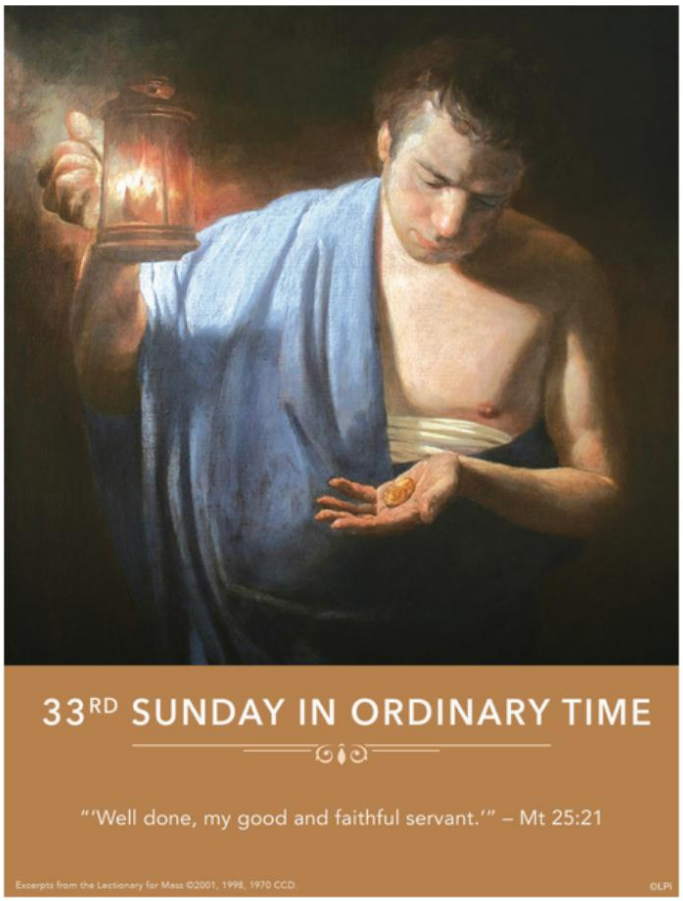
November 15, 2026 - 33rd Sunday in Ordinary Time

Why are Catholics required to give money to the Church?

Offering money and other goods to God and the Church is, before all else, a statement of gratitude. We see this when we look at how our spiritual ancestors showed their gratitude to God for the gifts they had received (e.g. Genesis 14:18-20 and Genesis 28:16-22). One of the ways they offered thanks to God was through a practice called "tithing," in which 10 percent of a person's goods (crops, livestock, money, etc.) were given back to God.

Today, the practice of tithing — giving 10 percent — is still common in many Protestant communities, but it is not required for Catholics. Instead, the Catechism of the Catholic Church teaches us that, "The faithful also have the duty of providing for the material needs of the Church, each according to [their] own abilities" (no. 2043). This means that, although we are not bound to practice "tithing" in the traditional sense, we do share a responsibility to share our money or other resources with our parish communities. Like our spiritual ancestors, we give as a sign of our gratitude for the many gifts that God has given to us. Beyond this, we also share our resources with other Catholic organizations to help them finance their ministries, to continue and grow their outreach to the poor and the needy, and to provide just wages for their employees.

How much we give depends on our individual circumstances, but since we share a responsibility for the programs, outreach, and health of our parish communities and Catholic organizations, this question gives us a wonderful opportunity to ask some important questions about the quality of our giving and what our priorities are. Remember, we are only stewards of our time, talents, and treasures and as the First Letter of Peter reminds us, "As each one of you has received a gift, use it to serve one another as good stewards of God's varied graces" (4:10).



Proverbs 31:10-13, 19-20, 30-31
1 Thessalonians 5:1-6
Matthew 25:14-30

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Weekly Mass Schedule

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Sunday Liturgies		
Saturday, Nov. 14	**5:00 pm** (St. B.)	† Donna Spellerberg
Sunday, Nov. 15	**8:30 am** (St. B.)	Pro Popula
	10:30 am (St. M.)	L&D Members of St. Martin's Men's Society
Weekday Liturgies		
Monday, Nov. 16	**NO MASS**	
Tuesday, Nov. 17	**9:30 am** (Sts. P&P)	L&D Members of Cayuga Christian Mothers
Wed., Nov. 18	**10:00 am** (Dak. Est)	Ron & Cindy Jelinek
Thurs., Nov. 19	**10:00 am** (St. B.)	Raymond Erlandsen
Friday, Nov. 20	**10:00 am** (St. B.)	† Jim Biewer
Sunday Liturgies		
Saturday, Nov. 21	**5:00 pm** (St. B.)	Shirley Ahrens
Sunday, Nov. 22	**8:30 am** (St. B.)	† Clint Gaukler
	10:30 am (St. M.)	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:
Ardeen Haas – Lois Breker - Tracey Monson
Lawrence Heley - Fr. Chad Wilhelm Avery Trittin
Baby Weston - Anne Heley - Joan Moerke - Dan Frolek
Shirley Ahrens - Peggy Harles - 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 an adorer to share the 8-9 pm slot. If you are willing to share this slot, please contact Sharon at 612-790-1211 or 538-7010. **There will be NO Adoration on Thanksgiving Day, Thursday, Nov. 26.**

November Mass Schedule – Just a reminder that Sunday Mass at 10:30 am will be at Cayuga on the first two Sunday's of the month, Nov. 1 & 8, and at Geneseo on the last three Sunday's of the month, Nov. 15, 22, & 29.

Potluck Dinner will be held at St. Martin's on Sunday, November 15 after the 10:30am Mass. Everyone is welcome to join us and celebrate the Feast of Saint Martin of Tours. A Parish Council meeting will follow the dinner.

Cayuga Christian Mothers will meet on Tuesday, Nov. 17 following the 9:30 am Mass at Sts. Peter and Paul.

Theology of the Body and Marriage – Tim Mosser, director of the Respect Life Office for the Diocese, will be giving this talk on Wednesday, Dec. 2 in the Providence Auditorium at the Hankinson Convent. Social/Food is at 6:30pm and the speaker will begin at 7pm. Everyone is welcome.

God Entrusts Us With Everything. Will His Big Risk Pay Off? – *Tom Hoopes*

St. Paul changed the world. The "Proverbs Wife" changed her community. St. Thérèse did small things with love in her cloister. What will you do to answer what Jesus Christ demands in the Gospel reading.

First: In Jesus's Parable of the Talents, both the *giver* of the talents and the *recipients* have a lot at stake.

Jesus asks us to imagine a wealthy man splitting his possessions among several managers while he is away on a long journey. Scholars estimate that each talent was worth the equivalent of anywhere from tens of thousands to a million dollars in the ancient world — so when this man "called in his servants and entrusted his possessions to them," it means he gave an enormous sum to his three managers.

More than that, though, he puts other people in charge of everything his future depended on to support himself, his family, his community and to prepare for the future. If they blow it, he loses everything he owns and his whole life's work.

It is frightening to imagine, especially when you realize it's a true story, about us. Jesus ascended into heaven and "entrusted his possessions" — the whole project of managing his New Covenant through the Church — into human hands. We can cooperate with his plan or blow it — and through the ages, we have done both.

Importantly, the new meaning we have given to the word "talent" comes from this parable. Talents represent skills as well as money, and building them requires work.

To expand their talents, these men needed to build an enterprise — maybe a fishing fleet, helping feed others, or a vineyard, making wine, or a construction team, building. None of them can be built alone. They all require putting everything we have at the service of the task and employing others to work with us.

Second: The servant with five talents put all five to work.

The one who gets five talents goes and works hard to double them. We can picture who this high-talent person is: the captain of the team who is a valedictorian at the same time.

Working at a college, I see how easily gifted students can coast. If school has always come easily, they may never

have learned how to work through difficulty. When they need to step up to go the extra mile, the interior resources they need just aren't there. When things get tough, they often settle for what they can naturally achieve rather than stepping up.

Too show how it *should* be done, this Sunday's readings give us a great example of a high-talent person in St. Paul. He had a lot going for him — he had a great education as a Pharisee, and he had the rare advantage in his community of Roman citizenship, but he also had facility with language and persuasion in speaking and writing. More than that, though, he worked hard to expand his talents. After meeting Christ, he studied for fully three years, and then he became a tireless evangelist, going on wide-ranging missionary journeys. He never gave up, whether imprisoned, shipwrecked, or bullied — and, importantly, he involved many others in his project.

We can see how he worked in Sunday's Second Reading. St. Paul is writing to the Thessalonians, members of one of many churches he established. He is urgent but encouraging with them, saying, "For you yourselves know very well that the day of the Lord will come like a thief at night," but reminding them "all of you are children of the light, and children of the day."

No doubt St. Paul at his death could show the Lord the Thessalonians and others and say, "Master, you gave me five talents. See, I have made five more."

It is the same for us. If we have a lot of talents, it can be easy to coast on them. That's a mistake. We need to put them in the field, finding others to help spread them.

Third: Next, Jesus mentions the servant who received two talents. A good example of a two-talent, medium-skill person is the capable wife of Proverbs 31 in the First Reading. She doesn't write treatises that change the course of history, like St. Paul. She doesn't establish churches or face down magistrates. But she does have skills — and a lot of heart and willpower.

- *She is kind to her husband.* "She brings him good, and not evil, all the days of her life."
- *She works for her family.* "She obtains wool and flax and works with loving hands … and her fingers ply the spindle."
- *She serves the poor.* "She reaches out her hands to the poor, and extends her arms to the needy."

She also doubles her talents. "Give her a reward for her labors, and let her works praise her at the city gates," says the reading. We can imagine her hearing the same words as St. Paul: "Come, share your master's joy."

Fourth: The less talented needn't worry: God only expects us to put to work what we have received.

That brings us to Jesus's final example, one that applies to most of us: the one-talent guy. But don't think of having one talent as having next to nothing. We are all millionaires in sacramental grace.

The talent of baptism made us children of the Father, brothers and sisters to Jesus, and partners of the Holy Spirit. Confirmation ups the value, and Confession refreshes it. The Eucharist gives us mystic-level union with Christ. If we're married, our sacramental grace gives us a bond so strong no government (and no cross) can break.

St. Paul finds it necessary to remind the Thessalonians not to hide their talent — and he is reminding us too. "Let us not sleep as the rest do, and let us stay alert and sober," he says. "We are not of the night or of darkness."

To get a good picture of what a successful "one-talent" person looks like, see St. Thérèse of Lisieux. Her whole spirituality is built from her assertion that she is a Little Flower compared to the great saints. She encouraged one-talent disciples like us by saying: "All God asks of you is good will. From the top of the ladder he looks lovingly upon you, and soon, touched by your fruitless efforts, he will himself come down, and, taking you in his arms, will carry you to his Kingdom, never again to leave him. But should you cease to raise your foot, you will be left for long on the earth."

Don't bury your talent; keep lifting your foot.

Fifth: Make use of the "bank" Jesus talks about.

It will be no good to simply give God our talents back the way we got them. Jesus will say, "You wicked, lazy servant!" and ask, "Should you not then have put my money in the bank so that I could have got it back with interest on my return?"

The "bank" is the Church. If we do the minimum in our sacramental life — Sunday Mass, confession, daily prayer — and volunteer for what our parish needs, we will earn fine interest on our talent. As Origen of Alexandria says: "When you see one who has the power of teaching, and of benefiting souls, hiding this power, though he may have a certain religiousness of life, doubt not that such a one has received one talent and hides it in the earth."

If we bury our talent, we are children of the night, and we will remain so. "Throw this useless servant into the darkness outside," says the Lord in the parable. We all have the talents necessary to avoid that, if we put them to use.

Sixth: The Eucharist shows how Christ transforms our talents.

At each Mass, we give the Lord our work, and he gives our own work back to us, transformed. At the Offertory, the priest takes the "fruit of the earth and work of human hands" and the "fruit of the vine and work of human hands" and offers them on our behalf. We offer the Lord our own life's work and talents on the paten with the host. In return, God doesn't just "entrust his possessions" to us — his body, blood, soul and divinity — he gives us his virtues, the talents we need to do his work. And he asks us to work with them in the world, finding others who can help us multiply them even more.