

# 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 4, 2026 - The Epiphany of the Lord

### Praying for God's Direction

The story of the Wise Men bringing gifts to Jesus, the newborn King, is a great one, isn't it? They had a great big star in the sky to lead the way. I am no Boy Scout, so I am not sure how well I would do following a star like that. But the important point here is that God led them to the manger. The manger was a place that unless God specifically showed you this was where the Christ Child was born you wouldn't have believed it. You would have passed on by.

In our lives, there are no big stars in the sky leading us where we need to go. It isn't so easy sometimes discerning where God is leading us. We may seek to use our gifts wisely, but in what manner and to what end is not always clear.

This is where prayer can make a huge difference. If we seek to cultivate a prayer life where we are mindful of the presence of God throughout our day, then the call is easier to discern. We can help the process by intentionally offering to God in the morning the entirety of the day to come: all our actions, all our time, and all our decisions. In the evening, we can examine the past hours of the day and reflect on when we responded well to Christ's call and when we fell short. Then we resolve to begin again tomorrow, inviting Christ to be with us every step of the way. God may not offer a star in the sky to lead us, but if we invite us on our journey each day, the path will be much clearer.



## THE EPIPHANY OF THE LORD

"And you, Bethlehem, land of Judah, are by no means least among the rulers of Judah; since from you shall come a ruler, who is to shepherd my people Israel." Mt 2:6

Excerpts from the Lectionary for Mass ©2001, 1998, 1970 CCD.

**Isaiah 60:1-6 | Ephesians 3:2-3a, 5-6  
Matthew 2:1-12**

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## Weekly Mass Schedule



### Sunday Liturgies

Saturday, Jan. 3	<b>5:00 pm</b> (St. B.)	† Marcella Gettel
Sunday, Jan. 4	<b>8:30 am</b> (St. B.)	Pro Popula
	<b>10:30 am</b> (St. M.)	Special Intention
	<b>12:00 pm</b> (Sts P&P)	† Jack Saunders

### Weekday Liturgies

Monday, Jan. 5	<b>NO MASS</b>
Tuesday, Jan. 6	<b>NO MASS</b>
Wed., Jan. 7	<b>NO MASS</b>
Thurs., Jan. 8	<b>NO MASS</b>
Friday, Jan. 9	<b>NO MASS</b>

### Sunday Liturgies

Saturday, Jan. 10	<b>5:00 pm</b> (St. B.)	† Gerald Baker
Sunday, Jan. 11	<b>8:30 am</b> (St. B.)	Pro Popula
	<b>10:30 am</b> (St. M.)	Special Intention
	<b>12:00 pm</b> (Sts P&P)	Weston Gregor

## 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

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.

**St. Boniface Parishioners** – please pick up your 2026 envelopes and calendars in the gathering space.

### Nazareth, a Model

*From an address by Saint Paul VI, pope*

Nazareth is a kind of school where we may begin to discover what Christ's life was like and even to understand his Gospel. Here we can observe and ponder the simple appeal of the way God's Son came to be known, profound yet full of hidden

meaning. And gradually we may even learn to imitate him. Here we can learn to realize who Christ really is. And here we can sense and take account of the conditions and circumstances that surrounded and affected his life on earth: the places, the tenor of the times, the culture, the language, religious customs, in brief, everything which Jesus used to make himself known to the world. Here everything speaks to us, everything has meaning. Here we can learn the importance of spiritual discipline for all who wish to follow Christ and to live by the teachings of his Gospel.

How I would like to return to my childhood and attend the simple yet profound school that is Nazareth! How wonderful to be close to Mary, learning again the lesson of the true meaning of life, learning again God's truths. But here we are only on pilgrimage. Time presses and I must set aside my desire to stay and carry on my education in the Gospel, for that education is never finished. But I cannot leave without recalling, briefly and in passing; some thoughts I take with me from Nazareth.

First, we learn from its silence. If only we could once again appreciate its great value. We need this wonderful state of mind, beset as we are by the cacophony of strident protests and conflicting claims so characteristic of these turbulent times. The silence of Nazareth should teach us how to meditate in peace and quiet, to reflect on the deeply spiritual, and to be open to the voice of God's inner wisdom and the counsel of his true teachers. Nazareth can teach us the value of study and preparation, of meditation, of a well-ordered personal spiritual life, and of silent prayer that is known only to God.

Second, we learn about family life. May Nazareth serve as a model of what the family should be. May it show us the family's holy and enduring character and exemplify its basic function in society: a community of love and sharing, beautiful for the problems it poses and the rewards it brings, in sum, the perfect setting for rearing children—and for this there is no substitute.

Finally, in Nazareth, the home of a craftsman's son, we learn about work and the discipline it entails. I would especially like to recognize its value—demanding yet redeeming—and to give it proper respect. I would remind everyone that work has its own dignity. On the other hand, it is not an end in itself. Its value and free character, however, derive not only from its place in the economic system, as they say, but rather from the purpose it serves.

In closing, may I express my deep regard for people everywhere who work for a living. To them I would point out their great model, Christ their brother, our Lord and God, who is their prophet in every cause that promotes their well-being.

### **Jesus Wants More Gold, Frankincense and Myrrh**

*Tom Hoopes*

We all know the story the Church celebrates this Sunday, Epiphany Sunday. We love the strange elements it introduces into the Christmas story: The star, the camels, and the wise men with their gold, frankincense and myrrh. But those three gifts are more than just strange foreign objects from the past. **First: Jesus wants us to give him the "gold" of wisdom so**

**that we will “shine in his sight.”** St. Gregory the Great explained the meaning of the magi’s famous gifts and said Christ expects them from each of us, every day.

First, St. Gregory compared gold to wisdom. “Wisdom is typified by gold; as Solomon says in the Proverbs, ‘A treasure to be desired is in the mouth of the wise.’” Wisdom is also the first of the seven gifts of the Holy Spirit. We receive it at baptism and it gives us the ability to “relish what is right,” to see the goods of God and love them. But it only works if we give it back to God. The Gospel shows us what happens when we use wisdom only for ourselves.

Herod, troubled by the wise men’s news, assembles the chief priests to answer the question: Where is the Christ to be born? They answer “Bethlehem of Judea,” and explain exactly how they know. The specificity of their answer is astounding. They know exactly what the Scriptures say — yet none of them rushes to the manger.

St. Augustine says, they “read the Scripture unprofitably.” The First Reading, from Isaiah, predicted the magi’s visit to the new king and described how the priests ought to have reacted to it: “You shall be radiant at what you see; your heart shall throb and overflow.” But the chief priests hearts’ didn’t throb. They had intellectualized their faith and failed to take it to heart. They lacked wisdom.

Contrast the priests with the wise men. Not only did the magi have the intelligence to know that the astronomical signs they saw were significant, they had that added quality that our Epiphany hymns stress: They had “wonder,” which is shorthand for awe at the truths of God — and the capacity for wisdom. The very fact that they brought gifts of gold in the first place showed that they knew the value of the signs they saw in the heavens.

How about us? Do the facts of our faith fill us with wonder? Does our intellect touch our hearts? Or, like Herod’s priests, do we have belief without wisdom; faith without wonder?

**Second: Likewise, we either give Jesus “frankincense,” or end up like Herod.** St. Gregory says frankincense, like the incense used at Mass, symbolizes prayer. He writes: “By frankincense, which is burnt before God, the power of prayer is intended, as in the Psalms, ‘Let my prayer be counted as incense before thee.’”

Herod, who descended from Edomites forced to convert to Judaism, was not a pious man. If he appreciated incense, it was to bolster his own self-image as the great king who had built up the Temple. In fact, he was regarded as a petty king who had so little regard for God, he killed his own family members. When he meets foreign visitors looking for Jesus, he tells them: “Go and search diligently for the Child. When you have found him, bring me word, that I, too, may go and do him homage.” But he wants to do the opposite of “homage” — he wants to eliminate Jesus as a threat to the power that he holds so dear.

He could have learned piety from the magi. They did what Herod only pretended he wanted to do. When they met the baby Jesus, “They prostrated themselves and did him homage.” Herod’s whole life would have changed if he had done that.

The magi’s lives did change. They put aside their desire for human respect and bared their souls in front of an infant

child. They put aside the pressure they felt from the authorities and put their dedication to the true Lord first, even though he was only an infant.

Our lives can change even now if we do the same. St. Gregory said we should offer Christ daily frankincense “by the sweet savor of our prayers.” To do this the magi’s way, we should be willing to put love of God above the opinions of others, to prioritize God above political pressures, and to be willing to go outside our comfort zone to do what God wants.

**Third: We need to give Jesus “myrrh,” as the magi did.**

In the ancient world, myrrh was a healing ointment and a burial ointment. Therefore, “In myrrh is symbolized mortification of the flesh,” said St. Gregory. “We offer myrrh when we offer up the desires of the flesh.”

The magi did exactly that at the end of the Gospel. They had received a royal welcome from Herod and been treated as scholars by his leading intellects. They were promised more of the same if they returned to Herod as requested. But they refused. They gave it all up. “And having been warned in a dream not to return to Herod, they departed for their country by another way,” says the Gospel. They saw their lives as a quest for Jesus Christ, and once they had that, they were satisfied. We can live our lives the same way, forsaking all the lesser goods that fascinate us — food, pleasure and control — and choosing him. Starting today.

**Fourth: Epiphany is a time to reject all the idols we have and to put Jesus in their place.** Herod removes all doubt about the identity of the Christ child by getting the chief priests and scribes of the people to establish who he is. By rising from the dead — after being anointed with myrrh — Jesus showed Herod’s priests were right.

Now all that is left is for us to accept his reign. The Second Reading spells out exactly how this will happen. “It was not made known to people in other generations as it has now been revealed,” he says. “The Gentiles are coheirs, members of the same body, and co-partners in the promise in Christ Jesus through the Gospel.” To do this, says St. Gregory, give him “Gold, as to a King; frankincense, as sacrifice to God; myrrh, as embalming the body of the dead” — all three.

If we are religious, but don’t let him enter our politics, we are like those “who believe him to be God, but do not at all believe that he reigns everywhere. These offer him frankincense, but refuse him gold.”

If we put him in our politics, to justify our stances, but not in our life, St. Gregory says we are like those who “think that he is king, but deny that he is God. These offer him gold, but refuse him frankincense.”

And if we say we follow him but try to maximize our comforts and pleasures, we “offer him gold and frankincense, but not myrrh for the mortal nature which he assumed.”

He said the only way to proceed is to offer God everything.

**Fifth: Therefore, do this at communion today.**

At communion, pray: “Lord, I offer you my politics, and put the wisdom of the Church’s social teaching before my preferences. I offer you my prayer life, prioritizing time spent with you before all else each day. And I offer you my sufferings, united with yours, for the salvation of the world.” This is how the Kingdom of Christ will spread “on earth as it is in heaven.”