

# 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)

## February 2, 2025 - The Presentation of the Lord

### **Presentation of the Lord**

**Q** Luke's Gospel is the only one to mention the Presentation of the Lord in the Temple. What is Luke trying to communicate here and what connection does it have with Mary?

**A** February 2 is exactly forty days after December 25, the nativity of Jesus. Jewish law (Ex 13:2, 12) dictated that Jesus, as the firstborn, be consecrated to God. This was done by the parents as they presented their Son in the Temple.

Jewish law further specified (Lv 12:2-8) that a mother was ritually impure after giving birth, and that she had to wait a set period of time (forty days for a boy) before she was to offer a sacrifice to the Lord for purification.

The convergence of these two Jewish regulations occasions Luke's account of both the Presentation of the Lord and the Purification of Mary. These days the liturgical emphasis is more on the Presentation of Jesus. Luke highlights the role of Simeon and Anna, two righteous Jews who recognized Jesus as the long-awaited Messiah and praised God for being able to see and experience such a marvel in their lifetimes.

Simeon's prayer concerning the special role of Jesus states that Jesus is "a light for revelation to the Gentiles." This phrase eventually originated the custom of blessing candles on this day which were to be used in the ceremonies, rituals, and processions throughout the church year. Thus February 2 is also known as Candlemas Day. This day is indeed a rich feast to be savored.



### THE PRESENTATION OF THE LORD

Simeon blessed them and said to Mary his mother, "Behold, this child is destined for the fall and rise of many in Israel." - Lk 2:34a

Excerpt from the Lectionary for Mass ©2001, 1998, 1970 CCD

GLPI

**Malachi 3:1-4**  
**Hebrews 2:14-18**  
**Luke 2:22-40**

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## Weekly Mass Schedule



<b>Sunday Liturgies</b>		
Saturday, Feb. 1	<b>5:00 pm</b> (St. B.)	Scott Wettstein
Sunday, Feb. 2	<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)	† Jill Banish
<b>Weekday Liturgies</b>		
Monday, Feb. 3	<b>NO MASS</b>	
Tuesday, Feb. 4	<b>NO MASS</b>	
Wed., Feb. 5	<b>10:00 am</b> (Dakota Est.)	Rowan Olson
Thursday, Feb. 6	<b>10:00 am</b> (St. B.)	† Larry Novotny
Friday, Feb. 7	<b>10:00 am</b> (St. B.)	† Roman Heley
<b>Sunday Liturgies</b>		
Saturday, Feb. 8	<b>5:00 pm</b> (St. B.)	† John Gaukler
Sunday, Feb. 9	<b>8:30 am</b> (St. B.)	† Henry Biewer
	<b>10:30 am</b> (St. M.)	Pro Popula
	<b>12:00 pm</b> (Sts. P&P)	Special Intention

### **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.

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

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

### **God Returns to His Temple — You**

This Sunday is the Feast of the Presentation of the Lord, the day the Church celebrates the moment, 40 days after his birth, that Mary and Joseph brought the baby Jesus to the Temple in Jerusalem.

This is an ancient feast in the Church, going back to the year 400, but in 1997, it was declared the World Day of Consecrated Life by Pope St. John Paul II.

**First: In the Temple Jesus, Mary, and Joseph encounter two figures who represent the freedom that can be found in organized religion.**

Freedom isn't doing whatever I want — anyone who does that will soon find that their appetites take them all kind of places they don't want to go. Freedom means doing what best brings me to my final happiness as a human being, which is to realize that I am a valuable player in God's eternal story, and embrace my part.

Simeon is a man who knew he was in God's story. "It had been promised him that he would not see death before he saw God's anointed," says the Gospel of Luke.

The Gospel praises him more significantly than anyone else, besides Mary John the Baptist. Three verses in a row associate him with the Holy Spirit:

- "This man was righteous and devout, awaiting the consolation of Israel, and the *Holy Spirit* was upon him."
- "It had been revealed to him *by the Holy Spirit* that he would not see death before he had seen the Lord's Christ."
- "He came in the Spirit into the temple."

This man is filled with the Holy Spirit, he has revelations from the Holy Spirit, and he walks in the Spirit. That's true freedom.

And the Gospel points to another free person, a woman, the prophetess Anna, who was 84 and had lived in the Temple ever since losing her husband died early in their marriage.

"She did not depart from the temple, worshiping with fasting and prayer night and day," says the Gospel, "And coming up at that very hour she began to give thanks to God and to speak of him to all who were waiting for the redemption of Jerusalem."

If she doesn't seem free to you, you don't understand freedom. She is free from distracting constraints on her time, free from the painful life a widow would typically lead, free of her appetites which she had conquered through fasting, and free love to love God authentically and publicly without worrying about what anyone thought. That is a freedom we all want — and one Israel wanted.

**Second: Jesus being brought to the Temple was a world historic event.**

The tale of salvation history since the beginning of mankind is the tale of two estranged lovers longing to get back together, God and mankind, but our lack of freedom has kept us away.

The earliest signs of civilization and human intelligence in archaeology are the artifacts left behind by religious ritual. You can see these primitive religious expressions as the human person, estranged from God at the Fall, gropingly reaching out to find him again.

But God also reached back, just like he does in Michelangelo's Sistine Chapel painting. As man feebly reached out to him, he revealed himself directly to the Jewish people as his Chosen instrument of salvation.

The Temple shows these two reaching hands meeting. It has primitive beginnings that were drawn by God himself. The Lord told Moses: "Let them make me a sanctuary, that I may dwell among them." The Jewish people did their part and God did his: A pillar of cloud lit by the glory of God filled the nomadic Jews' tabernacle, a tent.

Later, Solomon built a massive Temple filled with riches described in great detail in Second Chronicles. God graced that Temple with his glory for centuries, but when the Jews kept turning away, God fulfilled a threat that he had long warned them with: he would abandon them if they kept turning away.

Then, it happened. The Prophet Ezekiel described watching the glory leaving the temple in a vision shortly before the Babylonians came in, destroyed everything, and drove the Jewish people into exile.

The Jewish people longed to see the Temple, and by extension, their people, restored to its former glory. You can hear the longing in the Psalm this Sunday — "Lift up, O gates, your lintels; reach up, ancient portals, that the king of glory may come in!"

And that is exactly what happened when Mary and Joseph brought Jesus into the Temple.

**Third: Both Anna and Simeon has been predicting the consolation of Israel — in other words, the return of the Lord to his Temple.**

Simeon expected the Lord's anointed to come, and he was free enough that he could notice it when it happened in an unexpected way. It was just a typical day in the Temple with people coming and going, some with babies, some for other purposes. But Simeon sees immediately how special Joseph and Mary's child is — perhaps because he knew Mary already.

Simeon is not a priest. The Holy Family doesn't approach him with Jesus. He sees and approaches *them* and makes a terrible prediction about the child and Mary:

"Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted — and you yourself a sword will pierce — so that the thoughts of many hearts may be revealed."

In other words, he agrees with the Prophet Malachi in our First Reading says about the return of the Lord to the Temple:

"Yes, he is coming, .... But who will endure the day of his coming? And who can stand when he appears? For he is like the refiner's fire ... He will sit refining and purifying silver."

Jesus's coming in the manger at Christmas is comforting, but 40 days later in the Temple, it is frightening. He is set for the rise of many, which may include you and me, and the fall of many, which may include you and me instead. And the thoughts of many hearts will be revealed, including every single one of us, according to Church teaching:

"When he comes at the end of time to judge the living and the dead, the glorious Christ will reveal the secret disposition of hearts and will render to each man according to his works, and according to his acceptance or refusal of grace."

**Fourth: Now is the time to prepare for that, and the Second Reading describes how.**

Like Simeon and Anna, we have to be free to meet Jesus when he comes, unencumbered by the kinds of attachments that keep us from choosing our highest good. The Book of Hebrews lays out the unexpected way God helps us in this.

"Since the children share in blood and flesh, Jesus likewise shared in them," it says, in order to defeat the devil and "free those who through fear of death had been subject to slavery all their life."

In order to free us he came to "expiate the sins of the people" and unite each of us to himself in the sacraments. And now, his glory has returned not to the Temple in Jerusalem, but to every Catholic Church's tabernacle where he is truly present in the Blessed Sacrament — body, blood soul and divinity — as surely as he was present in Jerusalem on the day of the Presentation.

**Fifth: Furthermore, at each Mass, Jesus does more for us than he does for Simeon in the Gospel.**

The old Temple man sees that this child is God almighty, the one whose terrifying glory will burn up everything that isn't pure. Yet Simeon takes Jesus in his arms and blessed God and says:

"Lord, now you let your servant go in peace; your word has been fulfilled: my own eyes have seen the salvation which you have prepared in the sight of every people: a light to reveal you to the nations and the glory of your people Israel."

We receive the same Jesus Christ into our own bodies in the communion line, and his holiness is just as intense as it always has been. We may only approach him in communion after Sacramental confession has put us in a state of grace.

But when we do receive him, we become a Temple of the Holy Spirit and Jesus is just as powerful in our lives as he was in Simeon's, bringing fulfillment, salvation and a light to lead our families and our neighbors to salvation.