

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

Saturday - 4:00 p.m.

(Even Numbered Months)

December 4, 2022 - 2nd Sunday of Advent

Q How can I Develop an Advent Frame of Mind?

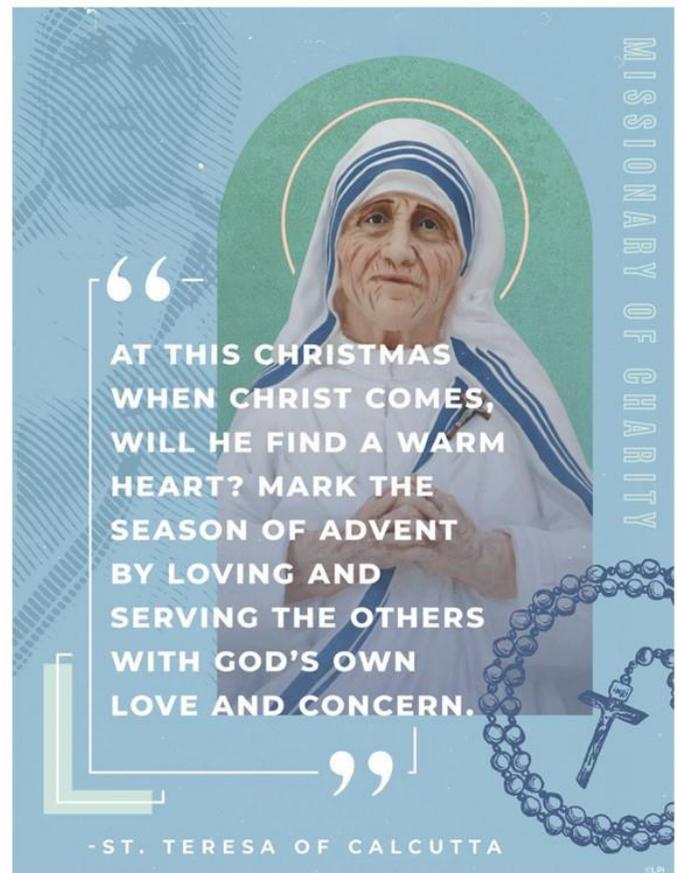
A The holiday season can seem more like a test of character than a preparation for celebration. In the midst of the seasonal stress, we are asked to reach into ourselves and bring out only what is kind, generous, and loving. It may help to remember that the real reason for the season is the celebration of unimaginable love.

Try to see with a Father's eye. Our heavenly Father delights in our creation and loves us for exactly who we are. During Advent, try to see yourself through his eyes. Not the flawed human visible to the rest of us, but the spectacular product of God's divine love and the reflection of his glory.

Tune in to a remarkable moment. *"And the Word became flesh and dwelt among us"* (John 1:14). It really happened. God really came and shared our experience in the world. In response, we can reach out beyond our friends and family and share our experience of God with the rest of the world.

Prepare your gift. The real gift of the Magi was to receive Jesus as the savior of all people. Your gift to Jesus can be an open heart, ready to receive the love he has for you. *"For God so loved the world that he gave his only son, that whoever believes in him should not perish but have eternal life"* (John 3:16).

Anticipating an eternity of unimaginable love is absolutely the right Advent frame of mind.



Isaiah 11:1-10 | Romans 15:4-9
Matthew 3:1-12

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Weekly Mass Schedule



Sunday Liturgies		
Saturday, Dec. 3	4:00 pm (Sts. P&P)	† Richard Lysne
	5:00 pm (St. B.)	Special Intention
Sunday, Dec. 4	8:30 am (St. B.)	Pro Popula
	10:30 am (St. M.)	† Dec. Members of St. Martin's Men's Society
Weekday Liturgies		
Monday, Dec. 5	NO MASS	
Tuesday, Dec. 6	10:00 am Dakota Estates	† Lyle Berg
Wednesday, Dec. 7	7:00 pm (St. B.)	† John Gaukler
Thursday, Dec. 8	5:30 pm (St. M.)	† Alex Warzeka
Friday, Dec. 9	8:30 am (St. B.)	† Jim Smykowski
Sunday Liturgies		
Saturday, Dec. 10	4:00 pm (Sts. P&P)	Special Intention
	5:00 pm (St. B.)	† Roman Heley
Sunday, Dec. 11	8:30 am (St. B.)	† Marcella Gettel
	10:30 am (St. M.)	Pro Popula

Reconciliation Schedule

St. Boniface: Saturday & Sunday – prior to Mass
Wednesday – 9:45 am

St. Martin: Sunday – Before and after Mass

Prayer Requests

Please keep the following people in your prayers:

- Peggy Harles - Shelby Northrop - Shirley Ahrens
- Brad Meyer - Miranda Jelinek - Beth Stroehl
- Rita Schmit - John Popp - Harvey Heley
- Dejah Anderson - Rick Kane

- If you have any imminent prayer requests, please call or text Cindy at 701-640-1401.

All Parishes

Holy Day of Obligation – Mass for the Immaculate Conception will be on Wednesday, Dec. 7 at 7pm at St. Boniface and on Thursday, Dec. 8 at 5:30 pm at St. Martin's.

Women's Ecclesia Domestica Retreat is being held on Feb. 3-5 at St. Francis Retreat Center in Hankinson. Grow in faith through large group and some small group sessions, and have ample time for individual prayer and reflection. To Register: (763) 807-1721 Kevin Olson, www.ecclesiadomestica.net

EcclesiaDomestica@hotmail.com

Christmas Ministries at St. Boniface. Please sign-up to help with church ministries for Mass on Dec. 24 – 25, and Dec. 31. There is a sign-up sheet in the gathering space.

Penance Services will be held on Sunday Dec. 18 at 3pm at St. John's in Wyndmere and at 7pm at St. Boniface.

Christmas Mass Schedule is as follows:

- **Saturday, Dec. 24** - 4pm at St. Boniface
 - 12am (midnight) St. Martin's
- **Sunday, Dec. 25** - 8:30 am at St. Boniface
 - 10:30 am at Sts. Peter & Paul

St. Arnold's Christmas Pantry (Milnor). Shop for Christmas goodies and enjoy homemade stew from 4-6pm on Wednesday, Dec. 7.

A Christmas Cantata will be presented on:

- Wednesday, Dec. 7, 7:30 pm at Gustaf Adolf Lutheran Church, Gwinner
- Saturday, Dec. 10, 7:30 pm at St. Philips Church, Hankinson
- Sunday, Dec. 11, 3pm at St. Boniface, Lidgerwood

Dakota Estates Fundraiser. Join us on Saturday, Dec. 10 for a meal at 5pm (free will donation). There will also be silent and live auctions and raffles through out the night. Auction items and pans of bars are needed for the fundraiser. They can be dropped off at Kraemer Repair or the KC Hall on Dec. 9-10.

Cayuga Christian Mothers Christmas Party will be held on Tuesday, Dec. 20 following Mass at 9:30 am at Sts. Peter & Paul. A potluck dinner and bingo will follow. Members, please bring 3 bingo prizes and donations for the food shelf.

A Particularly Eucharistic Advent

National Catholic Register

The First Sunday of Advent is ecclesiastical New Year's Day. It is a fitting occasion to make resolutions to grow in the spiritual life, as each time we have the privilege to retrace Christ's life in the liturgical cycle ought to be, thanks to another year's experience, a time to align ourselves more faithfully to him whom we follow through time into eternity. This Advent, the U.S. bishops have done us all a favor by placing before us a collective resolution: to grow in Eucharistic knowledge, faith, amazement, love, life, charity and apostolate. The three-year Eucharistic Revival the bishops have inaugurated is an opportunity to look at each of the liturgical seasons with fresh eyes and Eucharistic lenses. Traditionally, Advent has been about preparing for the second coming of Christ through retracing the steps by which God prepared the Jewish people for his first coming. But over the last several centuries, it has also taken on the dimension of stoking our longing for Christ's daily advent in prayer, in the sacraments and in providential diurnal occurrences. The preacher's quip is that Advent gets us ready to hasten to meet Christ in "history, mystery and majesty," meaning in Bethlehem, the Mass and the general judgment.

But while the Eucharistic dimension of Advent is not new, the revival is an opportunity to revitalize it, delving more deeply into the Eucharistic applications we can learn from

the essential Advent virtues, figures and devotional practices. Let's look at a few.

The basic Advent virtue is loving vigilance. We ponder the 1,300-year longing of the Jewish people for the Messiah, for the liberation and peace he would bring and for the kingdom he would inaugurate as we stoke our hunger for his coming again on the clouds of heaven or the end of our life, whichever comes first. The Church wants us to become like the wise bridesmaids in Jesus' parable, with lamps lit waiting for the Bridegroom's arrival (Matthew 25:1-13). It encourages us to have an Advent wreath in which, week by week, our longing, symbolized by the flame of the wreath's four candles, grows.

This longing is meant to characterize our approach to Jesus really, substantially and truly present in the Eucharist. Many Catholics, over time, allow the fire they had toward Jesus in Holy Communion to attenuate or be extinguished. This Advent is a time to look at that love and make it practical, turning Advent hymns, familial prayers around a domestic Advent wreath and even growing darkness and decreasing temperatures into a summons to pray spiritual communions and become a living flame.

The longing of the Advent season, however, is not just on the part of believers toward God. It's principally about God's longing for us. Well before the people of God's prayers and hopes were recorded in the Old Testament, indeed, even "before the foundation of the world" (Ephesians 1:4), God has been longing for us. That love led to the Incarnation, to the Passion and, ultimately, to the altar, which is a foretaste of his desire for an eternal communion.

When I prepare children to receive Jesus in Holy Communion for the first time, I ask them to ponder the intense longing the Blessed Mother, after the memory of carrying Jesus within her for nine months, would have had to receive her Son Jesus within her anew three-plus decades later in the Masses celebrated by St. Peter, St. John and the other apostles. I ask them to imagine the voracious hunger to receive Jesus of various saints they've come know. And I tell them that even if you take the desires of all of the saints combined, and multiply it by the biggest number one can think of, it would pale in comparison to the longing Jesus has to give himself to us. As Jesus himself said at the beginning of the Last Supper, "I have eagerly desired to eat this Passover with you before I suffer" (Luke 22:15). Both Advent and the Holy Eucharist are about not just our desires but God's much greater desire. Adoration of the Blessed Sacrament is a particular expression of this mutual desire.

Let's turn to the principal Advent figures. The four traditional heralds are the prophet Isaiah, St. John the Baptist, the Blessed Virgin and St. Joseph. The Advent lessons of each are particularly helpful in augmenting our Eucharistic devotion.

So many of Isaiah's prophecies about the Messiah are Eucharistic. He foretells a mountain banquet for all peoples of the choicest food and drink, during which the invitees will cry out, "Behold our God to whom we looked to save us" (25:6-9). He gives four "Suffering Servant" songs, pointing to Jesus' passion when he would offer his Body and Blood

to redeem us (42, 49, 50, 52-53). His vocation story, of having his lips cleansed by a seraph with fiery coal (6:1-8), was interpreted by Sts. John Chrysostom, Cyril of Alexandria and John Damascene to refer to the purifying, deifying and missionary dimensions of receiving Jesus in Holy Communion. And every day as the Word becomes flesh in the Eucharist, "Scripture is fulfilled in our hearing," as Jesus mentioned when he applied to himself Isaiah's messianic job description (Isaiah 61:1-2; Luke 4:21). Similarly, St. John the Baptist's ministry points to the Eucharist, most notably Jesus' baptism, in which God the Father pronounces Jesus his beloved Son (Matthew 3:17) and John pronounces him, with the words we use every Mass, "the Lamb of God who takes away the sins of the world" (John 1:29).

Mary is the most Eucharistic person in all of history. St. John Paul II indicated that Jesus' "Do this in memory of me" was an echo of her command in Cana, "Do whatever he tells you"; her *fiat* an anticipation of our "Amen"; her womb an image of the receptivity of our soul; her gaze holding her Son in her arms a model of the loving amazement with which we should embrace him; her suffering on Calvary an exemplary "spiritual communion of desire or oblation"; her mission in haste to Elizabeth a sign of our Eucharistic apostolate; and her *Magnificat* an image of our Eucharistic joy ([*Ecclesia de Eucharistia*](#), 54-56).

St. Joseph shows us how not to be afraid of the mystery of taking Jesus and his mother Mary into our life. The cave in Bethlehem, the shelter in Egypt and the house in Nazareth all became sanctuaries where he learned how to live adoringly in the Real Presence of the Son of God. He shows us how to offer ourselves to Jesus in the Mass by the way he offered his body, blood, sweat, callouses, tears and all for Jesus.

Finally, we turn to Advent devotional practices. One of the most vibrant is the singing of hymns, like *O Come Divine Messiah*; *Lo, He Comes on Clouds Descending*; *Come, Thou Long-Expected Jesus*; and, the most famous of all, *O Come, O Come Emmanuel*, based on the *O Antiphons* the Church uses at Mass and at vespers in the Octave prior to Christmas. These all help us not only to increase our desire for Jesus but teach us about the One whom we desire and are called to relate to practically in the Eucharist as our wisdom, leader, root, key, dawn, king and God-with-us.

All of these virtues, figures and devotional practices are supposed to lead us to grasping how, on the altar, we receive the Jesus whom the shepherds, Wise Men, angels, animals and Holy Family adored, the same Jesus who will come for us anew with love.

Therefore, as we live this new liturgical year, let us resolve to make it a true year of the Lord by uniting it more consciously and practically to the Lord of history, mystery and majesty who reigns in the Eucharist and desires to revive our Eucharistic faith and thereby revitalize his Church.