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 8, 2026 - 32nd Sunday in Ordinary Time

In Our Midst

One day my son came downstairs in our house and went into the kitchen to get himself a bowl of cereal. He had no idea I was in the front room quietly reading something on my smartphone. He poured his milk and reached to grab a spoon. At that moment, I simply said, "Hello." Startled, he jumped back from the silverware drawer and let out a scream. He would tell this story differently, but it certainly was a scream. He clutched his chest as if he had just seen a ghost. All I wanted to do was say hello.

We have all been startled by someone when we thought we were all alone. Sometimes that person in our midst was simply quiet and hidden from our view. Other times, we simply have our head and mind in the clouds to the point we are ignoring the fact we are not alone.

At times that person we don't see is Jesus. He might seem quieter some days, but he should never be hidden from our view. He is always there with us, in others, and sharing our everyday moments. When we fail to see him in our midst, it is easy to act in ways we wouldn't if we saw him directly in front of us. We become less giving and more self-centered. No one wants to be surprised one day when suddenly they realize they were not alone, especially if the one who startles us is our God.



Wisdom 6:12-16
1 Thessalonians 4:13-18
Matthew 25:1-13

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Weekly Mass Schedule

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Sunday Liturgies		
Saturday, Nov. 7	**5:00 pm** (St. B.)	† Ben & Amelia Illies
Sunday, Nov. 8	**8:30 am** (St. B.)	Pro Popula
	10:30 am (Sts P&P)	† Steven & Mel Breker
Weekday Liturgies		
Monday, Nov. 9	**NO MASS**	
Tuesday, Nov. 10	**7:00 pm** (St. B.)	† Dec. Members of KC Council 4778
Wed., Nov. 11	**10:00 am** (Dak. Est)	Aaron Olson
Thurs., Nov. 12	**10:00 am** (St. B.)	† Bob & Donny Neiviecky
Friday, Nov. 13	**NO MASS**	
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

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.

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.

KC Mass and Meeting - Memorial Mass in honor of deceased members of KC Council 4778 will be held at St. Boniface on Tuesday, Nov. 10 at 7pm. Meeting to follow.

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.

Women's Silent Retreat. Do you have a desire to go deeper with the Lord in prayer and learn the basics of Ignation Prayer? Join us on Thursday, Nov. 19 through Sunday, Nov. 22 at the Maryvale Retreat Center in Valley City for a silent retreat. For more info call 701-356-7901 To register go to www.fargodiocese.org/womens-retreat.

Rachel's Vineyard Retreat – If you or someone you love has been suffering from the emotional and spiritual pains of an abortion, no matter how much time has passed, this weekend could help transform pain into hope. The retreats bring healing and God's forgiveness to anyone affected by an abortion. Join us on Nov. 20-22. For more info call 701-520-1229 or go to rvregister@yahoo.com to register.

It Is Dark, and the Lord Is Long Delayed — But Don't Give Up Hope - *Tom Hoopes*

Jesus reminds us in the Gospel reading at Mass this Sunday that we are like bridesmaids waiting out in the darkness without electricity — and that he is the light of the world.

First: The 10 wise and foolish virgins seem to be doing everything right, at first.

In the Gospel reading from Matthew, just before his Passion and death, Jesus tells a parable to his disciples. It is one of several wedding banquet parables he has told — allegories for the return of Jesus Christ himself.

Not long ago, we heard the one in which the invited guests didn't come and a last-minute guest didn't dress properly. These 10 young women are different. They have all responded an eager "Yes!" to the invitation, and are dressed and ready for the banquet. They also seem to have their moral lives in order — they have been celibate, and they are lining up for the Lord.

But Jesus's arrival in this one is "long delayed" and they are all asleep when they are awakened with the announcement, "Behold, the bridegroom! Come out to meet him!"

The wise ones fire up their lights with their lamp oil reserves, but the foolish ones are in the dark. They have to turn their backs on the Lord, and walk away from him into the town when they should be greeting him. When they return, it's too late. The banquet has begun behind locked doors. "Lord, Lord, open the door for us!" they cry. "Amen, I say to you, I do not know you," comes the answer. They are stuck out in the dark.

Second: So, why did the foolish ones fail?

They failed because they tried to do something that can't be done at the last minute, just as you can't build a relationship with God overnight. They can only do that over time, in the full light of day after day, and with

choice after choice.

In the same way, our relationship with the Lord needs emotional and spiritual fuel. Just as it is in the parable, not knowing someone means remaining "in the dark." Not knowing the Bridegroom in this case means not knowing the light of the world, Jesus Christ himself — and "if the light that is in you is darkness, how great will that darkness be!"

Knowing him is the result of a long process of spending time with him, talking to him, listening, reading Scripture, frequenting the sacraments, bringing our worries and joys and sorrows to him and seeing over time the subtle and not-so-subtle ways he responds.

"How does a lamp burn, if it is not by the continuous feeding of little drops of oil?" Mother Teresa said. "What are our drops of oil in our lamps? They are the small things from everyday life: the joy, the generosity, the little good things, the humility and the patience, a simple thought for someone else … the real drops of oil that make our lamps burn vividly our whole life."

If we don't accumulate little drops of oil over time, we will be left in the dark when Jesus comes — which he will, for each of us, when we die.

Third: Truly, death takes a lifetime of preparation.

Several priests have shared that they meet many people in hospitals or sickbeds who are coming to the end of their life and realizing that their faith is weak and their relationship with God is superficial. The choices they made over the years have locked God out.

They never prayed, so God is foreign to them. They never got in the habit of service, so they are imprisoned in their own egoism. Their lamps are empty and the darkness is closing in, and they are frightened. They say, "I wish I could believe, but I just can't." Their oil has run dry and it would take a miracle to save them — and, thank God, those miracles, though rare, can occur.

But the scarier stories are the ones priests never hear: Many Catholics who were catechized, received the sacraments and once believed in Jesus Christ are not involved in the Church at all. Their faith is so long gone that they feel no need for the sacraments. They are not the least bit interested in talking to a priest. They are waiting in the darkness, and they don't care.

They are like those wedding guests who say, "Nah; I don't want to go to the feast."

Fourth: They all share one thing in common with the foolish virgins: presumption.

One of the marks of the foolish virgins is that they were complacently certain that they are just fine. None of us should feel complacent in our salvation, which is something St. Paul says we need to work out "with fear and trembling."

"There are two kinds of presumption," says the Catechism (No. 2092). "Either man presumes upon his own capacities, (hoping to be able to save himself without help from on high), or he presumes upon God's almighty power or his mercy (hoping to obtain his forgiveness without conversion and glory without merit)."

The foolish virgins assumed they had plenty of time. They would have been ready if the bridegroom had come on their timetable. They presumed he would; they presumed his timing is theirs; that he exists to meet their terms. In fact, we exist to meet his terms, and we have to be prepared that his timing will be out of step with ours.

The sin of presumption is a twin to the sin of despair. But are sins against hope. They reject the idea that salvation comes from God alone. But while the presumptuous think they have plenty of time, the despairing think they have run out of time. They haven't. The time to get to know Jesus is now.

Fifth: How can we be one of the wise ones?

The First Reading today is all about the gift of wisdom and how to get it. The very language of the reading is a clue about wisdom. It isn't a ponderous, painful thing to gain: It is "resplendent and unfading," like a radiantly beautiful woman who is filled with enthusiasm and joy.

"She is readily perceived by those who love her and found by those who seek her," says the reading. "She hastens to make herself known in anticipation of their desire; whoever watches for her at dawn shall not be disappointed, for he shall find her sitting by his gate."

The search for wisdom is discovery, not drudgery. And we can start it right away, waking early to talk to her in prayer and hear her in the Bible. Then, when the Bridegroom comes, we will be one of the wise ones, well prepared. And make no mistake, he will come to each of us in a particular judgment and he will come again to earth on the Day of Judgment — even though, as Jesus says, he seems "long delayed."

St. Paul describes the delight the wise ones will feel on that day: "The Lord himself, with a word of command, with the voice of an archangel and with the trumpet of God, will come down from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air. Thus we shall always be with the Lord."

Sixth: But we have a practice run right away, at every Mass. At the Last Supper, when Jesus said, "Do this in memory of me," he wasn't just saying to remember him; he was saying to make him present in our midst "until he comes again."

We will one day stand in the presence of Jesus Christ at his judgment seat; at Mass, we stand before his Real Presence in the Blessed Sacrament. At his judgment seat we will have to render an account of our life; at communion he unites with us to shape our life. We should prepare to meet Jesus the judge the way we prepare for communion: with careful personal introspection and, when necessary, sacramental confession.

But to receive Jesus worthily at Mass is to refill our lamps at the source — from the grace of Jesus Christ, our light, who asks us to put his light on a lampstand for others.