

# 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)

## January 15, 2023 - 2nd Sunday in Ordinary Time

### Q What is unique or different about the way Catholics read and are exposed to the Bible?

A Catholics are exposed to Scripture primarily through the Sunday readings from a book known as the *Lectionary*. The *Lectionary* is a book of selected passages from the Bible set in the context of a liturgical season, such as Advent, Lent, or ordinary time. There are four readings assigned to any Sunday: the first reading (usually from the Old Testament), the responsorial psalm, the second reading (usually from a New Testament letter), and the Gospel reading.

These readings together give them a new context. The selected readings relate to one another in a unique manner that is not present in the Bible text itself. In close proximity to each other, these readings now have the opportunity to converse with each other in a way that would have not been possible before. A homilist pays attention to all four readings, preparing a reflection that speaks of this conversation among the readings, enabling us to zero in on what this unique combination of God's word has to say to us this particular Sunday.

Next time you attend Sunday liturgy, try reading the Scripture ahead of time and see how this new relationship among the readings addresses and challenges you to be a better Christian here and now.



## 2<sup>ND</sup> SUNDAY IN ORDINARY TIME

“Now I have seen and testified that he is the Son of God.” - Jn 1:34

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

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**Isaiah 49:3, 5-6 | 1 Corinthians 1:1-3  
John 1:29-34**

### Pastor | Fr. Peter Anderl

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## Weekly Mass Schedule



<u>Sunday Liturgies</u>		
Saturday, Jan. 14	5:00 pm (St. B.)	† Deceased Members of Anthony & Frances Oster Family
Sunday, Jan. 15	8:30 am (St. B.)	† Ann & John Skroch
	10:30 am (St. M.)	Pro Popula
<u>Weekday Liturgies</u>		
Monday, Jan. 16	NO MASS	
Tuesday, Jan. 17	NO MASS	
Wednesday, Jan. 18	10:00 am (St. B.)	† Harvey, Joe & Mike Kutter & Mary S.
Thursday, Jan. 19	10:00 am (St. B.)	† Gary Fluto
Friday, Jan. 20	8:30 am (St. B.)	Ken Heley Family
<u>Sunday Liturgies</u>		
Saturday, Jan. 21	5:00 pm (St. B.)	† Roman Heley
Sunday, Jan. 22	8:30 am (St. B.)	Anna Heley
	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:

- Betty Monson      - Peggy Harles      - Shelby Northrop
  - Shirley Ahrens      - Brad Meyer      - Beth Stroehl
  - Rita Schmit      - John Popp      - Dejah Anderson
  - Rick Kane
- If you have any imminent prayer requests, please call or text Cindy at 701-640-1401.

### **All Parishes**

**Eucharistic Adoration** – Adoration is open to all, please come and spend time with Jesus in Adoration anytime on Thursdays from 5am to midnight. We are in need of someone to cover the 6-7pm time slot and would really like to add others to the schedule to help with flexibility. Please contact Sharon to become a regular or substitute at 612-790-1211 or 538-7010.

**St. Boniface 2023 Envelopes.** Please pick up your church contribution envelopes in the gathering space.

**Real Presence Radio Banquet** will be held on Monday, February 6. Doors open at 5:30 pm. at the Delta Hotel in Fargo. This year's keynote speaker is Dr. Ralph Martin. To register call either Elaine Heley at 701-640-0939 or Donna Heley at 701-640-2264.

**Fr. Anderl's 50<sup>th</sup> Birthday** was on Jan. 13. Join us for a birthday meal following the 5pm Mass on Saturday, Jan. 21 to help Fr. celebrate!

**Women's Ecclesia Domestica Retreat** is being held on Feb. 3-5 at St. Francis Retreat Center in Hankinson. To Register: (763) 807-1721 Kevin Olson, [www.ecclesiadomestica.net](http://www.ecclesiadomestica.net)

#### **Men's Ecclesia Domestica Retreat**

Now, more than ever we need to stand firm in our faith and hold fast to the Church and her sacraments. We invite you to join us on retreat to renew your calling by the Holy Spirit to be faithful to Jesus Christ and His Church for a weekend of fellowship, healing, and renewal inspiring and being inspired by one another. To register visit [www.ecclesiadomestica.net](http://www.ecclesiadomestica.net).

**St. Martin Brotherly Help Society and Cemetery Association** will meet on Sunday, Jan. 15 at 7pm.

#### **A Catholic Guide to the Traditional 40 Days of Christmas**

Our long, cold winter is one of the many reasons I have embraced the traditional celebration of what Dom Prosper Guéranger, in *The Liturgical Year*, calls “these Forty Days of Christmas” — the time that spans from “our Saviour’s Birth even to the day of Our Lady’s Purification.” Dom Gaspar Lefebvre explains: “The Christmas cycle is like a magnificent drama in three acts, whose purpose is to show forth, in three distinct ways, the Incarnation of the Word and the raising of human nature into union with God.” This begins with Advent as we anticipate the coming. Then with Christmastide, we contemplate “the mysteries of Our Lord’s childhood” and “are made to see with our eyes and handle with our hands the Word of life,” who became human so “that we may have fellowship with the Father and His Son Jesus Christ and that our joy may be full.” The third act, which is now termed as part of Ordinary Time, between the Baptism of Our Lord and Candlemas, “is an extension of Christmastide, in which Our Lord’s divinity continues to be affirmed.” This is done by “Christ Himself who acts and speaks as God.”

In the new liturgical calendar, the Christmas season ends with the Baptism of Our Lord, which is either the Sunday or Monday after the Epiphany of the Lord. This year it falls on Jan. 9, a Monday. This nominal ending, however, does not exclude Catholics from continuing the traditional pious practices of the Church, for even with the change from liturgical white to liturgical green, there is one more feast to come connected to Our Lord’s nativity. This feast falls on Feb. 2, and its traditional name is Candlemas Day, the day on which candles are blessed for the year. In the new Church calendar, it is called the Presentation of Our Lord; in the traditional calendar, it is called the Purification of the Blessed Virgin. This last Christmas feast is found in Scripture, in Luke 2:22-38, which explains how the Blessed Mother and St. Joseph follow the Mosaic Law. As Pope Benedict XVI notes in *Jesus of Nazareth: The Infancy Narratives*:

“In the book of Leviticus it is laid down that, after giving

birth to a male child, a woman is impure for seven days (that is, she is excluded from taking part in worship), that the boy is to be circumcised on the eighth day, and that the woman must then remain at home a further thirty-three days for her blood to be purified (Leviticus 12:1-4). After this she is to present a purification sacrifice. [...] Mary presented the offering of the poor.”

In this, Benedict explained, we see the Holy Family living “under the law” and the Blessed Mother, who as sinless does not need to be purified, participating in the purification of the world. In her obedience to the law, “she serves the fulfillment of the promises.” These days between the naming of her son and her purification are sacred days we have to spend with the heart of the Blessed Mother. We can have our prayer times with the Blessed Mother and Mother Church, complete with loving adoration, praise and thanksgiving. To this end, there are some practices we can adopt in our homes in this time after Epiphany before the Presentation and Purification.

What does this mean for liturgical living? We can keep our Advent wreaths central in the home, with candles switched to red or white. Christmas wreaths can remain on the door. If we are able, it would be fitting to keep the tree up during this season. Though, since it is a simpler, extended time to adore the Infant Jesus, it is at least fitting to keep our Nativity scenes central in our home so that we can gaze upon or even hold the Babe of Bethlehem in our hands during prayer. For families that abstain from Christmas carols during Advent, this season can also be a time of continuing to sing and listen to this music. Families can also keep handy a basket or stack of picture Christmas books for children to continue to look at. And if one is so inspired, one could have a last Christmas dinner party near Candlemas, honoring the Presentation of Our Lord and the Purification of Our Lady. Our family usually waits to bake one of our favorite Christmas cookie recipes until mid-January to extend the Christmas joy.

These latter of the 40 Days of Christmas are a time to spend in quiet with the Divine Infant. Advent will be busy in perpetuity and the Twelve Days of Christmas are often full of gatherings, but these lengthening days of January — when the secular marking of Christmas is long past — are for spending with our God, who became a little child. Dom Guéranger explains how to pray during this liturgical time: “Our meditation should turn principally upon the Birth of Jesus Christ in our souls. We must return to the very basis of our spiritual life, and yield, with childlike docility, to the inspirations of the Holy Ghost. The object of our contemplation, as well as the source of our confidence, is Jesus, the Incarnate Word, swathed in the bands of infancy, laid in the Crib, presented in the Temple, and fleeing into Egypt. His love for us has induced him to subject himself to these weaknesses of childhood, in order that even *we* may imitate our God! His Blessed Mother *kept* all these mysteries in her heart and *pondered* them: Let us follow her sweet example and feed our souls with the heavenly Manna.” May we all spend this time staying close to the Babe of Bethlehem, meeting the Child in our souls and bringing him into the world.

**Jesus Came to Us; Now He Wants Us to Come to Him**  
**Most of us are pointed to Jesus again and again before we actually approach him.** Then, once we *do* find him, what he offers us is not what we expected.

We are not just God’s Chosen people or followers of Jesus Christ, we are adopted sons and daughters of God the Father through the Spirit in Jesus, on intimate terms with God’s interior life.

**Our job is to embrace our identity in Christ at each level Paul mentions.**

First, personally. The first in my run-down of “10 Benedict Quotes That Changed My Life” gives great guidance here. Pope Benedict XVI talked about how John Paul II affected him: “His words constantly echo in my ears: ‘Do not be afraid! Open wide the doors for Christ!’ ... Are we not perhaps all afraid in some way? ... If we let Christ enter fully into our lives, if we open ourselves totally to him, are we not afraid that He might take something away from us? Are we not perhaps afraid to give up something significant, something unique, something that makes life so beautiful? ...

“No! If we let Christ into our lives, we lose nothing, nothing, absolutely nothing of what makes life free, beautiful and great. No! ... On the basis of long personal experience of life, I say to you ... Do not be afraid of Christ! He takes nothing away, and he gives you everything.”

We hold tight to aspects of our personality that we thank make “us” “us.” But what we find is that the more we emphasize the superficial aspects of our personalities, the less satisfied we are. The more we emphasize the Christian aspects of their lives — goodness, generosity, self-control and faithfulness — the more satisfied and the more “ourself” we feel.

Second, locally. We too often universalize the Church. We look at the entire Church rather than the local reality. But John by the Jordan and Paul writing to Corinth stress that the first way we serve “the Church” is by serving *our* church.

Third, universally. In the First Reading, the Lord says “You are my servant, Israel, through whom I show my glory.” He has in mind there not just a locality, but a people. This is the vision of our vocation in God that is fulfilled finally in the Church. “I will make you a light to the nations, that my salvation may reach to the ends of the earth.” Ultimately, we have to make the universal program of the Church our own. Fourth, eternally. What all of this adds up to is adoption by God and, ultimately, divinization. “To those who accepted him, he gave power to become children of God,” says the Gospel acclamation. That’s what we have to look forward to if God is real. And he is.

This is nothing less than a conversion of our lives to God. “There is no happiness in the world comparable to that of the experience known as conversion,” said Robert Hugh Benson.

Thomas Merton said the same thing but put it a different way. “Ultimately, faith is the only key to the universe,” he said. “The final meaning of human existence, and the answers to the questions on which all our happiness depends cannot be found in any other way.”