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 18, 2026 - 2nd Sunday in Ordinary Time

How many times a day can a person receive communion?

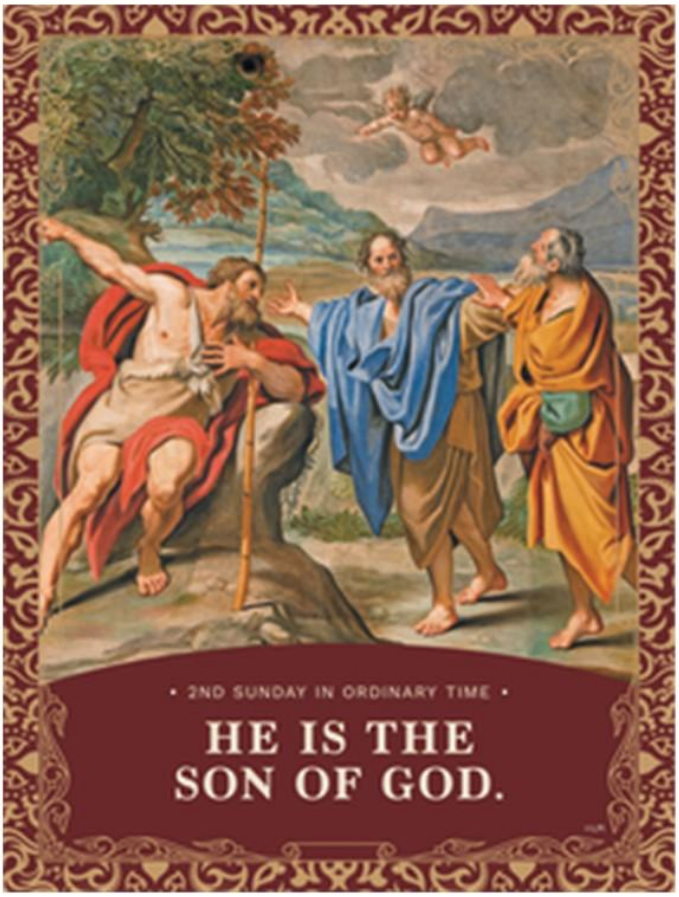
To find an answer to this question, we need to turn to the Church's Code of Canon Law. Here we read, "One who has received the blessed Eucharist may receive it again on the same day only within a Eucharistic celebration in which that person participates …" (no. 917). This tells us that the standard answer would be that we can receive communion twice in a day.

Having said that, we also want to be sure that we pay attention to the entire instruction. The phrase "within a Eucharistic celebration in which that person participates" is important. It means a) that we always have to think of receiving communion as being within a celebration of the Mass and b) we have to be participants in that celebration – we can't simply show up "in time" for communion.

So, when would this rule apply?

For example, if you attend Mass on a Saturday morning and then take part in the Sunday Vigil Mass on Saturday evening, you could licitly receive communion at both celebrations. Or, another example, if you receive communion at a wedding or funeral Mass, you could also receive communion at a daily Mass or Sunday Vigil celebrated on the same day. We always want to be sure that we observe the rules for fasting from food and drink before receiving the eucharist (see Code of Canon Law, no. 919).

We should also remember that the Code of Canon Law instructs that anyone who is in danger of death or seriously ill may also receive communion a second time (no. 91, §2).



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

Pastor | Fr. Peter Anderl
Cell Phone: (701) 640-6050
Rectory Phone: (701) 538-4608
Email:
peter.anderl@fargodiocese.org

Secretary | Cindy Jelinek
Office Hours: Wed. 1:00 - 6:00 pm
Office Phone: (701) 538-4604
Cell Phone: (701) 640-1401
Email: stboniface@rrt.net

DRE | Melodi Novotny
Office Phone: (701) 538-4604
Cell Phone: (701) 640-9314
Email:
stbonifacedre@rrt.net

Weekly Mass Schedule

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Sunday Liturgies		
Saturday, Jan. 17	**5:00 pm** (St. B.)	† Jim Woytassek
Sunday, Jan. 18	**8:30 am** (St. B.)	Anna Heley
	10:30 am (St. M.)	Pro Popula
	12:00 pm (Sts P&P)	Special Intention
Weekday Liturgies		
Monday, Jan. 19	**NO MASS**	
Tuesday, Jan. 20	**10:00 am** (Dak. Est.)	† Norma Honl
Wed., Jan. 21	**10:00 am** (St. B.)	† Kathleen Wieser
Thurs., Jan. 22	**10:00 am** (St. B.)	L&D Members of Lyon Family
Friday, Jan. 23	**10:00 am** (St. B.)	† Sandra Curran
Sunday Liturgies		
Saturday, Jan. 24	**5:00 pm** (St. B.)	† Gail Hann
Sunday, Jan. 25	**8:30 am** (St. B.)	† Margaret Wettstein
	10:30 am (St. M.)	Pro Popula
	12:00 pm (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:
Avery Trittin - Baby Weston - Shirley (Art) Heley
Anne Heley - Joan Moerke - 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. Martin Brotherly Help Society and Cemetery Association will meet on Sunday, January 18 at 5 pm.

We Each Meet the Lamb of God Who Changes Everything – *Tom Hoopes*

John the Baptist tells us that Jesus Christ is the Lamb of God, and that we can expect the Holy Spirit; in other words, we become one with Jesus Christ, and enter into the life of the Trinity. This changes everything for Christians.

First: John's surprising words transform the expectations of his listeners.

In Advent, the Gospels focused on John the Baptist telling us to expect someone mighty and greater than him, someone who would transform the world. He described him coming like a great enforcer who would put his axe to the root of trees that don't bear fruit, or like an angry fire that would burn up the useless chaff of corrupt, wasted lives.

Now he shows up, and he is no longer a mighty hero with an axe, or a terrible fire of judgement. Instead, John sees Jesus coming toward him and says: "Behold, the Lamb of God, who takes away the sin of the world."

This is a big surprise. "Taking away the sins of the world" was not front of mind to Jews waiting for the Messiah. They expected other kinds of healing and victory, perhaps, but not that. In fact, when Jesus does begin "taking away the sins in the world" he is immediately confronted by the opposition of Jewish leaders who tell him that only God can do that.

Announcing God as a lamb feels wrong, as if King Saul fighting the Philistines was warned of a mighty warrior coming, but then, instead of a giant, a puppy named Goliath came over the hill.

But of course a lamb meant a lot more than just an animal to the minds of the Jewish people. They would remember Jeremaiah Chapter 10, and how God's chosen would be like a "gentle lamb led to the slaughter." They would also remember the prophecies in Isaiah Chapter 53 of the Suffering Servant who was "a lamb that is led to slaughter," the great one who was "numbered with the sinners, yet bore the sin of many."

Above all, they would think of the Passover lambs that saved the Israelites from death and freed them from slavery. But John identifies Jesus as more than just the "Lamb of God."

Second: John also points to the Holy Spirit's entrance into our lives in a new way.

This reading is from the same Gospel that calls John more than a prophet — he is one who "witnesses to the light." Here we see exactly what that means. He says God told him "On whomever you see the Spirit come down and remain, he is the one who will baptize with the Holy Spirit." Then he identifies Jesus as the One.

This is a remarkable moment, in which the Trinity, which had previously been revealed to Mary by an angel, is revealed to the whole world by John. He says:

"The one who sent me to baptize with water told me, 'On whomever you see the Spirit come down and remain, he is the one who will baptize with the Holy Spirit.' Now I have seen and testified that he is the Son of God."

Look at God's actions as described here by John: God the Father spoke to him. He saw the Holy Spirit. So he announced the Son of God. This is something entirely new in salvation history: a prophet who not only gets messages and cryptic images from God's point of view, but one who is on intimate terms with God's interior life.

And he is not the last to have this relationship with God; he is the first. John identifies Jesus as "the one who will baptize with the Holy Spirit." He is the one who will give all of us what John has.

Third: St. Paul tells us John was right.
We are already living the life in the Spirit that John the Baptist predicts. That's the meaning of the strange reading from St. Paul, which is essentially just the first line of a letter. It reveals the essence of what it means to be Christian. Being Christian means to be "sanctified in Christ Jesus, called to be holy, with all those everywhere who call upon the name of our Lord Jesus Christ."
It often seems like we are falling far short of the high-sounding status of a Christian. But the life that John and Paul are describing is not a summit we have to strain to reach — it's the ground from which we start.
So, just as we prepared in Advent for Christmas by living our Christian life more deeply, we can spend Ordinary Time preparing for Pentecost by living our relationship with the Holy Spirit more deeply. The Church teaches us that this relationship starts with Baptism, when we are given the fruits of the Holy Spirit:

- peace, joy, and love in our hearts;
- kindness, patience, and generosity with others;
- gentleness, faithfulness, and chastity in our relationships; and
- modesty, goodness, and self-control in our private lives.

Fourth: But ultimately, the Christian life doesn't exist merely to deliver personal happiness or emotional peace.
We are given the Holy Spirit not just for ourselves, but for the whole world. in the First Reading we hear:
"It is too little, the LORD says, for you to be my servant, to raise up the tribes of Jacob, and restore the survivors of Israel; I will make you a light to the nations, that my salvation may reach to the ends of the earth."
We might translate that: "It is too little for you to gather around me and enjoy what I offer. You must broaden the circle to include more and more."
The Psalm describes how this works. First comes the *recognition* that we need a savior*:* "I have waited, waited for the Lord, and he stooped toward me," it says. Then we need *openness* to receive a savior*:* He "put a new song in my mouth," it says. Finally, we can *respond*: "Here am I, Lord; I come to do your will …. to do your will, O my God, is my delight."
The Psalm says we are able to do his will because "your law is within my heart!" What that means is that we have the seven gifts of the Holy Spirit, permanent dispositions which make us able to follow God:

- *Wisdom* to see as God does, *knowledge* to hear what God says, and *understanding* to grasp high truths;
- *Right judgement* to follow what God wants and *fortitude* to stay with him through thick and thin;
- *Piety* that is consoled by God and *fear of the Lord* that is motivated by God.

We have the Holy Spirit in our lives in a way those first apostles could not imagine when they heard John at the Jordan River.
Fifth: We will each hear the same proclamation, but with a new, even deeper meaning.
The priest will hold the broken host over the chalice and say, "Behold the Lamb of God; behold him who takes away the sins of the world." He is displaying Jesus Christ, really present in the Blessed Sacrament in his body, blood, soul and divinity.
And if John's first hearers thought of the Old Testament prophets when they heard him talk about the Lamb of God, we Christians think of the New Testament writers when we hear the same thing.
We look at the broken host think of St. Paul calling us to renew ourselves because "Christ, our paschal lamb has been sacrificed." We look at the chalice and think of St. Peter saying we have been bought "with the precious blood of Christ, like that of a lamb without blemish or spot." We look at them together and think of the book of Revelation where Christ is "the lamb that was slain … before the foundation of the world."
When we step forward in the communion line we can make the refrain of the Psalm into our prayer: "Here I am, Lord, I come to do your will." We know that with God as our Father, in the company of the Lamb of God, filled with the Holy Spirit, we can face anything because even death cannot defeat us; it will only make us stronger.

<u>Perfect Offering</u> - *Scott Hahn*
Jesus speaks through the prophet Isaiah in today's First Reading.
He tells us of the mission given to Him by the Father from the womb: "'You are My servant,' He said to Me."
Servant and Son, our Lord was sent to lead a new exodus—to raise up the exiled tribes of Israel, to gather and restore them to God. More than that, He was to be a light to the nations, that God's salvation may reach to the ends of the earth (see Acts 13:46–47).
Before the first exodus, a lamb was offered in sacrifice and its blood painted on the Israelites' door posts. The blood of the lamb identified their homes and the Lord "passed over" these in executing judgment on the Egyptians (see Exodus 12:1–23, 27).
In the new exodus, Jesus is the "Lamb of God," as John beholds Him in the Gospel today (see 1 Corinthians 5:7; 1 Peter 1:18–19). Our Lord sings of this in today's Psalm. He has come, He says, to offer His body to do the will of God (see Hebrews 10:3–13).
The sacrifices, oblations, holocausts, and sin-offerings given after the first exodus had no power to take away sins (see Hebrews 10:4). They were meant not to save but to teach (see Galatians 3:24). In offering these sacrifices, the people were to learn self-sacrifice—that they were made for worship, to offer themselves freely to God and to delight in His will.
Only Jesus could make that perfect offering of Himself. And through His sacrifice, He has given us ears open to obedience and made it possible for us to hear the Father's call to holiness, as Paul says in today's Epistle.
He has made us children of God, baptized in the blood of the Lamb (see Revelation 7:14). And we are to join our sacrifice to His, to offer our bodies—our lives—as living sacrifices in the spiritual worship of the Mass (see Romans 12:1).