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 1, 2026 - All Saints

The Survivors

"I'm no saint."

We hear people say this all the time, and what they usually mean is this: "I've made mistakes." Well, congratulations! You have taken that first crucial step to sainthood. You're well on your way!

A saint is not a person with fewer-than-average mistakes. A saint is a person with greater-than-average hope.

What is hope? Hope is certainty in the promises of God over the merits of man. Hope is what makes a Christian rejoice when he hears the litany of earthly trials described in the Beatitudes, because hope makes him see not the trials but the grace promised through them.

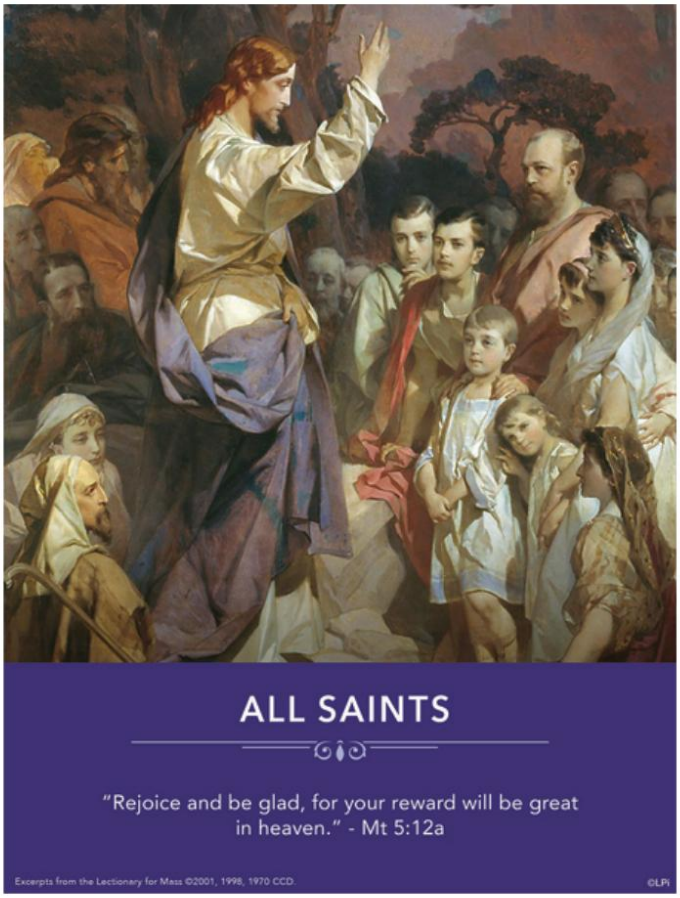
Hope remembers, always, that God is in the business of bringing life from death.

"These are the ones who have survived the time of great distress." (Rev. 7:14) This is how we hear the saints described in the Book of Revelation. We do not hear: "These are the ones who were perfect. These are the ones who had no faults. These are the ones who made good choices."

No — these are the ones who survived.

We are all buried in the rubble heap of sin and death. Many of us despair and cry, "We cannot climb out!" The saint is the one who has the hope to answer, "But Someone is coming. Just wait." The saint is the one who looks for the sliver of light, who reaches for it even when everyone else dismisses it as illusion.

Follow the saints. They know how to survive.



Revelation 7:2-4, 9-14
1 John 3:1-3
Matthew 5:1-12a

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Weekly Mass Schedule

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Sunday Liturgies		
Saturday, Oct. 31	**5:00 pm** (St. B.)	† Dec. Members of Tony &
		Frances Oster Family
Sunday, Nov. 1	**8:30 am** (St. B.)	† Bob Fust
	10:30 am (Sts P&P)	Pro Popula
Weekday Liturgies		
Monday, Nov. 2	**NO MASS**	
Tuesday, Nov. 3	**NO MASS**	
Wed., Nov. 4	**10:00 am** (Dak. Est)	Myah Battest
Thurs., Nov. 5	**10:00 am** (St. B.)	Raymond Erlandsen
Friday, Nov. 6	**10:00 am** (St. B.)	† Jim Biewer
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

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.

Breakfast at St. Boniface will be served on Sunday, Nov. 1 following the 8:30am Mass.

Fall Festival at St. John's Church in Rosholt, SD will be held on Nov. 1 at the Rosholt Community Center from 10:30 am – 1:00 pm.

Prayers for the Dead – Join in praying for the dead at Calvary Cemetery on Nov. 1-8 at 3:30 pm.

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.

Mass at Dakota Estates will resume on Wednesday, Nov. 4 at 10am.

Christmas Décor Sale at the Lidgerwood Library on Nov. 6 from 10am - 6pm and on Nov. 7 from 9am – 2pm. Donations of gently used Christmas décor are now being accepted Tuesday – Thursday from 2-6pm and Friday from 10am – 2pm.

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.

Saints Prove That Good Is More Interesting Than Evil
Tom Hoopes
Is evil really more interesting than good? Everyone from Tolstoy ("All happy families resemble one another; each unhappy family is unhappy in its own way") to Billy Joel ("I'd rather laugh with the sinners than cry with the saints") has said so. Even Bart Simpson claimed that "All the best bands are affiliated with Satan."
They're all wrong. In fact, evil makes us self-centered and boring, and evil people are only interesting to themselves. *Saints* are what is interesting, and the new ones in America prove it.
First: In Sunday's Gospel Jesus sees the crowds and tells them what will make them happiest.
Jesus Christ is God-with-us, Emmanuel, sitting atop a mountain in this Sunday's Gospel expounding what makes us "happy," or "fortunate" — two alternate translations of "Blessed" in the Beatitudes.
He is not just giving us a new model of behavior, but a new principle of being.
Think of our goals before and after this speech as the transition from Halloween night to All Saints Day morning. We will no longer be hunting in the darkness for what we can find, like rootless Halloween pleasure seekers, each of us choosing our own identity and wearing it like a mask in the kingdom of darkness. Instead, God himself has come among us in the person of Jesus Christ to reveal to us who we really are and to be the light of the world that leads to our true happiness in the Kingdom of God.
The Beatitudes are the definitive guide to life in the Kingdom of God where we will only find our ultimate fulfillment as saints. Each "Blessed are they" describes what can make us like Christ, and each "for they will be" describes how this will transform us.
The saints are *poor in spirit*, which means their treasure lies in heaven, not on earth. They *mourn*, because they know that death is the enemy that is not yet abolished. They are *meek*, because their hope is in God's power, not their own.
The saints *hunger and thirst for righteousness*, accepting no substitutes for God's goodness. They are *merciful*, because

God was merciful to them, and they are *pure in heart*, seeing God's image in all they meet.

The saints are God's agents in the world, so they are *peacemakers*, glad even to *suffer persecution* to witness to his true happiness, which lies beyond.

We know the converse is also true. "Unhappy are the proud, the indifferent, the forceful and the apathetic" — and "the unforgiving, the impure, the contentious, and those who need constant validation" are the most likely to make themselves (and others) deeply unhappy.

Second: A look at Americans being considered for canonization shows the variety and joy of the saints.

There are now only 11 canonized U.S. saints, but there are 87 more who are at one stage of the process or another — Servants of God, Venerable, or Blessed. We can learn from them about true happiness.

To be poor in spirit is to be like Servant of God Joseph Dutton, the Vermonter who overcame alcoholism to volunteer to help Father Damien care for his Molokai flock for 44 years before dying in 1931 at the age of 87.

To be meek is to be like the Holy Healer Blessed Solanus Casey (1870-1957), of Wisconsin, who was known as The Doorkeeper because he was always available for visitors at his friary, listening deeply to their problems, trying to understand the source of their pain.

Blessed are those who mourn, like Venerable Mother Élisabeth Bruyère of Montreal, who founded orphanages and houses of healing, saying "Their distress cries out. Must we not at least try to relieve it?"

Blessed are those who hunger and thirst for justice, like Venerable Pierre Toussaint from Haiti who escaped slavery to become a hairdresser in New York — and former grocer and Union soldier Servant of God Father Nelson Baker from Buffalo who built an institution to shelter abandoned infants and unwed mothers.

To be merciful is to be like Venerable Bishop Alphonse Gallegos, who was raised in Albuquerque but walked the streets of Los Angeles to reach gang-members and migrant worker youths and died in 1991.

To be pure in heart is to be like Servant of God Charlene Richard of Lafayette, La., who died of leukemia at age 12 in 1959. She read one book about St. Thérèse of Lisieux, then devoted herself to prayer.

Blessed are the peacemakers, like Venerable Father Aloysius Schwartz of Washington, D.C., who was inspired by World War II "Boy Commando" comic books as a kid to live a life of missionary service, and died in 1992 in the Philippines.

And blessed are the persecuted, like Blessed Brother James Miller of Wisconsin Blessed Father Stanley Rother of Oklahoma who were martyred in Guatemala, and Venerable Emil Kapaun of Kansas who was left to die by captors in North Korea.

Third: It's important to note that this last beatitude, about being persecuted, might look like the least joyful — but is sums up all the rest.

Jesus himself seems to understand that "happy are the persecuted" is the toughest sell on his list. When he gives the eighth beatitude he says it twice for emphasis — and gets more personal. He says not only "Blessed are they," but "blessed are *you.*"

You could rephrase what he says this way: "Be happy when you are persecuted, because only by running the gauntlet of the way of the cross with me will you enter the glory that is greater than all the world's pain."

This reality is also described in the First Reading, from Revelation. It is St. John's description of the scene that Joseph Dutton, Solanus Casey, and Charlene Richard are seeing right now.

"I had a vision of a great multitude, which no one could count, from every nation, race, people, and tongue. They stood before the throne and before the Lamb, wearing white robes and holding palm branches."

Pope Benedict XVI said St. John specified that they are from every tribe and nation to show that their new allegiance is beyond this world; it's to the Lamb, Jesus Christ, standing as if slain in the center of the worship of heaven.

Heaven here doesn't match our way of speaking and thinking about it. These people haven't simply "passed over" from one life to the next. Instead, they have "survived a day of great distress." They are martyrs; they were the ones persecuted to death and here they are rejoicing on that day. But their holiness did not come automatically. They had to choose it. The reading says:

"They have washed their robes and made them white in the blood of the lamb."

Only the blood of Christ's sacrifice could clean them; but only their cooperation could make that happen. Heaven is a place filled with people who gave up their lives — by dying for the faith or living the Beatitudes.

Fourth: The portal to heaven that the saints found is held before our own eyes this Sunday.

The Second Reading from the First Letter of St. John says "See what love the Father has bestowed on us that we might be called the children of God. Yet so we are."

We are children of God's now, not just in the sense that he created us, but in a new way. We are his *adopted* children now, his *chosen* children. Like the saints in heaven, we entered his family in Baptism, and he raised us up in the sacraments, forgiving us like a loving Father in confession, helping us mature and grow through the Eucharist, and sending us into the world through confirmation, marriage and Holy Orders.

But the reading continues by saying, "We are God's children now; what we shall be has not yet been revealed. We do know that when it is revealed, we shall be like him, *for we shall see him as he is."*

We will see him as the saints do, as our highest purpose — and our next step. Right now, we see him as they saw him on earth: In the Eucharist.

There, we see the portal to heaven that Emil Kapaun, Pierre Toussaint, and Élisabeth Bruyère saw. And they are there, too, on the other side, beckoning us to *real* happiness.