

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 25, 2026 - 3rd Sunday in Ordinary Time

Sea of Galilee Moments

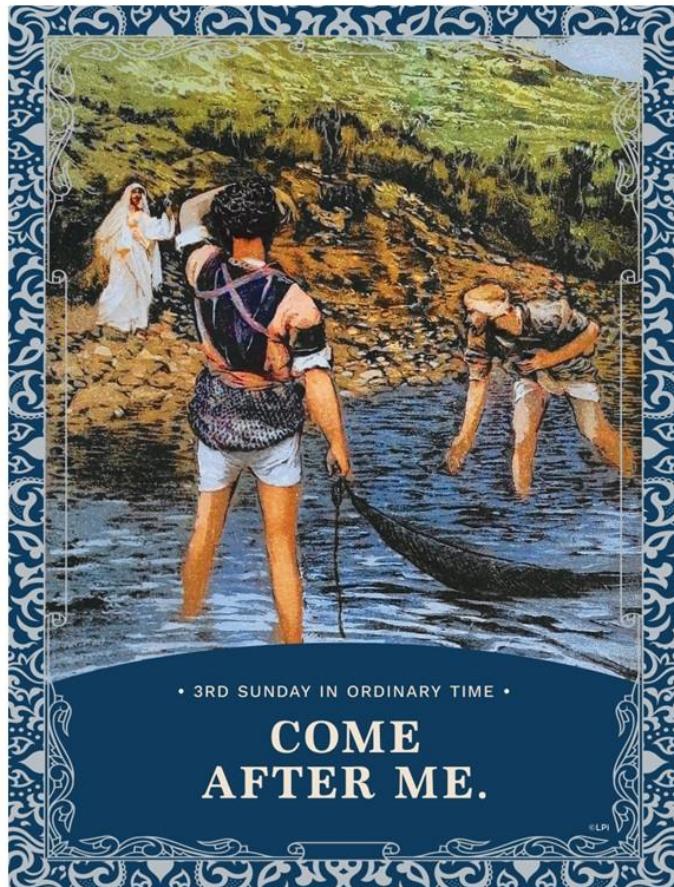
Young or old, believer or non-believer, rich or poor, healthy or sick: it doesn't matter who we are. It doesn't matter what our life looks like. If we are a human being, if we have a soul, we stand on the shore of a great and powerful sea, a net in our hands and a hunger in our soul.

So what's in the sea? I don't know about yours, but mine is filled with feelings of inadequacy. It's filled with fear and resentment and confusion. It's filled with misplaced pride. It's deep. It's dark. It's well-stocked.

I cast my net, over and over again. What else is there to do? If I draw back a harvest, it can sustain me for days, weeks, maybe even years. The nourishment of the sea can keep away the hunger pangs — for a time. You can survive on fear and resentment and pride if it's all you have. You'll never feel full, and you'll never be strong, but you'll survive on what the world can offer you — so long as you keep coming back to the shore.

This is where Jesus finds us.

If I close my eyes, I can picture the moments exactly, all of them: my Sea of Galilee moments. I could describe them to you — the day, the year, what was happening in my life, what I wanted and what I needed and what gnawing hunger had brought me, once again, limping, crawling back to the shore. But you wouldn't understand my Sea of Galilee moments, just like I wouldn't understand yours. There is only one who understands, and his is the voice we heard, clear and strong: "Put down the net, and come with me."



Isaiah 8:23-9:3

1 Corinthians 1:10-13, 17

Matthew 4:12-23

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Weekly Mass Schedule



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

Weekday Liturgies

Monday, Jan. 26	NO MASS	
Tuesday, Jan. 27	10:00 am (St. B.)	† Jim Biewer
Wed., Jan. 28	10:00 am (Dak. Est.)	† Larry Novotny
Thurs., Jan. 29	10:00 am (St. B.)	† Margaret Maczkowicz
Friday, Jan. 30	NO MASS	

Sunday Liturgies

Saturday, Jan. 31	5:00 pm (St. B.)	† Al Polansky
Sunday, Feb. 1	8:30 am (St. B.)	John & Shirley Ahrens
	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.

When It Gets Really Dark, Expect Jesus to Come

Tom Hoopes

It's hard to read the news lately, with terrible violence not just overseas, but in our own streets; with bad news about abortion, bad news about assisted suicide and deaths of despair by overdose and suicide. It's as if a great darkness covers the land.

But this is exactly the kind of situation that draws Jesus Christ, the light of the world, to our side. Here are six takeaways for the Third Sunday of Ordinary Time, Year A, drawn from Sunday Readings columns at this site and the Extraordinary Story podcast.

First: The curtain rises on the ministry of Jesus in the Gospel this Sunday.

John the Baptist once famously prayed about Jesus, "He must increase; I must decrease." He gets his wish in Sunday's Gospel. John is arrested by Herod, the ruler of Galilee, who will soon behead him, and Jesus steps into the New Testament spotlight.

It's a spotlight that was predicted centuries before. "When Jesus heard that John had been arrested, he withdrew to Galilee" says the Gospel, "He left Nazareth and went to live in Capernaum by the sea, in the region of Zebulun and Nephtali."

Then Matthew quotes from our First Reading for Sunday, from Isaiah, proclaiming that in the northern land now ruled by Herod, who put John the Baptist in a dungeon, "the people who sit in darkness have seen a great light, on those dwelling in a land overshadowed by death, light has arisen."

If you want to get a sense of what Galilee represented back then, think of Poland in the 20th century. Poland was the first nation invaded by the Germans and then was swallowed by the Soviet Union, Galilee was the first to be conquered by the Assyrians, and the first in line at the Babylonian exile.

God loves underdog places like that. He used Poland to give us St. John Paul II and he used Galilee to give us our savior, Jesus Christ.

Second: Though a light shines on a whole region, its people must repent one by one.

"From that time on, Jesus began to preach and say, 'Repent, for the kingdom of heaven is at hand.'" This blessed region was still filled with individual sinners who each had to make the choice to repent.

We get to see how four different sinners respond to Jesus's words. Peter, Andrew, James and John are all fishermen, but at a word from Jesus. "At once, they left their nets and followed him," says the Gospel

The Gospel text conveys the incredible authority Jesus has. He doesn't say, "Come and learn from me"; he says, "Come follow me." He doesn't say, "You can be fishers of men"; he says, "I will *make* you fishers of men."

He is asking them to surrender to Jesus and live with him and imitate him. And it works powerfully. Why? The text has already said: Because they are in darkness and he represents great light.

There is a surefire way to keep toddlers close by if you are watching them at night: Turn off the lights in every room except the one you are in. They will stay in the light. Adults are the same way: Once we grow tired of the darkness, and see it for what it is, we will do anything possible to get to the light. We will leave our habits, our

pastimes, and our politics — we will even leave our livelihoods, our families and our friends, like the apostles did, if it comes to that.

We will become like fish caught in the nets of the Church, pulled out of the murky depths up into the light of day by the fishers of souls.

Third: But there is one other thing about bright light: It casts dark shadows.

The Second Reading shows just how sideways the Church got in a short time after the light of Christ dawned.

Paul is writing to the Church in Corinth in the 50s AD, not long after the Resurrection, and he already has to say, “I urge you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree in what you say, and that there be no divisions among you.”

The Christians had already started warring groups, he says: “There are rivalries among you. I mean that each of you is saying, ‘I belong to Paul,’ or ‘I belong to Apollos,’ or ‘I belong to Cephas,’ or ‘I belong to Christ.’ Is Christ divided?”

Paul is painting a picture very much like what Christians are today, looking to who baptized us rather than the one *in whom* we were baptized. Some were baptized Orthodox and look to Patriarchs; others were baptized by Protestant and focus on their favorite pastor or reformer; others argue about how faithful — or not — they have to be to Cephas, or Peter, the Pope; while still others swear they love Jesus and hate religion. These simply say, “I belong to Christ.” He says it isn’t about human allegiances. It isn’t about “wisdom of human eloquence.” Stressing such things leaves “the cross of Christ … emptied of its meaning” and the people of Christ divided.

Fourth: In fact, Jesus wants us all united in one family.

It’s significant that the Gospel says, “As [Jesus] was walking by the Sea of Galilee, he saw two *brothers*” who both come after him. Later, he sees two more brothers, the sons of Zebedee, who leave their dad in his boat and follow.

The Gospel is telling the story of people leaving their families to join a new family.

The family is a great analogy for the Church, in both its high calling and current divisions. Think of how we all know the power of *The Family* as an institution, even while it is harder to praise any particular family.

We know that *The Family* is the cornerstone of society, the future of humanity passes by way of *The Family*, and *The Family* is the school of virtue and charity, protecting and ennobles the next generation; *The Family* is great and good.

But in our family, we may notice that Uncle John drinks too much and swears around the kids, Sister-in-Law Ella is divorcing Al and it’s getting ugly, and we may even have a relative who made a ton of money in an unscrupulous way but whose gifts we all eagerly anticipate.

When our own families fall short of all *The Family* can be, we don’t give up on *The Family* as such. Instead, we try to

make our family more like what it *should* be. “In a world often alien and even hostile to faith, believing families are of primary importance as centers of living, radiant faith,” says the Catechism.

It’s the same when our churches don’t live up to *The Church*. When that happens, we have a simple instruction.

Fifth, our instruction, straight from Jesus, is “Follow me.” But how?

Sunday’s Gospel tells us exactly what Jesus did so we can do the same. “He went around all of Galilee,” it says, doing three things: 1) “teaching in their synagogues,” 2) “proclaiming the Gospel of the Kingdom” and 3) “curing every disease and illness among the people.”

Apply those three to today. Jesus as involved in catechesis, evangelization, and service to the needy, all three. For us that means giving time to our parish, our neighbors, and the needy, all three — or, if you like, strengthening churchgoers, inviting others to join them, and reaching out to the homebound.

They include three kinds of teaching: Formal teaching, informal conversation, and personal witness. They also include three places we have contact with God: tradition, Scripture, and the witness of the saints. All three of them also show that God wants us to be happy. He wants to alleviate our moral suffering, our emotional suffering, and our physical suffering.

They are also the three things the Church loses when we are divided.

Sixth: This Sunday we see the source and summit of our unity in the Blessed Sacrament.

The Church the body of Christ, and a body needs to be whole in order to survive. Before communion at Mass, the priest holds the broken pieces of the host together over the chalice and announces the Lamb of God who comes to take away the sins of the world.

This is a symbol of the desire for the body of Christ to be made one in Christ despite our fractures and divisions. And, each of us in the congregation find ourselves in the place of Peter, Andrew, James, and John, being invited to “come follow me.”

We take our first important steps with Jesus in the communion line; then we take him with us out into a world where, when we follow Jesus faithfully, the darkness will never overcome the light.

