

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 19, 2025 - 2nd Sunday in Ordinary Time

Do Whatever He Tells You

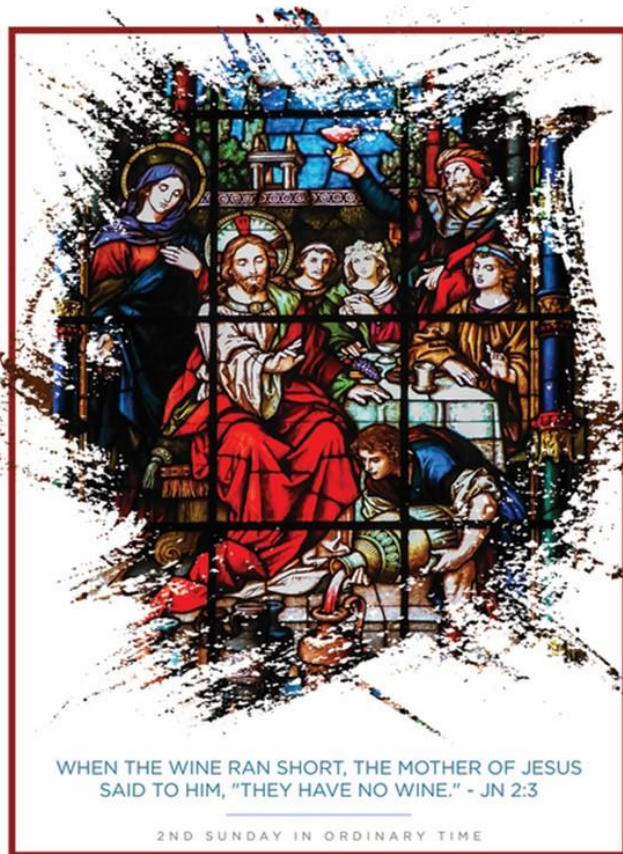
I once ran out of pizza at my kid's birthday party. Everyone told me it wasn't a big deal but come on. It was a disaster. I had invited all these people over. They showed up with presents and sang "Happy Birthday" and stood around patiently while my kid ripped through his cache of gifts. The very least they were expecting was to be fed sufficiently.

I'll tell you what, I sure could have used the Blessed Mother that night.

I love the story of the wedding at Cana because it's such a silly little miracle. I don't mean to be disrespectful — of course it's an incredibly important moment in Christ's public life. But it's not healing a leper. It's not raising the dead. It's not even walking on water. It's saving a young couple from embarrassment.

I think sometimes we forget, or even refuse, to bring small concerns and inconveniences to God because we think we should be able to handle them on our own. What a ridiculous attitude that is — as if we could handle anything on our own. It's so fitting that Mary, ever the observant Mother, is the one to bring the matter to Jesus' attention. He asks her what this problem has to do with him. She doesn't answer him, because, between you and me, I don't think he's asking her. I think he's asking us. All she does is tell the waiters what I consider to be the best piece of advice in all of Scripture: "Do whatever he tells you."

I'm so quick to throw up my hands and feel sorry for myself when I encounter a barrier in my life. What I should be doing is taking the matter to God, and then doing whatever He tells me.



WHEN THE WINE RAN SHORT, THE MOTHER OF JESUS SAID TO HIM, "THEY HAVE NO WINE." - JN 2:3

2ND SUNDAY IN ORDINARY TIME

EXCERPTS FROM THE LECTIONARY FOR MASS (2001, 1996, 1970 CCD, ©LP)

Isaiah 62:1-5
1 Corinthians 12:4-11
John 2:1-11

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



Sunday Liturgies		
Saturday, Jan. 18	5:00 pm (St. B.)	† Peter & Eva Slabik
Sunday, Jan. 19	8:30 am (St. B.)	Pro Popula
	10:30 am (St. M.)	Special Intention
	12:00 pm (Sts. P&P)	† Jim Woytassek
Weekday Liturgies		
Monday, Jan. 20	NO MASS	
Tuesday, Jan. 21	10:00 am (St. B.)	† Sandie Curran
Wed., Jan. 22	10:00 am (Dakota Est.)	† Tom Kaczynski
Thursday, Jan. 23	10:00 am (St. B.)	† Roman Heley
Friday, Jan. 24	10:00 am (St. B.)	† John Kastner
Sunday Liturgies		
Saturday, Jan. 25	5:00 pm (St. B.)	† Carol Wingenbach
Sunday, Jan. 26	8:30 am (St. B.)	† Gail Hann
	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:
 Dan Schmit - Tony Schouviller - Joan Moerke
 Shelby Northrop - Peggy Harles - Nick Podliska
 Rick Kane - Dan Frolek - Brad Meyer - Shirley Ahrens
 Barb Perry

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 are still in need for someone to share the 9-10 am, 3-4 pm and 6-7 pm adoration slot. Please contact Sharon at 612-790-1211 or 538-7010 if you are able to help.

CCD/CYO - There will be class this week.

St. Martin's Brotherly Help Society and Cemetery Association will meet on Sunday January 19 at 5pm.

St. Philip's Church Benefit – A benefit will be held on Sunday, Jan. 26 from 4-7pm at the Hankinson Community Center. Supper begins at 4pm and the cost is a free will

offering. There will also be baked goods for sale. The storm date is Jan. 27.

Real Presence Radio Banquet = Monday, Feb. 3at the Delta in Fargo. This year's keynote speaker is Deacon Harold Burke-Sivers. To register call (877) 795-0122 or email lori@realpresenceradio.com.

St. Boniface Parishioners – please pick up your 2024 contributions statements, 2025 envelopes and calendars in the gathering space.

The Bridegroom Transforms Us; Five Takeaways from the Wedding at Cana

First: This isn't just a story about turning water into wine for the sake of a wedding. The key line comes at the end of the story: "Jesus did this as the beginning of his signs at Cana in Galilee and so revealed his glory, and his disciples began to believe in him."

It is significant that the great public revelation about who Jesus is starts with Mary. The Blessed Mother is the center of the scene. She initiates his miracle with four words to him: "They have no wine." Christ's response — "My hour has not yet come" — is a reference to the fact, seemingly well known to both mother and son, that to reveal his glory will lead to "his hour" — his death.

Mary's reply is to tell the servants five words — "Do whatever he tells you" — which spiritual writers say is the counsel she gives to all at all times. Here is true femininity. She is not a passive voiceless observer — she uses the force of her personality to call her son to action and the servants along with him, not by being demanding but by pointing them to others.

Jesus, of course, responds by working a miracle that is guaranteed to be talked about — so much so that "turning water into wine" is a phrase used to this day by people who are not churchgoers. And, as with the Epiphany and the Baptism, trouble follows joy. Jesus must now begin the ministry that he will be killed for.

At each stage, the story is the same: A glorious beginning, followed by trouble. But we know how the story ultimately ends, in the resurrection and ascension of Jesus, and the assumption and coronation of his mother.

We can be confident, if we follow Jesus, that the decision will bring trouble into our life — and grace, and joy, and new life in Christ, starting now, and lasting forever, we hope, in heaven.

Second: But let's look at the work of the servants, the "lay people" in the reading. "Do whatever he tells you," Mary says, and they do. The servants are given the most menial tasks in the whole New Testament to accomplish — filling six stone jars with water. And they fulfill their task fully, filling the water jars "to the brim" and delivering them to Jesus.

We lay people are like them. We aren't the ones who transform people; we are the ones who bring people to Jesus in the sacraments so he can transform them there. We tidy the church, schedule the servers and lectors, invite

our neighbors, baptize our kids, get our lives in order, and get to church. It isn't glorious work; it's hard work. But if we do it with Christ it's a joy and if we do it "to the brim," we participate in his glory.

This is the meaning of the Second Reading, where we are told some of the gifts the Holy Spirit gives. To some, the Holy Spirit gives the gift of "the expression of wisdom" or "the expression of knowledge." These are teachers, scholars, bishops and priests. Some are given "gifts of healing," or "mighty deeds." These are wonder-workers and spiritual heroes. If those people decide not to do those things, woe to them and woe to us. Too often, we don't do our own task, though. Mary says "Do whatever he tells you," but instead we tell *him* what we want to do.

Instead of spreading Christ's kingdom person-to-person among our neighbors, we want to say nothing, or broadcast our opinions online to strangers. Instead of getting in touch with our family members and neighbors with the Gospel, we would rather get in touch with ourselves through self-improvement and self-actualization. Instead of loving God by obeying his commandments, we would rather love God by having loving feelings, or by adopting a favorite devotion or spirituality that makes us feel noble and holy.

But, third, if we step up and do as he tells us, we begin a new relationship that is shocking and beautiful.

We get a remarkable image of what heaven looks like in the First Reading from Isaiah, and how it starts right now. Isaiah speaks about heaven in a vigorous, defiant way.

God's Chosen People, in Isaiah, were seen in their day the way many of us might see the Church today: A once glorious thing that has perhaps become compromised and mediocre. Isaiah's audience knew the Jewish nation was once glorious. It was called out of pagan darkness in Abraham, then rose to greatness at Pharaoh's side in Joseph and broke free from Pharaoh's grasp through Moses. Their nation conquered through David and the glorious Temple and famous wisdom of Solomon drew admirers from far and wide.

But by Isaiah's time, the Jewish nation is a shadow of its former self. Its greatness was destroyed by marauders outside and moral cowardice and dissension within. The once great nation was divided and driven into exile. But Isaiah's message was that this was not the end: It would all be made right by a Messiah who would restore power and glory.

"For Jerusalem's sake I will not be quiet, until her vindication shines forth like the dawn and her victory like a burning torch," Isaiah says. "Nations shall behold your vindication and all kings your glory." He says the Chosen People will become a royal people, not by birthright but by marriage — and not a royal marriage, but a divine one! "No more shall people call you 'Forsaken,' or your land 'Desolate,' but you shall be called 'My Delight,' and your land 'Espoused.' For the Lord delights in you and makes your land his spouse. As a young man marries a virgin, your Builder shall marry you; and as a bridegroom rejoices

in his bride so shall your God rejoice in you."

This vision of God's relation with his people is like God's interior relation with himself: God is love because Father, Son and Holy Spirit are one in love; they delight for each other, live for each other, act for each other. For us, true love is the same. True love is when the ego drops away and we are nothing but gift to each other. True love forgets its own prerogatives and exists to delight in the other in mutual service and enjoyment. That is how God loves us.

Fourth: In other words, our relationship with God is to be Espoused — to be married. We see Jesus make himself the bridegroom of his people, and of us, starting here. The Gospel tells us, "The headwaiter called the bridegroom" and praised him for the wine. But we know who really provided the wine — and who the real bridegroom is.

Mark, the earliest Gospel, was the first to point out that Jesus is the divine bridegroom. St. Paul said the same thing, pointing out that we must be washed to meet him, much as brides were ceremonially washed, and that he nourishes us as his own flesh.

This simple tale of Cana has all of those hallmarks: It starts with stone water jars that are there for ceremonial washing — and he turns that water to wine. At the Last Supper, when his "hour" has arrived at last, the same kind of water will be on hand, and he will bathe his disciples' feet with it before he give himself to them in the Eucharist and takes their sins onto himself in the Agony in the Garden.

Here, he turns water to wine. There, he will turn wine into his blood. Here, he begins the countdown to his hour.

There, his hour will toll and he will die for our sins. Here, changing water to wine shows his generosity, how he provides more than is needed — 180 gallons of wine.

There, changing wine to blood will show his generosity even more, instituting the priesthood to provide his body, blood, soul and divinity to us all for all time.

In Cana, he is the true bridegroom who deserves the credit someone else gets for the outpouring of wine; today, he is the true bridegroom who deserves credit for the outpouring of his Eucharistic blood that priests get credit for. In Cana, the waters of purification become the wine of celebration, today, the wine of celebration will become the Eucharist of purification. At the Last Supper, wine that is the work of human hands becomes his blood, but today, the work of human hands, our work, becomes the work of his body.

So, Fifth: We have everything we need to change.

The bread and wine Jesus offers us at Mass is his body and blood; it his proposal to us. He wants to be espoused to his people, he wants to be bridegroom to his Church, the bride. He wants to give himself to us in communion and for us to give ourselves to him in our lives. Before the Gospel this Sunday, the liturgy announces, "God has called us through the Gospel to possess the glory of our Lord Jesus Christ." He means it for real. He is delighted by us and hopes that we will accept Mary's invitation to "Do whatever he tells you," and delight in him.