

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)

December 7, 2025 - 2nd Sunday of Advent

How Much Is Enough?

I've got some great news for some of you: Jesus Christ doesn't care what name you bear. He doesn't care where you were born, and he doesn't care what your family tree looks like. He doesn't care where you grew up or where you went to school.

I've also got some bad news for some of you: See above.

It's so easy to take our salvation for granted. The mercy of God makes it so. Look at John the Baptist — he was pouring water on everybody who wanted it. Everybody but one group: those who expected it. Those who thought it was a given because of who they were, because of what they were. Those who had no intention of doing the work of repentance.

Sometimes, because God is so faithful, we make the mistake of forgetting that He is also just.

I am baptized, we think. I made my First Communion, and I was Confirmed. That's enough.

I went to Catholic school. I know all the Ten Commandments and I can tell you anything you want to know about the Popes. That's enough.

I'm on parish council. I put money in the basket, and I volunteer. That's enough.

None of it is enough. It would never be enough. And before we look upon the Pharisees and Sadducees with too much judgment, we need to remember: the work of repentance is ongoing. It is a process that we must commit to within ourselves, continuously.

God is the missing element to this equation. He is the one who raises children to Abraham from the stones. If we rely only on our own abilities, our own merits, our own offerings, it will never be enough.



2ND SUNDAY OF ADVENT

"John the Baptist appeared, preaching in the desert of Judea and saying, 'Repent, for the kingdom of heaven is at hand!'" - Mt 3:1

Isaiah 11:1-10

Romans 15:4-9

Matthew 3:1-12

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, Dec. 6	5:00 pm (St. B.)	† Norma Honl
Sunday, Dec. 7	8:30 am (St. B.)	Pro Popula
	10:30 am (St. M.)	Special Intention
	12:00 pm (Sts P&P)	† Dec. Members of St. Martin's Men's Society

Weekday Liturgies		
Monday, Dec. 8	8:30 am (St. B.)	Special Intention
	4:00 pm (St. M.)	Pro Popula
	7:00 pm (St. B.)	† Jonah Wettstein
Tuesday, Dec. 9	NO MASS	
Wed., Dec. 10	10:00 am (Dak Est.)	† Jim Biewer
Thurs., Dec. 11	NO MASS	
Friday, Dec. 12	8:30 am (St. B.)	† Peter & Eva Slabik

Sunday Liturgies		
Saturday, Dec. 13	5:00 pm (St. B.)	† Donna Spellerberg
Sunday, Dec. 14	8:30 am (St. B.)	Riley Jelinek
	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:
 Baby Weston - Shirley (Art) Heley - Anne Heley
 Joan Moerke - Shelby Northrop - 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. Boniface Altar Society has been “flocked”. We will meet following the 8:30 am Mass on Sunday, Dec. 7 to discuss and approve our year end charitable giving. Please join us.

Family Holy Hour will be on Sunday, Dec. 7 at 4pm, on the Vigil of the Immaculate Conception. We will pray for the Sanctity of all Life from conception till natural death!

Penance Services

Sunday, Dec. 7 - 3pm, St. Francis Convent, Hankinson
 - 7pm, St. Anthony's, Mooreton
 Sunday, Dec. 14 - 3pm, St. John's, Wyndmere
 - 7pm, St. Boniface, Lidgerwood

Holy Day of Obligation – The Immaculate Conception, Monday, Dec. 8. Mass times:
 - 8:30am at St. Boniface
 - 4pm at St. Martin's
 - 7pm at St. Boniface.

St. Arnold's, Milnor, Christmas Pantry – Wednesday, Dec. 10 from 4:30pm – 6:30pm. Enjoy fried bread tacos, fried cinnamon sugar bread, cookies, cider and more.

A Christmas Cantata, *Glory to the Newborn King*, will be performed on:

- Wed., Dec. 10 at 7:30pm - Gustaf Adolf Lutheran, Gwinner
 - Sat., Dec. 13 at 7:30pm – Immanuel Lutheran, Hankinson
 - Sun., Dec. 14 at 3pm – St Boniface, Lidgerwood

Cayuga Christian Mothers will host their Advent/Christmas Party on Tuesday, Dec. 16 following 9:30am Mass. All women welcome.

We Each Have a John the Baptist in Our Heart

Tom Hoopes

Our conscience speaks up telling us to repent and be ready for the clear-cutting operation God is preparing to make way for a new kingdom.

First: Jesus is “the Word;” John is “the voice.” Our job is to listen. In the First Reading, we get a remarkable image of the Messiah from Isaiah. He calls him the chosen one who will “strike the ruthless with the rod of his mouth and with the breath of his lips he shall slay the wicked.” In the Gospel, we meet John who appears on the scene as “a voice of one crying in the desert.”

John delivers his message in two ways: one way for the simple sinners; another for the holier-than-thou Pharisees and Sadducees, who need to humble themselves first to be capable of accepting the Lord.

The Pharisees believed that they could behave in such a way that God would applaud and give them a reward in the hereafter. We are often like that. Theologians call it “Pelagianism,” but retreat masters might call it “Good Guyism;” the belief that if we are good citizens who pay our taxes and play by the rules, God will reward us.

The Sadducees, on the other hand, believed that this life was all there was and that it was best to live for now. Many people today are like that, also; we believe that the hereafter is a benign state of divine warmth at best and a question mark at worst. If we are religious, that means we try to max out our pleasure while staying more or less on one side of an ethical line.

John the Baptist had a very specific message for the Good Guys and harmless pleasure-seekers of his time and ours. “You brood of vipers!” John cries. “Produce good fruit as evidence of your repentance. And do not presume to say to yourselves, ‘We have Abraham as our father.’ For I tell you, God can raise up children to Abraham from these stones. Even now the ax lies at the root of the trees.” Calling us a “brood of vipers” is a powerful spiritual image. When we let our pride go, we do two things simultaneously: We improve our outward appearance while creating a safe space in our interior life for vices to grow. We become nests of serpents, holding our private sins close, nursing them with our superiority, bringing the swarm with us wherever we go.

But to the simple, John says merely, “Repent, for the kingdom of heaven is at hand!” That simple message is for those who know we are sinners, who know we are broken, who know we need a savior; those who long for someone to pull them out of the snake pit they feel trapped in.

We should listen to whichever message is appropriate for us. **Second, when John says “the ax is at the root of the tree” he reveals how radical his message is.**

John the Baptist tells declares that “God can raise up children to Abraham from these stones, and adds “Even now the ax lies at the root of the trees.”

He is not announcing a surgical pruning of trees; he is announcing the clear-cutting of a forest. He is telling the people of his time, and ours, that there will be a new dispensation founded in Christ. This is exactly what Isaiah said would happen in the first reading. “A shoot shall sprout from the stump of Jesse, and from his roots a bud shall blossom,” he says.

From a desert of stumps, Christ will rise, and from him a forest of plenty will grow, a new order in which “The wolf shall be a guest of the lamb, and the leopard shall lie down with the kid; the calf and the young lion shall browse together, with a little child to guide them. There shall be no harm or ruin on all my holy mountain.”

This is the same Kingdom of heaven John is announcing.

Third, St. Paul gives the practical details of this new Kingdom. John the Baptist says “God can raise up children to Abraham from these stones.” *We* are those new children of Abraham, according to Paul. Christ is coming “To confirm the promises of the patriarchs,” while gathering a new flock “so that the Gentiles might glorify God for his mercy.”

John the Baptist says “I am baptizing you with water, for repentance,” he says, but Jesus “will baptize you with the Holy Spirit and fire.” Isaiah spells out what the Lord’s Holy Spirit will do. “The spirit of the LORD shall rest upon him,” says Isaiah: “a spirit of wisdom and of understanding, a spirit of counsel and of strength, a spirit of knowledge and the fear of the Lord, and his delight shall be the fear of the LORD.” At Baptism we receive the same seven gifts of the Holy Spirit that Isaiah identifies with the Messiah: The Seven Gifts of the Holy Spirit. These are gifts that attune us to God (understanding); seeing as he does (wisdom), knowing his will and doing it (knowledge and counsel), facing the world with his strength (fortitude), and reverencing and delighting in him (fear of the Lord and piety).

Third: In brief, the Seven Gifts of the Holy Spirit help us to hear and heed the voice of John the Baptist in our heart. John the Baptist is very much the voice of conscience. He even looks and sounds like a conscience might. “John comes, doing nothing else but bringing them to a sense of their own sins,” St. John Chrysostom says. “This his very garb declared, being that of repentance and confession. This was indicated also by what he preached, for nothing else did he say, but bring forth fruits meet for repentance.”

We each need a John the Baptist in our lives — and we each have one. “Moral conscience, present in the heart of the person, enjoins him at the appropriate moment to do good and to avoid evil,” says the Catechism (No. 1777).

The kingdom of heaven is at hand in our lives when we follow our conscience, the John the Baptist in our heart.

The work of Advent is to sharpen our conscience, to transform our conscience from a finger-wagger shaming us, to a finger-pointer, directing us to Jesus Christ. That is what the gifts of the Holy spirit do..

Fourth: Think of the spiritual process of Advent the way kids think of Christmas gifts. The spiritual life is like the long wait we experienced as children, looking at the beautiful mystery of those Christmas presents and longing to see them opened. We are in awe of the gifts under the tree as children. “Is this really for me?” we wonder, “do I really deserve it? And what is it?”

On the one hand, children live surrounded by signs of Christmas; on the other, Christmas remains far away. They delight in the songs and decorations, but what they really want, the gift under the tree, is unavailable. They enjoy the anticipation they feel about opening it, but they long for the anticipation to be over.

Perhaps the high point of the tension between waiting and receiving is the very act of opening the presents. That’s when the “What could it be?” anticipation is at its highest, and the “Wow, look what I got!” surprise of seeing the gift is intermingled with it, all at once.

This is what we are preparing for in Advent as we prepare to receive a kingdom from Our Lord; “the kingdom of heaven” which is “at hand.”

Pope Benedict says that eternity is more like a moment that endures than like a series of events that drag on. The “opening the present” feeling of Christmas morning might just be a small foretaste of the greatness of heaven — where we will live constantly in that moment of revealing the mystery, and never at the moment where the surprise wears off.

But we have another moment that matches it at every Mass, if we let it: The moment when we receive Our Lord in the Blessed Sacrament. When receive his body, blood, soul and divinity we, however briefly, enjoy that peaceable kingdom; a life of harmony on the mountaintop with our Lord, experiencing the summit and discovering the source of our life.

Ask Our Lord to expand that kingdom in our lives, producing fruits of real repentance as we wait for his coming at Christmas and his coming at the end of time.