

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

Saturday - 4:00 p.m.

(Even Numbered Months)

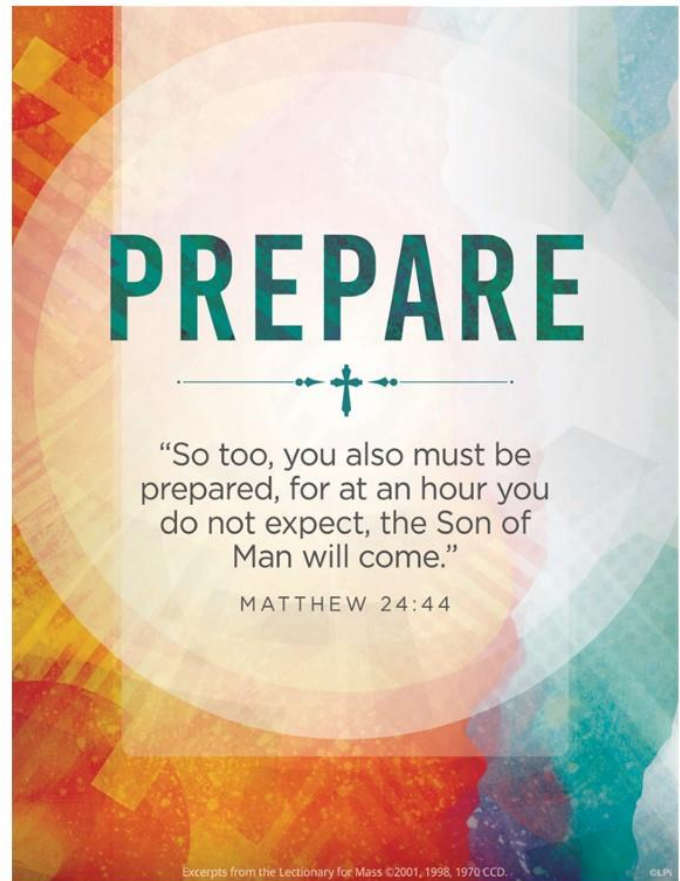
November 27, 2022 - 1st Sunday of Advent

Q The Church teaches that, through our baptism, we are made priest, prophet, and king like Christ. What does it mean for us to be prophets in the world today?

A We are indeed sharers in the threefold mission of Christ. We live our “kingship” when we serve others in justice, work for the common good in society, and overcome sin in our own lives. Our “priestly” mission is lived when we unite our lives to Christ’s sacrifice on the cross, offering them up as a gift of love. We are also called to be prophets. Our lives may not look like Isaiah and Jeremiah of old — and perhaps desert living and locust eating like St. John the Baptist might feel out of reach — but this doesn’t nullify our invitation and obligation.

As baptized Christians, we have accepted the Gospel in faith. We’re also called to proclaim the Gospel as well. This may mean by giving Christ-centered advice to another person or defending truth when it’s threatened. It also means living our faith in deeds.

St. John Paul II writes that we are “called to allow the newness and the power of the Gospel to shine out every day in [our] family and social life” (On the Lay Members of Christ’s Faithful, 14). A prophet points to a higher truth beyond himself or herself. We live prophetically when we treat others as Christ treated people and when we arrange our schedule to prioritize those to whom we have the greatest obligation, including our families, as well as the poor and vulnerable around us. We live prophetically when we think critically about the culture around us and we allow our faith to inform our public life.



Isaiah 2:1-5
Romans 13:11-14
Matthew 24:37-44

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Weekly Mass Schedule



<u>Sunday Liturgies</u>		
Saturday, Nov. 26	5:00 pm (St. B.)	† Andrew Honl
Sunday, Nov. 27	8:30 am (St. B.)	† Pat Duerr
	10:30 am (St. M.)	Pro Popula
<u>Weekday Liturgies</u>		
Monday, Nov. 28	NO MASS	
Tuesday, Nov. 29	NO MASS	
Wednesday, Nov. 30	10:00 am (St. B.)	† Frances Zajac
Thursday, Dec. 1	10:00 am (St. B.)	Living Members of St. Mary's Altar Society
Friday, Dec. 2	8:30 am (St. B.)	† Lawrence Harles
<u>Sunday Liturgies</u>		
Saturday, Dec. 3	4:00 pm (Sts. P&P)	† Richard Lysne
	5:00 pm (St. B.)	Special Intention
Sunday, Dec. 4	8:30 am (St. B.)	Pro Popula
	10:30 am (St. M.)	† Dec. Members of St. Martin's Men's Society

Reconciliation Schedule

St. Boniface: Saturday & Sunday – prior to Mass
Wednesday – 9:45 am

St. Martin: Sunday – Before and after Mass

Prayer Requests

Please keep the following people in your prayers:

- Levi Witt -Jan Breker - Peggy Harles
 - Shelby Northrop - Shirley Ahrens - Brad Meyer
 - Miranda Jelinek - Beth Stroehl - Rita Schmit
 - John Popp - Harvey Heley - Dejah Anderson
 - Rick Kane
- If you have any imminent prayer requests, please call or text Cindy at 701-640-1401.

All Parishes

Join us in Prayer. The Rosary and Divine Mercy Chaplet will be said at the following times: Monday through Friday at 9:30 am. The Rosary for the Unborn will be said on Tuesdays.

Eucharistic Adoration – Adoration is open to all, please come and spend time with Jesus in Adoration anytime on Thursdays from 5am to midnight. We are in need of someone to cover the 6-7pm time slot and would really like to add others to the schedule to help with flexibility. Please contact Sharon to become a regular or substitute at 612-790-1211 or 538-7010.

Women's Ecclesia Domestica Retreat is being held on Feb. 3-5 at St. Francis Retreat Center in Hankinson. Grow

in faith through large group and some small group sessions, and have ample time for individual prayer and reflection. To Register: (763) 807-1721 Kevin Olson, www.ecclesiadomestica.net

EcclesiaDomestica@hotmail.com

Christmas Ministries at St. Boniface. Please sign-up to help with church ministries for Mass on Dec. 24 – 25, and Dec. 31. There is a sign-up sheet in the gathering space. Your help is greatly appreciated!

Blood Drive will take place at the KC Hall on Tuesday, Nov. 29 from 7:45 am – 1 pm. To make an appointment, please call Mike at 538-7396 or David at 538-4343.

St. Mary's Altar Society Mass and Christmas Party will be at St. Martin's on Thursday, Dec. 1 beginning with Mass at 10 am, followed by a potluck and entertainment.

Would You Have Believed Noah? Will You Believe Jesus Now? From *Excorde*

Would you believe Noah if he were building his ark right now in your neighborhood? Would you believe Jesus Christ himself if he said you need an ark of your own *right now*? Before we can look forward to the arrival of the Baby Jesus, we need to wake up to the Second Coming of Jesus the Judge.

We are living in the time of Noah right now, says Jesus. It helps to imagine sitting there with his apostles on the Mount of Olives as he says this. His disciples can't help but see his intensity and passion when he says, "As it was in the days of Noah, so it will be at the coming of the Son of Man." He describes people eating, drinking and marrying – in other words, say St. John Chrysostom, indulging in "gluttony, partying and drunkenness," all the while with a false sense of security.

"They did not know until the flood came and carried them all away," Jesus says. Then he offers a number of images of people unexpectedly being swept away. "Two men will be out in a field; one will be taken, and one will be left. Two women will be grinding at the mill; one will be taken and one will be left."

You can tell he means it if you look him in the eyes as he says it. And what is the difference between those who are saved and those who are lost?

St. Paul describes it in his Letter to the Romans, the Second Reading. "Let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy," he says.

Those who will be lost give themselves over to the superficial party atmosphere of this, our exile in a world gone wrong; they are too willing to enjoy base pleasures, and they are too eager to be negative and divisive. Meanwhile, those who will be saved live "as in the day" of their homeland and make "no provision for the desires of the flesh." They say the prayer with their actions, and not just their words: "Thy Kingdom come, thy will be

done, on earth as it is in heaven.”

Whichever group we are in, Jesus wants us to understand: Danger is on its way, and we need to be alert. If you knew when the thief was going to come, you would be ready. Jesus will come like that, he says. “Therefore, stay awake! For you do not know on which day your Lord will come.”

St. Paul puts it slightly differently: “You know the time; it is the hour now for you to awake from sleep,” he tells the Romans in Sunday’s Second Reading. “For our salvation is nearer now than when we first believed; the night is advanced, the day is at hand. Let us then throw off the works of darkness and put on the armor of light.”

Jesus says to be ready because you don’t know when he will come. St. Paul says to be ready because you can deduce that he’s coming soon. The Catechism combines the two attitudes nicely this way: “Since the Ascension, Christ’s coming in glory has been imminent, even though ‘it is not for you to know times or seasons which the Father has fixed by his own authority.’ This eschatological [Second] coming could be accomplished at any moment, even if both it and the final trial that will precede it are ‘delayed.’” So that’s what Jesus is saying. He could be here any minute. Be ready.

But Jesus isn’t looking at you in the eye right now. You aren’t hearing this from his lips. Will you believe it anyway? Ultimately, in Noah’s time, people had to decide: Will a huge flood deluge us? Is God really going to put his foot down finally? Is he going to smite the wicked and save the faithful?

In our time, we have to test the same belief: Is a final reckoning coming? Are Christ’s words here just a colorful flourish, or is he describing something real that could happen at any moment? Will Jesus Christ truly come again and smite the wicked and save the faithful?

I, for one, believe it. There is truth in everything else he said, I figure, and I think I finally see how a Second Coming fits into Salvation History.

God is a majestic sovereign with no emotional need to be loved or followed or honored. But God is also love, not emotional love but *real* love, endlessly willing what is best for his people. When his angels rejected God in eternity, where there is no future and no past, there was nothing he could do. They were free to go. But when we walked away from him in Eden, God could do nothing but love, and build a way to bring us back.

Noah’s Ark was one reconstruction of Eden: A place of harmony between man, creation and God. Other such places appear throughout Salvation history:

Mountaintops, like Moses on Mount Sinai communing with the cloud of God’s presence; the Temple, where the presence of the Lord descends to be with his people; and the Holy City Jerusalem which will be remade as our heavenly city.

But he planned one final and forever meeting place to live with us: He would join his people and woo us back by

walking among us once again.

Sunday’s Mass mentions all of these. The Gospel speaks of Noah, and in the First Reading Isaiah speaks of the mountaintop experience we are all headed toward, when God will come to us and we will “climb the Lord’s mountain, to the house of the God of Jacob, that he may instruct us in his paths.” In the time to come his faithful, home at last, will “beat their swords into plowshares” and “walk in the light of the Lord.”

In the Psalm, we “go up to the house of the Lord” and “set foot within your gates, O Jerusalem,” the eternal holy homeland where we will all live in harmony with the Lord. But, unfortunately, not all of us will be there. God is love, and love gives freedom to the beloved. We long for God, but reality is his, not ours. If we live in revelry and self-seeking, we won’t be able to stand in his sovereign presence.

I think Bob Dylan gets this right in his song “When He Returns,” when he describes a God who owes the world nothing and whose sovereign power will have to be acknowledged sooner or later when, “The strongest wall will crumble and fall to a mighty God.” He sings: “Of every earthly plan that be known to man / He is unconcerned / He’s got plans of His own to set up His throne. / When he returns. / ... Like a thief in the night, / He’ll replace wrong with right. / When He returns.”

Advent is a time to make sure we are on the right side of the divide when this happens. What are we waiting for? Baby Jesus is coming at Christmas, but Jesus the judge will come for many of us before that and he may come for all of us in his Second Coming before Advent is over. When he does come, he will look us each in the eye, and see into our souls. He made us; he loves us; he wants us with him; but our freedom, and our future, are in our own hands.

Come, Lord Jesus. But help us be ready, Lord Jesus!
Amen.

Lessons in generosity from St. Elizabeth of Hungary

From a young age, Elizabeth felt compassion for the poor and a great devotion to our Lord. Even as a child, she gave money and food to the poor and practiced penance regularly. She believed that the luxuries of her upbringing were unnecessary. When she married at the age of 14, she continued giving alms to the poor, and she wore simple clothing so that she would blend in better with them. On a daily basis, she took bread to hundreds of people. In 1223, some Franciscan Friars arrived in their town and taught her about St. Francis of Assisi. His life and teachings gave her greater resolve to take care of the poor and sick. She began to do even more for the poor, including selling items from the castle and giving away her possessions. She used her own money to pay for the building of a hospital for the poor and would visit the patients daily. Let the kindness she showed for others lead us to see the face of Christ in others as we care for them with compassion and love.