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 22, 2026 - Our Lord Jesus Christ, King of the Universe

Why are Catholics required to give money to the Church?

Offering money and other goods to God and the Church is, before all else, a statement of gratitude. We see this when we look at how our spiritual ancestors showed their gratitude to God for the gifts they had received (e.g. Genesis 14:18-20 and Genesis 28:16-22). One of the ways they offered thanks to God was through a practice called "tithing," in which 10 percent of a person's goods (crops, livestock, money, etc.) were given back to God.

Today, the practice of tithing — giving 10 percent — is still common in many Protestant communities, but it is not required for Catholics. Instead, the Catechism of the Catholic Church teaches us that, "The faithful also have the duty of providing for the material needs of the Church, each according to [their] own abilities" (no. 2043). This means that, although we are not bound to practice "tithing" in the traditional sense, we do share a responsibility to share our money or other resources with our parish communities. Like our spiritual ancestors, we give as a sign of our gratitude for the many gifts that God has given to us. Beyond this, we also share our resources with other Catholic organizations to help them finance their ministries, to continue and grow their outreach to the poor and the needy, and to provide just wages for their employees.

How much we give depends on our individual circumstances, but since we share a responsibility for the programs, outreach, and health of our parish communities and Catholic organizations, this question gives us a wonderful opportunity to ask some important questions about the quality of our giving and what our priorities are. Remember, we are only stewards of our time, talents, and treasures and as the First Letter of Peter reminds us, "As each one of you has received a gift, use it to serve one another as good stewards of God's varied graces" (4:10).



Ezekiel 34: 11-12, 15-17
1 Corinthians 15:20-26, 28
Matthew 25:31-46

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Weekly Mass Schedule

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Sunday Liturgies		
Saturday, Nov. 21	**5:00 pm** (St. B.)	Shirley Ahrens
Sunday, Nov. 22	**8:30 am** (St. B.)	† Clint Gaukler
	10:30 am (St. M.)	Pro Popula
Weekday Liturgies		
Monday, Nov. 23	**NO MASS**	
Tuesday, Nov. 24	**NO MASS**	
Wed., Nov. 25	**10:00 am** (Dak. Est)	Nate & Myah Battest
Thurs., Nov. 26	**9:00 am** (St. B.)	† Marcella Gettel
Friday, Nov. 27	**10:00 am** (St. B.)	† George Novotny
Sunday Liturgies		
Saturday, Nov. 28	**5:00 pm** (St. B.)	† Frank Vaplon
Sunday, Nov. 29	**8:30 am** (St. B.)	Pro Popula
	10:30 am (St. M.)	L&D Members of George Smykowski Family

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. **There will be NO Adoration on Thanksgiving Day, Thursday, Nov. 26.**

Theology of the Body and Marriage – Tim Mosser, director of the Respect Life Office for the Diocese, will be giving this talk on Wednesday, Dec. 2 in the Providence Auditorium at the Hankinson Convent. Social/Food is at 6:30pm and the speaker will begin at 7pm. Everyone is welcome.

St. Arnold's Christmas Pantry – Wednesday, Dec. 9 from 4:30 – 6:30 pm. Enjoy fried bread tacos or fried cinnamon sugar bread, also shop for Christmas goodies.

Advent Penance Services
Dec. 6 - 3pm at St. Philip's in Hankinson
- 6pm at St. Anthony's in Mooreton
Dec. 13 - 3pm at St. John's in Wyndmere
- 7pm at St. Boniface in Lidgerwood

The Immaculate Conception (Holy Day of Obligation) Mass times:
- Monday, Dec. 7, 4pm at St. Boniface
- Tuesday, Dec. 8 at 7pm at St. Boniface.

Holiness is More Than Being "Nice"
Msgr. Charles Pope
We live in a time that has tended to reduce holiness to merely being nice and agreeable. In this manner of thinking holiness tends to be variously thought of as: getting along well with everyone, being kind, agreeable, helpful, likable, generous, pleasant, mild mannered, amiable, good humored, middle of the road, even tempered, placid, benevolent, friendly, forbearing, tolerant, thoughtful, and the like. It can all be summed up by saying that "so-and-so" is "basically a *nice* person." And thus the goal seems more to be nice than holy.
If you think this isn't so, listen to how people talk at funerals. "Wow, Joe was a great guy!…. We're all gonna miss his jokes….Joe liked everybody! Joe would do anything for you!" Now all this is fine. But did Joe pray? Did Joe raise his kids in the fear of the Lord? Did Joe set a moral example that summoned others to holiness? Maybe he did but people don't usually talk about that at the wake service. All that seems to matter is that Joe was a "great guy." But the goal in life is not just to be a great guy; it is to be holy.
Now, none of the qualities listed above the previous paragraphs are wrong or bad. But the problem is that we have largely reduced holiness to these sorts of qualities, to being "basically a nice person." Oh sure, holy people will be known to pray and that sort of stuff but God forbid that someone might exhibit righteous anger or rebuke sin. No, that wouldn't be nice at all! It's wrong to upset people isn't it? And thus we tend to limit what holiness should be like.
But true holiness, while it does not seek a fight, does not easily fit into this world's schemes and categories. It tends to run against the grain and upset the status quo. Jesus could surely be kind, merciful and forgiving. But he was also holy. And true holiness does not compromise the truth, does not go along to get along. It does not remain silent just so everyone can be happy and unoffended. Jesus did not end up on the

Cross because he was "basically a nice person." He spoke the truth in love. He prophetically denounced hypocrisy, duplicity, sin and injustice. It is true he also blessed children and repentant sinners found refuge in him and a strong advocate. But Jesus was no fool, and he didn't just go around slapping every one's back and being nice. Jesus was holy. And holiness is hot to the touch. It is not easily endured by the tepid and worldly minded. They killed him for it.

Too many Christians have substituted niceness for holiness and hence endure almost no hostility from the world. Too many Christians think that getting along and being popular is their main task. Having enemies is somehow "unchristian." Never mind that Jesus told us to love our enemies (which presupposes we have some). No, having enemies is surely a sign that we are not getting along with people and that is not very nice (err…."holy").

Now this attitude is deadly to living a prophetic Christian witness. Of course the word "witness" is Biblically tied to the word "martyr." Martyrs do not end up dead by being nice. They usually end up dead or at least persecuted by running afoul of the world's norms and priorities. And when told to be nice and go along to get along, they declined and continued as an irritant to a world that demands compromise with evil, approval of sin, and silence about faith. But this is our call, not to be nice, to be holy. Holy means "set apart," "distinct from what is around it."

There is a place for niceness and ordinary human kindness. But the point is that holiness cannot be reduced to this. There are times where holiness demands that we speak out strongly and unambiguously. True holiness will lead us increasingly to live in a way that others will often find an irritant. Perhaps our radical simplicity and generosity will prick their conscience. Perhaps our deep devotion to God will cause them to feel uneasy. Perhaps our moral positions will offend their politics or worldly ethics. Our mentioning of a day of judgment that looms may incite their anger. And so forth…. We do not seek conflict, but conflict finds us. The world demands that we back down and be nice, that we get along better.

Holiness is not of this world. True holiness brings an increasingly radical transformation that makes the recipient seem to be a foreigner in this world who speaks with a strange accent and has foreign ways. He does not fit into simple political distinctions, does not conform to worldly categories. True holiness ignites a fire in the recipient and fire changes everything it touches. In the end no one remains neutral to a truly holy person. Either they complain of the heat or draw warmth, but no one is neutral.

Holiness is a lot more than being nice.

How do you explain "Real Presence" to children?

The first Communion class is filled with excitement to the point of bursting! They are just awestruck by every new thing they learn about Jesus. Their enthusiasm is contagious as they rattle off the names of the things in church, the vessels and vestments used at Mass, and the names of their pastors and priests. Of course, they know Christ can do anything because he's God. He comes to us in holy Communion because he loves us so much that he wants to be with us. And he comes to us in the form of bread and wine. We really receive him in the Eucharist.

Sometimes it is easier to explain this to children than to adults. Their faith and trust in Jesus is not limited by the questions and doubts that often come with the question of how he does it. Rather, they focus on the question "why," and the answer is something they can easily grasp: love. Christ wants to be with us because he loves us. Nothing is purer in truth or in faith. Not even the theological explanation of transubstantiation, or philosophical reasoning or symbolic references, come close. Christ takes on the form of bread and wine to be simple and approachable, so that no one is afraid or turned away. His love for us is complete and total. We try to love him the same way in return. For a child, it is simple. For us adults, we keep trying. *"Unless you turn and become like children, you will not enter the kingdom of heaven"* (Mt 18:3).

