

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)

March 9, 2025 - 1st Sunday of Lent

What the Devil Doesn't Have

The devil knows all the rules. The devil knows all the Bible verses. He probably knows them better than you do (certainly better than I do).

He knows them so well that here, in today's Gospel, he thinks he can outsmart the Son of God. He thinks he can out-argue him.

See, the thing you need to know about the devil is that he could have a master's degree in theology. Maybe even a doctorate. But have you ever met a master's student, or even a doctoral one, who doesn't have a particular passion for what they're studying? I sure have. The devil didn't rebel against God because he didn't understand God's will. He rebelled because he understood God's will perfectly — and he didn't like it. The devil knows that Jesus is human, and so in today's Gospel he employs all the very best tricks he has for getting humans to break. Physical hunger. Insecurity and a desire for power. The yearning to appear learned and wise.

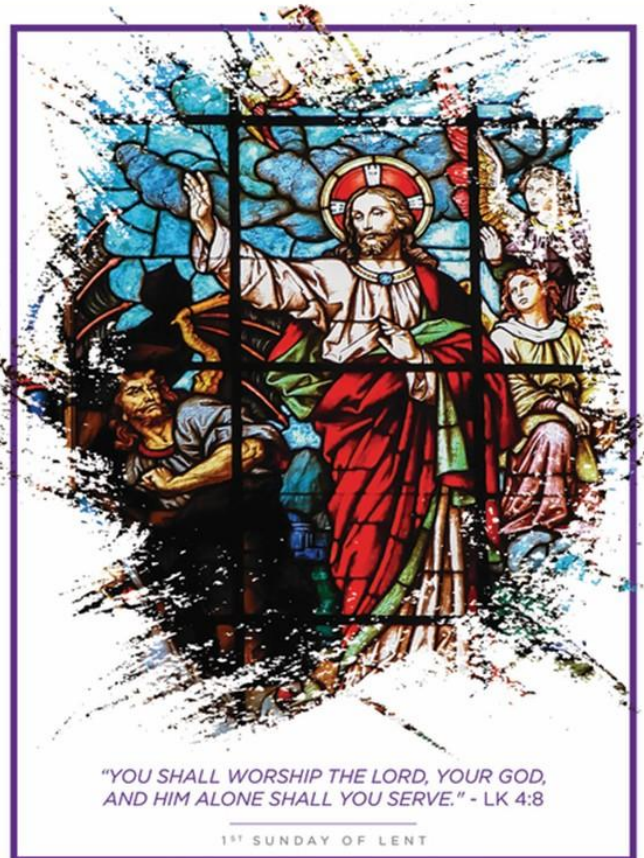
The devil will try these things with us, too — this Lent, and throughout our lives.

It doesn't work with Jesus, because, of course, Jesus is not *just* human. He can feel temptation, but he will not submit to it. But how are we supposed to do the same? We're not divine. We're just human.

Well, here's the thing. We may be only human, but as Christians, we have a secret weapon. (No, it's not a master's degree in theology. Some of you may have that, but it probably doesn't make you holier.)

We have a love of what the devil has renounced — those things belonging solely to God. Truth. Joy. Humility. Sanctifying sacrifice.

Let the love of those things carry you through this Lent, and beyond.



Deuteronomy 26:4-10
Romans 10:8-13
Luke 4:1-13

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Weekly Mass Schedule



<u>Sunday Liturgies</u>		
Saturday, Mar. 8	5:00 pm (St. B.)	† Norman Gust
Sunday, Mar. 9	8:30 am (St. B.)	Pro Popula
	10:30 am (St. M.)	Special Intention
	12:00 pm (Sts. P&P)	† Donald Murack
<u>Weekday Liturgies</u>		
Monday, Mar. 10	NO MASS	
Tuesday, Mar. 11	NO MASS	
Wed., Mar. 12	10:00 am (Dak. Estates)	Eli Jelinek
Thursday, Mar. 13	10:00 am (St. B.)	† George Novotny
Friday, Mar. 14	7:30 pm (St. B.)	Levi Heley
<u>Sunday Liturgies</u>		
Saturday, Mar. 15	5:00 pm (St. B.)	† Mary & Alois Polansky
Sunday, Mar. 16	8:30 am (St. B.)	Kathy Wieser
	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.

Stations of the Cross with Mass to Follow – there will be stations of the cross on Friday at 7pm with Mass to follow at 7:30 am at St. Boniface.

KC Meeting – Tuesday, March 11 at 7pm.

Park Pancake Breakfast will be held on Sunday, March 16 from 9am – 1pm at the museum.

The Three Temptations and the Triduum

This Sunday, Lent begins with the story of Jesus’s showdown with Satan in the desert; it will end with his surrender on Holy Thursday, Good Friday, and Holy Saturday. Here are five takeaways for the First Sunday of Lent, Year C.

First: Compare the first Temptation, to turn stones to bread, with Holy Thursday, when Jesus turns bread into his body and blood.

Jesus “was led by the spirit into the desert for forty days. He ate nothing during those days, and when they were over he was hungry,” the Gospel begins.

The devil challenges him: “If you are the Son of God, command this stone to become bread.”

The devil is tempting Jesus to use his gifts to serve himself. This is what Satan did. The book of Revelation, Chapter 12, tells the story of the devil’s rebellion, which tradition sums up in his declaration *Non serviam*, “I will not serve” — he refuses to bow to the Incarnate God and his Blessed Mother. Satan acts like the gifts he has, which all come from God, are absolutely his own, to dispose of as he wishes, instead of graces on loan that he owes back to God each day.

Jesus answers him, “It is written, *One does not live on bread alone.*”

At the end of Holy Week, we will see how literally Jesus means this. He turns this temptation on its head when instead changing stones into bread for himself, he turns bread into himself for everyone. The Eucharist takes the gifts of mankind — “fruit of the earth and work of human hands” — and unites them with Jesus Christ. Then, we receive those gifts back, transformed, to unite us with Jesus’s life in his great work that he summed up as the opposite of Satan’s temptation: “The Son of man came not to be served but to serve, and to give his life as a ransom for many.”

The Second Temptation is the temptation to win by domination. Jesus answers on Good Friday with the cross.

The Gospel continues: “Then he took him up and showed him all the kingdoms of the world in a single instant. The devil said to him, ‘I shall give to you all this power and glory; for it has been handed over to me, and I may give it to whomever I wish. All this will be yours, if you worship me.’”

This is the project Satan recruited the fallen angels for in his own revolt in heaven. Now he offers Jesus the chance to join the as the leader of the resistance to God.

Jesus answers “It is written: *You shall worship the Lord, your God, and him alone shall you serve.*”

Satan offers him a painless path to power and glory that does an end-run around God’s will. Jesus rejects it and

chooses the Father's will, and the cross, instead. Instead of simply sharing Satan's power over the earth, he chooses being scourged and crowned with thorns, and he rejects Satan's glory for the humiliation of bleeding out on public display.

Ironically, by aligning himself with the difficult will of Almighty God the Father, he gains more than Satanic pride could give him. There is only one way to royal power on earth, and we say it daily: "Thy kingdom come, thy will be done on earth as it is in heaven." The way to get power and glory is to associate ourselves with the work of our all-powerful and glorious God, no matter what it takes. This is how "the meek shall inherit the earth."

The third temptation in Luke's Gospel is for Christ to save himself in a dramatic dive from the Temple. Instead, on Holy Saturday, he comes from below to save us.

Last, Satan takes Jesus, somehow, to the top of the great Temple in Jerusalem, and says, "If you are the Son of God, throw yourself down from here."

He even quotes Psalm 91, which we pray at Sunday's Mass, to try to make his case. "For it is written: He will command his angels concerning you and with their hands they will support you, lest you dash your foot against a stone."

Jesus quotes Deuteronomy Chapter 6 in reply, saying: "You shall not put the Lord, your God, to the test." He is referring to an incident where Moses gave in to the impertinence of his people and demanded God obey them rather than the other way around.

But God is the Lord of all, and his ways are not our ways. He will not respond to our impatient demands, but instead demands that we conform to his patient love.

The ultimate example of this is the patience of Job, who put up with terrible treatment but trusted in God. Even greater than Job's patience on earth, though, may be his patience after death. We see this on Holy Saturday, when Jesus descends into hell and frees the righteous who died before the redemption. They trusted in God, and he delivered them, eventually. But we also see it when Jesus rises from the dead to free us.

Jesus doesn't save us by a display of greatness that meets our demands and makes everyone applaud; he saves us by going into hell itself for us and bringing us up from below through his resurrection, which he invites each of us to join.

Fourth: Matthew's Gospel has these last two temptations in a different order. But it works either way.

Together each temptation is about treating something other than God as if it were God. We are tempted to put pleasure, wealth, power or honor in God's place and act like the gifts we are given are ours to dispose of as we please.

And the answer to each is the same. As St. Paul puts it in Sunday's Second Reading, "if you confess with your

mouth that Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved."

To "believe with your heart" means to make the very core of your being align with Christ's action for us in the passion. It means doing your part to see that the Father's will is performed in your daily actions, proposed to those under your influence, and promoted to those you can reach.

We fast, pray and give alms to practice taking our gifts away from the false gods we have been serving and giving them to God instead.

Fifth: In fact, you can see the three temptations as temptations against Lent.

In Lent we will be tempted not too fast. Jesus shows us how to answer: "Man does not live on bread alone," or "chocolate alone," "social media alone," or on "alcohol alone" — but on every word that comes from the mouth of God.

We will also be tempted not to pray. The devil had to show Jesus all the kingdoms of the world to try to tempt him to turn. He only has to show us our smartphone at prayer time. When he does, answer: "It is written: *You shall worship the Lord, your God, and him alone shall you serve.*"

Last, we are tempted not to give alms. Satan tells Jesus a miracle will save him; he doesn't have to suffer. He tells us that God will help his world and we needn't bother. But we can't demand God do the job he sent us to do; we have to give alms.

But, sixth, Sunday's readings give us one last encouragement this Lent.

The readings assure us that we do not face Satan alone like Christ did. The First Reading tells the tale of how Jewish people came to the Temple together to leave each of their sacrifices at the altar and call on God to help them.

That is what we do today in the Church. Jesus wouldn't turn stones into bread to satisfy himself when he was hungry because he wanted to give us the Eucharist to satisfy our souls at every communion. Jesus refused to take personal power through sin because he wanted to give us eternal power through the cross in every confession. And Jesus refused to fall with the angels to impress everybody because he wanted to rise from the dead to empower everybody through baptism.

This Sunday at Mass Jesus gives us everything we need in order to defeat the devil as soundly as he did by cooperating with his power. All he asks in return is that we make him our one and only God.

