

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)

February 1, 2026 - 4th Sunday in Ordinary Time

Can you explain what we mean by a vocation or calling? I have heard this term used in many different contexts and am not sure what it means. Does it apply to religious life?

A vocation or calling refers to a spiritual experience whereby a person senses within oneself the closeness of God and what he is asking in one's life. It is a realization of what one's part in God's plan could be. Vocation comes in all kinds of ways. Some are as dramatic as St. Paul's, being knocked off his horse, blinded, and hearing God's voice. Others are less dramatic, often occurring over time through little events and personal interests. Others happen in a hurry, accompanied by great spiritual insight or conversion. We often think that this applies to religious vocation, but in fact, every Christian has a vocation, a calling to serve others in and through the church. Whether married or single, religious or lay, we are all called to live out our baptismal commitment to preach and teach the Gospel message. Each of us has our role to play in God's plan, and we become coworkers with God in the work of redemption. With a little confidence, a willing spirit and God's grace, we can and will respond to his unique call.



4TH SUNDAY IN ORDINARY TIME

"Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

Blessed are you when they insult you and persecute you and utter every kind of evil against you falsely because of me. Rejoice and be glad, for your reward will be great in heaven." - Mt 5:10-12a

Excerpts from the Lectionary for Mass ©2001, 1998, 1970 CCD

CLPI

Zephaniah 2:3; 3:12-13

1 Corinthians 1:26-31

Matthew 5:1-12a

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Weekly Mass Schedule



Sunday Liturgies

Saturday, Jan. 31	5:00 pm (St. B.)	† Al Polansky
Sunday, Feb. 1	8:30 am (St. B.)	John & Shirley Ahrens
	10:30 am (St. M.)	Pro Popula
	12:00 pm (Sts P&P)	Special Intention

Weekday Liturgies

Monday, Feb. 2	NO MASS	
Tuesday, Feb. 3	10:00 am (St. B.)	† Mary & Alois Polansky
Wed., Feb. 4	10:00 am (Dak. Est.)	Rowan Olson
Thurs., Feb. 5	10:00 am (St. B.)	† Roman Heley
Friday, Feb. 6	10:00 am (St. B.)	† Peter & Eva Slabik
Saturday, Feb. 7	10:00 am (St. B.)	Special Intention

Sunday Liturgies

Saturday, Feb. 7	5:00 pm (St. B.)	† Carol Wingenbach
Sunday, Feb. 8	8:30 am (St. B.)	Pro Popula
	10:30 am (St. M.)	† Rom Kaczynski
	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:

Avery Trittin - Baby Weston - Shirley (Art) Heley

Anne Heley - Joan Moerke - 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.

French Toast Breakfast - 9 am - 12 pm, Sunday, February 1 at the KC Hall. Sponsored by LPS Junior class.

First Friday Mass – Friday, Feb. 6 at 10am. For those who can't attend Mass, Fr. will have Communion at 7pm at the St. Boniface. **First Saturday Mass** – Sat., Feb. 7 at 10am.

Diary of an American Exorcist

Msgr. Stephen Rossetti, D. Min., Ph.D.

America Needs Deliverance

I love America, but it needs help. We typically do assessments of individuals who may have demonic activity. If one were to assess our country as a whole right now, there are strong signs that our country is demonically oppressed. First, there are plenty of openings for the demonic. There is a significant drop in the practice of the Faith. This causes a critical loss of graced protection. Moreover, many people are practicing witchcraft and wicca, playing with Ouija boards, and engaging in occult practices that open the door to the demonic. There are close to a million abortions each year in the United States, and we have found this to be a huge demonic door. And there are other sinful behaviors on the rise, such as Internet pornography, drug and sexual addictions, and more. Sin gives evil increasing access to our lives.

Second, there are signs in our country of a demonic mentality infecting our communities. One of the first signs of the demonic is discord. The level of discord in this country is through the roof. Rising levels of unhappiness, hopelessness, and suicides are also typical demonic signs; suicide rates have risen in the United States for several years (according to statistics from the CDC through 2018).

Outbursts of rage, anger, and violence often accompany demonic activity; one sign of this in our country is a steady increase in terrorism. Finally, Satan and his minions think of themselves as victims, and a victim mentality is increasingly pervasive in the United States.

These are disturbing trends that point to an increasing influence of Satan and his minions in our country. Of course, Satan does not have the final word. God is in charge, and His designs will never be thwarted. Nevertheless, I believe our country is becoming increasingly demonically oppressed (not yet fully possessed!).

What to do? As with any client who is oppressed, we start with closing the doors to the demonic. Stop sinning; stop practicing the occult, and start practicing the Faith. Barring any nationwide conversion or extraordinary divine intervention, or both, this is unlikely. In fact, all trends seem to be in the wrong direction.

But all is not lost! It has always been that the small barque of Peter, with a little band of the faithful on deck, can turn back divine judgment and “coax” the Almighty into shedding extraordinary graces on the people. The redemptive graces of Jesus’ death and Resurrection are infinite, and our merciful God intensely desires to shed these graces upon us.

What must we do? Love God and love the people—completely. Judge no one—left or right, liberal or conservative, Republican or Democrat, black or white. Pray constantly. Invoke the Blessed Virgin. Pray that our little prayers and sacrifices may be filled with the Spirit and share in the redemptive action of Jesus. Thus, they will become immensely fecund.

God will not abandon the United States. I believe it has a special role to play in the divine plan of salvation. But the influence of the demonic these days is palpable. The country needs us, and our prayers, right now.

The Blessed Path by *Scott Hahn*

In the readings since Christmas, Jesus has been revealed as the new royal son of David and Son of God.

He is sent to lead a new exodus that brings Israel out of captivity to the nations and brings all the nations to God. As Moses led Israel from Egypt through the sea to give them God's law on Mount Sinai, Jesus too has passed through the waters in baptism. Now, in today's Gospel, He goes to the mountain to proclaim a new law—the law of His Kingdom. The Beatitudes mark the fulfillment of God's covenant promise to Abraham—that through his descendants all the nations of the world would receive God's blessings (see Genesis 12:3; 22:18).

Jesus is the son of Abraham (see Matthew 1:1). And through the wisdom He speaks today, He bestows the Father's blessings upon “the poor in spirit.”

God has chosen to bless the weak and lowly, those foolish and despised in the eyes of the world, Paul says in today's Epistle. The poor in spirit are those who know that nothing they do can merit God's mercy and grace. These are the humble remnant in today's First Reading, taught to seek refuge in the name of the Lord.

The Beatitudes reveal the divine path and purpose for our lives. All our striving should be for these virtues—to be poor in spirit; meek and clean of heart; merciful and makers of peace; seekers of the righteousness that comes from living by the law of Kingdom.

The path the Lord sets before us today is one of trials and persecution. But He promises comfort in our mourning and a great reward.

The Kingdom we have inherited is no earthly territory but the promised land of heaven. It is Zion where the Lord reigns forever. And, as we sing in today's Psalm, its blessings are for those whose hope is in the Lord.

The Profound Impact of Profanity: How Swearing Affects the Brain, Emotions and Soul - *Gary Isbell*

It is a peculiar irony of modern life that while most people strive to improve their lives with technology and sophistication, language is sliding comfortably into the gutter. Profanity has become the linguistic wallpaper today, increasingly commonplace among the youth and emblematic of a shift toward a lifestyle that is as casual as it is vulgar. Tragically, swearing has taken up permanent residence in the repertoire of the masses, especially among the youth.

It is absorbed through osmosis from peers, parents, and, most aggressively, social media and Hollywood. There is a rich contradiction here: society largely condemns the use of expletives, turning up its nose at their rude offensiveness, yet simultaneously consumes them with a voracious appetite.

Swearing is done to vent. Sharp, jagged words release pressure valves of anger, frustration, or even exuberant excitement. There is a pervasive notion that no other collection of sounds is quite as efficient or effective at conveying raw emotion. In a sense, this is true; curse words are not merely random insults. They pack an emotional wallop. Linguists, such as Timothy Jay, author of *Why We Curse*, suggest that profanity hijacks the brain's limbic

system—the very center of emotions. When an expletive is spoken, it triggers a dopamine surge, embedding itself in memory with a tenacity that polite language simply cannot match.

Hollywood and social media, in their infinite wisdom, seem intent on promoting this vulgarity. They prioritize profanity for drama, embedding it into iconic movie lines. Curse words are short, punchy and versatile—a scriptwriter's dream for quick character development and an even quicker shock value sure to be remembered.

While these tools were ostensibly created to entertain us, they have arguably succeeded in spreading a contagion of unhealthy trends—online vulgarity being among the most pernicious. This growing tide is eroding young minds, undermining moral frameworks, and weakening emotional health in ways we are only just beginning to understand.

The relentless parade of vulgar and provocative content distorts what “popularity” actually looks like. Many young people have come to believe they must display bold behavior, air their dirty laundry, or act in shocking ways simply to garner likes and followers. Consequently, they drift away from cultivating genuine talent or personality. Rather than focusing on developing culture, education, or creativity, they begin to value the fleeting attention gained from shock value over the enduring peace of self-respect. On many platforms, the superficiality of physical appearance and attraction is elevated above virtue, emotional depth, respect, and trust, fostering wildly unrealistic expectations of love and companionship.

The more young people consume this content, the more they crave that specific brand of excitement, eventually losing their taste for the God-given beauty of normal life. Over time, they experience reduced concentration, diminished motivation and poor emotional control.

Ancient wisdom, particularly within the Catholic tradition, has long emphasized the importance of pure, respectful speech as a reflection of one's inner values. Religious teachings encourage us to use language that inspires, comforts, and uplifts rather than degrades.

When we speak with forethought and restraint, it reflects internal discipline and strength. Choosing respectful language is not just about manners; it is a way to nurture both the soul and the society it inhabits.

From a psychological perspective, habitual profanity can deeply affect our emotional and cognitive landscape.

When these explosive words become the default in our vocabulary, they reinforce negative emotional patterns and atrophy our ability to manage stress with grace. Research in cognitive psychology indicates that frequent exposure to harsh language may actually lower one's emotional self-regulation and self-esteem.

Habitual profanity creates cognitive ruts that hinder the development of adaptive coping strategies, affecting our overall mental health.

Over time, the repeated firing of these neural pathways strengthens our tendency toward intemperate, quick and unfiltered emotional reactions, while diminishing the faculties responsible for self-control and thoughtful regulation.