

# 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.

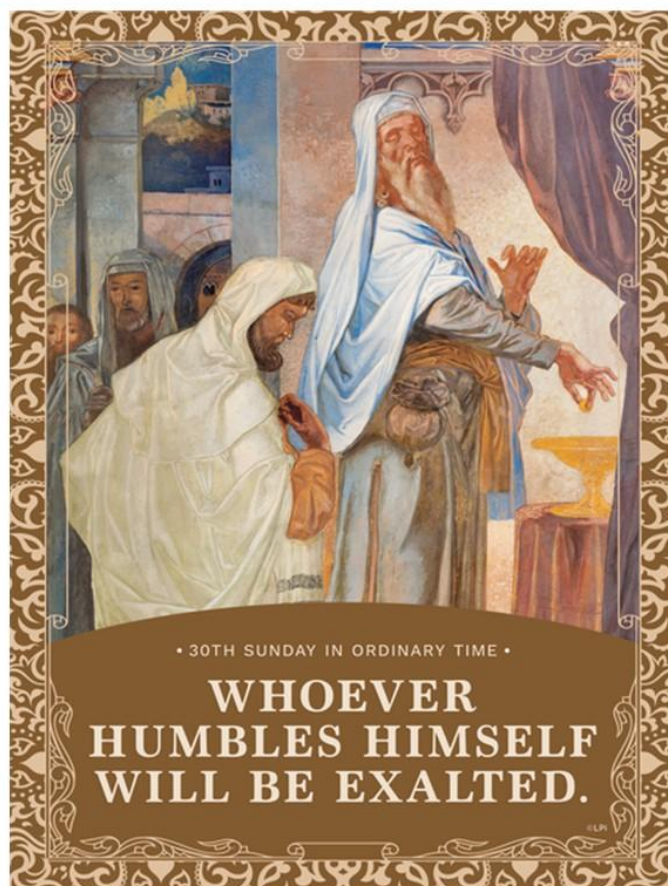
**Saints Peter & Paul - Cayuga**

Sunday - 12:00 p.m. (noon)

October 26, 2025 - 30th Sunday in Ordinary Time

### Why do we kneel at Mass?

Since the beginnings of the Church, kneeling has been a key posture of prayer. We see Sts. Peter and Paul in the Acts of the Apostles kneeling in prayer. Early in the 4th century, the Council of Nicea prohibited kneeling on Sundays and special feasts. Kneeling began more as a posture of penance for our sins, but in the history of the Church, it has become more a posture of reverence and solemn prayer. You will notice that the times we kneel at Mass are tied to the consecration of the holy Eucharist. We kneel in both anticipation of what will occur and then in awe of what has taken place: Jesus Christ becomes truly present to us under the guise of bread and wine. The profoundness of this event has over time led the Church to mandate in the current General Instruction of the Roman Missal that kneeling is the only posture allowed during this time. The sheer awesomeness of the holy Eucharist leads us to fall to our knees in wonder and thanksgiving.



**Sirach 35:12-14, 16-18**

**2 Timothy 4:6-8, 16-18**

**Luke 18:9-14**

**Pastor | Fr. Peter Anderl**

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## Weekly Mass Schedule



### Sunday Liturgies

Saturday, Oct. 25	<b>5:00 pm</b> (St. B.)	Cody Heley
Sunday, Oct. 26	<b>8:30 am</b> (St. B.)	Pro Popula
	<b>10:30 am</b> (St. M.)	Special Intention
	<b>12:00 pm</b> (Sts P&P)	† Jim Woytassek

### Weekday Liturgies

Monday, Oct. 27	<b>NO MASS</b>	
Tuesday, Oct. 28	<b>NO MASS</b>	
Wed., Oct. 29	<b>10:00 am</b> (Dak. Est.)	Amelia Olson
Thurs., Oct. 30	<b>10:00 am</b> (St. B.)	Daniel Novotny
Friday, Oct. 31	<b>8:30 am</b> (St. B.)	† Sandra Curan

### Sunday Liturgies

Saturday, Nov. 1	<b>5:00 pm</b> (St. B.)	Lois Breker
Sunday, Nov. 2	<b>8:30 am</b> (St. B.)	Special Intention
	<b>10:30 am</b> (St. M.)	Pro Popula
	<b>12:00 pm</b> (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:

Anne Heley - Dan Schmit - Tony Schouviller

Joan Moerke - Shelby Northrop - Peggy Harles

Rick Kane - Dan Frolek - 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 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.

**Morning Prayer** at St. Boniface on Tuesdays only, at 8:30 am.

**Coffee and Rolls** will be served following the 8:30 am Mass on Sunday, Oct. 26 at St. Boniface.

**All Saints Day** is **not** a holy day of obligation this year.

**Prayers for the Dead** – Join in praying for the dead at Calvary Cemetery on Nov. 1-8 at 3:30 pm.

**Daylight Savings Ends** – Don’s forget to turn your clocks back an hour on the night of Saturday, Nov. 1.

### **Total Consecration Through the Mysteries of the**

**Rosary** - A new series of Monday small groups will begin November 3, running through December 8. Groups meet weekly on Mondays from 6 to 7:15 a.m. or 7-8:30 p.m. We will be using the book: Total Consecration Through the Mysteries of the Rosary: Meditations to Prepare for Total Consecration to Jesus Through Mary by Fr. Ed Broom, OMV. Participants will pray with the Mysteries of the Rosary throughout the week and come together to share the fruit of their prayer with the group. Contact: Sr. Mary Ruth at (701) 242-7195 or [srmaryruth@sfcaretreats.org](mailto:srmaryruth@sfcaretreats.org) for more information or to register.

**Undone Women’s Retreat** - Ladies, do you sometimes feel weighed down by the burdens of life? Do you desire to feel the love of God the Father in a new way and experience the full-flowering of your feminine genius? Blending teaching, prayer, and experiences deeper than words the Undone Women’s Retreat has powerfully enabled thousands of women to be soaked in and transformed by this life-changing truth. Will you be next? The retreat will take place on November 20-22 and can be attended in-person at Sts. Anne and Joachim Church in Fargo, via livestream, or even a hybrid of the two. Check out the details and reserve your spot today by visiting [www.fargodiocese.org/undone](http://www.fargodiocese.org/undone). You will not regret it.

### **How Satan ‘Ambushes’ Religious People (and How to Get Away)** – Tom Hoopes

They say the devil was a good angel who turned away from God because of spiritual pride. Jesus warns that we often do exactly the same thing — and shows us how to avoid it.

**First: The Gospel warns that we could all easily end up like the Pharisee in the parable.**

Jesus tells a parable about a Pharisee praying in the Temple area. He believes God is impressed by all of his spiritual accomplishments. Meanwhile, a tax collector beats his breast and bows his head, praying only, “O God, be merciful to me, a sinner.”

We know the rest of the story: This Pharisee is like the Pharisees who rejected Jesus, and this publican is like the tax collectors and sinners who became his disciples. But it is also a parable about each of us. In fact, the early Christian writer Patriarch Martyrius of Antioch says this is still the tactic of the great angel of light whose pride drove him out of heaven:

“Satan lies in ambush ready to catch you by surprise at the very time of thanksgiving,” he said. “He makes you drunk on pride in the lovely and sweet sound of your own voice, the beauty of your chants that are sweeter than honey and the honeycomb. The result is that you do not realize that these belong to God, and not to yourself.”

As soon as you take the bait, though, “He will get up and

accuse you before God, just as he did with your fellow Pharisee in the temple.”

This is why the Catechism calls today’s Gospel a key parable about prayer, asking: “When we pray, do we speak from the height of our pride and will, or ‘out of the depths’ of a humble and contrite heart?”

**Second: The Parable gives us clear instructions on avoiding the pride trap.**

*First: Pick the right place to pray.*

“The Pharisee took up his position and spoke this prayer to himself,” begins Jesus. The Pharisee wanted to be *seen* praying, and ended up praying “to himself.” This happens to us when our prayer life becomes about appearances. We may find that we attend religious events or even prayer groups, but don’t pray at home alone. We may find that we go to pray in the adoration chapel, but only kneel if someone is observing us. When we do that, we are “praying to ourselves” just like the Pharisee.

“But the tax collector stood off at a distance and would not even raise his eyes to heaven but beat his breast,” Jesus says with approval. For us, whatever place allows us to focus on God and not our self-image is the best place to pray.

*Second: Pick the right comparisons.*

Next, the Pharisee says, “O God, I thank you that I am not like the rest of humanity — greedy, dishonest, adulterous — or even like this tax collector.”

By comparing himself to hardened sinners the Pharisee is as absurd as a runner who compares himself to crippled people; or like us when we compare our lives to people who haven’t had the gifts we have had — especially the gift of faith. His pride makes him imagine the “rest of humanity” is bad. We do this all the time — judging another political parties or religions, or other Catholics who aren’t like us.

The tax collector focuses on God’s mercy — and puts himself in the category “sinner.” Catholic churches help us make the right comparison by putting Jesus on the cross before us, and saints such as Our Lady and St. Joseph.

*Third: Don’t try to impress God. Be impressed with him instead.*

Next, the Pharisee brags to God, saying, “I fast twice a week, and I pay tithes on my whole income.” Too often in our prayer, we assume God must be ecstatic that we are not like those people who don’t go to Mass, don’t pray, and don’t do as we do. We need to learn, as the first reading says, that God “knows no favorites.” In fact, the people we look down on, like the tax collector in the Gospel, may be closer to God than us. As the Psalm says, “The Lord is close to the broken hearted, and those who are crushed in spirit he saves.”

The Publican lowers his head but raises his mind and heart to God, the cause of all goodness; the Pharisee brings God down to his level.

**Third: But God is not looking for false humility. We can (and should) praise him for the good he does in us.**

Sunday’s Gospel warns against bragging about your spiritual successes. Ironically, it comes after a Second Reading in which St. Paul seems to be bragging about his spiritual successes.

The difference between the two has a lot to teach us. St. Paul’s words sound similar to the Pharisee, at first: “I have competed well; I have finished the race; I have kept the faith. From now on, the crown of righteousness awaits me, which the Lord, the just judge, will award to me on that day, *and not only to me, but to all who have longed for his appearance.*” That ending phrase makes all the difference. Paul is definitely expecting great things from God, but he adds “not only to me.” He does not see himself as someone set apart from “the rest of humanity,” but as one of a body of people the Lord plans to bless. He continues by giving full credit to whom it is due: “The Lord stood by me and gave me strength. The Lord will rescue me from every evil threat and will bring me safe to his heavenly Kingdom. To him be glory forever and ever. Amen.”

St. Paul gives God, not himself, the starring role in his life and he ends his words addressed to Timothy by addressing God. The Pharisee does the opposite, meaning to talk to God but talking to himself instead.

**Fourth: This Sunday’s Mass gives us everything we need to imitate this parable.**

The Church deliberately puts us in the place of the tax collector in this story three times during each Sunday Mass. We imitate his action when we beat our breasts during the *Confiteor*, the “I Confess” prayer, and we echo his words during the *Kyrie Eleison*, the “Lord have mercy” prayer, and the *Agnus Dei*, the “Lamb of God” prayer before communion.

Each time, we should remind ourselves that we are at Mass as sinners, not saints; seeking healing, not showing off.

**Fifth: But don’t miss a key line in the First Reading.**

Yes, it says “The prayer of the lowly pierces the clouds.” But it also adds, “The one who serves God willingly is heard.” Acknowledging that we are lowly is a great start, but it isn’t enough. We also have to *serve* God. St. Paul was able to say he “competed well,” “finished the race” and “kept the faith” because “the Lord stood by me and gave me strength.”

Like St. Paul, we need to take delight in the loving deeds God loves to see, not the fancy words we love to hear. Our lives should be “poured out like a libation” for him — making us a vessel he fills with our grace.

The place that happens for us is at communion. Receiving the Eucharist worthily fills us up: It unites us with Christ by reinvigorating our Baptismal grace and makes us partners with the Holy Spirit by renewing our Confirmation graces. It strengthens our charity, wipes away venial sins and preserves us from mortal sin in the future. Receiving the Eucharist gives us the grace we need to stop being legends in our own mind and start being humble servants of the Lord in our communities.