

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 22, 2026 - 1st Sunday of Lent

Into the Desert

When we first got married, I wanted to know everything my husband was thinking, exactly when he was thinking it.

Thirteen years later, I still want to know it all. But I want to know it after he's had a snack.

I think he still wants to know what I'm thinking, too. But he wants to know it after I've had 10 minutes without hearing the word, "Mommy!"

Life has taught us, you see, that it's hard to be a good person, a nice person, a gentle person, when your body doesn't feel good or nice or gentle. When you're hungry. When you're exhausted. When you're anxious. It's not impossible, of course. It's just ... *hard*.

We're entering a penitential season, a time in which we purposefully deprive ourselves in certain ways. During Lent, we intentionally enter into the desert of physical hunger and weakness. Why, in preparation for Easter and in an effort to spiritually purify ourselves, do we go to this place where it's *so hard to be good*? Why do we go to the desert? Because Christ has shown us that the desert is where decisions are made.

There are many reasons why the Word became flesh to accomplish God's plan for our salvation. But I think one of the most important reasons must have been that God wanted to show us that He knows, intimately, how easily the devil exploits our physical experience of this world. We see it in today's Gospel: Jesus, hungry and weary. Jesus, taunted and tempted.

We see him. We recognize him. We are him.

And we hear his voice, even though it trembles with fatigue: "Get away, Satan!"

Today, we enter the desert. Because the desert is where decisions are made.



1ST SUNDAY OF LENT

Then the devil took Jesus up to a very high mountain, and showed him all the kingdoms of the world in their magnificence, and he said to him, "All these I shall give to you, if you will prostrate yourself and worship me." - Mt 4:8-9

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

GLP

Genesis 2:7-9, 3:1-7
Romans 5:12-19
Matthew 4:1-11

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Weekly Mass Schedule



Sunday Liturgies

Saturday, Feb. 21	5:00 pm (St. B.)	John & Shirley Ahrens
Sunday, Feb. 22	8:30 am (St. B.)	† Howard & Joyce Heley
	10:30 am (St. M.)	Pro Popula
	12:00 pm (Sts P&P)	Special Intention

Weekday Liturgies

Monday, Feb. 23	NO MASS	
Tuesday, Feb. 24	10:00 am (St. B.)	† Gerald Baker
Wed., Feb. 25	10:00 am (Dak. Est.)	Jackson Jelinek
Thurs., Feb. 26	10:00 am (St. B.)	Melodi Novotny
Friday, Feb. 27	7:30 pm (St. M.)	† Jerry Riba

Sunday Liturgies

Saturday, Feb. 28	5:00 pm (St. B.)	† Lawrence Harles
Sunday, Mar. 1	8:30 am (St. B.)	† Anton & Magdeline Biewer
	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:
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.

Rolls & Coffee will be served following the 8:30 am Mass on Sunday, Feb. 22.

Stations of the Cross 7pm with Mass to follow

Friday, Feb. 27 – St. Martin’s

Friday, Mar. 6 – St. Boniface

Friday, Mar. 13 – St. Martin’s

Friday, Mar. 20 - Sts. Peter & Paul

Friday, Mar. 27 – St. Boniface

Breakfast at St. Boniface will be served following the 8:30 am Mass on Sunday, March 1.

Lenten Penance Services

Sunday, Mar. 1 - 3pm at Hankinson Convent use east door

- 7pm at St. Anthony’s, Mooreton

Sunday, Mar. 15 - 3pm at St. John’s, Wyndmere

- 7pm at St. Boniface, Lidgerwood

What are the different types of gossip?

Msgr. Charles Pope

Gossip is idle talk or the passing of rumors, especially about the personal or private affairs of others. The term also can apply to banter or talk of a trivial nature. But usually it is a word we tend to associate with uncharitable conversation about others not present. Gossip also can cause harm by spreading errors and/or introducing inaccurate variations into the information transmitted. It is a sin of speech, and St. Thomas Aquinas includes it in his treatise on justice in the *Summa*.

We often distinguish different forms of gossip and sins of speech against others. “Reviling” is a dishonoring of a person, usually to their face and often in the hearing of others. It is usually rooted in anger and has a goal of being heard by others so as to bring shame or embarrassment to the one reviled.

“Backbiting” is the secret and quiet injuring of a person’s good name to others. It is called “calumny” when it is a spoken lie or slander (a written lie) about someone. It is called “detraction” when it involves calling attention to the known faults of others or passing on harmful truths about others that don’t need to be disclosed.

“Tale-bearing,” also called “whispering” (*susurratio*), seeks to spread embarrassing information with the purpose of stirring up trouble for the victim — for example, the loss of friends, job or good standing. “Derision” is making fun of a person, not with light-hearted humor but with malice.

“Cursing” involves a spoken wish or command that another person be afflicted with some evil or harm. Sometimes cursing is informal, such as when someone says “drop dead” or “damn you.” These expressions are usually uttered at angry moments. Formal cursing involves the cold and calculated request to God or to dark powers to harm another person. When one has recourse to witches or mediums to do this, they also sin against the First Commandment.

All these types of gossip are an abuse of the nature and

purpose of the gift of speech.

Catechism of the Catholic Church – Offenses

Against Truth

2475 Christ's disciples have "put on the new man, created after the likeness of God in true righteousness and holiness."²⁷³ By "putting away falsehood," they are to "put away all malice and all guile and insincerity and envy and all slander."²⁷⁴

2476 False witness and perjury. When it is made publicly, a statement contrary to the truth takes on a particular gravity. In court it becomes false witness.²⁷⁵ When it is under oath, it is perjury. Acts such as these contribute to condemnation of the innocent, exoneration of the guilty, or the increased punishment of the accused.²⁷⁶ They gravely compromise the exercise of justice and the fairness of judicial decisions.

2477 Respect for the reputation of persons forbids every attitude and word likely to cause them unjust injury.²⁷⁷ He becomes guilty: - of rash judgment who, even tacitly, assumes as true, without sufficient foundation, the moral fault of a neighbor; - of detraction who, without objectively valid reason, discloses another's faults and failings to persons who did not know them;²⁷⁸ - of calumny who, by remarks contrary to the truth, harms the reputation of others and gives occasion for false judgments concerning them.

2478 To avoid rash judgment, everyone should be careful to interpret insofar as possible his neighbor's thoughts, words, and deeds in a favorable way: Every good Christian ought to be more ready to give a favorable interpretation to another's statement than to condemn it. But if he cannot do so, let him ask how the other understands it. and if the latter understands it badly, let the former correct him with love. If that does not suffice, let the Christian try all suitable ways to bring the other to a correct interpretation so that he may be saved.²⁷⁹

2479 Detraction and calumny destroy the reputation and honor of one's neighbor. Honor is the social witness given to human dignity, and everyone enjoys a natural right to the honor of his name and reputation and to respect. Thus, detraction and calumny offend against the virtues of justice and charity.

2480 Every word or attitude is forbidden which by flattery, adulation, or complaisance encourages and confirms another in malicious acts and perverse conduct. Adulation is a grave fault if it makes one an accomplice in another's vices or grave sins. Neither the desire to be of service nor friendship justifies duplicitous speech. Adulation is a venial sin when it only seeks to be agreeable, to avoid evil, to meet a need, or to obtain legitimate advantages.

2481 Boasting or bragging is an offense against truth. So is irony aimed at disparaging someone by maliciously caricaturing some aspect of his behavior.

2482 "A lie consists in speaking a falsehood with the intention of deceiving."²⁸⁰ The Lord denounces lying as the work of the devil: "You are of your father the devil, . . . there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies."²⁸¹

2483 Lying is the most direct offense against the truth. To lie is to speak or act against the truth in order to lead into error someone who has the right to know the truth. By injuring man's relation to truth and to his neighbor, a lie offends against the fundamental relation of man and of his word to the Lord.

2484 The gravity of a lie is measured against the nature of the truth it deforms, the circumstances, the intentions of the one who lies, and the harm suffered by its victims. If a lie in itself only constitutes a venial sin, it becomes mortal when it does grave injury to the virtues of justice and charity.

2485 By its very nature, lying is to be condemned. It is a profanation of speech, whereas the purpose of speech is to communicate known truth to others. the deliberate intention of leading a neighbor into error by saying things contrary to the truth constitutes a failure in justice and charity. the culpability is greater when the intention of deceiving entails the risk of deadly consequences for those who are led astray.

2486 Since it violates the virtue of truthfulness, a lie does real violence to another. It affects his ability to know, which is a condition of every judgment and decision. It contains the seed of discord and all consequent evils. Lying is destructive of society; it undermines trust among men and tears apart the fabric of social relationships.

2487 Every offense committed against justice and truth entails the duty of reparation, even if its author has been forgiven. When it is impossible publicly to make reparation for a wrong, it must be made secretly. If someone who has suffered harm cannot be directly compensated, he must be given moral satisfaction in the name of charity. This duty of reparation also concerns offenses against another's reputation. This reparation, moral and sometimes material, must be evaluated in terms of the extent of the damage inflicted. It obliges in conscience.

