

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 8, 2026 - 5th Sunday in Ordinary Time

Be Salty

I want you to close your eyes. Are they closed? (I'm serious.) Okay. Now think of the greatest saint in history.

I don't care who you're thinking of. It's going to be different for everyone. Just think of that person. Think of his or her life. And answer the question: Why is he or she a great saint?

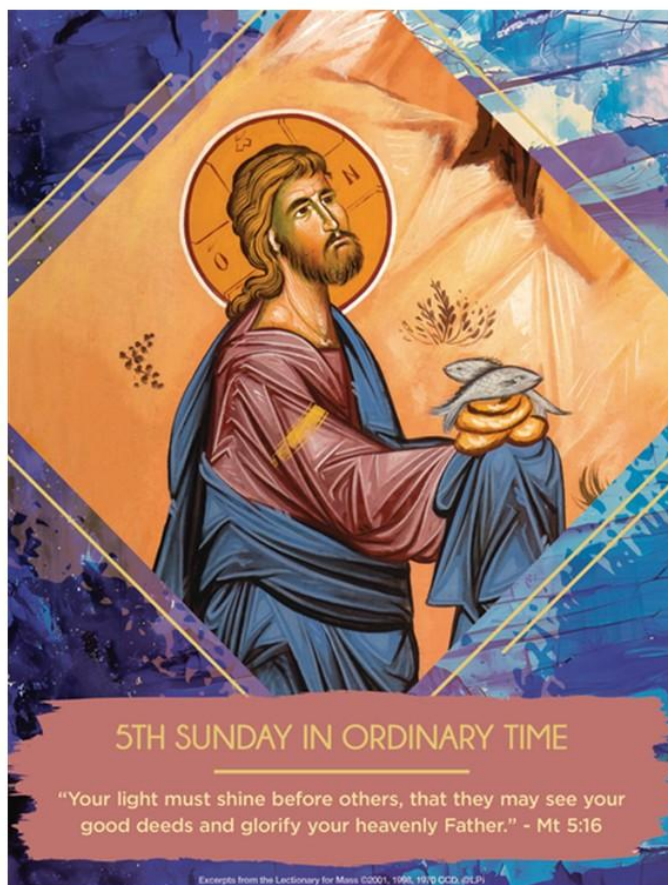
You're all thinking of different people, but the answer is the same for everyone. And it's not "Because he did great things for God" or "Because she sacrificed everything she had for the poor." Those answers show *evidence* of the reason. But the reason is something more. The greatest saints in history were not great at holiness. God brought holiness about within them because (ding ding ding! Here's the answer!) the greatest saints in history were great at being who they were meant to be. Not who they wanted to be. Not who they thought they *should* be. Who they were meant to be.

Simply put, they gave themselves to God. All of themselves. Flaws and all. And God took them, in their totality, and said: "Now watch this."

Just imagine if salt was ashamed of being salty. Imagine if it looked at the sodium content on its nutrition label and thought, "That's embarrassing," and decided it was going to stop being salt. Well, great. Now it's just a box of tiny rocks.

Wouldn't it have been better for the salt to trust the baker using it?

There is a plan for each of us. There is a path to holiness for each of us. This path doesn't bypass our flaws or our weaknesses; it incorporates them. It transforms them. It fulfills them.



5TH SUNDAY IN ORDINARY TIME

"Your light must shine before others, that they may see your good deeds and glorify your heavenly Father." - Mt 5:16

Isaiah 58:7-10
1 Corinthians 2:1-5
Matthew 5:13-16

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Weekly Mass Schedule



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

NO MASS at Sts. P&P

Weekday Liturgies

Monday, Feb. 9 **NO MASS**

Tuesday, Feb. 10 **10:00 am** (St. B.) † Bob Fust

Wed., Feb. 11 **10:00 am** (Dak. Est.) Cindy Jelinek

Thurs., Feb. 12 **10:00 am** (St. B.) Curt Novotny

Friday, Feb. 13 **10:00 am** (St. B.) † Donna Spellerberg

Sunday Liturgies

Saturday, Feb. 14 **5:00 pm** (St. B.) † John & Josephine Gettel

Sunday, Feb. 15 **8:30 am** (St. B.) Cohl & Calista Ringler Family

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.

From a letter by Saint John Bosco, priest

I have always labored out of love

First of all, if we wish to appear concerned about the true happiness of our foster children and if we would move them to fulfill their duties, you must never forget that you are taking the place of the parents of these beloved young people. I have always labored lovingly for them, and carried out my priestly duties with zeal. And the whole Salesian

society has done this with me.

My sons, in my long experience very often I had to be convinced of this great truth. It is easier to become angry than to restrain oneself, and to threaten a boy than to persuade him. Yes, indeed, it is more fitting to be persistent in punishing our own impatience and pride than to correct the boys. We must be firm but kind, and be patient with them. I give you as a model the charity of Paul which he showed to his new converts. They often reduced him to tears and entreaties when he found them lacking docility and even opposing his loving efforts.

See that no one finds you motivated by impetuosity or willfulness. It is difficult to keep calm when administering punishment, but this must be done if we are to keep ourselves from showing off our authority or spilling out our anger. Let us regard those boys over whom we have some authority as our own sons. Let us place ourselves in their service. Let us be ashamed to assume an attitude of superiority. Let us not rule over them except for the purpose of serving them better.

This was the method that Jesus used with the apostles. He put up with their ignorance and roughness and even their infidelity. He treated sinners with a kindness and affection that caused some to be shocked, others to be scandalized, and still others to hope for God's mercy. And so he bade us to be gentle and humble of heart.

They are our sons, and so in correcting their mistakes we must lay aside all anger and restrain it so firmly that it is extinguished entirely.

There must be no hostility in our minds, no contempt in our eyes, no insult on our lips. We must use mercy for the present and have hope for the future, as is fitting for true fathers who are eager for real correction and improvement. In serious matters it is better to beg God humbly than to send forth a flood of words that will only offend the listeners and have no effect on those who are guilty.

The World Would Go Dark Without Christians

Tom Hoopes

As Lent approaches we are getting Christianity 101 on Sundays; the Sermon on the Mount in slow motion. Last week Jesus told us we are “Blessed” in the Kingdom of heaven if we value God above all things — this week, he tells us this makes us *blessings* to the nations because we are “the salt of the earth” and “the light of the world.”

Without us, the world would be tasteless and dark — and if that describes our world, that's on us.

First: We intuitively know what Jesus means by “salt” and “light.” As soon as he finishes the words of the beatitudes, “Jesus said to his disciples, ‘You are the salt of the earth. ... You are the light of the earth.’”

We know salt and light. We associate salt with blood, sweat, and tears; salt indicates hard work and tough times. We associate light with loving eyes and glowing hearths; light is about joy and welcome. We call people “salty” when they are sharp-tongued, with caustic observations that serve as an irritant. And we say people “light up a room” when they bring hope into our lives.

So, to be salt is to be honest and blunt, unafraid to notice

that there are deep problems in the world today. Salty types refuse to blithely accept the world's problems; they grind into them. Christians function as salt when we "Admonish sinners," "Counsel the doubtful" and "Instruct the ignorant" — three of the Seven Spiritual Works of Mercy. Christians from John the Baptist to Rev. Martin Luther King have gotten killed for speaking uncomfortable truths; for being the salt of the earth.

To be light is to be honest and encouraging, illuminating God's higher purpose and sharing how greatly we are loved by life's Creator. To be a light for the world is to "Comfort the afflicted," "Forgive offenses," and "Bear wrongs patiently" — three more of the Spiritual Works of Mercy. Christians have shown brightly in the world, from St. Francis of Assisi celebrating creation to Fulton Sheen telling us that life is worth living. What is remarkable is that Christians are meant to be both at the same time; irritants and encouragers, dark clouds that part for God.

Second: But a lot of us are really good at being exactly that. We know from personal experience just how great a good Christian can be. Meeting Christians who are surrendered to God is an unforgettable experience. They have a joy about them and a penetrating spirit that shows you things in a gentle, loving but totally honest way; things that you would never see otherwise.

The two definitive saints of our times, St. Teresa of Kolkata and St. John Paul II, are great examples of being both salt and light.

As *New York Times* columnist Ross Douthat put it, "The example of a single extraordinary woman, Mother Teresa, did more for Christian witness in the 20th century than every theology department and political action committee put together." But she was salt when she said: "The greatest destroyer of peace today is abortion."

St. John Paul II was the same way. After the wife of a Soviet leader met Pope John Paul II, she said, "He is light! He is pure light!" But John Paul II was salt when he told us: "Families will be the first victims of the evils that they have done no more than note with indifference."

But we can also think of examples that are closer to home. We can think of that mother, father, grandparent or sibling, who could tell at a glance when we needed a word of encouragement — or a kick in the pants. We can think of that religious sister or priest who taught us how to be Christian just by the way they interacted with people. They gain their effectiveness the same way Mother Teresa and Pope John Paul did: By being true friends of Jesus. It is our job to do for others what they have done for us. "The just man is a light in darkness to the upright," as Sunday Mass's Psalm puts it.

Third: If Christians are salt and light, it means we exist for others, not ourselves. Comparing Christian duty to salt and a light should make one thing clear: Christianity doesn't exist to make Christians better than others; it exists to make *everyone else* better. Salt serves as a kind of flavor punctuation mark, enhancing what is already there in food. Light's value is in illuminating all the good things hidden in the darkness.

So how can we do that for the world?

First: authentic faith. "If salt loses its taste, with what can it be seasoned? It is no longer good for anything but to be thrown out and trampled underfoot," Jesus says. How do Christians lose their flavor? When we no longer offer something different from the world; when we become indistinguishable from the world as we know it. People love pretty lies, so the world needs the sting of Christians who are willing to say hard things in a convicting way.

Second: convinced hope. We tend to think of the world as a competing light. If we picked an image, we might make the world a city of powerful neon lights that we have to stand up to with our little votive candles. But that's not what Jesus says. He says it is a place of darkness — a darkness of embattled people crushed by life. It needs the reassurance only Christians can give. We are the "city set on a mountaintop cannot be hidden."

Third: committed charity. People "do not light a lamp and put it under a bushel basket; it is set on a lampstand," Jesus says. A bushel basket is something you collect grain in; it's an instrument of work — it was used in the everyday lives of farmers, merchants and families in biblical times. Jesus is saying that we tend to hide our light under the activities of our everyday lives that we don't allow to be touched by the Gospel.

As the First Reading puts it: "If you bestow your bread on the hungry and satisfy the afflicted; then light shall rise for you in the darkness." Or, as Jesus puts it, "Your light must shine before others, that they may see your good deeds and glorify your heavenly Father."

Fourth: St. Paul points to the ultimate icon of Christian salt and light: The crucifix. "I resolved to know nothing while I was with you except Jesus Christ, and him crucified," Paul says in the Second Reading.

Jesus Christ crucified is both salt and light. The crucifix is an icon showing that life is a battleground — a place where our sins are so terrible that they destroyed God Incarnate, a place where God's message incites violent opposition. It is also an icon showing that our hope is incomprehensibly bright, because God's love for us is so immense that he joined humanity to win our love with his life.

Importantly, Paul the light he shared was not his own. "I did not come to you with sublimity of words or of wisdom ... so that your faith might rest not on human wisdom but the power of God."

Fifth: We each have access to that ultimate power at each Mass. Each Mass puts us at the foot of the cross of Jesus Christ, our salt and light. "The same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner," says the Catechism; and "Christ's sacrifice present on the altar makes it possible for all generations of Christians to be united with his offering" (CCC, 1367-8).

We light our lampstands and put them on the altar, where we visit the blood, sweat and tears of Calvary. The Eucharist is the salt of Christ's sacrifice in the light of his Church.

Then we step forward to associate ourselves, one by one, with his mission to disturb the false peace of the world, and provide true comfort — the hope that only the antiseptic light of Christ can bring.