

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 24, 2024 - Palm Sunday of the Passion of the Lord

Is it ever Ok to leave Mass before it ends?

This is an interesting question because beneath the surface there seems to be an assumption that if it's okay, then why do we have to stay after we receive communion? The short answer is "no," but we definitely want to go a bit deeper as we consider why. First, when we think about questions like this, we must consider this in adult terms. If there is something gravely important that we need to do, then we must attend to that. However, if it is a matter of convenience or preference, then we really have to stop and think again. First, while we always want to recognize the importance of sacramental communion in the Mass, we also need to understand how important the time of thanksgiving and prayer after communion is. This is summarized in the Prayer After Communion offered by the celebrant and then we are also commissioned to "Go forth" during the Dismissal of the Mass, reminding us that we have been entrusted with a gift — the Word of God and the Presence of Christ in the sacrament — and that we are to share that gift with others.

If we simply leave after we receive communion, we risk two things. First, there is the possibility that we will turn our reception of communion into a purely personal, individual experience that is separated from our common experience of worship — and communion in the fullest sense — and, second, we lose an opportunity for gratitude and serious reflection if we simply leave after communion. This time of thanksgiving, reflection, and, ultimately, missioning, are important and, in the end, an essential part of the celebration of the Mass.



PALM SUNDAY OF THE PASSION OF THE LORD

So they brought the colt to Jesus and put their cloaks over it. And he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. - Mk 11:7-8

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

GLPI

Isaiah 50:4-7
Philippians 2:8-9
Mark 14:1-15:47

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Weekly Mass Schedule



<u>Sunday Liturgies</u>		
Saturday, Mar. 23	5:00 pm (St. B.)	† Pat Duerr
Sunday, Mar. 24	8:30 am (St. B.)	Pro Popula
	10:30 am (St. M.)	† Dec. Members of St. Martin's Men's Society
	12:00 pm (Sts. P&P)	Special Intention
<u>Weekday Liturgies</u>		
Monday, Mar. 25	NO MASS	
Tuesday, Mar. 26	NO MASS	
Wed., Mar. 27	10:00 am (Dak. Estates)	Max Thomas
Thursday, Mar. 28	7:00 pm (St. B.)	† George Novotny
Friday, Mar. 29	3:00 pm (St. B.)	Church Service
<u>Sunday Liturgies</u>		
Saturday, Mar. 30	8:30 pm (St. M.)	† Lawrence Harles
Sunday, Mar. 31	8:30 am (St. B.)	† Norman Gust
	10:30 am (Sts. P&P)	Pro Popula

Reconciliation Schedule

St. Boniface: Saturday & Sunday – Before/after Mass
Wednesday & 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:
 Doug Spieker - Steve Listopod - Nick Podliska
 Jim Biewer - Peggy Harles - John Popp
 Shelby Northrop - Shirley Ahrens - Brad Meyer
 Beth Stroehl - Rick Kane - Dan Frolek - Barb Perry
 If you have any imminent prayer requests, please call or text Cindy at 701-640-1401.

All Parishes

Join us in Prayer - The Rosary and Divine Mercy Chaplet will be said at 9:30 am on Monday, Tuesday, Thursday and Friday. **No Wednesdays.**

Eucharistic Adoration - Adoration is open to all and is Thursdays from 5am to midnight. Please come and spend some time with Jesus! **We are in need of people to fill slots for adoration and also to be substitutes. Please contact Sharon at 612-790-1211 or 538-7010 if you are able to help.**

Men's Group – All men are welcome to join our parish

men's group meeting on Tuesday at 6:30 am at St. Boniface.

God's Gift Appeal – We recently had our parish commitment weekend for the 2024 God's Gift Appeal. If you have not yet completed your card, please prayerfully make your pledge and return it to the church office or send it to the diocesan office. It is important for all of us to participate in order to support our diocesan church.

Holy Week Mass Schedule

Holy Thursday – Mar. 28 - 7:00 pm at St. Boniface
 Good Friday – Mar. 29 - 3:00 pm at St. Boniface
 Easter Vigil – Mar. 30 - 8:30 pm at St. Martin's
 Easter Sunday – Mar. 31 - 8:30 am at St. Boniface
 - 10:30 am at Sts. Peter & Paul

Mass Time Change – Beginning on April 7, Mass at Sts. Peter & Paul will move to Sunday at 7pm and will continue at that time through October.

Jesus Reigns, From the Donkey to the Cross to Today

This Sunday we hear the passion and death of Jesus Christ, but only after Jesus's triumphal entry into Jerusalem. The Church gives two options for the palm procession before Mass for Palm Sunday of the Lord's Passion (Year B): Mark or John's account of the entrance of Jesus into Jerusalem.

Jesus was not the first king to enter Jerusalem. But the other kings' entrances were totally unlike his.
 The great conqueror Alexander the Great entered Jerusalem in 329 BC as a giant man wearing a plumed helmet atop an enormous white warhorse. Seeing him, the city leaders quaked with fear. He demanded taxes, and got them, but he spared the city — perhaps because his teacher, Aristotle, taught him to admire monotheism. Roman general Pompey the Great entered Jerusalem in 63 BC, perhaps in the war chariot he is often depicted in. He massacred thousands of Jews who attempted to defend the Temple, then captured the city and entered the Holy of Holies, desecrating it. Finally Titus came in 69 AD and entered Jerusalem with catapults, battering rams and siege towers. He destroyed the Temple amid a cataclysmic fire, but not before stealing the treasures of the Temple, as depicted in the Arch of Titus in Rome (*pictured above*).

They came to the Jerusalem dressed for battle and had their way with it. Jesus entered around the year 33 AD, unarmed, riding on a donkey, and Jerusalem had its way with him.

Yet it was Jesus, the man of peace, not the great men of war, who had the lasting victory.

We tend to think of Jesus's donkey as a sign of humility, because it is an inferior beast — but it is actually a sign that he is an even greater king.

John's Gospel cites the prophet Zechariah's description of the Messiah king's entry into Jerusalem. Zechariah says: "Shout for joy, O daughter Jerusalem! Behold: your king is coming to you, a just savior is he, humble, and riding on a donkey, on a colt, the foal of a donkey." This is actually a more powerful image than those military conquerors. Zechariah goes on to say: "He shall banish the chariot from Ephraim and the horse from Jerusalem. The warrior's bow will be banished, and he will proclaim peace to the nations."

This is a more powerful entrance than any of the others because it is a power that doesn't need to push itself brashly forward.

"Some boast of chariots, and some of horses; but we boast of the name of the Lord our God," says Psalm 20. The prophecy of Zechariah proclaims that the donkey-rider will have a kingdom greater than Alexander's or Caesar's: "His dominion will be from sea to sea, and from the River to the ends of the earth." He even says how this will come about — "by the blood of your covenant."

The quiet, constant, subtle but unstoppable power of Jesus is shown in the inordinate amount of time the Gospel of Mark spends describing how Jesus got his donkey to begin with. Jesus seems to know how and where his disciples will find a donkey and seems to be able to claim the animal with a word. You get the sense that Jesus is the master of this creature and all creatures, this circumstance and all circumstances; this moment and all time.

Jesus enters as the ultimate power: The quiet power of divine majesty.

In his Gospel's telling of the tale, Luke paints this moment as the fulfilling of the angels' Christmas prophecy. "Glory to God in the highest and on earth peace to men of good will," the angels declared. At the entry into Jerusalem, the people proclaim "Peace in heaven and glory in the highest!"

And at first, this all seemed to go better for Jesus than for the Roman conquerors, too. Jesus didn't have to fight for the city. "Many people spread their cloaks on the road," says Mark. This is a sign of homage due to royalty. They cry out, saying, "Hosanna," which means "Save us!" or "Hail, Savior!" They announce the "kingdom of our father David," and say "Blessed is he who comes in the name of the Lord," from Psalm 118. You have the sense that the victory promised by that Psalm has arrived — the defeat of worldly power by the calm, conquering God.

Matthew reports that "the whole city was shaken and asked, 'Who is this?'" The crowds replies "This is Jesus the prophet, from Nazareth in Galilee." Not "a" prophet — "the" prophet.

But then we get the day's main Gospel reading, and

see this all-powerful one die a humiliating death.

Nonetheless, Jesus goes to his death with great presence and dignity.

He is deliberate. He knows that a lot of attention will be paid to the way he dies, so he is careful with what he does and with what he says. Every movement and every word matters.

The night before he dies, he institutes the Eucharist — that "blood of the covenant" that Zechariah told us will conquer the world. At the Last Supper with his apostles, Jesus makes the meal something that will endure in his kingdom.

He is forthright as he prepares his followers. Jesus doesn't mince words. He warns them that he will be betrayed. He tells them they will be scattered. And he doesn't let his "captain," Peter, be less than forthright. Now is not the time for bravado or wishful thinking: It is the time to face the truth — and the truth is that Peter will fail.

In the Agony in the Garden, Jesus shows his state of mind. He is courageous enough to die, but honest enough to request that, if it's possible, he could be spared that cross.

Then when he is betrayed and put on trial, he stands up to his accusers with dignity. He doesn't beg for mercy or loudly protest his innocence. He refuses to answer dishonest questions and, ultimately, shares the truth about himself.

Finally, he goes to his final end the way a true king does: by his own power.

The people misunderstand and insult him, and that's okay. He is the figure described in the First Reading from Isaiah. "I gave my back to those who beat me, my cheeks to those who plucked my beard; my face I did not shield from buffets and spitting," he says. "I am not disgraced. I have set my face like flint, knowing that I shall not be put to shame."

He is confident about who he is. The bad attitudes of the weak don't affect him.

But he is more than just a great king, of course. In Sunday's second reading, St. Paul says "God greatly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

The great conquerors of the past came to bring peace by *pacifying* people by violence. Jesus came to bring peace by *transforming* people by love; a love that *submits* to violence. He came to go down to the depths below us and lift us up. And his power reigns from the donkey to the cross to everyone who suffers with him to this day.