

# 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)

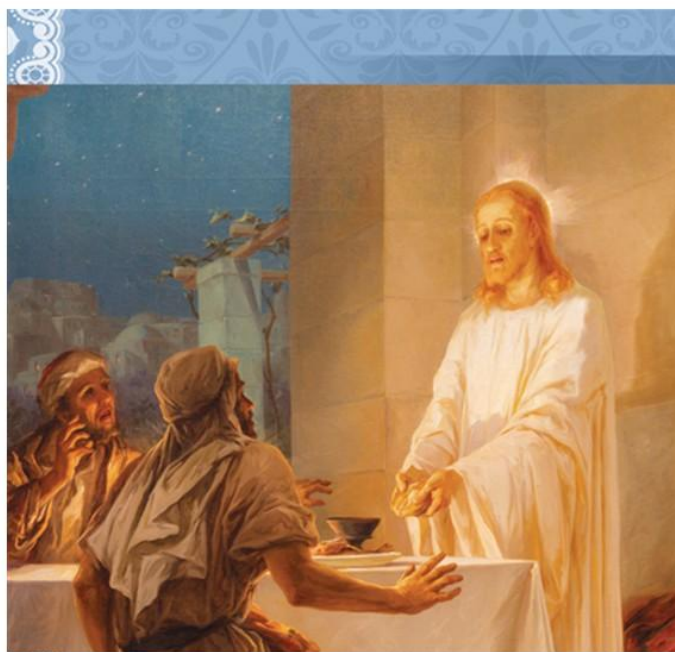
April 19, 2026 - 3rd Sunday of Easter

### Mean What You Say

Missouri is known as the "Show Me" state. There seem to be differing points of view as to how this motto came into existence, but today it is said to speak of a people who operate with common sense and are not easily fooled by slick-talking or show. We would be prudent to adopt such a disposition ourselves. To be this way is not really like St. Thomas in the Gospel when he doubts what he clearly sees right in front of him. It is more about holding ourselves to a standard explained in another motto: "Say what you mean and mean what you say."

If we claim to be Christians, disciples of the risen Jesus, then those around us should be able to tell by our actions. Can someone truly be a disciple of Jesus and not be a good steward of all he has given? Jesus makes himself known to us continually in the Holy Eucharist. When we come together to break bread at Mass, Jesus shows us his love by becoming truly present to us. He is willing to show us. What are we in turn willing to show him?

Every day, Jesus calls us to respond in some way. Our response shows whether we are who we claim: his disciples. I am pretty sure Jesus is not from Missouri, but I know he is not fooled by our half-truths and misguided intentions. He also means what he says and says what he means. Shouldn't his disciples do the same?



## 3RD SUNDAY OF EASTER

"And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight." Luke 24:30-31

**Acts of the Apostles 2:14, 22-33**  
**1 Peter 1:17-21**  
**Luke 24:13-35**

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## Weekly Mass Schedule



### Sunday Liturgies

Saturday, Apr. 18	5:00 pm (St. B.)	† Norma Honl
Sunday, Apr. 19	8:30 am (St. B.)	Isaiah Heley
	10:30 am (St. M.)	Pro Popula
	12:00 pm (Sts P&P)	Special Intention

### Weekday Liturgies

Monday, Apr. 20	NO MASS	
Tuesday, Apr. 21	9:30 am (Sts P&P)	L&D Members of Cayuga Christian Mothers
Wed., Apr. 22	10:00 am (Dak. Est.)	† Mary & Alois Polansky
Thurs., Apr. 23	10:00 am (St. B.)	† George Novotny
Friday, Apr. 24	10:00 am (St. B.)	† John & Josephine Gettel

### Sunday Liturgies

Saturday, Apr. 25	5:00 pm (St. B.)	† Johnny Ahrens
Sunday, Apr. 26	8:30 am (St. B.)	Pro Popula
	10:30 am (St. M.)	Special Intention
	12:00 pm (Sts P&P)	Weston Gregor

## 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 a regular adorer to fill the 3-4pm slot. We also need adorers to share the 2-3, 3-4 and 5-6pm slots. Please contact Sharon at 612-790-1211 or 538-7010 if you are able to help.

**Mass Time Change** – Beginning on May 3, Sunday Mass at Sts. Peter & Paul in Cayuga will be at 7pm.

**St. Martin Brotherly Help Society and Cemetery Association** will meet Sunday, April 19 at 5pm.

**Congratulations to Our 2<sup>nd</sup> Grade Students** who made their first confessions on Saturday, Apr. 18. Please keep them in your prayers – Tucker Lyon, Aria Stenvold, Olivia Buschette and Charlie Opatz.

**Cayuga Christian Mothers** will meet on Tuesday, Apr. 21 following the 9:30 am Mass at Sts. Peter and Paul.

**Please Pray for Our 3<sup>rd</sup> Grade Students** as they will receive the sacraments of Confirmation and Holy Eucharist on Friday, Apr. 24 – Michael Heley, Lane Kohoutek, Libby Kohoutek, Elijah Maier, Addison Possehl, and Felicity Schwebach. There will be a parish celebration at St. Boniface on Sunday, Apr. 26 at the 8:30am Mass with breakfast to follow. All are welcome.

**Baccalaureate** will be held at St. Boniface on Sunday, May 3 in honor of senior Blaise Frolek. Please keep him in your prayers. There will be an egg bake breakfast following the 8:30am Mass. All are welcome.

## Jesus, the ‘Undercover Boss,’ Is Seeking You Out, Too *Tom Hoopes*

The Gospel reading at Mass takes us back to the very first Easter Sunday, where two disciples are headed out of town as soon as they can after the crucifixion. We are on the same journey, and Jesus is talking to us, too — whether or not we notice.

**First: Luke takes pains to make this story both particular and universal.** Luke takes pains to present the Emmaus story as something that actually happened, naming one of its two disciples — Cleopas — and naming their destination, Emmaus. But Luke also clearly wants us to see the story as representing a larger lesson — thus, he leaves the other disciple unnamed, a stand-in for us, and doesn’t explain the importance of “Emmaus,” a town we know almost nothing about.

This helps us see these two disciples as stand-ins for each of us, and forces to focus on the place they are *leaving*, Jerusalem, after the passion and death of Our Lord, rather than the place they are *going*.

We have already heard how the faithful friends of Jesus spent that day. The women went to the tomb to honor the body of Jesus. John and Peter, upon hearing the report of the Resurrection, spent the morning running to the empty tomb and gathering the apostles. Mary Magdalene spent the morning weeping — then spoke to Jesus himself. And what are our two stand-ins doing? Heading the heck out of town. They are doing the opposite of what disciples have done throughout the Gospels. They aren’t dropping their normal routine for Jesus — they are dropping Jesus for their normal routine. And that decision seems to draw Jesus to their side.

The Gospel says: he “walked with them, but their eyes were prevented from recognizing him.” This is also meaningful. It’s almost as if Jesus wants us to see him in everyone we meet, so he comes as a stranger.

**Second: Then comes the greatest “undercover boss” moment of all time.** Undercover Boss is the Reality TV show where high-level corporate execs take entry-level jobs in their own companies to see what employees think of the company — and them.

Jesus does exactly that, and asks, “What are you

discussing as you walk along?” and they reveal their true feelings about him and his passion.

They tell the stranger who Jesus *was* and how great Jesus *had been*, and how it all turned out to be a false hope.

They had expected so much from him, but he had been killed. They reveal that they have even heard about the resurrection — and that their response was not to investigate the claim, but to dismiss it. They have chosen discouragement over hope.

And they begin to reveal to this stranger what they *really* believed about their erstwhile Messiah. Jesus had revealed himself to them to be the son of God — but they call him “a prophet.” They knew Jesus had claimed to be something radical and new and total, whose death gives life a new meaning. But they don’t mention that now.

“The chief priests and rulers both handed him over,” they say. They don’t mention that Jesus had said this had to happen and that he consented to it, let alone that it has anything to do with sin, their own or anybody else’s. They also don’t mention that he had explicitly told them to pick up their own crosses and follow him.

This is like each of us. Jesus Christ has told us that what we do for the least among us, or refuse to do, we do to him. It stands to reason that the same goes for Spiritual Works of Mercy — and that what we say, or not, to others we say, or refuse to say, to him.

The bottom line for the disciples is their self-pitying message, “we were hoping that he would be the one to redeem Israel.” He didn’t act according to their preconceptions, so they gave up on him.

**Third: What Jesus says next is something we should take to heart. Literally.** “Oh, how foolish you are!”

Jesus says, then calls the disciples “slow of heart to believe.” He ties their foolishness to their hearts, not just their heads. This is the Gospel of Luke, where John was sent to turn hearts, Mary ponders truths in her heart; where “A good person out of the store of goodness in his heart produces good, but an evil person out of a store of evil produces evil; for from the fullness of the heart the mouth speaks.”

The problem isn’t in their intellect; it’s in their heart, the center of their being. They are slow to see what is going on because they are not generous, open and loving. Jesus goes on to explain the law and prophets to them, such that their hearts begin “burning within them.” That is what it feels like when your heart is pried open and lets in the light.

He explains how all of the Scriptures point to him. He tells them that God the Father, from the moment he lost his people, has been working to bring them back.

Pope Benedict XVI said Jesus wants to repeat this process with each of us. As Pope Benedict put it: “The story of the disciples on the road to Emmaus presents this journeying, talking and searching together as the process which the soul’s darkness is gradually illumined by walking with Jesus. It becomes clear that Moses and the

Prophets — ‘all the Scriptures’ — had spoken of the events of Christ’s Passion ... meaning triumphs over the power of destruction and evil.”

We all can have the same experience of prayerfully journeying through the Scriptures, discovering new meaning that enlightens our lives.

**Fourth: And then, as the story is ending, something astonishing happens.** Then this very odd thing happens — one of the strangest miracles in Jesus’s life. As Jesus breaks bread with the disciples, he simply disappears. This used to bother me, a lot — from the first time I read the Gospel of Luke, and for years after. His other miracles seemed a lot more *fitting* to me. I loved that the miracles of Jesus were extraordinary versions of ordinary things God does all the time. He cures someone in a moment, rather than in the usual way, over a long period of sickness and recovery. He turns water into wine immediately, instead of running it through a grape plant first. I liked that Christian miracles were different *in kind* from mythology — they were not wild and illogical like Ovid’s metamorphoses.

Jesus disappearing like this struck me as inorganic; like a Las Vegas magician trick. But then it dawned on me what it means, and how brilliant it is. The message he is telling us is so clear. He describes the Real Presence in John 6, institutes the Eucharist at the Last Supper, and then demonstrates it in Emmaus.

The disciples urge him to “Stay with us,” and he does, permanently — in the Eucharist, where he is staying with us still. And in every case, the Eucharist is a strange and mysterious miracle; where a host becomes the body and blood of Jesus. This way of drawing attention to it by disappearing is jarring, because to show us the reality of the Eucharist, he has to be unmistakably clear.

**Fifth: It is often pointed out how much like a Mass this whole story is.** The Mass calls us to attention first by asking us to repent of our sins, beating our foolish, slow hearts into attention with a “my fault, my fault, my most grievous fault.”

Then in the Mass’s Liturgy of the Word we hear how all Scripture points to Jesus. For instance, this Sunday, in the First Reading, from Acts, St. Peter’s sermon shows how Christ fulfills the covenant with David; and in the Second Reading, from St. Peter’s First Letter, he describes how the “spotless unblemished lamb,” of the Old Testament is Christ, who “was known before the foundation of the world.”

So Jesus literally does for us at Mass what he did for the disciples on the road. He comes alongside us and tells us who he is. He is invisible except in the Eucharist on the altar. Then he unites with us in communion and sends us on our way.

There, out in the world, we continue our journey through life, like the Emmaus disciples at the end of this Sunday’s Gospel, heading to Jerusalem to tell those we meet how he was made known to us in the breaking of the bread.