

St. Boniface

Catholic Church

stboniface@rrt.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.

St. Martin of Tours - Geneseo

Sunday - 10:30 a.m.

(June and August)

Sts. Peter & Paul - Cayuga

Sunday - 10:30 a.m.

(July and September)

August 30, 2026 - 22nd Sunday in Ordinary Time

Obsessed with Possessions

How many public self-storage facilities can you find in your city or town? They seem to be popping up everywhere. One day I was talking to my neighbor and he was explaining that he just wanted to have his garage back again. He was thinking about moving everything to a storage unit so he could gain what he wanted more than all that stuff: space. We talked about the fact that if he chose to follow through with it there was no shortage of places to house all of it. Of course, we also agreed that it would be better to simply let go of all it. He could sell it or give it away. But, of course, it was good stuff! So good, in fact, one was tempted to rent a whole new space to house it!

I am not against stuff in principle, but I do realize that stuff can become a stumbling block to real freedom. Sometimes our possessions take on an importance that begins to dictate how we act or how we give of ourselves to God and others. An everyday steward seeks detachment from things of this world that will one day pass away. Things that we possess should be seen as pathways into experiences that glorify God, whether they allow us to serve others, enrich our lives lived daily for God, or even help make leisure and recreation time resting in God's presence easier. But the simpler the life, the fewer distractions there are from focusing on those we love and our relationship with God. And besides, do you really think a monthly payment to house stuff you don't really need is the best stewardship way of life?



22ND SUNDAY IN ORDINARY TIME

"Whoever wishes to come after me must deny himself, take up his cross, and follow me. For whoever wishes to save his life will lose it, but whoever loses his life for my sake will find it." - Mt 16:24b-25

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

GLPI

Jeremiah 20:7-9

Romans 12:1-2

Matthew 16:21-27

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Weekly Mass Schedule



Sunday Liturgies

Saturday, Aug. 29	5:00 pm (St. B.)	† Donna Spellerberg
Sunday, Aug. 30	8:30 am (St. B.)	Pro Popula
	10:30 am (St. M.)	† Joan Bauch

Weekday Liturgies

Monday, Aug. 31	NO MASS	
Tuesday, Sept. 1	NO MASS	
Wed., Sept. 2	NO MASS	
Thurs., Sept. 3	10:00 am (St. B.)	† Tom Kaczynski
Friday, Sept. 4	10:00 am (St. B.)	Tyler & Alexa Thomas

Sunday Liturgies

Saturday, Sept. 5	5:00 pm (St. B.)	† Virgil & Jim Woytassek
Sunday, Sept. 6	8:30 am (St. B.)	Pro Popula
	10:30 am (Sts P&P)	† Doug Spieker

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:
 Tracey Monson - Lawrence Heley - Fr. Chad Wilhelm
 Avery Trittin - Baby Weston - Anne Heley
 Joan Moerke - Shirley (Art) Heley - Dan Frolek
 Shirley Ahrens - Peggy Harles - 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 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.

Lidgerwood Ambulance pancake breakfast will be held
 on Sunday, August 30 from 8:30am – 1pm at the KC
 Hall.

Soup, Sandwich and Pie Luncheon will be held at Holy
 Cross Lutheran Church on Friday, Sept. 4 from 11am to
 1pm. The cost is \$10.

What Jesus Reveals Rewrites World History

Tom Hoopes

In one exchange in Capernaum, split into two Sunday
 Mass Gospel readings, Jesus reveals two truths so
 startling and revolutionary that they not only restart the
 story of salvation; they restart history.

**First: The Gospels from last Sunday and this Sunday
 together re-create the world order.**

Last Sunday, Jesus was revealed as “the Messiah, the Son
 of the Living God,” and he founded the Church on the
 Rock of Peter, giving him the “keys to the kingdom.”
 Thus, he was founding a new rule in the world. The
 current emperor, Tiberius, was the successor to Caesar
 Augustus, called *Divi Filius*, son of God, founder of the
 Roman Empire which brought the *Pax Romana* to the
 world. Today, a successor of Peter still sits in Rome but
 imperial rule ended more than 1,500 years ago.

This Sunday, as soon as Jesus is revealed to be divine, he
 “began to show his disciples that he must go to Jerusalem
 and suffer greatly ... and be killed and on the third day
 raised.” A Son of God who comes to suffer and die is a
 major paradigm shift. Jesus is literally redefining
 dominance from might to mercy, from inflicting pain to
 accepting pain, from the Roman dictum “Fortune favors
 the bold” to Christ’s Beatitude “Blessed are the meek.”
 God had promised David that his kingdom would last
 forever. The Jewish people assumed that meant more
 military conquest, like David’s. But the Davidic Messiah
 turned out to be Isaiah’s suffering servant. The *Pax*
Romana that had been established by violence and war
 would be replaced by the *Pax Christi*, established by
 sacrificial love.

**Second: But this monumental change hinges on a
 leader who will be docile rather than dictatorial.**

Jesus’s plans to upend the world order depended on the
 cooperation of human beings — starting with Peter. But
 when Jesus announces that he is going to submit to his
 own destruction, Peter tries to talk him out of it.
 To understand where Peter is coming from, think of a
 modern context: Imagine a board meeting where the
 owner and chairman of the board points you out to
 everyone, asks you to stand up and says, “This is my new
 chief executive officer. He has my full confidence. What
 he says goes!”

Now, imagine that the very next thing out of his mouth is,
 “I also want to announce that I am investing all the
 company’s money in Florida swampland and I personally
 plan to turn myself in to the authorities and do prison time
 for a false accusation.”

You would probably think, “He isn’t crazy, so this must
 be some kind of test. He wants me to step forward and
 show my willingness to stand up for what’s best!”

So maybe Peter felt like he was doing the right thing, the
 expected thing, and that he was passing Jesus’s test when
 he “took Jesus aside and began to rebuke him.”

But Jesus reacts harshly, saying, “Get behind me, Satan! You are an obstacle to me. You are thinking not as God does, but as human beings do.”

This is an important lesson for Peter, and for all time: We learn the limit of human power, namely, that we are entirely subservient to God, and that the right way to reason through problems is to approach them “as God does,” not “as human beings do.”

Third: Even if Peter’s reaction is understandable, Jesus is right to be harsh.

After giving Peter so much authority in the kingdom, Jesus has to do what harsh military training does: Teach him that his role is not to put himself forward, but to accept and implement the plan he has received. Even more is at stake here: unlike corporate or military leaders, Peter is not dealing with another human being, and he is not in charge of a merely human invention. He is in charge of the Church, the means to our eternal salvation, and his word is valid insofar as it agrees with Jesus, his divine commander.

But Jesus has another reason to be harsh, for Peter’s sake and for ours: Peter’s opposition to the cross is the same temptation that Jesus heard from the devil in the desert, when Satan offered him “all the kingdoms of the world in their magnificence” if he would disobey the Father. In that case, like this one, Jesus said, “Get away, Satan!” It is also the temptation that will be hurled at Jesus when he is “obedient to death — even death on a cross” and his opponents say “Let him come down from the cross now, and we will believe in him!”

This is also the very temptation every Christian will receive again and again — the temptation to take the easy road, and to reject God’s will when it hurts. Jesus wants us to know that it is a temptation from hell that we should under no circumstance accept.

His command is absolute: “Whoever wishes to come after me must deny himself, take up his cross and follow me.”

Fourth: It is not possible to both lead a comfortable life and stay close to Jesus.

St. Paul explains in Sunday’s Second Reading that it is only through self-sacrifice for Christ that we are free to love God. “Offer your bodies as a living sacrifice, holy and pleasing to God,” he says. That is no small thing. It is an example of Jesus’s teaching: “Whoever loses his life for my sake will save it.”

That kind of total self-giving is necessary because only the person who gives up the world is free to love. You can’t really love unless you are free, and you aren’t really free unless you can do the right thing even when you would rather not.

The only person who is free to play Beethoven’s *Moonlight Sonata* on the piano is the person who was devoted enough to sacrifice hours of time and energy to learn the instrument, who gave up countless afternoons and recital days up to hard work. In the same way, the only person free to live a beautiful Christian life is the one

who has chosen over and over again to give of himself without counting the cost.

We are free to embark on this kind of life, or not, but Jesus makes clear the consequences: If we refuse, we will find fleeting pleasure, followed by suffering worse than what we tried to avoid. At the end of time, “The Son of Man will come with his angels in his Father’s glory, and then he will repay all according to his conduct,” Jesus says.

Fifth: To take up your cross means not only disturbing your own comfort, but others’ too.

Jeremiah expresses this eternal dilemma when in the First Reading. Imagine him describing a 21st century conversation you are having with a non-Catholic about gender theory, divorce, same-sex marriage, or the proper treatment of the unborn or immigrants. He says, “Whenever I speak, I must cry out — violence and outrage is my message; the word of the Lord has brought me derision and reproach all the day.”

The only place to find happiness in these circumstances is in the Lord himself. “Do not conform yourselves to this age, but be transformed by the renewal of your mind,” as St. Paul puts it the Second Reading.

Sixth: Ironically, only those who are willing to suffer will find the answer God gives to suffering.

When Jesus says, “The Son of Man must suffer greatly” he indicates that he will sacrifice his personal comfort. So must we. When he says, “He must be rejected by the elders, the chief priests and the scribes,” he means he will sacrifice his reputation. So will we.

But, when adds, “and on the third day be raised,” he means that the suffering we experience is only temporary. The Resurrection is the key to all of the other facts about Jesus. His way of humility has power not because self-destruction is good, but because it makes room for God’s victory. Suffering is not good in itself; it is good because it leads to God, and God is the One Who Gives Himself Away.

Everything we see, touch, taste, and hear is a free gift of God, given to us simply because he loves us. He sends his rain to the good and bad alike, with no charge. Now, as he enters humanity, he does the same with himself. He gives himself to us on the cross. We can do what we want with him — even reject and kill him. But he’ll go right on giving whatever we are willing to receive.

The ultimate expression of the God Who Gives Himself Away is the Eucharist. When we receive him there, we are agreeing to enter into the logic of his self-giving. That is why Jesus says “Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day.”

When we receive Communion, we are saying, “Yes, Lord. I will take up my cross each day and follow. Take my life; I know that by losing it I will find it in you. Give me your grace to walk in your new world order, your kingdom of self-sacrifice, now and forever.”