

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 29, 2026 - Palm Sunday of the Passion of the Lord

The Humanity of Holy Week

We have all sold Jesus out, at one point or another. Some of us have done it more than once, and we've done it for a lot less than 30 pieces of silver.

We have all denied Christ, and we have done it more than three times and under much less pressure than Peter, who feared for his life when he shouted, "I do not know the man!"

We have all struck the face of God — out of anger? Fear? Confusion? All of the above? — screaming, in agony, "Prophecy for me!"

At one point or another, we have all looked at our Lord beaten and betrayed, and we have all said, as Pilate did: "What shall I do with Jesus called Christ?"

And we have all hung on the cross chosen for us, crying out in bewilderment: "My God, my God, why have you forsaken me?"

Holy Week is a week where we see humanity, in all its vulnerability and ignorance. We see it in the "villains" of the piece, like Judas, and in the morally neutral characters like Pilate and the Jews who have been misled about Jesus. We even see it in the "good guys" like Peter.

In this, the holiest week of the year, we see ourselves at our very worst. The chasm between man and his Creator is an ancient one, and it is driven deep and wide — by the pridefulness of Adam and Eve, yes, but also by every poor choice you and I have ever made.

Every "I don't know the man!"

Every "Prophecy!"

Every "What shall I do with Jesus?"

These cries echo forth from the depths of this chasm. But this week — this Holy Week — a bridge is built across the chasm. And God reaches out His hand.



PALM SUNDAY OF THE PASSION OF THE LORD

"Blessed is he who comes in the name of the Lord." - Mt 21:9

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

CLP

Isaiah 50:4-7
Philippians 2:6-11
Matthew 26:14-27:66

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Weekly Mass Schedule



<u>Sunday Liturgies</u>		
Saturday, Mar. 28	5:00 pm (St. B.)	† Kathleen Wieser
Sunday, Mar. 29	8:30 am (St. B.)	† Tom Schwebach
	10:30 am (St. M.)	Pro Popula
	12:00 pm (Sts P&P)	Special Intention
<u>Weekday Liturgies</u>		
Monday, Mar. 30	NO MASS	
Tuesday, Mar. 31	NO MASS	
Wed., Apr. 1	10:00 am (Dak. Est.)	† Bob Fust
Thurs., Apr. 2	7:00 pm (St. B.)	Shirley Ahrens
Friday, Apr. 3	3:00 pm (St. B.)	Good Friday Service
<u>Sunday Liturgies</u>		
Saturday, Apr. 4	8:30 pm (St. M.)	† Jerry Riba
Sunday, Apr. 5	8:30 am (St. B.)	Pro Popula
	10:30 am (Sts P&P)	† Scott 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:

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.

Lenten Penance Services

Sunday, Mar. 29 – 4pm & 6:30pm at St. John's in Wahpeton

Holy Week Choir Practice will be on Tuesday, Mar. 31 at 7pm at St. Boniface. All parishioners are invited.

Living Stations of the Cross will be presented by the Youth Group from St. John's Church in Wyndmere on Sunday, Mar. 29 at 3pm.

Holy Week Mass Schedule

Holy Thursday, Apr. 2 – 7pm at St. Boniface

Good Friday, Apr. 3 – 3pm at St. Boniface

Easter Vigil, Apr. 4 – 8:30pm at St. Martin's

Easter Sunday, Apr. 5 – 8:30am at St. Boniface

– 10:30am at Sts. Peter & Paul

1st Friday and 1st Saturday – 1st Friday service will be at 3pm on Friday, Apr. 3 at St. Boniface, 1st Saturday Mass will be at 8:30 pm on Saturday, Apr. 4 at St. Martin's.

Blood Drive on Tuesday, Apr. 7 from 8am to 1:15pm at the KC Hall.

The Parents of Servant of God Michelle Duppong will be at St. John's Church in Wahpeton on Tuesday, Apr. 14. There will be adoration and rosary at 4:15pm, Mass at 5:30pm, supper and social at 6pm and a presentation at 7pm. Free will offering. All are welcome.

Palm Sunday Means the Innocent Die for the Guilty, Even Now – Tom Hoopes

Christianity, and the world at large, is set up such that the innocent die for the guilty. That is the shocking but ultimately comforting lesson of the readings.

First: Palm Sunday Mass is a mini-Holy Week.

None of the other Holy Week Masses is obligatory for Catholics, so the Church provides Catholics all we need to commemorate Christ's passion and death in the Sunday liturgies.

That makes Palm Sunday a one-day Holy Week. The liturgy begins with the account of Christ's triumphant entrance into Jerusalem. Matthew tells us that in Jesus' entry to Jerusalem, the prophecy is fulfilled: "Behold, your king comes to you, meek and riding on a donkey." This is a new kind of king, a king whose power is peaceful and who offers freedom, not domination. The people cover the ground before him like a king and cry out "Hosanna," which means "Save Us!"

What do they want him to save them from? We know what they want, because we want the same thing.

Humanity got trapped in sin by Satan when, like a human trafficker, he manipulated us into leaving our safe world and trust his lies and empty promises. Now, sin owns us. It makes our memories painful, our relationships tense, and our future uneasy. We want back the innocence we once had, when we were the beloved children of the Father and Satan had no power in our lives.

Second: In other words, we want him to save us, too.

So he does. The New Testament readings give us the Triduum in summary. First, he restores our innocence. Isn't that what we could do for our children if we could? When they sin, we have to punish them — but if we could, we would do something totally different. We would go back in time to before they sinned and give them back the life they lost. We can't do that, but our Father is God, so he can. And he does.

We get a preview of Holy Thursday when Jesus Christ,

who is “the image of the invisible God” and “The firstborn of all creation” says “Take and eat; this is my body” and “Drink ... for this is the blood of the covenant, which is shed on behalf of many for the forgiveness of sins.” He will restore us, forgiven, to the innocence of the New Eden where Jesus will “drink with you anew in the Kingdom of the Father.”

But along with innocence, we want freedom. Satan told us we could escape death and be like gods, and pulled us into his trap. But on Good Friday, Jesus reverses our sin and leads us out, says St. Paul: “Christ Jesus, though he was in the form of God did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave becoming obedient to the point of death, even death on a cross. Because of this, God greatly exalted him.” Jesus sees us stuck in sin and death, and plunges into the pit to lift us up and out.

Third: The passion story shows the stark difference God’s way and our way. The Gospel shows a clear contrast between the humble way of Jesus, who was God, and the proud way of the apostles, who were sinners. They argue who is the greatest; Jesus takes the form of bread. They loudly proclaim their fidelity, then flee; Jesus goes to his death refusing to defend himself. They disobey his simple request to stay awake while Jesus prays to his Father, “Not my will, but yours”. Jesus carries a cross, Peter brandishes a sword; Jesus take son the sins of his people, Peter denies Jesus to the women he meets. This has long been the *modus operandi* of God. Every reading at Mass this Sunday says so. They each holds these two things in tension: An innocent one who suffers as if he were guilty; and guilty people who lash out as if they are in the right.

The First Reading, from Isaiah says, “I have not rebelled, have not turned back. I have 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.” “They have pierced my hands and feet; I can count all my bones, says the Psalm, “But you, O Lord, be not far from me.” And precisely because he died as an innocent on the cross, “every knee shall bend and every tongue confess that Jesus Christ is Lord,” says the Second Reading. This is awe-inspiring humility and obedience, and it’s what we need most: Humility that puts God first, others second and myself third — and obedience that accepts God’s plan, in place of ours.

Fourth, the conclusion is inescapable: In Christianity, the innocent suffer and die for the guilty.

From the Roman martyrs to the French Revolution to the slaughter of Christians in Islamic countries today, Christians have always done what Jesus Christ did: They give their lives for others. Jesus said it would be this way. “If they persecuted me, they will also persecute you,” he said. “They will do all these things to you on account of my name.” Christians aren’t killed by those who hate us give our lives another way — by praying and sacrificing

for the sins of our neighbors who can’t, or won’t, do so themselves.

Cardinal Joseph Ratzinger, who became Pope Benedict XVI, made this point throughout his career. In a 1958 lecture he clarified that, of course, we are all guilty: “This point remains true,” he said, “we are unworthy of salvation, whether we are Christians or non-Christians, faithful or unbelievers, moral or immoral. ...

Condemnation belongs to all men together, while salvation belongs to Christ alone. But in a holy exchange, the opposite takes place: He alone takes all the evil upon himself, and in this way, he makes the place of salvation free for all of us.”

In the same way, he said: “This great mystery of substitution, on which all of history depends, continues itself in a complete system of representation. ... In the continuation of the mission of Christ, the representation of the many has been committed to the few, who are the Church.”

That means the Passion of Christ isn’t just something in the past to be grateful for, but something we are meant to *continue, right now*. Our instinct is to see life’s suffering as an obstacle to progress; he asks us to see it as a way forward. We tend to see our culture from a perch of judgement; he wants us to see it from the cross. We want to be at war with our culture; he wants us to join his rescue mission in our culture. We can do it, too.

“Here it is not a case of a cruel God demanding the infinite. It is exactly the opposite,” Ratzinger wrote in *Introduction to Christianity*. “God himself ‘drinks the cup’ of every horror to the dregs and thereby restores justice through the greatness of his love, which, through suffering, transforms the darkness.”

He gives us back our innocence in baptism and confession so we can offer our neighbor theirs. He gives us our freedom from Satan’s trap so that we can help him pull others out of it with us.

Fifth: So walk back from communion at Mass this Sunday with full awareness of what just happened.

Our Lord and Savior has finally come. We greeted him at Mass like a king, and then laid our palm down on the pew, and called for his crucifixion. Now he is back, in a form more humble than a slave, more meek than a figure on a donkey. He is before us on the altar looking like bread. He said, “My Father, if it is possible, let this cup pass without my drinking it, but your will be done!” Then he drank it to the dregs. Now he is offering the same cup to us.

Those of us who receive him in the Eucharist are saying Yes to the same life he led. We are saying, “I, too, though innocent, will suffer for the guilty.” But the secret is, his life, his way, his truth, is the only happiness on offer in this world. As we return, we pray: “Not my will but yours, Lord. I will only find my life if I lose it. Let me lose it for sinners, like you did. Lord, at your name, every knee should bend, starting right now with mine.”