

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 6, 2025 - 5th Sunday of Lent

Purple Cloth Coverings

Catholics of a certain age recall crosses and statues draped in purple throughout Lent, an unmistakable sign of the penitential season the Church had entered and invited us to embrace. The prophet Isaiah wrote, "By waiting and by calm you shall be saved, / in quiet and in trust shall be your strength" (30:15). Removing distractions from church interiors was one way to focus our minds on God's call to a deeper interior life with his Son.

Things have changed somewhat today, but covering images remains an option, and the rubrics in the Missal for the Fifth Sunday of Lent state: "In the Dioceses of the United States, the practice of covering crosses and images throughout the church from this Sunday may be observed. Crosses remain covered until the end of the Celebration of the Lord's Passion on Good Friday, but images remain covered until the beginning of the Easter Vigil."

Mass goers will notice subtle — but important — changes in the liturgical texts beginning the Fifth Sunday of Lent: a new Preface, and prayers calling us to pay closer attention to Jesus' passion. Covering statues on this Sunday underscores a deeper step we take with Christ on his Lenten journey.



5TH SUNDAY OF LENT

Jesus said, "Neither do I condemn you. Go, and from now on do not sin any more." - Jn 8:11b

Excerpt from the Lectionary for Mass ©2001, 1998, 1970 CCD

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Isaiah 43:16-21 | Philippians 3:8-14
John 8:1-11

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Weekly Mass Schedule



Sunday Liturgies

Saturday, Apr. 5	5:00 pm (St. B.)	Scott Wettstein
Sunday, Apr. 6	8:30 am (St. B.)	Pro Popula
	10:30 am (St. M.)	Special Intention
	12:00 pm (Sts. P&P)	† Mary Breker

Weekday Liturgies

Monday, Apr. 7	NO MASS	
Tuesday, Apr. 8	NO MASS	
Wed., Apr. 9	10:00 am (Dakota Est.)	† Georgine Novotny
Thursday, Apr. 10	10:00 am (St. B.)	† Margaret Wettstein
Friday, Apr. 11	7:30 pm (St. B.)	† Clara Kastner

Sunday Liturgies

Saturday, Apr. 12	5:00 pm (St. B.)	† Marcella Gettel
Sunday, Apr. 13	8:30 am (St. B.)	Pro Popula
	10:30 am (St. M.)	Special Intention
	12:00 pm (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:
Dan Schmit - Tony Schouviller - Joan Moerke
Shelby Northrop - Peggy Harles - Nick Podliska
Rick Kane - Dan Frolek - Shirley Ahrens - Barb Perry
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 for the 5-6 pm slot and still need someone to share the 9-10 am, 2-3 pm, and 3-4 pm adoration slots. Please contact Sharon at 612-790-1211 or 538-7010 if you are able to help.

CCD/CYO – There will be class this week.

Stations of the Cross with Mass to Follow – there will be stations of the cross on Friday at 7pm with Mass to follow at 7:30 am at St. Boniface.

Lenten Penance Service – Sunday, April 6 at 3pm at St. John's in Wyndmere and 7pm at St. Boniface.

KC Blood Drive will be held on Tuesday, April 8 from 8:15 am to 1:15 pm at the KC Hall. To make an appointment, please call Mike at 538-7396 or David at 538-4343.

KC Meeting will be held on Tuesday, Apr. 8 at 8pm. Note time change.

Holy Week Mass Schedule

Holy Thursday – Apr. 17 - 7:00 pm at St. Boniface

Good Friday – Apr. 18 - 3:00 pm at St. Boniface

Easter Vigil – Apr. 19 - 8:30 pm at St. Martin's

Easter Sunday – Apr. 20 - 8:30 am at St. Boniface

- 10:30 am at Sts. Peter & Paul

Jesus Took Her Stoning for Her – Tom Hoopes

We are a week away from Passion Sunday. But the readings for the Fifth Sunday of Lent, Year C, show all the drama and victory of passion week, as it applies to one person — the woman caught in adultery — and thus how it applies to each of us.

First: The very beginning of this Gospel is as significant as its most famous lines. The Gospel story of the woman caught in adultery is famous for two quotes from Jesus:

“Let he who is without sin cast the first stone” and

“Neither do I condemn you, go and sin no more.”

But the very first line is crucially significant: “Jesus went to the Mount of Olives,” it begins. “But early in the morning he arrived again in the temple area.”

Think of what that means. If he arrived at the Temple “early in the morning” when was he at the Mount of Olives? In the middle of the night. What was he doing there?

The Mount of Olives is significant for Jesus. It is the setting for the Agony in the Garden — that terrible moment when Jesus takes the sins of mankind onto himself, before being betrayed and led to his death. His Agony in the Garden experience is so significant that he seems to anticipate it when he comes to Jerusalem. The Mount of Olives is the place where he stops to cry for those who are going to kill him.

So when the Gospel mentions his night in the Mount of Olives, it is filled with significance: This is the place Jesus sacrifices and prays for sinners.

Second: The other characters in the story were also up late that night — but they weren't praying. The scribes and Pharisees drag a woman before Jesus and say, “Teacher, this woman was caught in the very act of committing adultery.”

Evidently, the woman was spending the night with a man and the Pharisees were spending the night spying on them — and gathering an angry mob to get the woman, but not the man. Now, they try to trap Jesus, as if he were the one showing questionable behavior.

“In the law, Moses commanded us to stone such women,” the Pharisees tell Jesus. “What do you say?”

Third: It is important to note what Jesus does *not* say.

Jesus doesn't say the law is wrong about adultery, and he doesn't say the law is wrong to condemn the woman.

St. Jerome notes that the story about the woman caught in adultery is missing from many ancient copies of the Gospel text. While modern scholars often say it was added in to the Gospel from a different source, St. Augustine suggests that angry men took it out. Why?

“Some of slight faith, or rather, some hostile to true faith, fearing, as I believe, that a liberty to sin with impunity is granted their wives, remove from their Scriptural texts the account of our Lord's pardon of the adulteress, as though when he said ‘From now on, sin no more’ he granted permission to sin.”

Whatever the reason the text was missing, Augustine's suggestion explains one reason the Pharisees used this woman's case as a trap. “Teacher, this woman was caught in the very act of committing adultery,” the Pharisees say. “Now in the law, Moses commanded us to stone such women. So what do you say?”

John tells us that “They said this to test him, so that they could have some charge to bring against him.”

Surely Jesus could not forgive an adulteress woman, they thought. Men would not stand for that. And on the other hand, if Jesus ordered the stoning of the woman, he would show that he never *really* meant all those messages of mercy he had been embarrassing them with, like the Prodigal Son story.

They thought they were putting him in a no-win situation but, as usual, he puts *them* in a no-win situation by saying, “Let the one among you who is without sin be the first to throw a stone at her.” He points out that these righteous executioners were sinners too — perhaps even guilty of sexual sin. Jesus tells them, as St. Augustine put it, “If you think I ought to condemn sins, I shall begin with you.”

Fourth: But Jesus does see to it that someone dies for her sin. He does. The whole purpose of Jesus's coming to earth was to save us from our sins by taking them on to himself. St. John Henry Newman describes what the Agony in the Garden must have been like. He says several saints have been given the sensation of the true, spiritual pain of sin — but only for a split second because if they experienced it longer it “would have killed them.”

On the night before he died, Jesus experienced the full pain of not just one sin, but of all the sins of mankind.

“God alone can bear the load of it,” wrote Newman, describing “Hopes blighted, vows broken, lights quenched, warnings scorned, opportunities lost; the innocent betrayed, the young hardened, the penitent relapsing, the just overcome, the aged failing ... the anguish of shame, the pining of disappointment, the sickness of despair.”

Our sin was “heartrending, revolting, detestable, maddening,” to Jesus, he said. That is because sin is a horrifying betrayal of who we are. God has showered us

with gifts and talents. When we sin, we freely put them at Satan's disposal in his rebellion against God.

Jesus, in the Mount of Olives, makes himself guilty of all of it, so he can suffer the punishment we deserve.

The woman's act of adultery did get punished by stoning after all — only with Jesus as the victim, when, as if he were being stoned to death, “his sweat became like great drops of blood falling down upon the ground.”

Jesus says to the Pharisees, “Let the one among you who is without sin be the first to throw a stone at her” — but then Jesus, the one without sin, takes the stoning for her at the Agony in the Garden.

Fifth: The Gospel ends the way our Lent should end.

The accusers walk away, one by one, starting with the older, wiser ones. Then Jesus straightens up and looks at the woman — and at each of us who have sinned.

He asks, “Woman, where are they? Has no one condemned you?” She says “No one, sir.” “Neither do I condemn you,” says the man who will soon die because of her adultery, and because of my sins, too. “Go, and from now on do not sin anymore.”

The story of the woman caught in adultery is especially relevant in the 21st century. Sexual sins are pervasive in our age. Every one of us has been damaged by them, wounded by them, and malformed by them to one degree or another, personally or in our family.

The Gospel of the woman caught in adultery can give us hope that our story can change.

Sixth: The earlier readings give a remarkable picture of what that freedom from sin, including sexual sin, looks like. The First Reading from Isaiah describes a New Exodus, one like the Hebrew people breaking free of slavery in Egypt. Their past slavers pursued them, but the Lord “snuffed them out,” leaving them “quenched like a wick” in the Red Sea.

His advice to those affected by sin, especially sexual sin, is the same as his advice to the people he rescued from Egypt: “Remember not the events of the past, the things of long ago consider not; see, I am doing something new!” Sunday's Psalm describes the return from exile in Babylon the same way. After leaving the exile of sin behind: “Our mouth was filled with laughter, and our tongue with rejoicing,” it says. “Like the torrents in the southern desert. Those that sow in tears shall reap rejoicing.”

Freedom from sin is so transformative that it makes us react like St. Paul in the Second Reading: “I have accepted the loss of all things, and I consider them so much rubbish, that I may gain Christ and be found in him.”

St. Paul describes the road ahead for sinners this way: “Forgetting what lies behind but straining forward to what lies ahead, I continue my pursuit toward the goal, the prize of God's upward calling, in Christ Jesus.”

Just as Jesus did for the woman caught in adultery, the sacrament of confession gives us each a new identity; a new direction; a new life to replace the painful memories of the past, pressing on to the higher calling of our Lord.