

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 - 11:45 am

(Even Numbered Months)

May 1, 2022 - Third Sunday of Easter

Q Can anyone offer the Anointing of the Sick to a sick or dying person, or is that only something a priest can do?

A The Letter of James speaks to us of the ancient tradition of a special anointing and blessing of those who are sick: "Is there anyone sick among you? Let him send for the presbyters of the Church and let them pray over him, anointing him with oil in the name of the Lord ... If he has committed any sins, they will be forgiven him" (5:14, 15b). This passage forms the foundation for the theology of the sacrament that we call "Anointing of the Sick." In keeping with what we read in the Letter of James and the ancient tradition of the Church, the anointing of a person who is sick or dying may only be performed by a priest or bishop.

Although deacons and other members of the Church are not able to celebrate the sacrament with a person who is sick, we can read Sacred Scripture and pray with and for those who are ill. Resources like the Book of Blessings also contain special blessings that can be celebrated by deacons or lay ministers. In the end, we want to be sure that we show a special care and concern for the sick, helping them to always experience God's loving comfort through made tangible through our acts of charity and service.



3RD SUNDAY OF EASTER

Jesus said to them, "Come, have breakfast." And none of the disciples dared to ask him, "Who are you?" because they realized it was the Lord. Jesus came over and took the bread and gave it to them, and in like manner the fish. - Jn 21:12-13

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

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**Acts 5:27-32, 40-41 | Revelation 5:11-14
John 21:1-19**

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Weekly Mass Schedule



Sunday Liturgies		
Saturday, April 30	5:00 pm (St. B.)	† Andrew Honl
Sunday, May 1	8:30 am (St. B.)	† Howard & Joyce Heley
	10:30 am (St. M.)	Pro Popula
Weekday Liturgies		
Monday, May 2	NO MASS	
Tuesday, May 3	NO MASS	
Wednesday, May 4	10:00 am (St. B.)	Ken & Donna Heley
Thursday, May 5	10:00 am (St. B.)	Special Intention
Friday, May 6	8:30 am (St. B.)	† Deceased Members of Al Polansky Family
Sunday Liturgies		
Saturday, May 7	7:00 pm (St. B.)	† Arlie Boll
Sunday, May 8	8:30 am (St. B.)	† Ray & Eleanor Wohlwend
	10:30 am (St. M.)	Pro Popula

Reconciliation Schedule

St. Boniface: Saturday – 4:30 - 4:55 pm
Sunday – prior to Mass
Wednesday – 9:45 am
St. Martin: Sundays – Before and after 10:30 am Mass

Prayer Requests

Please keep the following people in your prayers:
 - Michael J. Skroch, Sr. - Rick Kane - Dan Frolek
 - Peggy Harles - Shelby Northrop - Shirley Ahrens
 - Brad Meyer - Miranda Jelinek - Beth Stroehl
 - Rita Schmit - John Popp - Harvey Heley
 - Dejah Anderson
 - If you have any imminent prayer requests, please call or text Cindy at 701-640-1401.

Religious Education

CCD/CYO
 Classes will resume next fall.

All Parishes

Join us in Prayer. The Rosary and Divine Mercy Chaplet will be said at the following times: Monday through Friday at 9:30 am. The Rosary for the Unborn will be said on Tuesdays.

Eucharistic Adoration – Adoration is open to all, please come and visit Jesus in Adoration anytime on

Thursdays from 5am to midnight. Also, cannot find a substitute please call Sharon Frolek as soon as possible at or 538-7010 or 612-790-1211 to find a substitute.

Lidgerwood Golf Club Breakfast will be held on Sunday, May 1 from 9:30 am – 12:30 pm at the Clubhouse.

Mothers and Daughters Invited to Mother-Daughter Days in Hankinson. The Franciscan Sisters invite you to their 2022 Mother-Daughter Days at St. Francis Convent in Hankinson. There will be two sessions offered this summer: June 19–21 and July 21–23. Come spend time listening to Jesus, getting to know the Franciscan Sisters, praying with the Sisters, and meeting others pursuing a closer relationship with Jesus. To register, call or text Sister Jean Louise at (701) 208-1245. Participation is limited.

Mass Time Change. Beginning on May 7, the Saturday evening Mass at St. Boniface will be held at **7pm** instead of 5pm. This time change will last through the summer.

Members of St. Martin’s Church will do general cleaning of the church basement on Tuesday, May 3 at 9am.

NO Mother’s Day Dinner at St. Martin’s. Due to the shortage and price of food, St. Martin’s will not be holding their annual Mother’s Day Dinner. We ask that all members please make their donations as usual.

KC Mother’s Day Dinner. This year the KC’s will be hosting a Mother’s Day Dinner on Sunday, May 8 from 11:30 am – 1:00 pm at the KC Hall. They will be serving ham and turkey with all the trimmings.

KC Highway Cleanup (date change) will be held on Sunday, May 15 at 1pm.

Mass Time Change – For the month of June, Mass at Sts. Peter & Paul in Cayuga will be on Sundays at 7pm.

Why Did Christ’s Glorified Body Still Have Wounds?

by Msgr. Charles Pope

Several of the Resurrection accounts stress that Jesus showed the disciples His wounds. On one level we can understand that He was trying to make clear to them that the same Christ who was crucified stood before them; He was not a ghost or an apparition or simply someone who looked like Jesus.

When Christ rose, He took up His same, true body, but it now manifested a perfected glory. When we rise on the last day, the same will be true of our bodies. Why, then, were Christ’s wounds visible in His glorified body? Are not wounds and scars inconsistent with a glorified body?

St. Thomas Aquinas provides five reasons that Christ's wounds are fitting in His glorified body. His reflections, from the Summa Theologiae III, Q. 54, Art. 4, are beautiful and poignant. St. Thomas' words are presented below in **bold, black italics**, while my remarks appear in **plain red text**.

It was fitting for Christ's soul at His Resurrection to resume the body with its scars. In the first place, for Christ's own glory. For Bede says on Luke 24:40 that He kept His scars not from inability to heal them, "but to wear them as an everlasting trophy of His victory." Hence Augustine says (De Civ. Dei xxii): "Perhaps in that kingdom we shall see on the bodies of the Martyrs the traces of the wounds which they bore for Christ's name: because it will not be a deformity, but a dignity in them; and a certain kind of beauty will shine in them, in the body, though not of the body."

Christ's wounds are a dignity not a deformity, a sign of love not of loss, an indication of obedience not of onerosness. Through His wounds the Lord can say, "Here is what the world did to me, yet I live. Here is the cost of your redemption and the lavishness of my love."

Secondly, to confirm the hearts of the disciples as to "the faith in His Resurrection" (Bede, on Luke 24:40).

This is what theologians refer to as "continuity." The wounds demonstrate that the body that died on the cross is the same one the disciples see standing before them. Jesus has not taken up or fashioned a new body or a similar one; He is truly risen. The Greek word for resurrection is *anastasis*, which literally means "to stand again." The word "resurrection" means the same thing: *re* (again) + *surrexit* (he stands). None of this would be true if a different body were before them, no matter how similar. Thus, Christ's wounds confirm the truth of the resurrection.

Thirdly, "that when He pleads for us with the Father, He may always show the manner of death He endured for us" (Bede, on Luke 24:40).

Beautiful! The picture here is of the Son, Jesus, showing His wounds to His Father and saying, "See how I have loved them, Father. Have mercy on them." The Book of Hebrews says, *Consequently, Jesus is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them. For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself* (Heb 7:25-27).

Fourthly, "that He may convince those redeemed in His blood, how mercifully they have been helped, as He

exposes before them the traces of the same death" (Bede, on Luke 24:40).

To those who doubt the Lord's love or His understanding of our trials, Christ's wounds speak tenderly and clearly of His love and of the price He was willing to pay for us. His wounds are more eloquent testimony than any words could be. Is God merciful? Does God understand or care at all about our condition? Look to the wounds of Christ; dwell in them; take shelter in them.

Lastly, "that in the Judgment Day He may upbraid them with their just condemnation" (Bede, on Luke 24:40). Hence, as Augustine says (De Symb. ii): "... So will [Christ] show His wounds to His enemies, so that He who is the Truth may convict them, saying: 'Behold the man whom you crucified; see the wounds you inflicted; recognize the side you pierced, since it was opened by you and for you, yet you would not enter.'"

Such powerful and moving word, in this case from St Augustine. There is also a refutation of the idea that God is simply harsh on Judgment Day. In effect, He will say, "I endured suffering *from* you out of love *for* you. When I was on the cross, the soldier pierced my side. My heart was literally opened for you and still you would not enter. What more could I have done than to allow your own sins to be your redemption? Still you refused."

In spite of receiving lifelong graces and unmerited favors and blessings, in spite of God's call echoing in their depths, many still refuse God's offer. It is a tragedy that some hearts are so hardened. Christ's wounds testify to the justice of God's only (and final) recourse: allowing them to live apart from Him. Accepting the choice of their free will, God's last act is simply to recognize their refusal and say, "you would not enter."

Dwell in the wounds of Christ.

