

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

Saturday - 4:00 p.m.

(Even Numbered Months)

January 22, 2023 - 3rd Sunday in Ordinary Time

Q What is the difference between a chastisement and a punishment?

A The distinction between chastisement and punishment is, in many ways, a subtle one, but which is still relevant in our Catholic tradition.

First, chastisement is a concept that is grounded in Sacred Scripture. Here, we see chastisement as a response by God to people's actions that is intended to teach a lesson. As St. John Paul II observed, "chastisement appears to be ... a kind of divine pedagogy, in which the last word is reserved to mercy: He scourges and then shows mercy, casts down to the depths of the nether world, and he brings up from the great abyss" (Tobit 13:2). The idea here is that in order to capture our attention or to highlight how we have not lived out our covenant-relationship with God as we should, there are times when God uses events in life to draw us back to the quality of relationship or faith that we should have.

The concept of punishment, however, has a different sense. The Catechism of the Church observes that punishment is the consequence of a damaging action that "has the primary aim of redressing the disorder" and to protect the community and the common good from further damage or harm (see no. 2266). Although we always hope that someone who is being punished for a crime or some other harmful action will learn from their actions, punishment isn't necessarily intended to teach a lesson in the same way that a chastisement is.

Ultimately, how we make the distinction between chastisement and punishment is a matter of discernment. As with almost everything in life, our experiences can be an opportunity for grace — or for something less — depending on how open we are to recognizing the movement of God's Spirit within them.

“As the family goes,
so goes the nation,
and so goes the
whole world
in which
we live.”

ST. JOHN PAUL II

Day of Prayer
for the Legal
Protection of
Unborn Children

Isaiah 8:23-9:3
1 Corinthians 1:10-13, 17
Matthew 4:12-23

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Weekly Mass Schedule



<u>Sunday Liturgies</u>		
Saturday, Jan. 21	5:00 pm (St. B.)	† Roman Heley
Sunday, Jan. 22	8:30 am (St. B.)	Anna Heley
	10:30 am (St. M.)	Pro Popula
<u>Weekday Liturgies</u>		
Monday, Jan. 23	NO MASS	
Tuesday, Jan. 24	NO MASS	
Wednesday, Jan. 25	10:00 am (St. B.)	† Rudy Reinpold
Thursday, Jan. 26	10:00 am (St. B.)	† Dec. Members of Al Polansky Family
Friday, Jan. 27	8:30 am (St. B.)	† Larry Novotny
<u>Sunday Liturgies</u>		
Saturday, Jan. 28	5:00 pm (St. B.)	† Ray Heley
Sunday, Jan. 29	8:30 am (St. B.)	Pro Popula
	10:30 am (St. M.)	L&D Members of George Smykowski Family

Reconciliation Schedule

St. Boniface: Saturday & Sunday – prior to Mass
Wednesday – 9:45 am

St. Martin: Sunday – Before and after Mass

Prayer Requests

Please keep the following people in your prayers:

- Betty Monson - Peggy Harles - Shelby Northrop
- Shirley Ahrens - Brad Meyer - Beth Stroehl
- Rita Schmit - John Popp - Dejah Anderson
- Rick Kane
- If you have any imminent prayer requests, please call or text Cindy at 701-640-1401.

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 spend time with Jesus in Adoration anytime on Thursdays from 5am to midnight. We are in need of someone to cover the 6-7pm time slot and would really like to add others to the schedule to help with flexibility. Please contact Sharon to become a regular or substitute at 612-790-1211 or 538-7010.

St. Boniface 2023 Envelopes. Please pick up your church contribution envelopes in the gathering space.

Real Presence Radio Banquet will be held on Monday, February 6. Doors open at 5:30 pm. at the Delta Hotel in Fargo. This year’s keynote speaker is Dr. Ralph Martin. To register call either Elaine Heley at 701-640-0939 or Donna Heley at 701-640-2264.

Women’s Ecclesia Domestica Retreat is being held on Feb. 3-5 at St. Francis Retreat Center in Hankinson. To Register: (763) 807-1721 Kevin Olson, www.ecclesiadomestica.net

Men’s Ecclesia Domestica Retreat

Now, more than ever we need to stand firm in our faith and hold fast to the Church and her sacraments. We invite you to join us on retreat to renew your calling by the Holy Spirit to be faithful to Jesus Christ and His Church for a weekend of fellowship, healing, and renewal inspiring and being inspired by one another. To register visit www.ecclesiadomestica.net.

Please Do Not Remove Anything from the Kitchen unless you contact Melodi Novoty first @ 640-9314. Thanks.

Senior Center is Celebrating Monthly Birthdays on Thursday, Jan. 26 with cards at 1pm and party at 3pm. All are welcome.

A New Kingdom, A New Family, A New Light

John the Baptist gets thrown in jail and Jesus gives up on his hometown in the readings for the Third Sunday of Ordinary Time, Year A. This is the way the Kingdom of God (and the family of God) sees a new beginning on earth — a new light dawning in a dark world.

There are three things happening at once in the beginning of Sunday’s Gospel passage from Matthew.

First, personal tragedy strikes John the Baptist as the prophet of wide open spaces becomes the persecuted denizen of a dungeon where Herod will soon behead him. When John said, “He must increase and I must decrease,” he wasn’t kidding.

Second, Jesus makes a break with his past. He has always been very much identified with Nazareth. Now, after Nazareth rejects him, Jesus moves 40 miles north to Capernaum. He is leaving home, moving on, deliberately building his ministry in the prophetic vacuum left by John’s departure.

Third, the Kingdom of heaven is inaugurated in a very specific way that is amazing news for both the Jewish people and the Gentiles.

John the Baptist’s “territory” was in the southern part of the Holy Land, in “Bethany Beyond the Jordan.” He was likely imprisoned by Herod in Perea near the Dead Sea. Jesus decides to go to the opposite end of the Holy Land, to the northern part of the Sea of Galilee, to the intersection of the regions of “Zebulun and Naphtali,” an area rich with resonance for the kingdom.

If it helps, think of Galilee as the Poland of the Holy Land. Just as Poland was the first place to be invaded by the Germans in World War II and the first to be invaded by the Soviet Union after that, Galilee was the first area to be conquered by the cruel Assyrians, and then was first in line on the way to the Babylonian exile.

Galilee, the great breadbasket of Israel and Judah thus became “degraded” into “the District of the Gentiles,” as Isaiah puts it in the First Reading. It was a particularly dark place for faithful Jews, because it was a reminder of the price of apostasy: defeat and dissolution.

Isaiah predicted that precisely the people who most “walked in darkness” would see a great light. And they did. Jesus headed straight to the Holy Land’s “Poland” so that the first to be conquered would be the first to see deliverance.

To close out the analogy: Poland, too, was “degraded” by its occupiers. It became the site of six of the most notorious Nazi death camps, Auschwitz-Birkenau, Belzec, Chelmno, Majdanek, Sobibó, and Treblinka. But God turned Poland into a bright light by the end of the 20th century: The birthplace of the Divine Mercy devotion that took the world by storm, and of St. John Paul II, who changed our map and our daily life.

God does the same thing to a massively greater degree in Galilee. “The people who sit in darkness have seen a great light,” we learn. That great light is Christ himself, and he sets about reconstituting the 12 tribes of Israel in his choice of 12 apostles.

His “Repent, for the kingdom of heaven is at hand” will change world morality down to our day. His travels as he “went around all of Galilee, teaching in their synagogues, proclaiming the gospel of the kingdom, and curing every disease and illness among the people,” would start a revolution of grace that would change history.

This must have been amazing good news for the Jewish people. And also a big shock for the Jewish people.

Anyone who recognized what was happening saw God incarnate visiting their neighborhood and performing miracles while announcing that long-awaited restoration of the Davidic Kingdom. Those who followed even more closely recognized that Jesus was including Gentiles in his kingdom. And they didn’t like it.

What they wanted was a new Jewish Kingdom with a New David. What he offered them was a place where Assyrians, Samaritans, Gentiles and Jews would all be one big happy family. Jesus welcomes anyone who is willing to repent and believe in the kingdom of heaven. He rejects everyone who is unwilling to repent.

God is love and truth, and love and truth grow by multiplication, not division.

The problem is, we human beings greatly favor division, as St. Paul found out.

“I urge you,” Paul tells the Corinthians in the Second Reading, “that all of you agree in what you say, and that there be no divisions among you, but that you be united in the same mind and purpose.”

He notes that the Corinthians aren’t doing that. “Each of you is saying, ‘I belong to Paul,’ or ‘I belong to Apollos,’ or ‘I belong to Cephas or ‘I belong to Christ.’”

He is painting a picture in miniature of what the Church has become today: A Church where we all look to *who* baptized us rather than *in whom* we were baptized. Some were baptized Orthodox and are counted by Patriarchs; others were baptized by Protestants and belong to whoever their

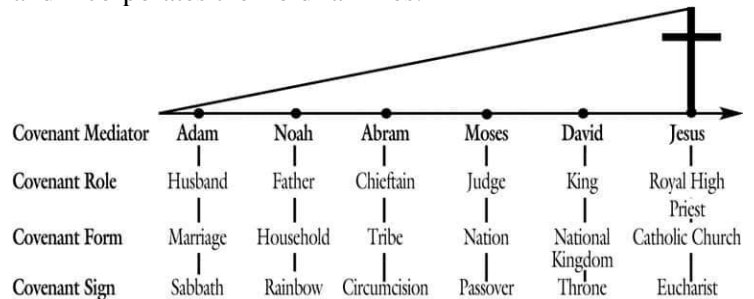
favorite pastor or reformer happens to be; others were baptized Catholics into the Church of the successors of Cephas, the Popes; others swear they love Jesus and hate religion and say “I belong to Christ.”

These warring groups aren’t new. Neither is the Church’s answer to them. Paul practically begs, “Is Christ divided?” He tells them not to hold factions based on where they were baptized. “For Christ did not send me to baptize but to preach the gospel, and not with wisdom of human eloquence so that the cross of Christ might not be emptied of its meaning.”

Repent and believe the Gospel — the Good News that comes the hard way, through the cross — and unite in one Church, under one King, in one family of God.

In the long form of Sunday’s Gospel at Mass, Peter, Andrew, James and John are called *as families* into this new family. “As he was walking by the Sea of Galilee, he saw two brothers, Simon who is called Peter, and his brother Andrew,” says the Gospel. “At once they left their nets and followed him. He walked along from there and saw two other brothers, James, the son of Zebedee, and his brother John. They were in a boat, with their father Zebedee, mending their nets. He called them, and immediately they left their boat and their father and followed him.”

These men all make the same break with their families of origin that Jesus did when he left Nazareth, and for the same reason: They were entering a newer family that transcends and incorporates their old families.



It also shows how Jesus is fulfilling all of the promises of the Old Testament covenants. In his book *A Father Who Keeps His Promises*, Scott Hahn includes a great Covenant cheat sheet that tells the story (this one was on Hahn’s Facebook).

Jesus is not just a king: He is the Bridegroom; his Father is adopting us as sons and daughters; he is leading the new 12 tribes and will be our Judge at the end of time.

All of us walk in the footsteps of Jesus, the Apostles, and John in this Sunday’s Gospel. We all have to leave our family and head out on our own. We all have to bring our immediate family to Christ with us, if we can. Even those of us trapped and alone can look with hope to the ultimate fulfillment of Jesus Christ’s new kingdom, new family, new light.

With Sunday’s Psalm, we pray:

“One thing I ask of the LORD; this I seek:

To dwell in the house of the LORD
all the days of my life,

That I may gaze on the loveliness of the LORD
and contemplate his temple.”