

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)

February 23, 2025 - 7th Sunday in Ordinary Time

Judgment and Love

"Oh, well. I'm going to hell anyway, right?"

I have a few family members and friends who are not practicing Catholics who say this to me from time to time. It's always spoken in a teasing manner, with a wink and a shoulder shrug, usually to explain away some sort of minor misbehavior they feel guilty about.

It saddens me that Christians have somehow gained this reputation as a people who judge, who condemn. I think in part it stems from a misunderstanding on the part of unchurched people (and lots of churched ones, too) regarding what constitutes "judging." It is absolutely not "judging" someone to disagree with a personal decision, whatever that decision may be, or to decline from participating in that decision. We all have functioning consciences; we are all supposed to discern the moral goodness of any action before we take it.

But it *is* judging someone if we allow their decisions to impact how we treat them.

Today's Gospel is an invitation for us to consider how we engage with people who disagree with us — or maybe even actively dislike us. Much is said these days of the "culture wars." I certainly don't disagree that it can often feel like you're fighting a war when you're trying to live as the Church teaches. The forces against you often seem overwhelming and nefarious. And guess what? They are. But we need to remember who the enemy really is. The enemy is not other children of God, even if they are children of God who are actively promoting ideas that are wrong. Perhaps these people are misguided and mistaken. Perhaps they are misled by the devil. Have we not all been misled by him at some point?

We must interact lovingly with people who think differently and live differently from us. The Christian life absolutely demands it.



7TH SUNDAY IN ORDINARY TIME

"Give, and gifts will be given to you; a good measure, packed together, shaken down, and overflowing, will be poured into your lap. For the measure with which you measure will in return be measured out to you." - Lk 6:38

Excerpts from the Lectionary for Mass ©2001, 1998, 1979 CCD

GLP

1 Samuel 26:2, 7-9, 12-13, 22-23

1 Corinthians 15:45-49

Luke 6:27-38

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Weekly Mass Schedule



<u>Sunday Liturgies</u>		
Saturday, Feb. 22	5:00 pm (St. B.)	† John & Josephine Gettel
Sunday, Feb. 23	8:30 am (St. B.)	L&D Members of Lyon Family
	10:30 am (St. M.)	Pro Popula
	12:00 pm (Sts. P&P)	Special Intention
<u>Weekday Liturgies</u>		
Monday, Feb. 24	NO MASS	
Tuesday, Feb. 25	NO MASS	
Wed., Feb. 26	10:00 am (Dak. Estates)	Jackson Jelinek
Thursday, Feb. 27	10:00 am (St. B.)	† Donald Kuzel
Friday, Feb. 28	10:00 am (St. B.)	† Mary & Alois Polansky
<u>Sunday Liturgies</u>		
Saturday, Mar. 1	5:00 pm (St. B.)	† Roman Heley
Sunday, Mar. 2	8:30 am (St. B.)	Shirley Ahrens
	10:30 am (St. M.)	Pro Popula
	12:00 pm (Sts. P&P)	Special Intention

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 - Brad Meyer - 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 are still in need for someone to share the 9-10 am, 3-4 pm and 6-7 pm adoration slot. Please contact Sharon at 612-790-1211 or 538-7010 if you are able to help.

CCD/CYO - There will be class this week.

The Pope, Some Paint & Pinot Noir – Enjoy fun and fellowship along with wine & cheese while creating a painting of the Sacred Heart of Jesus. Saturday, March 1 from 1-3 pm at St. Boniface. Cost is \$25.

St. Boniface Altar Society Meeting – Monday, Feb. 24 at 7pm.

The Hard Secret to Happiness: Six Takeaways From the Seventh Sunday

Jesus continues his “sermon on the plain,” and gives the secret to peace on earth, happiness in your home, harmony in the Church, and eternal life this Sunday, the Seventh Sunday in Ordinary Time Year C.

There is just one problem, however: The secret is so repugnant to our fallen human nature that no matter how hard we try, we can’t even force ourselves to even try it. **First: He says, “Do good to those who hate you.” But you have to lose your self-respect to do that.**

“Bless those who curse you,” Jesus says; “Love your enemies.”

This is really, really hard to do. It means, “Do good to the person who works, hard, to undermine the things that you love in life.” It means, “Bless those who hate you because of who you voted for, what your family does, and because of the way you see the most important things in life.”

It also means, “Love those whose ideology you have worked hard to undermine.” And it means, “Bless those who *you* hate because of who they voted for and what they represent.”

But in fact, the only way you will ever get close to Jesus Christ, the way, truth, and life, is to love those he loves the way he loves them: The crucifix in each of our churches shows how far he will go in loving his enemies: All the way through torture and death.

And the crucifix also helps you realize that you don’t have to *feel good about* your enemies; you just have to *do good for* your enemies. St. Paul gave his commentary on this teaching in Romans. “If your enemy is hungry, feed him; if he is thirsty, give him drink,” he says. This will “overcome evil with good.”

You will often find that when you respond with love, you inspire love.

Second: “Do to others as you would have them do to you,” is a self-fulfilling prophecy.

The fact is, the more you treat others as the worst version of a human being they could possibly be, the more they will become the worst version of a human being they can be. The more you treat them like someone who deserves love and respect — the more lovable and respectable they will be.

It works like this: The more you oppose others, the more strongly they will build defenses against you; the more you love them, the more open they will become.

Try it in the next argument you have with a spouse, family member, or coworker. When you answer with love, you will lose lots of verbal battles, but will eventually win the person over.

And try the same thing in your next ideological battle: Seek to understand your opponent, truly and thoroughly seeing their point of view. In fact, go further: Look at your opposing camp with an open mind, looking for every scrap

of truth in what they say, and look at those on your side with a critical eye, looking for the flaws in their logic. You will be surprised what a shortcut to the truth that is. But Jesus doesn't just want you to give the benefit of the doubt to ideological opponents.

Third: Jesus asks us to absorb injuries and reward thieves. But it is not okay to enable sin.

"To the person who strikes you on one cheek, offer the other one as well," Jesus says.

This is "Blessed are the meek" in action. For us, that means, "To the person who cuts you off in traffic, yield," and "When someone brushes past you rudely, back off," or even, "When someone cuts in front of you in line, give up your place gladly."

However, we also need to know what it *doesn't* mean. It doesn't mean "enable abusers." If someone is doing real harm, "Blessed are the meek" has to give way to "Blessed are they who hunger and thirst for justice."

As for rewarding thieves, when Jesus says, "from the person who takes your cloak, do not withhold even your tunic," he is clearly talking about someone who is poor taking what is essential for living.

The Catechism defines theft as "usurping another's property," but then it adds: "There is no theft ... if refusal is contrary to reason and the universal destination of goods."

The "universal destination of goods" is the principle that "The goods of creation are destined for the entire human race" over and above private property rights. In short: If someone needs what you own and you don't, it should go to them.

What does this look like for us? It may occasionally mean overlooking being overcharged by a serviceperson who is worse off than you — but it always means budgeting your money such that you are in a position to give to those in need. Your extra money isn't for the luxuries you want; it is for the basics your neighbor needs.

Fourth: Loving your enemy is really, really hard to do. So the readings give strong motivations to do it.

"Love your enemies and do good to them, and lend expecting nothing back; then your reward will be great and you will be children of the most high," says Jesus.

Why? Because "He himself is kind to the ungrateful and the wicked."

And the wicked who God is kind to, alas, includes you and me. We, too, have sinned against people, harming or cheating them. God has loved us anyway. I have even sinned directly against him, violating the first three commandments to love him above all things, and he blessed me anyway.

He has even made me his friend despite it all.

We love our enemies because our friend Jesus loves them. This is why, in the first reading, though Saul has been warring against David out of jealousy, David spares Saul when he has a chance to kill him. "Today, though the Lord

delivered you into my grasp, I would not harm the Lord's anointed," David tells him.

We also have to spare those people who may be at a wicked place in their lives, but who God hopes to save. He made them in his image and he loves them, so we respect and love them too.

Fifth: Kingdom virtues are family virtues.

Another reason to love your enemy is because you know who made them, what he did for them, and what he created them to become.

God made them in his image so that they are icons of him. God became man for them and died on the cross to save them. And God hopes to be happy with each of them in heaven.

As C.S. Lewis put it, "the dullest most uninteresting person you can talk to may one day be a creature which, if you saw it now, you would be strongly tempted to worship, or else a horror and a corruption such as you now meet, if at all, only in a nightmare."

He had in mind the same lesson Paul teaches in the Second Reading.

St. Paul this Sunday explains why: We may look like the first man, Adam, but we are destined to be like the new man, Christ. "The first man was from the earth, earthly; the second man, from heaven," he writes. "Just as we have borne the image of the earthly one, we shall also bear the image of the heavenly one."

You are truly made for greatness and glory — as is every single person who cuts you off in traffic, tries to foist gender ideology on the school, and knowingly cheats you out of your money.

Sixth: A final reason to love as God asks is that your love will be applied to you.

The stakes couldn't be higher. "Stop judging and you will not be judged. Stop condemning and you will not be condemned," says Jesus in the Gospel, for "the measure with which you measure will in turn be measured out to you."

As a wise priest once said, "The spouse who loves the most loses the most arguments."

That's because the one who loves seeks unity, and is quicker to forgive. Mercy, in turn, brings happiness and release — even the hardest kind of mercy, forgiving those who aren't sorry.

That is what Jesus does for us in each Mass, as we turn again to him asking for mercy and line up again to receive him in communion: He puts himself entirely at your disposal, not because we love him so much, but because we love him so much.

