

# 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)

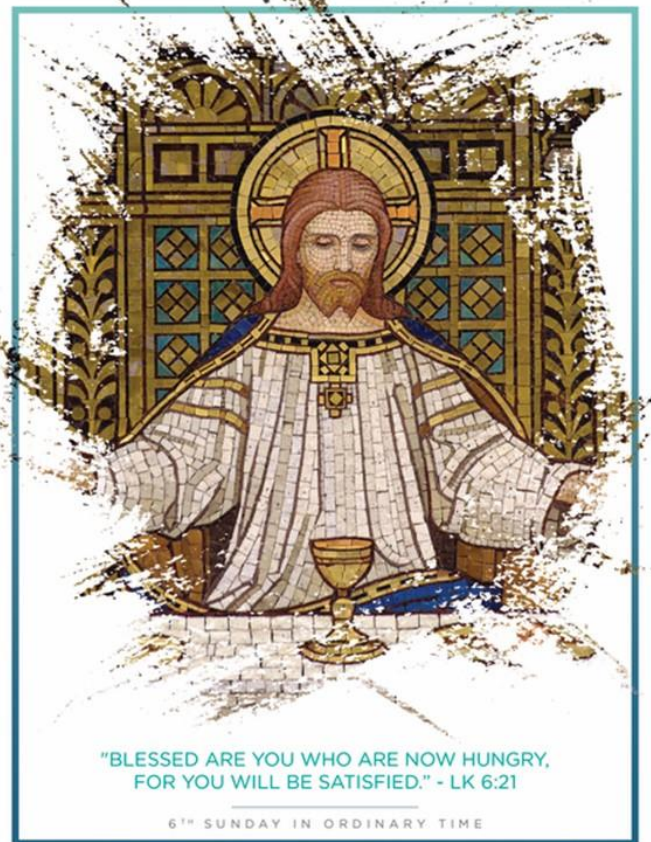
February 16, 2025 - 6th Sunday in Ordinary Time

### **In the End, Does it Matter?**

When I was a teenager, the priest I would go to for confession used to tell me, over and over: "In the end, we all get the same dirty hole in the ground." What he meant was, it doesn't matter how rich or smart or well-liked we are. We're all heading to the same place. This life comes to an end for every man. All the money he earns, all the *stuff*, all the worldly esteem, will at some point be of no further use. We all get the same dirty hole in the ground.

It was an important message for me to hear, because at the time, it all seemed so *important*. My after-school job and my FAFSA application and my grades. The admiration of my friends and teachers. I was so consumed with *what* I was going to become that I wasn't spending a lot of time thinking about *who* I was going to become. But the *who* is the only thing that lasts until the next life. And to be honest, it's all still too important to me. Avoiding sadness and disappointment. Saving money and being liked. Focusing on "the five-year plan" when it comes to career, house plans, and a whole bunch of other things I can't take to my dirty hole in the ground.

Jesus was radical in his teaching that the "stuff" in life wasn't all that important. It was radical for him to say that the worldly signs of success — wealth, popularity, pleasure — did not amount to a whole lot in the grand scheme of things and that suffering could sanctify us. It was radical in the ancient world, and it's radical today.



**Jeremiah 17:5-8**  
**1 Corinthians 15:12, 16-20**  
**Luke 6:17, 20-26**

**Pastor | Fr. Peter Anderl**

Cell Phone: (701) 640-6050

Rectory Phone: (701) 538-4608

Email:

peter.anderl@fargodiocese.org

**Secretary | Cindy Jelinek**

Office Hours: Wed. 1:00 - 6:00 pm

Office Phone: (701) 538-4604

Cell Phone: (701) 640-1401

Email: stboniface@rrt.net

**DRE | Melodi Novotny**

Office Phone: (701) 538-4604

Cell Phone: (701) 640-9314

Email:

stbonifacedre@rrt.net

## Weekly Mass Schedule



<b>Sunday Liturgies</b>		
Saturday, Feb. 15	5:00 pm (St. B.)	† Jerome Brown
Sunday, Feb. 16	8:30 am (St. B.)	Pro Popula
	10:30 am (St. M.)	Special Intention
	12:00 pm (Sts. P&P)	† Les Kiefer
<b>Weekday Liturgies</b>		
Monday, Feb. 17	NO MASS	
Tuesday, Feb. 18	NO MASS	
Wed., Feb. 19	10:00 am (Dak. Estates)	Cindy Jelinek
Thursday, Feb. 20	10:00 am (St. B.)	† Roman Heley
Friday, Feb. 21	10:00 am (St. B.)	† Mary & Alois Polansky
<b>Sunday Liturgies</b>		
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

## **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. There is a sign-

up sheet in the gathering space. Max of 12 people. Sign up by Feb. 27.

### **Seven Takeaways from the ‘Plain’ Beatitudes of Jesus in Luke’s Gospel** – Tom Hoopes

We hear the Beatitudes from Jesus’s “Sermon on the Plain” in the Gospel of Luke Sixth Sunday of Ordinary Time, Year C, and they are different in important ways from the more familiar Beatitudes we hear in the Sermon on the Mount in the Gospel of Matthew.

As Pope Benedict XVI pointed out, we needn’t worry that there are differences in the two. Of course Jesus shared the Beatitudes on more than one occasion in his teaching, and of course it wasn’t exactly the same each time.

#### **First: The difference in the two is signaled from the start of each story.**

The circumstances of each story is significant. In Matthew, the crowds climb up to Jesus on the mountain where he sits, teaching. The people come to him like pilgrims seeking enlightenment. In Luke, the story begins: “Jesus came down with the Twelve and stood on a stretch of level ground,” and then “Raising his eyes toward his disciples,” he begins to speak.

In one, the disciples coming up the mountain to hear the Master is an important image of Jesus’s transcendent truth, which is always beyond our grasp and something we have to reach for. This is the typical way we approach God, leaving our own way of thinking behind to try to find his. But the Master coming down to their level to meet the crowds where they are is something new: Jesus coming to our level to help us. It is an image of the incarnation, in which the Word, the *logos*, the ordering principle of the universe, enters our life to talk to us face to face.

#### **Second: He doesn’t say “Blessed are the poor in spirit” this time. He says “Blessed are you who are poor.” He is not talking about other people. He is talking about you.**

We can sometimes misunderstand Jesus as praising a general attitude of poverty. In Luke, the direct and personal words of Jesus mean, Blessed are *you who right this minute are wondering how you will pay your bills*. Blessed are you who are without money. Blessed are you if you have to live where you shouldn’t have to live, eat what you shouldn’t have to eat, and give your children less than they should get.

Matthew doesn’t soften that, he broadens it. “Blessed are the poor in spirit” means Blessed are those who lack what they should have in any way: Blessed are the unloved, the unappreciated, the untalented, the unhealthy. Blessed are those who can’t cope. Blessed are those who struggle even to pray.

Add them both together: Blessed are you if your very spirit, your very life, is *poor*. If so, then you’re ready. You learned the hard way that you can’t find happiness on earth, but only in Christ, so “the Kingdom of God is yours.”

**Third: Jesus says with terrible immediacy: “Blessed are you who are now hungry.”**

In Matthew, it’s “Blessed are they who hunger and thirst for righteousness,” which we can misapply to ourselves because, hey, we prefer justice to injustice. Luke makes it clear that there is nothing vague about what Jesus is saying.

He is talking about people who don’t have enough food. And in so doing, he makes his words in Matthew clearer: You need to be hungry for what others need the way you are hungry for what *you* need.

Too many of us aren’t hungry, in the least. We have what we need — in our stomach and in all of our senses. All our desires are met by our smartphone, our spending, our video games, our full refrigerator, our streaming shows.

But even those who are obese from wasting government food stamps are still in need of help, and those of us who are spiritually obese from wasting God’s providence need help, too.

We need to pray: Lord, make us hungry. Help us feel the lack in our life, and tirelessly search to fill it, like people who don’t know where their next meal is coming from.

**Fourth: Beyond being mournful, Jesus says “Blessed are you who are now weeping.”**

Again, Matthew’s “Blessed are they who mourn” is important — blessed are they who regret the loss of other people more than the loss of things.

But what Jesus says in Luke is more direct. Blessed are you who are hurting *right now*. Blessed are you who are sunk in depression and can’t get out, and can’t explain why. Blessed are you who keep getting knocked down by life, with no chance to get up. Blessed are you who are overwhelmed. Blessed are you who are brokenhearted by death, disease, disaster and difficulty.

Blessed are you who mourn the dead, and blessed are you who mourn the devoted person your son or daughter once was. Blessed are you who mourn the person *you* once were. Blessed are you who are victims of the injustice of others and blessed are you who are imprisoned by your own disastrous mistakes.

“Blessed are you who are now weeping, *for you will laugh.*” Your feelings are not who you are. One day, with Jesus in eternity, your depression will end. Your regret will become release, your burning shame will become a joyful glow in Christ who came to undo the ways the devil warped our world by turning it against the Father.

**Fifth: Things are very different for the rich and the full and the popular.**

In this version of the Beatitudes, Jesus doesn’t just speak to those who trust him. He speaks to those who don’t.

“Woe to you who are rich,” he says, and “Woe to you who are filled now,” and “woe to you when all speak well of you.”

The rich have put their heart in the treasure they already have, treasure that they will get sick of, treasure that will lose all its value, treasure that they will outlast. Those who

have filled up on the world’s junk food will hunger for real food later. Those who don’t notice the pain around them will share it later. And if life is a joke now, the joke won’t be funny anymore, very soon.

**Sixth: Above all, Jesus says his friends will be hated now but blessed forever, and those who reject his friendship will be praised now, but lost forever.**

“Blessed are you when people hate you, and when they exclude and insult you and denounce your name as evil,” he said, on one condition: If they do all that “on account of the Son of Man.”

If people avoid you now because of Christ, he will embrace you forever because of them; if the world embraces you now because you avoid Christ, you will miss him for eternity.

Jesus sounds like Jeremiah in the first reading. “Cursed is the one who trusts in human beings,” he says, then gives a stark image of what it looks like to seek fulfillment here on earth:

“He is like a barren bush in the desert that enjoys no change of season, but stands in lava waste, a salt and empty earth.”

The one who trusts in the Lord is the opposite of Jeremiah’s lava bush, he says:

“He is like a tree planted beside the waters, that stretches its roots to the stream ... in the year of drought it shows no distress but still bears fruit.”

Those who reject God to trust in human esteem look glamorous, beautiful, and happy to us. But to God they look like a dead bush on a black rock that is white with salt, ready to be blown away by the next storm.

Staying rooted in Jesus Christ is the very opposite. Jesus is God and God is love, and his love never fails, even in harsh circumstances; even in death: “Christ has been raised from the dead, the first fruits of those who have fallen asleep,” says St. Paul.

**Seventh: You see the Beatitudes in the Eucharist and receive them in communion.**

The Beatitudes are the coming of the kingdom of Christ into your life today. They are “the heart of Jesus’ preaching,” says the Catechism. They “fulfill the promises” God made to his people since Abraham. “The Beatitudes reveal the goal of human existence,” it adds.

“We all want to live happily,” but “God alone satisfies.” We see them all on the altar at Mass in the Eucharist, in the one who is so poor, he is only a host; so hungry he seeks souls worldwide; so mournful, he wants to reverse every death. And Jesus Christ truly present in the sacrament is the who is dismissed as worthless by the world but will transform it forever.

At communion, pray to be united to the one who embodies all of the Beatitudes and wants us to be blessed today no matter what our circumstances are and to be happy forever as his friend.