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St Brigid & St Patrick

July 4, 2021

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The Value of Suffering?

(“When I am weak, then I am strong” 2 Cor 12:10)



Why should we *consider* this subject? It is by no means an *academic* subject, particularly in its relationship to the sanctity to which we **all** aspire. A person must **not** think, “*The more suffering, the more holy I must be getting!*” Maybe, but maybe not. In other words, those who suffer the most are **not necessarily** more holy than those who suffer less. It is what we do with the suffering, not the amount that we experience, that makes the difference.

Now, in terms of the **purpose** of suffering, God in His *Providence* could not have permitted suffering, **unless** He wanted, permissively, to somehow derive good out of the suffering. There is a *two-fold* purpose: there is suffering because sin is to be **expiated**; and *secondly*, because **sanctity** is to be achieved.

Expiation. There are **two** ways of expiating because there are really **two** things to expiate. When anyone sins, the person does **two** things wrong. **First** of all, God is offended; there is a breach of the friendly **relationship** between the Creator and the creature, which sin either partly, or if it is grave, completely **breaks**. **Second**, sin also causes **disorder**. It is not only that God is offended, but there is *havoc, damage, harm* done to the person who sins and generally to many other people besides.

Consequently, when we talk about **expiation**, on the *first level* it is expiation through reparation to God. Since He has been offended, the offense must somehow be repaired. Disobedience must be made up by obedience; dishonor by honor; indifference by respect; the turning away from God in sin must be **replaced** by the turning toward God by reparation. It is of the heart. Consequently, to **expiate** sin, one must make up with more turning towards God; where there has been a lack of love there must be more love. **Expiation** is, therefore, deeply *personal*. Where sin consists, essentially, in the **love of self**, it is repaired by the **love of God**; and if there has been more self-love in the sin committed, there must be more God-love in the reparation offered.

Secondly, there must also be expiation through mortification. That word has a very technical meaning. In context, it means that besides offense against God there has been **disorder** in the world, harm caused and injury done. Whenever we sin, we **attach** ourselves to a *creature* to which we have no right and prefer it to God. The essence of expiation as *mortification* is that we **voluntarily give up** a *creature* to which we do have a right, in order to make up for the indulgence of a *creature* to which we did not have a right. To miss that is to have missed a great deal.

So we have various comparatives: self-indulgence is expiated through self-denial where the denial is of things to which we have a right—*otherwise* it is **not** mortification. If we don’t have a right to the *creature* it **cannot** be called mortification because we are not to choose that creature anyway.

Sanctification. Now, *why* is there suffering for sanctification? We could hardly know this except for God’s becoming man. In the *Old Testament*, the man Job struggled with it. The mystery was raised, but the final answer came **only** with Christ. We now know because of Christ that suffering can be **not only expiatory**, but **also sanctifying**. God became man to show us that it **can** be done and **how** it can be done, and of course, the fact that He did it tells us that it **should be** done.

The essential element in the use of suffering as a means of **sanctification** is that a person voluntarily accepts the suffering out of *love for God*. If that is **not** present, the whole thing is *meaningless*. This was Christ’s motive. We are told in revelation that “*having the joy set before Him*” He chose the Cross by preference. Suffering **must** become sacrifice to be sanctifying.

This implies *innocence* in the person who suffers. In other words, the suffering he has is **not** that which has been brought on by his own sin. All kinds of suffering can come our way which we did not bring on ourselves. That element of *innocence* is important. It can **relieve** people of much worry, so that they no longer hopelessly ask, “*Why me?*” The absolutely sinless, innocent *Lamb of God* suffered for *other people’s* sins. The notion of vicarious suffering is very close to the heart of suffering as the means of sanctification. Suffering is the much *more sacrificial* when we **least** deserve the pain. That’s hard to take! When we *have it coming*, we say to ourselves if we’re honest, “*What did you expect? The last time you met her you told her off; so now she told you off.*” But if someone told you off, **and** you have been extraordinarily kind to her, that’s where suffering for sanctification **starts!**

There also must be a readiness to suffer. Now none of us is a *Titan of heroism*—we are all the same here. However, our **suffering** becomes more **sanctifying** as we are *more ready* to accept it. Even if we are not so ready, it is still *sanctifying*; **but** the more ready we are, the less we are just tolerating it. *Love* is paramount. *Love* asks no questions; indeed it almost wants to suffer in order to **prove** its love.

(From: *The Real Presence Association*)

PLEASE PRAY FOR:

(ANY CHANGES, PLEASE CALL THE OFFICE.)

Jim Dunnigan, Heidi Schwartz, Patty Durand, Lori Hill, Millie Laxdal, John Christianson, Pauline Dusek, Patricia Rodvold, Jane Zidon, Marla Zidon, Rex Grill, Heidi Gustafson, Adriane Wellman, Isabelle Copeland, Tracy Letzring, Kelly Morrison, Jody Deibert, Allison Bleick, Dale Hultin, Bob McCartney, Susie Dimsha, Sherry McDonald, Shelbie Goodoien, Oliver Goodoien, Brent Collins, Merle Larson, Robert O’Toole, Ruth Rieger, Melanie Fischer, Ruth Ivesdahl, Mae Jackson, Carol Smith, Mary Louise, Bernard & Aletha Schommer, Brianna Fernandez, Brett & Rick Letzring, Jane Grazadzieleski, Rick Kilichowski, Donald Denault, Gary Olson, Fr. Finnestad, Joan Kerian.

ST PATRICK ANNOUNCEMENTS:

Pray the Rosary: Sun at 8:00 am. **Adoration with Confessions:** Sat at 8:00 am. **More Confessions:** Sun 8:00 am. **July Church Cleaners:** Reg & Leona Wieler, Brian & Sara O’Toole, Frank & Ali O’Toole. **Collection:** Deidre & Dianne (Jul 4); Clay & Jim (Jul 11). **Reader:** Al (July). **Sanctuary Lamp:** Kevin & Theresa O’Toole (Jul 4); Reg & Leona Wieler (Jun 11). **Sacristan:** Melissa (Jul 4); Mary T (Jul 11). **Rosary:** Jim (Jul 4); Melissa (Jul 11)

ST BRIGID ANNOUNCEMENTS

Pray the Rosary: Sun at 10:00 am. **Adoration with Confessions:** Wed & Fri at 11:00 am; **More Confessions:** Sat 4-5:00 pm, Mon 5-5:15 pm. **July Church cleaners:** A-F. **Collection:** Trevor & Scott (Jul 4); Kevin & Mitch (Jul 11). **Readers** (July): Sat-Dick; Sun-Mike B. **Rosary:** Larry C (Jul 4 & 11). **Sanctuary Lamp:** Jim Mahar (Jul 4); Vaya Vettel & Herman Schwartz (Jul 11)

Letter from Bishop Folda: By now you may have heard that the Diocese of Lansing, Michigan, after an investigation, found accusations of sexual abuse of minors by Bishop James Sullivan, the sixth Bishop of Fargo, to be credible. The accusations allege that these events took place several decades ago when Bishop Sullivan was a priest of the Diocese of Lansing. There have been no allegations made against Bishop Sullivan during his time as Bishop of Fargo or after his retirement. Bishop Sullivan died in 2006, and obviously cannot respond to these allegations. As a result of these allegations, the Diocese of Fargo has added Bishop Sullivan’s name to its list of clergy who served or ever lived in the Diocese of Fargo and who are on the list of another diocese or religious order. Sullivan Middle School in Fargo was named after Bishop Sullivan. Due to this situation, Sullivan Middle School has been renamed Sacred Heart Middle School. Of course, we are all saddened at this report about Bishop Sullivan. I ask that we all join in prayer for healing and continue in our resolve and efforts to protect those who are served by the Church, especially children and young people. May God bless you and your families. Sincerely yours in Christ, +John T. Folda, Bishop of Fargo



This week on “Formed”

Learn about two young holy people: **St. Maria Goretti** and **Blessed Pier Giorgio Frassati!**

Sign-up at **formed.org**



Mon	St Anthony Zaccaria	July 5	5:15 pm	St Brigid	Tim Austfjord
Tues	St Maria Goretti	July 6	8:00 am	St Patrick	+Lonnie Guderjahn
Wed		July 7	Noon	St Brigid	+Duane Indridson
Thur		July 8	8:00 am	St Patrick	+Ray & Florence Robinson
Fri	St Augustine Zhao Rong	July 9	Noon	St Brigid	Joel Miller
Sat		July 10	9:00 am	St Patrick	St Brigid & St Patrick Parishes
			5:00 pm	St Brigid	+Janzen Peterson
Sun	15th Sunday in Ordinary Time	July 11	8:30 am	St Patrick	Julie Young
			10:30 am	St Brigid	St Brigid & St Patrick Parishes

Stewardship (as of 6-27-21)	St Brigid	St Patrick		St Brigid	St Patrick
Adult Envelope	1440.00	885.00	St Patrick’s Care Collection June		225.00
Plate	117.00	47.00	Cemetery	3,990.00	4,681.69
Weekly Total	1557.00	932.00	St Anthony Cemetery \$1390.00		
Yearly Actual Total	55,447.26	24,325.99	St Brigid Gods Gift Goal: \$23,485.48	11,698.00	
Monthly Envelope Building Fund	1,980.00	2,565.00	St Patrick Gods Gift Goal: \$9,103.15		5,752.00
Ascension	495.00	105.00	St Helen Cemetery \$475.00		
			St Bernard Cemetery \$262.00		