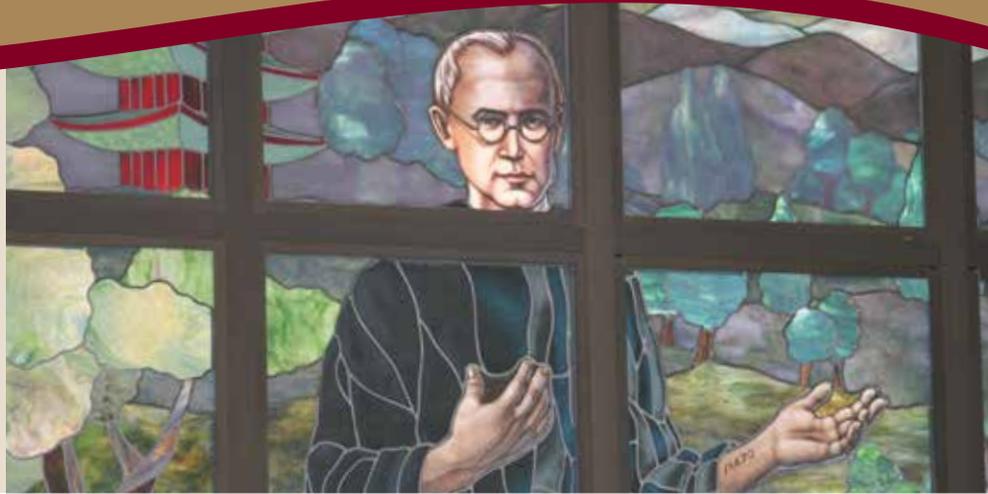


# The MODERN SAINT



SAINT MAXIMILIAN KOLBE CATHOLIC CHURCH

## Hearts Afire: “On Fire with the Love of God”

When Jane Rowland moved to Cincinnati in 2003, she chose St. Maximilian Kolbe as her parish for simple reasons – it was geographically close and aesthetically appealing. At the time, her faith wasn't the strongest, but it slowly grew as she engaged in the faith community.

“As we began to get involved, I really started to fall in love with the faith,” says Jane, who serves as St. Max's Hearts Afire ministry leader. “At some point, my faith was revitalized, and I made a personal commitment to daily prayer. I began to crave a deeper intimacy with God.”

It was at this time that Jane stumbled upon – or was led to – the book *33 Days to Morning Glory*, and eventually she became a facilitator with Hearts Afire, a series of retreats or book studies done by Fr. Michael Gaitley.

“Hearts Afire is designed to set people's hearts on fire with the love of God,” Jane says. “First, we're invited closer to Mary, and then she leads us into a deeper relationships with her Son, and He draws us into a relationship with the Holy Trinity.”

Throughout the year, St. Max offers Fr. Gaitley's three retreats as small-group retreats that take place over a period of several weeks. All the retreats involve reading and gathering together to watch a video and discuss with each other. The retreats are generally done in order beginning with the book *33 Days to Morning Glory*, which focuses on



*Members of the Hearts Afire Ministry – (back row, from left) Christine Ferraro, Stephanie Cunningham, Jane Rowland, and Jennifer Shoenfelt; (front row, from left) Nancy Prince, Susan Stitt, and Kimberly Douglas; (Ministry leaders not pictured: Susan Giuliano, Betty Quinn and Marti Ryan)*

meeting Mary and getting to know her as our spiritual mother.

The next retreat is based on the book, *Consoling the Heart of Jesus*, which offers an opportunity to encounter the living Jesus in a deeply personal way.

“We talk about Jesus' words on the cross,” Jane says. “He is thirsting for the love of each individual person, but what people discover is that they are thirsting for Him, as well.”

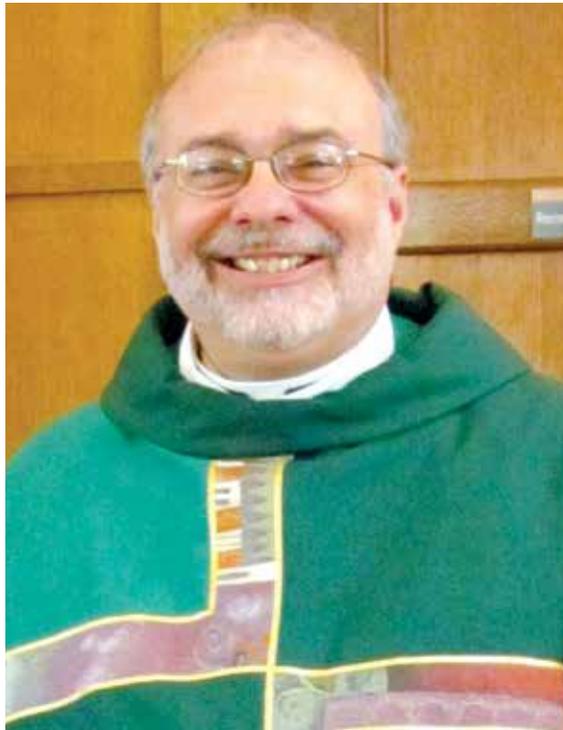
*continued on page 3*

## Why Not Have a Sunday

My dear brothers and sisters in our Lord Jesus Christ,

Over the past year, I have taken the opportunity to reflect on some of the frequently asked questions I receive as your pastor. This month, I will tackle another one I hear on a fairly consistent basis – why doesn't St. Max have a Sunday night Mass?

First and foremost, we must acknowledge that the universal Church and our local archdiocese have laws and guidelines which govern the celebration of Sunday Masses, including how many Sunday Masses can be celebrated by priests and in parishes. Priests should normally only celebrate one Mass a day, unless their bishop gives permission for them to celebrate two Masses or even three Masses if pastoral need requires it (*Code of Canon Law*, 905).



obviously, our 4:30 p.m. Saturday Mass and our 8 a.m. and 12 p.m. Sunday Masses are never consistently more than half full. While acknowledging a pastoral need for a Saturday afternoon Mass for those who are unable to celebrate Mass on Sunday morning, it seems that since our Church was built in 2001, we probably should have only been having two Masses on Sunday morning instead of three. Thus, if we were ever to add a Sunday night Mass, it would most likely necessitate reducing our Sunday morning schedule from three to two Masses.

However, adding a Sunday night Mass is much more than just deciding on a time and advertising it! We would never

In our archdiocese, Sunday Mass guidelines state:

- A) If any parish Mass utilizes less than 50 percent of the seating capacity of a church, there should be consideration of consolidating liturgies.
- B) There be only one Saturday "anticipated" Mass to fulfill Sunday obligation.
- C) There should be at least 90 minutes between times when Masses start to allow for a prayerful liturgy, as well as accommodate parking needs and, if needed, travel time for the priest.

Parishes should always consult with neighboring parishes whenever there is going to be a change in their Mass schedule and any changes must be submitted to the archdiocese. Parishes are also asked to review their Mass schedules every two years.

How do these norms and guidelines affect us? Most

want to sacrifice the quality of Sunday liturgy – so to add a Sunday night Mass would mean that the people of the parish would have to ministerially support it by volunteering to be greeters, ushers, sacristans, lectors, altar attendants, musicians, gift bearers, collectors, and Extraordinary Ministers of Holy Communion. And for Mass to be celebrated as well as it can be (would we ever think it acceptable to give back to God less than our best?) volunteers for these ministries would have to be committed to being there whenever their turn comes up. This is often problematic when it comes to Sunday night Masses in parishes! Why?

When I ministered as a parish pastoral musician before going into the seminary, the parish at which I served had a Sunday night Mass. It was *usually* the most attended of six weekend Masses, but *not always*. Several times a year, there would be significantly less people there. What Sundays were these? Usually those which fell on

# Night Mass at St. Max? ? ? ? ? ?

three-day holiday weekends, on Super Bowl Sunday, on Mother's Day, on Father's Day and, in general, Sundays during the summer. On these sporadic but somewhat predictable Sundays, it was always difficult to ensure the quality of the liturgy since so many volunteer liturgical ministers either did not show up or were unable to secure replacements.

A Sunday night Mass is more than just a "Mass of convenience" for those who may want to occasionally sleep in on Sunday morning! It certainly is a valid option, and perhaps might even be the only option, for some to fulfill their Sunday obligation. We are blessed to have a Sunday night Mass very close by at our neighboring parish, St. Susanna in Mason, every week at 6 p.m.

All that being said, I am not personally opposed to a Sunday night Mass here at St. Max. It would *most likely mean* decreasing our Sunday morning Mass

schedule from three to two. It would *most definitely mean* we would need many ministerial volunteers who would commit themselves to insuring the liturgical quality of a Sunday night Mass year-round – even on special occasions, holiday weekends and throughout the summer.

If there are any parishioners who feel strongly about looking at this possibility more seriously, please contact our Worship & Sacraments Commission at [wsc@saint-max.org](mailto:wsc@saint-max.org).

God bless one and all!



Fr. Geoffrey D. Drew, Pastor

## Hearts Afire: "On Fire with the Love of God" *continued from front cover*

The last retreat covers the book, *The One Thing Is Three*, and it is a deeper theological study aimed at helping participants to grow in wisdom.

"Our belief in the communion of the Trinity forms the foundation of our faith," Jane says. "In this study, I began to see the richness and beauty of our Catholic faith."

Jennifer Shoenfelt describes Hearts Afire as a program designed to bring people back to the heart of the faith. She says *Consoling the Heart of Jesus*, the first retreat she attended in the series, helped her take those steps.

"It was a great experience for me," Jennifer says. "It helped me to become a better Christian, for sure. I decided that I was definitely going to do the rest of the series."

Though individuals can read the book studies on their own, as Jane first did, the small-group format

offers the opportunity to engage in fellowship and to grow alongside others in our community.

"Small groups are so powerful," Jane says. "The groups allow each member to benefit from the sharing of other people's wisdom and experience. I'm convinced that God brings people together in combinations that allow us to speak to one another."

The next *Consoling the Heart of Jesus* retreat begins on Aug. 24, and the next *33 Days to Morning Glory* retreat begins on Oct. 27. Come revitalize your faith by fostering your relationship with Mary and entering a more personal relationship with Christ.

"If you feel like your faith isn't going anywhere, the retreats are a great way to be renewed," Jennifer says. "I would encourage anybody at any place in their life to go for it. It was life changing."

For more information about Hearts Afire, visit [allheartsafire.org](http://allheartsafire.org) or reach out to Jane Rowland at 513-755-0625 or [heartsafire@saint-max.org](mailto:heartsafire@saint-max.org).

DO YOU OR SOMEONE YOU KNOW OR LOVE

## *Not Understand Why the Church Teaches What the Church Teaches?*

### YOU ARE NOT ALONE

*I grew up and attended Catholic grade school and Catholic high school. It was mostly during the '70s, right after Vatican II ended. During those 12 years, what was first taught as "black and white" became "very gray" – even a matter of personal opinion or conscience. I never really understood why the Church taught what it taught, I just sort of blindly accepted it. We had no choice with nuns standing over us at every juncture when we were asked questions from the Baltimore Catechism. By the end of high school, it seems we had options on what we had to believe or could reject. When I went away to college, I stopped going to Mass altogether, just going when I came home to keep my parents off my back. Even when I got married, my wife and I, also for all practical purposes a "non-practicing" Catholic, got married in the Church and had our children baptized Catholic and receive First Communion and Confirmation to keep peace in the family. Slowly, little by little, Church teachings were explained better to us, primarily when I sponsored a future son-in-law in the RCIA (the Rite of Christian Initiation of Adults) when he became Catholic at the time of our oldest grandchild's (his daughter's) First Communion. Once I began to understand some of what the Church taught and why, I felt more and more I had to understand more, if not all of what the Church taught. I began to realize the teachings made sense when looked at collectively in relationship to each other instead as isolated "don't-do-that's," which we memorized in elementary school. My family and friends still think I am crazy for going to workshops or adult education offerings in the parish. The more I learn about the Church and why it teaches what it does, I realize how much I really don't know.*

— Name withheld

Do some of the Church's teachings seem odd to you? Outdated? Inflexible? Or just plain wrong? Have you ever wanted to defend the Catholic faith when someone was making fun of it or even attacking it, and you just didn't know what to say to champion our faith? Haven't a lot of practices in what the Church teaches changed over the years? What practices might change in the future?

If you or anyone you know has had these or similar questions, which may have even caused them to be away from regular participation in the life of the Church, perhaps this year might be a time to explore some of these issues. Our clergy and pastoral team members and coordinators are always available to meet and talk with anyone individually. There will be many adult education offerings in the parish during the upcoming year, including Catholic 101. There is FORMED (see below). There are Lighthouse Catholic Media CDs in our gathering space.

Remember, learning about our faith is a lifelong process – don't let the opportunities to learn more pass you by!



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# God's Word: Ever Ancient, Ever New

*“The Church has always venerated the divine Scriptures just as she venerates the body of the Lord, since, especially in the sacred liturgy, she unceasingly receives and offers to the faithful the bread of life from the table both of God’s word and Christ’s body.”*

Dei Verbum (Dogmatic Constitution on Divine Revelation), 18 November 1965, #21

## PREPARING to HEAR the GOSPELS

### **Sunday, Aug. 6, 2017 – Transfiguration of the Lord – Matthew 17:1-9**

In Matthew’s Gospel, the transfiguration is the centerpiece on Jesus’ road to Jerusalem, Jesus revealed as the true Messiah sent by God. Jesus is the Son in Whom God is well pleased and to Whom His followers should listen and learn. However, by the end of the vision, Jesus is then seen alone just as all disciples are who live out their Christian calling.

### **Sunday, Aug. 13, 2017 – St. Maximilian Kolbe, Priest, Martyr – John 15:12-16**

During the Last Supper Discourse, Jesus issues the commandment to “love one another as I love you.” In its ultimate form is the love witnessed by Jesus in “laying down one’s life for one’s friend.” True friendship, as Jesus witnessed in the washing of His disciples’ feet, involves radical equality where everything is shared.

### **Tuesday, Aug. 15, 2017 – The Assumption of the Blessed Virgin Mary – Luke 1:39-56**

The visitation of Mary to Elizabeth is indeed grace-filled – the angel’s greeting to Mary and Mary’s greeting to Elizabeth convey this. Mary’s great hymn of praise, the *Magnificat*, is a harbinger to Jesus’ revolutionary life and ministry of monumental reversals.

### **Sunday, Aug. 20, 2017 – Twentieth Sunday in Ordinary Time – Matthew 15:21-28**

The Canaanite woman, seeking healing for her sick daughter, is driven by a deep and intense faith. All of Jesus’ disciples – past, present and future – are called to strive for this level of faith.

### **Sunday, Aug. 27, 2017 – Twenty-First Sunday in Ordinary Time – Matthew 16:13-20**

Peter’s confession of Jesus as the Christ, the Son of the living God, reminds us that leadership in the Church is not about power and glory, but about faith and service. Even though declared “rock” by Jesus, Peter in his imperfections always “regroups” and continues on the journey of faith.

## *Welcoming Seminarian NICHOLAS WHITE to Our St. Max Community*

This coming September at St. Max, we will welcome seminarian Nicholas White of the Archdiocese of Cincinnati, who will be staying and working with us for his pastoral internship year. Nicholas is originally from rural West Manchester, Ohio located in Preble County, just 30 minutes east of Dayton. In 2005, Nicholas set out to follow Christ and entered the Franciscan Friars of the Renewal, founded by the late Fr. Benedict Groeschel, CFR. The community is based in the South Bronx of New York City and Nicholas served faithfully as a friar for 10 years. He was stationed in the inner cities of Harlem, the South Bronx, and Newark, N.J. He also served in both London and Bradford, England. The primary mission of the friars was hands-on work with the poor and evangelization.

Nicholas received his Bachelor of Arts in Catholic Theology, *magna cum laude*, from Seton Hall University located in South Orange, N.J. in 2012. He then entered major seminary at St. Joseph’s, Dunwoodie located in Yonkers, N.Y. The friars, however, did not perform regular parish work, and over the course of a three-year discernment process regarding the charism of the diocesan priesthood, and with proper permission, he returned to his home, the Archdiocese of Cincinnati.

Nicholas is now in the process of finishing his priestly studies to answer the call on his heart to serve God in a parish for our archdiocese and walk the journey of faith with families. In September 2018, he will be returning to Mt. St. Mary’s of the West to begin his final year of seminary.



## “BEING INTENTIONAL” AND FINDING FINANCIAL PEACE AND STABILITY

Kevin McGirr was a longtime fan of Dave Ramsey, the successful Christian businessman turned popular radio show host and author. After personally experiencing Dave’s course, Financial Peace University – or FPU – he couldn’t help but share it with others.

“This course gives you the freedom to make the choices you want to make, to live the life you want to live,” Kevin says. “It’s all about prioritizing and doing things with intention and purpose. It’s more than just finances – it’s your health, career, family, and relationships. You need to be intentional. Dave Ramsey teaches the basics of budgeting, as well as other really valuable life lessons.”

Along with other facilitators, Kevin has spent the past two years serving as part of the team that hosts Financial Peace University at St. Max.

“I really believe in it, I see the results and the peace that it’s brought to my own family,” Kevin says. “I’m passionate about money and finances and planning, and I really feel a calling to share that gift with others. I see a lot of people struggling, and I know how difficult it can be. When you have this gift, you want to share it with everybody else.”

Financial Peace University seeks to give people the tools they need to understand the basics of money management – budgets, finances, getting rid of debt, and saving – but it also applies Christian principles to other areas of life.

“One of the most powerful lessons I learned was about relationships,” Kevin says. “[Dave Ramsey] talks a lot about money, but also about relationships, how we communicate with our spouses, and I found that to be incredibly beneficial. He talks about being intentional with your life and intentional with your money.”

The course, which includes nine sessions, provides the opportunity for people to learn and grow along with others, sharing their experiences, getting answers to questions, and supporting each other along the way. Along with the weekly video presentations from Dave Ramsey, people have the opportunity to participate in small-group



discussions, and hear from fellow parishioners about how this message of financial peace has changed their lives. For Kevin, experiencing FPU in a group setting has many benefits.

“It’s the accountability,” he says. “The course gives you the opportunity to discuss it and clarify, ask questions.”

Good financial stewardship practices are a focus of FPU – it is a focus that Kevin has personally found to be most impactful.

“If we don’t have our own finances taken care of, we’ll never truly be able to give to the level God wants us to give – giving to God first, versus giving to God what’s left,” Kevin says. “I think that’s really important. You can’t really give to the Church with a sense of freedom unless you have your own finances under control.

“It’s not our money,” he continues. “This is God’s money that we’re using. [Dave Ramsey] really emphasizes stewardship, managing money from God’s perspective.”

Kevin encourages all parishioners to consider taking advantage of this opportunity.

“Anyone at any point of life can benefit, whether you’re retired, single or a family,” he says. “It’s so valuable. Whether you’re struggling in your finances or you’re doing pretty well, there’s always something you’re going to learn. Give it a chance. You have nothing to lose and it could change your life.”

*St. Max will host Financial Peace University beginning Sept. 21, each Thursday evening from 7-9 p.m., for nine consecutive weeks. The cost for the course is \$100, and includes all material costs, as well as lifetime access to the materials. Financial aid is available. Complimentary childcare will be offered, please pre-register for this service. For more information or to register for the course, please contact [financialpeace@saint-max.org](mailto:financialpeace@saint-max.org).*

## St. Max Boosters Sports Camps Encouraging Our Youth to Become Engaged in Church Life

For Jason Leyda, it was a statement offered by Ray McKenna, president of the Catholic Athletes for Christ, which stood out in a Feb. 14, 2014, *National Catholic Register* article about the organization:

*“Sports, no matter what level, are a great way to spread the truth about Jesus Christ,” McKenna said. “Sports are very much a part of today’s culture, and, since Pope Francis has spoken of engaging the culture, evangelization through sports is a natural fit for us.”*

When Jason, a former Boosters board member, came across this explanation of the relationship between sports and evangelization, he wondered if reaching out to younger children through sports would help the Boosters reach a younger audience and increase participation in their regular sports programs. Thus, the Boosters Sports Camps – parish-sponsored camps for children in preschool through third grade – were born.

Three years later, the camps have become a successful ministry here at St. Max, drawing dozens of children to their hour-long basketball and volleyball sessions each week.

“For the last several years, we have offered two co-ed basketball camps and two co-ed volleyball camps in the fall, over a period of four weeks,” Jason says. “We have church staff come in and talk about Jesus and the importance [of the faith], and then after that we introduce the kids to the basics of the sport. Kids can choose to come to one or all four sessions.”

The Sports Camps – which are free of charge and open to St. Max parishioners, as well as the wider community – are a great way to get children engaged with parish life at an early age. While the St. Max Boosters have been around since the church’s founding, they have

*“The future of the church is not people like me who have been involved for 40-plus years – it is more the kids getting involved. The church needs to find a way to reach out to these kids and encourage them to get involved, go to church and listen to the priest, so I think the Sports Camps are the tip of the iceberg for getting kids engaged.” – Jason Leyda*

seen participation begin to drop a bit in their regular programs, which include boys’ basketball for third through 12<sup>th</sup> grades, and girls’ volleyball for third through eighth grades, as well as adult men’s basketball and softball, and adult co-ed pickleball.

The dip in participation in sports programs has been seen across all parishes over the last few years, but inviting children to get involved at a younger age through the Sports Camps has improved the level of participation with Boosters-sponsored sports here at St. Max.

“When I saw the numbers were dwindling, I thought these camps could not only increase the numbers, but also serve the mission that Pope Francis put forth about engaging the culture,” Jason says. “And we have seen an increase in numbers, not only in the kids who participate, but also in the parents who want to volunteer.”

Of course, what the children learn in the St. Max

*continued on back cover*



*The 2016 St. Max Boosters Basketball Sports Camp. The camps give young children a chance to learn the basics of the sport while becoming engaged in church life.*

For more parish news and current events visit our website at [www.saint-max.org](http://www.saint-max.org) or follow us on Facebook (St. Maximilian Kolbe Catholic Church) and on Twitter @saintmaxcinci!

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## **St. Max Boosters Sports Camps** *continued from page 7*

Sports Camps extends far beyond the technical skills of each sport.

"I've always thought that sports are a good way of getting kids involved," Jason says. "It's neat to see these 5-year-olds learn how to play volleyball or basketball, knowing that they are really there for another reason, as well. Seeing that process is very fulfilling to me."

"The future of the church is not people like me who have been involved for 40-plus years – it is more the kids getting involved," he continues. "The church needs to find a way to reach out to these kids and encourage them to get involved, go to church and listen to the priest, so I think the Sports Camps are the tip of the iceberg for getting kids engaged."

*Do you have a child interested in participating in one of the Boosters Sports Camps, or are you interested in volunteering with us? More information on the camps will become available through the church bulletin and website in October or November. Be sure to check in with the St. Max Boosters to learn more about our many sports programs by clicking on the "Parish Life" tab and then "Boosters" on the parish website: [saint-max.org](http://saint-max.org). Additional questions about Boosters programs may be directed to Robin Burbrink at [rburbrink@saint-max.org](mailto:rburbrink@saint-max.org) or at 513-777-4322, ext. 124.*

### LITURGY SCHEDULE

**Sat. Vigil:** 4:30 p.m. | **Sun.:** 8:00 a.m., 10:00 a.m., 12:00 p.m. | **Mon. - Sat.:** 8:30 a.m.  
**Sacrament of Penance:** Saturdays after the 8:30 a.m. Mass & 3:00 - 4:00 p.m.,  
Thursdays after the 8:30 a.m. Mass & 6:00 - 6:45 p.m.