

JUNE 21, 2015



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*Stepping Forward:
Renewing Ourselves
Inspiring Others*

Weekend Liturgies:

Saturday: 5:00 PM

Sunday: 7:30 AM, 9:00 AM & 11:00 AM

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PARISH INFORMATION

Phone: 818-991-3915 **Fax: 818-991-7152**
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After Hours Emergencies Only:
818-991-3915 ext 9

OFFICE HOURS

Monday–Thursday

9:00 AM–12:30 PM & 1:30 PM–5:30 PM

Friday

9:00 AM–12:30 PM

WEEKDAY MASSES

Monday & Friday

Tuesday & Wednesday

8:30 AM

7:00 AM

SACRAMENT OF RECONCILIATION

Saturday: 3:45–4:30 PM

SICK CALLS

Call the Parish Office at any time.

COMMUNION TO THE SICK

Ray and Stephanie Donckels, 805-495-9383

FUNERALS:

Sarah Ruffing x102

BAPTISMS

1ST & 3RD Sundays of every month by appointment only.
 Pre-Baptismal classes required,
 held the second Sunday of every other month at 12:15 PM.
 Please call office.

WEDDINGS: Polly Toohey x110

Minimum six months advance notice required.

WHO DO YOU CALL?

◆ PARISH CALENDAR ◆ WEBSITE

◆ WEDDINGS ◆ SPOKEN ANNOUNCEMENTS

Announcements must be in two weeks prior to date.

Polly Toohey: 818-991-3915 x 110

POLLY@STMAXCHURCH.ORG

BULLETIN

Articles must be in two weeks prior to publication.

Merrick McMahon: 818-991-3915 x 115

MERRICK@STMAXCHURCH.ORG



Pope urges 'changes of lifestyle' in *Laudato Si'*

In his encyclical, Pope Francis says the global community must prioritize protecting our home
by Austen Ivereigh

In what will almost certainly come to be seen as a landmark in papal social encyclicals, Pope Francis has called for a radical conversion of hearts, minds and lifestyles in order to avert disaster on a global scale brought about by frenetic consumption and industrialization. In the 190-page *Laudato Si'* ("Praise Be to You"), he urges humanity to seek a way back through "integral ecology," a new way of thinking that articulates a persons' three-way connectedness: with God, with others, and with the earth.

Laudato Si'—the only social encyclical to have a vernacular (in this case Italian, rather than Latin) name—takes its title from St. Francis of Assisi's famous hymn to God in creation, "The Canticle of the Creatures," and bears the subtitle: "On Care for Our Common Home." In common with other social encyclicals beginning in 1891 with Leo XIII's *Rerum Novarum* ("On New Things") on capital and labor, *Laudato Si'* surveys the ills of the contemporary world, finds their causes in an alienation from the truth about humanity and charts a path to renewal and restoration. Just as *Rerum Novarum* claimed that the market and wages and the impoverishment of Europe's working classes were a moral matter that called for the Church to intervene, so *Laudato Si'* frames the degradation of the environment as a consequence of our sin. Using St. Francis' image of Mother Earth as a "Sister who sustains and governs us," *Laudato Si'* begins: "This sister now cries out to us because of the harm we have inflicted on her by her irresponsible use and abuse of the goods with which God has endowed her."

'No such right'

Invoking the many warnings by popes since the Second Vatican Council against the misuse of nature, as well as speeches by the Ecumenical Orthodox Patriarch Bartholomew and the iconic figure of the poverello of Assisi, Pope Francis begins by appealing to the "whole human family" to come together to seek a sustainable and integral development by grasping again our interconnectedness with God and created things.

The encyclical is divided into six chapters: what is happening to our common home; the gospel of creation; the human roots of the ecological crisis; integral ecology; lines of approach and action; and ecological education and spirituality. But running throughout the text are consistent themes: the link between

poverty and the planet's fragility, the interconnectedness of the world, the critique of mentalities shaped by the myth of technological progress, as well as the "throwaway culture" which lies behind our mistreatment of both the planet and our fellow human beings.

Pope Francis' sobering depiction of contemporary environmental degradation relies both on scientific surveys as well as evidence from local bishops of pollution, climate change and instability, water shortages, loss of biodiversity, the decline in quality of life and the rise of megacities and inequality. In a series of passages that will be closely read, he observes that "a very solid scientific consensus" points to "a disturbing warming of the climatic system." He records both a marked rise in the levels of the seas and "an increase of extreme weather events, even if a scientifically determinable cause cannot be assigned to each particular phenomenon." Humanity, he says, "is called to recognize the need for changes of lifestyle, production and consumption, in order to combat this warming or at least the human causes which produce or aggravate it." If present trends continue, the pope warns, "this century will witness extraordinary climate change and an unprecedented destruction of ecosystems, with serious consequences for all of us."

The loss of species is a disaster not just because it deprives humanity of resources and alters the ecosystem, but because they have a value in themselves: "Because of us, thousands of species will no longer give glory to God by their very existence, nor convey their message to us," he writes, adding: "We have no such right."

'Removed from the poor'

The pope is equally concerned by the decline in quality of life in megacities, where people live "inundated by cement, asphalt, glass and metal, and deprived of physical contact with nature," and where new media technologies cause "an informational overload" that produces "mental pollution." The environmental devastation affects the poor above all, who die young over conflicts over resources, yet this is barely noticed because "many professionals, opinion makers, communications media and centers of power, being located in affluent urban areas, are far removed from the poor." A true ecological approach,

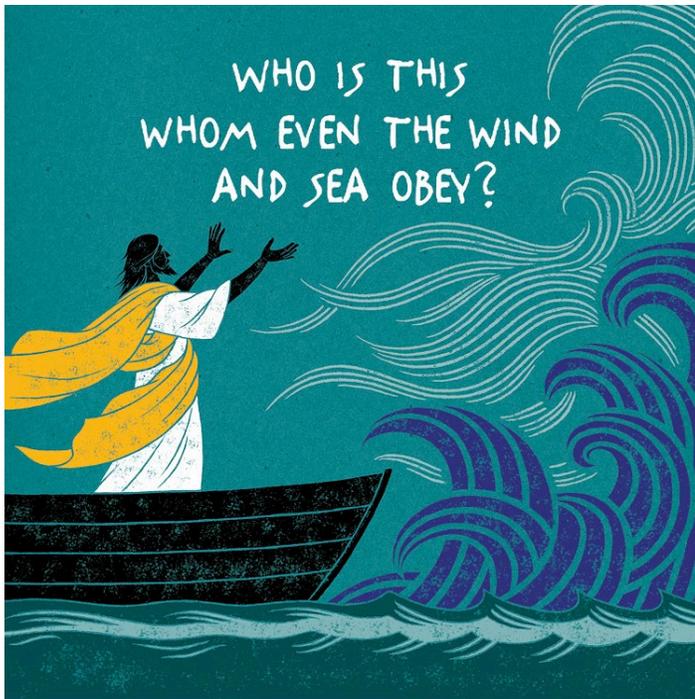
continued on page 6

Interesting Facts about Junípero Serra

Did you know that Fray Junípero Serra was a famous teacher (Dr. Serra, or Dr. Junípero was what his students called him at the University)? For several years following his ordination, Serra remained at Palma as both student and teacher. He received a doctorate in theology and served as professor of theology at the Franciscan university in Palma from 1744 to 1749, when he sailed to Cádiz, Spain, to fulfill his lifetime dream of being a missionary.



*Blessed Junípero Serra
will be canonized on September 23, 2015
during a Mass in Washington, DC.*



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SAVE THE DATE:
Wednesday, July 8, 7:30 PM
St. Max Taize Prayer Service
Come pray with us.



Parking Lot

Our parking lot will undergo repair and repaving
June 22–23.

Please take note of the specific work being completed:

Mon, June 22: Sealing & Striping

Tue, June 23: Sealing & Striping

Heavy machinery will be on-site, loud noise may be heard and dust will be present. Please pay extra-attention and follow the instructions of signs and workers when arriving on these days. It is suggested that visitors and staff use the gravel lot to the east of O'Reilly Hall as the primary location to park.

REFLECTING ON GOD'S WORD

In today's Gospel, Mark says that the invitation to journey to a new and different shore comes from Jesus. He is the one who suggests, "Let us cross to the other side" (Mark 4:35). Yet that invitation comes as evening draws on, as so often happens in life. It comes amid the shadows of life where clarity of action is seldom sharp or distinct. Then to step into the boat is indeed an act of faith. Who would ever choose a crossing at such a time? Yet it was "as evening drew on" that Jesus said to his disciples, "Let us cross to the other side." And so they go.

It is at this point that they take Jesus into their boat, which is always what is expected of the disciple—that the Lord be invited on the journey, and that the journey to the other side be made together. The Jesus story ends in calm and stillness, but that is not its promise. What is assured is that faith can bring one to the other side, which is also the assurance given to Job out of the storm—that it is God who made the thick darkness and put limits on the sea, all along knowing its ability to burst forth. It is God who knows creation and is in control, it is Jesus who knows the human journey and accompanies us, and it is faith that sustains us in the midst of storms.

—Rev. Joseph J. Juknialis

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Official World Meeting of Families Prayer

God and Father of us all,
in Jesus, your Son and our Savior,
you have made us
your sons and daughters
in the family of the Church.

May your grace and love
help our families
in every part of the world
be united to one another
in fidelity to the Gospel.

May the example of the Holy Family,
with the aid of your Holy Spirit,
guide all families, especially those most troubled,
to be homes of communion and prayer
and to always seek your truth and live in your love.

Through Christ our Lord,
Amen.

Jesus, Mary and Joseph, pray for us!

MASS INTENTIONS

Mon	Jun 22	8:30 AM	Lilia Sha (sr) Kevin Pryor†
Tue	Jun 23	7:00 AM	Horace Consolo†
Wed	Jun 24	7:00 AM	Reynolds Suber† Frank O'Connor†
Fri	Jun 26	8:30 AM	Demarco Family†
Sat	Jun 20	5:00 PM	Mary Kay Hollinger† George Ponty†
Sun	Jun 21	7:30 AM	Samuel Joseph Levine†
		9:00 AM	Claudia Mejia†
		11:00 AM	Tyler Lynch†

QUESTION OF THE WEEK

What storms am I facing right now in my life?
As I resolve anew to wake Christ by my prayer,
do I know anyone else sailing through stormy seas
who might appreciate a calming friend?

NEXT SUNDAY'S READINGS

13TH SUNDAY IN ORDINARY TIME

Wisdom 1:13–15; 2:23–24
2 Corinthians 8:7, 9, 13–15
Mark 5:21–43

MUSIC MINISTRY

Youth Music Ensemble	June 28	11:00 AM
	July 18	5:00 PM
	July 26	11:00 AM
	August 9	11:00 AM

*The Main Choir & Jr Choristers
are currently on summer break.*





Sunday Donuts

The Sunday Donuts Group is looking for a few families to join our team for 2015. If you have been looking for a way to get involved in the St Maximilian community but don't have a lot of time to spare, this may be the ideal way to ease your way in and cross off that upcoming New Year's resolution; plus, you get the opportunity to meet wonderful new friends in the St Max community. It requires a minimal amount of your time; generally just once a month, after the 9am or 11am mass. For more information, please contact

David Valentino
818-370-1555

DJVAL@SBCGLOBAL.NET

or stop by and see us after the 9 AM or 11 AM mass.

says Pope Francis, "always becomes a social approach; it must integrate questions of justice in debates about the environment, so as to hear both the cry of the earth and the cry of the poor."

While acknowledging that population imbalances are an issue, Pope Francis has little patience with western agencies urging a reduction in the birth rate. To blame population for ecological ills rather than consumerism "is one way of refusing to face the issues" and "an attempt to legitimize the present model of distribution, where a minority believes it has the right to consume in a way which can never be universalized," the pope argues. He goes on to deplore the lack of leadership and culture capable of confronting the crisis: "The failure of global summits on the environment make it plain that our politics are subject to technology and finance" while "economic powers continue to justify the current global system" underpinned by "speculation and the pursuit of financial gain." Noting the differences over how to solve the crisis, Francis critiques both those who believe technology will sort the problem and those who view human beings as inimical to the planet's welfare. The Church, he says, respects divergent views and offers no definitive solution. "But we need only take a frank look at the facts to see that our common home is falling into serious disrepair."

'Desire to consume'

Pope Francis sees the origin of the problem in a sinful mindset that puts human beings, rather than God, in authority over the earth, thereby confusing dominion with exploitation rather than stewardship, in which the world was entrusted to man for him to cultivate and care for. The only way to restore men and women to their rightful place, he says, "is to speak once more of the figure of a Father who creates and who alone owns the world." Only when we acknowledge the value and fragility of nature will we "finally leave behind the modern myth of unlimited material progress" and create what he calls "a sound ethics, a culture and spirituality genuinely capable of setting limits and teaching clear-minded self-restraint."

Turning to the "deepest causes" of the crisis, Pope Francis notes that rapid technological development has not been accompanied by a corresponding growth in values and conscience, creating a dominant technocratic mentality that "perceives reality as something that can be manipulated endlessly." Modernity has been marked by an "excessive anthropocentrism," and a correct relationship with the world requires restoring our place in relation to others as well as to God. Linking the culture of relativism to the "throwaway culture," Pope Francis sees the "same disorder" behind forced labor, the sexual exploitation of children and the abandonment of the elderly, as well as "the disordered desire to consume more than what is really necessary."



In a challenge to liberal ecologists, Pope Francis observes that “concern for the protection of nature is also incompatible with the justification of abortion,” for “how can we genuinely teach the importance of concern for other vulnerable beings ... if we fail to protect a human embryo?” Referring to medical research on human embryos, Pope Francis observes that some ecological movements rightly demand limits on scientific experimentation, yet “justify transgressing all boundaries when experimentation is carried out on living human embryos.”

‘Absolute power’

Pope Francis urges instead what he calls an “integral ecology” as a new paradigm of justice, “an approach to ecology that respects our unique place as human beings in this world and our relationship to our surroundings.” Integral ecology sees the environmental and social crises not as separate but two facets of the same crisis, and understands ecology—the relationship of ourselves to our environment—as having different facets. Thus, “cultural ecology” involves respect for place and the past, and the rights of peoples and their cultures, while an “ecology of daily life” involves creating better conditions for “belonging and togetherness,” as well as improving transport and housing. “Human ecology” meanwhile acknowledges the link between human life and the moral law, inscribed in our nature, beginning with our bodies. Pope Francis contrasts the acceptance of our bodies as God’s gift with “thinking we enjoy absolute power over our bodies,” which soon becomes “thinking that we enjoy absolute power over creation.” In a critique of gender theory, Pope Francis observes that “valuing one’s own body in its femininity or masculinity is necessary if I am going to be able to recognize myself in an encounter with someone who is different.”

Pope Francis then turns to what can be done, calling for “proposals for dialogue and action which would involve each of us individually no less than international policy,” which will “help us to escape the spiral of self-destruction which currently engulfs us.” While noting that the Church does not seek to settle scientific questions nor to replace politics, Pope Francis clearly looks to a renewal of politics and of leadership to meet the challenges. Criticizing a lack of political will behind recent world summits on the environment, he calls for forms and instruments of global governance, as popes have done many times since St. John XXIII’s *Pacem in Terris* (“Peace on Earth”). At a national and local level, he says politics and economic decision-making need to abandon the logic of shortsighted efficiency focused on profit and electoral success, and calls for “a new economy, more attentive to ethical principles, and new ways of regulating speculative financial practices and virtual wealth.” More radically,

the pope calls for redefining the idea of progress, so that it focuses not just on increasing the pace of production and consumption but on increasing the quality of people’s lives.

‘Embark on new paths’

In the final section, Pope Francis spells out an ecological conversion involving “new convictions, attitudes and forms of life” that will set us out on the “long path of renewal.” Noting that when people become self-centered and self-enclosed “their greed increases,” the pope calls for society to “acknowledge our deep dissatisfaction, and embark on new paths to authentic freedom.” Pope Francis asks that environmental education be open to the transcendent, requiring educators to help people grow in solidarity, responsibility and compassionate care. The conversion starts with changes in lifestyle and consumer choices in daily life: recycling garbage, turning off lights and wearing warmer clothes to use less heating. Such efforts “benefit society, often unbeknown to us, for they call forth a goodness which, albeit unseen, inevitably tends to spread.”

These habits and gestures begin, above all, in the family, where we learn “respect for the ecosystem and care for all creatures.” “Our efforts at education will be inadequate and ineffectual,” warns the pope, “unless we strive to promote a new way of thinking about human beings, life, society and our relationship with nature. Otherwise the paradigm of consumerism will continue to advance, with the help of the media and the highly effective workings of the market.”

Pope Francis calls for people to take up an ancient spiritual lesson that “less is more,” urging moderation and a capacity to be content with little, to embrace simplicity and a liberating sobriety. “In reality those who enjoy more and live better each moment are those who have given up dipping here and there, always on the lookout for what they do not have.” Such people, says Pope Francis, “even living on little, they can live a lot.” Sobriety and humility, scorned in the 20th century, are necessary for the cultivation of inner peace, of serene attentiveness, “which accepts each moment as a gift from God to be lived to the full.” In this spirit, Pope Francis asks all believers to return to the habit of giving thanks to God before and after meals.

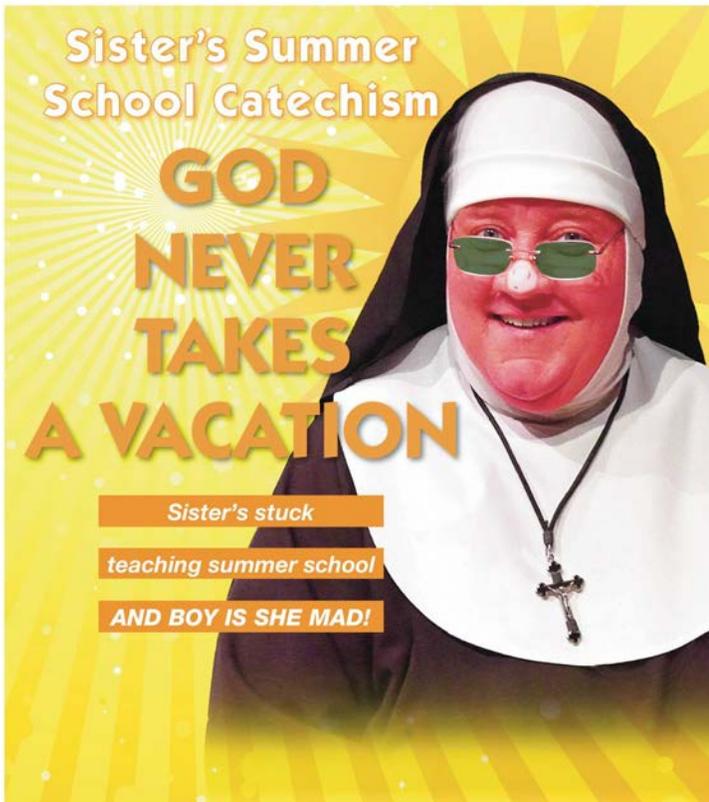
Laudato Si’ ends with the Eucharist (“an act of cosmic love”), the Trinity as a reflection of the “web of relationships” and Mary and Joseph as models of caring for creation. Finally, Pope Francis offers at the end of what he describes as “this lengthy reflection which has been both joyful and troubling,” two prayers, one that can be said with other monotheists, the second for use with other Christians “to ask for inspiration to take up the commitment to creation set before us by the Gospel of Jesus.”

SAVE THE DATE!

September 20, 2015

3:00 PM

St. Maximilian Kolbe Catholic Church



Did you know that demographic studies estimate that more than 1/3 of all Catholics are not registered in a parish? If you are not registered in our parish, please consider doing so. Also, please encourage your friends and family to register!

Registration is important because:

- If a parish doesn't know who is out there, how can it adequately serve the needs of all—especially singles, divorced or young families who may not see the need to register?
- When the services of the Church are needed—such as for a wedding, Baptism or funeral—it is easier if the person is registered.
- Registered parishioners receive helpful information about our parish.

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Renewing Ourselves and Inspiring Others

MISSION

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Opening our doors and hearts to all.

Worship:

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Compassion:

Serving others as disciples of Christ.

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EMAIL: _____

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You may also register by:

- e-mailing your information to KOLBE@STMAXCHURCH.ORG
- calling our parish receptionist at 818-991-3915
- visiting our web site at WWW.STMAXCHURCH.ORG

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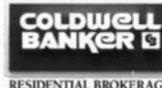
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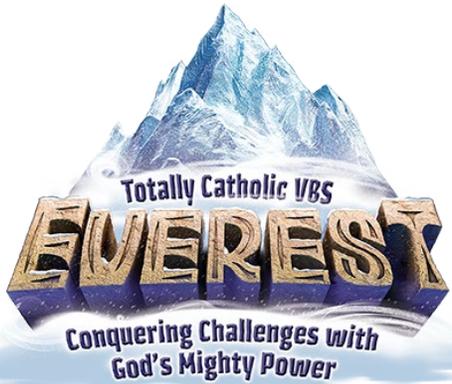
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Faith Formation

Incoming 7th–12th Graders,
you are all invited to O'Reilly Hall
this Wednesday, June 24 from 7–9 PM for a
summer movie night!

**We will be inspired by and have fun watching the true story,
The Perfect Game—don't miss out!**

Of course we'll have yummy movie snacks—bring a friend with you!



Elementary Faith Formation

*Vacation Bible Camp at St. Max
is the week of **August 3–7, 2015!***

*Don't miss out experiencing "Everest" and having
fun growing in faith this summer!
"Everest" Vacation Bible Camp will fill up quickly—
don't miss this opportunity to register!*



Tweets from Pope Francis

We have to hear both the cry of the earth
and the cry of the poor. #LaudatoSi
@Pontifex



**Registration forms for all of Faith Formation Grades 1 through 12
are available in the Breezeway on the Faith Formation Office wall.
Stop by anytime to pick up the forms you need to register your children
for a blessed Faith Formation season beginning in the fall!**



WWW.MASSTIMES.ORG

WWW.THECATHOLICDIRECTORY.COM

**It's summertime, but don't take a vacation from God!
Visit the websites above to find a Catholic church
and their Mass times while on vacation.
Explore the different churches out there and allow the Son
to shine on you and your families!**