



# ST. MAX NEWSLETTER★

MARCH 2025

LENTEN ISSUE





**In the earthly  
liturgy we take  
part in a  
foretaste of  
that heavenly  
liturgy  
Sacrosanctum  
Concilium, 8**

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## Pastor's Page

FR. KYLE KOWALCZYK

### TEACHING MASS

#### Teaching Mass

The only thing better than saying the Mass is teaching the Mass. I love it! I love to see people make a deeper connection with this prayer that is so familiar to us that one can scarcely even imagine coming to a new insight. And yet there is so much to learn!

I remember the first time I ever attended a so-called, Teaching Mass. Perhaps to say it was life changing would be a little much, but it was certainly helpful. Our pastor walked us through the Mass from the vesting prayers at the beginning to the final blessing at the end, explaining different moments that had seemed insignificant or even boring beforehand. He told us which parts were optional and which were required, and showed us the deeper meaning of movements and words that had all but blurred into a frenzy of “liturgical blandness” to me. But as revolutionary as this “new” teaching was, he was only scratching the surface.



“It is apparent to all that it is our uppermost concern that all Christians, and especially all priests, should consecrate themselves first of all to the study of [the Constitution on the Sacred Liturgy].” - Pope Paul VI





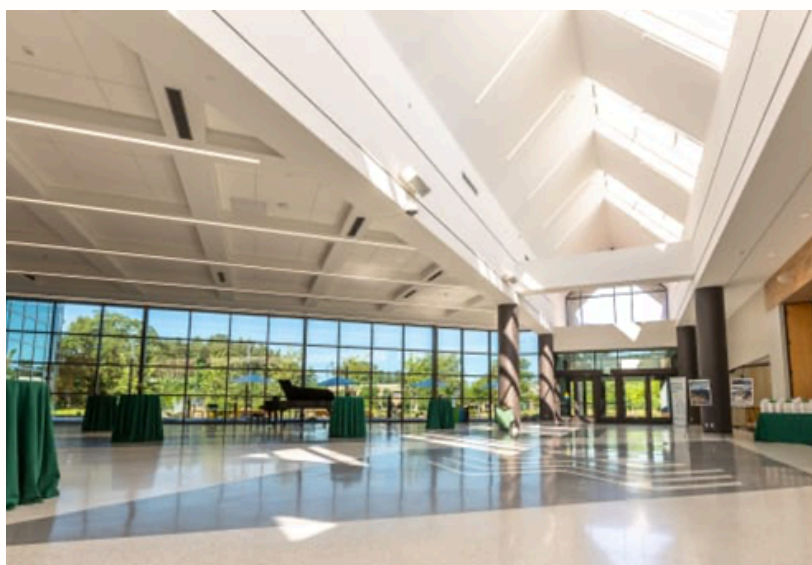
Eastern Michigan University, Pease Auditorium - site of Fr. K's 1st Communion

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Now, I don't want you to get the false idea that I was some sort of pious kid who always loved going to mass. Nothing could be farther from the truth. We went to mass every Sunday as a family, sure, but I have more memories of imagining how I would save the congregation from some psychotic gunman by jumping off the balcony onto him, than I have of levitating in awe of the mystery of Transubstantiation. Nor did I go to a church that was known for a particularly beautiful liturgy. In fact, I didn't even grow up going to a church at all! Our parish didn't build a church until the year 2000. Most of my Sundays consisted in driving across town to whatever school auditorium we had rented out that week. I received my first communion on the campus of Eastern Michigan University in Pease Auditorium. I was confirmed in the lobby of Towsley Auditorium on the campus of Washtenaw Community College. Mass was always important, but it felt more like a spectacle than a sacred event. I guess I grew up assuming that mass was *just that really boring thing that you were obliged to go to on Sundays to avoid mortal sin*. There was really no hint that anything had any real meaning, depth, or regulations.

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Washtenaw Community College, lobby - site of Fr. K's Confirmation







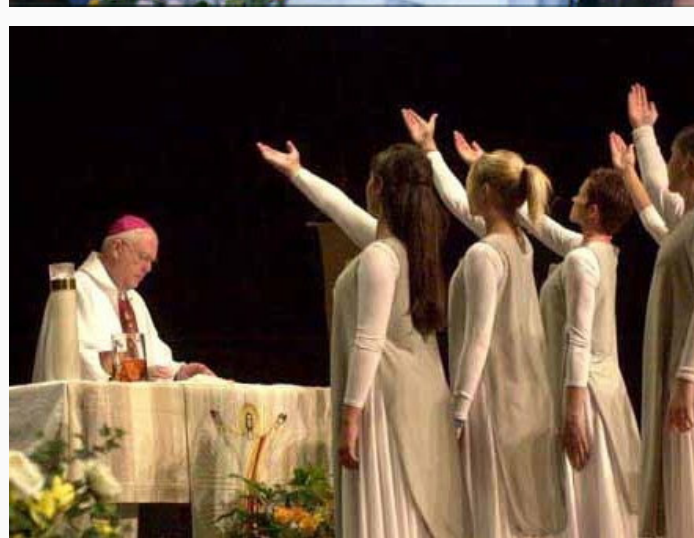
My college days weren't much of an improvement. We had moved, and were at least in an actual church building, named after a saint, however, we had really gotten a downgrade in music. I don't even want to talk about it, it was so bad.



Anyway, since this was the 80s and the 90s, I had no idea that this was not the way that Mass had always been, or that what we were doing then was only 10 to 20 years old. If you would've asked me, I probably would've guessed that at the Last Supper while Jesus was breaking the bread, there was a little old lady sitting at an upright piano in the corner singing "I Am the Bread of Life".



When I was traveling around the country with NET Ministries, I attended mass at close to 100 parishes across the country. That'll give you a pretty good cross sample of the liturgical situation in the United States of America. My experience was that there wasn't too much variance, except for the occasional woman preaching, or liturgical dance, or some other obvious liturgical violation. But I still had no idea that there had ever been anything different, or even could be something different. At some point, I must've learned that Mass used to be in Latin, and I found a parish that still did it, and went. My life was not changed. Rather, I found it extraordinarily lackluster. In fact, I'm sure I said something like "that was interesting. I'll never go again."





“In the Latin Church the pipe organ is to be held in high esteem, for it is the traditional musical instrument which adds a wonderful splendor to the Church’s ceremonies and powerfully lifts up man’s mind to God and to higher things”. (SC 118)



Later on, I discovered the Orchestral Mass at Saint Agnes in St. Paul, which was the “New Mass” in Latin, *ad orientem*, and with a full orchestra and choir. It was pretty exceptional. I took many guitar-playing, 20 year old, NET Missionaries there and they always loved it! It was probably the first time for most of us that Mass seemed somehow other-worldly. But of course, this was very much the exception. I mean, they must’ve had an incredibly creative pastor to come up with something like that—Mass in Latin with organ and Gregorian chant—crazy, right! Little did I know.

It wasn’t until I got to seminary that I started to put the pieces of the puzzle together. We actually read the documents of Vatican II (the big Church Council in the ‘60s). In particular we read the document on the liturgy, *Sacrosanctum Concilium*. We learned firsthand what the documents of the council had actually decreed, and what novelties it apparently had not decreed. A different picture was emerging. The first time I read about “liturgical east” (AKA *ad orientem*), where the priest and people celebrate Mass all facing the crucifix altogether, as a unified prayer to the Father, and how this is how Mass had been celebrated since the earliest days of the Church, I was sold. It just made sense.

As I grew in my liturgical understanding, my love for the liturgy grew alongside it. It truly was a fathomless treasure. And although I had begun to realize that certain people with certain ideologies had certain preferences, and even strong opinions, I did not know at this point that there was a veritable war raging around all things liturgy. After I was ordained a priest, I was thrown headlong into it.

## 2nd Vatican Council







“I would like to ask forgiveness - in my own name and in the name of all of you, venerable and dear brothers in the Episcopate - for everything which, for whatever reason, through whatever human weakness, impatience or negligence, and also through the at times partial, one-sided, and erroneous application of the directives of the Second Vatican Council, may have caused scandal and disturbance concerning the interpretation of the doctrine and the veneration due this great sacrament.” John Paul II wrote these words to the Bishops of the world in 1980

Two weeks after ordination, the Bishop asked me to learn how to say the Extraordinary Form of the Mass, so as to help out a parish with Latin Mass. It gave me a firsthand experience into how the mass had been celebrated for at least 1500 years. It was beautiful, stunning, and in a certain way, fun. Then I met the people who think it is the only way Mass should ever be celebrated and “Novus Ordo Catholics” are really only half-Catholics at best. The war was on, and I felt like I was right in the middle of it.

I was compelled to read everything I could get my hands on. I read stuff on both sides of the aisle: how the Mass was, how it is, how it should be, how it got there, who did it, why they did it, what’s gonna happen next, why it’s great, why it’s invalid. You name it, and I’ve probably read it. At this point, I’ve probably read two dozen books on the liturgy. And what I realized is that most people who have strong opinions... haven’t. In fact, most people (on both sides of the issue, mind you) only have their experience and their preferences to argue from. But few of them have researched the theologians, and the history books, and the saints, and the popes, and the documents; and fewer still have looked at the arguments for the opposing view. Whether one loves the old Mass or hates it, whether one tolerates the new Mass or enshrines it, they’re both missing something.



One memorable moment was when I was in prison—doing prison ministry!—I felt inspired to celebrate Mass ad orientem for the inmates. I was a little nervous, because, after all, these were men who had committed crimes—some even murder! In my homily, I explained the reason the priest stands on the same side of the altar as the people is because he is one of them and he is doing something with them. “I’m not here because I’m better than you, or to do something for you. I’m standing right here with you, on the same side of the altar, to offer the same sacrifice to the same God that we all are here to worship.” And then... I turned my back on them. That’s not something you do in prison. You never turn your back to someone. Unless you really trust them. And they got it. One old-timer came up to me after Mass with tears in his eyes, and just said, “Thank you. They never told us that.” That’s why I love teaching about the Mass, because everyone has something to learn.

Let’s be clear. I love the Mass. I love the old Mass. I love the new Mass. I love any Mass that is celebrated well, according to the rubrics, and with devotion. Do I have my preferences? Absolutely. But what does that matter? The Church has her preferences too, and if we would celebrate Mass according to the documents, we would be much better off. In fact, we have seen in the last decade, more and more young priests at more and more parishes reclaiming some of the “traditional” aspects of the Mass that were unnecessarily lost. Because many of those priests have had a similar formation and experience as I had.





This year during Ars Vivendi we discussed different aspects of the Mass. We had some good conversations and made some good connections. As we conclude our year, I will be doing a three-part teaching mass. It won't be an actual Mass, (because come to find out we're really not supposed to do that) but I will be actually walking through all the parts of the Mass in the sanctuary, and explaining them, and stopping to field questions. If you want to know the deeper insights of what we do or why we do them or why we do them the way we do them here, I strongly encourage you to attend. I bet you will learn something.

FOR MORE ON  
LITURGY FROM FR K  
SEE OUR PARISH  
PODCASTS ESPECIALLY  
EVER ANCIENT, EVER  
NEW EPISODES 9-11  
AND HOMILY: ENTER  
THE MYSTERY

## BEST BOOKS ON THE LITURGY:

- SPIRIT OF THE LITURGY BY RATZINGER
- WELLSPRING OF WORSHIP BY CORBON
- WHY CATHOLICS CAN'T SING BY DAY



### Teaching Mass Dates at Ars Vivendi

March 12

March 26

April 9

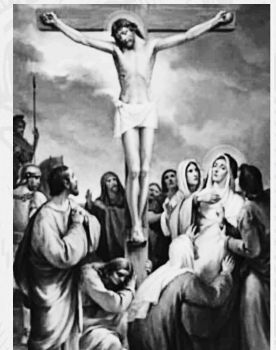


Some of our local Lenten liturgical customs at St. Max also include a more simplified chant tone for the prayers, a different version of the Kyrie, no response on the petitions, Mass on the low altar facing the crucifix (Ad Dominum), not illuminating the apse, and more silence during the various parts of the liturgy including the Eucharistic Prayer.



# Stations of the Cross

Lent is the quintessential Catholic “thing”: Ashes, meatless Fridays, and, of course, Stations of the Cross. Stations of the Cross perhaps more than any other devotion really gets us into the “feel” of Lent. That’s why we sometimes want to avoid it like the plague. Who wants to feel the weight of their sins? Yet, if we don’t feel the weight of our sins, and the sorrow for them, how will we feel the tender mercy of God when he takes them away on the Cross and in the confessional? We need that. We all need that. It’s these Catholic “things” that really keep us connected to our faith in tangible ways. Especially when we do them together, they really help foster that Catholic culture that helps us to live our faith. We hope you’ll join us Fridays in Lent for Stations and Soup. By the way, a faithful servant recently put an outdoor Stations around the church for the students to use. Feel free to use it as well. – Fr. K



## Soup & Stations

Fr. Kowalczyk will lead Stations at 5:30 in the main church. Soup will follow in St. Martha Hall. Sign up on our website to bring your favorite meatless soup.

### REGULAR CONFESSION SCHEDULE

Tuesdays: 5:00 pm (SJ)  
Wednesdays: 8:00 am (SJ)  
Thursdays: 6:00 am (SJ)  
Saturdays: 4:00 pm (SP)  
Sundays: 9:15 am (SP)  
First Saturday: 10 am (SP)

### ADDITIONAL CONFESSIONS

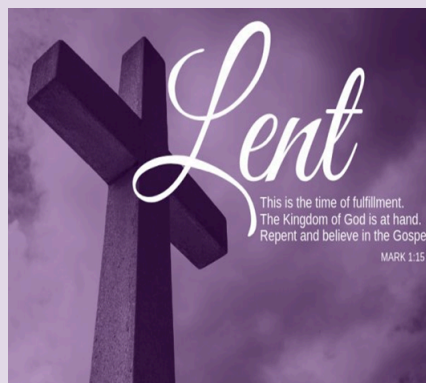
Sundays in Lent: 7:30 am (SP)  
Wednesday April 9: 7:15 pm – 8:15 pm (SP)  
Friday April 11, 6:30 pm – 7:30 pm (SP)  
Saturday April 12, 3:30 pm (SP)  
Sunday April 13, 11:00 am – 12:00 pm (SP)  
Tuesday April 15, 6:00 pm – 7:00 pm (SJ)

### ASH WEDNESDAY 3/5 (SP)

6:30 am Service  
8:30 am Mass  
5:30 pm Mass (High Mass)

### STATIONS OF THE CROSS

Fridays in Lent at the Main Church (SP)  
March 7 – April 11 at 5:30 pm  
Followed by Soup Supper at 6 pm



## Paschal Triduum

All at Main Church (SP)

### HOLY THURSDAY 4/17

7:00 pm Holy Thursday Mass  
8:00–10:00 pm Altar of Repose  
in St. Martha Hall

### GOOD FRIDAY 4/18

3:00 pm Good Friday Service

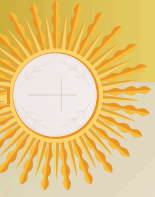
### HOLY SATURDAY 4/19

8:36 pm Easter Vigil in the Church  
10:00 pm Easter Vigil Reception

### EASTER SUNDAY 4/20

8:00 am Mass  
10:00 am Mass





# National Eucharistic Congress 2024



## *A Reflection by Michael and Mary Dewitte*

Last summer, when Michael learned about the National Eucharistic Congress, he asked if I was interested in attending. We had so much going on at that time so I said I was not interested.

He had investigated lodging, but what was available was far from the venue and very expensive. So, we put the Congress out of our minds. That is, until Deacon Joe and Therese Frederick called us and told us that they purchased admission tickets and had lodging all arranged, but were unable to go. It seemed as though the Holy Spirit had different plans for us than we did for ourselves, so the answer was "Yes, we will go". It was one of the best decisions we have ever made.

The Congress began Wednesday July 17, 2024. We were able to register as soon as the doors opened, but there were hundreds ahead of us in line. As the day wore on the lines of people registering got longer and longer and wrapped around the entire block. This first day opened with a procession "From the Four Corners" into the Lucas Oil Stadium. Bishop Andrew Cozzens carried the monstrance into the stadium and led the huge assembly with prayer, petitions and incantations. There were 30 minutes of adoration with 50,000+ people in attendance, during which there was complete silence in the stadium. It was so incredible and beautiful.

At the end of adoration, the procession of the four branches of the National Eucharistic Pilgrimage entered the stadium. The east coast delegation processed in with a picture of Saint Elizabeth Ann Seton. The west coast delegation with a picture of Saint Junipero Serra. The southern delegation with a picture of Saint Juan Diego. Finally, the northern delegation with an image of the Veil of Our Lady.

The reception of the sacrament for Reconciliation was set up in a ballroom with many priests hearing confessions for 47 hours over five days. Thousands of participants received this beautiful sacrament.



Many exhibits were available, including the Eucharistic Miracles Exhibit, the Shroud of Turin Exhibit\*, and the Relics Chapel. People stood in line for hours to view these awesome exhibits. Family experiences were also available with the Catechesis of the Good Shepherd Program\*\*.

The Eucharistic Procession took place on Saturday afternoon. The one-mile procession started at the Convention Center, went through downtown Indianapolis, and ended with Benediction at the Indiana War Memorial and American Legion Mall.

All of the evening Revival Sessions were held at the Lucas Oil Stadium beginning at 7:00pm and ending at 9:30 or 10:00pm. Minnesota was well represented with Father Michael Schmitz and Bishop Robert Barron presenting terrific talks. Every evening began with a procession bringing Jesus into the stadium to be placed on the altar. The evening ended with Benediction and there were always 20-30 minutes of silent adoration. The number one highlight was the closing ceremony with the celebration of the Holy Eucharist with Cardinal Luis Tagle presiding. To receive the body and blood, soul and divinity of Jesus in unity with 50,000+ other Catholics was an extraordinary experience. I was granted the gift of tears and it was a most beautiful encounter of feeling so close to Jesus.

We would be remiss if we did not comment on another observation that we made during the Congress. The people in attendance were kind to each other, helpful, courteous, understanding, and patient. With 50,000+ people participating in this event, one would anticipate to see impatience, disrespectful or discourteous reactions, but not so. We sensed the light of Jesus present throughout the entire experience: with the speakers, with all the attendees, the families, young children, and the teenagers, and especially in the closing Mass.



\*The Man of the Shroud Exhibit will be at St. Max March 2 through March 9. Check the Parish website for exhibit hours.

\*\*St. Max also has an active Catechesis of the Good Shepherd (CGS) program for children 3 - 6 yrs (next year up to 8 yrs). We are also hosting onsite training sessions to be a CGS catechist (teacher) starting in March. Check out the CGS page at our website for more information!



# Meet the Deacon!



## DEACON MICHAEL DEWITTE

Deacon Mike was ordained into the permanent Diaconate in 2006, and served in our parish for several years. He and his wife, Mary, were married in 1969 at St. Peter's Church, and raised their three children, Jonathan, Michelle, and Patrick here in Delano.

Mike has ministered as a volunteer at the Wright County jail, and served on two boards of directors for two organizations providing ministry and prison retreats for the inmates.

He currently assists at School Masses and leads the amazing funeral luncheon team at St. Max.



### **Where were you born, and what was your family life like growing up?**

When my parents were first married my father was in the army. I was born the first of 8 children in West Bend, Wisconsin. In the next few years we moved from one army base to another. I had a sister who was born in Illinois, and a brother who was born in South Carolina. When my mother was expecting her fourth child, she felt the need to settle down near her family. My father was intent on making a career in the armed services, so my mother moved back to Annandale, Minnesota with her three children. My father remained in the service until 1955 after their fourth child was born.

In the mid-1950's there were a lot of men coming out of the service and jobs were hard to find so we moved around for a couple years to be close to wherever my father could find work.

We eventually settled down in the suburb of Brooklyn Center, where I graduated from Cooper High School. A few years after graduation I moved to the Chicago area and worked for a manufacturing company in their Data Processing division. In 1969 on a trip home to visit my family, I met Mary, fell in love with her and we decided to get married.

### **Was faith an important part of your childhood?**

While we were not a particularly religious family, my parents made sure that I received the sacraments, attended Mass, and continued religious education through high school.

### **Do you have a favorite saint, especially one who was important in your journey to become a deacon, and since?**

Not surprisingly, St. Michael was always a favorite; but when I was confirmed while in the fifth grade, St. Peter became my favorite; I took Peter as my confirmation name. I was impressed with his relationship with Jesus, his courage, and his martyrdom.

### **What do you do in your spare time?**

I enjoy the outdoors, hunting, fishing, camping, and gardening. About 15 years ago I was introduced to raising honeybees. The past four years our apery grew to between 20 and 25 hives, producing around 400 to 500 pounds of honey. This year I have decided to scale back and just maintain a few hives with my daughter.

### **What is your favorite thing about St. Max?**

St. Max has been the central force in our family. Mary and I were married in St. Peter's Church, our children were third generation alumni of St. Peter's school, and grandchildren were fourth generation alumni. Living in a faith filled community we developed many lifelong friends who have loved and supported each other through all of life's joys and challenges; we have celebrated the births of our children, the deaths of our parents, and everything else that life has to offer.

### **Who was your greatest influence in becoming a deacon?**

After years of being engaged in parish life, serving on committees, volunteering for parish activities, and increased focus on serving God and the Church, people began suggesting that I check out the Diaconate. After some time and discernment, Mary and I perused the vocation of the Permanent Diaconate and were accepted into the program. Mary attended every class with me, and did every assignment. She was a better student, but helped me through it.

### **What is your favorite part of being a deacon?**

It has been a real blessing to have been invited into the lives of so many over the years: witnessing their marriages, baptizing and educating their children, walking with them as they became sick or infirmed, and celebrating the lives of their loved ones as they passed on to be with the Lord.







*Gourmet  
Lenten Dinner*

served at *the*

**JEROME**

EVENT CENTER

**FRIDAY**

**MAR. 28**

**SERVING TIME**  
**4:30PM - 7:30PM**

**\$20**

IN ADVANCE

**\$25**

AT THE DOOR

**\$12**

12 AND UNDER

**MENU**

**TICKETS**

ADVANCE TICKETS  
SOLD AT:

ST. MAX KOLBE  
CHURCH OFFICE

ST. MAX KOLBE  
ACADEMY OFFICE

THE WHISKEY JAR

FRIED FISH OR BAKED COD

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COLESLAW

HOMEMADE MAC-N-CHEESE

DINNER ROLL

DESSERT

COFFEE | LEMONADE

CASH BAR

**EVENT**

A FUNDRAISING EFFORT BY  
ST. MAX KOLBE ACADEMY  
IN PARTNERSHIP WITH  
THE WHISKEY JAR AND  
THE JEROME EVENT  
CENTER







# ONLINE BIDDING OPENS

## MARCH 11<sup>th</sup>

### 2:00PM

**There are many items starting at all different price points ... log in and check it out!**

**(Gala attendance IS NOT required to join the bidding!)**



**LET THE BIDDING BEGIN - GOOD LUCK!**





# WOMEN'S LENTEN RETREAT

**Saturday, March 22**

8 am - 12 pm  
St. Martha Hall (SP)

8 am Confession, 9 am Mass

No Cost:  
Free Will  
Donation



**Register Now!**



**Followed by Breakfast, Talk, Small Group and Prayer**

*Fr. K's talk: "Radical Feminism and What You Can Do About It"*

"Last years women's Lenten Reflection Day was a beautiful prayerful retreat morning to go deeper in my relationship with Jesus and with other women in our parish.

The themes and reflections I recieved that day I often still refer back to and ponder."

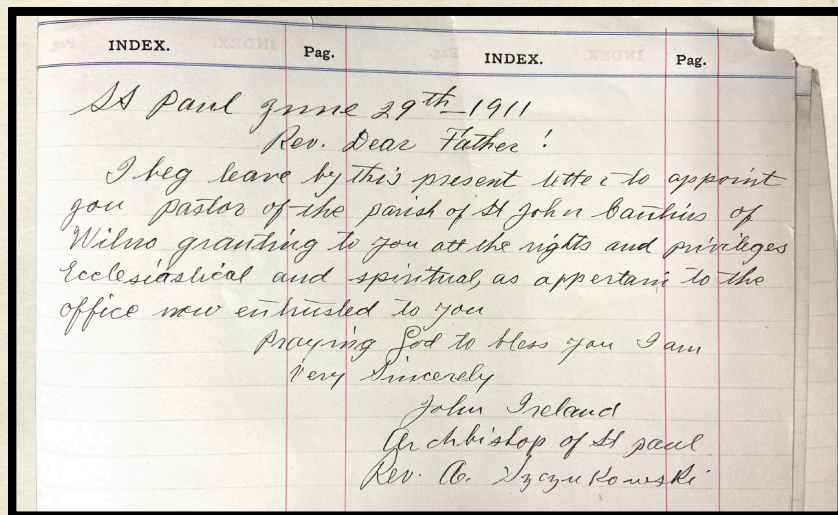
- Rose, St. Max Parishioner



# FROM THE ARCHIVES AT ST. MAX

## A PIECE OF HISTORY

A handwritten letter dated 1911 was recently discovered by St. Max staff, nestled between the pages of an old sacramental book in the parish office. It was written by Archbishop John Ireland to the pastor at the time of St. Joseph Church (Fr. Szczukowski).

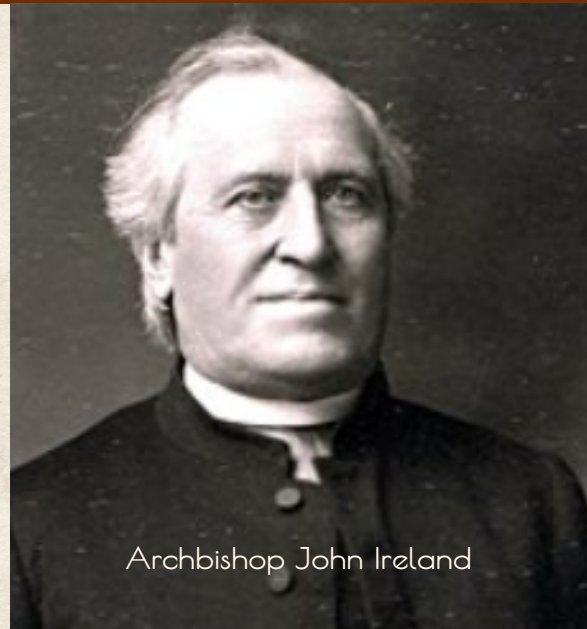


Parts of this letter are hard to decipher (check out the typed version on the left). After some digging, we figured out that Fr. Szczukowski was reassigned to the town of Wilno. This tiny town is on the very western edge of Minnesota, close to the border of South Dakota, which was a Polish settlement.

## Archbishop Ireland ties to Delano...

Excerpt from the book, *The History of Saint Joseph*, by Rosemary Gabriel, 1954

"Many are the tales of this first church, the most interesting of which is this. Among the early priests, who visited the various churches scattered in the wilderness area was Father John Ireland, later to become Archbishop Ireland, who used to visit Watertown and Waverly. The roads were very poor, most of them being no more than mere trails. In 1866, on one of his trips visiting these missions, Father Ireland became lost in the wood on his way to Waverly Mills. Suddenly, he heard voices singing in the wilderness. Bewildered, he paused to listen, wondering if he were hearing angels, and found the voices to be singing French hymns. Following the sound of the singing through the woods, he stumbled upon the little church of St. Peter as it was called, and entering, found the congregation trying to conduct services celebrating the feast of Corpus Christi as it had been celebrated in their former homeland in Alsace-Lorraine. Father Ireland preached a sermon, concluded the service and then continued on his way to Waverly Mills."



Archbishop John Ireland

St Paul June 29 1911

Rev. Dear Father!

I beg leave by this present letter to appoint you pastor of the parish of St. John Cantius of Wilno, granting to you all the rights and privileges Ecclesiastical and spiritual, as appertain to the office now entrusted to you.

Praying God to bless you I am  
Very Sincerely  
John Ireland  
Archbishop of St. Paul  
Rev. A. Szczukowski



Father A. Szczukowski  
Pastor of St. Joseph  
1907-1911



# UPCOMING *Events*

MAR  
2

## *Man of the Shroud Exhibit*

Witness this powerful display of history, science and mystery behind what many believe to be the authentic burial cloth of Jesus Christ. Check out viewing times on our website. **Runs through March 9**

MAR  
5

## *Ash Wednesday*

Lent begins! Service at 6:30 am, 8:30 am Mass, 5:30 pm Mass. All in the main church at St. Peter Campus.

MAR  
7

## *Soup & Stations Begin*

Join us for Stations of the Cross every Friday in Lent at 5:30pm in at the main church at St. Peter. Followed by soup supper. Sign up to bring a soup on the parish website.

MAR  
12

## *Ars Vivendi*

Join us for prayer, dinner, and a talk. Daycare and classroom learning for the kids. Father K will teach from the sanctuary at the Main Church - the first of a 3-part series on the Mass. Other dates are March 26 & April 9.

MAR  
15

## *St. Max Kolbe Academy Gala*

The biggest school fundraiser of the year! Join us for dinner, silent auction, live auction, and tons of fun! Ticket sales close on March 5.

MAR  
22

## *Women's Lenten Retreat*

Friendship, breakfast, a talk by Fr. Kowalczyk, and time for adoration and confession ~ a beautiful way to enter into Lent.

MAR  
23

## *Pancake Breakfast*

Sponsored by the Knights of Columbus. Pancake breakfast in the school cafeteria raising money for local prolife groups.

MAR  
28

## *Gourmet Fish Fry at the Jerome*

Enjoy a delicious fish dinner while raising money for St. Max Kolbe Academy.

MAR  
29

## *Laetare Bingo*

Pizza and bingo night in St. Martha Hall after the 5 pm Saturday Vigil Mass. This event is in need of fun prizes - \$5-10 value - drop off at parish office.

MAR  
30

## *Young Adult Catholic Game Night*

Calling all young adults aged 18-39. An evening of games, fellowship, and snacks. Meet in Kolbe Cafe at 7 pm.





# PHOTOGRAPHY!

## Servant Wanted!

Do you have an eye for photography? Do your pictures turn out pretty good most of the time? Let us know! The parish is looking for a servant photographer to help capture images of our events and special liturgies. For more information, email the office at [bulletin@stmaxkolbechurch.org](mailto:bulletin@stmaxkolbechurch.org)

## Photos Wanted!

Have you taken photos of parish events in the recent (or distant) past that are taking up space on your phone or hard drive (or even a photo album)? Send them our way! We are working on filling the gaps of past events that have no photo record of, and also expanding our parish photo archives. Email [bulletin@stmaxkoblechurch.org](mailto:bulletin@stmaxkoblechurch.org) with your digital photo files. Include name of event and date.

## Meme of the month



# BABY BOTTLE CAMPAIGN

BEGINS MARCH 8!

## What can you do?



- Take an empty baby bottle after Masses the weekend of March 8/9th
- Fill the bottle with coins/dollars/checks (made out to Church of St. Maximilian Kolbe)
- Return the bottle at weekend Masses through April 6th
- 100% of funds raised go to local pro-life women's centers

*Hosted by St. Max Respect Life Ministry Group*



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Thank you  
to our  
Sponsor!





**Fun for the whole family!**

**LAETARE BINGO  
WITH PIZZA!**

**29TH  
MARCH**

**ST MARTHA HALL  
ST. PETER CAMPUS**

**6 - 7:30  
PM**

PRIZES NEEDED. \$5-10 VALUE. DROP OFF AT PARISH OFFICE.