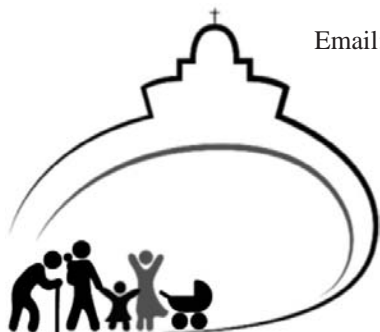


St. Louis Catholic Church

53 Allen Street East, Waterloo ON N2J 1J3 Tel: 519-743-4101
Email: stlouiswaterloo@hamiltondiocese.com Web site: www.saintlouisparish.ca
Served by the Congregation of the Resurrection since 1890.

Office hours: Monday – Thursday 9 - 12 and 1- 4, Friday 9 - 12



Amoris Laetitia Family
Year 2021 - 2022

Weekday Masses:
Tuesday – Friday 9:00 a.m.
Rosary: Tuesday to Friday
before 9:00 a.m. Mass

Sunday Masses:
Saturday: 5:00 p.m.
Sunday: 9:30 a.m.
11:30 a.m.



Pastoral Team:

Pastor
Father Phil Reilly, C.R.
preilly@hamiltondiocese.com

Coordinator of Youth and Children's Ministries
Kelly Krause
kkrause@hamiltondiocese.com

Parish Secretary
Anna Malton
stlouiswaterloo@hamiltondiocese.com

Custodian
Doug Lichty

Welcome new members - Whether you are just passing through the area or looking for a spiritual home, we welcome you to St. Louis Catholic Church. We hope you will find our worship environment hospitable and prayerful. People often attend Mass at a parish for months or years without officially registering. Registration here at St. Louis is an expression of your commitment to being an active member of our community. Parish registration simplifies the process with regard to sponsoring a sacramental candidate; obtaining pastoral references and for preparation of baptisms, weddings and funerals. Registration is easy and can be completed at the Parish Office during regular office hours. Registration forms are available at the back of the Church.

Parish Records - Our parish records are very important. We try to keep them up to date. Please advise the office of any changes.

Music in the Liturgy - Music plays an integral role in the liturgical life of the parish. Parishioners are invited to join our choirs. Please contact the choir directors:

- 9:30 Choir - Bob Reinhart (robertreinhart182@msn.com),
- 11:30 Choir - Donna McLellan (donna-ipad@hotmail.com),
- 5:00 Choir - Peter DeSousa (organist) or Youth Music.

Sunday programs for children - During the Sunday morning 9:30 a.m. Mass there is babysitting for children under 3 years of age, Sunday School for 3 to 6 years of age and Children's Liturgy of the Word for children ages 7 and up.

Sacramental Life - St. Louis Parish celebrates the sacraments for its members who are registered and regularly attending. If you are not registered you are automatically a member of a parish closest to you.

Baptism - Celebrated once a month. Please speak with a priest after Mass on Sunday.

Sacrament of Reconciliation - Saturdays 4 - 4:30 p.m., or by appointment.

Marriage - For registered and supporting members, please contact the parish office at least one year in advance of your date.

Becoming Catholic - Rite of Christian Initiation of Adults, preparing adults for baptism and/or to join the community. Please contact the office for further information.

Anointing and Pastoral Care - Our parish community cares about the sick and elderly and the lonely. Please notify the parish office to arrange for them to receive the Anointing of the Sick, or to have the Holy Communion brought to them.

Pastoral Care to those in Hospital - A family member is asked to contact the parish whenever a parishioner is in hospital and requests a pastoral visit, or Sacrament of the Sick (Anointing).

Priesthood and Religious Life - Is God calling you to religious life, as a Brother, Deacon or Priest? If so, please contact the Vocation Director for the Congregation of the Resurrection, at crvocations@gmail.com or www.resurrectionist.ca

Diocesan Newsletter - For information about Activities and Events of interest in the Diocese of Hamilton, subscribe to the online Diocesan Newsletter at www.hamiltondiocese.com

Parish Organizations and Contacts:

Finance Council
Terry Collins, 519-741-1534

Maintenance Committee
Bob Lorentz, 519-576-5556

OOTC Community Suppers
Keith & Sharon Schnarr 519-801-8687

Parish Webmaster
Daniel Delattre, daniel@uwaterloo.ca

Altar Servers Coordinator
Dave Pagett, 519-744-7705

**Catechesis Of The Good Shepherd,
Youth Ministry**
Kelly Krause, 519-743-4101

Catholic Women's League
Donna Herbstreit, 519-884-9380
donna.marie2000@icloud.com

Ministry to the Elderly & Homebound
Cecilia Beechey, 519-572-5435

Prayer Shawl Ministry
Sandra Williams, 519-742-9239

Prayer Chain
Sharon Carey, 519-746-8073

St. Vincent De Paul
For food hamper or more
information call 519-743-4101



THE PALM SUNDAY OF THE PASSION OF THE LORD

MASS INTENTIONS

Monday, April 11 – No Mass

Tuesday, April 12

9:00 AM To Bring Our Loved Ones Home to the Church

Wednesday, April 13

9:00 AM † Frank Butler – Butler Family

Thursday, April 14 - Thursday of the Lord Supper

7:00 PM For Priestly Vocations

Friday, April 15 – Friday of the Passion of the Lord

10:00 AM Good Friday Service

3:00 PM Good Friday Service

Saturday, April 16 – Holy Saturday

Vigil of The Resurrection of the Lord

8:30PM For People of St. Louis Parish

Sunday, April 17 – The Resurrection of the Lord

9:30 AM For the Congregation of the Resurrection

11:30 AM For those Baptized and Received into the Church this Easter in Our Diocese

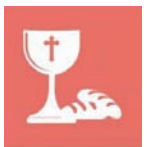


Palm Sunday is the final Sunday of Lent, the beginning of Holy Week, and commemorates the triumphant arrival of Christ in Jerusalem, days before he was crucified.

In the Gospels, Jesus entered Jerusalem riding a young donkey, and to the lavish praise of the townspeople who threw clothes, or palms, in front of Him as a sign of homage. This was a customary practice for people of great respect. Palm branches are widely recognized symbol of peace and victory, hence their preferred use on Palm Sunday.

The use of a donkey instead of a horse is highly symbolic, it represents the humble arrival of someone in peace, as opposed to arriving on a steed in war.

During Palm Sunday Mass, palms are distributed to parishioners who carry them in a ritual procession into church. The palms are blessed and kept for the year. Because the palms are blessed, they may not be discarded as trash. Instead, they are gathered at the church and burned to create the ashes for the next year's Ash Wednesday.



Holy Thursday is the commemoration of the Last Supper of Jesus Christ, when He established the sacrament of Holy Eucharist prior to His arrest and crucifixion. It also commemorates His institution of the priesthood. Jesus celebrated the supper as a Passover feast. Christ would fulfill His role as the victim of the Passover for all to be saved by His final sacrifice.

The central observance of Holy Thursday is the ritual re-enactment of the Last Supper at Mass. This event is celebrated at every Mass, as part of the Liturgy of the Eucharist, but it is specially commemorated on Holy Thursday. During the Mass, Catholics rightly believe, as an article of faith, that the unleavened bread and wine become the Body and Blood of Jesus Christ through transubstantiation. He also establishes the special priesthood for his disciples, which is distinct from the "priesthood of all believers." Christ washed the feet of His disciples, who would become the first priests.

On the night of Holy Thursday, Eucharistic Adoration of the Blessed Sacrament takes place where the faithful remain in the presence of the Eucharist just as the disciples kept a vigil with Christ. No Mass will be celebrated again in the Church until the Easter Vigil proclaims the Resurrection.



Good Friday is the day for fasting and commemoration of the crucifixion of Jesus Christ. According to the gospels, Jesus was betrayed by Judas on the night of the Last Supper. The morning following Christ's arrest, He was brought before Annas, a powerful Jewish cleric.

Annas condemned Jesus for blasphemy for refusing to repudiate Annas' words that He was the Son of God. From there, Jesus was sent to Pontius Pilate, the Roman governor of the province. Pontius Pilate questioned Jesus but found no reason to condemn Him. Instead, he suggested Jewish leaders deal with Jesus according to their own law. But under Roman law, they could not execute Jesus, so they appealed to Pilate to issue the order to kill Jesus.

Pilate appealed to King Herod, who found no guilt in Jesus and sent Him back to Pilate once again. Pilate declared Jesus to be innocent, and washed his hands to show that he wanted nothing to do with Jesus, but the crowds were enraged. To prevent a riot and to protect his station, Pilate reluctantly agreed to execute Jesus and sentenced him to crucifixion. Jesus was convicted of proclaiming himself to be the King of the Jews.

Before his execution, Jesus was flogged, which was a customary practice intended to weaken a victim before crucifixion. Crucifixion was an especially painful method of execution and was perfected by the Romans as such. It was reserved for the worst criminals, and generally Roman citizens, women, and soldiers were exempt in most cases.

During His flogging, the soldiers tormented Jesus, crowning Him with thorns and ridicule. Then, Jesus was compelled to carry His cross to the place of His execution, at Calvary. During His walk to the site of His execution, Jesus fell three times and the Roman guards randomly selected Simon, a Cyrene, to help Jesus.

After arrival at Calvary, Jesus was nailed to the cross and crucified between two thieves. One of the thieves repented of his sins and accepted Christ while on the cross beside Him. A sign, was posted above Christ to indicate His supposed crime. It read, "Jesus of Nazareth, King of the Jews." It is commonly abbreviated in Latin as "INRI" (*Jesus Nazarenus, Rex Iudaeorum*).

During Christ's last few hours on the cross, darkness fell over the whole land. Jesus was given a sponge with sour wine mixed with gall, a weak, bitter painkiller often given to crucified victims.

Prior to death, Jesus spoke His last words, "My God, my God, why have you forsaken me?" This line is the opening of Psalm 22, and it may have been common practice to recite lines of songs to deliver a greater message. Properly understood, the last words of Christ were triumphant. Guards then lanced Jesus' side to ensure He was dead.

At the moment of Christ's death, an earthquake occurred, powerful enough to open tombs. The long, thick curtain at the Temple was said to have torn from top to bottom. The body of Christ was removed from the cross and laid in a donated tomb, buried according to custom.

The Veneration of the Cross: In the 7th century, the Church in Rome adopted the practice of Adoration of the Cross from the Church in Jerusalem, where a fragment of wood believed to be the Lord's cross had been venerated every year on Good Friday since the 4th century. According to tradition, a part of the Holy Cross was discovered by the mother of the emperor Constantine, St. Helen, on a pilgrimage to Jerusalem in AD 326. In veneration of an image, or representation of Christ's cross we are actually adoring what it represents. We are paying the highest honour to our Lord's actual Cross as the instrument of our salvation and because the Cross is inseparable from His sacrifice, in reverencing His Cross we are adoring Christ. *'We adore Thee, O Christ, and we bless Thee because by Thy Holy Cross Thou has Redeemed the World.'* (From Catholic Online catholic.org.)



Holy Thursday food drive: It has been a tradition of St. Louis Parish to remember the Last Supper of Our Lord, with gifts of food or money for The Society of St. Vincent de Paul food bank at our Parish. This year, we are asking for donations of **peanut butter, canned tuna, Kraft Dinner or canned beans in tomato sauce.** Please place donations in front of the Holy Family Altar at Holy Thursday Mass. Thank you and God bless.



Easter Egg Hunt for children age 10 and under, on Easter Sunday after both Masses. No Sunday School or Babysitting on Easter Sunday.

Answers to the Lenten Quiz:

1. How long does Lent last? (40 days)
2. When does it start? (Ash Wednesday)
3. What great feast does it lead to? (Easter)
4. What is its goal? (spiritual renewal in Christ)
5. For whom does the Church pray especially during Lent? (catechumens and people who have left the Church)
6. Which day of the week is not counted in the forty days of Lent? (Sunday)
7. Which word means "to give to those in need"? (almsgiving)
8. How many full meals may be eaten on a fast day? (one)
9. Name fast days in Lent. (Ash Wednesday and Good Friday)
10. What must Catholics over age 14 do on Fridays during Lent? (abstain from eating meat)

"Domestic Church" is a long-term formation program for engaged or sacramentally married couples seeking to grow in holiness together, and with other couples. St. Ambrose Parish in Cambridge is organizing such a program. If interested, please contact Marta & Jacek Nawrot at 519-896-8979, domestic.church.ontario@gmail.com



Blessed are they who come in the Name of the Lord! Am I being called to proclaim Jesus as a priest, deacon, religious brother or sister? If God is calling you contact Most Rev. W. Lobsinger, Aux. Bp. & Vocation Director, Diocese of Hamilton 905-528-7988, vocations@hamiltondiocese.com, or Fr. Raphael Ma, Congregation of the Resurrection Vocation Director, at crvocations@gmail.com, or Carmel of St. Joseph, St. Agatha at 519-884-6700.

PRAYERS FOR PEACE

St. Louis Bells (Our bells, "St. Louis, Confessor King" and "St. Magdalena" are 115 years old!) are rung every night at 7 PM to call us to prayers for Peace wherever we are.



Heartache to Healing – St. Michael Parish Grief Support Group (St. Michael Parish, 80 University Ave. W., Wat.) – Our 6 week grief support group on Wednesdays from 7-8:30pm (April 20 to May 25). The program, designed to assist people after the death of a loved one, or a significant loss, follows the process developed by Dr. Bill Webster. Everyone is welcome. There is no fee, but you must register by April 13th. Visit our website for more information at stmichaelw.ca/grief-support. To register, or for more information, please contact the St. Michael parish office 519-884-9311, or email parish@stmichaelw.ca.



Resurrection Manor in Waterloo is in need of a gardener(s) to tend to our flower beds. Hours and compensation are negotiable. Please call Brother John C.R. at 519-772-2944.



Video study program offered after both Sunday Masses in the Large Hall. (20 minute video and brief discussion.) Refreshments provided. Come and see. You can also listen to the past episodes on your own.

Synopsis of the last session: The early Church began circulating the writings of the Apostles and St. Paul to the local churches. The Bible

was formed especially for the liturgy. It is made up of all the books to be read at Mass. And it was important that a true list be made, because already in the 2nd century, there were heretics preaching false doctrine. To eliminate confusion and ensure the truth was being taught, there was a need to

draw up a list of the inspired works: a Canon.

Canonizing the Scripture was not new, or unique. Septuagint, the earliest existing Greek translation of the OT from the original Hebrew was translated in the 3rd and 2nd century BC. This is the collection quoted by the Apostles and Church Fathers. When the early Church drew up its canon of the OT, it largely adopted the Septuagint. It wasn't till well after the time of Christ that Jews in Palestine decided to draw up a list of accepted Scriptures for themselves. They narrowed their list by the date of authorship, accepting nothing after Ezra (5th century BC) and only books known to be written in Hebrew.

There was early consensus on the authenticity of the four Gospels of Matthew, Mark, Luke and John, and most letters of St. Paul. The Muratorian Fragment, which dates to about AD 200, lists most of the books we have in NT today. In AD 367, St. Athanasius listed the 27 NT books we have today, from Matthew down to Revelation.

Soon after the list was made, St. Jerome began correcting the Latin translation of the four Gospels and also began translating the OT into Latin. This Bible translation is called the Vulgate.

In AD 393 synod in Hippo (North Africa) and again in AD 397 synod in Carthage, both declared that 46 books of the OT and 27 books of the NT constitute the official canon. This was confirmed in AD 405 by Pope Innocent I and not contested for more than millennium.

In 1546, the Council of Trent formally defined this list after it was challenged by the Protestants. Martin Luther adopted the rabbinic canon of the OT. He also wished to remove Hebrews, James and Jude and Revelation from the NT, but that change didn't catch on.

For the Church Fathers there is no tension between the Church and the Scripture. Scripture was made for liturgy. Each is dependent on the other, and each is inaccessible apart from the other. We need the interpretation of the Church. The early Christians saw quite clearly that what was proclaimed in the Scriptures was actualized in the liturgy. The sacraments, or "mysteries" of the Church, are part of divine Revelation, given to the Apostles from Christ through the Holy Spirit. The Fathers understood that the deposit of Faith consisted of Scripture and Tradition. Neither can stand alone. If an interpretation of Scripture violates the Tradition passed down from the Apostles, there is an error in interpretation. The Church Fathers also understood that Sacred Scripture has more than one level of meaning. Besides the literal sense it often contains a spiritual sense: how it points to Christ (*allegorical*), or end times (*anagogical*), or to how we are to act (*moral*).

(Excerpts from the participants' workbook)

Sunday	Loose	Maint.	Share Lent	Pre Auth.
\$2904.00	\$122.00	\$610.00	\$1880.70	\$ 2564.42

April 3 donations- Thank you!



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