

St. Louis Catholic Church



2021

YEAR OF ST. JOSEPH

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

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

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



THIRD SUNDAY OF EASTER

MASS INTENTIONS

Monday, April 19 – No Mass

Tuesday, April 20

9:00 AM To Bring Our Loved Ones Home to the Church – Monday
Lunch & Learn Group

Wednesday, April 21

9:00 AM † Janet Stevens – Sandra Williams

Thursday, April 22

9:00 AM † Alex MacKinnon – Esther MacKinnon

Friday, April 23 - St. George, Martyr

9:00 AM † Peggy Sheardown – Cecilia Beechey

Saturday, April 24

Vigil of 4th Sunday of Easter

5:00 PM † Michael Robson & Jeremy Kueneman – Marg & Ken
Danard

Intentions of Frayne Family – Frayne Family

Sunday, April 25 – 4th Sunday of Easter

9:30 AM People of St. Louis Parish

11:30 AM † Casey Elenbaas – Rosemary & Shaun MacNeil

Reflections on the First Reading: Acts 3:13-15, 17-19

How does one preach and give witness to the horrible paradox of a crucified Messiah? This is the question that is addressed in today's readings.

The first reading, from the Acts of the Apostles, is part of a much longer speech attributed to Peter and delivered after he had cured a crippled man at the Beautiful Gate of the Temple in Jerusalem. Luke describes Peter taking advantage of the opportunity to speak to a large group of Jewish people gathered in Solomon's Portico about how, in their ignorance, they denied God's Holy and Righteous One, Jesus, and put Him to death. Peter then testifies to Christ's Resurrection and calls for his audience to repent of their sins.

Some readers have wrongly interpreted biblical texts like this one to suggest that Jews who do not convert to Christianity are forever to blame for the crucifixion of Jesus. But actually, this scene is simply one part of Luke's book-length explanation of how Jesus' movement extended beyond the Jewish people to the Gentile world. This was necessary in Luke's mind because he understood that the Jewish people were God's chosen ones. If the Christian movement, which he calls "the Way," were to spread to the Gentiles, he needed to provide a narrative explanation for that expansion. Also, we should note that Luke counters this seemingly anti-Semitic rant by reminding his readers that it had long been part of the divine plan that Christ would suffer. Although Luke does not identify his scriptural source, he was likely referring to the Suffering Servant song (Isaiah 52:13-53:12) to make this point.

(From the Workbook for Lectors, Gospel Readers, and Proclaimers of the Word)



Image: Beautiful Gate in Jerusalem.

Stay at home order in effect till May 6, 2021.
Churches open for regular schedule with 15% (=85) capacity.
Office is closed. Working from home. Checking email.
Check the website for up to date information.
Bulletins are published on-line only.

Sunday School & Liturgy of the Word (ages 3-10) – is a little different! Join Teacher Kelly every Sunday morning at 10:30 AM for on-line Sunday school session.



We explore our church calendar, sing songs and read the Gospel together where we take away a few important points from the reading. Kelly has a link for a children's bulletin that is full of fun information and activities. Email Kelly (kkrause@hamiltondiocese.com) to get the link to our virtual Sunday school. Join us to learn more about your faith!

St. Louis Youth Group (Gr. 6 – 12) is meeting on-line twice a month on Friday nights. Contact Kelly for more information.



What could convince someone to turn to God? The story that God became human? The story that Jesus cured the sick? The story that Jesus forgave sin? The story that Jesus rose from the dead? Or, perhaps, the story of the witness of your own life! Come and share the thrill of proclaiming this truth through your life as a priest, religious or deacon. Call Most Rev. Wayne Lobsinger, Auxiliary Bishop and Vocation Director, Diocese of Hamilton vcations@hamiltondiocese.com, 905-528-7988, or Congregation of Resurrection Vocation Director, at rcvocations@gmail.com, or Carmel of St. Joseph in St. Agatha at 519-884-6700.

St Louis Moms - (biological, spiritual, Godmothers, Grandmothers) Welcome to our weekly message board - Covid 19 social gathering restrictions have placed many constraints on all communities - including our St Louis mothers. Our role in the domestic church is so important - until we can meet in person, you are invited to tap into some excellent online resources focused on personal spirituality, family, marriage, and our Catholic faith.

A few resources to get you started....

KW Catholic Moms Group (Face Book) KW Catholic Moms is a private group allowing women to share experiences, ask questions and encourage one another in their vocation of motherhood and married life
Catholic Mom's Podcasts: *Abiding Together, Made for Greatness*
Stay tuned for more resources each week....

TAKE OUT FISH AND CHIPS ON FRIDAYS

CALL DEREK AT 226-748-8378 BY 4:30 P.M.

PICK UP TIMES: 4:30 PM TO 6:00 PM; 1 PC \$15, 2 PC \$18 - TAX INCL.

WEDNESDAY KNIGHT SPAGHETTI AND MEATBALL DINNERS

CALL MARTIN AT 519-884-2060 TO ORDER BY WEDNESDAY NOON

PICK UP TIMES: 4:30 P.M. TO 6:00 P.M.

DINNER FOR ONE, \$10, DINNER FOR TWO \$18.50 - TAX INCL.

AT 145 DEARBORN PLACE, WATERLOO.

Anniversary Mass 2021 Registration - The Anniversary Mass scheduled for June of 2021 has been cancelled due to COVID-19 restrictions. We invite you to register your 25, 40, 50, 60 and 60 plus years of marriage on the Diocesan website at www.hamiltondiocese.com, simply click on the Anniversary Mass icon on the home page. We will send you the certificate you would have received from Bishop Crosby at the Mass. If you have questions contact familyministry@hamiltondiocese.com.



Agnus Day appears with the permission of www.agnusday.org

St. George was a soldier of the Roman army who was tortured and beheaded for his Christian faith in the year 303, in Lydda (in modern day



Palestine). He was likely born in Cappadocia, of a Cappadocian father and a Palestinian mother of noble rank. At the death of his father (possibly martyrdom) he moved to Palestine with his mother where he joined the military and apparently served with some distinction, meriting several promotions in rank.

One account of the martyrdom of St. George is Eusebius' Ecclesiastical History, which relates that when the emperor Diocletian issued an edict "to tear down the churches to the foundations and to destroy the Sacred Scriptures by fire...a certain man, of no mean origin, but highly esteemed for his temporal dignities, stimulated by a divine zeal, and excited by an ardent faith, took it as it was openly placed and posted up for public inspection, and tore it to shreds as a most profane and wicked act." This act of intransigence and holy audacity enraged the emperor who had the man tortured and killed. This man "of no mean origin", i.e. of nobility, has been identified by more than one ancient source, including Eusebius, as St. George, though most modern historians of the period state that this is unlikely.

St. George is usually depicted in Christian art as a soldier on horseback killing a dragon with a lance. This image is a representation of a popular legend of St. George which first appears in 1265 in a romance titled "The Golden Legend," in which he saved a town terrorized by a dragon with one blow of his lance. The image, however, is also, and more significantly, a powerful symbol of the victory of Christian faith over evil (sometimes interpreted more contextually in the early Church as "paganism"), personified by the devil who is symbolized by the dragon according to the imagery in Revelations.

St. George is invoked as a patron of military causes, not only because he was a soldier, but also, and primarily, due to his appearance to the Christian armies before the battle of Antioch, in which they were victorious, and to King Richard the Lionheart of England during his crusade against the Saracens.

The cult of St. George, while universal, remains strongest in the Eastern Church where he is venerated as "The Great Martyr." Accounts of early pilgrims identify the seat of the cult of St. George at his burial site in Lydda. The cult has been in existence since the 4th century, soon after his death.

St. George is the patron of soldiers and the patron of many nations, including Palestine; Lebanon; England; Georgia; Malta. He is also the patron of Palestinian Christians and of Boy Scouts. He is invoked by sufferers of herpes, skin diseases, skin rashes, syphilis, and snakebites. (From CatholicNewsAgency.com)

Last weeks' donations - Thank you!

Date	Sunday	Loose.	Holy Land	Easter	Pre Author.
Apr 11	\$ 705.00	\$ 15.00	\$ 25.00	\$55.00	\$2675.77

WHAT EASTER MEANS by Bishop Robert Barron (April 17, 2014)

In first century Judaism, there were many views concerning what happened to people after they died. Following a very venerable tradition, some said that death was the end, that the dead simply returned to the dust of the earth from which they came. Others maintained that the righteous dead would rise at the close of the age. Still others thought that the souls of the just went to live with God after the demise of their bodies. There were even some who believed in a kind of reincarnation.

What is particularly fascinating about the accounts of Jesus' resurrection is that none of these familiar frameworks of understanding is invoked. The first witnesses maintain that the same Jesus who had been brutally and unmistakably put to death and buried was, through the power of God, alive again. He was not vaguely "with God," nor had his soul escaped from his body; nor had he risen in a purely symbolic or metaphorical sense. He, Jeshoua from Nazareth, the friend whom they knew, was alive again. What was expected for all the righteous dead at the end of time had happened, in time, to this one particular man, to this Jesus. It was the very novelty of the event that gave such energy and verve to the first Christian proclamation. On practically every page of the New Testament, we find a grab-you-by-the-lapels quality, for the early Christians were not trading in bland spiritual abstractions or moral bromides. They were trying to tell the whole world that something so new and astounding had happened that nothing would ever again be the same.

Over the past couple of centuries, many thinkers, both inside and outside of the Christian churches, endeavored to reduce the resurrection message to the level of myth or symbol. Easter, they argued, was one more iteration of the "springtime saga" that can be found, in one form or another, in most cultures, namely, that life triumphs over death in the "resurrection" of nature after the bleak months of winter. Or it was a symbolic way of saying that the cause of Jesus lives on in his followers. But as C.S. Lewis keenly observed, those who think the resurrection story is a myth haven't read many myths. Mythic literature deals in ahistorical archetypes, and thus it tends to speak of things that happened "once upon a time" or "in a galaxy far, far away." But the Gospels don't use that sort of language. In describing the resurrection, they mention particular places like Judea and Jerusalem, and they specify that the event took place when Pontius Pilate was the Roman governor of the region, and they name distinct individuals—Peter, John, Thomas, etc.—who encountered Jesus after he rose from the dead. Moreover, no one dies defending mythic claims. The myths of Greece, Rome, and Egypt are powerful and illuminating indeed, but there are no martyrs to Zeus or Dionysus or Osiris. But practically all of the first heralds of the resurrection went to their deaths defending the truth of their message. (To be continued next week)

Nicholas of Verdun, Resurrection panel from the Klosterneuburg Altarpiece, Mosan, 1181 Klosterneuburg (Austria), Monastery Church



Earliest art depicting Resurrection presents Christ stepping out of the tomb.

For more religious art and art reflections go to [Ad Imaginem Dei](http://AdImaginemDei.com)



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