

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

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.**



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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 Fr. Dan Lobsinger, C.R., 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



20TH SUNDAY IN ORDINARY TIME

MASS INTENTIONS

Monday, August 17 – No Mass

Tuesday, August 18

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

Wednesday, August 19

9:00AM Intentions of Patricia Nairn – Cecilia Beechey

Thursday, August 20 – St. Bernard, Abbot, Doctor of the Church

9:00AM

Friday, August 21 – St. Pius X, Pope

9:00AM Intentions of Ioanna

Saturday, August 22 – The Queenship of the Blessed Virgin Mary

Vigil of The Twenty-First Sunday In Ordinary Time

5:00 PM † Laura Kroetsch – Janet & Grant Ertel

† Sean McNamara & Sr. Margaret Mary Forde – Pat & Joan Forde

† Edna Ertel – Larry & Phyllis Ertel

† Audrey & Gerald Moser – The Family

Sunday, August 23 -The Twenty-First Sunday In Ordinary Time

9:30AM † Elisabeth & Andreas Schwarz – Elizabeth Schwarz

† Shirley Hinsperger – Hinsperger Family

† Deceased Members of Gies Family – Hinsperger Family

† Samren, Khamphens, Kasem & Johnny Xaysy –Xaysy Family

11:30AM People of St. Louis Parish

Reflection on the First Reading from Isaiah 56:1, 6-7

In each of today's readings, outsiders play a role in the revelation of God's love for all peoples and desire to live in relationship with them. This reading is from chapters 56-66 of the Isaiah scroll, a collection of oracles addressed to the Israelites after they return to the land from exile in Babylon. Since conquerors mixed subjugated peoples to ensure control and discourage rebellion, God's people find themselves living closely with foreigners. When some of these ask to join their religion, the Prophet welcomes them, a decision that actualizes the teaching of his predecessor, First Isaiah, that the Lord reigns over all nations.

Those who would be God's people must act justly, that is, always do the right thing and so prepare themselves for the justice or deliverance of the Lord that will be soon revealed. They must minister to the Lord, a phrase that usually denotes liturgical service or worship. The covenant instructions must shape their life. The requirement to keep Sabbath free from profanation is more specific than the others. This practice of living differently on the seventh day arose during the exile when, having lost their land and living among non-Jews, Israel also began to lose their unique identity as God's people.

The seven repetitions of "my" sprinkled through this passage highlight what the Lord provides for those who serve him. This bounty includes my salvation, my deliverance, my covenant, my holy mountain, my house of prayer (twice), and my altar. "My holy mountain" is Jerusalem and "my house" is the temple there. The Lord's mountain is holy or different from other places because on it all races find a home. Likewise, the temple is "a house of prayer for all peoples," a joyful dwelling where believers celebrate and deepen the relationship they have with the Lord and with each other.

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



The Story of the Queenship of Mary

Pope Pius XII established this feast in 1954. But Mary's queenship has roots in Scripture. At the Annunciation, Gabriel announced that Mary's Son would receive the throne of David and rule forever. At the Visitation, Elizabeth calls Mary "mother of my Lord." As in all the mysteries of Mary's life, she is closely associated with Jesus: Her queenship is a

share in Jesus' kingship. We can also recall that in the Old Testament the mother of the king has great influence in court.

In the fourth century Saint Ephrem called Mary "Lady" and "Queen." Later Church fathers and doctors continued to use the title. Hymns of the 11th to 13th centuries address Mary as queen: "Hail, Holy Queen," "Hail, Queen of Heaven," "Queen of Heaven." The Dominican rosary and the Franciscan crown as well as numerous invocations in Mary's litany celebrate her queenship.

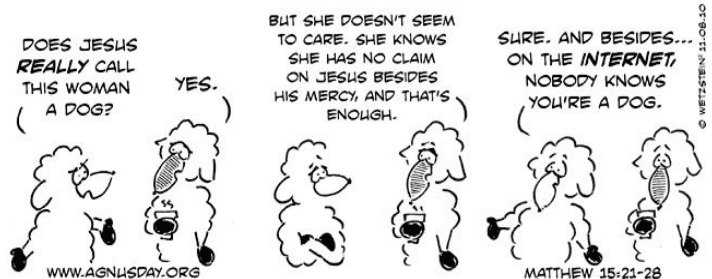
The feast is a logical follow-up to the Assumption, and is now celebrated on the octave day of that feast. In his 1954 encyclical *To the Queen of Heaven*, Pius XII points out that Mary deserves the title because she is Mother of God, because she is closely associated as the New Eve with Jesus' redemptive work, because of her preeminent perfection, and because of her intercessory power. (From franciscanmedia.org)

Sacrament of Confirmation - if you have a child in grade 7 this year and would like them to receive their Sacrament of Confirmation here at St. Louis parish please sign up for our classes. Classes will begin Tuesday, September 22nd from 7pm-8:30pm and will take place in the Nursery. We will be following guidelines given to us by the Hamilton Diocesan office, who is being directed by the Ontario Health organization, in order to keep all participants safe. If you would like details, have any questions and/or would like to sign up, please call Kelly Krause at the parish office.

THE WATERLOO KNIGHTS OF COLUMBUS PATIO IS NOW OPEN. CALL 519-884-2060 TO RESERVE YOUR PLACE. FISH FRY PICK UP IS ALSO AVAILABLE. From 4:30 to 6:30 P.M. EVERY FRIDAY at 145 DEARBORN PLACE, WATERLOO (1 P.C. \$14.00, 2 P.C. \$16.00) PLEASE CALL DEREK AT 226-748-8378 TO ORDER PICK-UP.



It takes faith to hear God's call in our lives and sometimes it may not be what we expect. Is God calling you to life as priest? Contact Fr. Michael King, Vocation Director, Diocese of Hamilton vocations@hamiltondiocese.com, 905-528-7988, or Carmel of St. Joseph in St. Agatha at 519-884-6700, or Fr. Dan Lobsinger, CR, Vocation Director, crvocations@gmail.com.



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

**The bulletins are posted on-line only.
Office open by appointment only.
(Mon – Thu: 9 AM to 1 PM)**

This year, 2020, is the 750th Anniversary of the death of St. Louis (King Louis IX, King of France). In bulletins starting on May 17th we are looking at the world and life of our Patron Saint.

Crusades: Misconceptions about the Crusades are all too common. The Crusades are generally portrayed as a series of holy wars against Islam led by power-mad popes and fought by religious fanatics. They are supposed to have been the epitome of self-righteousness and intolerance, a black stain on the history of the Catholic Church in particular and Western civilization in general. A breed of proto-imperialists, the Crusaders introduced Western aggression to the peaceful Middle East and then deformed the enlightened Muslim culture, leaving it in ruins.

So what is the truth about the Crusades? Scholars are still working some of that out. But much can already be said with certainty. For starters, the Crusades to the East were in every way defensive wars. They were a direct response to Muslim aggression – an attempt to turn back or defend against Muslim conquests of Christian lands.

Christians in the eleventh century were not paranoid fanatics. Muslims really were gunning for them. While Muslims can be peaceful, Islam was born in war and grew the same way. From the time of Mohammed, the means of Muslim expansion was always the sword. Muslim thought divides the world into two spheres, the Abode of Islam and the Abode of War. Christianity – and for that matter any other non-Muslim religion – has no abode. Christians and Jews can be tolerated within a Muslim state under Muslim rule. But, in traditional Islam, Christian and Jewish states must be destroyed and their lands conquered. When Mohammed was waging war against Mecca in the seventh century, Christianity was the dominant religion of power and wealth. As the faith of the Roman Empire, it spanned the entire Mediterranean, including the Middle East, where it was born. The Christian world, therefore, was a prime target for the earliest caliphs, and it would remain so for Muslim leaders for the next thousand years.

With enormous energy, the warriors of Islam struck out against the Christians shortly after Mohammed's death. They were extremely successful. Palestine, Syria, and Egypt – once the most heavily Christian areas in the world – quickly succumbed. By the eighth century, Muslim armies had conquered all of Christian North Africa and Spain. In the eleventh century, the Seljuk Turks conquered Asia Minor (modern Turkey), which had been Christian since the time of St. Paul. The old Roman Empire, known to modern historians as the Byzantine Empire, was reduced to little more than Greece. In desperation, the emperor in Constantinople sent word to the Christians of western Europe asking them to aid their brothers and sisters in the East.

That is what gave birth to the Crusades. They were not the brainchild of an ambitious pope or rapacious knights but a response to more than four centuries of conquests in which Muslims had already captured two-thirds of the old Christian world. At some point, Christianity as a faith and a culture had to defend itself or be subsumed by Islam. The Crusades were that defense.

Pope Urban II called upon the knights of Christendom to push back the conquests of Islam at the Council of Clermont in 1095. The response was tremendous. Many thousands of warriors took the vow of the cross and prepared for war. Why did they do it? The answer to that question has been badly misunderstood. In the wake of the Enlightenment, it was usually asserted that Crusaders were merely lacklunds and ne'er-do-wells who took advantage of an opportunity to rob and pillage in a faraway land. The Crusaders' expressed sentiments of piety, self-sacrifice, and love for God were obviously not to be taken seriously. They were only a front for darker designs.

During the past two decades, computer-assisted charter studies have demolished that contrivance. Scholars have discovered that crusading knights were generally wealthy men with plenty of their

own land in Europe. Nevertheless, they willingly gave up everything to undertake the holy mission. Crusading was not cheap. Even wealthy lords could easily impoverish themselves and their families by joining a Crusade. They did so not because they expected material wealth (which many of them had already) but because they hoped to store up treasure where rust and moth could not corrupt. They were keenly aware of their sinfulness and eager to undertake the hardships of the Crusade as a penitential act of charity and love. Europe is littered with thousands of medieval charters attesting to these sentiments, charters in which these men still speak to us today if we will listen. Of course, they were not opposed to capturing booty if it could be had. But the truth is that the Crusades were notoriously bad for plunder. A few people got rich, but the vast majority returned with nothing.

Urban II gave the Crusaders two goals, both of which would remain central to the eastern Crusades for centuries. The first was to rescue the Christians of the East. The second goal was the liberation of Jerusalem (re-conquest and not colonialism) and the other places made holy by the life of Christ. The word *crusade* is modern. Medieval Crusaders saw themselves as pilgrims, performing acts of righteousness on their way to the Holy Sepulchre. The Crusade indulgence they received was canonically related to the pilgrimage indulgence.

It is often assumed that the central goal of the Crusades was forced conversion of the Muslim world. Nothing could be further from the truth. From the perspective of medieval Christians, Muslims were the enemies of Christ and His Church. It was the Crusaders' task to defeat and defend against them. That was all. Muslims who lived in Crusader-won territories were generally allowed to retain their property and livelihood, and always their religion. Indeed, throughout the history of the Crusader Kingdom of Jerusalem, Muslim inhabitants far outnumbered the Catholics. It was not until the 13th century that the Franciscans began conversion efforts among Muslims. But these were mostly unsuccessful and finally abandoned. In any case, such efforts were by peaceful persuasion, not the threat of violence.

The Crusades were wars, so it would be a mistake to characterize them as nothing but piety and good intentions. Like all warfare, the violence was brutal (although not as brutal as modern wars). There were mishaps, blunders, and crimes. These are usually well-remembered today.

From the safe distance of many centuries, it is easy enough to scowl in disgust at the Crusades. Religion, after all, is nothing to fight wars over. But we should be mindful that our medieval ancestors would have been equally disgusted by our infinitely more destructive wars fought in the name of political ideologies. And yet, both the medieval and the modern soldier fight ultimately for their own world and all that makes it up. Both are willing to suffer enormous sacrifice, provided that it is in the service of something they hold dear, something greater than themselves. *Excerpts from catholicity.com/commentary/madden by Thomas F. Madden, associate professor and chair of the Department of History at Saint Louis University in St. Louis, Missouri.*

**Letter of Saint-Louis IX, King and Confessor
to His Son Philip III (cont. from previous bulletin)**

33. Further the right with all your strength. Moreover I admonish you that you strive most earnestly to show your gratitude for the benefits which our Lord has bestowed upon you, and that you may know how to give Him thanks therefore. To be continued.... (From www.christendomrestoration.org)

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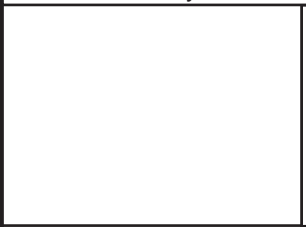
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