

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



19TH SUNDAY IN ORDINARY TIME

MASS INTENTIONS

Monday, August 10 – St. Lawrence, Deacon, Martyr – No Mass

Tuesday, August 11 – St. Clare, Virgin

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

Wednesday, August 12

9:00 AM † Carlo Santarossa – The Santarossa Family

Thursday, August 13

9:00 AM Intentions of Peg Miron – Cecilia Beechey

Friday, Aug. 14–St. Maximilian Kolbe, Priest, Martyr

9:00 AM † Paul Moser – The Family

Saturday, August 15 – The Assumption of the Blessed Virgin Mary

Vigil of The Twentieth Sunday in Ordinary Time

5:00 PM † Bob Ruetz – Fran & Family

† John & Rita Barnes – Pat & Joan Forde

† David Kirby – Kirby Family

Sunday, Aug. 16 -The 20th Sunday in Ordinary Time

9:30 AM People of St. Louis Parish

11:30 AM † Max Reitzel – Audrey & Family

Reflection on the First Reading from 1 Kings 19:9, 11-13

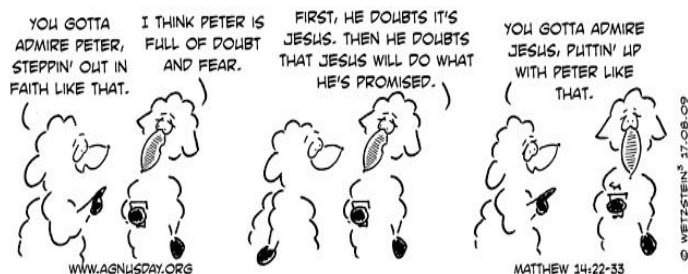
Preceding this passage, Elijah fled from Queen Jezebel, who swore to kill him after he killed her four hundred Prophets of Baal. He escapes her grasp but feels that he is failing his prophetic mission and says to the Lord, "Enough. Take my life." Instead, the Lord sends an Angel to strengthen him for a forty-day and forty-night walk to Mount Horeb (called Mount Sinai in some traditions). Now, having taken the shelter there in a cave, he is waiting for the Lord to show himself, as promised.

Suddenly, a wind so strong that it splits the mountains and crushes rocks sweeps past. Then an earthquake occurs, followed by fire. The Lord is in none of these typical displays of divine majesty. This time his presence is subtle and, for Elijah, more awesome. When he realizes that the Almighty comes to him in "a sound of sheer silence," he draws his mantle over his face. (From the *Workbook for Lectors, Gospel Readers, and Proclaimers of the Word*.)

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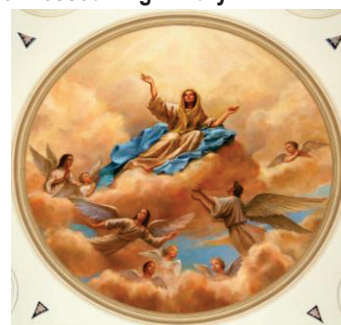
"Take heart, it is I; do not be afraid." We can sometimes be afraid of God's call to priesthood. Get hold of yourselves! If God is calling you to the priesthood, contact Fr. Michael King, Vocation Director, Diocese of Hamilton vocations@hamiltondiocese.com, 905-528-7988, or Carmel of St. Joseph in St. 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 Assumption of the Blessed Virgin Mary

How to explain Mary's Assumption (Based on excerpts from Jason Evert article on Catholic.com)



No explicit mention of Mary's Assumption can be found in the Bible, but the authority of the Church comes from the Tradition as well as the Bible. Paul advised Timothy to take as his norm the sound words that Paul spoke to him (1 Tim 1:13). Similarly nothing in scripture indicates what the canon of the New Testament should be, but this silence in no way hindered the Church from exercising the authority given to her by Christ (Matt. 16:15-19, 18:17-18) to decide the canon.

But where is the biblical evidence? - Several Bible passages offer implicit evidence that Mary was assumed into heaven. Both Enoch and Elijah were assumed into heaven (Heb. 11:5, 2 Kgs. 2:11). Also, in Matthew 27:52-53 one can read about saints whose bodies left the grave after the Resurrection of Christ. The early resurrection of these saints anticipated the rising of those who die in faith, all of who will be assumed one day to receive their glorified bodies. Belief in the assumption of Mary is simply the belief that God granted her this gift early, as He appears to have done for others in Matthew 27:52-53.

The Scriptures also promise that those who suffer with Christ will be glorified with him (Rom. 8:17), so it is fitting that she whose heart was pierced through her Son's suffering would receive her glorification in a unique manner. Paul calls Christians "God's co-workers" (1 Cor. 3:9), and there was no co-worker of Christ who was linked so intimately in the work of salvation as was Mary.

It does not follow that an event did not happen if Scripture does not record this event. Scripture does not record Paul or Peter's journey to Rome, and they were both martyred there while the Bible was still being written. With this in mind, it would be unscriptural and unreasonable to conclude that the dogma of Mary's Assumption is false because it is not mentioned explicitly in Scripture.

There are numerous reasons why it is fitting that the Lord would assume Mary's body into heaven. By becoming man, Jesus was born under the law (Gal. 4:4) and was bound to obey the commandment to honour his mother. The Hebrew word for "honour" does not imply mere courtesy, but the bestowal of honour and glory. By preserving Mary's body from corruption, Jesus fulfills the command to honour his mother in a way that only a divine Son could. What person, if he had the power to prevent the corruption of his mother's body, would not do so? The love of Jesus for his mother seems to be the strongest argument for her Assumption.

It is useful also to examine how God calls people to treat holy things in the Old Testament. The holiest object for the people of Israel was the Ark of the Covenant, containing the bread from heaven, the staff of Aaron, and the tablets of the law. It was clad in and out with gold and could only be approached by sanctified priests. God's glory overshadowed this holy Ark.

In the book of Revelation we read, "Then God's temple in heaven was opened, and the ark of his covenant was seen within his temple" (Rev. 11:19). "And a great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars; . . . she brought forth a male child, one who is to rule all the nations with a rod of iron" (Rev. 12:1,5). The arbitrary break here between chapters, done long after the Bible was written, makes it easy to overlook how John mentions the mother of the Messiah in conjunction with the Ark of the Covenant.

Considering God's demand for reverence towards an inanimate Ark, St. Robert Bellarmine asked a fitting question: "Who could believe that the ark of holiness, the dwelling of God, the temple of the Holy Spirit [i.e., Mary], crumbled into dust? I shudder at the very thought that the virginal flesh of which God was conceived and born, which nourished him and carried him should have turned to ashes . . ."

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.

King Louis IX, his marriage and family



Margaret of Provence (1221 – 21 Dec. 1295) was the eldest of four daughters of Ramon Berenguer IV, Count of Provence, and Beatrice of Savoy. Her younger sisters were Queen Eleanor of

England, Queen Sanchia of Germany, and Queen Beatrice of Sicily. They were all noted for their beauty. She was especially close to Eleanor, to whom she was close in age, and with whom she sustained friendly relationships until they grew old. On 27 May 1234, Louis married Margaret and she was crowned in the cathedral of Sens the next day. Louis's marriage had political connections, as his wife was sister to Eleanor, who later married Henry III of England. The sisters were close and influenced peace between England and France. The new queen's religious zeal made her a well-suited partner for the king. He enjoyed her company, and was pleased to show her the many public works he was making in Paris, both for its defence and for its health. They enjoyed riding together, reading, and listening to music. Queen Margaret accompanied King Louis IX on the Seventh Crusade. She was the only woman to lead a crusade for a brief period of time.

The couple had eleven children: five daughters and six sons; two of their children died in childhood. Their eldest son, Louis, died suddenly at age 16 and it was their second son, Phillip, who inherited the crown. "Before he (King) went to bed, he used to send for his children, and would tell them stories of the deeds of good kings and emperors; and he used to tell them that they must take example by people such as these. He would tell them too, about the deeds of wicked rich men, who by their lechery and their rapine and their avarice, had lost their kingdoms. "And these things," he used to say, "I tell you as a warning to avoid them, lest you incur the anger of God." He had them taught the Hours of Our Lady, and caused the Hours for the Day (prayers) to be repeated to them, in order to give them the habit of hearing their Hours when they should come into their estates."

King Louis attention to Margaret aroused a certain amount of jealousy in his mother, who tried to keep the couple apart as much as she could. The excerpt from the Memoirs of Jean de Joinville illustrates this domestic situation: "At Sajetta the King got the news that his mother was dead. He made such mourning over it, that for two days one could not get a word with him. At the end of that time, he sent a groom of his chamber to fetch me. When I came before him in his chamber where he was quite alone, as soon as he saw me, he stretched out his arms, and said to me: "Oh! Seneschall! I have lost my mother!" "Sir," said I, "I am not surprised at that; for she was bound to die; but I am surprised that a wise man like you, should make such great mourning. For you know, the sage says: that whatever trouble a man may have at heart, it should not show in his face; for thereby he

rejoices his foes and grieves his friends." Many fine masses he had performed for her over-seas; and afterwards he sent into France a pack-horse laden with letters to the churches, begging them to pray for her.

Lady Mary of Vertus, a very good lady, and a very holy woman, came and told me that the Queen [Margaret] was making great mourning, and begged that I would go to her and comfort her. When I got there, I found her in tears; and I said to her, that he spoke truly, who said, that one should never trust a woman. "For she was the woman you hated above all others, and now you are making this mourning for her." And she said to me, that it was not for her that she was weeping, but for the King's distress at losing her, and for her daughter, (afterwards Queen of Navarre) who was left in the keeping of men.

The harshness that Queen Blanche showed to Queen Margaret was such, that Queen Blanche would never, if she could help it, suffer her son to be in his wife's company, unless at night, when he went to bed with her. The apartments which she liked best to occupy were at Pontoise, between the King and the Queen, for the King's rooms were above hers, and the Queen's below. But they had so arranged it that they could talk together on a spiral staircase which led down from one floor to the other; and had so laid their plans, that when the door-keepers saw the Queen coming to the apartments of her son, the King, they would rap on the doors with their rods; and the King would come running into his rooms, so that his mother might not catch him; and the ushers of Queen Margaret's apartments did the same when Queen Blanche was on her way thither, so that she might find Queen Margaret in them.

Once the King was beside the Queen his wife, and she was in passing great danger of death, for she was injured by a child that she had had. Thither came Queen Blanche, and took her son by the hand, and said to him: "Come away, you have no business here!" When Margaret saw his mother leading the King away she cried out: "Alas! neither dead nor alive will you let me see my lord!" Thereupon she fainted, and they thought that she was dead; and the King, who thought that she was dying, came back; and with great difficulty they brought her round." (From Wikipedia & excerpt from "The Memoirs of Lord of Joinville").

Letter of Saint-Louis IX, King and Confessor

to His Son Philip III (cont. from previous bulletin)

31. Dear son, I advise you always to be devoted to the Church of Rome, and to the sovereign pontiff, our father, and to bear him the reverence and honour which you owe to your spiritual father.

32. Dear son, freely give power to persons of good character, who know how to use it well, and strive to have wickednesses expelled from your land, that is to say, nasty oaths, and everything said or done against God or our Lady or the saints. In a wise and proper manner put a stop, in your land, to bodily sins, dicing, taverns, and other sins. Put down heresy so far as you can, . . . , so that your land may be well purged of [the heretics], in such manner as, by the sage counsel of good people, may appear to you advisable. To be continued.... (From www.christendomrestoration.org)

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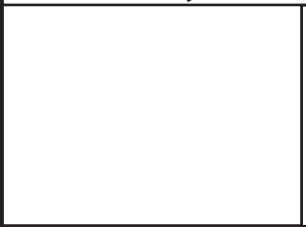
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