

St. Louis Catholic Church

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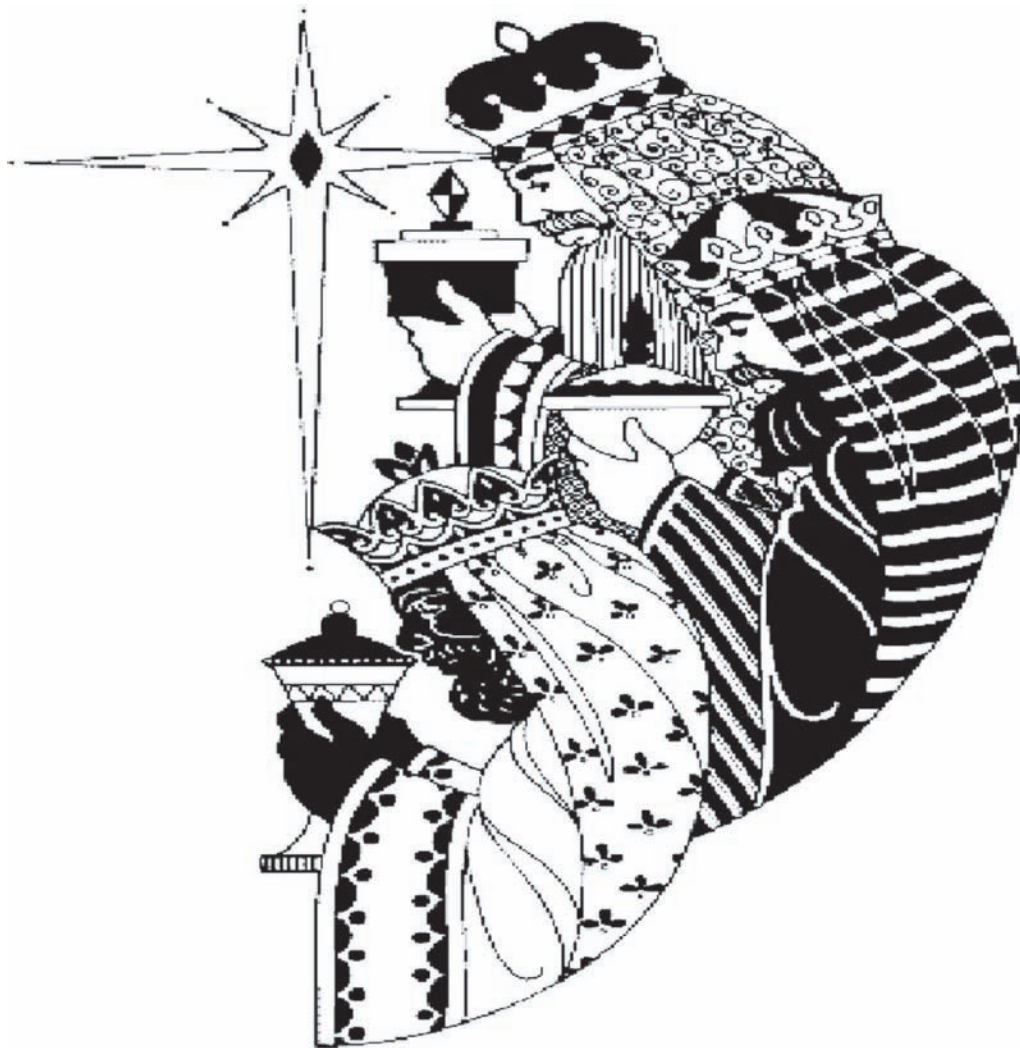
Served by the Congregation of the Resurrection since 1890.

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*Father, You revealed Your Son to the nations
by the guidance of a star. Lead us to
Your Glory in Heaven by the Light of Faith.*

MARY, THE HOLY MOTHER OF GOD – EPIPHANY

MASS INTENTION

Monday, January 3 – No Mass

Tuesday, January 4

9:00 AM † André Toussaint – Claire & Richard Armitage

Wednesday, January 5

9:00 AM Intentions of Danielle Pilon – Cecilia Beechey

Thursday, January 6

9:00 AM † Suresh Ganouri – Esther McKinnon

Friday, January 7- St. André Bessette, Religious

5:00 PM † Wilma Schill – Helen Ball

Saturday, January 8

Eve of The Baptism of the Lord

5:00 PM † Edna & Phyllis Ertel – Larry Ertel

Intentions of Phyllis Ayoung-Chee – Amanda Ayoung-Chee

Sunday, January 9 – The Baptism of the Lord

9:30 AM People of St. Louis Parish

11:30 AM † George Krause – Bonnie & Jim Rudnisky

Reflections from the Workbook for Lectors, Gospel Readers, and Proclaimers of the Word on the

First Reading from Numbers 6:22-27 (Mary, The Holy Mother of God) On the Solemnity of Mary, the Holy Mother of God, we celebrate Mary's role in the mystery of salvation effected through Jesus' incarnation, death, and Resurrection. This day is also celebrated as the World Day of Peace, which was first established by Pope Paul VI in 1968. Our first reading is particularly appropriate on this day. It is sometimes called the priestly blessing, because the blessing was given to Aaron, the priest and brother of Moses, to bestow on the children of Israel. The image of God's face shining upon the people is a metaphor for God's presence. The phrase translated here as "The Lord lift up His countenance upon you" can also be translated as "The Lord raise His face towards you." It is the opposite of the biblical concept of God hiding His face, when Israel felt abandoned by God.

First Reading Isaiah 60:1-6 (Epiphany) The Solemnity of the Epiphany of the Lord is a celebration of the manifestation of divinity. Our first reading comes from the part of the Book of Isaiah written after the return of Judean exiles from Babylon. This was a tumultuous time for the returnees as they struggled to re-establish themselves in a land devastated by their oppressors while living among peoples who did not welcome their return. Here the Prophet conveys a message of hope and delight to Zion, or personified Jerusalem, encouraging her people to recognize their new reality. God's glory is described as light dawning on the world once covered in darkness, and God's people are described as bright and radiant in God's reflected glory, so much so that they will be a beacon of light to the Gentiles. Nations will bring abundance of wealth back to Jerusalem, and kings bearing gold and frankincense will honour Zion, as her exiled children continue their return from Babylon. The awe and excitement embodied by this poem is palpable! But note especially the beautiful promise made to Jerusalem: "your heart shall thrill and rejoice." The Hebrew word *lebab*, translated here as "heart," refers to the inner self, including the mind and will. God's promise is for us as well. May our hearts swell with joy at the realization of God's glory.



Mary treasured all that God had done for her and pondered these things in her heart. Do you treasure God's gifts and ponder what He wants from you? If God is calling you, contact Most Rev. W. Lobsinger, Auxiliary Bishop & 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.

Solemnity of Mary, the Holy Mother of God

- This feast is a celebration of Mary's motherhood of Jesus. The English title "Mother of God" is a translation of the Latin title *Dei Genetrix*, which means "She Who Generated God", as the corresponding Greek title *Θεοτόκος* (*Theotokos*) means "She Who Gave Birth to God". This title was dogmatically adopted at the First Council of Ephesus (431 AD) as a way to assert that Jesus is God, and that His Mother can therefore be called Mother of God. The title that the January 1st feast celebrates is thus not only Mariological, but also Christological. (Statue from The Basilica of Mary Major in Rome)



Epiphany, or The Feast of Manifestation,

is traditionally celebrated the 12th day after Christmas, January 6th. In the dioceses of Canada this feast has been moved to the Sunday between January 2 and January 8.



After contemplating at Christmas the staggering fact that God has become a human child, we turn to look at this mystery from the opposite angle and realize that this seemingly helpless Child is, in fact, the omnipotent God, the King and Ruler of the universe. The feast of Christ's divinity completes the feast of His humanity. It fulfills all our Advent longing for the King "who is come with great power and majesty." We see that whereas Christmas is the family feast of Christianity, Epiphany is the great "world feast of the Catholic Church."

Epiphany is a complex feast. Originating in the Eastern Church and formed by the mentality of a people whose thought processes differ sharply from our own. In this brief introduction three of the main ideas of the Epiphany will be outlined.

Divine manifestation: The Epiphany takes its name from the Greek *epiphania*, which denotes the visit of a god to earth. The first idea of the feast is the manifestation of Christ as the Son of God. "Begotten before the daystar and before all ages, the Lord our Savior is this day made manifest to the world." The feast unites three events in the life of Christ when His divinity, as it were, shines through His humanity: the adoration of the Magi; the baptism of Christ in the Jordan; and the first miracle at the wedding feast of Cana. Moreover, at Epiphany the Church looks forward to the majestic coming of Christ on the "youngest day" when His manifestation as God will be complete. The Gospels of the baptism and the marriage at Cana are read on the Octave Day and the Second Sunday after Epiphany, and later Sunday Masses in the Epiphany season continue to show the divine power of our Lord in some of His most striking miracles.

Royal kingship: A second important idea in Epiphany is the extension of Christ's kingship to the whole world. The revelation of Christ to the three kings at Bethlehem is a symbol of His revelation to the whole of the Gentile world. Epiphany presents to us the calling of not merely a chosen few, but all nations to Christianity.

Your Light is Come: During Advent, the world was in darkness, and we prayed and waited in the spirit of the Jewish nation which lived in expectation of the Coming Light during thousands of years. At Christmas the Light shone forth, but dimly, seen only by a few around the crib: Mary and Joseph and the shepherds. But at Epiphany the Light

bursts forth to all nations and the prophecy is fulfilled: "The Gentiles shall walk in Thy light, and kings in the brightness of Thy rising." The mysterious star of Epiphany, "flashing like a flame," is still another facet of the light-motif, a symbol capable of being interpreted in a dozen different ways.

Epiphany lifts our eyes from the family celebrations and demands that we should include in our vision "all the ends of the earth." It demands that, like the three wise men, we should have the courage to follow the light of the star we have seen, however hazardous the journey; that the light of our faith, like that of the wise men, should be so strong that we are able to see and recognize our Lord and Ruler in however unexpected a way He may present Himself to us; and that having recognized Him, we should bow down and adore Him, offering Him our total loyalty.

Moreover, Epiphany demands that like these kings we should return to our own countries a different way, carrying to all those we meet the light of Christ. "For behold, darkness shall cover the earth," says the Epistle of the Epiphany Mass, "and a mist the people: but the Lord shall arise upon Thee, and His glory shall be seen upon Thee. And the Gentiles shall walk in Thy light. . ." These words may be applied to us, upon whom the light of Christ has indeed risen, and who have the responsibility to radiate that light in the darkness of our own world. It is clear how much the feast of Epiphany must mean to all who are engaged in the apostolate and are striving to extend the kingdom of Christ. *(Excerpts from catholicculture.org by Elsa Chaney)*

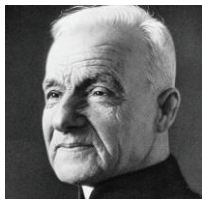


On the Feast of the Epiphany some people write the following on their front doors with a chalk that was blessed for the occasion: 20 * C † M † B † 22

A key to the code: The "*" symbolizes the star that led the wise men to Jesus. The letters 'C', 'M', and 'B' signify the Wise Men, Caspar, Melchior, & Balthazar. They are also the first letters of the Latin phrase 'Christus Mansionem Benedicat' which means 'May Christ Bless the house'. The three crosses '†' signify the Holy Trinity made known to us through the Incarnation. Encompassing them all is the year we have just entered into: '2022'. It is a nice devotion for Epiphany – great for families – and is an active reminder for us through the year of the wonder of Christmas.

(Pieces of the blessed chalk will be available at the back of the Church.)

St. André Bessette's Story (Aug. 9, 1845 – Jan. 6, 1937) – Br. André expressed a saint's faith by a lifelong devotion to Saint Joseph.



Sickness and weakness dogged André from birth. He was the eighth of 12 children born to a French Canadian couple near Montreal. Adopted at 12, when both parents had died, he became a farmhand. Various trades followed: shoemaker, baker, blacksmith—all failures. He was a factory worker in the United States during the boom times of the Civil War.

At 25, André applied for entrance into the Congregation of Holy Cross. After a year's novitiate, he was not admitted because of his weak health. But with an extension and the urging of Bishop Bourget, he was finally received. He was given the humble job of doorkeeper at Notre Dame College in Montreal, with additional duties as sacristan, laundry worker and messenger. "When I joined this community, the superiors showed me the door, and I remained 40 years," he said.

In his little room near the door, he spent much of the night on his knees. On his windowsill, facing Mount Royal, was a small statue of Saint Joseph, to whom he had been devoted since childhood. When asked about it he said, "Some day, Saint Joseph is going to be honoured in a very special way on Mount Royal!"

When he heard someone was ill, he visited to bring cheer and to pray with the sick person. He would rub the sick person lightly with oil taken from a lamp burning in the college chapel. Word of healing powers began to spread.

When an epidemic broke out at a nearby college, André volunteered to nurse. Not one person died. The trickle of sick people to his door became a flood. His superiors were uneasy; diocesan authorities were suspicious; doctors called him a quack. "I do not cure," he said again and again. "Saint Joseph cures." In the end he needed four secretaries to handle the 80,000 letters he received each year.

For many years the Holy Cross authorities had tried to buy land on Mount Royal. Br. André and others climbed the steep hill and planted medals of Saint Joseph. Suddenly, the owners yielded. André collected \$200 to build a small chapel and began receiving visitors there—smiling through long hours of listening, applying Saint Joseph's oil. Some were cured, some not. The pile of crutches, canes and braces grew.

The chapel also grew. By 1931, there were gleaming walls, but money ran out. "Put a statue of Saint Joseph in the middle. If he wants a roof over his head, he'll get it." The magnificent Oratory on Mount Royal took 50 years to build. The sickly boy who could not hold a job died at 92. He is buried at the Oratory. He was beatified in 1982 and canonized in 2010. At his canonization in October 2010, Pope Benedict XVI said that Saint Andre "lived the beatitude of the pure of heart."

Reflection: Rubbing ailing limbs with oil or a medal? Planting a medal to buy land? Isn't this superstition? Aren't we long past that? Superstitious people rely only on the "magic" of a word or action. Brother André's oil and medals were authentic sacramentals of a simple, total faith in the Father who lets his saints help him bless his children. *(From franciscanmedia.org)*



St. Louis Youth Group (Grade 6 & up): Our next meeting: **Jan. 7th** from 7 - 9 PM in the Large Hall. All are welcome.



St. Louis Children's Babysitting during 9:30 AM Mass. We need more volunteers for Babysitting. If you are able to help once per month, please contact Kelly Krause at the parish office: 519-743-4101.



First Communion classes will begin in the New Year, starting Wed., January 26th from 6 PM - 7:30 PM. First Communion will take place on May 1st. If you have a child who is in grade 2 and would like to have their sacrament here at St. Louis parish, please phone the office and register with Kelly Krause.

Year of Amoris Laetitia Family - Hamilton Diocesan Speaker Series - Diocesan speaker series, will start in January, with a special three part presentation by Bishop Lobsinger. The evening sessions from 7 - 8:30 PM on Jan. 12th, 19th and 26th will unpack the great wisdom in *Amoris Laetitia: The Joy of Love in Families and Church*. The presentations will be by Zoom. Check the Diocesan website at amorislaetitia.hamiltondiocese.com for more info. or to register. For more info. contact Teresa Hartnett at 905-528-7988 X 2250 or thartnett@hamiltondiocese.com.





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