

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



15TH SUNDAY IN ORDINARY TIME

MASS INTENTIONS

Monday, July 13 – No Mass

Tuesday, July 14

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

Wednesday, July 15 – St. Bonaventure, Bishop, Doctor of the Church

9:00 AM † Alexandra Stockie – Cecilia Beechey

Thursday, July 16 – Our Lady of Mount Carmel

9:00 AM Intentions of Pat Nairn – Cecilia Beechey

Friday, July 17

9:00 AM † Patricia Henhoeffer – Cecilia Beechey

Saturday, July 18

Vigil of The Sixteenth Sunday In Ordinary Time

5:00 PM † Katie Ruetz – Joan Sichewski

† Albert Ruetz – The Ruetz Family

† Daniel Forde, William Moffat – Pat & Joan Forde

Sunday, July 19 -The 16th Sunday In Ordinary Time

9:30 AM † Katie Ruetz – Mary Phillips

† Zygmunt Adamski – Mary Phillips

† Larry Schmidt – Joan Powers

11:30 AM People of St. Louis Parish

Reflection on the Second Reading from Romans 8:18-23

In this reading, Paul seems to be working with the maxim "misery loves company." He tells the baptized that they are not the only ones who are suffering from the limitations and distresses of life. All creation, which in this passage denotes everything that God made except people, is suffering with them.

The foundation of Paul's thought is the Old Testament conviction that the existence and destiny of creation and humankind are bound together. For example, in Genesis 1, God created people in His image and gives them responsibility for what happens to the earth. In Genesis 3, the earth is cursed because of the first couple's sin. Today in Romans, Paul preaches that, because of Adam's sin (and all human sin), the earth was made subject to "futility," which in Greek also denotes a useless or meaningless existence. Paul further describes creation's lot as being in "bondage to decay," it is rotting away and is powerless to change its situation.

Since creation's hope is the sons and daughters of God, it awaits their unveiling with eager expectation. For Paul, these are the baptized who enjoy on earth the freedom that comes from sharing life with Christ, and who are destined to fullness of life in the divine family forever.

Sustaining God's children and giving them hope are the first fruits of the Spirit, which they received in Baptism. These are the pledge and foretaste of eternal life. And yet, Christians groan because these "graced moments" leave them restless and increasingly dissatisfied with beauty and pleasures that fade. They long to be set free from life in the flesh. As the Nicene Creed puts it, they "look forward to the resurrection of the dead and the life of the world to come." (From the *Workbook for Lectors, Gospel Readers, and Proclaimers of the Word.*)

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



Let anyone with ears listen! Do you hear God's call for you in your life? Have you considered the way of loving called "priesthood"? If God is calling you, contact Fr. Michael King,

Vocation Director, Diocese of Hamilton
vocations@hamiltondiocese.com, 905-528-7988, or Fr. Dan Lobsinger, CR, Vocation Director, at crvocations@gmail.com, or Carmel of St. Joseph in St. Agatha at 519-884-6700.

This year, 2020, is the 750th Anniversary of the death of St. Louis (King Louis IX, King of France). Over the next few bulletins we will look at the world and life of our Patron Saint.

King Louis IX, St. Bonaventure and monastic orders of their time.

On July 11th we observed the feast of St. Benedict of Nursia (480 – 543 AD) who is famous for his monastic rule followed by Benedictines and others for the past 15 centuries. By the 9th century only his rule was being followed by all the monks and nuns in hundreds of monasteries across Europe. The monasteries were enclosed centres of prayer, work, education of monks, writing, copying and illumination of books and hospitality to travellers. However, into the 12th century there came great changes in western Europe. As commerce revived, urban centers arose and with them an urban middle class and concentrated numbers of the homeless and the sick. New directions in spirituality were called for. These were answered by mendicant (begging) orders such as Franciscans or Dominicans, Poor Clares or Augustinian Friars. Because the mendicant orders' primary aim was the evangelization of the masses, the church granted them freedom from the jurisdiction of the bishops and they traveled with missionary zeal from one place to another to convert or reinforce faith.

Consequently, they organized themselves within their Orders as a developed and disciplined structure with a Superior General and order Provinces. As students and professors, they entered the leading universities of the time, set up study centers, produced texts of great value and were protagonists of scholastic theology in its best period and had an important effect on the development of thought. The great thinkers, St. Thomas Aquinas and St. Bonaventure, were mendicants.



This week, July 15th, we observe St. Bonaventure's feast day. He was an Italian medieval Franciscan, scholastic theologian and philosopher. The seventh Minister General of the Order of Friars Minor, Cardinal Bishop of Albano, and biographer of St. Francis of Assisi.

In all the great cities of western Europe, friaries were established, and in the universities theological chairs were held by Dominicans and Franciscans and later by

Carmelites, Augustinian Hermits, and Servites.

They attracted a significant level of patronage, as much from townfolk as aristocrats. Their focus of operation rapidly centered on towns. Most medieval towns in Western Europe of any size came to possess houses of one or more of the major orders of friars. Some of their churches came to be built on a grand scale with large spaces devoted to preaching.

St. Francis of Assisi (1181 – 1226 AD) adopted the "Primitive Rule: To follow the teachings of our Lord Jesus Christ and to walk in his footsteps". He espoused poverty and wished to pray, fast and preach Jesus Christ while travelling through Italy and beyond. With time, the importance of a friar's education was realized, as well as the need for better organization as the Franciscan movement grew. Considering the difficulties of pilgrimage to the Holy Land in his time, St. Francis began in 1220 the tradition of a



creche at Christmas. By the time of death of Francis in 1226, it has been calculated that there were some five thousand friars. By 1242, there were more than thirty Franciscan convents in France alone.

St. Dominic (1181-1226), who had begun as a secular canon, responded to a desperate need for informed preaching by founding the Order of Preachers. By the time of his death, the Order had spread through Western Europe, hundreds of young men had joined, and the presence of the Order of Preachers was felt at the major universities of the time.



When Bonaventure came to Paris as a young man, around 1234 AD, he arrived in a city undergoing extraordinary rebirth. The king of France, Louis IX (reigned 1226-1270), was transforming Paris, making it the destination for Europe's best and brightest. Artisans were working on completing the Notre Dame Cathedral; students were flocking to the city's Left Bank; France's nobles were building townhouses (hôtels) to be near king and court. This transformation of the capital had begun under Philip II Augustus (reigned 1180-1223) the grandfather of Louis IX, when he built a defensive wall around the entire city and paved its streets. Three historic movements - intellectual, educational, and religious-had recently converged on the banks of the Seine when Bonaventure began his new life in Paris.

The first of these movements had put the city in intellectual ferment, the likes of which had not been seen in the West since antiquity: The West had "discovered" Aristotle (384-322 BC). It is hard to appreciate the degree to which Aristotle captured the attention of medieval scholars. His logical works had been available in translation from late antiquity. In sharp contrast to the tepid reception in antiquity, Aristotle found generations of enthusiastic readers among the medievals, beginning in the 12th century. Medieval scholars had access to the Greek philosophical heritage to pursue all subjects as a means to restoring the knowledge lost in the Fall. As the 13th century wore on, many of them had a tendency to follow the teachings of Aristotle more strictly than those of Christ. It is precisely this latter group of radical Aristotelians, followers of the strict reading of Aristotle by the Arab philosopher Averroes (1126 -1198), who dominated the last decade of Bonaventure's life. Indeed, beginning in the 1260s, Bonaventure launched a series of conferences that were blistering attacks on the errors of Aristotle, at least as interpreted by the Averroists (which at the time was synonymous with atheists).

The second great movement that Bonaventure encountered in Paris was the recent turn to "universities" for education. Formal education had primarily took place in the monastery or in the cathedral school. In fact, the cathedral school at Paris was well known for some of its distinguished teachers. In 1200, disputes between students and civil authorities precipitated a crisis. King Philip II responded by exempting the masters and students from civil jurisdiction: He granted them a charter with special privileges that placed them under the authority of the bishop of Paris and his designated chancellor. This act marks the formation of a semiautonomous corporate body with its own organization and governance, a sort of guild. "Universitas" was the word applied to such association that had an independent juridical status. Bonaventure eventually taught for a time at Paris's university while holding one of the academic chairs there.

The third great movement that Bonaventure encountered in Paris was religious in nature. The Franciscans and new orders lived in poverty and survived on alms. They gained influence at all levels of society, from the humblest to the highest. The king Louis IX was a member of the Franciscans' lay fraternity (or "third order") and had

himself buried in the robes of a Franciscan. Thirteenth century popes relied on the new mendicant orders to revivify Christian life through preaching and hearing confessions - enacting the pastoral program set down by Lateran IV council (1215). This led to establishment of schools in episcopal and monastic centers, especially Dominican or Franciscan, for training the friars. Only a select few, Bonaventure among them, would be sent to study at Paris University. He studied and worked there with St. Thomas Aquinas and St. Albertus Magnus (both Dominicans and great theologians).

For the next four decades, Bonaventure played a central role in all of these great medieval movements. When the mendicant idea of religious life was vigorously attacked by William of Saint-Amour, a secular Master at the University of Paris, on the grounds that poverty is a moral evil and should not be espoused, King Louis IX of France asked Bonaventure to prepare a conference for the university to solemnly decide the question.

Bonaventure gently but unambiguously corrected the beloved founder's (St. Francis) extreme, if not dangerously enthusiastic, claims for poverty. Bonaventure recontextualized poverty in the whole Christian life. Poverty is carefully presented, not as an end in itself, but as a particularly effective means to insuring two essential Christian virtues: (1) the fundamental humility that every Christian should have before God, and (2) the charity that is the Christian life. In other words, Bonaventure subordinates poverty to the absolutely foundational virtues of humility and charity. (In 1256, Pope Alexander IV condemned William of Saint-Amour's position.)

Bonaventure on Nature: The world is a sign from God: "Every creature is the divine word, because it speaks of God. To love the world above God is to confuse the sign for its giver. Charity or true love involves recognizing the sign as a sign, and thereby turning one's love to the sign giver".

(From Wikipedia & Christopher Cullen's book "Bonaventure")



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

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

24. Dear son, I advise that you love and reverence your father and your mother, willingly remember and keep their commandments, and be inclined to believe their good counsels.

25. Love your brothers, and always wish their well-being and their good advancement, and also be to them in the place of a father, to instruct them in all good. But be watchful lest, for the love which you bear to one, you turn aside from right doing, and do to the others that which is not meet.

To be continued.... (From www.christendomrestoration.org)

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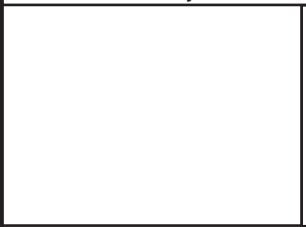
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