

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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130 YEARS**

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



14TH SUNDAY IN ORDINARY TIME

MASS INTENTIONS

Monday, July 6 – St. Maria Goretti, Virgin and Martyr - No Mass

Tuesday, July 7

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

Wednesday, July 8

9:00 AM † Donald Winter – Cecilia Beechey

Thursday, July 9

9:00 AM † Carol Stortz – Cecilia Beechey

Friday, July 10

9:00 AM † Beatrice & Eugene August – Krause Family

**Saturday, July 11 – St. Benedict, Abbot
Vigil of The Fifteenth Sunday in Ordinary Time**

5:00 PM † Michael Sichewski – Joan Sichewski & Family

† Edna Ertel – Larry & Phyllis Ertel

† Evelyn Robson – Marg & Ken Danard

**Sunday, July 12 - The Fifteenth Sunday in
Ordinary Time**

9:30 AM † Shirley Hinsperger – Hinsperger Family

† Laura Reilly – Malton Family

† Beatrice May Bundy – Malton Family

† Josephine Haid – Cecilia Beechey

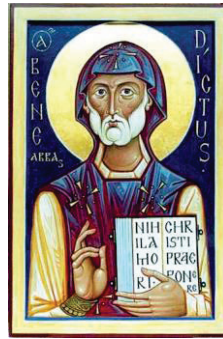
11:30 AM People of St. Louis Parish

Reflection on the First Reading from Zechariah 9:9-10

The Promised Land was an international battleground throughout most of biblical history. The great civilizations that occupied Egypt and Mesopotamia envied its strategic position on the bridge of the land that connected them. From the eighth to the fourth centuries BC alone, the Egyptians to the south, the Assyrians and Babylonians to the northeast in Mesopotamia, and the Persians from the Far East sought to control Israel. Then Alexander the Great came from the north west, conquered the Persians, and established the Greek empire. To this battered world, Zachariah makes the astonishing announcement that the Lord is sending a saviour who will bring justice and peace to all its inhabitants.

This king will arrive seated on a donkey, less as a sign of his humility than as a signal of his opposition to war. Rulers frequently rode donkeys as they travelled through their realms on business, and soldiers rode them into skirmishes in hilly terrain. But horses, which were more easily controlled, were the animals preferred for large battles. The Lord's king will banish these steeds, chariots, and bows - the main weapons of biblical warfare - from his kingdom.

Zechariah commands Jerusalem, also called Zion, to "shout aloud" because this king will take the option of war off the table. In Old Testament texts, the shouts that the Prophet calls for are often war cries that announce the beginning of a battle or celebrate a victory. They erupt in jubilation that an attack on someone else's home land begins. Or they burst forth from the victors who lost fewer of their loved ones than - in God's view - their brothers and sisters did. In this passage these shouts celebrate the coming saviour who will remove the reason for war, injustice. (From the *Workbook for Lectors, Gospel Readers, and Proclaimers of the Word*.)



St. Benedict was born around 480, as the son to a Roman noble of Norcia and the twin to his sister, Scholastica.

Benedict was sent to Rome to finish his education through study of rhetoric -- the art of persuasive speaking. A successful speaker was not one who had the best argument or conveyed the truth, but one who used rhythm, eloquence, and technique to convince. The power of the voice without foundation in the heart was the goal of the student's education.

Benedict watched in horror as vice unravelled the lives and ethics of his fellow students. Afraid for his soul, Benedict fled Rome, gave up his inheritance and lived in a small village. When God called him beyond this quiet life to an even deeper solitude, he went to the mountains of Subiaco and lived as a hermit under the direction of another hermit, Romanus. After years of prayer, word of his holiness brought nearby monks to ask for his leadership. He warned them he would be too strict for them, but they insisted -- then they tried to poison him when his warning proved true. The next set of followers were more sincere and he set up twelve monasteries in Subiaco where monks lived in separate communities of twelve. He left these monasteries abruptly when the envious attacks of another hermit made it impossible to continue.

But it was in Monte Cassino he founded the monastery that became the roots of the Church's monastic system. Instead of founding small separate communities he gathered his disciples into one whole community. His own sister, Saint Scholastica, settled nearby to live a religious life.

After almost 1,500 years of monastic tradition his direction seems obvious to us. However, Benedict was an innovator. No one had ever set up communities like his before or directed them with a rule.

In this tiny, but powerful Rule (of St. Benedict), he put what he had learned about the power of speaking and oratorical rhythms at the service of the Gospel. He reminded us "Let us consider our place in sight of God and of his angels. Let us rise in chanting that our hearts and voices harmonize." There was always a voice reading aloud in his communities at meals, to receive guests, to educate novices.

Benedict realized the strongest and truest foundation for the power of words was the Word of God itself. For prayer, Benedict turned to the psalms, the very songs and poems from the Jewish liturgy that Jesus himself had prayed. To join our voices with Jesus in praise of God during the day was so important that Benedict called it the "Work of God." And nothing was to be put before the work of God.

But it wasn't enough to just speak the words. Benedict instructed his followers to practice sacred reading for which four to six hours were set aside each day. Benedict died on 21 March 543, not long after his sister. He is the patron saint of Europe and students. (From catholic.org)



"You are in the spirit, since the Spirit of God dwells in you." Is the Spirit leading you or someone you know to ministerial service? If God is calling you to the priesthood, 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.

The Sisters of the Carmel of Saint Joseph will pray for you during the Novena to Our Lady of Mount Carmel, July 8th to July 16th, 2020. Are you troubled? Do you need spiritual support? You can participate in the Novena to Our Lady of Mount Carmel. Send your prayer intention slip with your name and address to Carmel of Saint Joseph, 1127 Carmel-Koch Road, R.R. #1 St. Agatha, ON N0B 2L0 For more information check the website for the Carmelite Nuns: www.thecarmel.ca

**The bulletins are posted on-line only.
Office re-opened on July 2nd by appointment only.
(Mon – Thu: 9 AM to 1 PM)**

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.

GRANT OPPORTUNITY FOR POSTSECONDARY STUDENTS FUNDED BY THE GOVERNMENT OF CANADA THROUGH CANADA'S COVID-19 ECONOMIC RESPONSE PLAN :

Earn \$1000-\$5000 for serving your community. St. Mary's Parish is offering two summer service opportunities for students July 1 - August 31. Build Tiny Homes for the Homeless. Capture the Wisdom of our Elders. Email rianne.stmarys@gmail.com for full details and to receive a link and code to apply.

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.

Art in the Middle Ages

The European objects of art from the Middle Ages prior to 13th century (times of St. Louis) which have survived to the present are frequently related to Christianity. As with music composed and performed of that same period they were anonymous and as such are less likely to be studied, and less known to the general public. They were created to adorn churches and cathedrals for the greater glory of God and as teaching tools for the faithful. The examples of these are great many and they include the mosaics in Ravenna, frescos in Saint Boniface and St Alexius' Basilica in Rome, stained glass windows in Chartres Cathedral, the portal sculptures of the west facade of Notre Dame Cathedral in Paris, Celtic High crosses in Ireland, Byzantine icons (such as Our Lady of Vladimir painted in Constantinople and now in Moscow). Those forms of art continued to develop through



centuries to our times, but one art form is uniquely associated with Middle Ages: illuminated manuscripts. One such example would be the Book of Kells with its intricate Celtic knot-work patterns combined with gold leaf and rich colours. Some manuscripts would contain the entire Bible, some four Gospels (Lindisfarne Gospels), or the Psalms, Book of Hours, or stories of saints. One specific manuscript is of interest to us as it was commissioned by Blanche of Castile for education of her son Louis (1214-1270; later Louis IX; later St Louis). It is called Bible of St. Louis; it consists of three volumes and was made between 1226 and 1234. The book does not contain the full text of the Bible and is, despite its name, actually not a real Bible. It is an illuminated manuscript that contains selections of the text of the Bible, along with a commentary and illustrations. Each page pairs Old and New Testament episodes with illustrations explaining their moral significance in terms of typology (Events, persons, or statements in the Old Testament are seen as "types", that is, pre-figuring or superseded by "antitypes": events or aspects of Christ or his revelation described in the New Testament.) Every excerpt of the Bible is illustrated with two miniatures. The first shows a representation of the text fragment as such, the second shows a theological or an allegorical scene explaining the text fragment in the light of the teachings of the Church. The miniatures are accompanied by the Bible text and by a short comment on the typological relationship between the two images. The manuscript has been kept for the past

eight centuries in the Cathedral of Toledo, except for a fragment of eight leaves which is now in the Morgan Library & Museum in New York.



(From Jonah 1:5ff - During the storm – translation from Latin in the image fragment).

The sailors took the containers that were in the ship and threw them into the sea to relieve the ship. And the captain went to where Jonah was sleeping, and said to him, Why are you sleeping so deeply? Get up and call on your God, perhaps he will notice us and we will not perish.

The one thrown into the sea [i.e. Jonah] signifies -- as does the wood thrown by Moses into the bitter water at Marah to sweeten it -- the flood of water

from [the side of] Christ, for the sweetening of the bitterness in the world due to sin.

To be continued....(From Wikipedia)

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

22. Honour and love all the people of Holy Church, and be careful that no violence be done to them, and that their gifts and alms, which your predecessors have bestowed upon them, be not taken away or diminished. And I wish here to tell you what is related concerning King Philip, my ancestor, as one of his council, who said he heard it, told it to me. The king, one day, was with his privy council, and he was there who told me these words. And one of the king's councillors said to him how much wrong and loss he suffered from those of Holy Church, in that they took away his rights and lessened the jurisdiction of his court; and they marvelled greatly how he endured it. And the good king answered: "I am quite certain that they do me much wrong, but when I consider the goodnesses and kindnesses which God has done me, I had rather that my rights should go, than have a contention or awaken a quarrel with Holy Church." And this I tell to you that you may not lightly believe anything against the people of Holy Church; so love them and honour them and watch over them that they may in peace do the service of our Lord.

23. Moreover, I advise you to love dearly the clergy, and, so far as you are able, do good to them in their necessities, and likewise love those by whom God is most honoured and served, and by whom the Faith is preached and exalted. To be continued.... (From www.christendomrestoration.org)

This week's donations:

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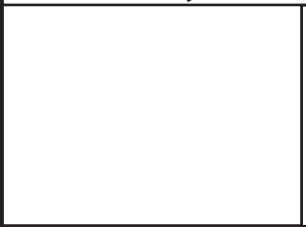
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