

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.**



**1890 - 2020
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CATHOLICS FOR
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



THE MOST HOLY TRINITY

MASS INTENTIONS

Monday, June 8 – No Mass

Tuesday, June 9

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

Wednesday, June 10

9:00 AM † Daniel Caron – Claire Armitage

Thursday, June 11 – St. Barnabas, Apostle

9:00 AM † Shirley Ellert – Family

Friday, June 12

9:00 AM Intentions of Danielle Pilon – Cecilia Beechey

Saturday, June 13 – St. Anthony of Padua, Priest, Doctor of the Church

Vigil of The Most Holy Body and Blood of Christ (Corpus Christi!)

5:00 PM † Laura Reilly – Malton Family

† David Kirby – Kirby Family

Sunday, June 14 – The Most Holy Body and Blood of Christ (Corpus Christi!)

9:30 AM † Eileen Flaman – Rita Poechman

† Shirley Hisperger – Hinsperger Family

Deceased Members of Gies Family - Hinsperger Family

11:30 AM People of St. Louis Parish

Reflection on the First Reading from Exodus (34:4b-6, 8-9)

Woven through today's reading from Exodus are themes of covenant, fidelity, and the desire to see God. In the opening verse we see Moses carrying a second set of stone tablets back up Mount Sinai. He smashed the first set, upon which God had inscribed the covenant, when he, Moses, saw the Israelites worshipping the golden calf. Ironically, their worry that something happened to their leader led them to ask Aaron to "make us gods who shall go before us." The second set of stone tablets portends the future of the divine-human relationship. Its endurance would always depend not on human fidelity but on God's intense desire to live with humankind.

The next verses describe the Lord's response to Moses' request to see the divine glory. The Lord explains to Moses that he would only see the Lord's back. In other words, he would perceive only the identifying markers of God's presence and action in the world. These are solemnly proclaimed as the Lord passes by Moses: "The Lord ... a God merciful and gracious, slow to anger and abounding in steadfast love and faithfulness."

Translations necessarily limit the richness of the Hebrew terms used to describe the Lord. "Merciful" entails empathy and means more literally "compassionate." The Hebrew word for it is associated with a pregnant woman's womb and thus evokes also the tender concern of a mother for her child. "Gracious" also means to show favour to someone. "Slow to anger" is the biblical phrase for patience and long-suffering.

Most difficult to translate adequately is the last phrase, *rab chesed we'emeth*. *Rab* denotes abundance. *Chesed* conveys the continuous outpouring of divine kindness, goodness, or steadfast love. 'Emeth is derived from 'amen and denotes firmness, constancy, loyalty, and truth. The combination of these expresses something like the abounding, incomparable, persistent, and unconditional love that God continually pours out on Israel and on all creation. Is it any wonder that Moses begs such a covenant Lord to forgive the people's infidelity and accompany them personally on the journey to the Promised Land?

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



Acts 11:24 describes Barnabas as "a good man, and full of the Holy Spirit and of faith". Barnabas, born Joseph, was, one of the prominent Christian disciples in Jerusalem. Barnabas was a Cypriot Jew and Levite. Named an apostle in Acts 14:14, he and Paul undertook missionary journeys together. Barnabas and Paul successfully evangelized among the "God-fearing" Gentiles who attended synagogues in various Hellenized cities of Anatolia.

After Paul's conversion, on the road to Damascus, and his return to Jerusalem, Barnabas took Paul under his wing and introduced him to other apostles and disciples. Paul's first missionary journey started in Cyprus, Barnabas' home island. John Mark, cousin of Barnabas, joined them for part of the journey. They continued on to Antioch, Lystra, Perga and Attalia (in today's Turkey). Afterwards they went to Jerusalem to consult with the church there regarding the relation of Gentiles to the church. They returned again to Antioch, bringing the agreement of the council that Gentiles were to be admitted into the church without having to adopt Jewish practices (among others, circumcision).

Paul then asked Barnabas to accompany him on another journey. Barnabas wished to take John Mark along, but Paul did not, as he had left them on the earlier journey. The dispute ended by Paul and Barnabas taking separate routes. Paul took Silas as his companion, and journeyed through Syria and Cilicia; while Barnabas took John Mark to visit Cyprus.

Church tradition developed outside of the canon of the New Testament describes the legend of the martyrdom of Barnabas. It relates that certain Jews coming to Syria and Salamis, where Barnabas was then preaching the gospel, being highly exasperated at his extraordinary success, fell upon him as he was disputing in the synagogue, dragged him out, and, after the most inhumane tortures, stoned him to death. His kinsman, John Mark, who was a spectator of this barbarous action, privately interred his body.

St. Barnabas is venerated as the Patron Saint of Cyprus. (From Wikipedia)



From Athanasian Creed (4th century): "the Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three Gods but one God." In this Trinity of Persons the Son is begotten of the Father by an eternal generation, and the Holy Spirit proceeds by an eternal procession from the Father and the Son. Yet, notwithstanding this difference as to origin, the Persons are co-eternal and co-equal: all alike are uncreated and omnipotent.

This, the Church teaches, is the revelation regarding God's nature which Jesus Christ, the Son of God, came upon earth to deliver to the world: and which she proposes to man as the foundation of her whole dogmatic system. (From Catholic.org)

IS IT TRUE THAT THE WORD "TRINITY" ISN'T IN THE BIBLE?



WWW.AGNUSDAY.ORG

BOTH THE THREE PERSONS OF GOD AND THE CONFESSION THAT GOD IS ONE ARE IN THE BIBLE. BUT IT TAKES FOUR CENTURIES TO SORT OUT THE RELATIONSHIP.




WOW! THAT GIVES NEW MEANING TO... "IT'S COMPLICATED!"



2 CORINTHIANS 13:11-13

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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

 "God so loved the world that he gave his only-begotten Son..." How can you best serve God in a response to that love? 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 WATERLOO KNIGHTS OF COLUMBUS FISH FRY IS AVAILABLE PICK UP ONLY: 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 - BEST IN TOWN

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

What was technology like prior to 13th century?

Continuing with the description of the world prior to St. Louis' times, let's look at the technology prior to the 13th century. While the period between 500 and 1000 AD may have been described in the past as the "Dark Ages", historians now agree that this term describes our knowledge of the times, rather than those centuries themselves. The three most important technological advances in the second half of the first millenium can be described as a revolution in agriculture.

The large Roman latifundia (estates) worked by slaves and oriented towards markets disappeared and in their place there were open-field manors and villages oriented towards self-sufficiency. The land was worked by tenants/serfs/villeins. Some were free and some were bound to the land, with work obligations to their landlords. Land tended to be given for use rather than ownership. In the open-field system one third of the land was left fallow to regain fertility and crop rotation was practised.

The first innovation was in the use of the horse. From Asia the padded horse-collar type harness arrived and was adopted. It replaced the old throat-and-girth harness which choked the horse when animal pulled against it. Around the same time saddles with stirrups for easier mounting and animal control, metal horseshoes, breast strap and a bit were also introduced from the East. as a result the horse now replaced the oxen as a draught and travel animal.

The second innovation was a much wider application of a heavy plow (known to eastern Roman provinces, but little used), mounted on wheels and pulled by a team of draught animals. Other new, or little-known implements came into wider service: the harrow, the scythe and the pitchfork; the last two needed for haymaking to feed the animals.

The last important innovation was the harnessing of water power through a mill.

There were variety of mills: horizontal or vertical; undershot or overshot; tide mills, edge mills and eventually wind mills. Water mills were known to ancient Greeks



and Romans and in ancient China, but the wide spread and improvements that they underwent in the second half of the first millenium in Europe greatly contributed to the technological advances. They provided power not just for grinding grain. The vertical wind mill was a north European invention in the areas where tidal mills were not providing satisfying results.

Hand in hand with the "agricultural revolution" went advances in various trades. The basic ones, which no village could do without, were carpenters and smiths. They frequently worked together to produce tools for each other, and for other trades. In the background there was mining and smelting to provide metal for the forges. More efficient undershot watermills required building of dams, mill ponds and mill races. Transportation of produce (food, drink, textiles, craft goods) required improvements to water transport, building of canals (locks were not invented yet) and of roads and bridges. Expansion of trade required establishment of markets and fairs. Especially important in northern France and the Netherlands was the unifying "Champagne trade fairs" each lasting two to three weeks in various places and linking the growing economies together.

In Christian law, moneylending for interest alone (that is, usury) was forbidden until modern times. A moneylender must instead be an investor and share some of the risk. As a result, temporary partnerships and companies were created for larger endeavours. Instead of entrusting all his venture capital to a single ship, a merchant could put it into a company that divided the risk between several ships. Each partner accepted the responsibility to third parties for all debts and all shared the profits, or losses. The name "company" comes from the Latin "cum pane" (that is, "with bread") as the first companies were family partnerships where the members shared bread, meals, lived in the same households. To be continued... (From Wikipedia and "Cathedral, Forge, and Waterwheel: Technology and invention in the Middle Ages" by Frances and Joseph Gies 1994.)

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

11. If you have any unrest of heart, of such a nature that it may be told, tell it to your confessor, or to some upright man who can keep your secret; you will be able to carry more easily the thought of your heart.

12. See to it that those of your household are upright and loyal, and remember the Scripture, which says: "Love those who serve God and who render strict justice and hate covetousness"; and you will profit, and will govern your kingdom well.

13. Dear son, see to it that all your associates are upright, whether clerics or laymen, and have frequent good converse with them; and flee the society of the bad. And listen willingly to the word of God, both in open and in secret; and purchase freely prayers and pardons. To be continued... (From www.christendomrestoration.org)

This week's donations:

Sunday	Cura Pastorum	Maintenance	Popes Pastoral Works	Pre-Authorized
\$ 3095.00	\$ 210.00	\$90.00	\$ 145.00	\$2612.00

Thank you for your generosity

Due to the COVID 19 outbreak all Masses are celebrated privately by the priest. Public Masses, meetings and programs are cancelled. Bulletin is posted on-line only

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