



ST. PIUS X PARISH

16 Smithville Crescent
St. John's, NL
A1B 2V2
Tel: (709) 754-0170



E-Mail: stpiusx@nl.rogers.com
Webpage: www.spx.ca



OUR PIUS UPDATE
May 18, 2021



Will I live
in the power of hope,
the unwavering belief
in Jesus' healing promise?

TRUSTING GOD'S PLAN

"A little while" can mean different things to different people. Some of us may have a strong sense of God's plan for us, and some may struggle for long periods of time to see it. Regardless of which side of this coin we fall on, we never know everything God has in store for us or when it will come. Even when we feel we know what he wants for us, there will be roadblocks and obstacles in our way, trials and tests of our strength.

Christ tells his apostles a piece of God's plan that does not make sense to them at the time—how could Christ be gone for a while and then come back? There are times in our lives in which we may not be able to understand what God's plan is. And the times in which we feel most confused, we may be most grief-stricken as Christ says, "*you will weep and mourn, but the world will rejoice.*" But times like these are when it is most important to trust in a God who is bigger than us and loves us fully, as "*you will have pain, but your pain will turn into joy.*"

How can we trust God's timing instead of our own today?

Prayer

*Prince of Peace,
I will not be anxious about anything,
instead in every situation,
by prayer and petition,
with thanksgiving,
I will present my requests to You.
I will not let fear or worry consume my life,
instead I will wait patiently for Your peace.
The peace that comes from You,
transcends all understanding,
and will guard my heart and mind.
I thank You in advance for allowing me
to feel peace and remain patient.
Amen.*

SOURCE: David Hart, based on Phil 4:6-7

*David Hart is a senior at Loyola University Chicago
and is currently working as a Communications and Marketing Intern
for the Midwest Jesuits.*

WHAT WAITING REVEALS



How much is revealed about who we really are when we are forced to wait, especially when we're not sure what we're waiting for. Is that what Mary was doing—just waiting and praying—when the undreamed of annunciation happened: Gabriel invading her private waiting, announcing that the Lord was with her? She was being told that whoever it was she was waiting for was greater than she imagined and was already there: the Word of God. And Mary says, *“Be it done unto me according your word.”* So it was for Mary; so it can be for us who wait in silent prayer seemingly unable to do anything to change our circumstances. We can choose to be and let God do. We can choose to let the Holy Spirit work, let the Holy Spirit come upon us that the Word might be born again in and through us. We can be still, and let the Word send down His Spirit.

SOURCE: From the book ***Nourishing Love: A Franciscan Celebration of Mary*** by Murray Bodo, OFM



OUR LADY OF GUADALUPE



One of the titles under which Mary is known is "***Our Lady of Guadalupe***". The story is a simple one: ***Mary, the Mother of God***, appears to an Indian in Mexico and calls for a church to be built there on the top of a mountain where the two had talked. The problem with the apparition was that it was all wrong. The mountains were the places where the indigenous lived and they were considered by many of the pious of the time as less than human, outcast figures. For Mary to call attention to them was really to call attention to those who were not paying attention to the indigenous.

SOURCE: from ***A Monastery Almanac***, by Joan Chittister

IN THE HANDS OF GOD



*More than ever I find myself in the hands of God.
This is what I have wanted all my life from my youth.*

*But now there is a difference;
the initiative is entirely with God.*

*It is indeed a profound spiritual experience
to know and feel myself so totally in God's hands.*

- Pedro Arrupe, S.J.

SOURCE: Excerpt from ***Hearts on Fire: Praying with Jesuits***, edited by Michael Harter, S.J.

MORE PRESENT THAN THE PAIN



"Life is pain, highness!" replies Wesley with a hardened expression to his sweetheart in *The Princess Bride*. . ., sincere words of such despondency have been uttered up and down the centuries, from ancient to postmodern times.

I recently heard this sentiment expressed during a conversation between *Bishop Robert Barron* and *Alex O'Conner*, of *Cosmic Skeptic*. Alex made the comment that suffering — not evidence of God — was the most obvious phenomenon in our experience of the world. For that reason, he said that you had to start with the question of suffering, from which he has not found a path to evidence that God exists. Bishop Barron disagreed with that metaphysical starting point.

There begs a vital experiential question — *is suffering actually more observable than the presence of God?*

About the same time, I was reading *The Hiding Place* by *Corrie Ten Boom*. Corrie wrote in that autobiography of her horrific experiences with her sister Betsie in Nazi prison and extermination camps after their arrest for hiding Jews and participating in the underground opposition to the Nazi party in occupied Holland. If we want to talk about suffering, we don't get worse than Nazi atrocities. So, with this question fresh in my mind, I asked it of Corrie and Betsie as I read their incredible story. Did these women experience the presence of human suffering to a greater degree than they experienced the presence of God? *No*. These women witnessed God at work in the midst of the worst kind of human pain.

But why this discrepancy of the human experience? But I can look at Corrie and Betsie's experience and draw one conclusion quite confidently for myself. They looked with eyes of faith for God to be present in their suffering, and they saw Him.

If we start with the expectation that suffering is meaningless and devoid of God's presence, then not only will we continually seek to avoid it, we certainly won't look for God in it. And if we are not looking for Him, I doubt highly that we will see Him. What I saw over and over in the Ten Boom's story, and what I see continually in similar accounts of so many faithful Christians, is that they look for God in all circumstances, especially in suffering.

If *"life is pain"*, and we are averse to looking for God in it, then perhaps we modern Catholics may come to the same conclusion that pain is more present in our world than God. But if we look for God in all the pain, both small and great, that we are sure to experience in this life, perhaps we will discover to our astonishment that He is more present than the pain.

SOURCE: Excerpts from *Jessica Ptomey*, www.catholicmom.com