



# ST. PIUS X PARISH

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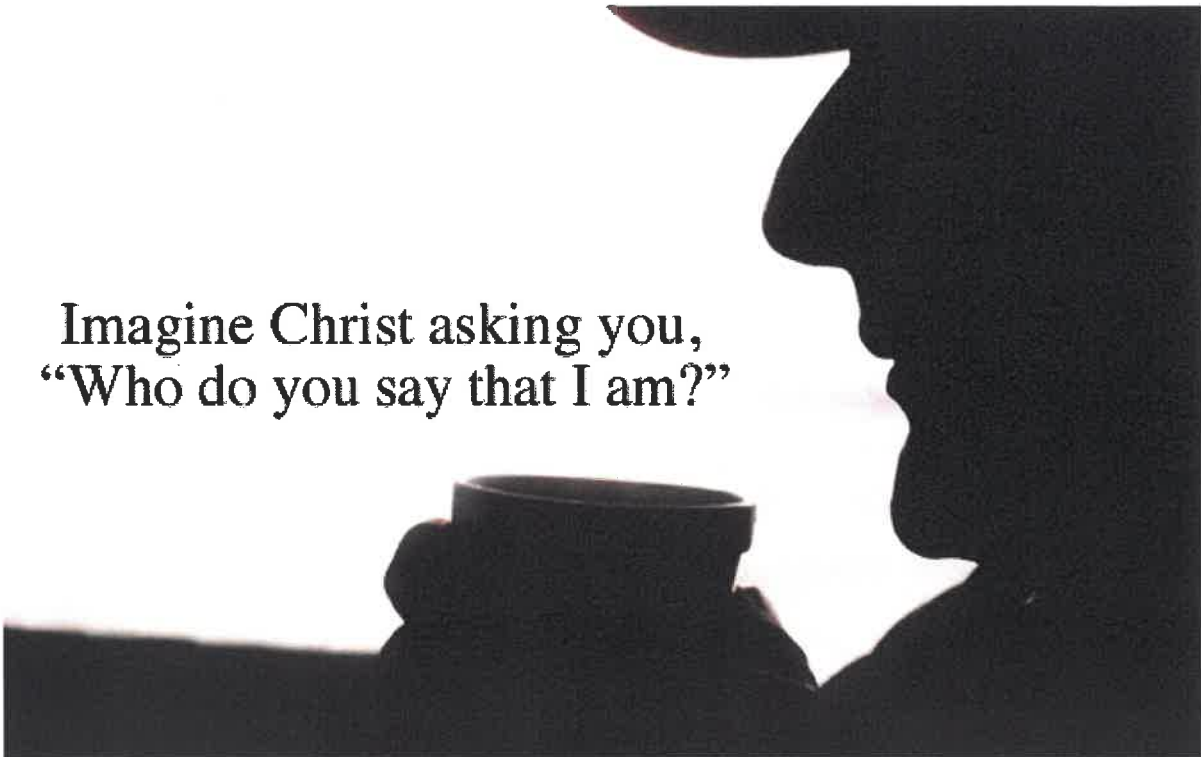


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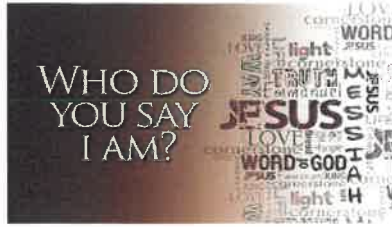


OUR PIUS UPDATE  
SEPTEMBER 28, 2021

Imagine Christ asking you,  
"Who do you say that I am?"



## BUT WHO DO YOU SAY THAT I AM?



Place yourself in the scene.

The day draws to a close. You distributed food to 5,000 hungry souls.  
Feel the exhaustion. Taste the leftover bread - if you have the energy to feed yourself.

With the night comes solitude. Listen to the quiet. See the stars.

Feel your body ease onto the ground as you prepare for sleep.

Jesus, nearby, prays alone.

You and the other disciples, in whispers and through yawns, share thoughts on the day and the miracle.

Quietly interrupting the silence, Jesus asks,

*"Who do the crowds say that I am?"*

Surely, he's heard the rumors. You and the others share the latest theories.

*"But who do you say that I am?"*

A different question altogether. What was stirring in Jesus' heart and prayer that prompted him to ask this vulnerable question? How deafening was the silence in the seconds (minutes) between the question and answer? Were you relieved Peter had the courage to field this one?

Today, Jesus asks you and me,

*"But who do you say that I am?"*

Peter is not here to bail us out. How do you respond?

- **Douglas Gleber** is the *Director of Adult Faith Formation*  
at *Loyola Academy* in *Wilmette, IL*.

## PRAYER

Jesus,

you go by many names.

Messiah. Savior. Christ.

Rebel. Teacher. Story-teller.

Living Bread. Light of the World. Good Shepherd.

The (Narrow) Way. The Truth. The Life.

Draw me close to you so that I may call you Friend.

Amen.

- **Douglas Gleber**

SOURCE: [www.jesuits.org](http://www.jesuits.org)

## WHY DO I DRINK TEA?



I rarely drink tea. I choose coffee every time - multiple times a day and well into the waning hours of the afternoon.

I don't dislike tea. I have nothing against it. In fact, we have a well-stocked supply of it in our cupboard. But tea doesn't bring me the comfort and warmth and can-do attitude that a good cup of coffee does. There's a depth and richness I find there, buried in those bags of unground beans.

So, I rarely drink tea.

There is an exception to that rule Occasionally, I look at the coffee maker in the morning and grimace. The smell of the beans makes me wrinkle my nose. And something about turning on the kettle, pulling out a jar of honey and seeping a bag of herbs and spices in hot water suddenly seems very appealing.

When this happens, I know I'm sick - or getting sick. That sudden, unexpected desire for a cup of tea - and rejection of the very notion of coffee - is often one of the first symptoms.

My wife is a therapist well-versed in somatic practices. As I've learned second-hand through her reading and research, somatic therapy assumes a body-centric approach to mental and emotional healing. There is wisdom present within our bodies helping us negotiate our lives - moments of both trauma and triumph.

Of course, I believe that wisdom to be the Holy Spirit and those desires to be the quiet urging of God - as St. Ignatius taught.

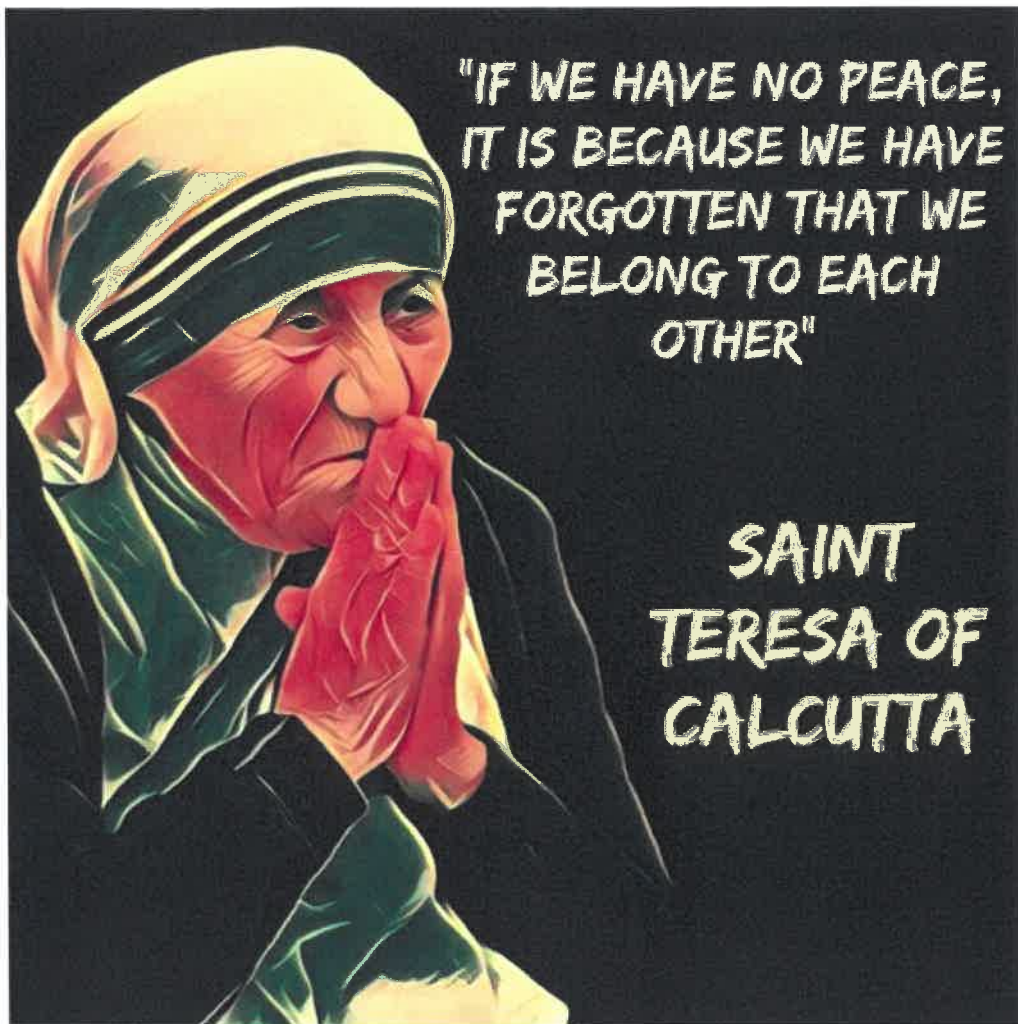
But too often, we look outside ourselves for answers to our daily questions, our spiritual needs. We imagine that our struggles are too small for God. Or, we assume God only works through lightning-bolt, knock-a-saint-off-their-horse moments.

It's a tired metaphor, forever trapped in high school morality classes, but our bodies are temples of the Holy Spirit. Christ dwells within each of us. In respecting our bodies, we are called to respect the Holy Wisdom dwelling therein. We are called to listen to God, speaking to us through our body in all its desires and emotions and sensory experiences.

I believe God to be intimately concerned with the nitty-gritty reality of our daily lives, ever present in all that we are and do. So, does that mean the Holy Spirit uses my indifference to tea to warn me when I'm sick?

Yes - I believe it does. And so much more.

**SOURCE:** Eric Clayton, Deputy Director of Communications  
Jesuit Conference of Canada and the United States  
[Jesuits.org/Spirituality](http://Jesuits.org/Spirituality)



## LET US PRAY ... TOGETHER

**Most Merciful and Loving GOD**, we supplicate to You as we struggle with the unspeakable atrocities committed by settler colonialists against the Indigenous people of Turtle Island and the shameful legacy of the residential schools in this land that led to the loss of the lives of so many innocent children.

Our Lord, in Your Mercy we seek relief for our Indigenous sisters and brothers from the pain, suffering and trauma as they mourn the terrible loss of their children.

Our Lord, we pray for unity, understanding and a peaceful resolution of issues facing the First Peoples of this land and all settlers of Turtle Island.

Our Lord, help us to obtain strength for the sake of the weary, hope for those who are discouraged, and joy for each and every one who is downhearted.

**SOURCE:** Internet - Anonymous



## Statement of Apology by the Catholic Bishops of Canada to the Indigenous Peoples of This Land

We, the Catholic Bishops of Canada, gathered in Plenary this week, take this opportunity to affirm to you, the Indigenous Peoples of this land, that we acknowledge the suffering experienced in Canada's Indian Residential Schools. Many Catholic religious communities and dioceses participated in this system, which led to the suppression of Indigenous languages, culture and spirituality, failing to respect the rich history, traditions and wisdom of Indigenous Peoples. We acknowledge the grave abuses that were committed by some members of our Catholic community; physical, psychological, emotional, spiritual, cultural, and sexual. We also sorrowfully acknowledge the historical and ongoing trauma and the legacy of suffering and challenges faced by Indigenous Peoples that continue to this day. Along with those Catholic entities which were directly involved in the operation of the schools and which have already offered their own heartfelt apologies<sup>1</sup>, we<sup>2</sup>, the Catholic Bishops of Canada, express our profound remorse and apologize unequivocally.

We are fully committed to the process of healing and reconciliation. Together with the many pastoral initiatives already underway in dioceses across the country, and as a further tangible expression of this ongoing commitment, we are pledging to undertake fundraising in each region of the country to support initiatives discerned locally with Indigenous partners. Furthermore, we invite the Indigenous Peoples to journey with us into a new era of reconciliation, helping us in each of our dioceses across the country to prioritize initiatives of healing, to listen to the experience of Indigenous Peoples, especially to the survivors of Indian Residential Schools, and to educate our clergy, consecrated men and women, and lay faithful, on Indigenous cultures and spirituality. We commit ourselves to continue the work of providing documentation or records that will assist in the memorialization of those buried in unmarked graves.

Having heard the requests to engage Pope Francis in this reconciliation process, a delegation of Indigenous survivors, Elders/knowledge keepers, and youth will meet with the Holy Father in Rome in December 2021. Pope Francis will encounter and listen to the Indigenous participants, so as to discern how he can support our common desire to renew relationships and walk together along the path of hope in the coming years. We pledge to work with the Holy See and our Indigenous partners on the possibility of a pastoral visit by the Pope to Canada as part of this healing journey.

We commit ourselves to continue accompanying you, the First Nations, Métis and Inuit Peoples of this land. Standing in respect of your resiliency, strength and wisdom, we look forward to listening to and learning from you as we walk in solidarity.

24 September 2021

1 [Indian Residential Schools and TRC - Canadian Conference of Catholic Bishops \(ccb.ca\)](https://www.cccb.ca/indian-residential-schools-and-trc)

2 [The CCCB website has a link to several apologies previously offered by Catholic bishops, including those offered by bishops at national TRC events](#)