



## MISSIONARY SERVANTS OF THE POOR

Intentions for evangelisation:

**Let us pray for young people preparing for marriage with the support of a Christian community: so that they may grow in love, generosity, fidelity and patience.**

(Intention of the Holy Father entrusted to his Worldwide Prayer Network)

### *The splendour of truth* *The Catechism of the Catholic Church*



## THE PROFESSION OF FAITH

### THE CREEDS

**185** Whoever says "I believe" says "I pledge myself to what we believe." Communion in faith needs a common language of faith, normative for all and uniting all in the same confession of faith.

**186** From the beginning, the apostolic Church expressed and handed on her faith in brief formulae normative for all. (cf. *Rm* 10,9; *1 Co* 15,3-5; etc.). But already very early on, the Church also wanted to gather the essential elements of her faith into organic and articulated summaries, intended especially for candidates for Baptism:

« This synthesis of faith was not made to accord with human opinions, but rather what was of the greatest importance was gathered from all the Scriptures, to present the one teaching of the faith in its entirety. And just as the mustard seed contains a great number of branches in a tiny grain, so too this summary of faith encompassed in a few words the whole knowledge of the true religion contained in the Old and the New Testaments.» (St. Cirilo of Jerusalem, *Catecheses illuminadorum*, 5,12; PG 33).

**187** Such syntheses are called "professions of faith" since they summarize the faith that Christians profess. They are called "creeds" on account of what is usually their first word in Latin: *credo* ("I believe"). They are also called "symbols of faith".

## *News to think about*

### **CONGREGATION FOR THE DOCTRINE OF THE FAITH SAMARITANUS BONUS CARD about caring for people in the critical and terminal phases of life**

#### **IV. Cultural obstacles that obscure the sacred value of all human life**

Today some factors limit the ability to grasp the deep and intrinsic value of all human life: the first refers to a misuse of the concept of “dignified death” in relation to that of “quality of life”. A utilitarian anthropological perspective breaks in here, which is “preferentially linked to economic possibilities,” well-being, beauty and the delight of physical life, forgetting other deeper dimensions - relational, spiritual and religious - of existence” By virtue of this principle, life is considered worthy only if it has an acceptable level of quality, according to the judgment of the subject himself or a third party, in order to the presence-absence of certain psychic or physical functions, or frequently also identified with the mere presence of a psychological discomfort. According to this perspective, when the quality of life seems poor, it is not worth prolonging it. Human life is not recognized as having a value in and of itself.

A second obstacle that obscures the perception of the sacredness of human life is a misunderstanding of “compassion.” Faced with suffering classified as “unbearable”, the end of the patient's life is justified in the name of “compassion”. In order not to suffer, it is better to die: it is the so-called “compassionate” euthanasia. It would be compassionate to help the patient die through euthanasia or assisted suicide. In reality, human compassion does not consist in causing death, but in welcoming the sick, in supporting them in the midst of difficulties, in offering them affection, attention and means to alleviate suffering. The third factor, which makes it difficult to recognize the value of one's own life and that of others within intersubjective relationships, is a growing individualism, which leads to seeing others as a limit and threat to one's own freedom. At the root of this attitude is «a neo-Pelagianism for which the individual, radically autonomous, tries to save himself, without recognizing that he depends, in the depths of his being, on God and on others [...]. A certain neo-Gnosticism, for its part, presents a merely interior salvation, enclosed in subjectivism », which favours the liberation of the person from the limits of their body, especially when they are weak and ill.

Individualism, in particular, is at the root of what is considered to be the latent disease of our time: loneliness, thematized in some legislative contexts even as the “right to loneliness”, based on the autonomy of the person and the individual. “Principle of permission-consent”: a permission-consent that, given certain conditions of discomfort or illness, can be extended until the choice to continue living or not. It is the same “right” that underlies euthanasia and assisted suicide. The underlying idea is that those who are in a condition of dependency and cannot achieve perfect autonomy and reciprocity are cared for by virtue of a favour. The concept of good is thus reduced to being the result of a social agreement: each one receives the care and assistance that autonomy or social or economic utility make possible or convenient. There is thus an impoverishment of interpersonal relationships, which become fragile, deprived of supernatural charity, that human solidarity and that social support, so necessary, to face the most difficult moments and decisions of life. This way of thinking about human relationships and the meaning of good make a dent in the very meaning of life, making it easily manipulated, also through laws that legalize euthanasia practices, ensuring the death of the sick. These actions cause great insensitivity towards caring for sick people and distort relationships. In such circumstances, unfounded dilemmas sometimes arise about the morality of actions that, in reality, are nothing more than acts due to the simple care of the person, such as hydrating and feeding a sick person in a state of unconsciousness with no prospect of cure.

In this sense, Pope Francis has spoken of the “culture of discarding.” The victims of such a culture are the most fragile human beings, who run the risk of being “discarded” by a gear that wants to be effective at all costs. It is a strongly anti-solidarity cultural phenomenon, which John Paul II described as the “culture of death” and which creates authentic “structures of sin.” This can lead to carry out actions that are incorrect in themselves for the sole reason of “feeling good when doing them, generating confusion between good and evil, where every personal life has a unique and unrepeatable value, always promising and open to transcendence. In this culture of discarding and death, euthanasia and assisted suicide appear as the wrong solution to solve problems related to the terminal patient.

(Rome, July 14, 2020)

(To be continue)

## *The light of our charisma*

### **SEED OF A CHARISMA**

**Published in 1996  
to celebrate the ten year anniversary of the MSPs**



I am aware that the spiritual growth that we have experienced so far, has been granted thanks to the children we work with, especially Lucia, a little girl who does not have the organ of sight;

José Luis, who came to our homes crawling because he could not walk, and who now, after years of effort and sacrifice, is walking; Analía, who has lived with us for 7 years (in practice since she was born) who cannot speak, smile, nor move, but only swallow the food in her mouth with great effort. I could carry on and on speaking about our children, who give this Grace of spiritual progress for all of the Missionary Servants of the Poor, each day, Lord, thank you for all of them.

And thank you, Lord, for this opportunity to be able to say "Yes" to You!

***P. Giovanni Salerno, msp***

(To be continued)



## *News from our Homes*

### **Missionary Sisters Servants of the Poor**

#### ***Mother House (Cuzco)***

We have lived intensely the month of our Mother the Virgin Mary, the month in which we express, with particular intensity, our filial love for the Queen of Heaven. In our Home of the Missionary Sisters Servants of the Poor, we were making preparations for the celebrations of this month. We made the altar of Our Lady that was placed in our chapel; On the first day of the month we had the procession and we started the Marian month with a day of adoration to the Blessed Sacrament.



We encourage you to rediscover the beauty of praying the Holy Rosary in the domestic Church that is your family.

#### ***Missions***

In Cusco we can already feel that the frosty weather is about to begin, the temperature is decreasing little by little

and surely those who suffer the most are the people from the towns up high. For this reason, the MSP Sisters have organized a little in advance (each year this is usually done in the month of May) the distribution of warm clothes and woolly blankets to the towns and surroundings we usually assist during the mission, hoping that they will better prepared for the intense cold.

During the pandemic we have distanced our visits to the villages a lot and now returning to them, gives us all an intense joy.



Today the towns we visited were: Chillihuani and Vivicunca, located on the route that leads to the Mountain of Seven Colours, in the Cusipata district, Quispicanchi province.

#### ***Ilo***

In the "St Martín" dining room, ran by the Missionary Sisters Servants of the Poor, in Ilo (Tacna-Maquegua), we have a pretty funny old lady, who is about 65 years old; we call her "Mama Cindy", because she doesn't

have teeth and also as an effort to differentiate her from the other five ladies with the same name.



We know almost nothing about her life; she suddenly appeared lining up to receive food. She only told us that she has an old man named Pedro at home who cannot go out. From time to time we see her on the streets looking for something in the rubbish (food scraps, plastic bottles or something that can be recycled). She has no notion of time; she does not know the time of day or what day it actually is, much less the month and the year. On many occasions she showed up after the food distribution time, sometimes she comes very early, others, on days that we do not attend. As we know of her difficulty, we always have something in store for her and we do not dismiss her empty-handed; She is so humble and simple that just seeing her makes us happy. She always has a smile for everyone, even though she has no teeth.

## **Missionary Servants of the Poor**

### **Missions**

On May 2<sup>nd</sup> and 3<sup>rd</sup>, four missionaries return from mission to the town of Collcaqui located in the high mountain range of Peru. If you remember correctly, this would be an extension of the mission that began on March 29<sup>th</sup> until April 5<sup>th</sup> of this year.

Joyful news for the people of the village, who are thirsty for the missionaries. The objective of this short, humble and silent

mission is to celebrate the Sacraments and begin with the preparation of 20 children who want to access the Holy Sacrament of Baptism (the Baptism will be celebrated on June 13), for which we ask that you Pray a lot for them, and for all the inhabitants of these poor towns who suffer so much.

Fr. Carlos, msp, reminds us: "Every time I have the opportunity to visit a town far from the mountain range, I am reminded of people's great need for God, it is very unfortunate that there are only few who give their whole lives to the service of the Gospel. How then can they call on Him in whom they have not believed? And how will they believe in Him of whom they have not heard? And how can they hear without a preacher?" (Romans 10:14)

## **City of Boys**

We entrust your prayers to our brothers Deyvid (Colombian) and Guido (Peruvian) who two years ago finished their formation in our Mother House in Ajofrín (Toledo, Spain) and who are preparing to receive diaconal ordination on July 28 in the Church of the City of Boys in Andahuyallillas.

May the Lord make them holy missionaries at the service of the poorest.

Brothers Deyvid and Guido have been able to reach this moment also because they have been able to find on their way, souls in love with the poor, who have supported them in various ways on their path of formation. Many of you have directly contributed to this, so we never tire of thanking God for it and of asking you to keep on involve other friends in this important way of supporting the mission of the Church.

## Important dates and moments for the month of June

**1-19 de June:** Mission of the MSP Sisters to various towns in Antilla and Trigorcco in the department of Apurimac (Diocese of Abancay);

**14-25 de June:** Mission of the MSP Sisters to the towns of Huanchulla and Tacmata in the department of Apurimac (Diocese of Abancay);

**17-19 de June:** Mission of the MSP Sisters to the towns of Pacca, Ccasacunca, Carhuis and Orotea in the department (and Diocese) of Cusco;

**Saturday 19 de June:** Conclusion of the exam section (and then of the entire academic year) for the students present at the Ajofrín Training House (Toledo, Spain);

**Friday 25 de June:** Monthly virtual catechetical formation course with Italian-speaking friends; the appointment is at 9:00 p.m. (Spanish time) on the zoom.us platform;

**Monday 28 de June:** Beginning of the mission for the MSP sisters in the towns of Ccoya and Sorcca in the department of Apurimac (Diocese of Abancay).

*For more information:*

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### **Missionary Pledge:**

In this month of June, dedicated in a special way to the Sacred Heart of Jesus, we want to offer an important prayer intention: on July 28, Br. Guido and Br. Deyvid will be ordained deacons.

We ask that they be Holy Missionaries at the service of the poorest.

We also encourage you to start thinking about what options there may be for the organization of the missionary meetings 2021/2022 in your region.