



OPUS CHRISTI SALVATORIS MUNDI

Newsletter
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MISIONEROS SIERVOS DE LOS POBRES

For a Christian response to the challenges of bioethics

Let us pray that Christians, in the face of the new challenges of bioethics, will always promote the defense of life through prayer and social action.

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

The Splendor of Truth **The Catechism of the Catholic Church** **The Father and the Son revealed by the Spirit**



243 Before his Passover, Jesus announces the sending of "another Paraclete" (Defender), the Holy Spirit. This one, who acted already in Creation (cf. *Gen* 1:2) and "by the prophets" (*Nicene-Constantinopolitan Symbol*: DS 150), he will now be with and in the disciples (cf. *Jn* 14:17), to teach them (cf. *Jn* 14:16) and lead them "to the complete truth" (*Jn* 16:13). The Holy Spirit is revealed as well as another divine person in relation to Jesus and the Father.

244 The eternal origin of the Spirit is revealed in his temporal mission. The Holy Spirit is sent to the Apostles and to the Church both by the Father in the name of the Son, and by the Son in person, once he returns to the Father (cf. *Jn* 14:26; 15:26; 16:14). The sending of the person of the Spirit after the glorification of Jesus (cf. *Jn* 7:39), reveals in fullness the mystery of the Holy Trinity.

245 The apostolic faith concerning the Spirit was proclaimed by the Second Ecumenical Council in 381 in Constantinople: "We believe in the Holy Spirit, Lord and giver of life, who proceeds from the Father" (DS 150). The Church thus recognizes the Father as "the source and origin of all divinity" (Council of Toledo VI, year 638: DS 490). However, the eternal origin of the Holy Spirit is in connection with that of the Son: "The Holy Spirit, who is the third person of the Trinity, is God, one and equal to the Father and the Son, of the same substance and also of the same nature ... therefore, it is not said that it is only the Spirit of the Father, but at the same time the spirit of the Father and of the Son" (Council of Toledo XI, year 675: DS 527). The Creed of the Council of Constantinople (381) confesses: "With the Father and the Son he receives the same adoration and glory" (DS 150).

CONGREGATION FOR THE DOCTRINE OF THE FAITH
SAMARITANUS BONUS CARD
 on the care of people in the
 critical and terminal phases of life

II

THE VOCATION OF THE THEOLOGIAN

6. Among the vocations thus aroused by the Spirit in the church, a distinction is that of the theologian, who has the special function of achieving, in communion with the Magisterium, an ever deeper understanding of the Word of God contained in Scripture inspired and transmitted by the living tradition of the Church.

By its very nature faith challenges intelligence, because it reveals to man the truth about his destiny and the way to reach it. Although revealed truth surpasses our way of speaking and our concepts are imperfect in the face of its unfathomable greatness (cf. Eph 3:19), it nevertheless invites our reason — God's gift given to grasp the truth — to enter into its light, thus enabling it to understand to a certain extent what it has believed. Theological science, which seeks the intelligence of faith by responding to the invitation of the voice of truth, helps the People of God, according to the Apostle's commandment (cf. 1 Pt 3:15), to give an account of their hope to those who ask them to do so.

7. The work of the theologian thus responds to the dynamism present in faith itself: by its very nature the Truth wants to communicate, because man has been created to perceive the truth and desires in the depths of himself to know it in order to meet it and discover his salvation there (cf. 1 Tim 2, 4). For this

reason the Lord has sent his apostles to make all peoples "disciples" and preach to them (cf. Mt 28:19 ff.). Theology that investigates the "reason for faith" and offers it as an answer to those who seek it is an integral part of obedience to this command, because men cannot become disciples if they are not presented with the truth contained in the word of faith (cf. Rom 10:14 ff.).

Theology contributes, therefore, to the fact that faith is communicable and that the intelligence of those who do not yet know Christ can seek and find it. Theology, which thus obeys the impulse of truth that tends to communicate, at the same time is also born of love and its dynamism: in the act of faith, man knows the goodness of God and begins to love him and love always desires to know better the one he loves. From this double origin of theology, rooted in the internal life of the People of God and in their missionary vocation, derives the way in which it is to be elaborated to satisfy the demands of its very nature.



8. Since the object of theology is the Truth, the living God and his plan of salvation revealed in Jesus Christ, the theologian is called to intensify his life of faith and to always unite scientific research and prayer. In this way he will be more open to the "supernatural sense of faith" on which he depends, and

which will be manifested to him as a sure rule to guide his reflection and measure the seriousness of his conclusions.

9. Over the centuries, theology has progressively become a true and proper scientific knowledge. It is therefore necessary for the theologian to be attentive to the epistemological demands of his discipline, to the requirements of critical rigor and, therefore, to the rational control of each of the stages of his investigation. But the critical demand cannot be identified with the critical spirit that is born rather of motivations of an affective nature or of prejudices. The theologian must discern in himself the origin and motivations of his critical attitude and let his gaze be purified by faith. Theological work requires a spiritual effort of righteousness and sanctification.

10. Revealed truth, though transcending human reason, is in deep harmony with it. This presupposes that reason is by its very nature ordered to the truth so that, enlightened by faith, it can penetrate the meaning of revelation. Contrary to the claims of many philosophical currents, but in accordance with the right way of thinking that finds confirmation in Scripture, the capacity of human reason to attain truth must be recognized, as well as its metaphysical capacity to know God from creation.

The task, proper to theology, of understanding the meaning of revelation therefore requires the use of philosophical knowledge that provides "a solid and harmonious knowledge of man, the world and God", and can be assumed in reflection on revealed doctrine. The historical sciences are also necessary for the studies of the theologian, due above all to the historical character of revelation, which

has been communicated to us in a "history of salvation". Finally, recourse must also be had to the "human sciences" in order to better understand the truth revealed about man and about the moral norms of his work, putting in relation to it the valid results of these sciences.

In this perspective it is the task of the theologian to assume elements of the culture of his environment that allow him to evidence one or another aspect of the mysteries of the faith. Such a task is certainly arduous and involves risks, but in itself it is legitimate and must be encouraged.

In this regard, it is important to emphasize that the use by theology of conceptual elements and instruments from philosophy or other disciplines requires a discernment that has its ultimate normative principle in revealed doctrine. It is this that must provide the criteria for the discernment of these conceptual elements and instruments, and not the other way around.

11. The theologian, without ever forgetting that he is also a member of the people of God, must respect him and commit himself to giving him a teaching that does not harm in the least the doctrine of the faith.

The freedom proper to theological inquiry is exercised within the faith of the church. Therefore, the boldness that is often imposed on the conscience of the theologian cannot bear fruit and "build up" if it is not accompanied by the patience of maturity. The new proposals presented by the intelligence of the faith "are nothing more than an offer to the whole church. Many things must be corrected and expanded upon in a fraternal dialogue until the whole Church can accept them. Theology, at its heart, must be a very selfless service to

the community of believers. For this reason, impartial and objective discussion, fraternal dialogue, openness and willingness to change in the face of one's own opinions are part of its essence".

12. The freedom of inquiry, to which the community of men of science tends precisely as one of its most precious goods, signifies a willingness to accept the truth as presented at the end of the investigation, in which no element foreign to the requirements of a method corresponding to the object studied must have intervened.

In theology this freedom of inquiry is inscribed within a rational knowledge whose object has been given by revelation, transmitted and interpreted in the church under the authority of the Magisterium and welcomed by faith. Neglecting these data, which have principled value, would be tantamount to ceasing to do theology. In order to clarify the modalities of this relationship with the Magisterium, it is now appropriate to reflect on the role of the latter in the Church.

(Rome, 14 July 2020)

(To be continued)

The light of our charism

SEED OF A CHARISMA

Publication made in 1996 to celebrate the ten years of life of the MSP



Written by Francesco Pini

The founding charism

"Let us go to the poor as Church, sent by the Church, with all the riches of love and grace that she possesses for every man" (Fr. Giovanni Salerno, msp)

It is an idea that runs through the spirituality of the Missionary Servants of the Poor since its conception and that today appears as a prophetic advance with respect to the current situation of the Church: the idea of necessity and urgency, to worry more, and above all, for the unity of the Church (*Ut unum sint!*, *may they be one!*) that for the unity of the Churches without this meaning, is to ignore the importance of the ecumenical movement.

And since the first steps of the Missionary Servants of the Poor in the world began, in the first chapel (followed and imitated by many others) attracted the attention of the celebrant priest a notice placed in a very striking way in a strategic place, where he was invited to *apply the Holy Sacrifice so that charity and unity in the Church increase*. And indeed, what unity of the Churches and ecclesial communities with the Catholic Church can be built on the Church lacerated by divisions in factions or in rebellious currents?

Another novel aspect of this fully ecclesial charism is that which is reflected in the total independence of the MSPs from governments and organizations of all kinds, coinciding with a radical independence from the political and ideological pressures that comes from asking for or accepting help from them, and constituting a visible and highly precious sign of pure ecclesiality. The only dependence loved and confidently proclaimed is total dependence on Divine Providence.

*P. Giovanni Salerno, msp
(To be continued)*

From our homes

Missionary Servants of the Poor Cusco

Today, in our house of the MSP Sisters of Cusco; the cross was taken by three applicants; they are: Rosa María, Ana Lucia and Aydee. Who, after a time of coexistence, have decided to take this step further in following the Lord.

We entrust to your prayers the perseverance and holiness of these young women.



Missionary Servants of the Poor Ajofrín (House of Formation)



Br. Michelangelo



Br. John Alexander

Our young trainees have lived an intense



Bro. Pier Andres

month of February, characterized by the



Bro. Matthew

exams of the first semester of the courses of philosophy and theology. Intellectual formation, which must be integral in the mature formation of a future Poor Missionary, acquires in day (no less than in other times) all its importance in order to be docile and authentic transmitters of the Good News to the poorest. We entrust these young people to your prayers so that they may live the second semester with the same docile disposition so far demonstrated.



Br. Pablo

We also thank with all our hearts all the benevolent friends who allow us to carry out this silent and important work of formation for future Missionary Servants of the Poor. Don't you tire of asking the Lord, with us, that the Lord may provide for saints and numerous missionaries in order to serve the poorest in need by proclaiming the Good News and extending the Kingdom of Heaven.

Sordio (S. José Center)

Our Missionary Center "St. Joseph" located in the town of Sordio in the province of Lodi in Northern Italy, headquarters of our Italian Civil Association, has had the appreciated visit of Msgr. Maurizio Mavestiti, Bishop of Lodi.



The Bishop, accompanied by the Vicar General and the parish priest, wanted to know from close up the operational facilities of the Association. For more than 40 years, the center has been the point of contact between the many friends who want to help the poor and the missions managed by the Missionary Servants of the Poor. It was a fraternal visit during which Father Walter Corsini, MSP president of the Association, presented the missionary work carried out by the center.

The visit closed with a moment of prayer in the chapel, the blessing of the Bishop extended to all the friends who in various ways make the activity possible, we thank the Lord for the gift of the visit of the Pastor of the Diocese to our home.

OUR SUPPORT GROUPS

This page wants to be a guide (requested by readers) for the meetings of our support groups; in these meetings the Oblates, the partners, the collaborators, the friends participate. At the same time it wants to be an invitation for other people and groups to join this moment of prayer.

During the meeting the participants form a circle together. In the center is placed a lit candle that represents the light of Christ, the Light of the peoples ("Lumen gentium") and also our faith, received in baptism, which we are called to make present in every moment of our lives.

1. The meeting begins with the sung invocation to the **Holy Spirit**:

Holy Spirit of Love, receives the complete and absolute consecration of my whole being, so that, from here on out, in all my thoughts, in my desires and in my works, deign to be my Light and my guide, as well as the full force of my prayer.

I abandon myself to you and your divine inspirations.

Holy Spirit: tell yourself to form me in Mary and with Mary, according to the pattern of all our perfection, which is Jesus Christ.

Gloria...

2. Then 3 previously chosen **Psalms** are recited to alternate choirs.

3. After praying the Psalms, the **Gospel passage of the** following Sunday is read. At least five minutes of silence are then made and, afterwards, each one repeats aloud the words of the text that have most caught his attention and shares aloud what is the personal message that through those words and the entire Gospel passage have come to him. Each intervention can be concluded with this or similar phrases: "Glory and honor to you Lord Jesus!", to which those present respond by repeating the same sentence.

4. A prayer of praise is then prayed **to the word** that the Holy Spirit has placed in the heart of each one, and free prayers are made (spontaneous requests) for the needs of the Church, whether universal as local, for the Missionary Servants of the Poor, for the poor, etc.

5. Since the "Imitation of Christ" is our spiritual rule by silently serving all men, we read the daily piece of the **Imitation of Christ** (in the eventuality that a priest is present, this may be a time for brief reflection).

6. Before we finish the moment of prayer, we must encourage in ourselves some **concrete commitments** in favor of the poor, so that our whole life may be oriented to their service. In particular we will take into account, in addition to the monthly commitment proposed below, also the commitment to offer weekly hours of worship/rosary for..... (intention) and weekly hours of charitable commitment in the parish and, weekly hours of commitment to the dissemination of the charism of the MSP.

7. We end our entrustments to **St. Mary, Mother of the Poor**, with the prayer of Fr. From Grandmaison, to help us walk behind her Son, Jesus Christ.

8. If there is the presence of a priest it is concluded with the blessing, otherwise with the sign of the cross.

9. You can take advantage of the meeting to program and organize the next missionary initiatives.

Important dates and moments for the month of March

1 - 8: Extraordinary missions of the Missionary Sisters Servants of the Poor in the town of Huarqui (Province of Calca and Diocese of Cusco)

Tuesday 8: Anniversary of the inauguration of the Casa-Hogar Santa Teresa de Jesús, Cusco (Peru).

11 - 15: Extraordinary missions of the Missionary Sisters Servants of the Poor in the towns of Tintinco and Chillihuani (Province of Quispicanchi and Diocese of Cusco)

18 - 25: Extraordinary missions of the Missionary Sisters Servants of the Poor in the villages of Hacca, Huillcuyo and Kille (Province of Paruro and Diocese of Cusco)

Saturday 19 (St. Joseph): XXII Anniversary of the inauguration of the House of Formation Santa María Madre de los Pobres (Ajofrín).

Monday 14: Virtual prayer meeting (zoom platform) of the support groups and all the friends of the MSP at 21:00 (peninsular time of Spain).

Friday 25: Monthly virtual catechetical training course with Italian language friends; the appointment is at 21:00 (Peninsular Spanish time) on the zoom.us platform.

April 28 – 4: Extraordinary missions of the Missionary Sisters Servants of the Poor in the villages of Antilla, Trigorcco and Collo (Province of Curahuasi and Diocese of Abancay)

For more information:

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Missionary commitment of the month:

In our special intention of prayer for this period of Lent, we want to put the ordinary and extraordinary missions in which the Missionary Sisters Servants of the Poor, from many years, are serving.

We ask the Lord that the seed sown will bear fruit in the hearts of the humble people of these villages.

We can also evaluate, with the group of people with whom we ordinarily meet to pray for the missions, the possibility of "spiritually adopting" these peoples.