



# OPUS CHRISTI SALVATORIS MUNDI

**Newsletter**

Year 10

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MISSIONARY SERVANTS OF THE POOR

Universal intention **For children who suffer**

Let us pray that children who suffer, those who live on the streets, the victims of wars and orphans, can access education and rediscover the affection of a family.

(Intention of the holy father entrusted to his World Prayer Network)

## *The Splendour of the Truth* Catechism of the Catholic Church

### **I The Catechism on Creation**

**282** Catechesis on Creation is of capital importance. It refers to the very foundations of human and Christian life: it makes explicit the response of the Christian faith to the basic question that men of all times have asked themselves: "Where do we come from?" "Where do we go?" "What is our origin?" "What is our end?" "Where does it come from and why does everything exist?" The two questions, the origin and the end, are inseparable. They are decisive for the meaning and direction of our life and our actions.

**283** The question of the origins of the world and of man is the subject of numerous scientific investigations that have magnificently enriched our knowledge of the age and dimensions of the cosmos, the evolution of living forms, the appearance of man. These discoveries invite us to admire more the greatness of the Creator, to thank HIM for all His works and for the intelligence and wisdom He gives to the wise and researchers. With Solomon, they can say: "It was He who granted me the true knowledge of everything that exists, who made me know the structure of the world and the properties of the elements [...] because the One who made everything, Wisdom, He taught me" (Wis 7,17-21).

**284** The great interest that these investigations arouse is strongly stimulated by a question of another order, and that exceeds the domain of the natural sciences. It is not only a question of knowing when and how the cosmos materially arose, nor when man appeared, but rather of discovering what is the meaning of such an origin: if it is governed by chance,

a blind destiny, an anonymous necessity, or well by a transcendent, intelligent and Good Being, called God. And if the world comes from the wisdom and goodness of God, why does evil exist? where does it come from? who is responsible for it? where is the possibility of liberation from evil?

**285** Since its inception, the Christian faith has been confronted with answers different from its own on the question of origins. Thus, in ancient religions and cultures we find numerous myths referring to origins. Some philosophers have said that everything is God, that the world is God, or that the future of the world is the future of God (pantheism); others have said that the world is a necessary emanation of God, springing from this source and returning to it; others have even affirmed the existence of two eternal principles, Good and Evil, Light and Darkness, in permanent struggle (dualism, Manichaeism); According to some of these conceptions, the world (at least the material world) would be bad, the product of a fall, and therefore to be rejected and overcome (gnosis); others admit that the world has been made by God, but in the manner of a watchmaker who, once made, would have abandoned it to itself (deism); others, finally, do not accept any transcendent origin of the world, but see in it the pure game of a matter that has always existed (materialism). All these attempts testify to the permanence and universality of the question of origins. This search is inherent in man.

## *News to think about*

CONGREGATION FOR THE DOCTRINE OF THE FAITH

### **INSTRUCTION DONUM VERITATIS**

#### **ON THE ECCLESIAL VOCATION OF THE THEOLOGIST**

##### **The dissent problem**

38. Lastly, recourse to the argument of the duty to follow one's own conscience cannot legitimize dissent. First of all because this duty is exercised when conscience illuminates the practical judgment in view of making a decision, while here it is about the truth of a doctrinal statement. Furthermore, because if the theologian, like every believer, must follow his own conscience, he is also obliged to form it. Conscience does not constitute an independent and infallible faculty, it is an act of moral judgment that refers to a responsible option. The right conscience is a conscience duly enlightened by faith and by the objective moral law, and it also supposes the rectitude of the will in following the true good.

The right conscience of the Catholic theologian consequently presupposes faith in the Word of God whose riches he must penetrate, but also love for the Church from which he has received his mission and respect for the Magisterium assisted by God. Opposing a supreme magisterium of conscience to the magisterium of the church constitutes the admission of the principle of free examination, incompatible with the economy of Revelation and its transmission in the Church, as well as with a correct conception of theology and the mission of the Church theologian. The statements of faith constitute an ecclesial heritage, and not the result of a purely individual investigation and free criticism of the Word of God. To separate from the pastors who watch over to keep the apostolic tradition alive is to irreparably compromise the very link with Christ.

39. The Church, which has its origin in the unity of the Father and the Son and the Holy Spirit, is a mystery of communion, organized according to the will of its founder around a hierarchy that has been established for the service of the Gospel and the people of God who live it. In the image of the members of the first community, all the baptized, with their own charisms, must tend with a sincere heart towards a harmonious unity of doctrine, life and worship (cf. Acts 2:42). This is a rule that comes from the very being of the Church. Therefore, the criteria of conduct that have their *raison d'être* in civil society or in the operating rules of a democracy cannot be applied purely and simply to the latter. Even less in dealing with relationships within the Church, can one be inspired by the mentality of the environment (cf. Rom 12, 2). Asking the majority public opinion what should be thought or done, resorting to exerting pressure from public opinion against the Magisterium, adducing a «consensus» of theologians as a pretext, maintaining that the theologian is the prophetic spokesman of a «base» or autonomous community that would therefore be the only source of truth, all this denotes a serious loss of the sense of truth and of the sense of Church.



40. The Church is "as a sacrament or sign and instrument of intimate union with God and of the unity of the entire human race". Therefore, seeking concord and communion means increasing the strength of your testimony and credibility; to yield, instead, to the temptation of dissent is to allow "ferments of infidelity to the Holy Spirit" to develop. Although theology and the Magisterium are diverse in nature and have different missions that cannot be confused, they are nonetheless two vital functions in the Church, which must interpenetrate and enrich each other for the service of the people of God. By virtue of the authority they have received from Christ Himself, it is up to the pastors to guard this unity and prevent the tensions that arise from life, from degenerating into divisions. His authority, transcending particular positions and oppositions, must unify them in the integrity of the Gospel, which is "the word of reconciliation" (cf. 2 Cor 5, 18-20).

As for theologians, by virtue of their own charism, it is also up to them to participate in the building of the Body of Christ in unity and in truth, and their collaboration is more necessary than ever for an evangelization on a world scale, which requires the efforts of all the people of God. If it happens that they encounter difficulties due to the nature of their investigation, they must seek a solution through frank dialogue with the pastors, in the spirit of truth and charity proper to the communion of the Church.

41. One and the other must always bear in mind that Christ is the definitive Word of the Father (cf. Heb 1, 2) in whom, as Saint John of the Cross observes, "God has told us everything together and at one time" and which, as such, is the Truth that sets free (cf. Jn 8, 36; 14, 6). The acts of adherence and assent to the Word entrusted to the Church under the guidance of the Magisterium ultimately refers to Him and enter the field of true freedom.

(To be continued)

# *The Light of our Charism*

## **THE SEEDS OF A CHARISM**

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

*Written by Francesco Pini*



## **With bare hands, but with everything**

(...) The transformation goes hand in hand with the "continuous conversion", according to the spirit of the old and always current book of "the Imitation of Christ", considering as "Rule" of the Missionary Servants of the Poor in their journey with the poorest, which is the path of the Crucified:

*"No one is fit to understand heavenly things if he does not accept adversity for Christ. There is nothing in the world more pleasing to God or healthier for you than to suffer willingly for Christ."*

(Imitation of Christ, Book II, chap.12)

*And Fr Giovanni supports and reinforces these convictions by emphasizing that "only through the cross will the Lord be able to transform us into the Eucharist, that is, into an expiatory sacrifice of love for the Father in the joy of the Holy Spirit. This is our treasure and our happiness, which no one can take away from us (cf. Rom. 8:35-39). (...) Therefore, in each house of the Missionary Servants of the Poor, the bare wood of the cross occupies a prominent place, clearly visible to everyone. And in the room of each missionary there will be a cross, destined to remind them that one cannot evangelize without sacrificing oneself" (Importance of the cross in the life of each Missionary Servant of the Poor, P.5). The cross is the path of love, the path of surrender.*

*(to be continued)*



## News from our Homes

### Missionary Sisters Servants of the Poor Home "Saint Teresa"

We thank God, because this October 12, the great Solemnity of Our Lady of Pilar, a special day for all the Missionary Servants of the Poor, has allowed us to share the joy of Sr. Lourdes Chino Champi, who made her perpetual vows, pronouncing the vows of obedience, poverty and chastity definitively to our Lord and received the ring as a symbol of her commitment;



In the same celebration, the novice Ana Cristina Huisa Quispe, made her temporary vows for the first time and put on the habit and cross of Missionary Servant of the Poor, moving on to a new stage of her formation, the "post novitiate"; Likewise, the young Maribel Illatinco Yupanqui, after a year of discernment with the Sisters, received the cross and the postulant uniform, becoming part of the community of the Missionary Servants of the Poor. The celebration was presided over by Fr. Walter Corsini, Vicar General of the MSP, who received the vows of the Sisters.



It is also with great joy that we let you know that Sr. María Bertha is celebrating her Silver Anniversary of perpetual vows, the 25 years of her betrothal to the Lord as a Missionary Servant of the Poor, who, being faithful to the missionary mandate of Jesus as one of the first, marked us the path that we must follow. and embrace the missionary adventure in the midst of the poorest and most needy May "Holy Mary Mother of the Poor" protect and help these sisters of ours in their consecration and shower rains of graces and blessings on their vocation as Missionary Servant of the Poor. Thank you for saying Yes to Jesus!

### Missionary Servants of the Poor Ajofrín

Also in our Formation House in Ajofrín, we have been able to live a joyful day in which 5 of those in formation have professed the vows of chastity, poverty and obedience on the path marked by the charism of the Missionary Servants of the Poor. In the Eucharistic celebration presided over by the Superior of the House Fr. Álvaro de María, MSP, in which the profession took place, two students renewed their yes to the Lord: Brother Pier Andrés (French) and Brother Mateo (Peruvian);



and three trainees have professed their dedication for the first time, thus wanting to express their desire to nurture in their hearts the call received and to be able one day to proclaim a definitive yes to the Lord: they are Brother Fabián (Swiss), Brother Gabriel (Swiss ) and brother René (Peruvian). *Also in this case we ask you for the gift of your prayer so that these young people persevere.*

## Dates and important moments for the months of November /December:

**30 Oct – 5 Nov :** Annual spiritual exercises for our Ajofrín formation community.

**8-15 Nov:** Extraordinary missions of the Missionary Sisters Servants of the Poor in the towns of Antilla, Trigorco and Collo (Province of Curahuasi and Diocese of Cusco).

**18-25 Nov:** Extraordinary mission of the MSP Sisters to the town of Huarqui, in the province of Calca and the diocese of Cusco;

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

**27 Nov-6 Dec:** Extraordinary mission of the MSP Sisters to the towns of Hacca, Trigorcco and Ccollo (province of Curahuasi and diocese of Abancay);

**8-12 Dec:** Extraordinary mission of the MSP Sisters to the towns of Tintinco and Chilluhuaní (province of Quispicanchi and diocese of Cusco);

**15-22 Dec:** Extraordinary missions of the Missionary Sisters Servants of the Poor in the towns of Usicayos and Sayaconi (Province of Carabaya and Diocese of Ayaviri).

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

*For more information:*

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### Missionary Commitment:

This final period of the year calls us to live our faith with special missionary joy, offering the little flowers of the coming season of Advent so that the "Good News" may soon reach the many hearts that still do not know Him. I will also be very aware of the people I know who will live especially alone during Christmas. My charity will suggest to me the means to be able to carry out concrete works in favour of those most in need. I will make an annual examination of conscience, to prepare myself to live in 2023 with an even greater dedication to the poor that the Lord sends every day to the MSP missions.