



OPUS CHRISTI SALVATORIS

Newsletter

Year 10

Number 9

September 2022

MISSIONARY SERVANTS OF THE POOR

Intention for evangelization:

For the abolition of the death penalty. Let us pray that the death penalty, which violates the inviolability and dignity of the person, be abolished in the laws of all the countries of the world.

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

The Splendour of the Truth Catechism of the Catholic Church

THE PROFESSION OF THE CHRISTIAN FAITH

THE SYMBOLS OF FAITH

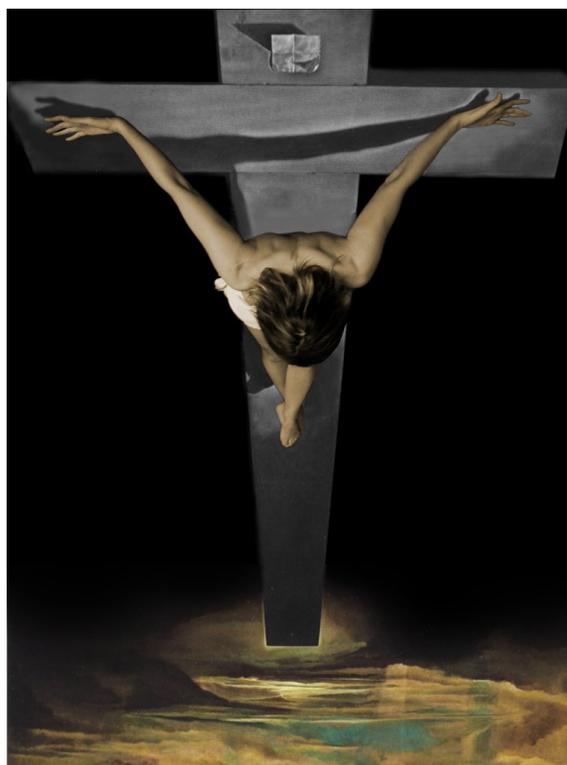
**“I BELIEVE IN GOD, THE FATHER
ALMIGHTY, CREATOR OF HEAVEN
AND EARTH”**

The Mystery of God's Apparent Powerlessness

272 Faith in God the Father Almighty can be tested by the experience of evil and suffering. Sometimes God can seem absent and unable to prevent evil. Now, God the Father has revealed his omnipotence in the most mysterious way in the voluntary annihilation and in the Resurrection of his Son, by which he has overcome evil. Thus, Christ crucified is "the power of God and the wisdom of God. For divine folly is wiser than the wisdom of men, and divine weakness is stronger than the strength of men" (1 Cor 2:24-25). In the Resurrection and in the exaltation of Christ is where the Father "displayed the vigor of his strength" and manifested "the sovereign greatness of his power towards us, the believers" (Eph 1,19-22).

273 Only faith can adhere to the mysterious paths of God's omnipotence. This faith boasts of its weaknesses in order to draw upon itself the power of Christ (cf. 2 Cor 12,9; Phil 4,13). Of this faith, the Virgin Mary is the supreme model: she believed that "nothing is impossible for God" (Lk 1,37) and was able to proclaim the greatness

of the Lord: "the Mighty One has done great things for me; his name is Holy" (Luke 1,49).



274 "Nothing, then, is more appropriate to strengthen our faith and our hope than the conviction deeply rooted in our souls that nothing is impossible for God. Because everything that (the Creed) will later propose to our faith, the greatest things, the most incomprehensible, as well as the highest above the ordinary laws of nature, insofar as our reason has the idea of the divine omnipotence, will admit them easily and without any hesitation" (Roman Catechism, 1,2,13).

Noticias para pensar

CONGREGATION FOR THE DOCTRINE OF THE FAITH

INSTRUCTION DONUM VERITATIS

ON THE ECCLESIAL VOCATION OF THE THEOLOGIST

The dissent problem

33. Dissent can have various aspects. In its most radical form, it seeks to change the Church according to a model of protest inspired by what is done in political society. More and more often it is believed that the theologian would only be obliged to adhere to the infallible teaching of the Magisterium, while, on the other hand, the doctrines proposed without the intervention of the charism of infallibility would not have any obligatory character, leaving the individual in full freedom to adhere or not, thus adopting the perspective of a kind of theological positivism. The theologian would therefore be free to question or reject the non-infallible teaching of the Magisterium, especially as regards particular norms. Furthermore, with this critical opposition it would contribute to the progress of the doctrine.

34. The justification for dissent is generally supported by various arguments, two of which are of a more fundamental nature. The first is of a hermeneutical nature: the documents of the Magisterium would be nothing more than the reflection of a debatable theology. The second resorts to theological pluralism, sometimes carried to a relativism that endangers the integrity of the faith: the magisterial interventions would have their origin in one theology among many others, while no particular theology can claim to be universally imposed. Thus arises a kind of "parallel magisterium" of theologians, in opposition and rivalry with the authentic magisterium.

One of the tasks of the theologian is certainly to correctly interpret the texts of the Magisterium, and for this he has hermeneutical rules, among which is the principle according to which the teaching of the Magisterium — thanks to divine assistance — is worth more than the argumentation which he uses, sometimes deduced from a particular theology. As for theological

pluralism, it is legitimate only to the extent that the unity of faith in its objective meaning is safeguarded. The various levels constituted by the unity of faith, the unity-plurality of expressions of faith and the plurality of theologies are in reality essentially linked to each other. The ultimate reason for plurality lies in the unfathomable mystery of Christ that transcends all objective systematization. This does not mean that conclusions that are contrary to it can be accepted; nor that the truth of the affirmations through which the Magisterium has pronounced itself be called into question. As for the "parallel magisterium", by opposing that of the pastors, it can cause great spiritual evil. Indeed, when dissent manages to extend its influence to the point of inspiring a common opinion, it tends to become a rule of action, which does not cease to seriously disturb the people of God and leads to a contempt of true authority.

35. The dissent sometimes appeals to a sociological argument, according to which the opinion of a large number of Christians would constitute a direct and adequate expression of the "supernatural sense of faith." In reality, the opinions of the faithful cannot be purely and simply identified with the «sensus fidei». The latter is a property of the theological faith that, consisting of a gift from God that makes one personally adhere to the Truth, cannot be deceived. This personal faith is also the faith of the Church, since God has entrusted to the Church the vigilance of the Word and, therefore, what the faithful believe is what the Church believes. By its very nature, the "sensus fidei" therefore implies the deep agreement of the spirit and heart with the Church, the "sentire cum Ecclesia".

If the theological faith as such cannot be deceived, the believer can instead have erroneous opinions, because not all his thoughts come from faith. Not all the ideas that circulate among the people of God are consistent with the faith, since they can easily be influenced by public opinion manipulated by modern means of communication. It is not without reason that the Second Vatican Council underlined the indissoluble relationship between the "sensus fidei" and the guidance of the people of God by the magisterium of the pastors: neither of the two realities can be separated from the other. The interventions of the Magisterium serve to guarantee the unity of the Church in the truth of the Lord. They help to "remain in the truth" against the arbitrary character of changing opinions and constitute the expression of obedience to the word of God. Although it may seem that they limit the freedom of theologians, they establish, through fidelity to the faith that has been handed down, a deeper freedom that can only come through unity in truth.

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

In my Father's house there are many mansions



(...) We cannot forget the fundamental support of the numerous cloistered monasteries that from the beginning have welcomed the words of Fr. Giovanni and with their prayers and sacrifices are the strength of this Work.

And for those who do not feel called to commit themselves full time as Missionary Servants of the Poor in mission land, the Movement has planned an important range of support activities, the value of which is illustrated by the words of the founder, appealing to concrete examples that testify to it.

These are the activities carried out by the so-called "Support Groups", now present in several countries. Their program is based on giving what God suggests to them and in such a diverse and creative way as the heart of man and the love that moves him are diverse and creative. Throughout its journey at the service of the poorest, the Movement itself has also been discovering other categories of people who from their homes, from their places of ordinary life, often characterized by difficult situations, support the work of the Missionaries Servants of the Poor. We are referring to the Oblates and offerers, who have been extensively featured in past issues of our magazine *Ut Unum Sint*.

(to be continue)

News from our Homes

Missionary Sisters Servants of the Poor School “Sta. María Goretti”

At the “Santa María Goretti” School we have celebrated the day of the independence of Peru. This party was a worthy celebration. The students, with the support of their teachers, presented the regions of the country. We were able to get an insight into the history of Peru through the dances, performances and exhibits.



The giant map that the teachers, with the help of the students, have made in the courtyard together with typical products of the regions, such as a rug, was beautiful.

Long live Peru!

Home ‘Nest’ “Sta. Teresa de Jesús”

In our chapel of the Missionary Sisters Servants of the Poor, four children from our home “Santa Teresa de Jesús” received Holy Baptism.



By the grace of God, some of our collaborators, who work in the Home, offered to be godparents of our children.

We pray that the Lord gives us the grace to educate these children in the faith.

Campus 2022

In the town of Ghiffa (Lake Maggiore in Northern Italy) we have lived three days of campus-families. It has been an important moment above all because this meeting has been resumed after two difficult summers.



They have been three days rich in moments of prayer, reflection, and joyful exchange of experiences in order to be able to strongly resume Christian witness in daily life.

OUR SUPPORT GROUPS

This page wants to be a guide (requested by the readers) for the meetings of our support groups; Oblates, associates, collaborators, friends participate in these meetings. 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 all form a circle together. In the center is a lighted 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 invocation of the Holy Spirit (preferably the sung hymn of the "Veni Creator" and another such as the following):*

Holy Spirit of Love, receive the complete and absolute consecration of my whole being, so that, from now on, in all my thoughts, in my desires and in my works,

You deserve to be my Light and my guide, as well as all the strength of my prayer.

I abandon myself to you and your divine inspirations.

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

Glory...

2. Then 3 previously chosen Psalms are recited in alternate choirs.

3. After the recitation of the Psalms, the Gospel passage for the following Sunday is read. There is then at least five minutes of silence and, later, each one repeats aloud the words of the text that most caught their attention and shares aloud what is the personal message that through those words and the whole 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 phrase.

4. A prayer of praise is then said to the word that the Holy Spirit has placed in the heart of each one, and free prayers (spontaneous petitions) are made for the needs of the Church, be it universal or local, for the Missionary Servants of the Poor, for the poor, etc.

5. *Being the "Imitation of Christ" our spiritual rule serving all men in silence, the daily piece of the Imitation of Christ is read (in the event that a priest is present, this may be a moment for a brief reflection).*

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

7. We end by entrusting ourselves to Holy Mary, Mother of the Poor, with the prayer of Fr. De 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 the following meetings and organize the next missionary initiatives.

Important dates and moments of the month of September:

31 August – 7 September: 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).

10 – 17: Extraordinary missions of the Missionary Sisters Servants of the Poor in the towns of Ccoya, Sorcca, Tacama and Hunachulla (Province of Huanipaca and Diocese of Abancay).

20 - 27: Extraordinary missions of the Missionary Sisters Servants of the Poor in the towns of Usicayos and Sayaconi (Province of Carabaya and Diocese of Ayaviri).

26: Inauguration of the new Academic course (for our students from Ajofrín) at the Higher Institute of Theological Studies "S. Ildefonso" of Toledo (Spain).

29: Inauguration of Father Walter MSP, as the new Superior of the MSP Men's Branch and Vicar General of the MSP.

30: 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:

In this month of September we make the commitment to resume meetings with support groups, to be able to nurture, with our prayer, the missionary effort; We also try to plan a missionary meeting to make known the charism and the apostolate of the Missionaries Servants of the Poor.

We entrust to your prayers in a special way Fr Walter MSP, new Superior of the MSP Male Branch and Vicar General of the MSP, so that he can carry out this delicate service with obedience and docility.