



Papal Missionary Intentions for January:

We pray that Christians, followers of other religions, and all people of goodwill may promote peace and justice in the world..

(Intention of the Holy Father given through the Pope's World Network of Prayer)

The Splendor of the Truth

The Catechism of the Catholic Church

THE DOGMAS OF THE FAITH

88. The Church's Magisterium exercises the authority it holds from Christ to the fullest extent when it defines dogmas, that is, when it proposes, in a form obliging the Christian people to an irrevocable adherence of faith, truths contained in divine Revelation or also when it proposes, in a definitive way, truths having a necessary connection with these.

89. There is an organic connection between our spiritual life and the dogmas. Dogmas are lights along the path of faith; they illuminate it and make it secure. Conversely, if our life is upright, our intellect and heart will be open to welcome the light shed by the dogmas of faith (Cf. Jn 8:31-32).

90. The mutual connections between dogmas, and their coherence, can be found in the whole of the Revelation of the mystery of Christ. "In Catholic doctrine there exists an order or hierarchy of truths, since they vary in their

relation to the foundation of the Christian faith" (Unitatis Redintegratio 11).

The supernatural sense of faith

91. All the faithful share in understanding and handing on revealed truth. They have received the anointing of the Holy Spirit, who instructs them (Cf. 1Jn 2:20-27) and guides them into all truth (Cf. Jn 16:13).

92. The whole body of the faithful...cannot err in matters of belief. This characteristic is shown in the supernatural appreciation of faith (sensus fidei) on the part of the whole people, when, 'from the bishops to the last of the faithful,' they manifest a universal consent in matters of faith and morals" (LG 12).

"By this appreciation of the faith, aroused and sustained by the Spirit of truth, the People of God, guided by the sacred teaching authority (Magisterium), ... receives ... the faith, once for all delivered to the saints... The People unfailingly adheres to this faith, penetrates it more deeply with right judgment, and applies it more fully in daily life" (LG 12).

(to be continued)

News to think about

Pope Francis' Homily on World Day of the Poor

In today's Gospel, Jesus astounds both his contemporaries and us. While everyone else was praising the magnificent temple in Jerusalem, Jesus tells them that "one stone" will not be left "upon another" (Lk 21:6). Why does he speak these words about so sacred an institution, which was not merely a building but a unique religious symbol, a house for God and for the believing people? Why does he prophesy that the firm certitude of the people of God would collapse? Why, ultimately, does the Lord let our certitudes collapse when our world has fewer and fewer of them?

Let us look for answers in the words of Jesus. He tells us that *almost* everything will pass away. Almost everything, but not *everything*. On this next to last Sunday in Ordinary Time, he explains that what will collapse and pass away are the *penultimate* things, not the ultimate ones: the temple, not God; kingdoms and human events, not humanity itself. The penultimate things, which often appear definitive but are not, pass away. They are majestic realities like our temples, and terrifying ones like earthquakes; they are signs in heaven and wars on the earth (cf. vv. 10-11). To us, these are front-page news, but the Lord puts them on the second page. That which will never pass away remains on the front page: the living God, infinitely greater than any temple we build for him, and the human person, our neighbour, who is worth more than all the news reports of the world.

So, to help us realize what really counts in life, Jesus warns us about two temptations.

The first is the temptation of haste, of the *right now*. For Jesus, we must not follow those who tell us that the

end is coming immediately, that "the time is at hand" (v.8). That is, we must not follow the alarmists who fuel fear of others and of the future, for fear paralyzes the heart and mind. Yet how often do we let ourselves be seduced by a frantic desire to know *everything right now*, by the itch of curiosity, by the latest sensational or scandalous news, by lurid stories, by the screaming those who shout loudest and angriest, by those who tell us it is "now or never". This haste, this *everything right now*, does not come from God. If we get worked up about the *right now*, we forget what remains *forever*: we follow the passing clouds and lose sight of the sky. Drawn by the latest outcry, we no longer find time for God or for our brother and sister living next door. How true this is today! In the frenzy of running, of achieving everything right now, anyone left behind is viewed as a nuisance. And considered disposable. How many elderly, unborn, disabled and poor persons are considered useless. We go our way in haste, without worrying that gaps are increasing, that the greed of a few is adding to the poverty of many others.

As an antidote to haste, Jesus today proposes to each of us *perseverance*. "By your endurance, you will gain your lives" (v. 19). Perseverance entails moving forward each day with our eyes fixed on what does not pass away: the Lord and our neighbour. This is why perseverance is the gift of God that preserves all His other gifts (cf. Saint Augustine, *De Dono Perseverantiae*, 2.4). Let us ask that each of us, and all of us as a Church, may persevere in the good and not lose sight of what really counts.

There is a second illusion that Jesus wants to spare us. He says: "Many will come in my name, saying, 'I am he!' Do not go after them" (v. 8). It is the *temptation of self-centredness*. Christians, since we do not seek the *right now* but the *forever*, are not concerned with the *me* but with the *you*. Christians, that is, do not follow the siren song of their whims, but rather the call of love, the voice of Jesus. How is Jesus' voice discerned? "Many will come in my name", the Lord says, but they are not to be followed: wearing the label "Christian" or "Catholic" is not enough to belong to Jesus. We need to speak the same language as Jesus: that of love, *the language of the you*. Those who speak the language of Jesus are not the ones who say *I*, but

rather the ones who step out of themselves. And yet how often, even when we do good, does the *hypocrisy of the self* takes over? I do good so that I can be considered good; I give in order to receive in turn; I offer help so that I can win the friendship of some important person. That is how the *language of the self* speaks. The word of God, however, spurs us to a “genuine love” (Rom 12:9), to give to those who cannot repay us (cf. Lk 14:14), to serve others without seeking anything in return (cf. Lk 6:35). So let us ask ourselves: “Do I help someone who has nothing to give me in return? Do I, a Christian, have at least one poor person as a friend”?

The poor are valuable in the eyes of God because they do not speak the language of the self: they do not support themselves on their own, by their own strength; they need someone to take them by the hand. The poor remind us how we should live the Gospel: like beggars reaching out to God.

The presence of the poor makes us breathe the fresh air of the Gospel, where the poor in spirit are blessed (cf. Mt 5:3). Instead of feeling annoyed when they knock on our doors, let us welcome their cry for help as a summons to go out of ourselves, to welcome them with God’s own loving gaze. How beautiful it would be if the poor could occupy in our hearts the place they have in the heart of God! Standing with the poor, serving the poor, we see things as Jesus does; we see what remains and what passes away.

Let us return to our initial questions. Amid so many penultimate and passing realities, the Lord wants to remind us today of what is ultimate, what will remain forever. It is love, for “God is love” (1 Jn 4:8). The poor person who begs for my love leads me straight to God. The poor facilitate our access to heaven: this is why the sense of the faith of God’s People has viewed them as the *gatekeepers of heaven*. Even now, they are our treasure, the treasure of the Church. For the poor reveal to us the riches that never grow old, that unite heaven and earth, the riches for which life is truly worth living: the riches of love.

The Light of Our Charism

We continue with the presentation from last month regarding a document from Fr. Giovanni Salerno from October 24, 1999: "The Servants of the Poor: A strain of the meek and humble of heart"

The ladder of humility: One can only climb up by going down

Seventh degree of humility

The seventh degree of humility is for the Servant of the Poor “not content only to acknowledge himself in word as the last and most despised of all, but also to believe this deep in his heart and to humble himself and repeat, as the prophets did: “ But I am a worm and no man, the reproach of men and the outcast of the people” (Psalm 21:7); “Wretched, close to death from my youth, I have borne your trials; I am numb” (Psalm 87:16). And also: “It was good for me to be afflicted, to learn your statutes” (Psalm 118:71).”.

To live indeed means to pass through the mystery of the “kenosis” of Christ: “It was good for me to be afflicted...”, so that, even as the Son of God has learned to obey the Father by suffering as a man, I may also participate in this mystery of filial obedience to the Lord.

This is an invaluable grace, and the Servants of God must be intimately convinced of it, and therefore, deeply happy and grateful. The secret to this happiness is in having little appreciation of oneself, a greater appreciation of God and a lot of appreciation towards others, in whom we see Christ. Therefore, suffering but with intimate joy, convince us in the deepest part of our heart, that everything we suffer tests us more, but also proves to us how much we are loved by God who never falters.



To be truly humble and meek, we must believe not only by word, but also with concrete acts, that we are poor “worms” – as it says in the Holy Scriptures – and that only by the light and warmth of the Holy Spirit, are we able to go through this metamorphosis to which we change into marvelous spiritual beings, just as caterpillars turn into beautiful butterflies. The action of the Holy Spirit will not exempt us from passing through the purifying fire which is the humiliation of the cross.



To follow Christ (“sequela Christi”) in the observance of the Statutes of the Movement is a deep reality, and not something that can easily be accomplished with external good behaviour. The statutes ask us to deeply convert: our adherence must sprout from the deepest recesses of our heart, spontaneously, with good spirits, even if it proposes us something unplanned or unexpected.

We must avoid the temptation to flaunt a false humility or meekness that is not deeply rooted in the soul. The Lord Himself takes care to free us from possible illusions through the various situations of day to day life and also the healthy experience of our own weaknesses and failures. If we accept them with meekness, this divine pedagogy applied to ourselves can gradually move us from a condition of shame and humiliation to the ineffable joy that can only be savoured in the heart of one who is poor.

(to be continued)

News from our Homes

Priestly Formation House (Ajofrín, Toledo, Spain)

In Valencia there was held an auction of works of art by Peruvian artists who have presented the fruit of their work to offer us the opportunity of making known our service in the missions. Fr Sebastian and the Brothers Rene and Fabian attended this event to represent our mission. At the end of the auction part of the proceeds were sent to support the missionary activities of the MSP.

Professional workshops

“Tio” Pedro, responsible for CETPRO “San Luis Gonzaga”, accompanied by two specialists of Productive Technical Education from DREC, has presented 7 young people with a “Technical Title from CETPRO Middle School”. There were 2 young people receiving the title for bakery, 1 for cookery, 1 for carpentry and 3 for farming. It was a great day, because this is the first time that the Cuzco region was presented with a CETPRO title at this level of education. In addition to parents and teachers attendance, we were also honored by the presence of Fr Luis María.

Visits



In December Dr. Miguel Tsukayama organised a caravan of doctors from Lima to attend our centres: On Monday 2nd December they visited the Francisco and Jacinta Marto school in the morning followed by lunch in the school canteen and a quick tour of the “City of Boys” given by “Tio” Philippe; On Tuesday, 3rd December they visited the St. Maria Goretti school. In total there were 26 people, of whom 19 were doctors (and other assistants) specializing in: traumatology, gynecology, geriatrics, general medicine, pediatrics, rehabilitation medicine, dermatology, otolaryngology, urology, rheumatology, ophthalmology and optometry. They all offered to turn our classrooms into temporary clinics for these varied specialties where medical care was given to our external students and their families.

Santa María Goretti School

1.-Workshop exhibition



An exhibition of everything produced by the students was held at various workshops of the St. Maria Goretti School. These workshops included: sewing, weaving, crafts, cookery and ceramic. The students have demonstrated the great talents God has given them in the display of arts and crafts they have worked on during the 2019 academic year.

2.- Farewell to 2019 Prom Group



It was also the farewell of the students of the fifth grade of the St. Maria Goretti Secondary School. The Prom "Jesu Christi" was made by 18 students, who have been at our school for years, and considered it as a second home. All the students, teachers, "Tias" and Sisters, carried out various activities in order to organise and make special this occasion.

School "Francisco & Jacinta Marto"

1. Confirmations

On December 6th the Archbishop of Cuzco (Mons. Richard Daniel Alarcón Urrutia) administered the sacrament of confirmation to 40 young men from our school. It was a beautiful ceremony. Fr. Agustín Delouvroy, msp (promoter of our school for boys) divided the boys into two groups of 20 and prepared them for a penitential celebration during a special weekend retreat.

2. The theatre group



The theatre group of our school for boys has been preparing a theatre play for a whole year ("The Annunciation to Mary", by Paul Claudel) which has been presented twice, with free admission: Tuesday December 10th in the parish hall of Andahuaylillas and Friday, December 13th in the parish hall of St Francisco, in Cuzco. It has been a success and our children have once again demonstrated their great artistic quality and interest in culture.

Dates & important events for the month of January:

Tuesday 7: The resident students of our Priestly Formation House in Ajofrin, resume their classes after the Christmas break.

Sunday 12: Missionary spirituality day in Caravaggio (BG – Italy).

Sunday 19: Missionary spirituality day in Catanzaro (Italy).

Summer Camps in 2020

For young men:

August 1–20 in the Priestly Formation House in Ajofrín (Spain)

For young ladies:

August 2–23 in the Mother House MSP in Cuzco (Peru)

For families:

August 1–9 in Arta Terma (Udine, Italy)

In order to participate in any of these Summer Camps, it is important to be in contact with us from now on.

For more information:

Email: seminario.msp@gmail.com

VISIT OUR WEBSITE

Missionary Pledge of the Month:

In the first month of this New Year, I am intensifying prayers and efforts in order to motivate the Support Groups of the Missionary Servants of the Poor in my community. I will also work in collaboration with the MSP leaders to make known the various meetings and activities organised by the MSP including the next Summer Camps, in Cuzco (for the young ladies), in Ajofrin (for the young men) and in Udine – Italy (for the families).



Follow us

POSTAL DONATIONS

Alternatively you can mail cheques to either our US or UK addresses, thank you.

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