



MISSIONARY SERVANTS OF THE POOR

Universal Intention:

Let us pray for those who risk their lives fighting for fundamental rights in dictatorships, authoritarian regimes and even democracies in crisis.

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

The Splendour of Truth The Catechism of the Catholic Church



MAN'S ANSWER TO GOD

II The Language of Faith

170 We believe not in formulas, but in the realities which they express in which faith allows us to "touch". "The act [of faith] of the believer does not stop at the statement, but in the reality [enunciated]" (St. Thomas Aquinas, *S.Th.*, 2-2, q.1, a. 2, ad 2). However, we approach these realities with the help of the formulations of faith. These allow us to express and transmit faith, celebrate it in community, assimilate it and live on it more and more.

171 The Church, who is the "column and foundation of truth" (*1 Tim 3:15*), faithfully keeps "the faith transmitted to the saints once and for all" (cf. *Jude 3*). She is the one who keeps the memory of the Words of Christ, which transmits from generation to generation the confession of faith of the apostles. As a mother who teaches her children to speak and thereby understands and communicates, the Church, our Mother, teaches us the language of faith to introduce us to the intelligence and life 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

II. The living experience of the suffering **Christ and the proclamation of hope**

(...) Christ is the one who really felt the afflicted dismay of the Mother and of the disciples, who "were" under the Cross at His last hours: in this "to be", seemingly burdened with helplessness and resignation, there is a closeness of affections that allows God made man to also live those hours that seem meaningless.

Then there is the Cross: in fact an instrument of torture and execution reserved only for the latter, which seems so similar, in its symbolic burden, to those diseases that sentences us to a bed, only prefiguring death that seems to eliminate all the meaning of time and its passage. However, those who "are" around the sick are not only witnesses, but living signs of those affections, relationships and intimate availability to love, which allows the sufferer to recognize upon him a human gaze capable of giving meaning back to the time of sickness. Because in the experience of feeling loved, all life finds its justification. Christ has always been sustained, on the path of His Passion, by the trusting abandonment in the love of the Father, which became evident, in the hour of the Cross and through the love of the Mother.

For the Love of God is always revealed, in the history of men, thanks to the love of those who do not abandon us,

despite of everything else, those whom "are", by our side until the end.

If we reflect on the end of people's lives, we cannot forget that they often house concerns for those they leave behind like children, spouse, parents, and friends. A human component that we can never neglect, and to which support, and help should be offered.

It is the same concern of Christ, who before His death, thinks of the Mother who will remain alone, with a pain that she must carry for history to come. In the austere chronicle of the Gospel of John, it is to the Mother Christ addresses, in order to reassure her, to entrust her to the beloved disciple in such a way that He takes care of her: "Mother, there you have your son" (cf. Jn 19:26-27). The time of the end of life is a time of relationships, a time in which loneliness and abandonment must be defeated (cf. Mt 27:46 and Mk 15:34), in view of a confident surrender of one's life to God (cf. Lk 23:46).

From this perspective, looking at the Crucified One, means seeing a choral scene, in which Christ is at the centre, because He sums up in His own flesh, and truly transfigures, the darkest hours of the human experience, those in which the possibility of despair looms silently. The light of faith makes us grasp, in that plastic and brazen description that the Gospels give us, the Trinitarian Presence, because Christ trusts in the Father thanks to the Holy Spirit, who supports the Mother and the disciples who "are" present and, in their "being present" by the Cross, they participate, with their human dedication to the suffering, in the Mystery of Redemption.



Thus, while marked by a painful transit, death can become the occasion of a greater hope, thanks to faith, which makes us partakers of Christ's Redemptive work. In fact, pain is existentially bearable only where hope exists. The hope that Christ transmits to the suffering and the sick is that of His Presence and real closeness. Hope is not just a wait for a better future, it is a look at the present, which fills it with meaning. In the Christian faith, the event of the Resurrection not only reveals eternal life but shows that in history the last word is never death, pain, betrayal and evil. Christ resurfaces in history and in the Mystery of the Resurrection there is confirmation of the love of the Father who never gives up.

To re-read, now, the living experience of the suffering Christ also means to give to today's men a hope capable of giving meaning to the time of sickness and death. This hope is the love that resists the temptation of despair.

Although very important and burdened with courage, palliative care is not enough if there is no one who "is" with the sick and bears witness to their unique and unrepeatable value. For the believer, looking at the Crucified One means trusting in the understanding and love of God: and it is important, in a

historical age when autonomy is exalted and the annoyances of the individual are celebrated, to remember that while it is true that everyone lives one's own sufferings, one's own pain and death, these experiences are always burdened with the gaze and presence of others. Around the Cross there were also the officials of the Roman State, the curious, the distracted, the indifferent and the resentful; they were all under the Cross, but they were not there "with" the Crucified One.

In intensive care units and care homes for the chronically ill, you may be present as an official or as people who "are" with the sick.

The experience of the Cross thus allows the sufferer a credible interlocutor to whom to address the word, though, to whom to give the anguish and fear: to those who take care of the sick, the scene of the Cross provides an additional element to also understand that when it seems that there is nothing else to do there is still much to do, because "being there" is one of the signs, love and hope carries in itself. The proclamation of life after death is not an illusion or a comfort but a certainty that it is at the centre of love, which does not end with death.

(Rome, 14 July 2020)

(To be continued)

The light of our Charisma

SEED OF A CHARISMA

*Publication made in 1996
to celebrate the ten-year anniversary of the MSPs*

The Jesuit parents of Madrid joined the spirit of help to those most in need, by publishing in their prestigious magazines, throughout Iberoamerica, the idea and charisma of our Movement. I was so grateful and continue to be grateful to all of them. I must admit, I was afraid of being misinterpreted: I didn't want the project to seem too ambitious. I certainly doubted about its future. To all this, I must add that it is impossible for me to recap everything about the beginnings of the Movement without the memory of my beloved Sicilian land, always alive within me, accompanying my deepest feelings of gratitude to the Almighty for all the Graces received: Gratitude that I must, want and can share it all with the poorest. It is certainly very difficult to thank all the people who in one way or another have contributed to the strengthening of this Movement. Many will wonder who I should thank in particular. My answer is that if I must thank someone, it must undoubtedly be the poor. It has been them who have strengthened the Movement, they are the great benefactors and inspiration for the birth of this charism; it is the poor and especially the

children, with their purity, innocence, smile and, why not say it, also their suffering and crying.

"These *creatures* - as the Apostolic Nuncio said in Peru, Monsignor Luigi Dossena - *are hardly born to life, and already know and live in their own flesh the mystery of pain, physical and moral sufferings, deprived of human affection; But Providence has allowed them to find generous brethren who lives are dedicated to them with such selflessness.*

Among these poor people whom I thank there are also those young 'guerrilla boys' whose, being held in prisons and deprived of what is most indispensable to life, have understood Christ's message and asked our young missionaries to stay and work with them; they have asked for spiritual help in order to get out of the crisis they find themselves in. They have asked to have these young missionaries as counselors in their new lives.

P. Giovanni Salerno, msp

(To be continued)

News from our Homes

New website



For a few weeks our website has undergone renovation. We invite you to visit it (www.msptm.com) and share with your family and friends, certain that it is a means by which the Lord will send many holy and eager missionaries willing to put their lives at the full service to the poorest.

Missionary Sisters Servants of the Poor Cuzco

At our Sister MSP Home in Cuzco, vocational days are being held for groups of girls from the student Residence "Santa Inés".

These days are animated with dynamics, talks, testimonies, moments of silence and videos.



We entrust ourselves and these groups to your prayers.

School "St. Maria Goretti"

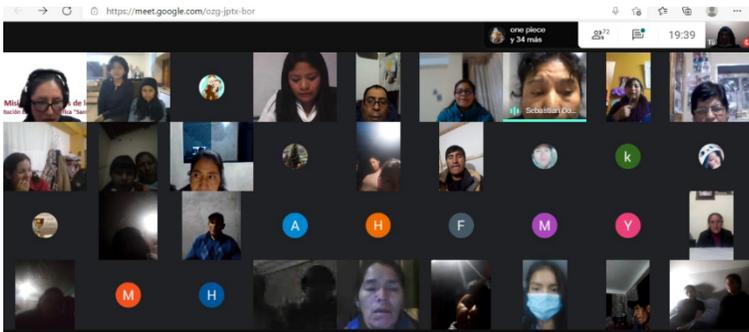
The year 2020 was an exceptional one, as the educational level of the world took a 180-degree turn due to the pandemic, the same, our school "St. Maria Goretti" for women, was no exception. For the first time the face-to-face classes were suspended, and we had to deploy the remote learning mode via WhatsApp or phone. This new modality has brought many drawbacks for our poorest families because of the economic, social and technological challenges that have affected our girls and adolescents.

But it has also left us many teachings that served as lessons to start this new academic year of 2021. We had to look for strategies and learn from mistakes in order to start the new academic year with hope.

One of the strongest drawbacks now is the lack of access to cell phones with

internet connection, because many of our families have been forced to move back to the villages far from Cuzco, this has created a gap in education, as there is no good internet coverage in these areas. In addition to this, many of our families have up to 3 or 4 children receiving classes with a single cell phone, so we have had to consider strategies to accommodate schedules in order for our girls to continue their lessons.

Another drawback has been the help we need to provide our families in managing their emotions because of the different circumstances that this pandemic has left them with. Cuzco depends a lot on tourism which has been reduced to zero: if there is no tourism, there is no work, and this has left them very frustrated.



Now we have had to stop making those face-to-face visits that we were so accustomed to in supporting our families and this union has been reduced to virtual meetings only, but our encouragement and constancy

continues even stronger than before. We don't just work a few hours a day with our families; we're committed to them 100 percent, we're available any time they need it. With a word of love to move forward, but above all united in prayer, because we know that these are very difficult times for them.

Our families have also had to learn how to manage virtual media: this is a "big challenge", but they are all aware that for now, lessons will continue virtually in order to continue the learning.

They are all very grateful for the knowledge that St. Joseph has provided them with monthly food baskets and that they can have quality food, in these very difficult times, where there is no work, and hunger does not wait.

We have started the new academic year differently! This year the regular registering process was somehow face-to-face but at different opening physical spaces of the school, respecting all the rules required by law (registrations, interviews etc.) Wherever possible the registrations were ratified virtually. Thanks be to God we have also been able to provide each of our students with the resources needed to start their new academic year.

Dates and important events for the month of April

Sunday, April 18: Virtual Spiritual Retreat for Women, led by the Missionaries Sisters Servants of the Poor.

Monday, April 26: Monthly virtual catechetical training course with Italian-speaking friends; the appointment is at 21:00 (Spanish time) on the zoom.us platform.

Wednesday, April 28: International training and prayer meeting for boys (up to the age of 25); the appointment is at 21:00 (Spanish time) on the zoom.us platform.

For more information:

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Missionary commitment of the month:

We want the special prayer for this month to characterize our journey and our missionary encounters to be addressed by the Holy Spirit; the preparation of the Solemnity of Pentecost is an occasion to ask for a new flame in the hearts of young people so that many of the quests that their hearts experience may find answers in a radical gift to others in the vocation that God has reserved for them.

Let us also know how to involve others in the service to the poorest by raising awareness of the need that the poor are also suffering in the Andean Mountain Range as a result of the covid-19.