



Universal Intention:

Let us pray that we all make courageous decisions in favour of a sober and eco-sustainable lifestyle, rejoicing for the young people who are committed to it.

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

The splendour of the Truth

The Catechism of the Catholic Church

THE PROFESSION OF FAITH

I BELIEVE IN GOD THE FATHER

198 Our profession of faith begins with God, for God is the First and the Last, (Cf. Is 44:6). The beginning and the end of everything, the Credo begins with God the Father, for the Father is the first Divine Person of the Most Holy Trinity; our Creed begins with the Creation of Heaven and Earth, for Creation is the beginning and the foundation of all God's works.

"I BELIEVE IN GOD THE FATHER ALMIGHTY, CREATOR OF HEAVEN AND EARTH" I BELIEVE IN GOD

199 "I believe in God": this first affirmation of the Apostles' Creed is also the most fundamental. the whole Creed speaks of God, and when it also speaks of man and of the world it does so in relation to God. the other articles of the Creed all depend on the first, just as the remaining Commandments make the first explicit. the other articles help us to know God better as he revealed himself progressively to men. "The faithful first profess their belief in God." (Roman Catechism I, 2, 2.)

I. "I BELIEVE IN ONE GOD"

200 These are the words with which the Niceno-Constantinopolitan Creed begins. the confession of God's oneness, which has its roots in the Divine revelation of the Old Covenant, is inseparable from the profession of God's existence and is equally fundamental. God is unique; there is only one God: "The Christian faith confesses that God is one in nature, substance and essence." (Roman Catechism I, 2, 2.)



201 To Israel, His chosen, God revealed Himself as the only One: "Hear, O Israel: the LORD our God is one LORD; and you shall love the LORD your God with all your heart, and with all your soul, and with all your might." (Dt 6:45.) Through the prophets, God calls Israel and all nations to turn to Him, the one and only God: "Turn to me and be saved, all the ends of the earth! For I am God, and there is no other. To me every knee shall bow, every tongue shall swear. 'Only in the LORD, it shall be said of me, are righteousness and strength.'" (Is 45:22-24; cf. Phil 2:10-11.)

202 Jesus Himself affirms that God is "the one Lord" whom you must love "with all your heart, and with all your soul, and with all your mind, and with all your strength". At the same time Jesus gives us to understand that He Himself is "the Lord". (Cf. Mk 12:35-37.) To confess that Jesus is Lord is distinctive of Christian faith. This is not contrary to belief in the One God. Nor does believing in the Holy Spirit as "Lord and giver of life" introduce any division into the One God: *We firmly believe and confess without reservation that there is only One True God, Eternal Infinite (immensus) and Unchangeable, Incomprehensible, Almighty and Ineffable, the Father and the Son and the Holy Spirit; three persons indeed, but one essence, substance or nature entirely simple.*

News to think about

CONGRAGATION FOR THE DOCTRINE OF THE FAITH "SAMARITANUS BONUS" LETTER

about caring for people in critical and terminal phases of life

Palliative care

The continuity of care is part of the constant duty to understand the needs of the patient: need for care, pain relief, emotional, affective, and spiritual needs. As has been demonstrated by the widest clinical experience, palliative medicine constitutes a precious and indispensable instrument to accompany the patient in the most painful, chronic and terminal phases of the disease. The so-called palliative care is the most authentic expression of the human and Christian action of care, the tangible symbol of compassionate "being" next to the one who suffers. These aim to "alleviate the suffering in the final phase of the disease and to assure the same patient an adequate human accompaniment" with dignity, improving - as far as possible - the quality of life and complete well-being. Experience shows that the application of palliative care drastically reduces the number of people requesting euthanasia. For this reason, a determined commitment, according to economic possibilities, to bring this care to those in need seems useful, to apply it not only in the terminal phases of life, but as a comprehensive perspective of care in relation to any chronic pathology and / or degenerative, which can have a complex, painful, and unfortunate prognosis for the patient and his family.

Spiritual assistance to the sick, and to their families, is part of palliative care. It instils trust and hope in God in the dying person and in their families, helping them to accept the death of the relative. It is an essential contribution that belongs to the pastoral agents and the entire Christian community, with the example of the Good Samaritan, so that rejection is followed by acceptance and hope prevails over anguish, especially when suffering is prolonged by degeneration. of pathology, as the end approaches. In this phase, the prescription of effective analgesic therapy enables the patient to cope with illness and death without fear of excruciating pain. This remedy will necessarily be associated with a fraternal support that can overcome the patient's feeling of loneliness, often caused by not feeling sufficiently accompanied and understood in their difficult situation.

The technique does not give a radical answer to suffering and it cannot be thought that it can eliminate it from the lives of men. Such a claim generates false hope, causing even greater despair in the sufferer. Medical science is able to understand physical pain better and better and must put into practice the best technical resources to treat it; But the life horizon of a terminal illness generates deep suffering in the patient, which requires not merely technical attention. 'Spe salvi facti sumus', 'saved by hope', theologically, directed towards God, we have been saved, says Saint Paul (Romans 8:24).

"The wine of hope" is the specific contribution of the Christian faith in caring for the sick and refers to the way in which God conquers evil in the world. In suffering, man must be able to experience a solidarity and a love that assumes suffering, offering a meaning to life, which extends beyond death. All of this has great social relevance: "A society that fails to accept those who suffer and is unable to contribute through compassion so that suffering is shared and borne, also internally, is a cruel and inhuman society."

However, it should be noted that the definition of palliative care has assumed in recent years a connotation that may be misleading. In some countries of the world, the national laws that regulate palliative care (Palliative Care Act) as well as the laws on the "end of life", provide, along with palliative care, the so-called Medical Assistance to Death, which can include the possibility of requesting euthanasia and assisted suicide. These legislative provisions constitute a source of serious cultural confusion because they lead us to believe that medical assistance for voluntary death is an integral part of palliative care and that, therefore, it is morally lawful to request euthanasia or assisted suicide. In addition, in these same legislative contexts, palliative interventions to reduce the suffering of critically ill or dying patients may consist of the administration of drugs aimed at anticipating death or the suspension / interruption of hydration and feeding, even when there is a forecast of weeks or months. However, these practices amount to a direct act or omission to procure death and are therefore illegal. The progressive dissemination of these laws, also through the protocols of national and international scientific societies, in addition to inducing a growing number of vulnerable people to choose euthanasia or suicide, constitutes a social irresponsibility for so many people, that only need to be better cared for and comforted.

(to be continued)

The Light of our Charism

SEED OF A CHARISM

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

Fr. Giovanni Salerno, msp

A spark that grows and expands



This is how I have news of a **corner of charity**, which year after year recruits the best volunteers and offerings from young people and also from people of all ages, from Italy and United States, to attend to every well-specified range of needs of the Andean brothers: capes, cribs, sewing machines, etc., for different human promotion programs.

"Nobody helps these poor people; someone should do something! What would Jesus do if he walked today through the Cordillera among the Indians? Wouldn't this Jesus, who in Cana provided a married couple with good wine to save their wedding feast from failure, wouldn't He give these indigenous people the food they need, the notebooks, the sewing machines, and the corrugated sheets they need to keep warm, from the rain and the wind? How many times have I crawled into some huts to help this or that mother at the time of delivery and found nothing at all there!" In how many huts I have found orphans of 2, 4 and 5 years of age, completely alone!" (Fr. Giovanni Salerno, *Anecdotes of indigenous children from the Cordillera*, p.7)

(to be continued)

News from Our Homes

Missionary Servants of the Poor Missions

In recent weeks, the MSP sisters have carried out the mission in the towns of Pacca, Ccasacunca, Carhuis, Orotea and CcorcaAyllu. This mission lasted three days, during which the preparation for the Sacraments was carried out intensively, since due to the pandemic we cannot carry out the mission as often as it was normally done.



People in general, and especially children, attend very happy. We ask the Lord to allow us to continue with these missions in the midst of the poor.

A group of Missionary Sisters Servants of the Poor left on a mission to a town in the high mountains called Huarqui, a town in the Lamay district at 4355 meters above sea level.

The apostolate of the Sisters in this town is being carried out through home visits, trying to avoid crowding, which is difficult, since people want to participate in prayers and

catechesis.



We entrust your prayers to this missionary group so that the Lord protects them and allows them to return home safely.

Missionaries Servants of the Poor House of Formation (Ajofrín, Spain)

The community living in the house of formation, met again in Ajofrín after the Summer, characterized by apostolates and many intense events.

Out of the 5 members in the community from the previous academic year, only Brother Pier (French) remains, the other four have gone to Peru, three of them to live the novitiate year. The community, however, does not decrease in number, since we welcome four new members: Brother Mateo (Peruvian), who after the novitiate year returned to start his theological studies and profess his first vows, and Brothers Miguel Ángel (Peruvian), John Alejandro (Colombian) and Pablo (Mexican) who after the period of being a candidate, lived in the mission land, they now begin their postulancy in philosophy studies. We entrust all of them to your prayers so that they are docile in allowing themselves to be formed according to the heart of the Servant of Yahweh.

Dates and important moments for the month of September:

2-4: Ordinary mission of the MSP Sisters to the towns of Pacca, Ccasacunca, Carhuis and Orotea, in the department (and diocese) of Cusco;

6-17: Mission of the MSP Sisters to various towns in Antilla and Trigorcco, in the department of Apurimac (Diocese of Abancay);

20 September – 01 October: Extraordinary mission of the MSP Sisters to the towns of Huanchuya and Tacmara, in the department of Apurimac (Diocese of Abancay);

Friday 24: 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 endeavor:

In this month of September, we made the commitment to resume the meetings with the support groups, in order to be able to feed the missionary effort with our prayers; Let us also try to plan a missionary meeting to make known the charism and apostolate of the Missionaries Servants of the Poor.