



OPUS CHRISTI SALVATORIS MUNDI

MISSIONARY SERVANTS OF THE POOR

Newsletter

Year 9

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Universal Intentions:

We pray that, in social, economic and political situations of conflict, we may be courageous and passionate architects of dialogue and friendship.

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

The splendour of truth

The Catechism of the Catholic

THE PROFESSION OF FAITH THE CREEDS

188 The Greek word *symbolon* meant half of a broken object, for example, a seal presented as a token of recognition. The broken parts were placed together to verify the bearer's identity. The symbol of faith, then, is a sign of recognition and communion between believers. *Symbolon* also means a gathering, collection or summary. A symbol of faith is a summary of the principal truths of the faith and therefore serves as the first and fundamental point of reference for catechesis.

189 The first "profession of faith" is made during Baptism. The symbol of faith is first and foremost the baptismal creed. Since Baptism is given "in the name of the Father and of the Son and of the Holy Spirit", Mt 28:19 The truths of faith professed during Baptism are articulated in terms of their reference to the three persons of the Holy Trinity.

190 and so the Creed is divided into three parts: "the first part speaks of the first divine Person and the wonderful work of creation; the next speaks of the second divine Person and the mystery of his redemption of men; the final part speaks of the third divine Person, the origin and source of our sanctification." Roman Catechism I, 1, 3. These are "the three chapters of our [baptismal] seal". St. Irenaeus, *Dem. ap.* 100: SCh 62, 170. (San Ireneo de Lyon, *Demonstratio apostolicae praedicationis*, 100).



191 "These three parts are distinct although connected with one another. According to a comparison often used by the Fathers, we call them articles. Indeed, just as in our bodily members there are certain articulations which distinguish and separate them, so too in this profession of faith, the name "articles" has justly and rightly been given to the truths we must believe particularly and distinctly." Roman Catechism I, 1, 4. In accordance with an ancient tradition, already attested to by St. Ambrose, it is also customary to reckon the articles of the Creed as twelve, thus symbolizing the fullness of the apostolic faith by the number of the apostles. Cf. St. Ambrose, *Expl. symb.* 8: PL 17, 1196 (cf. San Ambrosio, *Explanatio Symboli*, 8: PL 17, 1158D).

"Ego vero Evangelio non crederem, nisi me catholicae Ecclesiae commoveret auctoritas", I would not believe in the Gospel, if it was not by the authority of the Catholic Church.

(San Agustín, *Contra epistolam Manichaei quam vocant fundamenti*, 5,6).

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**

**The moral obligation to avoid
therapeutic cruelty**

The Magisterium of the Church recalls that, when the end of earthly existence approaches, the dignity of the human person becomes concrete as the right to die in the greatest serenity possible and with the human and Christian dignity that is due to it. Protecting the dignity of dying means both excluding the anticipation of death and delaying it with the so-called "therapeutic cruelty". In fact, current medicine has means capable of artificially delaying death, without the patient receiving any real benefit in such cases. Faced with the imminence of an inevitable death, therefore, it is lawful in science and conscience to make the decision to renounce treatments that would only seek a precarious and painful prolongation of life, without still interrupting the normal care due to the patient in similar cases. This means that it is not lawful to suspend care that is effective in sustaining essential physiological functions, while the body is capable of benefiting (aids to hydration, nutrition, thermoregulation and other adequate and proportionate aids to respiration, and still others, insofar as they are necessary to maintain corporeal homeostasis and reduce organic and systemic suffering). The suspension of all unreasonable obstinacy in the administration of the treatments should not be a therapeutic withdrawal. Such clarification is essential today in light of the numerous court cases that in recent years have led to the withdrawal of care - and early

death - to patients in critical, but not terminal, conditions, who have been decided to suspend life support care, because there was no prospect of an improvement in their quality of life.

In the specific case of therapeutic cruelty, it is reaffirmed that the renunciation of extraordinary and / or disproportionate means "is not equivalent to suicide or euthanasia; rather, it expresses the acceptance of the human condition in the face of death "or the weighted choice to avoid the implementation of a medical device that is disproportionate to the results that could be expected. The renunciation of such treatments, which would only seek a precarious and painful prolongation of life, can also express respect for the will of the patient, expressed in the so-called advance directives for treatment, excluding, however, any act of a euthanasia or suicidal nature. Proportionality, in fact, refers to the totality of the sick person's good. The false moral discernment of the choice between values (for example, life versus quality of life) can never be applied; This could lead to excluding from consideration the safeguarding of personal integrity and well-life and the true moral object of the act performed. Indeed, every medical act must have in the object and in the intentions of the person who works the accompaniment of life and never the achievement of death. In any case, the doctor is never a mere executor of the will of the patient or his legal representative, preserving the right and the duty to avoid the will that is inconsistent with the moral good seen from his own conscience.

(to be continued)

The light of our charism

SEED OF A CHARISM

Published in 1996 to celebrate the ten year anniversary of the MSPs

Fr. Giovanni Salerno, msp

The first meeting

“Father Giovanni Salerno needs someone to prepare for him the translation of a book from Italian to Spanish. We have told him about you. He needs to see you urgently”. I receive this message from the Daughters of Saint Paul, I hasten to get in touch with that priest still unknown to me. On the day of the meeting, I was struck by his kindness and, at the same time, his decision to do things, without hesitation or ambiguity.

In this case, it was a book of about 150 pages, written by friends and collaborators of his, faithfully following their indications regarding content and method, until achieving an elementary biblical study of the basic truths of the Catholic faith. Its title: *The source of the Word of God*.

I agreed to carry out the translation, which managed to captivate me, due to the simplicity and clarity with which the text raises so many questions and sends people to search and find the corresponding answers on specific pages of the Sacred Scriptures. I realize that Fr. Giovanni, proceeding wisely through the many years that have passed in the towns of the Andean Cordillera, where Protestants try

to supplant Catholicism by appealing to nothing less than the Bible, wants to demonstrate to the faithful that it is precisely the Word of God, contained in the Holy Book, the solid foundation of their Catholic faith, older by many centuries (much more than a millennium!) now proclaimed by countless Christian sects or denominations.



The work has an extraordinary reception. And it is translated almost immediately into English, under the title *God’s word to his Church*, thanks to the apostolic zeal and generosity of the Discalced Carmelites of Christ the King Carmel, in San Francisco (California), which soon became out of stock.

This is how I met Fr. Giovanni Salerno, around 1977, when his life, for some time, had shown signs of wanting to venture along unusual paths, outside the ordinary patterns and established routines.

(to be continued)

News from our Homes

Missionary Servants of the Poor

Priestly Formation House at Ajofrín - Spain

In the middle of June our students have been able to happily conclude the academic year with their final exams. It has been a real Grace to be able to deliver the entire course in person. Three of our students (Brothers Gabriel and Fabián, Swiss, and Brother René, Peruvian) have later been able to travel to Peru to live the novitiate year that marks the next stage of their formation. We entrust them to your prayers, just as we entrust the young people who are preparing to be able to begin, in the month of September, the next academic year in our House of Formation in Ajofrín.

Missionary Sisters Servants of the Poor

Mother House in Cuzco

We recently met Mayte, a four-year-old girl who lives with her mother and an eight-year-old brother in the "Boca de sapo" community; Mayte was born unexpectedly in the house where they live: the mother did not have time to go to the health centre, she was doing her daily chores when it was time to deliver the baby, she was alone, because her

partner was at work. The lady says that when she saw the baby, she was very scared because she looked very differently from her eldest son when he was born. This baby looked dead, she was very purple and had a very small head. As well as she could, she took the baby to the health centre. The medical staff, after scolding the mother, treated her, performed several tests and diagnosed the baby with "microcephaly". From then on, Mayte's second home has been the hospital until last year, when the pandemic began. When she turned three years old, she was discharged, because they did not have the means to pay for the insurance.



When we met this little girl for the first time, the family was going through a regrettable process: the father, tired of fighting so much for the family's financial situation and seeing himself powerless to support them and not seeing any improvement in his daughter's health (Mayte does not speak nor walk and it seems that she is also blind), he left the house never to return. The mother, without work and without anyone's support, was left in charge of her children. She feels helpless when her little girl gets her attacks, because now they happen more frequently. To help them a little, we sometimes bring them some

food and encourage them to get closer to God, since the Father does not abandon those who come to Him with faith. The mother also told us that for a long time she had intended to have her two children baptized but did not know how to go about it.

We entrust to God, all families that are going through difficult times, so that they may find their strength in the Lord.

Missions

The MSP Sisters resumed our "extraordinary missions" with a program somewhat different from that of previous years. Now the missionary group of Sisters leave at four in the morning, heading to Limbani and Phara, districts of the province of Sandia, at the department of Puno. The trip takes about 10 hours. The plan is to stay in the midst of the people for 12 days, 6 days in each town, and do intensive catechetical work for the preparation of the Sacraments. People welcome us with great joy.

We commend the fruits of this mission to your prayers.



Cusibamba

After arduous preparation, a group of girls from the Cusibamba mission received the Sacraments of Baptism and First Holy Communion. The celebration was presided over by Fr. José and Fr. Pasquale, who went to the mission for the celebration of the Holy Eucharist.



Important dates and moments for the month of July:

July 12-23: Extraordinary mission of the MSP Sisters to the town of Huarqui, in the department (and diocese) of Cusco;

July 22-24: Ordinary mission of the MSP Sisters to the towns of Pacca, Ccasacunca, Carhuis and Orotea in the department (and diocese) of Cusco;

Sunday July 18: Virtual vocational retreat for women led by the Missionary Sisters Servants of the Poor.

Thursday July 22: Monthly virtual catechetical formation course with Italian-speaking friends; the appointment is at 9:00 p.m. (Spanish time) on the zoom.us platform;

July 26 - August 6: Extraordinary mission of the MSP Sisters to the towns of Chillihuani and Tintinco in the department (and Diocese) of Cusco;

Wednesday July 28 (national holidays in Peru and Solemnity of Our Lady of Peace): Diaconal ordination of brothers Guido and Deyvid in the Chapel of the City of Boys (Andahuaylillas, Peru)

For more information:

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Missionary Pledge:

In this month of July, we entrust our two new deacons to your prayers, so that their lives may be a constant testimony of service to the Lord in the poorest.

We also encourage you to use the moments of meeting and Summer visits as an occasion to make our missionary work known.