



MISSIONARY SERVANTS OF THE POOR

For the health workers

Let us pray that the commitment of health workers to care for the sick and the elderly, especially in the poorest countries, will be supported by governments and local communities.
 (Intention of the Holy Father entrusted to his Worldwide Prayer Network)

The Splendor of Truth**The Catechism of the Catholic Church****The Father and the Son revealed by the Spirit**

246 The Latin tradition of the Creed confesses that the Spirit "proceeds from the Father and the Son (*Filioque*)". The Council of Florence, in the year 1438, makes explicit: "The Holy Spirit [...] it has its essence and its being both of the Father and of the Son and proceeds eternally from both the One and the Other as from a single Principle and by a single expiration [...]. And because everything that belongs to the Father, the Father gave to His only Son by begetting Him except for His being Father, this very procession of the Holy Spirit from the Son, He has eternally from His Father Who begot Him eternally" (DS 1300-1301).



247 The filioque's statement did not appear in the symbol confessed in 381 in Constantinople. But on the basis of an ancient Latin and Alexandrian tradition, Pope Saint Leo had already confessed it dogmatically in 447 (cf. *Quam laudabilitier*: DS 284) even before Rome knew and received the year 451, at the Council of Chalcedon, the symbol of 381. The use of this formula in the Creed was gradually admitted in the Latin liturgy (between the eighth and eleventh centuries). The introduction of the *Filioque* into the Nicene-Constantinopolitan Symbol by the Latin liturgy is still a reason for non-convergence with the Orthodox Churches.

248 The Eastern tradition expresses in the first place the character of origin of the Father in relation to the Holy Spirit. In confessing the Spirit as "coming out of the Father" (*Jn* 15:26), this tradition affirms that he proceeds from the Father through the Son (cf. AG 2). Western tradition first expresses the consubstantial communion between the Father and the Son by saying that the Spirit proceeds from the Father and the Son (*Filioque*). He says this "legitimately and reasonably" (Council of Florence, 1439: DS 1302), because the eternal order of divine persons in their consubstantial communion implies that the Father is the first origin of the Spirit as a "principle less principle" (Council of Florence 1442: DS 1331), but also that, as Father of the Only Son, be with him "the only principle from which the Holy Spirit proceeds" (Council of Lyon II, year 1274: DS 850). This legitimate complementarity, if not exorbitant, does not affect the identity of faith in the reality of the confessed mystery itself.

CONGREGATION FOR THE DOCTRINE OF THE
FAITH
INSTRUCTION
DONUM VERITATIS
ON THE ECCLESIAL VOCATION OF THE
THEOLOGIAN

III THE MAGISTERIUM OF PASTORS

13. "God graciously arranged that all that he had revealed for the salvation of men should remain intact forever and be passed on to all generations." He gave his Church, by the gift of the Holy Spirit, a share of her own infallibility. The People of God, thanks to the "supernatural sense of faith", enjoy this prerogative, under the guidance of the living magisterium of the Church, which, by the authority exercised in the name of Christ, is the only authentic interpreter of the Word of God, written or transmitted.

14. As successors of the Apostles, the pastors of the Church "receive from the Lord... the mission of teaching all peoples and of preaching the Gospel to every creature, that all men may attain salvation. ». Therefore, they are entrusted with the office of keeping, exposing and spreading the Word of God, of which they are servants.

The mission of the Magisterium is to affirm, in coherence with the "eschatological" nature proper to the event of Jesus Christ, the definitive character of the Covenant established by God in Christ with his people, protecting the latter from deviations and guaranteeing them the objective possibility of professing the authentic faith without error, at all times and in various situations. It follows that the meaning and value of the Magisterium are understandable only in reference to the truth of Christian doctrine and the preaching of the true Word. The function of the Magisterium is not something extrinsic to Christian truth or something superimposed on faith; rather, it is something that is born of the economy of faith itself, since the Magisterium, in its service to the word of God, is an institution positively dear to Christ as a constitutive element of the Church. The service that the Magisterium renders to Christian truth is performed in favor of all the people of God, called to be introduced into the freedom of the truth that God has revealed in Christ.

15. In order to fully fulfill their entrusted office of teaching the gospel and authentically interpreting revelation, Jesus Christ promised the pastors of the Church the assistance of the Holy Ghost. He gave them in particular the charism of infallibility for that which concerns matters of faith and customs. The exercise of this charism takes various forms. It is exercised, in particular, when bishops, in union with their visible head, in a collegial act, as happens in ecumenical councils, proclaim a doctrine, or when the Roman Pontiff, exercising his function as Pastor and Supreme Doctor of all Christians, proclaims a doctrine "ex cathedra".

16. The office of keeping holy and faithfully exposing the deposit of divine revelation implies, by its very nature, that the Magisterium may propose "definitively" statements which, although not contained in the truths of faith, are nevertheless intimately linked to them, in such a way that the definitive character of these affirmations derives, in the last analysis, of the same Revelation.

What concerns morality can be the object of the authentic magisterium, because the Gospel, which is the word of life, inspires and directs the whole field of human action. The Magisterium, therefore, has the office of discerning, through normative judgments for the conscience of the faithful, the acts that in themselves are in accordance with the demands of the faith and promote their expression in life, as well as those that, on the contrary, by their malice are incompatible with these demands. Because of the link that exists between the order of creation and the order of redemption, and because of the need to know and observe the entire moral law for salvation, the competence of the Magisterium extends also to what refers to the natural law.

On the other hand, Revelation contains moral teachings that in themselves could be known by natural reason, but whose access is made difficult by the condition of sinful man. It is doctrine of faith that these moral standards can be infallibly taught by the Magisterium.

(Rome, 14 July 2020)

(To be continued)

The light of our charism

SEED OF A CHARISMA

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



Written by Francesco Pini

The founding charism

(...) Another characteristic of the Missionary Servants of the Poor is that of being, by essence, missionaries, consequence or implication of their ecclesiolatry, since the *pilgrim Church is missionary by nature* (*Ad Gentes*, 2) or, in other words, the mission is the essence and the *raison d'être* of the Church. Indeed, at the origin of the presence of Fr Giovanni in the Southern Andes of Peru, there is the fulfillment of that *giving from the poverty with which the Sicilian Province of the Augustinians deprived itself of the valid person of Fr Giovanni*, so that the missions of Apurimac could count on his presence. Since then, he has given body and soul to the evangelization of the most forgotten, following in the footsteps of Christ.

At the same time, it is Fr Giovanni's generous response to the dramatic appeal of Pope Paul VI in his encyclical *Populorum Progressio* (1967) in favour of the poor of the Third World.

This encyclical has been the source of immediate inspiration: in his heart were engraved those words that indicate the sad fate of *millions and millions of our brothers, tortured by hunger on entire continents* (*Populorum Progressio*, 45). He had seen it with his eyes, many had died in his arms.

The decision matured slowly, until the big day came. It was the year of the redemption of Our Lord Jesus Christ (1983-84) from Colca, a town in the Andes mountains of Peru, Fr Giovanni launches to the world a message that is above all a prayer, fruit of "*a deep pain and a great hope*". His words were acquiring a prophetic tone that surprises and impresses, especially in him, so reluctant to any gesture or attitude that may draw attention to his person as such.

Fr. Giovanni Salerno, msp

(To be continued)

From our homes

Missionary Servants of the Poor School "Santa Maria Goretti"

We begin the month of March, with the re-opening of the face-to-face school work for our girls at the school "Santa María Goretti".



There is a lot of excitement and enthusiasm on the part of girls and teachers in general, because after two years of virtual classes, we can finally return to the classroom. We begin the first day, with the respective welcome to the girls and the celebration of Holy Mass. We pray God's blessing that this school year may pass without much novelty for the benefit of the poor whom we serve.



Missionary Servants of the Poor Cuba

February 2 was the day of Consecrated Life, on which we thanked the Lord for our vocation to be "Servants of God, servants of the Church and servants of the poor". In addition, this day of "the Presentation of the Lord in the Temple" was the day of the patronal feast of the town of "La Sierrita", where Father Mathias celebrates Holy Mass every Saturday. On this occasion, our Bishop went there to offer the Eucharist. The next day, the day of San Blas, he went to the neighboring town, which celebrated its patron saint.



In the photo we see our "Cuban" community with the Bishop of Cienfuegos (Msgr. Domingo Oropesa) and Fr. Álvaro de María

In these days (from February 3 to 17) we have had the pleasant visit of our Vicar General, Father Álvaro de María, msp. He came from Peru to accompany us in our community life of prayer, evangelization and service to those most in need, to listen to us and advise us in our journey. The Bishop of Cienfuegos also asked him to go and celebrate Holy Mass in towns that very rarely have this great Grace.



Once a month an MSP priest goes to visit the villages of the "southern circuit", which are quite distant from Pepito Tey, and where in fact little religious attention is received. There is quite a presence of Pentecostals and Methodists there. They are villages close to the sea, where many people work in fishing, but they do not have an easier time getting what they need to live.

Sordio (Italy)

Our Missionary Center "S. José" of Sordio (Lodi, Italy) continues its tireless work of supporting the missionary service of all MSPs. In the San José center, several activities are developed: the bureaucratic work necessary to be able to manage the organization, the missionary animation activity that during the year sees the organization of missionary meetings in different Italian localities, and, no less, the effort of the volunteers and those responsible for the center for the preparation and delivery of containers with material necessary for the life and service of our missions. Many are the friends who, from different Italian localities, are in charge of preparing and sending the material to Sordio, in

coordination with the same center, in order to ensure the sending of useful material the poor.



On March 4, the first container of 2022 has come out and each time, it is an exciting moment, since we know it to be the fruit, effort and charity of many people working together. We take advantage of these brief lines to thank all the friends who silently contribute to the realization of these shipments.



Important dates and moments of the month of April

7 - 14: Extraordinary missions of the Missionary Sisters Servants of the Poor in the towns of Ccoya, Sorcca, Tacmara and Hunachulla (Province of Huanipaca and Diocese of Abancay).

Monday 11: Virtual prayer meeting (zoom platform) of the support groups and all the friends of the MSP at 21:00 (peninsular time of Spain).

14 - 17: Easter Triduum.

18 - 25: Extraordinary missions of the Missionary Sisters Servants of the Poor in the villages of Usicayos and Sayaconi (Province of Carabaya and Diocese of Ayaviri).

Friday 29: Monthly virtual catechetical training course with Italian language friends; the appointment is at 21:00 (Peninsular Spanish time) on the zoom.us platform.

For more information:

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Missionary commitment of the month:

We ask the Lord to be able to live intensely these central Solemnities of our liturgical year, desiring to live the encounter with the Risen Lord with the same enthusiasm of the women and with their desire to communicate it to others.

Easter is then an occasion for a renewed commitment in our communities to make known the charism of the MSPs by involving new people in the different activities that can be thought about and organized.