



Prayer Intention: **For Religious and Consecrated Women**

Let us pray for religious and consecrated women, thanking them for their mission and courage, so that they may continue to find new answers to the challenges of our time.
 (intention of the Holy Father entrusted to his Worldwide Prayer Network)

The Splendor of Truth

The Catechism of the Catholic Church

II The Revelation of God as Trinity The Father Revealed by the Son

238 The invocation of God as "Father" is known in many religions. Divinity is often regarded as "father of gods and men." In Israel, God is called Father as Creator of the world (Cf. *Dt* 32,6; *Mt* 2,10). Moreover, he is Father by reason of the Covenant and the gift of the Law to Israel, his "firstborn" (*Ex* 4:22). He is also called father of the king of Israel (cf. *2 S* 7:14). He is most especially "the Father of the poor", of the orphan and the widow, who are under his loving protection (cf. *Salt* 68:6).

239 In designating God by the name of "Father," the language of faith indicates primarily two aspects: that God is the first origin of everything and transcendent authority, and that he is at the same time loving kindness and solicitude for all his children. This paternal tenderness of God can also be expressed through the image of motherhood (cf. *Is* 66,13; *Ps* 131:2) which indicates more expressively the immanence of God, the intimacy between God and his creature. The language of faith thus draws on the human experience of parents who are in a certain way God's first representatives to man. But this experience also says that human fathers are fallible and that they can disfigure the image of fatherhood and motherhood. It is worth remembering, then, that God transcends the human distinction of the sexes. It is not man or woman, it is God. It also transcends human

fatherhood and motherhood (cf. *Ps* 27:10), even if it is its origin and measure (cf. *Eph* 3:14; *Is* 49:15): No one is a father as God is.



240 Jesus has revealed that God is "Father" in a new sense: He is not only as Creator; He is eternally Father in relation to his only Son, who is reciprocally only Son in relation to his Father: "No one knows the Son but the Father, nor does anyone know the Father but the Son, and the one to whom the Son wants to reveal him" (*Mt* 11:27).

241 That is why the Apostles confess Jesus as "the Word who in the beginning was close to God and who was God" (*Jn* 1:1), as "the image of the invisible God" (*Col* 1:15), as "the radiance of his glory and the imprint of his essence" (*Heb* 1:3).

242 After them, following apostolic tradition, the Church confessed in the year 325 at the first Ecumenical Council of Nicaea that the Son is "consubstantial" to the Father (*Nicene Symbol: DS* 125), that is, one God with him. The Second Ecumenical Council, meeting in Constantinople in the year 381, preserved this expression in its formulation of the Nicene Creed and confessed "the One Son of God, born of the Father before all ages, Light of Light, true God of true God, begotten uncreated, consubstantial to the Father" (*Nicene-Constantinopolitan Symbol: DS* 150).

News to think about

CONGREGATION FOR THE DOCTRINE OF THE
FAITH

**INSTRUCTION
DONUM VERITATIS
ON THE ECCLESIAL VOCATION OF THE
THEOLOGIAN**

1 THE TRUTH, GOD'S GIFT TO HIS PEOPLE

2. Moved by a love without measure, God wanted to approach the man who seeks his own identity and to walk with him (cf. Lk 24:15). It has freed him from the insidiousness of the "father of lies" (cf. Jn 8:44) and introduced him into his intimacy so that he may find there, superabundantly, his full truth and his true freedom. This plan of love conceived by the "Father of light" (James 1:17; cf. 1 Pt 2:9; 1 Jn 1:5), realized by the Son Victorious of death (cf. Jn 8:36), is incessantly actualized by the Spirit who leads "towards full citizenship" (Jn 16:13).

3. Truth possesses in itself a unifying force: it frees men from the isolation and oppositions in which they find themselves locked up by ignorance of the truth and, while opening the way to God, unites them with one another. Christ destroyed the wall of separation that had made them alien to God's promise and to the communion of the Covenant (cf. Eph 2:12-14). He sends to the hearts of believers his Spirit, through whom all of us are in Him "one" (cf. Rom 5:5; Gal 3:28). Thus we become, thanks to the new birth and anointing of the Holy Spirit (cf. Jn 3:5; 1 Jn 2:20.27), the new and only People of God

who, with the various vocations and charisms, have the mission of preserving and transmitting the gift of truth. In fact, the whole Church as "salt of the earth" and "light of the world" (cf. Mt 5:13 ff.), must bear witness to the truth of Christ which makes us free.

4. The People of God respond to this call "above all through a life of faith and charity and by offering God a sacrifice of praise". In more specific relation to the "life of faith", the Second Vatican Council specifies that "the totality of the faithful, who have received the anointing of the Holy Spirit (cf. 1 Jn 2:20). 27), cannot be wrong when he believes, and this peculiar prerogative of his manifests it through the supernatural sense of the faith of all the people, when, 'from the bishops to the last laity' he gives his universal consent in the things of faith and customs." [2]

5. In order to exercise their prophetic function in the world, the People of God must constantly awaken or "rekindle" their life of faith (cf. 2 Tim 1:6), especially through ever deeper reflection, guided by the Holy Spirit, on the content of faith itself and through an effort to demonstrate its rationality to those who ask him to account for it (cf. 1 Pt 3, 1 5). For this mission, the Spirit of truth grants to the faithful of all orders special graces granted "for common use" (1 Cor 12:7-11).

Rome, 24 March 1990.

(to be continued)

The light of our charism

SEED OF A CHARISMA

Published in 1996

to celebrate the ten years of life of MSPs



Written by Francesco Pini

The founding charism

The spirit of the Movement of Missionary Servants of the Poor, its founding charism, the characteristic place occupied by the specific mission it carries out within the Church today, is very important.

This is his first calling card: a Church Movement, ecclesial to the core, to realize the Pope's wishes among isolated and abandoned peoples, especially where no one dares, following and imitating Christ, the Servant of Yahweh, making the sentiments of his Heart his own. It is precisely the children of the Servant of Yahweh who deeply and indelibly permeate the spirituality of the Missionary Servants of the Poor.

Father Giovanni insists a lot on this aspect that qualifies the MSP as an ecclesial movement, convinced that "*Only the Church discovers in the poor its greatness, its human and Christian dignity; only the Church discovers in the poor the face of Jesus Christ, its Bridegroom, the one who loves and serves with a dedication without limits*" (Fr. Giovanni Salerno, "Road to the Encounter with Mary", 1991, pp. 2-3).

(To be continued)

News from our Homes

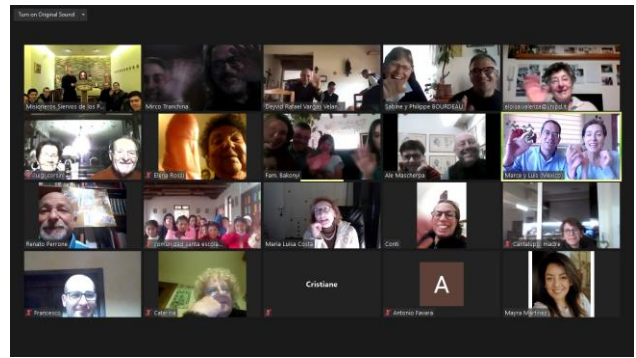
Missionary Servants of the Poor

First virtual prayer meeting

On Monday, January 10, 2022, we experienced the first virtual prayer meeting open to all support groups, friends, benefactors, and in general to all people who want to gather, under the mantle of St. Mary Mother of the Poor, to give life to an authentic international community of prayer that thanks God for the gift of life, faith and the charism of service to the poorest; who wants to join forces and continue nourishing missionary enthusiasm, asking for saints and many vocations of missionaries, who continue to bring the Word and Body of Christ to the poorest.

In this first meeting, in addition to some communities from our male and female branches together with the families of our fraternity of marriages from Villa Nazareth, friends and MSP Oblates from Italy, Mexico, the United States and Brazil have participated.

We hope to be able to repeat this moment every second Monday of the month by expanding the group to continue nourishing the gift of the missionary vocation.



Important dates and moments for the month of February

Saturday, February 5: Missionary meeting in the parish of Torri de Quartesolo (Vicenza – Italy).

Monday 14: Virtual prayer meeting (zoom platform) of the support groups and all the friends of the MSP at 21:00 (peninsular time of Spain).

Friday, February 25: Monthly virtual catechetical training course with Italian language friends; the appointment is at 21:00 (Peninsular Spanish time) on the zoom.us platform.

Campus 2022

For boys (up to 25 years old)

from July 17 to 30 at the Casa de Formación de Ajofrín (Toledo, Spain)

Deadline for registration: April 30, 2022

For families

from 1 to 7 August in Arta Terma (Udine, Italy): **Covid certification obligation**

Deadline for registration: March 31, 2022

For more information:

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Missionary commitment of the month:

In our special intention of prayer, for this month of February, we want to place the fraternities of our missionary couples working in Peru and Mexico, so that they may be sustained in the delicate service of being "domestic Church" among the poorest and so that they may soon be reached by other missionary couples who, with their children, may put themselves at the service of those in need.

We will also try to sensitize the families around us to the importance of rediscovering and living ever more faithfully the missionary character that the Sacrament of marriage entails.