



OPUS CHRISTI SALVATORIS MUNDI

Newsletter
Year 10
Number 7
July 2022

MISSIONARY SERVANTS OF THE POOR

Universal Intention: **For the Elderly**

Let us pray for the elders who represent the roots and memory of our people, so that their experience and wisdom will help the young look to the future with hope and responsibility.

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

The Splendor of Truth

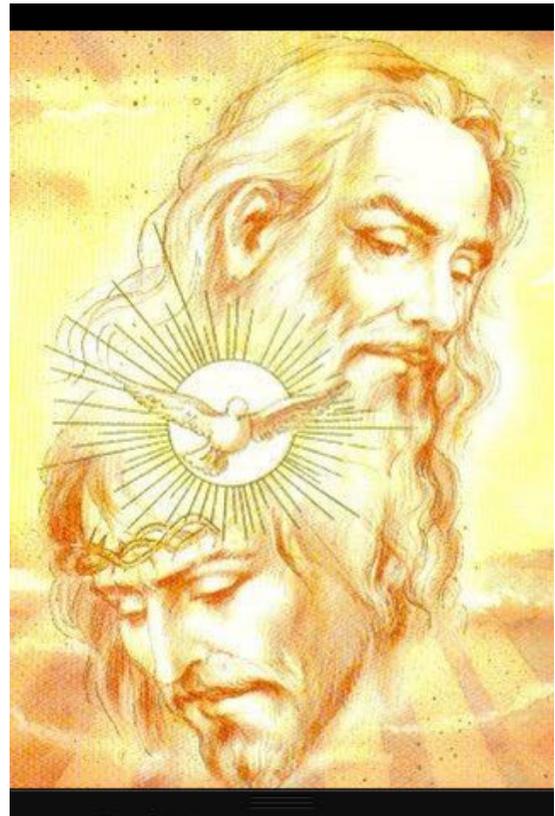
The Catechism of the Catholic Church

THE PROFESSION OF THE CHRISTIAN FAITH

IV The Divine Works and the Trinitarian Missions

257 O lux beata Trinitas et principalis Unitas! ("O Trinity, blessed light and essential unity!") (LH, hymn of vespers "O lux beata Trinitas"). God is eternal beatitude, immortal life, light without sunset. God is love: Father, Son, and Holy Spirit. God wants to freely communicate the glory of His blessed life. Such is the "benevolent plan" (*Eph 1:9*) that he conceived before the creation of the world in his beloved Son, "predestining us to filial adoption in him" (*Eph 1:4-5*), that is, "to reproduce the image of his Son" (*Rom 8:29*) thanks to the "Spirit of filial adoption" (*Rom 8:15*). This plan is a "grace given before all ages" (*2 Tim 1:9-10*), born immediately of Trinitarian love.

It unfolds in the work of creation, in the whole history of salvation after the fall, in the missions of the Son and the Spirit, the prolongation of which is the mission of the Church (cf. AG 2-9).



258 The whole divine economy is the common work of the three divine Persons. For the Trinity, just as it has one and the

same nature, so also has one and the same operation (cf. Council of Constantinople II, year 553: DS 421). "The Father, the Son and the Holy Spirit are not three principles of creatures, but a single principle" (Council of Florence, year 1442: DS 1331). However, each divine Person performs the common work according to his personal property. Thus the Church confesses, following the New Testament (cf. *I Cor* 8:6): "One is God ... and Father from whom all things come, One the Lord Jesus Christ by whom all things are, and One the Holy Spirit in whom all things are (Council of Constantinople II: DS 421). It is, above all, the divine missions of the Incarnation of the Son and the gift of the Holy Spirit that manifest the properties of the divine persons.

259 The whole divine economy, both a common and a personal work, makes known the property of the divine Persons and their unique nature. Thus, the whole Christian life is communion with each of the divine persons, without separating them in any way. He who gives glory to the Father does so by the Son in the Holy Spirit; he who follows Christ does so because the Father attracts him (cf. *Jn*

6:44) and the Spirit moves him (cf. *Rom* 8:14).

260 The ultimate goal of the whole divine economy is the entry of creatures into the perfect unity of the Blessed Trinity (cf. *Jn* 17:21-23). But from now on we are called to be inhabited by the Most Holy Trinity: "If anyone loves me," says the Lord, "he will keep my Word, and my Father will love him, and we will come to him, and we will dwell in him" (*Jn* 14:23).

"My God, the Trinity that I adore, help me to forget myself entirely in order to establish myself in you, motionless and peaceful as if my soul were already in eternity; may nothing disturb my peace, nor make me leave you, my immutable, but may every minute take me further into the depth of your Mystery. It pacifies my soul. Make it your heaven, your beloved dwelling, and the place of your rest. May I never leave you alone in it, but may I be there entirely, fully awakened in my faith, in adoration, unreservedly devoted to your creative action" (Blessed Elizabeth of the Trinity, *Prayer*)

News to think about

CONGREGATION FOR THE DOCTRINE OF THE
FAITH

INSTRUCTION DONUM VERITATIS

ON THE ECCLESIAL VOCATION OF THE THEOLOGIAN

25. Even if collaboration is carried out in the best conditions, it is not excluded that some tensions may arise between the theologian and the Magisterium. The meaning given to the latter and the spirit with which they are faced are not unimportant realities: if tensions do not arise from a feeling of hostility and opposition, they can represent a factor of dynamism and a stimulus that incites the Magisterium and theologians to fulfill their respective functions by practicing dialogue.

26. A double rule must prevail in dialogue: when the communion of faith is called into question, the principle of "*unitas veritatis*" is valid ; when divergences persist that do not call it into question, the "*unitas caritatis*" must be safeguarded .

27. Although the doctrine of the faith is not in question, the theologian should not present his divergent opinions or hypotheses as if they were indisputable conclusions. This discretion is demanded by respect for the truth, as well as by respect for the people of God (cf. Rom 14:1-15; 1 Cor 8:10,23-33). For the same reasons, it must renounce an untimely public expression of them.

28. This has a particular application in the case of a theologian who encounters serious difficulties, for reasons that seem to him to be well-founded, in accepting a magisterial teaching that is not irreformable.

Such a disagreement could not be justified if it were based exclusively on the fact that the validity of the teaching that has been given is not evident, or on the view that the contrary position is more likely. In the same way, the judgment of the subjective conscience of the theologian would not be sufficient, because it does not constitute an autonomous and exclusive instance to judge the truth of a doctrine.

29. In any case, there may be no lack of a fundamental attitude of readiness

to accept loyally the teaching of the Magisterium, which is imposed on every believer in the name of obedience of faith. The theologian must therefore strive to understand this teaching in its content, in its reasons and in its motives. To this task he must devote a deep and patient reflection, ready to review his own opinions and to examine the objections made to him by his colleagues.

30. If difficulties persist despite a loyal effort, it is the duty of the theologian to make known to the magisterial authorities the problems which the teaching itself raises in the justifications proposed for it or also the manner in which it has been presented. He will do so with an evangelical spirit, with a deep desire to resolve difficulties. Their objections can then contribute to real progress, encouraging the Magisterium to propose the church's teaching in a deeper and better argued way.

In these cases the theologian will avoid resorting to the media instead of addressing the responsible authority, because it is not by exerting pressure on public opinion that one contributes to

the clarification of doctrinal problems and serves the truth.

31. It may happen that, at the end of a serious examination and carried out with the desire to listen without reluctance to the teaching of the Magisterium, the difficulty remains, because arguments in the opposite direction seem prevalent to the theologian. Faced with a statement on which he feels that he cannot give his intellectual adherence, his duty is to remain willing to examine the problem more deeply.

For a spirit loyal and animated by love for the Church, such a situation certainly represents a difficult test. It can be an invitation to suffer in silence and prayer, with the certainty that if the truth is truly in danger, it will necessarily end up imposing itself.

(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

Looking to the future



What Fr. Giovanni could not imagine when God inspired this foundational idea was the immense gift that the presence of the Missionary Servants of the Poor priests would mean for the Movement. And this is how God moved the hearts of young seminarians, who were asked to be integrated to this small ecclesial family, and also, and in an equally providential way, in 1990 he chose the town of Ajofrín, in the province of Toledo

(Spain), to build there what is already the **House of Formation "Saint Mary Mother of the Poor"**. It is where young people from all over the world are trained, carrying out their studies at the Theological Institute "San Ildefonso" in Toledo and therefore, deepening their knowledge in the charism and in their future life as missionaries. From these lines, and on behalf of all the Missionary Servants of the Poor; I dare to thank the remembered Cardinal Primate of Spain, Msgr. Marcelo González Martín, and his remembered Auxiliary Bishop, Msgr. Rafael Palmero (both already called by the Lord), who so generously accommodated the work of the Missionary Servants of the Poor in their Diocese.

Priests constitute the heart and soul of the Movement, who, in addition to their work among children, the poor, etc. are responsible for the formation, guidance and monitoring of the various communities

(to be continued)

NEWS FROM OUR HOMES

Communication of Msgr. Juan José Salaverry, Auxiliary Bishop of Lima and Pontifical Commissioner for Missionaries Servants of the Poor.

On May 31, 2022, on the liturgical Feast of the Visitation of the Virgin Mary, Bishop Juan José made public the appointments of the new heads of the female and male branch of the Missionary Servants of the Poor.

For the MSP Female Branch Sister Sandra Goyzueta Umeres is the new Superior and for the MSP Male Branch Fr. Walter Corsini is the new Superior, as well as Vicar General with respect to the three MSP branches (Male Branch, Female Branch and Lay Branch).

(...)

"Thanking from the bottom of my heart for the humble service rendered by the outgoing Superiors (Sr. Betzabé Huaman Córdova for the Feminine Branch and Fr. Álvaro de María Gómez Fernández for the Masculine Branch and as Vicar General with respect to the three branches) we entrust from now on to our and also your prayers, all those who will assume these positions in the coming months. May the Holy Spirit fill them with His Graces so that they may strive in fidelity and responsibility, as good servants, and know how to see in their new mission, the fulfillment of God's will in an authentic and valuable service to your brothers and sisters."

+ Msgr. Juan José Salaverry Villarreal, OP
Pontifical Commissioner of the MSP

Missionary Servants of the Poor

School "Saint Maria Goretti"

On May 20, as of every month, we had a meeting with the parents (families) of the school "Saint María Goretti". The day began with Holy Mass, then continued with catechesis, this time led by Aunts Chabuca and Sandra, and during the breaks Sister Maria Luisa organized dynamics.



The program continued with a game about emotions that the psychologists have prepared. Parents worked in groups, dramatizing a basic emotion. After this fun game the parents had meetings with the advisors of each grade. This day ended with a delicious lunch. Thank you San Jose!

Missionary Servants of the Poor Cuba

May 3 has been the Feast of the Holy Cross, which in Cumanayagua, our parish, is celebrated as the patron saint of the town. Father Giuseppe had put a lot of effort into preparing for the Holy Mass with appropriate songs, and the procession along the main street of the village. The meditations, the songs, and the recitation of the Holy Rosary, gave the procession an atmosphere of recollection and true witness of faith.



The presence of our bishop and his words in the plan of kerygma could thus reach the mind, and probably also the hearts of the Cumanayaguenses, gathered in great numbers for the occasion, in a place unaccustomed to a public manifestation of the faith.

A week later, the monthly meeting of pastoral workers took place in the bishopric of Cienfuegos. At this meeting the priests, men and women

religious of the diocese meet with their Pastor (our bishop) to discuss various matters in a fairly familiar atmosphere. We are usually between 20 and 40 people and the morning of work ends with a well-deserved lunch.

On the second Friday of the month, which this time coincided with May 13, Fr Sebastian and Brayan went to the "Southern Circuit", to visit these villages that most rarely have the presence of the Church.



Here on this photo we see the little group of "La Yaba", where we teach them to sing the "Hail Mary" of Fatima, transmitting the message of Mary, so simple and profound.

Training House "Holy Mary Mother of the Poor" Ajofrín (Toledo, Spain)

On June 15, the trainees of our house have finished the academic year 2021/2022 passing the final exams of the second semester. A few days later, after having worked for some urgent cleaning and maintenance interventions, the group has left for the mission apostolates that throughout this Summer will see Fr Paolo and the brothers Pier Andrés, Mateo, Jhon Alejandro and Pablo engaged in the missions in the Andean Cordillera of Peru. After three Summers, the trainees can rededicate all their Summer time to the mission and this, of course, fills them with great enthusiasm.

Important dates and moments of the month of July:

4 - 11: Extraordinary missions of the Missionary Sisters Servants of the Poor in the villages of Usicayos and Sayaconi (Province of Carabaya and Diocese of Ayaviri).

09: Inauguration of Sr. Sandra Goyzueta Umeres, as new superior of the female branch, within the Mass presided over by Msgr. Juan José Salaverry Villarreal, OP, Pontifical Commissioner of the MSP.

24 - 31: Extraordinary missions of the Missionary Sisters Servants of the Poor in the villages of Quiñota and Llusco (Province of Chumbivilcas and Diocese of Sicuani).

For more information:

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Missionary commitment:

In this month of July we entrust your prayers to Sr. Sandra, new Superior of the female Branch, and to the new council, so that their lives may be a constant witness of service to the Lord in the poorest.

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