



# OPUS CHRISTI SALVATORIS MUNDI

Newsletter  
Year 10  
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## MISSIONARY SERVANTS OF THE POOR

### For families

*Let us pray for Christian families throughout the world, so that, with concrete gestures, they may live the gratuitousness of love and holiness in everyday life.*

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

### **The Splendor of Truth**

#### **The Catechism of the Catholic Church**

#### **The Dogma of the Holy Trinity**

**253** *The Trinity is one.* We do not confess three gods but one God in three persons: "the consubstantial Trinity" (Council of Constantinople II, year 553: DS 421). The divine persons do not share only the divinity, but each of them is entirely God: "The Father is the same as the Son, the Son the same as the Father, the Father and the Son the same as the Holy Spirit, that is, one God by nature" (Council of Toledo XI, year 675: DS 530). "Each of the three persons is this reality, that is, the substance, the essence, or the divine nature" (Conc. Lateran IV, year 1215).



**254** *The divine Persons are really different from each other.* "God is unique but not solitary" (*Fides Damasi*: DS 71). "Father", "Son", "Holy Spirit" are not simply names that designate modalities of the divine being, for they are really different from each other: "He who is the Son is not the Father, and he who is the Father is not the Son, nor is the Holy Spirit the One who is the Father or the Son" (Council of Toledo XI, year 675: DS 530). They are distinct from each other by their relations of origin:

"The Father is the one who begets, the Son who is begotten, and the Holy Spirit is the one who proceeds" (Lateran Council IV, year 1215: DS 804). *The divine Oneness is Triune.*

**255** *The divine Persons are relative to one another.* The real distinction of Persons among themselves, because it does not divide divine unity, lies only in the relationships that refer them to one another: "In the relative names of persons, the Father is referred to the Son, the Son is to the Father, the Holy Spirit is to both; however, when one speaks of these three Persons considering relationships one believes in a single nature or substance" (Council of Toledo XI, year 675: DS 528). Indeed, "in God everything is one, except that which entails opposite relations" (Council of Florence, year 1442: DS 1330). "Because of this unity, the Father is all in the Son, all in the Holy Spirit; the Son is all in the Father, all in the Holy Spirit; the Holy Spirit is all in the Father, all in the Son" (Council of Florence, year 1442: DS 1331).

**256** To the catechumens of Constantinople, St. Gregory of Nazianzus, also called "the Theologian," entrusts this summary of the Trinitarian faith:

"First of all, keep to this good deposit, for which I live and fight, and with which I want to die, which makes me endure all evils and despise all pleasures: I mean the profession of faith in the Father and the Son and the Holy Spirit. I entrust it to you today. Through it I will introduce you shortly into the water and I will take you out of it. I give it to you as a companion and patroness of your whole life. I give you a single Divinity and Power, which exists One in the Three, and contains the Three in a different way. Divinity without distinction of substance or nature, without superior degree that elevates or lower degree that diminishes [...] It is the infinite connaturality of three infinities. Each one, considered in himself, is God all whole[...] God the Three considered together [...] I have not begun to think of Unity when the Trinity already bathes me in its splendor. I have not begun to think of the Trinity when unity already possesses me again... (*Orations*, 40.41: PG 36.417).

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

**IV MAGISTRY AND THEOLOGY**

**To Collaborative relationships**

**21.** The living Magisterium of the Church and theology, even with different functions, ultimately have the same aim: to preserve the People of God in the truth that makes them free and to make them the "light of the nations". This service to the ecclesial community brings the theologian into reciprocal relationship with the Magisterium. The latter authentically teaches the doctrine of the Apostles and taking advantage of the theological work rejects the objections and deformations of the faith, also proposing with the authority received from Jesus Christ new deepening, explanations and applications of the revealed doctrine. Theology, on the other hand, acquires, in a reflex way, an ever deeper understanding of the Word of God, contained in Scripture and faithfully transmitted by the living tradition of the Church under the guidance of the Magisterium, strives to clarify this teaching of 1st Revelation before the instances of reason and, finally, it gives it an organic and systematic form.

**22.** Collaboration between the theologian and the Magisterium is especially realized when the latter receives the canonical mission or the mandate to teach. That then becomes, in a certain sense, a participation in the work of the Magisterium to which it is linked by a juridical bond. The deontological rules that in themselves and with evidence derive from service to the word of God are corroborated by the commitment acquired by the theologian in accepting his office and in making the profession of faith and the oath of fidelity. From that moment on, it officially has the responsibility to present and explain with all accuracy and integrality, the doctrine of the faith.

**23.** When the Magisterium of the Church pronounces itself infallibly solemnly declaring that a doctrine is contained in Revelation, the adherence that is requested is that of theological faith. This adherence extends to the teaching of the ordinary and universal magisterium when it proposes to believe a doctrine of faith as of divine revelation.

When he proposes "definitively" truths concerning faith and customs, which, although not of divine revelation, are nevertheless closely and intimately linked to Revelation, it must be firmly accepted and maintained.

When the Magisterium, although without the intention of establishing a "definitive" act, teaches

a doctrine to help a deeper understanding of Revelation and what its content is explicit, or to draw attention to the conformity of a doctrine with the truths of faith, or finally to prevent against conceptions incompatible with those truths, a religious assent of will and intelligence is required. The latter cannot be purely outward and disciplinary but must be placed in logic and under the impulse of the obedience of faith.

**24.** Finally, in order to serve the People of God in the best possible way, particularly by preventing them in relation to dangerous opinions that may lead to error, the Magisterium may intervene on questionable matters in which they are involved, together with safe principles, conjectural and contingent elements. Often only after a certain time is it possible to make a distinction between what is necessary and what is contingent.

The will of loyal assent to this teaching of the Magisterium in matters of itself, not irreformable, it must constitute the norm. However, it may happen that the theologian asks himself questions concerning, as the case may be, the opportunity, the form or even the content of an intervention. This will prompt him above all to carefully verify what the authority of these interventions is, as it results from the nature of the documents, from the insistence when proposing a doctrine and from the very way of expressing himself.

In this area of prudential interventions, it may have happened that some magisterial documents were not exempt from shortcomings. Pastors have not always immediately perceived all the aspects or all the complexity of a problem. But it would be something contrary to the truth if, from some certain cases, it were concluded that the Magisterium of the Church can habitually deceive itself in its prudential judgments, or does not enjoy divine assistance in the integral exercise of its mission. In reality, the theologian, who cannot exercise his task well without a certain historical competence, is aware of the decantation that is carried out over time. This is not to be understood in the sense of a relativization of the statements of faith. He knows that some judgments of the Magisterium could be justified at the time they were pronounced, because the claims made, contained true assertions deeply linked to others that were not certain. Only time has made it possible to make a discernment and, after serious studies, to achieve true doctrinal progress.

(Rome, 24May1990)

(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*

## A new charity quarry

What can be done about the situation of so many children who wander the streets without food, ragged, disoriented, in grave moral and physical danger?

The "**St Teresa of the child Jesus**" Dining Room was founded (which today, thanks to the generous dedication of the Missionary Sisters Servants of the Poor and of many benefactors, attends every day to many children from poor or abandoned families, many of them sick, providing an environment of warm welcome, with care of various kinds).

What to do about the numbers of children who cannot continue to live in their homes, due to really unsustainable situations?

The "**St Tarsicio**" Home was created, which, under the care of young lay people of the Movement of Missionary Servants of the Poor, as well as its priests, hosts a group of "street boys", offering them the concrete possibility of a human and Christian formation, which includes for that very reason the learning of a trade that allows them to face the future independently.

*Fr. Giovanni Salerno, msp  
(To be continued)*

## From our Homes

### Missionary Servants of the Poor Missions 1

We had the opportunity to carry out a mission in the towns of Usicayos and Sayaconi, belonging to the province of Carabaya, in the department of Puno. We have returned to these villages after a few months of absence due to the pandemic and we found that the faith of the people was weakening; the first days our only participants were children and some elderly; the situation changed as the days passed and each day the participation became more active. Even so, our apostolic work does not decay, we go to their homes, to the schools, to their farms... we go to meet them, wherever they may be.



### Missions 2

The missionary group of the MSP Sisters left for a town in the province of Chumbivilcas, called Quiñota; it is a journey of about eight hours approximately, from our house.



It is the first time that we do mission in these lands, therefore, when we arrive, no one waits for us. We devised a way to make our presence felt and the day after our arrival, by God's providence, we learned that all the people were gathered in assembly to deal with their affairs, an occasion that we did not miss to present ourselves to all the people; they received us very kindly and told us that, that same day, taking advantage of the assembly, they would elect a catechist for their people... with this welcome we began our work, visiting people in their homes, farms, we went to schools, in the square, inviting everyone to catechesis in the afternoons; the response of the people was surprising and that same afternoon many children and some adults attended: all thirsty for God and eager to learn. We returned home tired and very happy. Thank you Lord for giving us the privilege of serving you in the poor.

## Important dates and moments for the month of June

**4 - 11:** Extraordinary missions of the Missionary Sisters Servants of the Poor in the towns of Hacca, Huillcuyo and Kille (Province of Paruro and Diocese of Cusco).

**14 - 21:** Extraordinary missions of the Missionary Sisters Servants of the Poor in the towns of Antilla, Trigorcco and Ccollo (Province of Curahuasi and Diocese of Abancay).

**July 24 – 1:** 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).

**Wednesday 22:** Monthly virtual catechetical training course with Italian language friends; the appointment is at 21:00 (Spanish peninsular time) on the zoom.us platform.

*For more information:*

Mail: [casaformacionajofrin@gmail.com](mailto:casaformacionajofrin@gmail.com)

Website: [www.msptm.com](http://www.msptm.com)



### **Missionary commitment of the month:**

In this month of June, dedicated in a special way to the Sacred Heart of Jesus, we want you to unite spiritually with all of us to His Consecration in order to be able to live, in a more obedient way, the vocation that each one of us has received, realizing the ideal of full conformation with Him and to be a living expression of the Church in the midst of the poorest.

We pray that we may be holy Missionaries at the service of the poorest.

We also encourage you to think about what options there may be for the organization of the 2022/2023 missionary meetings in your region.