

COMMUNIO IN CHRISTO

*Our life -
Our works*

Digital Spiritual Letter 06/2019

Twelve times a year the Communio in Christo newsletter is being published, the new digital spiritual letter presented to you here for the first time will be made available to you four times a year. While the newsletter is going to provide news around the Ordo Communio in Christo and its Sozialwerk (social institutes), the new digital spiritual letter "Communio in Christo – Our life – Our works" will talk about the faith and spirituality of our community.

The focus will always be a reflection and a prayer by Mother Marie Therese. In a further article titled "Seat in Life" we will relate those texts to the present time. Then we will add an appropriate quote taken from Vatican II documents that will be called "Voice of the Council". Also we will include an up-to-date interpretation to the chosen text of Mother Marie Therese made by a theologian from the Ordo Communio in Christo.

The combination of newsletter and spiritual letter "Communio in Christo" will equivalently continue the series of publications "Our life – Our works" started by Mother Marie Therese 40 years ago in October with the periodically published bulletins titled "Our life".

The new digital spiritual letter being offered as pdf file via email or if asked for as



print mail, like the previous version of the circular letters are meant for the Communio members and friends as inspiration, information and exchange of thoughts. We might also offer a special space on our website where the Communio members worldwide can share their views.

I wish you inspiring spiritual reading, important inputs for your life and God's blessings.

Yours Karl-Heinz Haus, Superior General



Today's topic:

Why the Second Vatican Council has not been realized yet

Digital Spiritual Letter 06/2019

SEAT IN LIFE

We go back to the year 1993, shortly after Pentecost. Mother Marie Therese is seriously ill and as often in her life suffers great pain. She feels weak and exhausted and she depends on help – on the help of God and that of her sisters in the Ordo Communio in Christo.

Mother Marie Therese can neither stand upright nor stay in a lying position; day and night she spends sitting in an armchair without being able to leave her room. But she writes ... She feels urged by the Holy Spirit to write a letter in the sense of a spiritual testament, in which she is to answer the question why the Second Vatican Council has not been realized yet.

However, such letter is not being written. Because of Mother Marie Therese' illness everything else loses its importance. In 1994 she dies. The years go by until the Superior General Karl-Heinz Haus in his diary only in 2019 comes across a text from 1993 that Mother Marie Therese had written instead of the mentioned letter never drawn up.



It is the reflection chosen for this spiritual letter, a kind of a spiritual legacy for us, her friends and followers in the Ordo Communio in Christo. The words are taken from her last book "I implore you o holy Church".

» I RESPONDED TO A DIVINE
REQUEST TO WITNESS TO THE SECOND
VATICAN COUNCIL AS AN ORDER.«



THE REFLECTION OF MOTHER MARIE THERESE



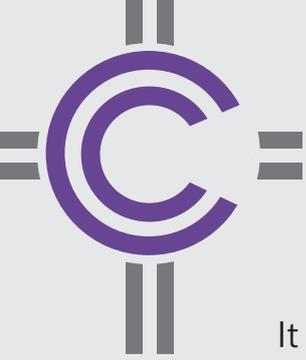
Surprisingly fast I am admitted to the other world, in which a kind of love becomes apparent that enriches my speech with hopeful and consoling words. The Holy Spirit, whose power I invoke, takes my impotence for a testimony to his working. My heart is filled with the longing to give him my willingness to co-operate in helping the Church. The situation of the Church has become precarious.

There are plenty of signs to be detected in the Church that give cause for hope. She offers a bright horizon, more beautiful than ever. She has

discerned the Second Vatican Council as an initiative of the Holy Spirit. She became aware of the fact that the Council's decrees are designed to call attention to love. She has become the Church of silence, which nevertheless engenders vocations. It is being attacked by the masses and yet remains upright because it is supported by her witnesses. She brings forth a large number of martyrs, more than the Church history reports. In all her magnificence she shows herself in her faithful, who fight for her truth. In suffering, she shows a deeply moving attitude. She is persecuted and yet makes apparent the power of the Spirit and of her founder's life.

I praise this Church, founded upon the Rock of Peter. I praise her for its wisdom and truth, which underlines the mission of Christ. I praise and glorify her for her mercy, forgiveness and justice. I praise her for continuing her journey to perfection, being a communion of sinners, who strive to imitate the life of Jesus. I praise her, which has been called upon to take her founder's message seriously. I praise her for engendering saints, so that she may never lose her splendour.

A Council was convened by her who speaks to us so clearly and loud that we cannot evade the voice of the Spirit. It has come to life the moment it was in danger of being smothered by opposition.



It was a certain event that gave this Council a new impetus. A sinful human being, poorer and more impotent than anybody, was chosen from among others for the sacramental act of a foundation. In this act of foundation it became apparent that the Second Vatican Council was a dogmatic Council, which involves the consequence that it has to be realized.

It is the *Communio in Christo* in which the whole world is called upon to find unity in love. The astonishing intervention by God is imbued with a love that actually ought to make it possible to accept this foundation as a help and to obey it.

I must not keep silent any longer about the reason why the Council has not been realized in 30 years. In all respect and deference for the representatives of the Church and with full appreciation of their endeavours in fighting for the doctrine and its tradition, in this hour I follow the dictates of the Spirit who reminds me of my responsibility and commissions me to point to the reasons that prevent this Council from being fully realized.

The problem is that we interpret the vocation wrongly. God has chosen the elect to live up to his message in humility, chastity and obedience. He has chosen them and wanted them to understand the life of Christ in its simple inconspicuousness, without any outer signs of honour and without any claim to power. He has chosen them to practice mercy, in loving embrace to encourage and lift up the sinner. He has given them the power to grant or deny authority. Thus he has warned them against the abuse of power and half-truths, far from the mission of Christ.

The faithful are lacking in the certainty of being one people of God. The most important is missing: love. Our communion of the faithful lacks solidarity in faith, in trust in God. The knowledge of God himself being our *Communio* is missing. It would be necessary to realize the Council. The laity feel excluded because their testimony is not aroused and supported.

So I appeal to you, the persons responsible in the Church:

Your vocation – what magnificence and greatness it bears witness to! Your mission is an appeal for the return of those entangled in error and for the salvation of the world.

There is a lack of solidarity with the poor and oppressed. There is a deficit in realizing the message of Jesus and in being aware of the fact: We are on the march as one people with Christ at the head. And furthermore the knowledge is missing that there is a place for everybody and that all men are invited to the table of the Lamb.

And this is what I have to say, in all respect and deference for you who have been



called to lead the Church to her perfection. I have to say this in Jesus name, who is prompting me in choosing my words, so that they may serve to give food for thought and lead to a change in thinking. The Holy Spirit intervenes to ensure that the truth may be fully realized in his Church. In your holy spiritual life Christ as the head determines your inner attitude towards the Communio. He penetrates your soul in order to confront you with the question whether the realization of the Second Vatican Council might not begin with your making yourselves his servants, quietly and inconspicuously, without regard to rank and position, without outer insignia. The world is seeking the communion that is governed by love.

Which means that in practice it is a matter of living a Communio in Christo that seriously endeavours to fulfil the commandment of love.

Watch those Christians who hang spellbound on your words, sensing your sublimity, seeking ever so intently salvation and yet being unable to find it because your high rank is more evident than that which you really represent.

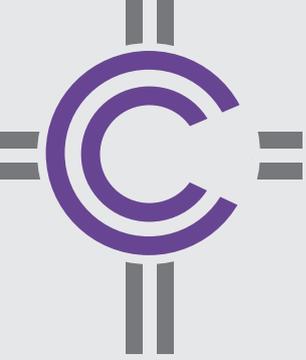
I am speaking in the name of Him who has asked me to do so. He wishes to come to your help in order that the purest voice of our time may speak in the decrees of the Second Vatican Council, calling upon the world to obey your authority of love. The word pertains to you especially: "You did not choose me, no, I chose you..." (Jn 15:16) You possess an authority that must be truly apostolic.

FATHER

*You have called me, the lowly woman,
to speak for You.
In the chaos of confusion,
You ask me to add splendour to Your Church.
You make me stand amidst all that violence,
me, who is so impotent,
appointed by You
to exercise the power of Your love,
so that Your foundation may be fulfilled in Communio in Christo.*



*You make my lips form words of high praise
for Your beloved bride,
to establish her truth in splendour and glory.
You gave me a heart glowing in love
when bearing witness to the Church' doctrine and tradition.
You have laid me upon Your Son's Cross
so that Salvation may be fulfilled in me.
O Father, Your love is the mainspring of my doings.
It fills my heart with a fire
that becomes a testimony to justice
as thanks and glory to You.
Me, the lowly and insignificant,
You have placed amidst the Church,
so that charisma and office
may amalgamate to the practically-lived word,
fulfilling the laws in the realization of the love
that concurs with Your will.
O Father, I am at a loss for words to praise You.
Insufficient is the fire of my heart
to match Your love.
Praise be to Your Church,
striving for Communio.
Praise be to her truth, which we follow.
Praise be to Your power, which forbids us
to darken its splendour.
It is carried by Your Spirit.
With infinite patience You support its foundations,
so that no fault can make them collapse.
Amidst the world Heaven is to be found, Your realm,
so that all creatures may gather therein
as one people of God, on the journey to perfection.
I implore You for the humility of the people of God.
May it become Communio in Your Spirit.
May I beseech You to protect the representatives of the Church,*



*who have the difficult task
of standing their ground in this century.*

*I beg You to enlighten those
who misused their election
for the power of the law without love.*

*May the whole people
with its various denominations
be the one people of love,
so that Your Son's mission be fulfilled in love.*

*I beg You
to use my impotence for Your greatness,
so that Your infinite loving kindness
may be revealed and bear fruit
to thank and glorify Jesus Christ.*

**(Mother Marie Therese,
I implore you, o holy Church – In the name of the Spirit,
Patris Verlag GmbH 2015)**



VOICE OF THE COUNCIL



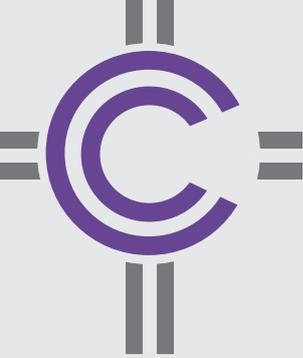
The Church as the people of God

God, however, does not make men holy and save them merely as individuals, without bond or link between one another. Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness. He therefore chose the race of Israel as a people unto Himself. With it He set up a covenant. Step by step He taught and prepared this people, making known in its history both Himself and the decree of His will and making it holy unto Himself. All these things, however, were done by way of preparation and as a figure of that new and perfect covenant, which was to be ratified in Christ, and of that fuller revelation which was to be given through the Word of God Himself made flesh. (...) Christ instituted this new covenant, (...), calling together a people made up of Jew and gentile, making them one, not according to the flesh but in the Spirit. (...) That messianic people has Christ for its head (...). Its end is the kingdom of God (...)." (LG 9)

In the Apostolic Exhortation of November 1965 – i.e. shortly before the end of the Council on 8 December 1965 – Pope Paul VI writes: „For the post-Conciliar time we must beg for saints that serve the Christian people as an example and incentive for faithfully implementing the conciliar decrees because it is particularly from such persons that the true and longed-for renewal of the Church can be expected.“

The Extraordinary Episcopal Conference during the time from 24 November till 8 December 1985 forcefully confirms this statement when reminding us “that in difficult times in the entire history of the Church holy women and men have always been source and origin for a renewal of the Church. These days, we urgently need saints, for whom we have to beg God.“

Each day more and more I am convinced that Mother Marie Therese is one of those saints for whom Pope Paul VI had begged, a person who pushed the authentic interpretation of the Second Vatican Council.



COMMENT AND INTERPRETATION

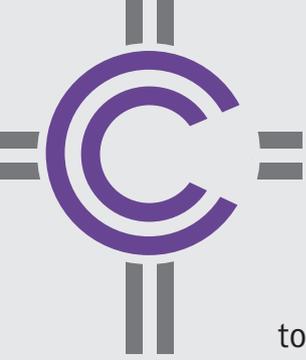
**by the Superior General Karl-Heinz Haus
and Padre Rudolf Ammann**

The Christian persecution has become even more dramatic than it was back in 1993. Christians are the most persecuted religious group worldwide; never before have there been as many martyrs as now. Time and again those Christians who were persecuted because of their faith and killed in the imitation of Christ Crucified are being beatified and canonized.

The Church is flawed; people who once believed in her increasingly leave her. She is sinful and being rightly criticized. She has become a "Church of silence" as Mother Marie Therese saw it coming in 1993. However she continues to produce vocations. The Church is being attacked by the mass of people, but still remains upright because those who witness to her support her. The Church is both holy and sinful; she conveys the eternal truth in fragile human vessels ...

She produces a great number of martyrs, in glory she stands radiant in her believers who fight for the truth. And yet it is not only the people who suffer in her and from her, but also the Church of Christ herself. This is a shocking attitude. She is persecuted and threatened in its truth, yet at the same time it shows the power of the Spirit and of the life of its founder.

For Mother Marie Therese the deplorable state of the Church is a result of the inconsistent implementation respectively the failure to realize the Second Vatican Council. The foundress of the Communio in Christo was urged by the divine Spirit to witness that the Council was truthful and induced by the Holy Spirit. Mother Marie Therese was to give final assurance to the Pope that the Theology of the People of God was the updated Good News for the people in the 20th and 21st centuries. No one is excluded. Christ is the center of the cosmos and the Church und invites all people to live in communion (in "Communio in Christo") with him. While stressing her respect and reverence for ecclesial ministers, Mother Marie Therese, with a divine hint, identifies at the same time all the obstacles to the realization of the conciliar resolutions, namely the misinterpretation of the vocation and election of those responsible in the Church, in short, the abuse of power. God had "chosen them to understand the life of Christ in its inconspicuousness without any outer signs and without any claim



to power". He had chosen the dignitaries and clergymen to show mercy and to raise sinners in lovingly embrace. He gave them power, the authority to forgive or not to forgive. Therewith, He warned them of the abuse of power, of a half-truth far removed from the mission of Christ. Consequently, this means: He who refuses to forgive, abuses his power.

For Mother Marie Therese lay-persons are not the uneducated ones, not the non-experts. In the theological sense of the word, lay-persons are members of the people of God (Laie < laos theou = Volk Gottes). So she laments: "The laity feel excluded because their testimony is not aroused and supported."

Against this background Mother Marie Therese, in her foundation, created the *Communio* theology, a theology of the Second Vatican Council, as a model not just in its name but also in its structure where ranks do not matter.

"The faithful lack the certainty of being a people of God" writes Mother Marie Therese. The essential is lacking, there is a lack of love. Our community of believers lacks unity in trust in God. The implementation of the Council is not possible because people do not know that God himself is our community.

Mother Marie Therese proposes an impressive path for the future of the Church under the directives of the Council inspired by the Spirit: She asks the question whether the beginning of the realization of the Second Vatican Council might not be that they (those called) should make themselves servants of the human beings, without attention, without regard for rank and status, without outer signs of dignity. The world seeks communion at the head of which is love.

And at the end of the reflection Mother Marie Therese prays: "May the whole people with all of the different denominations be the one people of love." In the text of the reflection she already portrayed this: In the Church "there is a lack of solidarity with the poor and oppressed. There is a deficit in realizing the message of Jesus and in being aware of the fact: We are on the march as one people with Christ at the head. And furthermore the knowledge is missing that there is a place for everybody and that all men are invited to the table of the Lamb."

Thus, Mother Marie Therese understands the *Communio in Christo* as "Unity in love".



COMMUNIO IN CHRISTO

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If you wish the digital spiritual letter to be sent to you by post, will you please turn to Tilj Puthenveettil at the secretariat of the Superior General at **0049 2443/ 981 48 23.**

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IBAN DE21 3825 0110 0003 3109 27 · BIC WELADED1EUS

Imprint

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