

COMMUNIO IN CHRISTO

*Our Life -
Our Works*

Digital Spiritual Letter 12/2019

Theme:

The World before God

THE SEAT IN LIFE

Today's reflection was written by Mother Marie Therese about two months before her death. This third before last reflection has the date of 2 February 1994. Mother Marie Therese died on 11 April.

At that time, the foundress experienced a profusion of physical pain but also a great lot of mental sufferings. She suffered from the discrepancy between words and acting. The same way she herself spoke about love but not live accordingly, the Church as a whole would not try hard enough to implement the decrees of the Second Vatican Council.

The resolutions of the Second Vatican Council and the priority of love before all laws mentioned therein had been lengthily discussed but they hardly had an impact on how the Church acted. And the present society was rather dominated by egoism and hatred.

Mother Marie Therese unspeakably suffered from the lack of love and solidarity.



At the same time, she experienced the consolation of God and the certainty that His faithful love endures and that He gives His love to each and everyone.

Karl-Heinz Haus, Generalsuperior

THE REFLECTION OF MOTHER MARIE THERESE



My calling assures me of a meeting with the Spirit. With my word of consent I committed myself to obey his will. A loving hand is guiding me into another world where - enlightened by the Holy Spirit – I shall get to know more about the world, about man, and about God.

I am forced to bend my knee before God, who has granted me this hour of grace.

Convinced of my unworthiness, I obediently submit to his will, so that his plan of salvation may be fulfilled in my fear of God. He permits my knowledge to spread throughout the world, in order that a true idea of it may become evident. I particularly notice the prevailing lack of love that gives reason to fear that it may ruin both man and God. Rivalry must be ended and be replaced by brotherly solidarity.

The Second Vatican Council is so deeply imbued with love that there should be no difficulty in realizing it especially in our age. So far this Council has merely been discussed but not lived, and this discussion makes it ambiguous. It seems one-sided and unclear. It loses its value if the love it proclaims remains mere theory and if only man is considered and not – or only to a lesser degree – God.

The Holy Spirit is guiding me into the Holy Church where a world without violence or brutality appears as feasible. It is quite different from ours, which fills us with horror. Every day we are confronted with growing brutality. Violations of human rights make us shudder. Many are tortured to death and downtrodden. We deeply regret the many starving and neglected children and the appalling poverty. We notice the growing hatred and ask ourselves: “What is becoming of our world?” We experience catastrophes and know no answer to the ever-recurring question: What is the cause of all those natural catastrophes?

We are so completely involved in this world and oppressed by it that we no longer make mention of him. The Holy Spirit leads me ever deeper into the history of the world and points



to his plan which is to interfere in this chaos. It is truly incredible that there are still some Christians among us who put up resistance because they consider this order as a threat.

In this era, too, the world is standing before God. No matter how deeply it may delve into sin – Christ is nevertheless in our midst. With his love he bears witness to the victory over Satan every day anew. He points to man, first to his impotence and helplessness and then to the power that has overcome his creature.

Yet I see the negative attitude of the people. I am shocked by the suffering because of the lack of insight. Man has completely surrendered to an illusory world. Erroneous ideas occupy his mind and determine his belief. To him everything new is taboo.

I experience the power of our thinking in which we put our trust in the world rather than in God. At this point I ought to mention my calling, which appears before me in its magnificence. Man has been called upon to enter into the light. In my word of consent I find the strengthening grace enabling me to persevere, so that this age may find the way to peace.

The *Communio in Christo* is the testimony to a great Council. The life history of suffering is evidence of how the Holy Spirit works in it and urges it. Neither the world nor man are the ultimate goal, but God is. In this movement the decisive element is the belief in the Redeemer who works and shines forth in it. It engenders great joy in the unity of all nations. It avails itself of the grace of God. It proclaims that God towers above all the darkness of sorrow, proving that no-one can deprive him of this victory.

I am overwhelmed by the insight into the divine grace. The joy I derive from the certainty of being accepted by God in order to serve his love is so great that it makes me hope we may be allowed to look forward to an age of non-violence. The certainty of his love makes us free and engenders hope. Man belongs to God no matter how deeply he may be entangled in worldliness and however insecure he may feel. No matter how shocking the course of events may be – God is and remains the invisible, hope-inspiring bearer of our fear. Our sufferings will strengthen our faith, which will allow us to see the world in its true light, a transitory world that will never be able to entirely break away from Christ, the Redeemer.



KIND FATHER

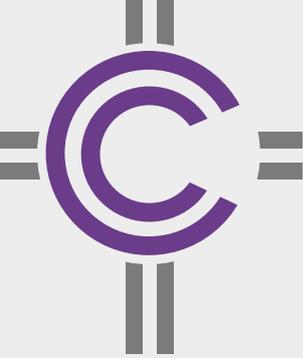
*It is shameful having to admit
that our time is lacking in human fellowship.
Hatred and brutal force have made us lonely.
We have fallen a pray of worldly pleasures,
of a luxury cult
which is the ruin of every personality.
Amidst this world marked by evil
You are present in great signs,
so that we may remember the true values.
How can You, o Father, take abode in us
if we forget our brothers and sisters in need?*

*In the Holy Spirit You demand
that I look into the chaos of our time
in order to bear witness to Your love
on the strength of a word of consent.*

*Your divine grace and mercy
assure my soul of my being called by You.*

*You command me
to loudly proclaim to the world
that Your kingdom is near,
that we shall look at Jesus Christ and his Cross
in order to find the certainty of our redemption
that gives us the strength
to bear all suffering, persecution and temptations
on the way to conversion.*

*The sign of the Communio in Christo shall serve the Church
so that the Second Vatican Council be realized
and love may prevail,
representing the sole truth.
The task I am entrusted with*



*is filled with Your love
 in order to make this sign bear fruit and shine forth
 for the Church and the world to see.
 O Father, I promise to do Your will
 and to give my consent to everything
 You demand of me.
 The painful and hopeless sufferings I commit to Your hands.
 I promise
 to serve all mankind in the Communio in Christo
 and to support the Church in accordance with Your charisma,
 so that she may gloriously shine forth and penetrate all confusion.
 Seized by Your love, I praise You, o Father,
 I glorify my Saviour
 and laud the Holy Spirit,
 who commissioned me
 to bear witness to a Council
 that makes it possible for all
 to love one another
 in accordance with Your will
 and in the unity of peace and love.
 You, o Father, are the sun of my life.
 You are the security and confidence in my suffering.
 You are the certainty of my hope
 to attain the realm of peace,
 in which I may share Your love
 thanks to the merits of Jesus Christ
 who lived amidst this world and will reign in all eternity.*

(From **Mother Marie Therese**,
 "I implore you o holy Church – In the name of the Spirit,
 Patris 2015, P. 445 ff)

COMMENT AND INTERPRETATION

MOTHER MARIE THERESE AS A PHILOSOPHER

By Fr. Imtiaz Nishan

Fr. Imtiaz Nishan is a member of the Communio in Christo. He took his vows on 8 September 2015 while studying in Rome. At present he is a Professor of Philosophy at the seminary in his home diocese Lahore/Pakistan.

Dear brothers and sisters, in the reflection of Mother Marie Therese entitled “The World before God” found in the book called “I implore You, o Holy Church” one comes to discover that Mother Marie Therese was not only a great mystic, a theologian but a great philosopher as well. A philosopher is known as a lover of wisdom and truth.



Fr. Imtiaz Nishan in the Foundation Chapel of Communio in Christo

Photo: Manfred Lang/pp/Agentur ProfiPress

In the Holy Bible we find that St. John the Baptist bears witness to the truth and the light which is Jesus Christ and he explains that whosoever accepts this light will experience that truth and overcome all kind of darkness, of sin and ignorance.

In her’ reflection “The World before God” analysed here, we find that right at the beginning

Mother Marie Therese talks about her calling and that she had been called to meet the Holy Spirit who penetrates our minds and reveals the truth.

Mother Marie Therese receives a call from God and she makes herself humble by offering herself totally to serve Him. She says, “Convinced of my unworthiness, I obediently submit to his will, so that his plan of salvation may be fulfilled in my fear of God. He permits my knowledge to spread throughout the world, in order that a true idea of it may become evident.” (I implore You, o Holy Church, p. 445).



Looking at such kind of situation Mother Marie Therese talks about love which is lacking among the faithful and about the Second Vatican Council which has not been realized yet. She writes, "The Second Vatican Council is so deeply imbued with love that there should be no difficulty in realizing it especially in our age. So far this Council has merely been discussed but not lived, and this discussion makes it ambiguous." Furthermore, she explains, "This Council seems one-sided and unclear. It loses its value if the love it proclaims remains mere theory and if only man is considered and not – or only to a lesser degree – God" (I implore You, o Holy Church, pp. 445). After reading such kinds of statements given by Mother Marie Therese I am compelled to call her a true philosopher because she talks about the truth which to her is God. God is our greatest happiness.

Looking at the chaotic situation of the world Mother Marie Therese lets herself totally guide by the Holy Spirit who urges her to work for love and unity. Mother Marie Therese says, "In this era, too, the world is standing before God. No matter how deeply it may delve into sin – Christ is nevertheless in our midst. With his love he bears witness to the victory over Satan every day anew" (I implore You, o Holy Church, p. 446).

Mother Marie Therese analyses the situation through the eyes of a philosopher when she explains that man has completely surrendered to an illusory world. She elaborates in detail that erroneous ideas occupy and blur the minds and the belief of many people. Here Mother Marie Therese points towards those philosophers who talked about idealism, rationalism, existentialism and Marxism and thus misguided mankind through their erroneous ideas. Mother Marie Therese listened to the Holy Spirit rather than to "false prophets", the Lord himself had already warned of before. Here she covers three professions: she is a true mystic, a true theologian and a true philosopher. Through her writings she wants to spread truth, love, unity, peace and practical charity in the world.



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