

COMMUNIO IN CHRISTO

*Our Life -
Our Works*

Digital Spiritual Letter 03/2020

Theme:

Love turns hate into shame
and power into humility

SEAT IN LIFE

God always uses the small and weak to shame the supposedly great and powerful. This was exactly the situation when the Communio in Christo was founded. "A very weak person was asked to obey the voice of the Spirit ..." - wrote Mother Marie Therese in her meditation on the ninth anniversary of the foundation on 6 December 1993. It was her last - Mother Marie Therese died on 11 April 1994.

The commemoration days of the foundation were and are great days of celebration and joy, of adoration and thanksgiving for the Communio in Christo. At the 34th anniversary of the foundation in 2018, a Eucharistic celebration was held in which the Church acknowledged the „Ordo Communio in Christo“. It was Mother Marie Therese' wish that such a day of remembering the foundation of 8 December 1984, inspired by the Holy Spirit, should never be forgotten.



In the reflection on this last commemoration of the foundation when the foundress was still alive it says: In the past nine years, [...] a



great religious work developed in which became apparent what is missing in our faith... I have realized that the preaching of the Church is lacking in the most important, the preaching of the Redeemer.”

In this reflection it is striking to read that nine years earlier on 8 December 1984 Mother Marie Therese had not yet known the real consequences of her consent. For the years that followed the foundation were actually characterized by manifold sufferings, by distrust towards her, by isolation and scorn.

Due to her illness she was no longer able to personally attend the 9th anniversary of the foundation in 1993. She asked the Superior General Karl-Heinz Haus to read out a declaration comprising several points. In this 4th Digital Spiritual Letter Father Dr. Robert Mutegeki reflects on the meditation and that additional statement of Mother Marie Therese.

Karl-Heinz Haus, Superior General

A FOUNDATION FOR THE REVIVAL OF LOVE

THE REFLECTION OF MOTHER MARIE THERESE



I find it difficult to talk about a day that is of special importance to the history of the Church, the foundation day of the order Communio in Christo. A very weak person was asked to obey the voice of the Spirit in order to confirm to the Church and the world that the Second Vatican Council is an initiative of the Spirit. In the ceremonial act of the foundation I was bound to live the love of this Council for the whole Church to see and to establish institutions designed to demonstrate what God demands of the individual.

In the past nine years, which were marked by suffering, distrust, isolation and scorn, a great religious work developed in which became apparent what is missing in our faith. The inner conflicts unsettling the Church are seen in connection with the Council which resulted in a form of freedom that throws a shadow upon this unique working of the Spirit.

This new foundation has nothing in common with other foundations. Its goal is the communion of those who live in brotherly love, striving to reach God in grateful friendship.



I have realized that the preaching of the Church is lacking in the most important, the preaching of the Redeemer. God taught me not to delight in punishment. His all-embracing loving kindness has been obscured by the over-accentuation of the aspect of anger, and such an angry God is feared or rejected by many.

Every day anew I notice that the distance between God and man is increasing and that his presence as God-man no longer meets with understanding. In these nine years I have been allowed to learn about God's true nature and to learn of a reality that set my heart aglow. The God that we imagine, a God that punishes and rejects, is not real. The God I have recognized has become my Saviour and the Saviour of all of us. His love has become apparent when he became man and took all guilt upon himself, overcoming it in his terrible death. In his resurrection he confirmed the eternal life and sent us the Holy Spirit, so that he may arouse faith and love in our hearts.

He did not confirm the value of our impotence in order to characterize us as inferior beings but in order to establish a strong bond and to make us realize that we can have complete confidence in him. His loving kindness and mildness are evidence of his message: the redemption of all the world.

He gave us a living example of this new concept of life and proved himself superior to the Pharisees who jealously guarded the letter of the law, forgetting to fill it with life.

Anyone who has experienced his gentle mildness will understand God and open his soul to him. It is not the persons of authority, those who leave room for power in the sphere of their calling, that can move our modern world but those who recognize the Cross and the sacrifice and pass on to others the essential content in accordance with their faith.

The fatal course this world is taking calls for reflection. It was the Holy Spirit, God himself, who planted his yearning in a human heart, revealing it to the world in form of a great foundation, in the *Communio in Christo*. He wanted to re-awaken the confidence and to counter the rank growth of a spurious love. He wanted to make one community of many and make it recognizable everywhere by the wonderful name of *Communio in Christo*.

This foundation shows us that we are all equal, nobody – no matter who – being better than the next. Isn't it a fact that the disintegration of the Church is the consequence of a steadily growing distrust towards a Church in which the abuse of power is noticeable and in which people want to be more than God who calls upon everybody to consider themselves insignificant and helpless, mere nothings. God alone is the power and he brings us neither punishment nor rejection.



Since the foundation on December 8, 1984 the Promise of Christ has made itself heard to the Church and the whole world, calling upon everybody to speak about the Saviour. In him we find the way back to love, in him material things lose their attraction, in him fraternal hate appears disgraceful and all power turns into humility. This is the aim of the divine intervention: we are to recognize the love of God and to give our thanks for it. Righteousness is the aim, which means acting in accordance with the convictions arrived at. Such a conviction resulted in my conscientious decision. God had spoken to me with wisdom and kindness. It was his will that compelled me to obey. That was nine years ago. I thank him for his loving kindness in which my salvation came about.

The light that is shining in a dark world wants to attract attention. It is the light that guides the world to the Saviour so that all our hearts may be turned into love – as a thanksgiving to God and for his glory.

GRACIOUS SPIRIT

*Pulsating life of my soul,
energy of my conscience,
prompter of my words,
enabling me to speak about God.*

*You have chosen my impotence for the word of consent,
filling me with gifts of grace,
so that I might follow Your will.*

*You have acquainted me with Your workings
and informed me about a world torn by conflict.*

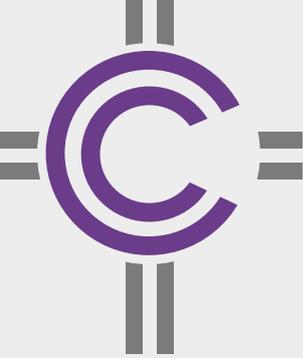
Nine years ago I did not know what my word of consent involved.

*My assent arose from a deep love for God,
with which he himself had inspired my heart.*

*You have taken my life in hand,
leading me with fatherly love through the depths of suffering.*

*From Your love came the gift of strength.
It imbued my heart with great confidence.*

*You taught me to see the world in its proper perspective
and aroused the longing for the salvation of all.*



*The eternal word, turned into power in Christ,
 teaches me mercy.
 It teaches me to frame my speech in the spirit of kindness.
 You allowed me to delve into the divine life of the Church,
 letting me discern the division
 in which she modifies the signs offered to her.
 You demand
 that I should point out to all movements the signs received,
 revealing to me the unspeakable value of the event.
 In a world which is seeking the truth
 You have called the attention to the message of Christ in the *Communio in Christo*.
 Once again You pointed out the sole power, the power of love,
 in which You call for conversion.
 You have demanded my most inner self
 so that every Christian may realize
 that there is but one way of following the demand: Love one another
 which is the common path travelled together in communion with Christ.
 This century has been granted God's support.
 The Church has been given a charisma
 that is considered superfluous by many.
 It is determined to combat lie.
 It possesses the energy to use all the gifts of the Spirit
 and to dedicate itself completely to the service of God.
 Silent but alert it watches what is happening in the world
 and represents the sole truth.
 It possesses the mysticism in which the nature of God is apparent,
 in much greater clarity than in the daily preaching.
 You, o Holy Spirit, begin to speak once again,
 in order to awaken the sleepers.
 In today's world there is no more security.
 Nobody is able to rebuild what You have created.
 Today I remember the day of a promise
 on which my conscience decided in favour of Christ
 who made us realize*



that he is the Ruler over Heaven and earth.

*Love has proved its value
for which I give thanks in all eternity.*

(Mother Marie Therese,
„I implore you, o holy Church – In the name of the Spirit“,
Patris Verlag GmbH/Bernardinum, 2015, pp 426)

A COMMENT BY

Dr. theol. Robert Mutegeki

The core messages from Mother Marie Therese' reflection are drenched with optimism of salvation. Namely by the certainty and assurance Mother Marie Therese had been given in the mystical wedding with God that the Almighty does not sense joy in punishment, but in the salvation and redemption of all people.

These are the central sentences: „ God taught me not to delight in punishment.“ “In these nine years I have been allowed to learn about God's true nature and to learn of a reality that set my heart aglow.“ “The God that we imagine, a God that punishes and rejects, is not real.“ And finally the most important sentence: “The God I have recognized has become my Saviour and the Saviour of all of us.“

His love had been revealed since his incarnation, when he took all our guilt upon himself “overcoming it in his terrible death“.

It seems that to Mother Marie Therese it was very important not to be misunderstood in these decisive positions. She also took great care that her words authorized by the Holy Spirit were recognized before the Church and the world.

Immediately before the Eucharist celebration held for the 9th foundation commemoration on 6 December 1993, Mother Marie Therese therefore handed over to the Superior General Karl-Heinz Haus a declaration comprising four statements. That declaration was to be read out at the beginning of the service. Obviously the foundress wanted to specify some of the topics in her reflection on that day.



Above all, however, Mother Marie Therese wanted to make sure that her statements on God are true, for they come from God Himself, inspired by the Holy Spirit and endured by her conscience as the final instance.

The declaration reads:

1. „ The foundation of this Order is obedience to the call of my conscience.”

2. “The name of the order is Communio in Christo.”

3. “The name considers the claim of the Second Vatican

Council and implies [that the Communio in Christo] intends to implement the said Council in word and deeds according to the will of the Spirit.”

4. “The works and writings (of the foundress) are meant as an appeal to the entire Church and the whole world to obey to the mission of Christ and to unite all commandments in that one commandment which is ‘Love one another’ .”

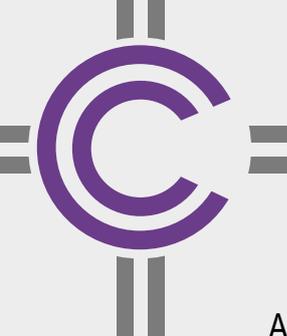


Dr. Robert Mutegeki is a priest originating from Uganda. He is also a member of the Communio in Christo. In 2019 he received his doctoral degree as a theologian from the Pontifical Gregorian University in Rome.

In the first and forth statement of her declaration the foundress refers to a statement of the Pastoral Constitution on the Church in the Modern World „Gaudium et Spes”, Chapter I, 16, where the Second Vatican Council speaks about the dignity of human conscience:

“Conscience is the most secret core and sanctuary of a man. There he is alone with God, Whose voice echoes in his depths. In a wonderful manner conscience reveals that law which is fulfilled by love of God and neighbor. In fidelity to conscience, Christians are joined with the rest of men in the search for truth, and for the genuine solution to the numerous problems which arise in the life of individuals from social relationships.”

Similar to the apostle Paul who at his conversion before Damascus experienced his encounter with the risen Christ as a revelation given by God, Mother Marie experienced her intimate relationship with Christ as an event of revelation assuring that all people will receive his salvation because of the redemption made possible with Jesus on the Cross.



And just as the restoration of unity between Jewish Christians and Gentile Christians was made possible through the Council of Jerusalem (ref. Acts 15:2-35) stating that not the 613 Jewish laws were the way to salvation but the way of love for God and love of neighbor, so also Mother Marie Therese fervently pointed to this way of salvation: „Love one another.“

Finally, Mother Marie Therese does not stop to appeal to the authorities in the Church to be open for the workings of God’s Spirit and instead of expecting in the future a vital and credible Church from the fulfillment of laws and commandments, to have trust in the ever new attempt to let the love for God and man become a living reality.

The founder of the Pius Fraternity, Archbishop Marcel Lefebvre, in contrast, judged the decrees of the Second Vatican Council to be only statements of a “pastoral” Council which need not necessarily be taken seriously. Mother Marie Therese vehemently contradicted that opinion.

She said that all the statements of the Council were equally induced by God’s Spirit and therefore to be taken seriously. Over and again she summarized her evaluation of the Council decrees stating that it was not a “pastoral” but a “dogmatic” Council, even if it did not formulate a single dogma. The dogmatic character of the Council was given in the unity of love of God and love of neighbour: „Love one another“.

To conclude and with reference to the present reflection I wish to emphasize Mother Marie Therese’ prophetic dimension. Already in 1993 she foresaw situations that have been going on for several years and are still happening and which lead to an accelerating decay of the Church caused by abuse of power and loss of confidence.

The foundation of the Communio in Christo presents a model role of the Church, a communion of loving people with Christ, where all are equal without exceptions and no one is above another. “God alone is the power and he brings us neither punishment nor rejection.” “In [Christ] we find the way back to love.”

Such is the perspective shown to us by Mother Marie Therese: “In him material things lose their attraction, in him fraternal hate appears disgraceful and all power turns into humility.”

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