

COMMUNIO IN CHRISTO

*Our life -
Our works*

Digital Spiritual Letter 06/2020

Theme:

The action of the Holy Spirit
as a confirmation of the Council

SEAT IN LIFE

A few days later, in the following reflection, Mother Marie Therese looks back on the Communio in Christo foundation commemoration day in 1993. Being seriously ill herself, she personally could not attend the celebrations. Though being already very weak, she had a message sent to all guests still before mass, that they were all welcome to see her later on her sickbed. Finally 100 people had followed her invitation whom she received with a radiant smile. Quite a few were sure that Mother Marie Therese would stay alive for a long time... However, not even four months later she passed away. Her reflection confirms the purpose of her foundation – to be a communion of people who love.



Karl-Heinz Haus, Superior General

THE REFLECTION OF MOTHER MARIE THERESE

14.12.1993

The high commemoration day of a great foundation is behind us. The persons responsible who visited me noted that this year the day was marked by special solemnity. In the past nine years the certainty of a divine intervention has become ever stronger. Communio in Christo is regarded as a renewal of the Church in accordance with the Second Vatican Council. People are aware of the responsibility the word of consent involves. They realize the necessity of this charisma and are surprised to note that there are some who do neither understand nor accept it.

Jesus came into the world in order to fulfil his Father's will. With his obedience, with a feat done in total freedom of will, he brought us the redemption. In my case the will of God was done through an act of obedience as the consequence of a free decision of my conscience to which I am bound and bear the responsibility.

After the Council an idea was born. It derives from a conciliar text that made a particularly strong impression on me: "In his fatherly care for all of us, God desired that all men should form one family and deal with each other in a spirit of brotherhood." (Gaudium et Spes, 24) It is a statement we find especially difficult to realize in the face of the growing distance between

individuals, with brotherly love being widely superseded by fraternal hate. The Council cannot be content with words only but urgently appeals to us actually live its love. The many misunderstandings this Council has had in its wake, though it would be ever so easy to take this unique Council's decrees seriously.



The Second Vatican Council strives to make justice thrive and prevail. The Council emphasizes obedience, which needs to be renewed as well. The Council was in need of an Event, an intervention by the Spirit, to be enlivened with his love. The Event calls upon a human being to respond to this love with the promise to help in making it come alive.



I am convinced that the realization of the Council can only bear fruit if everybody admits his own impotence and redemption. Our salvation needs to be consciously recognized in order to rise to Heaven in one single prayer of thanks. A person that discovers the justice in the Council's decrees will never again ignore his Saviour. He will want to partake in His sufferings and follow Him all the way into His death.

He sees his resurrection as predestined and a certainty and considers the practice of humility his prime task. As a consequence of the new righteousness all egoism has been abolished and personality cult is considered the grossest of contradictions. Justice requires a strong union with Christ.

I have not founded a new church, neither have I committed myself to the old institutional laws. The life of a community undergoes its own and specific ripening process, the more so as the development of world affairs and especially the hunger in many parts of the world urgently call for admission to the community. The Holy Spirit keeps appealing to me to realize charity. Every day anew he explains to me what demands the Second Vatican Council makes on us, at the same time stressing the sin of uncharitableness which makes us see power as the most important aspect.

Once one of my guests very aptly said: "We hope you will live a long life, so that this special something in you may prevail which enables you to restore the Church as a community of people who live love."

The holy Church calls upon us to do justice to man. She shows great activity in the field of charity and strives to protect people from all evil influence. She endeavours to maintain the Lord's day and proclaims that man is not of this world. And yet she forgets her own impotence belying her authority, which she tends to show in purely superficial things, thus rendering her claim non-committal. She points to the wonderful future but remains silent if the beyond calls for certain consequences.

This Council shows the path to freedom. As it is not easy to fathom and comprehend, the Spirit has sent a charisma for the Church to take advantage of, for the primary concern is always the help for the Church.

In my word of consent the communion of those who practice charity is the highest goal. The name *Communio in Christo* clearly indicates the intervention of God. It is the name of a renewed Church. It stands for the truth and the love which are to confirm a Council that unites all in Christ.



HOLY SPIRIT

*Energy of my soul.
 Blissful love that makes my heart rejoice.
 You enriched Your tool with gracious gifts.
 You gave my impotence strength.
 When I bow to You in reverence
 I am filled with knowledge.
 You speak to me as if there were no distance.
 You acquaint me with the infinite might of God.
 I realize my incapacity and want to flee far away,
 the more so as my nothingness becomes so apparent
 that I am too ashamed to beg for Your love.
 In this hour You have inspired me with a great longing.
 You have called upon me to preach.
 I have to testify to You, my Master,
 though I am unable to say anything about You.
 My soul has submitted to You
 so that my heart may respond to Your love.
 You let me know of Your great and never-ending love for the Church
 and disclose to me Your deep concern about the spreading disintegration.
 You showed me Your love for the Holy Father
 and told me that You are willing to come to his aid.
 Deeply grieved I experience the darkness of ignorance
 resulting from the hunger for power.
 You have revealed to me a tragic future
 and the change for the better through the love
 in which I discern the fruit of resurrection.
 You invigorated me with such willpower
 that I discerned my calling in the word of consent I gave You.
 O Holy Spirit,
 a heavy responsibility You have delegated to Your tool.*

*To be in Your service takes humility.
 You have chosen a mere nothing for the fidelity of obedience,
 the nothing that is Yours,
 so that of Your love may find expression in it.
 In absolute obedience let me respond to Your love
 and let me abandon all fear.
 Let me talk about You,
 about Your help for the Church.
 Let me be an instrument of Your workings
 and reveal Your authority,
 so that the power of Your love may prevail
 and bear fruit everywhere
 and love may turn into energy in all eternity.*

(From **Mother Marie Therese**

“I implore you o Holy Church – in the name of the Spirit“,
Patris Verlag GmbH/Bernardinum, 2015, Page 204f.)

COMMENT

by Fr. Thomson Pazhayachirapedikayil

Mother Marie Therese was convinced that the foundation of the Communio in Christo was induced by the Spirit of God to confirm that also the Second Vatican Council, meant for the renewal of the Church, was an act of the Holy Spirit. As Jesus had come into this world and in obedience to the will of God redeemed all men, Mother Marie Therese likewise obeying the will of God had implemented the foundation despite many obstacles and difficulties! Her inspiration for the Communio in Christo came from a conciliar text (Gaudium et spes, 24). There it says: “God, Who has fatherly concern for everyone, has willed that all men should constitute one family and treat one another in a spirit of brotherhood.”

Due to her extraordinary founding charism Mother Marie Therese recognized that the Second Vatican Council should not be limited to words. Its implementation would mean action



– Love for God was to show in the practically lived love of neighbour towards all human beings.

She was sure that she herself and her foundation of the Communio in Christo were chosen to live that love thus giving an impulse for the implementation of the Council. Whoever has discovered the greatness of divine love also wants to follow him, reports Mother Marie Therese from her own mystical experiences with the redeemer. The burning desire for him was stronger than bearing temporary sufferings on following him. On the path of imitation Jesus' resurrection becomes one's own resurrection.

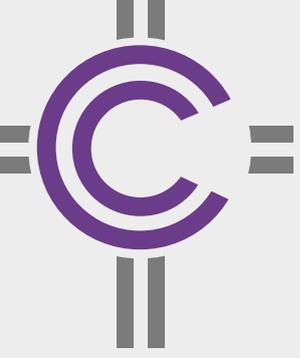


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Mother Marie Therese did not want to create a new ecclesial community by founding the Communio in Cristo but a movement open for all and being capable of satisfying the spiritual hunger of the whole world. This answer to existential questions of mankind is still valid and more relevant than ever before! For, lack of love remains the greatest sin of all, which is being nourished in particular through the striving for power of many people.

At the end of the text it says once more: "The name Communio in Christo clearly indicates the intervention of God. It is the name of a renewed Church. It stands for the truth and the love which are to confirm a Council that unites all in Christ."

Mother Marie Therese concludes with a prayer pointing out again that it is the task of the Communio in Christo to spread love everywhere:



*In absolute obedience let me respond to
Your love and let me abandon all fear.
Let me talk about You [...]
so that the power of Your love may prevail
and bear fruit everywhere
and love may turn into energy in all eternity.*

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