

# COMMUNIO IN CHRISTO

*Our Life -  
Our Works*

6th Digital Spiritual Letter, 21 September 2020

*Theme:*

The contact with God  
has been lost

## SEAT IN LIFE

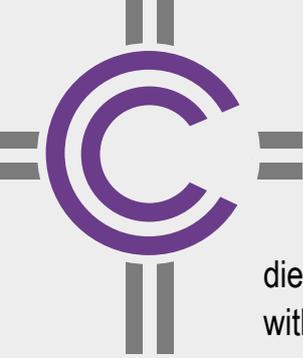
New Year's Eve, the year 1992 is coming to an end. As every year, Mother Marie Therese gives a particularly important speech at the end of the year. What she said was reflected a few days later in the reflection of 7 January 1993. Her words are the subject of today's Spiritual Letter to you.

The writer is seriously ill. After 30 years of deep darkness of faith in the night of the senses and the spirit, as she formulates the teaching of mysticism, Mother Marie Therese is given the „Unio mystica“, the mystical union between God and the human soul in October 1974.



She was allowed to experience this immediate proximity of God as a deep grace until her death in April 1994. However, she did not live spiritually enraptured, but totally in inner-worldly normality, which her surroundings found very pleasant. Her brilliant intellect was constantly searching for the truth. She asked and received answers.

She loved the beautiful and valuable. As far as it was possible for her, she cooked. And for others - she herself had to follow a strict



diet because of her many illnesses. From the bottom of her heart she treated her guests with the best. At the same time, she herself remained independent, free and detached from everything, as it seemed.

To the people around her, her sanctity seemed completely unspectacular, her impeccable lifestyle corresponded to normality. In her illnesses she accepted all medical help available to her. Mother Marie Therese also considered all sorts of scientific, cultural, therapeutic, social and political efforts of mankind to be extremely important. At the same time, she understood all these activities and successes as God's gifts to mankind.

**Karl Heinz Haus, Superior General**

## THE REFLECTION OF MOTHER MARIE THERESE

Now, more often than in the days, when I was in better health, I become aware of a disordered world with its addictions and sinful actions. My daily sufferings are evidence of my weakness. I experience an infirmity that clearly shows my dependence on God.

Our world is a chaos, and the prognoses for 1993 give rise to fear and insecurity. Judging by what we can watch on television, our moral standards have reached rock bottom. Those who claim the status of "star" are more valued the more readily and completely they shed their clothes. They are surrounded by fans who adore them.

An alcoholic does not drink because he is thirsty but because he is unable to cope with his problems. He abhors life. Lust or dissipation belong to faithlessness because it craves for the uncertain in order to satisfy the hunger for peace. The sin of amorality has only one cause: desperation! The contact with God has been lost. Loneliness leads to excesses and sexual misconduct. Sin consists in a separation from God out of despair.

Addicts destroy life, discredit it, ruin what God created and gave us as a gift. There is a lack of conviction and confidence. It is not the addicts' fault. No, we, who are considered as faithful and steadfast, have rendered the visible God invisible. We have failed to give the resurrection of the flesh contours in order to make others think of God. We have refrained from establishing freedom. Laws and prohibitions, sanctions and condemnation increase the problems in which we live and are left to die a slow death.



And yet God is more visible than ever. He presents himself in the flesh. His hiddenness is sending its rays into the world to which he descended. God shows himself in thousand different forms and makes himself discernible in all things created. But the world fails to recognize him. Visibly he is among us but his friends refuse his admission. Blessedness in the flesh is rejected and God is deprived of the chance to become man once again. He is disowned and betrayed. The Zeitgeist – the spirit of our time – has turned the Incarnation of Christ into something entirely different. God wanted to be loved by all of his creation. Tangible and comprehensible he approached us, full of the longing to heal so that we, too, might be able to do justice to his love. But love is hampered by legal statutes and prohibitions and has been deprived of the opportunity to show itself as the power. It is held in a worldly enclosure.

The love of God is so great that he tolerates our resistance. It was in accordance with his will that we should be able to create new things. In our century it becomes apparent that there is something in a person's volition that defies the divine power unless we are willing to offer God its return. Ever since his Incarnation we have been able to do so but we fear the risk and reject being dependent on God.

A turn of an era is ahead of us, the more so as man senses that he needs to do something to restore order. Our time has the measure of hope in store for us that God has bestowed on every generation because the love that God revealed to us can be found anew. The message of Jesus will be the only power till the end of the world. It manifests itself in people who have been called upon by God to testify to his victory over the world.

The decay of our mental and spiritual attitude which explains a lot of things. On the other hand there is the pressure exerted upon our will to put up resistance. The encounter with immorality, addiction and hatred make us bear witness to the gift of faith bestowed on us, in which love has overcome the bondage. The course of the world indicates a distance from God as a consequence of which we decided not to be dependent on God. Everything we

do to counteract that development with something good and positive, will be futile if we try to solve the problem without God. It is his world the more so as he shared his love with it.



His incarnation is redemption. And it is more timely than ever. From his love there springs hope, for his birth is the appeal to us to become the creature he conceived and renewed.

God is visible in the form of flesh and blood. His love is apparent, his existence arouses hope in situations where there seems to be no way out. His language is mild and

gentle. He forgives where punishment seems to be indicated. He breaks the fetters of the law. He only gave us a single commandment and revealed the freedom of love. He urges us to have confidence in him. He frees us from all guilt so that we might become the ones he intended us to be when creating us. No modern "Zeitgeist" and no sin can deprive him of his independence and superiority in which his love catches up with us in order to redeem us. He is the Redeemer – and this news is reason enough to turn to him once again with the request:

Help us, Jesus. We admit our impotence which we used to deny out of arrogance. Today we comprehend it and wish to help building a world of true peace so that You may become the reason for our return.

*Father*

*The development of the world  
frightens me.*

*The immorality, the dissipation and the despair  
are the cause of my imploration.*

*The death of nature  
and the slowly dying multitude  
are the hunger that torments me  
to avail myself of Your love.*

*The suicides, the persecution and the torture  
force me to turn to You  
so that all distress may dissolve in love.*

*To me, o Father, You were the kind one.  
I was allowed to get to know Your love,  
so undeserved and selfless.*

*My testimony serves the world peace.  
It is the revelation of Your love  
which embraces the world.*

*It is true that we have failed,  
that we, who know of You  
do not sufficiently pass on Your news.*

*Our world is heading for death.  
Hatred prevails.*

*I implore You, o Father,*

*to take my worries into Your heart,  
so that my vocation may reflect the light of Your presence.*

*I beg You*

*to let Your power preside in us,  
so that all the narrow bounds of the law may be overcome.*

*I beg You to give Your strength to those  
who are persecuted and tortured  
and disgraced in horrible acts of violence.*

*Help them to discern Your love  
and to welcome Your solace  
in the Cross of Your beloved Son.*

*I implore You*

*to take over the lead in the Church  
so that Your love may be fulfilled in her.*

*I beg You for the revelation of Your will  
for those who have been commissioned by You  
to renew and quicken this age.*

*I beg You to grant enlightenment to those  
who bear the responsibility for You,  
so that Your plan may be realized.*

*I praise Your unfathomable love,  
which makes it possible  
to free ourselves from our guilt.*

*I glorify Your name  
being the only hope  
in which we meet as Father and child.*

*You promise so much  
that we can but extol and praise You for everything  
You, o Father, offer and bring about in us.  
Glory and thanks we give You in all eternity.*

**(Mother Marie Therese, I implore you, o holy Church – In the name of the Spirit,  
Patris Verlag GmbH, 2015, p. 127 onwards)**



## COMMENTARY

### A Reflection by Fr. Dr. Mathew Charthakuzhiyil

Mother Marie Therese is a mystic and prophetess of the twentieth century whose spirituality is deeply rooted in Christ and his gospel. Her deep understanding of human nature and behavior provide us with an insight in the problems of society as well as approaches to solve them. The basis of her wisdom is her constant relationship with God through prayer. In her reflection on "The Contact with God Has Been Lost", she initially speaks about how man has drifted away from God. She states indicators for the moral decay of that time, resulting in chaos, excesses, sexual misconduct, addictions and godless acts.

According to Mother Marie Therese, the cause of all sin is the separation from God resulting in loneliness, which then is the basis of sin. The sinner's misconduct comes from his desperation over the separation from God. "No, we, who are considered as faithful and steadfast, have rendered the visible God invisible. ...We have refrained from establishing freedom." Instead, we prevent the sinners from seeing a loving God as we impose prohibitions, sanctions and issue condemnations.

The "spirit of the times" (Zeitgeist) is a term frequently used by Mother Marie Therese in the same way that the Second Vatican Council used the notion "signs of the time". One of the signs of the time is the apparent distance from God or absence of God. The "Zeitgeist" (spirit of the times) prevents many people from recognizing the presence of God in the world. Thus many have categorically and seemingly deliberately decided against God, they have chosen to live independently from God or to totally suppress the possibility that God might even exist. "Everything we do to counteract that development with something good and positive, will be futile if we try to solve the problem without God", writes Mother Marie Therese.

Many people believe that we have to come to terms with a world that keeps on changing, which means that we ourselves too, must change. However, Christ and his teaching have a perennial value and we need to help making the world a place more suitable for Christ. It was exactly what Mother Marie Therese was trying to do through her way of living. If there is someone capable of changing the world, it would be God. If there is someone to save it, it would be the savior.

However, does this mean that we are doomed to do nothing? Are we just creatures living in dependency doing nothing but watching inactively? By no means!



It was her unconditional trust that made Mother Marie Therese' create the life guidelines for the members of the Ordo Communio in Christo: "Caritas et vivere in God" God is the redeemer. Only through practically lived love of neighbor we live accordingly.

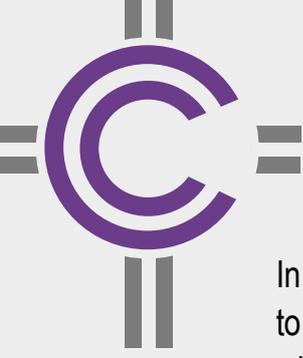
Mother Marie Therese did not compromise on these values. She was not ambitious to get praise and recognition from others, but followed only what during her prayer meditations she was told to do by God. As a result of her seemingly stubborn attitude, she faced opposition and ridicule particularly from her own ranks, which is comparable to what the saints of the Church had endured. However, Mother Marie Therese' reaction to all the unjustified attacks and defamation was love and goodness which caused God to transform the circumstances.



**Fr. Dr. Mathew Charthakuzhiyil** (49) originally from the Major Archdiocese Trivandrum, Syro-Malankara-Catholic Church in India, at present ministering in the diocese of Chur (Switzerland). Priestly ordination in 1997; missionary work in the Major Archdiocese of Trivandrum; from 2000 on Detroit (USA), pastoral work in the Indian community and studies of English Literature and New Evangelization. In 2010 start of Doctoral Studies in Rome, as of 2014 Secretary of Major Archbishop Baselios Cardinal Cleemis and Professor of Dogmatic Theology. From April 2017 until Mid 2019 at *Communio in Christo*.

The existence of *Communio in Christo* communities around the world is a sign that Christ continues to change the world through her life. Mother Marie Therese showed love where people showed hatred towards her, she reacted to attacks with goodness and to defamation with kindness. She was a woman of conscience and of heroic virtue and she overcame all opposition with compassion. When people tried to extinguish the fire in her, she relighted the goodness in them through her love and her trust in the good of those who slandered her. In her very Christ like manner she changed their lives.

The reason behind her being so strong, can be found in today's reflection: "The love of God is so great that he tolerates our resistance." Man is not dependent from God in a negative sense, but he is free. "In a person's volition there is something that defies the divine power," states Mother Marie Therese. However, since the Incarnation of Christ we human beings are able to re-offer him gratefully our willingness to cooperate.



In the present reflection Mother Marie Therese calls it “Freedom of love”. God encourages us to trust him. “He frees us from all guilt, so that we might become the ones he intended us to be when creating us.” At the end of her reflection Mother Marie Therese prays: “Help us, Jesus. We admit our impotence which we used to deny out of arrogance. Today we comprehend it and wish to help building a world of true peace...”

## **Imprint**

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