



COMMUNIO IN CHRISTO

*Our Life -
Our Works*

Digital Spiritual Letter No.7, 15 December 2020

Theme: The Birth of the Redeemer

SEAT IN LIFE

When writing her reflections, Mother Marie Therese follows the liturgical year. She lives through and more so suffers during holy periods like the Holy week and through her meditations, she shares all the deep experiences she has with God and with those around her. When doing so, again and again she comes across basic truths of the Christian faith, that up to date have been uncontradicted and that without exception comply with the dogmatic teachings of the Church.

Theologians may have doubts to believe this, since Mother Marie Therese herself never studied theology, says the Superior General Karl-Heinz Haus, for whom the equality of Mother Marie Therese descriptions and the teachings of the Church are a sign of true mysticism.



It goes without saying that she also gave such reflections to the community and the Communio in Christo members during Christmas time. The Digital Spiritual Letter on Christmas 2020 is about God's coming to the earthly world through the birth of our Savior. It is about the mystery on how and why God chose to become flesh. The reflection dates back to 21 December 1992.

Fr. Karl-Heinz Haus, Superior General

THE REFLECTION OF MOTHER MARIE THERESE

We have gathered in order to celebrate the birth of a child. We are looking at the touching scene of a family idyll, a happy mother with her newly-born child. It is no normal birth. This child is different from all other children. It is the Son of God who has become man. It is the Messiah, the Saviour.

Where does the essence of Christmas lie?, people wonder especially in our time. People are no longer concerned about God. The reality is being investigated. We all know those peculiar statements in the media which are used to substantiate a false doctrine. In our Church we notice a marked polarization. Evidently there has been a change of climate. A new conception of God excludes his omnipotence.

From that point of view the birth makes very little sense. For if Mary is lost out of sight, if her purity is denied, then this child, too, will no longer be called the Redeemer. At this point the freedom of opinion is misused. Here, we are concerned with the belief in God whose omnipotence manifests itself. The mystery of the fulfilment of love, which bore fruit, bewilders the intellect and gives priority to the act of faith, which forms a bond between us and God beyond all human comprehension.

This year, too, Christmas has clearly shown what preparation is necessary to see the very essence. Many have refused to welcome the Messiah on the grounds that they did not need him.

In my reflection the attention is called to the deed of God, to his divinity. I am a witness of how great God must be to deign to take human form, to become a man of flesh and blood. I am asked to accept his word, to acknowledge this Incarnation out of a pure virgin and to bear witness to this knowledge. I am requested to fight against any opposite statement, so that Christmas may be experienced and testified to anew. The tradition to go to Church together on Christmas Eve shows that there is still hope. The question what we think of Christmas will however lead to the disturbing conclusion that we do not so much think of Jesus' birth but of all sorts of other things.

This Holy Night, this coming of God into the world, may burn in our hearts and inspire permanent conversion, mending our ways, so that our faith may be manifested. With outstretched hands this child offers his love. It embraces each one of us and shows us

the way, the way of his love. This is why God has become man: to reveal his love. Ever since his word has ruled the world: "You love me if you love your neighbour. You cannot love God unless you love your neighbour." On this Christmas Day he accuses us: "The world suffers hunger, poverty dominates this century. War prevails, torture and hatred of foreigners." We live in fear, try to protect ourselves and lose confidence.

This child is the love of God, he is the Redeemer, whom we remember. He knocks on our door in thousand fold human forms. His request is personal so that we may recognize him in those who are like us, in those who are our brothers and sisters, and in those who have been redeemed like us.

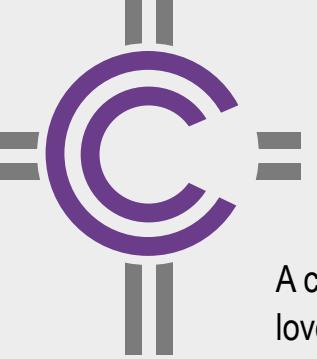
"Are you the one who is to come, or are we to expect someone else?" (Mt 11:3) This question of John the Baptist has become our question. The answer is the testimony of our faith: Will this world, so confused and torn by conflicts, really continue to celebrate Christmas or will this beautiful feast be consumed by worldly unreality, in order to drive us into contradiction? Today God has come to our aid in order to deliver us from our impotence. Today this birth is the centre of attention. A mother, full of grace, pure and unblemished, imbued with wisdom and awe, inspired with heavenly bliss, fully integrated in the plan of God, in total devotion, longing to see the world redeemed, kneels down and worships God, whose love amalgamated with her blood. The child laughs happily at her to show the world what her Fiat means to the world. The Holy Spirit was the fulfilment of this birth.

To us the belief in God means a lot. We are expected to accept the majesty of God, which is far beyond our comprehension. We are requested to comprehend God, who is the Redeemer in us and for us. We are asked to have confidence and to recognize Him for whom we are waiting. Jesus must not lose his divinity in our disbelief. God sent him, of whom he said: "This is my Son, the Beloved, in whom I am well pleased." (Mt 17:5)

We only have to adhere to our belief that God became incarnated in order to embrace us in his love and – after his earthly life – to stand by us forever. This child has no other mission but the love, in which we can trust and whose magnitude will find fulfilment in the hour of our death.



Let us fathom this birth so that it may be repeated in our lives. The Redeemer is here, love has revealed itself. Its glow is nourished by us. The thanksgiving to this God is the most important of all. He promises us eternal bliss.



A child is born for us, the Redeemer is our joy. Let us worship Him in faith, hope and love.

Father

*You reign amidst all hostility,
in Christ You represent love.*

*Your patience is truth,
Your mildness is unsurpassed.
Amidst all confusion
in which evil tries to prevail,
You are the security of our hope.*

*Your hidden divine rule is alive in our impotence.
It gives us strength and certainty.*

*It has become evident
that this age is withdrawing from You,
being subject to the changeable course of unbelief.*

*Your works are surprising,
immeasurable Your omnipotence.*

*In Bethlehem You revealed Your powerful love,
You wanted to become incarnated through a virgin, o so pure.
Jesus is His name, sent by You
to free us from the prison of death.*

*Our guilt touched Your magnanimous heart,
too big to hide Your love.*

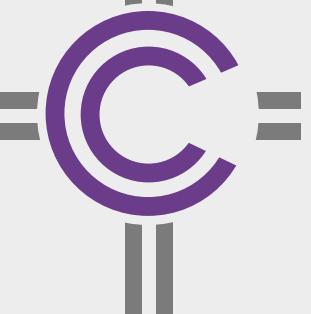
*We cannot measure Your loving kindness
and fail to fathom Your friendship.*

*Your patience allows us
to implore You in prayer
although our begging*

may sometimes be lacking in awe.

*Your sympathy for our weakness is so great
that it became the power of redemption.*

*O Father, we have to thank You,
who gave us his Son.*



*Father, Brother and Saviour became our hope,
eternal bliss has become the certainty in our lives.*

*You are awaiting us at the end of our journey
in order to embrace us in all eternity.*

There will be no condemnation, no punishment.

*We will recognize the power of Your love
and learn of Your divinity,
which in unbelief we tried to fathom in vain.*

Father, today You are still the hidden God.

*The human You
in which You entrusted Yourself in Christ to man,
was rejected by us.*

You were questioned and doubted.

Your grace asks me to bear witness.

I was permitted to learn of Your immeasurable goodness.

*My gratitude binds me
to testify to the truth.*

*All human failure
is redeemed in Your divinity,
merited by the Cross of Your Son Jesus Christ.*

*I bear witness to the reality of Your love,
which I received,*

whose infinity bent to my weakness.

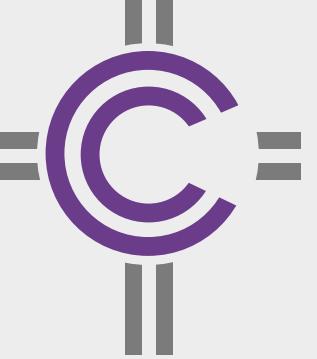
*I bear witness to Your presence,
in which Your love
is united with my weakness.*

*You have called upon me to pass on the truth,
to address those responsible in the Church.*

*You want me to be a witness of love,
so that its fulfilment may burst the narrowness of the law.*

*You have accepted my word of consent
so that the message of Jesus may be realized.*

*You proved to me
that I have discerned Your justice,*



*in which all hope is confirmed
of Your being the Saviour of all those
who believe You have been born incarnate
for our benefit and salvation.*

*Something great You have in store for our faith in You,
for which I thank You,
who lives and reigns in all eternity.*

(Taken from: **Mother Marie Therese**
'I implore you o holy Church – In the name of the Spirit',
Patris Verlag GmbH, Vallendar, 2015, pp 111-117)

A CHILD IS BORN TO US, THE REDEEMER GIVEN TO US...

A commentary by the Deacon Manfred Lang

*In dulci jubilo
Now sing with hearts aglow!
Our delight and pleasure lies
in praesepio;
Like sunshine is our treasure
matris in gremio;
[: Alpha es et O.:]*

Dear Sisters and Brothers, We wish all of you and your beloved ones a graceful and blessed Christmas 2020!

May the Incarnate Son who loves each one of us personally enter into your hearts and be always with and in you!

I forward to you these heartfelt wishes and blessings on behalf of our Most Reverend Superior General Karl-Heinz Haus who asked me to share and interpret the chosen Christmas message of Mother Marie Therese with you, especially in this very dreary and difficult year 2020.

In her reflection, Mother Marie Therese witnesses God's coming into this earthly world. God, the Almighty, the Everlasting, becomes man. This is not a birth like any other. God humbles himself; his Spirit is breathing in this newborn, who will accomplish great things.

He is the Messiah whom his people had been waiting for since ages. He is the Liberator, the Redeemer, He is the Savior: but not of the kind to chase away the army commander or the occupying power in order to reinstall the golden kingdom of Salomon. He will save every single person and help everyone to find their eternal happiness which will be fulfilled in the moment of his and of our death.

This child stretches out his tiny arms to his parents, the socially marginalized shepherds and to you and me, to hold us tight and to feel himself close to us. Such is the gesture that we see again at his earthly end in the Crucified who opened his arms and even his heart to embrace and accept us and the whole world.

Mother Marie Therese finds words for this gesture: "With outstretched hands this child offers his love. He embraces each one of us and shows us the way, the way of his love. This is why God has become man: to reveal his love. Ever since his word has ruled the world: 'You love me if you love your neighbour. You cannot love God unless you love your neighbour.'

As clear as things are for Mother Marie Therese, she already sees the billowing mist coming up to block the view for us people of the 21st century on this wonderful Christmas: "Will this world, so confused and torn by conflicts, really continue to celebrate Christmas or will this beautiful feast be consumed by worldly unreality, in order to drive us into contradiction?"

Already 30 years ago Mother Marie Therese recognized how we want to abuse "the freedom of thinking" in order to make of the Incarnate God just "a good man", albeit an outstanding man. She realizes that we do not want to use our hearts to feel and recognize divine truths in us, but instead use our mind to deny and dismiss them.

Already back then, Mother Marie Therese had assumed that we would first deny Jesus of Nazareth being divine and finally totally lose sight of God. This is what happened. Finally – and that's what we have been doing for quite a while now - on Christmas we would ce-



Manfred Lang, *1959, Communio member, Permanent Deacon, journalist, book author, member of the counseling circle to the Superior General Haus. In the picture we see Manfred Lang together with the Superior Hermann Preussner (left), Steinfeld, at the 80th birthday of Fr. Karl-Heinz Haus.

Asked by John the Baptist in St. Mathew's Gospel has become our question. The answer is the testimony of our faith made by God himself at the River Jordan: "This is my Son, the Beloved, with whom I am well pleased."

There is an alternative to the deprivation of meaning absorbing all hope like a black hole in space and making it vanish.

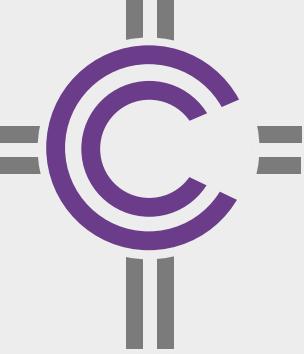
The solution - as I would propose - is to stick to the Christian Christmas belief, that God "became flesh" in this child in the manger. He became man to embrace us with his love so that we, too, turn to our neighbors with love. "After his earthly life," says Mother Marie Therese, the Messiah will "stand by us forever".

This is Mother Marie Therese' Christmas message for 2020: "Today God has come to our aid in order to deliver us from our impotence." We are not helpless in the game of forces, or defenseless at the mercy of the workings of evil. He has come, he has saved us and he is with us: During this Holy Night as well as in all dark moments of our lives...

lebrate anything but the birth of our Redeemer and Savior.

Many people who anyhow are connected to the Church by the tax card only might not even go to Mass on Christmas Eve because of the Corona pandemic this year. I am afraid they will fail to notice in their shopping and binge eating habits that not only their Christmas but also their lives have lost their meaning and reason.

"Are You the One who is to come, or should we expect someone else?" This question as-



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