

# COMMUNIO IN CHRISTO

*Our Life -  
Our Works*

Digital Spiritual Letter No. 14, 15 February 2022

*Theme:*

## The Redemption - The Bliss of the Hour of Death

### SEAT IN LIFE

The present reflection has brought us to one of Mother Marie Therese's central experiences. It could be summarized in the word "redemption".

Since Mother Marie Therese was 14 years old, she had indeed a special relationship with dying people, whom she felt particularly attached to at Jesus' death hour, 3 pm. The General Superior Haus witnessed this while she was alive, and he confirmed that the impulse for the following reflection was Mother Marie Therese's encounter with a dying person.



According to her own records it was the encounter with a dying priest this time, whom she knew from earlier years in the Netherlands and whom she had re-established contact with over the phone here in the Eifel after 50 years. He had been one of those seminarians who Mother Marie Therese supported on their way to priesthood.

Taken from records of the Superior General Karl-Heinz Haus (10 April 2020)

# REFLECTION OF MOTHER MARIE THERESE

29 March 1993

A few days ago, I lost a good friend. He was a priest. We had already been friends before his ordination, which he received 40 years ago. A grave illness claimed the life of a noble-minded person, far too early. Good and fine priests we do not want to lose because our world needs such role models to look up to.

It was only at the beginning of last week that I talked with him. In answer to my question: „How are you?“, he said: „I am going down rapidly.“ And he added: „So many people pray for me - that’s why I haven’t lost hope.“ His voice, the shortness of breath and his laboured way of speaking foreshadowed the nearing death... This morning we said: „He is redeemed.“

All those hopes we cling to, in order to live... To us, the unknown beyond means more sorrow than joy. To each one of us the unknown afterlife is a frightening vision that holds us in its grip as long as death arouses nothing but fear and desperation in our minds.

But now, at this moment, the bliss of the hour of death is revealed to us, in which a human being joyously accepts and enters the hereafter. Time and world belong to the past. Redemption has become reality. From one second to the next God has become complete and whole existence. There is no other way, no alternative - the human being meets Christ, whose countenance he had recognized in faith. Now it becomes visible in its own glorious light. In Him a human being now experiences the infinite love of God.

Being redeemed means everything. In particular it means forgetting all things transient, liberation from all worldliness, from family ties, from oneself and one’s possessions, from friendships and from everything that used to mean happiness. All sufferings and pain vanish from our minds. Hostilities are forgotten.

Being redeemed means seeing Christ before us, hearing his call. It is final fulfilment in infinite joy. Many people will not believe me if I say that complete happiness is only realized when every thought and every feeling of my own are eliminated.

My meeting with the time in which I lived, or the knowledge about my share of the offences committed against God would destroy any happiness. The meeting would

be a scene of torture with the beyond producing more torment than this world. Being redeemed means the greatness of God, in whom so much love exists as we can hardly imagine.

Repeatedly my reflection has been a yearning for revelation. The death of a friend is the departure from a worldly reality. It is also extreme gratitude towards God, who granted him the longed-for bliss he had dreamt of as a priest. Full of love Christ approached him, filling his innermost soul with His mercy. Fire seized His servant. The fire of the deepest gratitude set his soul ablaze.

Being redeemed means living in God. The loneliness of sorrow and the hour of death are forgotten. Oh, I have experienced several times what redemption really is. We do not know it - and that is our protection. If we knew about the reality of this hour, we would sink through the ground with shame. The fall into the abyss of all we have done in our life, our mercilessness towards our neighbour, our hatred towards our brother and sister, our attempts to evade misery - in short: our betrayal of Christianity - the fall would be so deep that we would be crushed by desperation.

Being redeemed is the path of love on which the Cross of Christ gradually turns into revelation.

Being redeemed means being aware of one's own impotence.



Being redeemed means taking example by God's regret at having imposed such terrible punishment on mankind. It means availing oneself of God's love and mercy as part of His justice through Jesus Christ, thus avoiding all evil in the dependence of this love.

Being redeemed and wishing to be redeemed shall make the hereafter a wonderful hope brightening our present life and suffering. Being redeemed means wanting to embrace the Cross, in order to let it shine in our own hearts. It means wanting to touch our hearts so deeply that everything, even the hour of death, will appear in glorious light.

The home-coming shall be our yearning. It is like immersing in the source of eternal bliss. In the hour of death, the door opens. We meet Christ whose heart once again grows in overabundance. We still refuse to believe that at this moment a personal union of love is fulfilled, the entering-into-Christ, who personally carries us before God. God receives that sublime glorification when harvesting the fruits of His incarnation, of His death and resurrection in Christ.

The result of this reflection is the certainty that we are heading for eternal happiness. It is our task to prove to this world that Heaven exists. I experience it every minute of my life and I am bound to prove it to you. We know too little about our salvation.

The death of a noble friend was the impulse to this reflection. Redemption is holding me in its grip. Our going into God has aroused so much joy and gratitude in me that I can speak the words of farewell: Thank You, oh Christ crucified, who has delivered us from our guilt. Thank You for Your great, inconceivable love.

Father

I beg You in the name of the redeemed.

We long for Your kingdom.

We are so very close to You

in the experience of Your distance.

The splendour of Your purity guides us.

In Your holy church we find such great love.

Nourishment You give us, so that we may live.

You strengthen us with the body and blood of Your Son.

You hasten to praise our nothingness

as being what You wish,

to be used as certainty of the salvation given to us.

Your kingdom, o Father, so full of love,

is the heritage merited by Jesus Christ.

The Cross on which He bled to death

is the view of Heaven.

In Him there is the fulfilment of regained freedom,

the glory for You in the forgiving of our sins.

You told me to live the mystery of Redemption

in accordance with my knowledge.

You wanted me to recognize the hour of death,

when You will be all my joy and grace.

My heart experiences the unspeakable happiness of every human being,  
*the fulfilment of justice.*

*You call upon me*

*to consider Your loving kindness in those infinite dimensions  
 where mercy and justice prove final in the death of Jesus.*

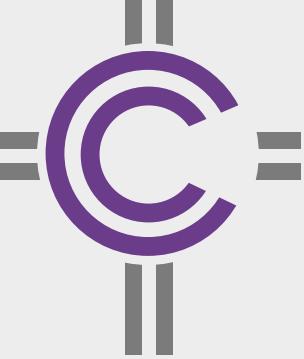
*Oh Father, I beg you,*

*to let blossom in us the whole truth of love*

*so that we may cease to curb it according to human standards.*

*I beg You to open and move my heart for everyone  
so that death may turn into the fulfilment of hope.  
I beg You to make us lead a life full of gratitude and love,  
so that in us the knowledge may increase  
of having found in You a God,  
oh, so kind and merciful,  
who permanently strives  
to reveal to us his immeasurable love  
and who affectionately calls us his children,  
who in his love can never allow  
his o so helpless and weak creature to get lost.  
I beg You, o Father, for the truth,  
in which we can recognize ourselves and follow You  
to Your honour and glory.*

**Mother Marie Therese**, I implore you, o holy Church – In the name of the Spirit, Patris Verlag GmbH 2015, pp 216.



# COMMENTARY

## A commentary by Sr. Lidwina, Communio in Christo

*Sr. Lidwina, born on 22 May 1961 in Kassel/Germany turned to Mother Marie Therese in a situation of great distress when no one else seemed to be able to help her. Mother Marie Therese showed all her love and motherliness and gave her a new home.*

*By and by Sr. Lidwina discovered the unique vocation of the foundress and felt herself called to consecrate her life to God as a religious sister for the Communio in Christo where she took her vows on 8 December 1987. Since then, she has taken on various tasks within the community. At present she is mainly involved in liturgy and guest care and also provides pastoral care in the Mechernich nursing care facilities.*

We should consider that Mother Marie Therese wrote this reflection approximately one year before her own death. She herself was on her last and worst sickbed lasting from May 1992 till 11 April 1994. An enormous wound beneath her right breast started bleeding with every situation of lovelessness she faced. Despite being miserable herself she was deeply attached to all people, particularly to the residents in the hospice Stella Maris and in House Effata. In 1993 the Communio in Christo long-term nursing care facility had not yet come into being. At that time both people in need of long-term nursing care and hospice guests were welcome in the hospice founded by Mother Marie Therese in 1990.

Mother Marie Therese was particularly empathetic with those who were sick and who suffered. This was also the impulse for her to keep in touch over the phone with the priest who made her experience “the bliss of the hour of death”. She wrote her last book, “I implore you, o holy Church” within the last two years of her life in the face of her death. The book summarizes and testifies to her rising towards God and to her mystic life with God reaching the highest fulfilment.

Never did she herself determine the time for writing a contemplation. She always said: “God pulls me again.” Then she would sit down and within the shortest time she had finished a contemplation. In various texts she describes how God lifts her soul up into heaven and where he lets her experience things, that she fails to sufficiently express in words.

In the last years of her life Mother Marie Therese became more and more certain through what she experienced that Jesus’ painful death on the cross was for the “the redemption of all human beings”. After all that God had revealed to her soul, she was sure of it.

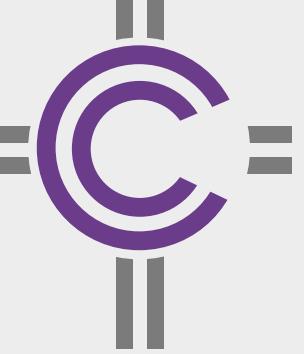
A phone call with the retired parish priest Fr. Josef Kleynen, who used to minister as a subsidiary priest in Dollendorf (Germany) back then, triggered her deep insight into our redemption. At the culminating point of her mystic development, she had gained the certainty

that the hour of death must be as follows: If a human being faces God's infinite love, a kind of love that he might have been looking for all his life but never found, he will say "yes" of his own free will. And that is the moment of redemption. When reading her 26 books one will notice a continuously increasing revelation. There were also times when Mother Marie Therese thought that many human beings would be lost, but the deeper the insight God allowed her to get of his nature, the more clearly the "salvation of all" shone forth for her.

And thus, she testifies in the second last paragraph of her reflection stated above: "The result of this reflection is the certainty that we are heading for eternal happiness. It is our task to prove to this world that Heaven exists. I experience it every minute of my life and I am bound to prove it to you."



For all of us and particularly for the sick and the suffering, but also for the supposedly marginalized and for those who have distanced from God these words can be deeply consoling and they may encourage us that no matter what happens in our life, God will be at our side as our loving father and friend. One of Mother Marie Therese' motto for all pastoral work was the following: "God is a friend of life. We must make sure, that both the sick and their loved ones may get to know him as a friend."



## **Imprint**

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