



# COMMUNIO IN CHRISTO

*Our Life -  
Our Works*

Digital Spiritual Letter No. 23, August 17th 2023

## *Theme:* Living the Council SEAT IN LIFE

The following reflection “Living the Council” taken from the Communio in Christo Rule of the Order was written by Mother Marie Therese on 17 July 1991. Shortly after founding the Communio in Christo on 8 December 1984, namely in January 1985 she started writing the “Rule of the Order”. Six years later a second part followed bearing the title: “I strive for unity in



the Church through the realization of the decrees of the Second Vatican Council”, which is the source of today’s reflection. I am convinced that God has given her an ever deeper insight in the content and the meaning of the Council documents and she felt urged by the Holy Spirit to implement them. In the foreword to the ‘Rule of the Order’ the first Superior General Fr. Karl-Heinz Haus † writes: “Remarkable about this Rule is the fact that it is deeply rooted in the event of the Second Vatican Council, as Mother Marie Therese says: ‘For our time there

can be no other rule but the binding regulations and directives as well as the spirituality of this great Council.’ The Council’s spirituality is the full life of Jesus for our time, as substantiated in the Gospel. The life of Jesus is the sum total of all love, the inseparable unity of the love of God and the love of neighbour.”

**Jaison Thazhathil**

**Superior General**



# REFLECTION OF MOTHER MARIE THERESE

July 17th 1991

Great expectations have been aroused.

The foundation Communio in Christo fulfils the unforeseeable.

This event, brought about by the Holy Spirit, expresses the universal and reveals an expansion far beyond the borders.

This foundation is an invitation to look into the very heart of the Church.

It calls for a complete change in our way of thinking, where Christ has the word and the life, where he alone is the power.

The past shows us with what arrogance we dare to put God to the test, trying to find out if love can be excluded through the restrictions of law and by new regulations. A new beginning is now endeavouring to win ground, a process of opening to all the problems and confusion of this century.

At first sight, a foundation only carries a message for us if it reveals its character and the certainty of the working of a superior power. The founder is inspired by a subtilized way of thinking. His idea, put into words by the Spirit, is borne witness to in his workings. So, the workings should qualify the founder as the one appointed by God.

The name of Communio in Christo expresses everything. It cannot be wished away, it can neither be modified nor ignored, not even by those who pretended they had been deeply moved when it was founded.

The world can no longer be content with a series of religious elements of uncertainty in which we are entangled without any help from competent authorities. I want to stress that I – by virtue of a word of consent – can recognise in this event the fulfilment of essential claims. In view of the course progress has been taking faith requires great and serious attention. Experiencing the credo nowadays is the precondition for any deeds that take effect far beyond the limits of what seems possible.

The Communio in Christo emphasises the community of persons of the same convictions and expects each member to help building the Church of Christ. It arouses the member's



willingness to contribute his ideas in order to optimise his service and to each a level where any egoistic action would be absurd.

The Communio in Christo pursues the meaning of life. With her willingness, the founder has received the clarity of her consent in order to act in accordance with the will of God.



What she has found to be true for her own life holds true in general and solely. And for what she says the Holy Spirit takes the responsibility. She knows how lonely her fellow-beings live in this hectic, insecure world.

Love is laid into a founder's hands to be distributed by her. She has been addressed by God's initiative and creates under his guidance a wonderful ideal. She has found her mission in the Second Vatican Council and can see more clearly than anybody else the intent of the Spirit in formulating those decrees. She wants to breathe life into this Council.

To turn into love together is the basic law of a true Christianity, and this love overcomes the abyss of separation. Our Church needed such a Council in order to appreciate new values and to truly demonstrate in what unity we Catholics live.

Are we still living the sort of Gospel according to which it is a mere matter of course to help our fellow-beings, to give the beggar a piece of bread, to give something to drink to those who are thirsty, to clothe the poor?

Does being a Christian not mean noticing the other's need and taking the fear from those who have broken the law, giving them new courage through the practically-lived word of Christ: „Truly, I say to you, today you will be with me in Paradise.“ (Lk 23:43)

Through grace, your foundress has a knowledge of the world that enables her to speak about the things that actually matter. The Communio in Christo is an appeal to all. Love is a rare experience these days. It is the sum total of many words, spoken into an emptiness that means death. And now it has been re-discovered in this foundation, but in its true nature. I have been called upon to explain the heavy burden of the whole truth, which actually is more of a joy than of a burden.



Human fellowship is the motto of this community.

It is beyond your comprehension to understand the immense dynamics of the working of the Spirit. But when you agreed to accompany the founder, the essential nature still remained secret to you. The tragic lagging behind of the majority of people is always caused by a misinterpretation of a charism. Our modern world does not know what to make of it and unfortunately the Codex forbids every event that does not have the local bishop's consent. Anyone who does not know any better will tend to denying the influence of God as long as possible.

Any kind of opposition is a manifestation of the humanised image of the Church. Her sanctity is composed of her splendour and credo. She struggles to make her way in truth and love, and where human beings and persons in a vocation get caught in error. God - and his unfathomable wisdom – provides witnesses who speak the truth despite their lack of expert knowledge. The Church is the flesh and the blood of Christ in human beings who understand the hardships and needs of the people.

It is the founder's task to bear witness to the message of love.

They carry their followers away with their emotions.

They inspire the words of the Scriptures with life.

They beg at the doors of the rich in order to bear witness to the equality of all human beings.

They endeavour to reach the authority of the Church where they find little understanding.

They suffer the pain of realising that their charism, the wealth of divine love, is not being accepted.

They are the pillars of Redemption for which they vouch time and again. They will receive a final consent after their death. During their lifetime they are able to accomplish things no-one else could.

After their death they find the fruits of their faithfulness because the effect of grace is permanent.

In my workings I give a meaning to suffering, in which I withdraw into my inner self in order to live up to the presence of God.



Before I founded, I discovered the gap within the creed. The world is burdened with great problems. They appeal particularly to us Christians to look ahead further than permitted by the statutes of law. More and more we shall point to the life of Christ who valued love as the first and highest commandment.

The reality of life, the misery and the fear with which we have to live are signs that almost force us to live in a more human and Christian way.

To the Communio in Christo law does not rank last but we see it as the only way that leads to love, which makes law superfluous.

Genuine love is expressed in our deference for the other person.

It has great understanding for the fellow-being.

It respects the freedom of others. Love exemplarily lives what will become the answer for others. The sacrifice that love is prepared to make leads the other person towards a decision of conscience.

Christ compared the selfish love to a whitewashed grave.

Heart and soul must conscientiously cooperate in order to give this Communio in Christo indescribable splendour.

I am asking you to jointly occupy yourselves with law and its fulfilment in order to comply with the will of God who expects us to give ourselves away – out of love for God and our neighbour.

*Mother Marie Therese, The Imitation of Christ as the Rule, pp. 201-206, Bernardinum Pelplin 2008*



## COMMENTARY

**By Father Augustine Vazhavila,**

**Communio priest from the Diocese of Mavelikara in India**

### **The Law of The Communio in Christo invites us to Love.**

Your eye is the lamp of your body (Luke 11:34). We have two eyes, don't we? We open both of them together. We also close them together. They fall asleep together and wake up together. Our eyes weep in the union. They also see everything together. Yet, our eyes have never seen each other. They love each other without even seeing each other. They share each other unconditionally. Love is not something that can be gained very easily. As our eyes work together, love has a clear union with God and humanity.

While Mother Marie Therese founded the Communio in Christo she envisaged the law of love. The foundation of Communio in Christo is meaningful because it is an invitation to look into the very heart of the church. The very purpose of the foundation of Communio in Christo used to help to build the church of Christ in accordance with the will of God, with the help of the Holy Spirit. So, the foundation of Communio in Christo points to the responsibility of the Holy Spirit. And it is in view of the Second Vatican Council. Perhaps Mother wants to breathe life into this council. And the founder is inspired by a spiritual way of thinking. The name of Communio in Christo expresses the idea of the foundation, that it is only by the communion of Christ, we can live in this world, so to say, the communion in love with God and one another. And communion with God calls for communion with our fellow beings.

If I read the mind of Mother Marie Therese, the law of Communio in Christo helps us to have communion with God and with our fellow beings. That is why Mother writes "The Communio in Christo is the community of persons of the same convictions and expects each member to help build the Church of Christ. It arouses the member's willingness to contribute his ideas in order to optimise his service and to reach a level where any egoistic action would be absurd."

When Mother founded Communio in Christo she listened to Jesus. At the time of transfiguration, the Lord is transfigured before Peter, James, and John, they heard the voice of God the Father say: "This is my beloved Son, listen to Him (Matthew 17:5). We are called to listen to Jesus





Christ. She understood that listening to Jesus helped to nourish her faith in the word of God. Actually, she had the grace to listen to God. By this grace, Mother invites us to look at Jesus. And looking at Jesus purifies our eyes and prepares us for eternal life. Perhaps our eyes are sick because we see so many things that are not godly but worldly things that lead to darkness. Mother recognises this darkness in the world and she shares an experience when she walks through a busy street. She saw disharmony. People were rushing to their selfish destinations. They were cheating and arguing and some others were seeking pleasure in drugs. All these precarious situations give her a feeling that there remains no space for God in this world. That means darkness everywhere. According to Mother the world is burdened with great problems more and more. We have to point to the life of Christ who valued love as the first and highest commandment.

In short, "love together" is the basic law of true Christianity. The love of God permeates every corner of the world, through which darkness can be removed and light is seen in the world. As human beings, our biggest challenge is to be in touch with the Almighty. And once we do, we have no choice other than to share the love. By her spiritual strength, Mother formulated the law of love that is *Communio in Christo*.

### **Fr. Augustine Vazhavila**

Fr. Augustine Vazhavila is a Catholic priest from the Diocese of Mavelikara in India. He is a member of *Communio in Christo* since 2014 and visited the Mother House in Mechernich/Germany several times. He was ordained by Most Rev. Bishop Dr. Joshua Ignathios on 11th April 2007.



He has worked in various offices in his Diocese; such as director of the labor Commission, assistant director of social service, director of Divine Mercy Retreat Center and old age home, director of the health department, director of St. George Central School Ampalathumkala, Vimala Central School Chathannoor and Mar Baselios Public School Kaithacode. When he visited Europe he came into contact with *Communio in Christo*. He was a

very good friend of former General Superior Karl-Heinz Haus. Now he is working as the Parochial Vicar of Saint Paul Catholic Church in Leesburg, Florida, USA.



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