



COMMUNIO IN CHRISTO

*Our Life -
Our Works*

Digital Spiritual Letter No. 27, April 15th 2024

Theme:

Rejoicing over resurrection

SEAT IN LIFE

The book „I implore you, o holy Church” is the spiritual heritage of Mother Marie Therese. “In it God shows us his nature,” said my predecessor, the Superior General Karl-Heinz Haus. In Mother Marie Therese’s last book, her increasing sufferings during Holy week each year and her reflections have a special significance and reach a climax. Her last meditations on her suffering in her life find their culmination and answer in the text for today.



All harm and pain disappear in the happiness over recognizing Christ as the redeemer: Christ holds it as it were in him and brings it before God. He gives us faith and hope beyond the limitations of the biological existence: Our being human still goes on after death, our spiritual life fulfills. The cross is the door that Jesus pushes open for us into a new dimension.

Even the one who in his last hour has to confess to have done nothing, will be rewarded with the salvation of all guilt and sin like those who have done everything out of love for God. Fr. Hermann Walch, the former Spiritual of the Communio in Christo and companion of Mother Marie Therese said: “I have always believed, however, because of her I know that I will rise again...”

Jaison Thazhathil, Superior General



REFLECTION OF MOTHER MARIE THERESE

April 6th 1993

“Blessed are those who have learned even here to do this in His memory.”

It is a feast of jubilation, a feast of the revelation of God! Christ is risen. Incarnation and resurrection are one and the same mystery. We now know for sure: We, too, will rise in the immortal flesh. We Christians today recite our Creed and bear witness to the continuation of our human existence after our death. We have to bear witness to our having become eternally existent as humans in the immortal flesh because God revealed it to us in Jesus.

Only a few days ago we realized the human value of suffering, thus coming near to the truth. In Christ's death we have been granted the knowledge that we are not of this world where Satan rages. Ever since Jesus' death we can be sure of the love that frees us from fear and doubt. We have been redeemed once and for all. Love has “caught up with us”. The more fully we comprehend this love, the more suffering it holds for us.

The teaching of the Gospel tells us that Christ is risen in the Mystical body. He has become flesh, spiritualised flesh. We are members of this body which help in building up his body, an incessant growth for the glory of God.

Ever since Jesus' death we have been allowed to experience the fruits of his sacrifice, having the chance to get to know the Cross as the door to a meeting with God. Our redemption will be perfect and smooth if we consent to our union with God.

The prayer: “Let us partake in the divinity of Him who condescended to assume our human nature” is imbued with the value of the Sacrifice of the Cross. From his birth to Resurrection his love has been revealing itself, this love that “has been overtaking us” for 2000 years. The reality should definitely not be denied.

Here, in this moment, when our joy at this feast reaches its climax, I experience the unbelief – even in many Christians who do not believe in an afterlife. Their unbelief betrays the Church they belong to, and their words and deeds generate a hate of faith that confuses the believers. The value of our redemption has been adversely affected by this.

I often ask myself whether there are not, even now, countless believers who regard death with distrust and fear because there are so many others that have distanced themselves from the reality of Jesus Christ's resurrection. In the Gospel Jesus assures us of a blessedness that embraces the whole person, body and soul.



Our joy at Resurrection will be the climax of all our hope only if we consent to the Cross. I would like to stress even more strongly that it was the Son of God who bled to death on the Cross - He, who was man and God. He died... humiliated and frustrated, one who had apparently failed. At least that is our impression until a few days later he returns. He, who had been buried.

Witnesses told us how he had shown himself: Just like before, with the same gestures he took the fish and ate with them. Exultation should rise within us, exultation at Resurrection.

We celebrate Easter, the feast of rebirth, the feast of eternal incarnation.

Through grace I learned that this is the truth: We have been saved, we can be certain that



all evil has been defeated and that we shall meet Christ in the hour of death. He lets us partake in his merits, carries us before God and exonerates us. We will personally experience the fruit of the Cross of Jesus if we make our final decision in favour of God. Someone who has to confess that he has achieved nothing, will get the same reward as those who have done everything out of love for God.

In this reflection God makes me realize my impotence and incapability. He permits me to delve into the vocations and responsibilities of those who hold a high office. He grants me insight into the duties of each one of them. They should never deny their weaknesses. It would be wrong to think that

power and prestige, personality cult and honours were a sign of holiness. He familiarizes me with my responsibility as a foundress and all I am aware of is my incapability. Faithfulness to the act of my sacrifice is my only responsibility. The Holy Spirit accepted my word of consent in order to show himself to the world through my weakness.

For none of this I can take the credit. On the other hand, no-one else has the right to block my Fiat. In all vocations the victory through the weak is revealed. In every vocation the fruit of the Cross is evident and the salvation we have been granted becomes the impulse for doing the will of God and to follow Christ.

The decisive aspect of this feast is the knowledge that our sins have been forgiven, that we have regained purity, that the Risen Christ rules our world and that eternal life is open to all those who believe in him.

Christ is risen. From our hearts emanates the belief: Christ is risen!



Father

*Thrown to the ground, unable to rise to Your height,
pure love makes me give You never ending praise and thanks.*

*It is due to Your Only and Beloved Son's creditable deeds
that I can speak my profession of faith
as he revealed himself to me as the Ruler of Heaven and earth.*

*I am kneeling at the foot of the Cross
where my rebirth began.*

*I praise You and thank You
for all the goodness bestowed on this world.*

*I believe in You, o Father, whose kingdom is near,
whose love has awakened me to life,
whose will it is that I should honour and love You,
whose yearning it is to save me and to keep all evil away.*

*I believe in the grace of justice through Jesus Christ's sacrifice,
incarnate for the sake of justice.*

*I believe every word spoken by him,
revealing Your immeasurable love in his life, suffering and death.
His simplicity raised me and made me a member of his Mystical body
to give thanks and glory to You.*

*I believe in Your omnipotence that defeated Satan,
so that in my weakness the promised bliss may be fulfilled
of being with You forever in peace and love.*



I believe in my resurrection, in the spiritual union of body and soul.

*Those who bore witness have convinced me.
They laid down their experiences in the Scripture
and supported my faith
in the fulfilment of my hope.*

*I believe that You, o God, are the Saviour of my life
and that You are getting no satisfaction from me
but in Jesus Christ, Your Son, who sacrificed himself for me
so that I may live and give You thanks.*

*I believe in my impotence and thank You for it.
It enables me to say to You:
Father, take me,
if You choose to show Your greatness in me.
Take my weakness and let me carry Jesus' sufferings
so that the holy Cross may attract all eyes
and every heart may feel the urge
to thank You and to love You.
Redemption, absolute and eternal,
has revealed the dimensions of the offences
and the greatness of the love bestowed on us.
Take my heart, let it be inspired by You,
to give You eternal thanks and glory.*



COMMENTARY

Understanding the mystery

By Deacon Manfred Lang, Deputy Superior General

Easter is here - for as long as 50 days Christ has risen! Incarnation and resurrection bear the same mystery. Mother Marie Therese was shown by God what we pray in the Creed: We, too, will rise in the immortal flesh.

Resurrection is part of our being human and part of Christ's godly incarnation. We are created for life. Christ is in us, and we are in him, like he is in the Father and the Father in him as we read in the Farewell Speeches of Jesus by John. Mother Marie Therese shares the truth of this secret on behalf of God.

It is the mystery of our faith and of his love.

You, too, are very closely connected to him, dear sister, dear brother: just as the Father is in him, we are in him and he in us. All boundaries are removed - in the Holy Eucharist, the phenomenon of how he merges into us and becomes a part of us can be sensually grasped...

This mystery shows God's power over sin, death, and Satan. The Superior General Karl-Heinz Haus put it like this: "Rejoicing over this on Easter is the point of culmination if we consent to the cross!" In the week of Passion in 1993, one year before Mother Marie Therese died, she experienced once more the cross in her own body, and the pain was worse than ever before on her lifelong journey of suffering. She experienced the torture of Jesus first-hand with unimaginable cruelty.

Every time during Holy week she was part of the Paschal Mystery, however, never as violently as this penultimate time: "...it was the Son of God who bled to death on the Cross - He, who was man and God. He died... humiliated and frustrated, one who had apparently failed." In Christ's death she recognized "that we are not of this world where Satan rages."

However, as we live in this world, Christ's love is to take away from us fear and doubts: "We have been redeemed once and for all." That means, no worries, no one can take away your redemption from you. You are a loved child of God our Father, loved sister and brother of Christ, filled with the Holy Spirit...

The image of the Trinity, the interweaving of Creator, Redeemer and Holy Spirit, finds its counterpart in the Mystical Body of Christ, which - according to Scripture - the Risen One forms together with us. He took on flesh, and we are members of his body, „spiritualized flesh“ in the „corpus Christi mysticum“ (Romans 12:4-6, 1 Corinthians 12:12-27).

We may participate in and contribute to the Communio in Christo, the community in him. For the glory of God we constantly grow with Christ. A path opens up for all, on which everyone may walk who promises and lives the love of God through love of neighbour.

The sacrificial death of Christ turns the cross into an open doorway to an encounter with God. Mother Marie Therese therefore suffers very much from the fact that many people including Christians reject the idea of life after death. From the beginning the cross was and still is a nuisance. Even a number of



Christians reject the cross and the death of the Saviour and think that it is possible to celebrate Easter without Good Friday...

That, however, doesn't work. Mother Marie Therese speaks as a matter of course of "the reality of Jesus Christ's resurrection" as a fact following the passion and death still lying ahead of us all, which suffers with us though and get over with it: "In the Gospel Jesus assures us of a blessedness that embraces the whole person, body and soul."

"We celebrate Easter, the feast of rebirth, the feast of eternal incarnation," writes Mother Marie Therese. "Through grace I learned that this is the truth: We have been saved, we can be certain that all evil has been defeated and that we shall meet Christ in the hour of death. He lets us partake in his merits, carries us before God and exonerates us."

Mother Marie Therese is certain: "We will personally experience the fruit of the Cross of Jesus if we make our final decision in favour of God." With this statement the foundress gives us and those who come after us everlasting joy of Easter. We know that we will die, but at the same time we can be sure that we will live in eternal community with Christ.

Deacon Manfred Lang, Deputy Superior General

*11 May 1959, Ordination 16 June 2007 in the Aachen Cathedral.

Permanent Deacon with secular job, married to Sabine Roggendorf, three adult children, two



Second Vatican Council).

grandchildren, editor and author of several books including the biography/hagiography „Far beyond all boundaries“, co-author Hermann Multhaupt, assistance on life and work of the foundress Mother Marie Therese by the late Superior General Karl-Heinz Haus.

He is also editor of the meditation book "Worte der Hoffnung" (Edition Communio, Echter-Verlag) (Words of hope) and co-author along with Padre Rudolf Ammann ISch (editor), Prof. Hermann-Josef Pottmeyer and Prof. Stanislaw Urbanski of the statement of defense „Als ob es heute wäre: Von der ungebrochenen Aktualität des Zweiten Vatikanischen Konzils“ (Edition Communio) (As if it was today: On the unbroken topicality of the



Imprint

Publisher: Ordo Communio in Christo
Address: Bruchgasse 14, 53894 Mechernich, Germany
Website: www.communio.nrw
E-Mail: info@communio.nrw
Phone: +49-2443 9814823
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Responsible in the sense of the German press law: P. Rudolf Ammann ISch, Mechernich/
Germany

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