



COMMUNIO IN CHRISTO

*Our Life -
Our Works*

Digital Spiritual Letter No. 36, October 15 2025

Theme: HUMILITY SEAT IN LIFE

Dear reader,

The October edition of our Spiritual Letter reflecting on humility relates to the Rule of the Ordo Communio in Christo. On 10 January 1985 – one month after the foundation of the Ordo Communio in Christo – Mother Marie Therese revealed her new profound definition of humility and introduced it as a vow for Christian spirituality which was a courageous and

inspiring step of change: She replaced the traditional vow of poverty for her community with the vow of humility, considering it a more holistic and transformative concept for the radical imitation of Christ's love



This spiritual reform has become one of the four vows that the members of the Communio in Christo take – poverty thought in a different way as humility, in addition to chastity, obedience and love of neighbor. Mother Marie Therese's understanding invites us to live not

just free from material concerns but also internally devoted and to follow the humble heart of Jesus. We are also reminded of the words of St. Teresa of Avila whose feast we celebrate on 15 October: "True humility, however great it may be, does not trouble, confuse, or frighten the soul; on the contrary, it brings peace, inner joy, and serenity" (Taken from: Teresa von Avila, Die Botschaft vom Gebet (The message of prayer), Leipzig 1988, pp. 144 ff.).

May this reflection bring us closer to Christ, who himself was an example of humility, from his Incarnation to his Crucifixion: "He humbled himself and became obedient unto death, even death on a cross." (Philippians 2:8). God bless you all!"

Yours Jaison Thazhathil, Superior General



REFLECTION OF MOTHER MARIE THERESE

HUMILITY

January 10th, 1985

The basis of spiritual life

The vow

The foundation of holiness

Pride is self-love, the main cause of all evilness.

If our self tries to keep its standing in the centre of society it becomes a power that merely orders its subjects about, keeping them from doing any good, so that it might appear in a more favourable light than the one who gives evidence of his humility in deed and life. Pride delights in producing self-admiration, in letting itself be courted and enthusiastically cheered.

It establishes itself as a god, setting its own will against the will of God.

The holy person knows how to retain the spirit of humility amidst pain, trouble and rejection and to focus his mind constantly on God. His every word, his whole life and all his activities are so radiant with love that nothing can keep him from living for God alone and from seeing everything in God.

How can I attain humility?

Go and kneel before the cross.

Look at his wounds, the degrading use of force.

Look at the Saviour and say:



Jesus, who are you, having taken all that upon yourself? Why did you let it happen?

His answer will be:

My child, you were dead to eternal life. I created the world, I created man so that he may resemble me.

I loved him so much so that I created him after my own image.

Man – you, too – tried to place himself above me and to be God like me.

He gave in to sin and became a miserable, dead creature.

I was urged by my love to honour the Father.



Out of love I took on human shape. I was called Messiah, many recognized me.

And those who wished to give up their self followed me.

Others clung to their pride and became my executioners.

My sufferings and my death do not serve the downfall of mankind but salvation.

In this cross I am the sign, the guide to humility.

Humility is total poverty, it means permanently standing before God, begging for help.

The realization of one's inability to accomplish anything by oneself, the willingness to be counted for nothing, the „Yes“ to unselfishness, the love, the sole love for me – those are the basic rules to be observed in order to acquire humility.

Always admit your total insignificance and inability.

To me you are less than a grain of sand. I raise man to divine height if he is willing never to rely on his own strength.

The vanity of the self does not want to be unnoticed.

Defamation, hardness and the destruction of a reputation are signs of arrogance.



Such persons aim at elevating themselves by destroying the reputation of others.

Consider my dedication.

I need not have sacrificed my honour, I need not have atoned for your deeds. I wanted to show you how you could become my own more fully, no indeed, completely.

Consider my sufferings, think about your guilt, kneel in adoration before my majesty, learn from me how little you should be in order to be great.

The first step towards humility is:

To love one's neighbour; not to use his faults of character as a means to raise oneself above him; not to react unlovingly in the community. Humility begins within the community. There is always ample opportunity to bring one's own self into the foreground, for instance if we find another person unlovable... , if there are conflicting characters within the community; if someone shows weaknesses.

Pride can also hide behind love. For instance it longs for a person to turn into possession.

Let us avoid disorderly, unrestrained love!

If we love for the sake of love, we love God in purity and perfection!

Humility produces the pure love for God and man.

Avoid hatred.

Hatred is false love.

It results from proud love because we hate someone for endangering our pride.

Avoid rejecting a person.

Rejection is passionate arrogance.

One only rejects what is apt to endanger pride, to harm one's self.

Be love personified towards your fellow-being. Such love is based on humility, on devotion towards the other person.



Avoid sadness.

It is the pain caused by defamation, rejection and criticism. It is the sign of a wounded self, the sign of pride.

To encounter sadness means encountering a person who is far from God.

Avoid desperation.

It is the passion of a soul that realizes that the fulfilment of pride is unattainable.

It is the proof, the feeling of one's own weakness that makes one despair.

In the end, suicide seems the only way out. The insight is missing that it is especially in desperation that one can detect the gracious gift of calling upon God for help.

Avoid anger.

It rejects anything that offends us, that is inconvenient, that hurts.

It does not accept the belief in God and turns into distrust towards all.

Anger causes complete disorder in the soul and destroys charity.

Avoid greed.

It is the desire for self-aggrandizement.

Avoid everything that is an obstacle to sanctification.

Consider the Cross as the background, consider your own uncharitableness and try to become small, very small before God, who turns into strength for us.

Taken from: Mother Marie Therese, The Imitation of Christ as the Rule, Pelplin, Bernardinum, 2008, pp. 82 ff



COMMENTARY

By Fr. Bedemore Okwudili Ezeagu from Nigeria

Often, we are tempted to think we are the masters, we are in charge, we own all resources, we can treat others as we wish and we are not accountable to anyone. It is against this mindset and attitude that Mother Marie Therese in order to realise the aim of the Second Vatican Council in a more concrete way founded the order Communio in Christo as a union of Christians with the goal of practically lived love of God and the love of neighbour.

In actualization of this goal Mother Marie Therese replaced poverty with humility as a more comprehensive form of poverty.

Mother Marie Therese describes humility as total dependence. In her own words I am convinced that in order to concentrate fully on the goals and spiritual tasks, it is necessary for the Ordo Communio in Christo and its leadership to be absolutely free of material worries. Humility is a characteristic of God in us and God is more inclined to use humble people as His instrument because a proud soul will obscure Gods glory and impede the operation of Grace.

One can be poor without being humble. Humility according to Mother Marie Therese means submission and modesty. The lord does not look at appearances or honours, but at simple and humble hearts, capable of accepting his love and giving it to others without self-interest. True greatness lies not in dominating others, but in recognizing one's place before God and serving others with love. Jesus made it clear that He did not come to be served but to serve. It is recognizing that God alone is enough. Then how can we attain humility.... In her own simple way of explanation, Mother Marie Therese told us to go and kneel before the cross. In Jesus we see what we are called to be. In the letter to the Philippians 2:5-9 St. Paul exhorts us to have the same mind as Him, who though in the form of God, humbled Himself and took the form of a servant and was obedient unto death.

Mother Marie Therese recognized that pride is a disease of the soul. It is important to acknowledge that pride is something we all have in varying degrees, it is a by-product of our wounded nature.

However, the Lord invites us to self-awareness and to make careful and intentional effort, supported by grace, to confront every root and manifestation



of this vice in us. Pride is displeasing to God. Pride brings dishonour, it is also an obstacle to personal peace and joy.

Humility is a characteristic of God in us and it produces the pure love for God and man; pride is the dominant characteristic of the devil. Mother Marie Therese admonished that we ward against this vice in our life.

Symptoms and manifestation of pride

1. Desire to be praised and preferred to others

This gives rise to competitive spirit and envy when others are being preferred or praised. Envy takes away not just our inner peace, but it also damages our humility, integrity and it poisons spirituality.

2. Lack of openness to correction or a different perspective

Pride makes us ill-disposed to correction and suspicious of any divergent opinion. This condition slows down mental growth, leads to arrogance and locks us up in our own worlds.

3. Pride is manifested in the tendency to sing our own praises, the inclination to exaggerate our importance and overamplify our relevance.

Many people are too quick to talk about what they can do, what they have done and the impression they have made on others, singing one's own praises is not in any way honourable. Proverbs 27.2: Let another sing your praise and not your own mouth.

4. Pride is manifested in the desire to be seen, admired, recognised and glorified.

It is a symptom of pride when we seek our own glory. We need to re-examine our lives when we notice that we always become unhappy when we are not seen, praised or specially acknowledged.

5. Pride is manifested in the contempt of others.

Pride makes us despise people and treat people without love and respect. Everyone created in the image of God deserves respect, irrespective of social status, race, culture or background.

Finally, as Christians, we should always practice the virtue of humility. It helps us recognize our dependence on God and seek his help through prayer. It allows us to know ourselves as we truly are and enables us to achieve greatness.

Fr. Bedemore Okwudili Ezeagu from Nigeria



Rev Fr. Bedemore Okwudili Ezeagu is a priest of the Catholic Diocese of Ekwulobia in Anambra state, Nigeria. He was ordained on 10th July 2021.

Since then, he has taken on the following activities:

From 2021 to 2022 he was a Parish Vicar at St Peter's parish Oko. Then, from 2022 to 2024, he became a Bursar of Episcopal household, one of the secretaries to the bishop and his Master of ceremony for the liturgy.

Currently he is doing his licentiate on Canon law at St Pius X University Venice, Italy. He came in contact to Communio through Fr. Innocent Dim, his mentor, and the relationship was consolidated by Sr. Lidwina last

year when he came to Italy for his studies. During the summer of this year 2025 he spent one month at the Communio in Christo Motherhouse in Mechernich, Germany.

He appreciated the experience there and explained that it helped him to internalize the spirit of the Communio in Christo even more deeply.

He celebrated Holy Mass, visited the sick and participated in all activities of the community.

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