



COMMUNIO IN CHRISTO

*Our Life -
Our Works*

Digital Spiritual Letter No. 37, December 18 2025

Theme:
THE SAVIOR IS HERE
SEAT IN LIFE

Dear Readers,

As the end of the year is nearing we would like to share with you a Christmas reflection taken from Mother Marie Therese's 22nd book "Encountering the Redeemer – What is lacking in the sufferings of Christ? – Our gratitude." In this book she gives profound insights into the heart of the Redeemer gained from her personal experiences and mystical dialogues with Jesus.



These reflections, written by Mother Marie Therese between 1990 and 1991, highlight the path of redemption from His birth to His resurrection. They remind us of the boundless love that He brought into the world and that Mother Marie Therese experienced both in prayer and in her encounters with others.

In the chapter „The Savior is here” she shows her strong compassion for the guests and residents in both her foundations the hospice Stella Maris and the senior citizens' home House Effata. Despite being sick herself, she visited the senior citizens as well as the hospice guests as often as she was able to while spreading warmth and motherly kindness. She told her community: "You have now won a new family," reflecting the true spirit of Christmas.

May you experience peace, joy and deep gratitude for His love this Christmas, as we celebrate the birth of Jesus - the ultimate gift of God's love.

Wishing you and your loved ones a blessed and merry Christmas.

Yours sincerely,
Jaison Thazhathil
Superior General



REFLECTION OF MOTHER MARIE THERESE

THE SAVIOR IS HERE

11.12.1990

God...

*Heavily Your loving kindness weighs on my calling,
in which I recognize You as the Redeemer.*

*For me, a new world has begun,
in which I find my mission:*

*to represent You as the unspeakable loving kindness,
as the Savior of all creation.*

*Contemplating Your extraordinary effort
to save this age from fear and despair,*

I realize Your power to counteract all human misery.

You enable my vocation to satisfy the longing of the people.

*The determination with which this age destroys all hope
is leading to the outbreak of destructive force.*

Your loving kindness is culminating.

At Christmas, warmth fills every soul.

In joyful anticipation the hearts are opening.

*For a short time, the splendour of Your kindness comes alive,
in which we recognize and love You.*

Into a vicious, unjust world Your birth brought light.

You revealed Yourself as the Redeemer,

*living Your world of forgiveness for us to see,
breaking down restrictive barriers.*

*Once again, like every year, spring, eternal spring,
is paving its way.*



*The promised Son of God is longingly expected.
 You have become human and the Redeemer
 in order to save us through Your all-embracing sacrifice.
 You have endured everything:
 the lack of understanding, all the betrayal and hatred,
 all sins and all injustice
 in order to make a sacrifice for the glory of the Father.
 God has repaid Your sacrifice and Your love.
 From the grave came the light of eternal life.*



*In Your existence we know
 that we can no longer be separated from Your
 love.*

*You know how to call our attention to the
 consequence,
 revealing Your spirit,
 the life-giving spirit.*

*I have been bestowed with Your spirit
 that spends itself in exuberant love.*

*In faith and love
 we recognize You as the Redeemer.*

*With enthusiasm I talk about Your coming
 to keep Your existence from falling into oblivion.*

You urge me to share what I know about You.

*O Jesus, You know the darkness of this century,
 the night of forlornness.*

*You know the terrible fear,
 the misery of a dying faith.*

You are the only hope.

You inspire the weak.

Your power becomes the strength of the weak.

*The revelation of the only truth
 comes to all those who seek You.*

Your loving kindness prevails over all violence,



*revealing the mystery of love,
in which everything impossible dissolves.*

*We experience the only truth of a love
that – in its infinite power –
sacrificed itself and fought for the salvation of all,
so that – as if with one voice –
gratitude and glory may rise to You
for what You have given us so graciously:
our eternal happiness in You.*

My soul is alight with the divine, the incomprehensible. Mature is its language, the might of its love is the redemption. The Scripture is alive. Its words penetrate my darkness and dispel my fear. My world, dependent on the Redeemer, is basking in the light of the intangible. His teaching and His life allow unity, nearness and Communion to ripen. I have been given salvation, the salvation from my mortal fear is certain. Let us admit to our living in existential insecurity.

Our knowledge is superficial. What we do not know seems irrelevant and meaningless. Where do we come from and where are we going – those are the questions that remain unanswered. We pursue happiness and yet we reject it if it is lovingly thrust upon us. The hour of the greatest dynamic power, of the passions and hopes, has come. But we refuse to accept it. We live in a world of radical change. A better world is struggling to assert itself, but we refuse to support it.

Thinkers are at work. Their level of education could produce solutions but we turn to other thinkers, who have no positive influence on our belief in God.

Nobody can totally evade the Redeemer. Nobody wants to miss Christmas. Though God became man and although the meaning of Christmas is the encounter with God - with a God Incarnate, an understanding, kind and loving God this apparently does not suffice to make us recognize this true God but He is still considered as a God unreachable and distant.

That God has become „touchable“ and close to man;

that He became a child, living inconspicuously among us and teaching us;

that He has revealed to us God's loving kindness;

that He has realized the original existence, being Himself in His deeds and His love;

that He completed His mission in fear and agony;



that His thirst culminated in the deepest longing for the glory of God;

that His death defeats all human thinking, and that the coming God arouses consternation should all that not be reason enough to shake up this age and to ascertain His presence?

We are craving for our salvation. He, the Savior; is here, with us, a reality defeating all uncertainty.

Especially in our century, our striving for the boundless, the infinite, is demanded. The price is too high. But how can we repay Him who freely gives us everything, who gives us security and fills us with love? Is the price we have to pay for freely deciding in favour of His will too high? Before long, the Savior will once more be born and no-one will ignore His birthday. He creates life and defeats all fear. He is trying to think for us and to point the way. The Savior regains highly topical relevance – He, who is closer to us than we are to ourselves. All the time, the Redeemer is standing before me, so very present that I cannot but call the others' attention to Him. I have difficulty expressing myself. My words sound so empty. I am happy to know of my Savior. My enlightened soul tells me that I am sheltered in an infinite love. I can sense more than I am able to express and I can feel more than I possess. I am imbued with great certainty so that I am without any fear and yet I am empty.

My need is great because I cannot return to my Redeemer what I have received. The Redeemer is standing before me, explaining my future. He reveals to me what price had to be paid for it. From Him I receive my peace of mind and resolution. He is my Redeemer ever present and close to me, reassuring me: I have secured the perfect joy and eternal bliss for you and for all men. My Redeemer is standing before me. Outgoing from Him, this experience is making its way into this age. These days, people are not content with words alone, they demand deeds. They want the truth to become tangible. The simple faith has waned. The Savior has become the butt for attacks, being held responsible for everything that goes wrong and for all disasters. And He is our Redeemer.

On Christmas, God has shown Himself. In the Church, He continues to give Himself away; in the Church the Redeemer meets with man. In the decrees of the Second Vatican Council, we can sense the presence of God and experience His love.



In the sacraments, we perceive Him. “Christmas” is all the time. It is so good to hear a seriously ill person say: “In God I did not believe. No one had been able to convince me otherwise. But now, having got to know you and being able to feel your love, I do know that God is a reality”.

Only he, who allowed Christ to prevail in his life, will know God.

The Redeemer is with us, and He challenges us to believe.

Soon we will be reminded of a universal event: God becomes man. He is the Savior, who gives our life security with a love by far exceeding our imagination. Let us open our eyes and our hearts, so that nothing is denied to him.

He is our Redeemer, and to him be the glory for ever and ever.

O God,

I am tortured by the fear

that I might not show You the due awe.

I am burning with the desire

to publicly offer my gratitude to You.

Should I get involved in worldly interests,

Your impressive majesty shall intervene

and heighten my thirst

to thank You for the hour of Redemption.

God, omniscient and almighty,

incomparable in understanding,

Savior from all misery,

without beginning or end,

the Immeasurable One,

unlimited in height, width and depth.

O, what limitation to call You God

or pronounce Your name!

What words could I find

trying to explain my experience with You?

If looking heavenwards, imagining You to be there,

one would be wrong:



*Because You are present everywhere,
above and below, beside me, before me,
You are in me.
You fill every room and know no limitation.
You are the Redeemer, my consolation, my support.
I like to call You "my Love"
expressing everything,
accepting in this thought anything thinkable,
returning to You what I permanently miss.
You are the Savior, and therein I find the magnitude of Your nature.
For my human impotence seeks Your hand.
I take hold of it for the act of grace
that makes me recognize You as my Redeemer.
My guilt hopefully calls You by name,
so that once more the mercy may prevail,
that made You carry my sins before God,
and love can find its fulfilment.
You are the power over all evil,
the only hope of all creation.
Your loving kindness be praised now and forever.*

Taken from: Mother Marie Therese, „Die Begegnung mit dem Erlöser – Was fehlt an den Leiden Christi? – Unser Dank“, (Encountering the Redeemer - What is lacking in the sufferings of Christ? – Our gratitude), 2nd edition 1994, Versandbuchhandlung Marianne Pattloch, Westerngrund, pp. 10-15



COMMENTARY

by Fr. Shaji Thomas from Kerala in South India

Here, for the December Spiritual Letter, I am very happy to write a short commentary about the first chapter, 'THE SAVIOR IS HERE' of the 22nd Book of Mother Marie Therese Marie Therese, Encountering the Redeemer - What is lacking in the sufferings of Christ? - Our gratitude. This text reads as a spiritual meditation or homiletic reflection grounded in Christian mysticism, Christology, and existential theology. Its language is devotional, emotive, and contemplative. At the same time, it carries a pastoral urgency because the author addresses the modern world's spiritual crisis and calls for renewed awareness of Christ's nearness.

The Nearness of the Savior

The Central theme of this chapter is about 'Nearness of the Almighty God'. A dominant assertion throughout the text is that God is with us (Emmanuel). Through the Incarnation God is not distant or unreachable. Here 'The Redeemer' is described as: touchable and close to man, present 'all the time' and closer to us than we are to ourselves. This is the core thesis, that divine intimacy is real, but modern humanity fails to recognize it.

Christ's Mission as the Healing of Fear

In this Chapter several references highlighted that God's purpose is to dispel the fear. Mother Marie Therese says, "I am happy to know of my Savior. My enlightened soul tells me that I am sheltered in an infinite love. I can sense more than I am able to express, and I can feel more than I possess. I am imbued with great certainty so that I am without any fear and yet I am empty". That means the salvation from my mortal fear is certain and He creates life and defeats all fear and from Him I receive my peace of mind. Fear is portrayed as humanity's deep imprisonment, and Christ's love is the liberating force. This resonates strongly with biblical and theological motifs, especially in St. John's statement that "There is no fear in love, but perfect love casts out fear" (1 Jn 4/18).



The Mystery of the Incarnation

The Incarnation is not only a past event but a present reality - "Christmas is all the time". Mother Marie Therese Marie Therese connects this with the Church, the sacraments, and the Second Vatican Council, suggesting that these are ongoing manifestations of God's self-revelation. Mother Marie Therese reminded us, "On Christmas, God has shown Himself. In the Church, He continues to give Himself and the Redeemer meets with man". Yes, we need to allow the Savior to be reborn in our lives and let us humbly admit the truth with the German mystic Angelus Silesius "Christ could be born a thousand times in Bethlehem, but all in vain until He is born in my heart". So, let us allow Him to be reborn in our lives during this Christmas 2025 and every day of the New Year 2026.

Responsibility and Witness

The author of this book repeatedly expresses a sense of responsibility here in this Chapter. Mother Marie Therese says, "These days, people are not content with words alone, they demand deeds. They want the truth to become tangible". This introduces an ethical dimension: faith must be embodied and made visible in life, not merely professed intellectually. Each and everyone is unique and we all are the instruments in the hands of God. So, we all are the responsible persons, and we should fulfill our responsibilities during our life span in this world and be the good witness of the followers of Jesus Christ.

The Suffering Christ

There is a notable emphasis in this passage on Christ's agony, fear, thirst and suffering. In the first prayer of this chapter Mother Marie Therese mentions that "You have become human and the Redeemer in order to save us through Your all-embracing sacrifice. You have endured everything: the lack of understanding, all the betrayal and hatred, all sins and all injustice in order to make a sacrifice for the glory of the Father". "His mission was completed in fear and agony"; His thirst reflects divine longing; His death "defeats all human thinking." This portrayal underscores the realism of the Incarnation: Christ does not merely descend into humanity but experiences the full, vulnerable human condition.

A Call to Recognition and Response

The final movement of the text is an appeal: Let us open our eyes and our hearts; Let us stop denying Him anything. Christ gives everything and asks for the free assent of our will. It is both a summons to faith and a critique of



apathy. The language becomes more liturgical and doxological toward the end, culminating in a praise of the Redeemer.

I would like to conclude that this text is a deeply devotional theological reflection that blends mystical introspection, critique of modern secularism, and an appeal for renewal of faith. It speaks of a place of deep personal conviction and emotional authenticity, while simultaneously addressing communal and global spiritual concerns.

Father Shaji Thomas from Kerala in South India



Father Shaji Thomas comes from a tradition-minded and deeply faithful Catholic family from Kerala in South India where he grew up as the eighth of nine children. On 22 December 1988 he was ordained to the priesthood and today looks back on 37 fulfilling years of priestly ministry – a time that he himself describes as a way full of divine blessings.

His academic and pastoral way has taken him across various continents, and he has taken positions of significant responsibility. Between 1995 and 2001 he stayed in Rome for doctoral studies. He finished with a doctorate in Dogmatic Theology from the Pontifical Oriental Institute. After returning to India, he committed himself to priestly formation and between 2001 and 2004 he served as the Vice Rector and professor at St. Aloysius and St. Mary's Seminaries.

He then moved to the USA and ministered there for almost a decade, between 2004 and 2013, as parochial vicar at St. Michael the Archangel Parish in Findlay, Ohio (Diocese of Toledo). Back home in India he

became Rector at St. Mary's Malankara Major Seminary in Trivandrum between 2014 and 2017. Years of intensive administrative responsibility followed: First as Vicar General of the Diocese of Delhi-Gurgaon and Mission Coordinator in Odisha (2017–2019), and most recently, from 2019 to 2024, as Vicar General and Cathedral Pastor in his home diocese of Pathanamthitta.

At present, Father Shaji is staying at the Communio Christo Motherhouse in Mechernich for spiritual renewal. He very much appreciates the community there and uses the time to deepen his understanding of the spirituality of the foundress, Mother Marie Therese, and to learn how to live according to the principles of the Ordo Communio in Christo.



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