

I must decrease, but HE must increase

The constituent meeting of the synodal committee is just around the corner - today (Friday) and tomorrow (Saturday), what began with the synodal path will continue and, according to its own logic, must produce results. These appear to be "democratic", but essentially the direction in which it is heading is clear.

Maria 1.0 maintains that the synodal committee is an illegitimate body (Rome has expressly forbidden the synodal council, which the synodal committee serves to prepare), in which selected functionaries and more or less convinced bishops seek to implement the same pseudo-reforms. While some bishops are completely saturated with the German synodal course, others support this undertaking as an act of concession and actually disguise their own unwillingness to reform as soft support.

According to Clara Steinbrecher, head of Maria 1.0, when a committee reflects on the Catholic Church, its constitution, and seemingly necessary modernizations, the question of the nature of the Church and its purpose, and ultimately the question of man's purpose, has priority. These questions must be given priority over all others as only then will it be possible to provide real answers to the crises of our day, Steinbrecher continued.

For Maria 1.0, it is clear that what the synodal path has "delivered" so far, and what is now to be consolidated, excludes precisely these questions and remains stuck in circling around ITSELF. The considerations no longer focus on the questions "What does God want for us humans?", "How does man find eternal salvation?", or "What can I do to attain this eternal salvation?" Instead of a serious and upright search for the Catholic way, there is the perversive "I FEEL - I FEEL - I MEAN". The Word of God, His binding instructions in Holy Scripture, and the authentic interpretation of the universal Church are no longer listened to. Instead, one's own thinking is elevated to the norma normans non normata [Latin, trans.: the standardizing norm that cannot be standardized by anything]. Such thinking positions itself against the ecclesiastical magisterium

established by Christ and thus against the Word of the Lord, wherever this does not fit in with one's own reform ideas or convictions.

Jesus, His teaching, and the truth, which have been explored more and more concretely in the Holy Spirit over the centuries, hardly play a role in the German synodal realms, as the leadership of Maria 1.0 describes it. Lip service is regularly paid to unity with Rome. It goes without saying that we move forward together with the Pope and the universal church. But a look at the texts of the synodal path reveals a completely different reality, according to the women of Maria 1.0. The true nature of this project, its distorted anthropology, and its "renovated" and therefore destroyed ecclesiology become abundantly clear.

We at Maria 1.0 appeal to the bishops to do justice to their mission:

"[A bishop] does not act on his own behalf, but he is a trustee of another, Jesus Christ and His Church. He is not a manager, a boss by his own grace, but the representative of the other for whom he stands. And that is why he cannot change his opinions at will, advocating this or that, depending on how it seems convenient at the time. Nor is he there to spread his private ideas, but he is a messenger who has to deliver a message that is greater than himself."
(Josef Ratzinger, sermon at his episcopal consecration, 28.05.1977)

As a Catholic lay initiative that has set itself the task of communicating knowledge about the faith and clearly presenting Catholic convictions, it is important to us to remind people of the core of the faith: through the redemptive work of Jesus Christ, we have regained access to God and are not irredeemably lost. Only through the blood of our Redeemer, who paid the price for our guilt, can we attain life, the goal of our lives. That is why we cannot remain silent as long as we have the breath to speak. We humans are called to use our freedom rightly by saying "yes" to God's call, "yes" to His unconditional love. The day of decision will come. At His return, Christ will call all people before His face, good and bad, living and dead. The dead will rise from their graves when they hear the voice of the one who has the power to give and take life. Then Christ will judge all men. My little big ego will then be meaningless. What I thought, what I thought was right, will be irrelevant. Only one thing will count: how did I relate to the One who

establishes the right? Those who have followed His grace may now be with Him forever; those who have closed themselves off to His grace, He will eternally cast off according to their will. After the judgment, Christ will take away all power from the devil, banish death from the world, and fill everything with His glory. Then Christ will have completed the work of redemption that He began on earth.

We, as Mary 1.0, call on every Catholic, indeed every person: Get to know this Christ, get to know His teaching, get to know the faith that He established. The faith that is still handed down today in the Catholic Church, which is not the work of man, but the Church of Christ. The faith in which the true worship of God is realized.

Even if the "synodal committee" is only just beginning today, it has already reached its end theologically when God's truth is exchanged for the truth of what is felt, summarizes Clara Steinbrecher, head Maria 1.0.

Maria 1.0 is an initiative of Catholics, especially young women, who live the one universal faith of the Church in different spiritualities. The initiative sees itself as a mouthpiece for all those Catholics who profess the beauty and truth of the Catholic faith as formulated by the Church's Magisterium and it wants to make this faith known through the media.