

Those who leave God's order leave the Church

Maria 1.0 sees dangerous solo effort in Germany

Two days after the death of the Holy Father, the German Bishops' Conference and the Central Committee of German Catholics are pushing ahead with the agenda of the Synodal Way: they are publishing a handout entitled "Blessing gives strength to love," ([original text](#); [English translation](#)) which contains "suggestions for framework conditions and organization of blessings" (handout, p. 1). The timing of the publication gives rise to numerous speculations. Quite apart from the irreverence involved, one cannot help but suspect that the Bishops' Conference wanted to take advantage of the moment, as all eyes are currently on Rome. For Maria 1.0, one thing is certain: the process is in blatant contradiction to the agreements that the German Bishops' Conference had reached with representatives of the Apostolic See regarding the further course of the Synodal Path. At that time, it was said that a joint dialog process should ensure that the processes initiated in Germany "are in accordance with the ecclesiology [teaching on the Church, editor's note] of the Second Vatican Council, the requirements of canon law and the results of the World Synod." Maria 1.0 calls to mind that all further processes are to be submitted to Rome for approval ([katholisch.de reported on 22.03.2024](#)). It is Maria 1.0's view that the German bishops apparently no longer feel bound by this, as there is currently no one who could approve anything.

The new handout primarily refers to "Fiducia Supplicans," a declaration issued by the Dicastery for the Doctrine of the Faith on December 18, 2023. As Maria 1.0 has already explained in its [press release \(no. 31 of 18.12.2023\)](#), the declaration contains a large number of imprecisely worded sentences that leave a great deal of room for interpretation and entail an excessive danger of abuse. What Maria 1.0 feared is confirmed by the present DBK document. The passages quoted suggest that the guidelines are in line with "Fiducia Supplicans;" thanks to its vagueness this is true, at least to a certain extent. However, the handout contradicts itself when it quotes Fiducia Supplicans No. 40., which states: "Indeed, through these blessings (...) there is no

intention to legitimize anything, but rather to open one's life to God, to ask for his help to live better, and also to invoke the Holy Spirit so that the values of the Gospel may be lived with greater faithfulness."

In accordance with the Church's Magisterium, Maria 1.0 asserts: Any form of quasi-marital or rather pseudo-marital cohabitation that does not take place between a man and a woman within marriage or that is not fundamentally open to offspring is in blatant contradiction to precisely these values. Not only can such a union between two people by its very nature - i.e. by sin - not be blessed, the Church must avoid appearing to see any chance of their temporal, let alone eternal, well-being without the conversion of the people concerned.

A further indication is connected to a special kind of expectation of those pastors "who cannot reconcile such a blessing with their conscience: These are required to refer the couple requesting the blessing to supportive persons (e.g., representatives for queer pastoral care, marriage and family pastoral care of the diocese)." From Maria 1.0's perspective, this wording is reminiscent of Bishop Dr. Georg Bätzing's request to his fellow bishops in the Synodal Way to abstain from voting on issues that they cannot agree to in order to prevent blockades. Only extraordinary impudence can combine the possibility of blessings being rejected with the expectation of indirect support for blessings through further referrals. For Maria 1.0, this does not represent a free decision of conscience [on the part of the priests], but the [Synodal Way's] intention to be able to implement its own goals at any cost.

After a rather half-hearted assertion that the blessing should not be confused with the sacrament of marriage, it is clear to Maria 1.0 that the authors of the document do not shy away from making their true intentions obvious: As far as possible, "all those who share in the blessing participate in interaction with the leader through acclamation, prayer and song." When taken together with the following: "Words from the Holy Scriptures make the relationship between God's saving action and the blessing clear. Situationally appropriate biblical texts should therefore be recited and, if necessary,

explained during the blessing,” Maria 1.0 is convinced that this provides the elements of a basis for a ritualized act of worship, which was expressly prohibited in “Fiducia Supplicans” No. 31. No. 31 also states that recognition of the irregular status of the relationship does not go hand in hand with these blessings. From the perspective of Maria 1.0, however, this is precisely what the DBK and the ZdK appear to want to achieve with this handout.

In summary, Maria 1.0 states that this handout is an affront on several levels, starting with the time of its publication. Moreover, despite the selective choice of quotations, it contradicts itself, does not even bother to hide its true intentions and yet claims to continue to stand on the ground of the Magisterium. We can only hope that a new pope will restore order in the Church and put an end to the “colorful” rainbow activity. Let us pray that a new Pope will lead the Church in Germany back to the faith and put a stop to the arbitrary subversion of Church doctrine and practice by the DBK.

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 would like to make this faith known through the media.