



18. March 2024

LENTEN ITINERARY

Day 34: "The scourging of the Lord - Fiducia Supplicans"

With today's reflection, I would like to add a sad and topical chapter of an aberration so that the faithful are not confused by official Church documents that are in stark contradiction to what the Holy Scriptures teach and what the Church has always authoritatively handed down.

This is the document "Fiducia supplicans", which was issued by the Vatican on 18 December 2023.

Preliminary consideration:

How should one deal with people who live in so-called "irregular relationships", or more clearly, who live in relationships that the Church has always labelled sinful?

With love and wisdom we must try to help them to live again in accordance with God's will and, with God's grace, to overcome everything that stands in the way of unity with God.

Such an endeavour corresponds to the truth of the teaching and thus also to true love. Jesus Himself acted in this way when He did not punish the adulterous woman, but warned her not to sin again in the future (Jn 8:1-11).

On this path of repentance, it is important to accompany those affected and offer them all the help they need: dialogue, prayer and to support them on their path of repentance. We have to look first for the salvation of people's souls, which is why they must be encouraged to leave the ways of sin.

If those concerned are not (yet) ready to recognise and clarify their situation in the light of God, then intense prayer and also hidden sacrifice remain for them, that the Lord may touch them so that they may follow the invitation of His love and order their lives before Him.

"Fiducia supplicans", on the other hand, sets a different sign that contradicts the path laid down by Holy Scripture and tradition. Here, a sinful union should receive God's blessing through a priest. This is not the necessary call to repentance, but a serious deception.

Despite all the formulations of the text, which do not want this "new pastoral path" to appear to contradict the Church's previous path, it is important to clearly state what Cardinal Müller, the former Prefect of the Faith, makes clear: a Catholic priest cannot bless a sinful relationship because the blessing would represent a promise from God for this relationship. This is why Cardinal Müller comes to the conclusion that such a blessing is even a blasphemous act (Here is his full statement: <https://www.pillaratholic.com/p/muller-fiducia-supplicans-is-self>).

Such a blessing is therefore the opposite of love and mercy. Such a sign does not strengthen people's necessary will to repent, but rather deceives them. They themselves are kept in sin and others are misled, as if God in His loving mercy would affirm such a relationship.

How should something be possible now that was previously excluded in the church, namely the blessing of a sinful union? In order to justify this, the declaration first emphasises - in line with the Gospel - the uniqueness of the marriage covenant, which must be distinguished from any other relationship. This gives the impression that everything is within the framework of orthodoxy.

But then comes the transition to innovation: a purely liturgical blessing may still not be given, but a "pastoral-spontaneous blessing" is possible. However, this ignores objective doctrine and the orthopraxis that results from it "for pastoral reasons". What is impossible according to church doctrine is then seemingly possible if one only changes the concept of blessing, gives it an "extended meaning" and offers this as a further development of doctrine.

Thank God, there was some resistance to this declaration within the Catholic Church - especially from Africa - and the practice was not implemented there, in consideration of their cultural constitution. However, the demands of the document still remain.

It is one of the great current afflictions of the Church that wrong decisions are being taken by the highest Church leadership. Many of the faithful do not know how to deal with certain theological reflections and are easily deceived by their fundamental trust in the Church hierarchy. As much as trust and religious obedience to the church hierarchy are of great value, this must not lead to blindness when it comes to obvious errors of judgement. These errors do not come from God and must neither be affirmed nor followed.

Therefore, during this time of Lent, the advice is to adhere to the traditional teachings and morals of the Church, which are in accordance with the statements of Holy Scripture, so that one does not stray from the straight path.