



# Boston Catholic Journal



NIHIL NISI IESUM

Dedicated to Mary, Mother of God

Salus Animarum Suprema Lex Esto (Canon Law 175)

The Salvation of Souls is the Supreme Law in the Church

## Feelings, Emotions, and Desires

Is *this* the format of Francis's ... *novel* ... “Synod on Synodality”?

### Can it *Really* Be This Banal?

**In a word** — given the very first question proposed to the “participants” — “**Yes!**”

And not “Yes, *sadly so*” — for the aptly abbreviated **SOS** appears to be, in its first days, little more than a badly dated “Encounter Group” from the *Woodstock generation* of the 1970’s (Jorge’s generation) that conceived it. It has begun with what appears to be, for all practical purposes, an ecclesiastical “Sensitivity Training” session, setting out the parameters for all subsequent sessions.

They will not be concerned with critical and substantive issues affecting the lives of Catholics in an increasingly hostile world, nor will they address the state-sponsored suppression of the religious liberty of Catholics world-wide, still less the deep state's infringement on the free expression of Catholics in the public forum — employing all its prosecutorial assets to subdue the expression of genuine Catholicism — nor the apparent immunity granted to militantly secular groups that denigrate, diminish, and destroy what is uniquely Catholic. Neither will it attempt to redress the persecution of traditional Catholics by the regime of the “progressive” deep-Church of left-liberal bishops and cardinals — a fact which the Vatican resolutely refuses to recognize, even while it instigates it. This burlesque called the *Synod on Synodality* is merely an organ of the disaffected ecclesiastical apparatus that unquestionably initiated it to promote its own liberal agenda.

Let us consider only the first question (we will be exploring the others as well) submitted to the “participants”:

### **Question 1:**

- “Reflecting on how the synod course unfolded in the Church where I come from, what is the prevailing spiritual tone that characterizes it? What *emotions* and *feelings* did it *arouse* in those who took part? What *desires* did it *arouse* in the Christian community?”

We presume that this is not a gratuitously salacious question. Why, we must ask, would our *emotions* and *feelings*, our ... *arousals* ... be of any significance to the state and mission of the Church in the world today... and all its members?

## Is *this* really what the Catholic Church should be attending to?

My *desires* and *emotions*, my *feelings*, and my *arousals*? ... instead of the salvation of my immortal soul? The inappropriately *intimate* language used is almost startling. In fact, the question could be lifted right out of an erotic novel:

“let’s talk about our desires, explore our feelings, delve into our emotions ... and see if they arouse us.”

Indeed, the word “arousal” is used *twice* in two succeeding sentences!

Just as the author of the lasciviously-named book, “*Heal me with your Mouth, the Art of Kissing*,” by Cardinal Victor Fernández is understood to be, in large part, “credited” with Francis’s scandalous Apostolic Exhortation “*Laudato Si*,” (or “*The Joy of Love*” — another salacious title *unquestionably* borrowed from the widely known and erotic 1962 illustrated manual, *The Joy of Sex*, by Alex Comfort) it is not difficult to see the same mind at work in these opening questions.

It would be absurd to suppose that there is no collaboration whatever between Francis and his close friend and advisor, whom he recently appointed to a post far beyond his native capacity. *The Dicastery for the Doctrine of the Faith* has always been a post requiring the deepest intellectual credentials as well as the most profound Catholic faith, neither of which is exemplified in Fernández. He is decidedly pedestrian in his résumé and certainly not sterling in his academic credentials — much like his mentor, Francis. But ... he is “tight” with Jorge, his fellow-countryman and has always been able to count on him in an imbroglio when his own resources have been depleted. This alone says much about both Bergoglio

and Fernández, and the common vision they share for “*a*” church (among, of course, many *other* equally estimable “ecclesial communities”) deeply invested in emotions and sufficiently removed from reason to accommodate the world, the flesh, and perhaps, in a third iteration called the *Synod-on-the-Synod-on-Synodality*, even the devil.

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