

ITALY

Gay Pride reveals its true colours: anti-Catholic hatred

ECCLESIA

25_09_2025



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Our Lord continues to be crucified and insulted at the foot of the cross. The cross itself, and the path of suffering that led Jesus to Golgotha, are the objects of mockery this weekend. Jesus and his cross are insulted by our sins and those of the gay community.

This is particularly true of the Brianza rainbow community, which has organised the Brianza Gay Pride event in Arcore, in northern Italy, for Saturday 27 September.

As Pride events no longer make headlines, and Catholics are now seen as easy targets for mockery, the organisers have come up with the offensive idea of structuring the procession according to the *Via Crucis*. For this event, it will be called the '*Via frocis*' (in Italian it's a play on the word "frocio" meaning gay). Ten stations instead of fourteen to denounce stereotypes of LGBT+ and progressive thought by mimicking the titles of the Stations of the Cross: 'Gaza condemned to death' and 'rainbow families carry the cross of the Varchi DDL', which outrageously recalls Christ's meeting with his mother; 'Hungary falls on LGBT rights' and 'Brianza falls under the cement of the motorway', recalling Jesus' falls to Calvary; 'Brianza Pride meets non-binary' and transgender women, when Jesus actually meets women in Jerusalem. At the eleventh station, Jesus is nailed to the cross, but at the blasphemous eighth station, 'Italy is nailed to the cross of Vatican interference', spreading hatred against the Catholic Church. The ninth station of the Via Frocis is dedicated to meeting students. Finally, at the tenth station, we will discuss rights for everyone (except Catholics).

Why this frontal attack on the Catholic Church, its believers, and collective religious sensibilities? Because someone in the Catholic Church has finally spoken out. As we reported a few days ago on the Gender Watch News blog, Cardinal Gerhard Ludwig Müller said that LGBT pilgrims were trying to 'propagandise themselves' by passing through the Holy Door rather than embracing the traditional life-changing purpose of the Jubilee event. They profaned the temple of God, turning the Father's house into a public square (Jn 2:17). The LGBT movement is absolutely against the will of God the Creator, who instituted marriage as a holy sacrament in Christ, and it is an absolute scandal that this has happened".

Oscar Innaurato, president of Brianza oltre l'arcobaleno and one of the main organisers of the Via Frocis, **said in this regard**: 'We feel under attack not only because of Cardinal Müller's words, which were also reiterated by Pope Leo XIV, but also because of the final approval in the Senate of the Varchi bill, which makes surrogacy a universal crime. We continue to feel affected and discriminated against, and this *Via Frocis* is a way of giving our voices a platform".

Paradoxically, on the one hand, we are happy with what Innaurato said. This means that Cardinal Müller has hit the nail on the head; he has exacerbated the open wounds in the consciences of gay activists and made it clear that the Catholic Church, their number one enemy, still has members who do not bend to gay activism, who are

faithful servants of the Truth and who are neither blandished nor intimidated. There are still those who do not bend or break.

The *Via Frocis* is therefore a furious response to the undeniable truth about homosexuality. We are also pleased with this hyperbolic allergic reaction of gay activism — a true anaphylactic shock upon contact with the Catholic allergen — because it shows everyone, including atheists, what they are capable of. They are not afraid to harass us just because we are imbeciles. Islamic fanatics throw homosexuals from the upper floors of buildings, a repugnant practice. In church, we bless those who insult us in the street.

On the other hand, the *Via Frocis* is a very serious act of blasphemy; it offends all believers, causing scandal, shock and disgust. Discrimination, so dear to gays only when it concerns them, is a thing of the past for us; we are at the vibrant insult of contempt and derision. We will see how many Ambrosian pastors will become accomplices to this misdeed by keeping silent. Any omission in this case is complicity because it materially contributes to the evil. We can already hear the Levantine politicians bellowing about freedom of speech. It is protected when gay militants offend, but not when Catholics defend God and his principles.

There is a clear criminal implication here. The *Via Frocis* could constitute an offence under Article 404 of the Italian Penal Code, which covers insulting a religious confession by insulting or damaging property. Article 404 of the Penal Code states: 'Whoever, in a place of worship or in a public place or place open to the public, insults a religious denomination by insulting things that are the object of worship or consecrated to worship or necessarily intended for the exercise of worship [...] shall be punished by a fine ranging from €1,000 to €5,000'. Here, legal sophists will assert that the offence is to a religious practice, not to objects of worship. However, we, as anti-sophists, would argue that offending the Via Crucis religious practice offends the cross.

The rainbow lawyers will retort that the material object of the cross is not offended, as Article 404 would require. We would argue that the *Stations of the Cross* has done worse; it has offended the cross itself, as well as its meaning. Thus, it has simultaneously offended all existing material crosses that refer to that meaning by expressing it in a concrete way. Conversely, offending a sacred object actually offends the meaning that the object represents. We therefore expect that, upon receiving such a *notitia criminis*, a Public Prosecutor will clarify that freedom of speech does not permit one to offend. If perhaps even the Prefect understood this, then perhaps the collective conscience of believers could be spared yet another despicable anguish.

Yet, ultimately, this would be nothing new or unusual. From the beginning, the cross and the condemned man on it were the subject of mockery and offence: 'The high priests, the scribes and the elders mocked him, saying, "[...] Come down from the cross now, and we will believe in you. Even the thieves crucified with him reviled him in the same way' (Mt 27:41-44).