

VATICAN

Italian bishops and Jesuits promote LGBT agenda at Jubilee

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The LGBT Jubilee: the rumour has been in the air for several months now. But only a few days ago, one of our sources warned us that the project had already taken shape: Friday, 5 September 2025, 20:00, Jesus Church, prayer vigil; Saturday, 6 September,

15:00, and on the same day, at 8 p.m., also at the Church of the Gesù, Eucharistic celebration presided over by the vice-president of the Italian Episcopal Conference (CEI), Mgr Francesco Savino, for the jubilee of LGBT+ Christians, parents and pastoral workers.

The leadership of the organisation seems to be evenly divided between the Jesuits and the CEI, with an intertwining of coordinates leading to a very precise priest: Father Giuseppe Piva. The Jesuit, who lives between Galloro- Ariccia (diocese of Albano Laziale), where the Sacred Heart House, a Jesuit retreat centre, is located, and Bologna, is at the centre of the web: He seems to be the one who has maintained relations with the Rector of the Church of the Gesù, Father Claudio Pera, and with the General of the Order, Father Arturo Sousa; while, on the CEI side, he has exploited his friendship with Cardinal Matteo Zuppi and Cardinal Marcello Semeraro, both very sensitive to homo affectivity (see here). It is no secret that Father Piva is at home in Bologna, where he is particularly active in the "LGBT pastoral", having set up in 2021, with the approval of the Archbishop, the "Training Course for Pastoral Workers with Homosexual Christians and Groups", at the Jesuit Spirituality Centre Villa San Giuseppe, located just in front of the Sanctuary of Our Lady of St Luke, where he also spoke, together with his "colleague" Semeraro.

The Jesuits and the CEI thus prove to be the two operative arms of the Pope in promoting the homosexual agenda in the Church. It is no coincidence that the main theatre of the Rainbow Jubilee will be the Church of Jesus, and it is no coincidence that the vice-president of the CEI, Monsignor Savino, who a few months ago admitted that the seminarian can be heterosexual or homosexual as long as he is celibate and happy, will preside over the Eucharistic celebration.

And indeed, our source tells us that the idea of the LGBT+ Jubilee was presented to Cardinal Zuppi, who, *ça va sans dire*, gave his blessing and probably offered his mediation in Santa Marta. A blessing also rained down from the top of the Society of Jesus, with an internal communication from the General of the Jesuits, Father Arturo Sousa - the one who said, "in Jesus' time there were no tape recorders" - published by Franca Giansoldati in *Il Messaggero*: "It seems to me a good thing", then recalling Bergoglio's recommendations on the importance of treating this group, "which he defined as human beings with a distinct identity", with mercy.

The line of all those involved is precisely this: the person does not have a homosexual tendency, but a homosexual identity. The organised Jubilee is thus understood as an affirmation before the world that the Church accepts homosexuality as an identity distinct from heterosexuality, thus distorting the only otherness that came

from God's hands - male and female - and modifying it with a new polarity dictated by the homo or hetero identity. People who are made like this", Zuppi had defined them, in perfect agreement with the Jesuit General, when he spoke at the course organised by Father Piva.

To the pulp, then, the "objectively disordered inclination" of the Catechism of the Catholic Church, an expression that was the consequence of the creation date expressed in Genesis 1:27: "male and female he created them". But what if there were no recorders in the time of Jesus, what about at the time of Moses?

Charity, however, wants us to continue to tell the truth, which is that homo-affectivity is objectively a disorder linked to the affective and sexual spheres; and this because of the profound link between soul and body, a characteristic trait of Christian anthropology. The grammar of the male body expresses an openness and a tendency towards the female body and vice versa; it is in this body that the sexual tendency is also expressed, with its characteristic affectivity that distinguishes it from other affective relationships, such as friendship. When this tendency is expressed in a way that is diametrically opposed to the grammar of the body, there can only be a serious disorder.

Not only that, but a tendency is an inclination towards a direction, and a disordered tendency inclines towards disordered acts, which in this case are gravely sinful. It is therefore true that the homosexual tendency is not in itself a sin, but it cannot be denied that it has a negative effect on the person. And this is where the duty to fight against a disordered tendency, whatever it may be, comes from: because the homosexual tendency is neither the first nor the only disordered tendency that afflicts human beings after original sin, although it is felt particularly acutely because it involves a particularly wounded dimension that is difficult to bring back into the order of reason.

The LGBT Jubilee is the ruin not only of the Church's moral doctrine but also of its pastoral activity: in September, associations that promote homosexuality as an identity, as a fact that must not be corrected in any way, against which one is exempt from the fight, will enter St Peter's Square. People who have been created by God as male or female, but who are told the great lie that their tendency, which is completely out of harmony with what their bodies express, is not disordered. And who are not told that the actions that result from this tendency are a grave offence against themselves and their Creator. In essence, blasphemy is implied: that God created human beings characterised by "anthropological ego-dystonia", giving them a sexually characterised body and then a completely opposite tendency. With this Jubilee, false mercy will triumphantly enter St Peter's, with the blessing of the Pope, cardinals and bishops: could

this be the new "abomination of desolation [...] set in a holy place" (Mt 24:15)?