

Fr. Perozich comments —

It is frustrating and sometimes infuriating that leaders in the church promote lgbtqxyz as created, normal, and demand acceptance.

*Could they be looking for companions to their own fate?
Honore Balzac from The Inventor's Suffering explains:*

But learn one thing, impress it upon your mind which is still so malleable: man has a horror for aloneness. And of all kinds of aloneness, moral aloneness is the most terrible. The first hermits lived with God, they inhabited the world which is most populated, the world of spirits. **The first thought of man, be he a leper or a prisoner, a sinner or an invalid is: to have a companion of his fate. In order to satisfy this drive which is life itself, he applies all his strength, all his power, the energy of his whole life.** Would Satan have found companions without this overpowering craving? On this theme one could write a whole epic, which would be the prologue to Paradise Lost because Paradise Lost is nothing but the apology of rebellion.

All of us are wounded in someway.

I wrongly can try to justify my bad choices that I make to deal with my wounds by drawing others into my bad choices.

Or I can rightly deal with the long process of healing and salvation in Jesus Christ.

Everyone is welcome in the church, welcome to meet the Savior who will assist with healing.

Flee from the wolves who try to draw you into their bad choices giving you a flag to identify with them and their group.

Jesus will bring everyone who comes to Him into peace with oneself without flags or hormones.

Priest says ‘trans’ people he has ministered to have deep wounds



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By Nicolás de Cárdenas

Father Francisco “Patxi” Bronchalo of the Diocese of Getafe in Spain shared on X about the emotional wounds he has encountered throughout his pastoral experience in persons who declare themselves “trans.”

The priest **began a thread on X** on April 3 affirming that “a man who says he’s a woman is not a woman but a man who says he’s a woman,” which “seems obvious” but nevertheless means going against “the ideological trans dogma and makes many people cry to high heaven.”

The priest explained that **among people who declare themselves “trans,”** he has always found in his pastoral experience that **“there are deep wounds that have led to nonacceptance of their biological reality.”**

Given this, **instead of facing their problems, they are offered an “escape forward” into an ideology “that says that biological reality does not define what a person is but that what is defining is how this person perceives himself.”**

Consequently, **“a whole new anthropological, moral, and legal construction is proposed to justify the ideology” that leads to teaching children in schools “the 37 different genders that are said to exist,”** the priest continued.

Sexual abuse and bullying at school

Bronchalo explained in his detailed thread on X that the wounds he has encountered when as a priest he has had to care for people who don’t identify with their biological nature are of **two kinds.**

Either there is “sexual, physical, and psychological abuse by a family member that leads

them to reject who they are” or there is “bullying at school, rejection by friends for being more shy, sensitive, or withdrawn.”

“There is always something of this: Children broken by very hard life experiences in the most intimate of environments,” the priest emphasized, noting that **“the family is a place where the person finds security and affection,”** and without it the person is hurt and the damage done **“will cause suffering in the future.”**

A flag and some hormones

Bronchalo explained that many of **these young people are given “a flag and some hormones”** as a solution. The flag **“makes them identify with a group,”** so **“at first they feel good,”** but then **“they begin to enter the entire ideological world that teaches them that everyone hates them.”**

Regarding **taking opposite-sex hormones,** the priest warned that it’s a decision **“that can lead to irreversible consequences.”** He pointed out that **“people talk about trans visibility but visibility is not given to those who regret the process.”** However, this can be easily remedied with **“a quick Google search.”**

“Many discover that when they have done the entire process they still feel bad. Because the wounds are still there,” the priest explained, lamenting that because of this **“there are those who fall into drugs to**

alleviate emotional pain, into unbridled sex, prostitution, in order to feel loved. It's hard. Their hearts are broken.”

Bronchalo asks himself: **“What truly heals wounds?”** His response is clear: **“Affection and security. True love. What was missing could be given to them. Without escapes or ideologies. Teaching through true human love what the unconditional love that God has for us is.”**

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