

TWENTY

GICNE

The Official Newsletter of the XX Club

May/June 1996

IN THIS ISSUE: FINAL EDITORIAL WRITING RULES TS-TERROR CYBERSPACE

E D I T O R I A L

I leave as print editor with this issue in order to edit *Twenty* on the Web. The article below on TS writing applies to both transsexual and non-transsexual writers. Here are my closing comments as your print editor-in-chief. In Mary Daly's *Pure Lust*, she cites her student, Janice Raymond, writing in her *Transsexual Empire* on the "lie" represented by transsexual surgery. Daly proceeds to associate it with the problems of attributing life to fetuses by Catholics as a deception. That logic is also used by antibortionists who claim that fetuses "scream" in animated prenatal resonance images. They all extend the paradox of appearance and essence to whether human have rights when mediated by images. Without trashing Daly's ignorant and illogical use of essentialism, I gazed at her bookjacket photo and wondered if she has ever been called "sir" in everyday discourse by some unperceptive shopclerk. In such a situation, Daly and Raymond might say their freedom of speech had been violated. Their (in)sight as authors have a similarly privileged academic freedom protected by tenure built on victimizing others although Daly has suffered wage discrimination while earning more than a shopclerk's salary. Even crones suffer from the cronyism they reproduce and legitimate. That hypothetical shopclerk's comment came to me as I read Leslie Feinberg's new book, *Transgender Warriors* (Beacon 1996) and scanned page 114, where Alison Bechdel's wonderful cartoon on the gender politics of bathrooms and femiNazi(sic) lesbians illustrates the basic problem of appearance and essence. This also resembles an actual news story where two lesbian bodybuilders were arrested for invading a women's public bathroom because they didn't look like women to womyn-born womyn. Thank goodness that shopclerks aren't cops, fetuses aren't babies, and Daly's bookjacket photo is the same yet different than Feinberg's. So many of our judgments are reified by the superficial (in)sights of everyday life or mediated by photography and (re-)animated sonograms. Feinberg's book surpasses the repressed ideology renamed by Daly and the reissued hate spewed by Raymond, and can be read to a second grade class as honestly as the Governor of Connecticut's police report covers the abuse of his first wife.

W R I T I N G R U L E S

Suggested Rules for Non-Transsexuals Writing about Transsexuals, Transsexuality, Transsexualism, or Transsexual ____.

Written by Jacob Hale, with thanks to Talia Bettcher, Dexter D. Fogt, Jack Halberstam, and Naomi Scheman. Note that the list refers to transsexuality rather than to transgender per se. However, many items also apply to non-transgendered researchers writing about transgender, as well as to trans-folk writing across trans-trans differences.

1. Approach your topic with a sense of humility: you are not the experts about transsexuals, transsexuality, transsexualism, or transsexual ____; transsexuals are.

2. Interrogate your own subject position: the ways in which you have power that we don't (including powers of access, juridical power, institutional power, material power, power of intelligible subjectivity), the ways in which this affects what you see and what you say, what your interests and stakes are in forming your initial interest, and what your interests and stakes are in what you see and say as you continue your work. (Here's what Hausman, p.vii, says about how her initial interest was formed: She had been

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Future XX Club Meetings!

13* July	27 July
10 August**	24 August
14 September	28 September

THE ANNUAL PICNIC is on 13 JULY SATURDAY & replaces the regular meeting! And on 10 August, Karen M. Essa speaks on "Electrolysis"..... Note the change in date**!!*

WRITING RULES Continued from page 1

reading about transvestism and ran across library material on transsexualism. "Now *that* was fascinating." Why? "The possibilities for understanding the construction of 'gender' through an analysis of transsexualism seemed enormous and there wasn't a lot of critical material out there." Remember that using those with less power within institutionalized, material and discursive structures as your meal ticket (retention, tenure, promotion ticket) is objectionable to those so used.)

3. Beware of replicating the following discursive movement (which Sandy Stone articulates in "The Empire Strikes Back," and reminds us is familiar from other colonial discourses): Initial fascination with the exotic; denial of subjectivity, lack of access to dominant discourse; followed by a species of rehabilitation.

4. Don't erase our voices by ignoring what we say and write, through gross misrepresentation (as Hausman does to Sandy Stone and to Kate Bornstein), by denying us our academic credentials if we have them (as Hausman does to Sandy Stone), or by insisting that we must have academic credentials if we are to be taken seriously.

5. Be aware that our words are very often part of conversations we're having within our communities, and that we may be participating in overlapping conversations within multiple communities, e.g., our trans communities, our scholarly communities (both interdisciplinary ones and those that are disciplinarily bounded), feminist communities, queer communities, communities of color. Be aware of these conversations, our places within them, and our places within community and power structures. Otherwise, you won't understand our words.

6. Don't totalize us, don't represent us or our discourses as monolithic or univocal; look carefully at each use of 'the', and at plurals.

7. Don't uncritically quote non-transsexual "experts," e.g., Harry Benjamin, Robert Stoller, Leslie Lothstein, Janice Raymond, Virginia Prince, Marjorie Garber. Apply the same critical acumen to their writings as you would to anyone else.

8. Start with the following as, minimally, a working hypothesis that you would be loathe to abandon: "Transsexual lives are lived, hence livable" (as Naomi Scheman put it in "Queering the Center by Centering the Queer").

9. When you're talking about male-to-female transsexual discourses, phenomena, experiences, lives, subjectivities, embodiments, etc., make that explicit and keep making it explicit throughout; stating it once or twice is not sufficient to undermine paradigmaticity. Don't toss in occasional references to female-to-male transsexual discourses, phenomena, experiences, lives, subjectivities, embodiments, etc., without asking what purposes those references serve you and whether or not those purposes are legitimate.

10. Be aware that if you judge us with reference to your

political agenda (or agendas) taken as the measure or standard, especially without even asking if your agenda/s might conflict with ours and might not automatically take precedence over ours, that it's equally legitimate (or illegitimate, as the case may be) for us to use our political agenda/s as measures by which to judge you and your work.

11. Focus on: What does looking at transsexuals, transsexuality, transsexualism, or transsexual _____ tell you about **yourself**, **not** what does it tell you about trans.

Focus on:
What does looking at transsexuals, transsexuality, transsexualism, or transsexual _____ tell you about *yourself*, *not* what does it tell you about trans (worlds).

12. Ask yourself if you can travel in our trans worlds. If not, you probably don't get what we're talking about. Remember that we live most of our lives in non-transsexual worlds, so we probably do get what you're talking about.

13. Don't imagine that you can write about the trope of transsexuality, the figure of the transsexual, transsexual discourse/s, or transsexual subject positions without writing about transsexual subjectivities, lives, experiences, embodiments. Ask yourself: what relations hold between these

categorical constructions, thus what implications hold between what you write about one and what you don't write about another.

14. Don't imagine that there is only one trope of transsexuality, only one figure of "the" transsexual, or only one transsexual discourse at any one temporal and cultural location.

15. If we attend to your work closely enough to engage in angry, detailed criticism, don't take this as a rejection, crankiness, disordered ranting and raving, or the effects of testosterone poisoning. It's a **gift**. (And it's praise: there must be something we value about you to bother to engage you, especially since such engagement is often painful, as well as time-consuming, for us.)

References:

Naomi Scheman, "Queering the Center by Centering the Queer"; in Diana T. Meyers, ed., *Feminists Rethink the Self*. Boulder: Westview Press, forthcoming.

Sandy Stone, *The Empire Strikes Back: A Posttranssexual Manifesto*, in *Camera Obscura* 26; also in Straub and Epstein (eds): *Body Guards*; Routledge 1991.

Bernice L. Hausman, *Changing Sex: Transsexualism, Technology, and the Idea of Gender*. Durham: Duke University Press, 1995.

The XX Club, Inc. The Transsexual Support Group of the Gender Identity Clinic of New England, Inc.

The Twenty Club, Inc. P.O.Box 387 Hartford, CT 06141-0387-----ph(860) 646-8651 <http://www.pcnet.com/~elspeth/xx.html>

Nature: The XX Club is the transsexual support group of the Gender Identity Clinic of New England, inc. Our purpose is to provide knowledgeable information and ongoing peer support to transsexual persons through the many stages of their transition as well as information about the Gender Identity Clinic of New England, Inc. Friends and relatives are encouraged to attend in the hope of gaining a greater understanding and acceptance of their loved one's gender dysphoria. The XX Club, Inc. is non-profit and non-sexual. We are not a religious organization and have no affiliation with any religious denomination. We hold no prejudice against any other group of people.

Services: The XX Club, Inc. publishes a bi-monthly newsletter, *Twenty*, serving persons with gender dysphoria and helping professionals. We meet twice a month as indicated on page 10 of this publication. Meetings are structured to provide support, information and open, accepting understanding. On Occasion we have professional speakers on educational and medical subjects of interest to gender dysphoric persons. Additionally, we have social get-togethers, club parties, outreach to New England and New York gender organizations, and a speakers bureau. Smoking is not allowed during our meeting. Local ordinances restrict smoking to outside the building. During the course of the meeting we enjoy a half hour break during which people are encouraged to get to know one another and to help themselves to food and beverages. Please feel free to bring food and/or beverages to share with our group.

Security: We are a peer support group, not a dating service or an instant source of new best friends. Persons interested in attending meetings are welcome to come so long as they have a personal interest in gender dysphoria, understand the supportive nature of our group, and are willing to respect the anonymity of all persons attending. At no time may another persons name, address, telephone number, or any personal information be given out without the full permission of that individual. Cameras, recording devices and members of the media are not allowed at our meetings.

Membership Dues and Meeting Fees: Annual membership dues for The XX Club, Inc. are \$20 (US) per year. Dues include a one year (6 Issues) subscription to this newsletter. Members and visitors are encouraged to contribute \$1.00 per person at each meeting to help defray our expenses. Dues and meeting fees are applied to facility costs, newsletter production and distribution costs, and refreshment costs for XX Club and GICNE meetings. While these contributions allow us to remain self-sustaining, no-one will be turned away due to inability to contribute.

Twenty Club Meetings: Regular meetings of the XX Club are held the **Second and Fourth Saturday** of each month from 1:45 until 4:45 PM
Meetings are held at: **Christ Church Cathedral (Parish House)** 45 Church Street Hartford, CT 06013

Advisor: The Rev. Canon Clinton R. Jones **President:** Jennifer A. **Vice Presidents:** Jennifer Winters, Jaye Müller
Treasurer: Michelle Hendricks **Secretary:** Jaye Müller **Newsletter Editor:** Open **Community Liaison:** Standing Committee

The Newsletter *Twenty*

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Newsletter submissions may be mailed to The XX Club at our address shown above, or submitted at a club meeting. Whenever possible, please submit contributions on an MS-DOS or Mac 3.5" computer disk using any ASCII text format. This newsletter staff reserves the right to print only submissions of relevance to the transsexual community. Due to various constraints, submissions may not be printed immediately. The newsletter cannot be responsible for returning submitted materials. When submitting contributions, clearly state what personal information you want/don't want included with your article. Contributors personal information will remain confidential. Be sure to credit any sources appropriately. Photographs must be accompanied by a signed release from all individuals shown. The staff appreciates all contributions. All materials submitted will be considered for publication.

Change of Address: Please send changes to the address shown above. Include both the new and the old addresses and zip codes.

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POSTAL ADDRESS: The XX Club *Twenty*, P.O.Box 387 Hartford, CT 06141-0387 **WEB SITE:** <http://www.pcnet.com/~elspeth/xx.html>

The Gender Identity Clinic of New England

68 Adelaid Rd., Manchester, CT 06040 (860) 646-8651

The Rev. Canon Clinton R. Jones, D.D. (Coordinator)

George Higgins, Ph.D., Clinical Psychologist (President)

John H. Felker, M.D., J.D., Clinical Psychiatrist (Vice President)

L. Evaet Szyba, M.D., Clinical Endocrinologist

Kathleen M. Storer, Ph.D., Clinical Psychologist

Gary E. Russell, M.D., Cosmetic Surgeon

Donald J. Carter, J.D., Attorney



RESOURCES

The following organizations are known by the editors to provide valuable support to the gender community. This does not constitute an official endorsement by Twenty, The XX Club or the GICNE. However, you are encouraged to investigate any and all resources and judge their value to yourself. Updates and additions are welcome.

Regional Resources

The Connecticut self-Help Mutual Support Network
389 Whitney Ave., New Haven, CT 06511 phone(203) 789-7645
Non-profit CT state organization with knowledge of over 400 support groups of all types.

Connecticut Outreach Society
P.O.Box 163, Farmington, CT 06034 phone(860)657-4344
Meetings: 2nd Saturday and 4th Wednesday of each month in West Hartford, CT TS & TV Support and social group.

Crossroads of Buffalo
2316 Delaware Ave. Suite 102, Buffalo, NY 14216
TS & TV Support Group.

Renaissance Education Association
P.O.Box 552, King of Prussia, PA 19406 phone(215) 630-1437
TV & TS Support Group and newsletter

TGIC - Transgenderists' Independence Club
P.O.Box 13604, Albany, NY 12212-3604 (518) 436-4513
meets (Thursday 7-9pm) TV & TS Support and social group.

The XX Club, Inc. - "That's Us!"
P.O.Box 387, Hartford, CT 06141-0387
TS Support group and newsletter

National Resources

GICNE - Gender Identity Clinic of New England
68 Adelaid Rd., Manchester, CT 06040
(860) 646-8651
Provides coordinated services for help with attaining SRS through adherence to the Benjamin Standards of Care.

Aegis - Chrysalis Quarterly
P.O.Box 33724, Decatur, GA 30033 phone(404) 939-0244 (eves and weekends). Publisher of a TS Newsletter and is a national organization.

HBIGDA
The Harry Benjamin International Gender Dysphoria Association, Inc.
The International association of gender professionals. Establishes the standards of care.

IFGE - International Foundation for Gender Education
TV/TS Tapestry Journal.
P.O.Box 367, Wayland, MA 01778
(617) 899-2212 and (617) 894-8340 (weekdays 2-10pm).
Provides communications, outreach and networking for entire TV/TS community. Publishes TV/TS Tapestry and is a national organization.

J2CP Information Service
P.O.Box 184, San Juan Capistrano, CT 93693 TS Info and referrals.

Ingersoll Center
1812 East Madison
Suite 106 Seattle, WA 98122-2843
Support for TS and TV. Provides coordinated services for help with attaining SRS through adherence to the Benjamin Standards of Care.

The Eden Society
P.O.Box 22742, Ft. Lauderdale, FL 33335-2742 (305) 791-2476 TS Support.

Mail to: The XX Club, Inc., P.O.Box 387, Hartford, CT, 06141-0387 <http://www.pcnet.com/~elspeth/xx.html>

XX Club Annual Membership

\$20 New Renewal

(Includes membership in the XX Club & a subscription to our newsletter for 6 issues (1 year)
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DONATIONS Please enroll me in the following category: Sponsor \$100 Patron \$50 Friend \$25

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City _____ State _____ Zip _____

Also available from the XX Club, Inc.

Check the items you would like to receive:

- Gender Identity Disorders - excerpts from DSM-IV & Initial Information on: The Gender Identity Clinic of New England, Inc. \$ 1.00
- Standards of Care of the Harry Benjamin International Gender Dysphoria Association, Inc. (HBIGDA) \$ 1.00
- The Harry Benjamin Sex Orientation Scale (S.O.S.) - modified. \$ 1.00
- The Paper Chase - A guide to documentation regarding your transition. \$ 1.00
- Zen and the Art of Post-Operative Maintenance \$ 1.00

This piece was originally published in *TransSisters* in 1994 and is edited for space reasons.
Transsexual Separatism? or Is Anyone Out There Listening?
 Riki Anne Wilchins

Introduction

It seems that every movement is destined or doomed to recreate the struggles of its predecessors and oppressors: ours is no exception. One of our most important battles has been around transsexual separatism. Nowhere did this become more apparent than in the national community discussion around the New Woman's Conference (NWC). Organized in 1991, NWC is an annual retreat which for women who have had surgery, "culminating in a ritual in which the attendees celebrate that which they all share- their blood sacrifice"(I am *not* making this up). NWC declared a policy of post-operative women only, refusing to register anyone who had not had surgery and wished to attend. In addition, anyone who was in attendance and was found to be pre-operative would be asked to leave. The time attendees spent the first day getting to know each other by relaxing naked in the communal hot tub became known, only partly in tongue-in-cheek, as the "credentials check". Interestingly, many of the women involved in NWC were the same I worked with in organizing "Camp Trans", the educational outreach event across the road from the Michigan Womyn's Music Festival (MWMF). Camp Trans was formed to protest the lesbian separatist policies of MWMF, which had been kicking out transsexual women for years. In 1991 I began telling those involved in NWC that, just as I show up each year outside MWMF at Camp Trans to protest their policy of exclusion transsexual women, so I would begin to show up each year outside NWC to protest their exclusion of pre-operative transsexual women. The following was written in response to the great stir which ensued:

May 8, 1994

Dear sister:

In response to Wendi Kaiser's letter, outlining my supposedly in-temperate response to NWC's policy of exclusion, let me first assure you that I am much, much worse, and far more irrational, than anything I hope Wendi can imagine, much less put into print.

Be that as it may, for purposes of NWC I do intend to show solidarity with my pre-op transsexual sisters. Logistics permitting, my plans regarding NWC are to show up with a small number of pre-op sisters and attempt to register. If we are turned away, as I expect, we will stay on to leaflet attendees, educate them, and confront them with our exclusion and their separatism.

As a member of The Transsexual Menace, I take seriously our motto of "Confront with Love", and NWC is no exception. While we do intend to show up for ourselves, we intend to do so in as gentle a manner as possible. We have no intent or desire to "sneak in" and out ourselves, to be disruptive in any way, nor to harass or otherwise embarrass attendees. *Nor* would I support anyone who contemplates such actions. But for purposes of NWC, or any other event, if pre-ops are excluded, then I am pre-op. If non-ops are excluded then I am non-op. For that matter, if post-ops are excluded, then I am post-op. Exclusion, division and discrimination are diseases our community can live without. And live without them we must, if we are to survive, and conquer the transphobia which threatens *all* of us, every living day.

Wendi has asked me what I think NWC's position ought to be. Although I only speak for myself, here is a rough draft of something I think might be appropriate...

WHY POST-OP TRANSEXUAL WOMEN SHOULDN'T BE ALLOWED AT MICHIGAN...

Post-op transsexual women should *not* be allowed to attend the Michigan Womyn's Music Festival. It's that simple. Let me state my reasons for saying this:

- 1) Nontranssexual women need a place to get together, where they can be with only their own kind.
- 2) The simple presence of post-op women at MWMF (regardless of their behavior) would make many nontranssexual women feel unsafe, women who need and deserve a secure haven to heal from the wounds of sexism.
- 3) Post-op genitals, reminiscent as they are to nontranssexual women of penises, would make many nontranssexual women feel uncomfortable, and therefore even more unsafe about their bodies.
- 4) Nontranssexual women have a right to get together without being confronted with male energy or male genitalia.
- 5) If post-op women are allowed to attend MWMF, nontranssexual women will not be able to speak or act freely, and will feel self-conscious about going topless or naked.
- 6) If post-ops were allowed to attend, many nontranssexual women,

who would greatly benefit from the MWMF experience, would stay away.
 7) Michigan is unique, and it's important to preserve the special "feel" that is MWMF: the simple presence of post-op transsexual women would change it into something else, and, if enough of them attended, they might try to change its focus.

8) MWMF for its 20-some years has been run by and populated by nontranssexual women: post-op transsexual women wouldn't even want to attend MWMF, or, since they haven't shared the same life experiences, if they did attend they'd be bored or uninvited by much of what goes on.

9) Michigan's stated audience is "womyn-born womyn", that is, women having female primary and secondary sexual characteristics when they were born; MWMF doesn't attempt to be all things for all women.

Whoops... wait a minute. Did I say "post-op transsexual women should *not* be allowed to attend the Michigan Womyn's Music Festival"? I'm so sorry. I meant to say: "Pre-op transsexual women should *not* be allowed to attend the New Womens' Conference". Yes. I'm sure now. *That's* it. And let me state my reasons for believing this:

- 1) Post-op women need a place to get together where they can be with only their own kind.
- 2) The simple presence of pre-op women at NWC (regardless of their behavior) would make many post-op women feel unsafe, women who need and deserve a secure haven to heal from the wounds of surgery.
- 3) Pre-op genitals, reminiscent as they are to post-ops of penises, would make many post-ops feel uncomfortable, and therefore feel even more unsafe about their bodies.
- 4) Post-op women have a right to get together without being confronted with male energy or male genitalia.
- 5) If pre-ops are allowed to attend NWC, post-op women will not be able to speak or act freely, and will feel self-conscious about going topless or naked.
- 6) If pre-op transsexual women were allowed to attend, many post-op women, who would greatly benefit from the NWC experience, would stay away.
- 7) New Women's conference is unique, and it's important to preserve the special "feel" that is NWC: the simple presence of pre-op transsexual women would change it into something else, and, if enough of them attended, they might try to change its focus.
- 8) NWC for its 3-odd years has been run by and populated by post-operative transsexual women: pre-op transsexual women wouldn't even want to attend NWC, or, since they haven't shared the same life experiences, if they did attend they'd be bored or uninvited by much of what goes on.
- 9) The New Women's Conference's stated audience is "post-operative transsexual women", that is, women having female primary and secondary sexual characteristics from having had sex-change surgery; NWC doesn't attempt to be all things for all women.

There. I think I got it right this time. At any rate, I think one thing is perfectly clear now: when nontranssexuals discriminate against us, *That's* "transphobia". When *we* discriminate against us, that's... well that's... well, I don't know, "transsexual unity" or something. Who cares? Anyway, it's just *different* when we do it, that's all. I mean, post-ops excluding pre-ops is absolutely *nothing* like Michigan excluding us, or the Gay Games discriminating against us, or Stonewall 25 discriminating against us. It's not the same thing. Why, it's like alligators and crocodiles: we can't tell them apart, but *they* sure as hell know the difference. Same thing with camels and dromedaries, if you think about it. Just natural law, that's all. And anyway, pre-ops have "Full Circle of Women". What do they want from us, inclusion or something? Not!

What really burns me up is that they *just don't get it*. Pre-ops just won't understand they aren't *real* women (and certainly not real, dyed-in-the-wool "new women" like us) *until* they have surgery. Only then, with the infamous, dreaded, "live penis monster" completely removed, can they fully appreciate the sublime, new-woman type stuff we do at NWC. Being a real new-woman is an intimate, elevated, celestial thing. A pre-op couldn't understand it all. A weenie interferes with your thinking. I know... I've been there. I didn't "get it" when I was pre-op either. And right after surgery, Bingo! Not only did I "get it", but I was overcome with a powerful, irresistible urge to discriminate against pre-ops... Besides, if we let one in, we end up letting 'em *all* in. Next thing you know, pre-ops from around the state, around the country, for all we know around the universe, they'll just be descending on NWC by the carload, busload, and trainload... Now, let's not forget to say our Secret Post-op Motto together before we leave: "Post-op transsexuals: When we discriminate, it's *different*."

Riki Anne Wilchins' book *READ MY LIPS: Writings of a GenderTrash Pervert* is due out this year. She is currently working on the growing "Brandon Teena and Marcia P. Johnson Memory March on Washington Against Gender Oppression"; her E-Mail address is RIKI@PIPELINE.COM

WORDS FROM THE WEB

another item culled from the World Wide Web

Subject: Re: Found this on the web. Gak.
From: an404852@anon.penet.fi (:Stacey Maxwell:)
Date: Sun, 14 Apr 1996 15:49:39 UTC

The reprinting of "The Ethical Issue of Transsexuality" might only inflame or confirm peoples hatred towards Christians. Is this everyone idea of support? Obviously Dr. Greg L. Bahnsen the author was mistaken on several accounts, about the ethics of the post-op transsexual but so has some TS's here been mistaken about the non-op transsexual and their sincerity towards loved ones, health or control over ones life. So then should we reject Christianity just because some who practice are in error? No more than we should reject transsexuality for their bad apples. In light of support for the Christians here lets look at the common errors of the fundamentalist.

Dr. Greg L. Bahnsen wrote:

>Scripture clearly teaches us that it is an abomination in God's eyes to pursue or even to desire sexual relations with a person of one's own gender. Such a desire is in effect a desire to be a member of the opposite sex (who would, as such, properly qualify as a sex partner for one's own gender). Thus the condemnation of homosexuality would reasonably apply to transsexual desires and behavior as well (as they pertain, at least, to sexual conduct and interests).

God is a loving spirit and our sins whatever they may be can be forgiven. The issue here is not just that the transgendered or homosexual are the unrighteous but we all are unrighteous. The alternate gender and sex communities perhaps may be even more special in the heart of God than the fundamentalist Christian, because of the harsh treatment given out by bashers who might be likened to the Pharisees of Jesus day. Consider all the heterosexual sexual promiscuity that is allowed by the church, divorce and adultery and they just turn their cheek. Alternate gender and sexual types are sometimes treated no different than the prostitute who would have been stoned to death had Jesus not said "Let he who is without sin cast the first stone".

>Part of one's sexual identity as a male or female is one's biological part and function in bringing about children. "Male and female created He them....and God said unto them, 'Be fruitful and multiply'" (Gen. 1:27-28).

The penalty for this world if every human rejected the basic commandment to subdue the earth by massive popularity of homosexuality, abortion, birth control, transsexualism and even celibacy, is the death of the human race itself. Thankfully people don't all have this same motivation and human extinction won't take place anytime soon. There are exceptions of celibacy and life control as personal defense or to dedicate ones life to serving others, so then are priests any more unholy than transsexuals because of celibacy?, No....

>What are we to think of someone who has undergone a surgical change of anatomy, then? At best, the person who has a sex-change operation is involved in an elaborate and extreme game of "dressing up" as the other gender (acquiring bodily parts which facilitate an outward costume). Here we have a bizarre biological masquerade.

Here we have a bizarre misunderstanding of gender dysphoria. In some medical intersex cases who is to say which gender a person should express? Creating a body of ones desire is no more a masquerade than cutting ones hair or piercing the ears, which is done in practice by Christians and non Christians alike.

>Now then, when transsexualism is seen in this perspective, the Bible all of a sudden speaks directly and obviously to it as an ethical issue. Deuteronomy 22:5 declares: "A woman shall not wear what pertains

to a man, neither shall a man put on a woman's garment; for whosoever does these things is an abomination unto Jehovah your God."

Also written that we should not eat pork or clothing weaved from two different cloths. The law of clothing was a warning about practicing false religion, where pagan priests were involved in sex and transvestitism as part of worship, that is my understanding. We of the new covenant know that sin cannot defile us spiritually anymore. Doing the works of the law can never give us salvation, righteousness or eternal life, for God never promised these things through law. Only by asking forgiveness can the Christian be made right, not out of doing deeds or working ones way to heaven, salvation is a gift.

> A person who has undergone a sex-change operation but the later comes to Christian conversion needs to repent of this (as any other) sin and do the works appropriate to repentance.

For the fundamentalist to argue and say anybody can be magically be transformed overnight instantly by repenting is hypocrisy. It should be nobody's business but our own and God's as to the speed we come to his grace, as long as we are headed in the direction that is all that matters. God's scale of time is infinite, therefore our direction and not the speed is what makes the difference. We all are living in sin, and if we are sorry or humble about it then we are on the right path and will eventually inherit the kingdom of God. If the non Christian finds offense in being included as equally fallen as everyone else, that in and of itself is a form of being self rightness so what better are they...

This is not meant to be a personal attack of Dr. Greg L. Bahnsen, he is no longer with us according to the internet page as he passed away earlier this year. In my humble opinion, a Christian like him could be as wrong as anybody else, yet he was right on some accounts, the only problem is pointing out the Transgendered is on their way to hell while suggesting the true christian who is not transgender has a license for holiness.

Stacey (who thinks the fundamentalist will be quite surprised to find their loin cloth not as becoming as the drag queen's silk wrap in heaven)

GEORGE WILL, ADA AND DSM

Subject: Editorial (Sent) to the NYPost
From: chatchka@haven.ios.com (chatchka)
Date: Mon, 08 Apr 1996 23:16:55 -0500

On Friday, April 5, 1996, George Will wrote eloquently about the ills of mental and emotional disorders as identified by the Diagnostic and Statistical Manual of Mental Disorders (DSM) being protected under the Americans with Disabilities Act of 1990 (ADA). "Compassionate government," as he identifies it, would seek to promote rights and empowerment for "obnoxious jerks" and other such social undesirables. However, Mr. Will failed to point out the sheer hypocrisy of the Government in this case.

Gender Identity Disorder (as shown in the DSM IV), is one such case, where one's life is profoundly affected but should not affect one's ability to work. Here is a case where the DSM could honestly be used to enforce job protection under the ADA. However, the Government has already precluded that. Thanks to the efforts of extreme right wing politicians (Jesse Helms for one), transsexuality, which falls under the fair use of Gender Identity Disorder, is classified with pedophilia and other sexual deviancies and is specifically excluded from protection under the ADA.

Many people who suffer from Gender Identity Disorder are more commonly known as "Transgendered." Transgendered people include transsexuals, transvestites, drag kings and queens, and many crossdressers. While it's acceptable in the government's eyes to protect people with "personality disorders" on one hand, the message one gets on the other hand is that it's ok for employers to discriminate with impunity against Transgendered people. Had Mr. Will gone on to make this point his overall message would have been stronger and would have made more sense.

Transgendered people in most cases are morally upstanding members of our communities. However, between the sleazy paradigm that the talk shows attach to transgendered people and the discrimination that people like Laura Trepanowski and Janet Aiello suffer at the hands of employers that are free to discriminate against them based on their "Gender Identity Disorder," the difficulty in becoming completely assimilated and integrated into society is increased. This benefits no one. Let's all reflect on Mr. Will's words and end the hypocrisy.

Jessica Posner, Founder of J.U.M.P.S.T.A.R.T.
<http://haven.ios.com/~chatchka/jumpstrt.html>

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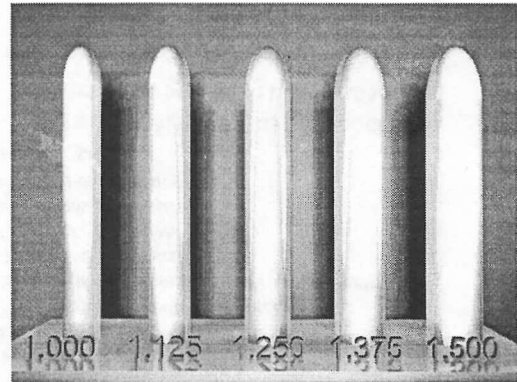
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