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APPENDIX J

AMBI-GENDERED: GOD'S SPECIAL GIFT

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FORWARD

"God created humanity in God's own image; in the image of God they were [each] created male and female. And God blessed them ... And God saw that everything God had made was very good."

— Genesis 1:27-31

Out of these words we are clearly shown that men and women, maleness as well as femaleness, are created together in every human being—in each body and spirit/soul—in God's image.

To me this means that the female parts of my physical being, and the female parts of my spirit/soul, and even the female parts of my sexuality, are as much like God, are as much in God's *own* image, as the male parts of my body and soul and sexuality are in God's *own* image.

The special importance of this revelation is that we *can* alter our bodies, with hormones as well as surgery, without changing our relationship to God, because we are each *always* a being in—and representative of—God's own image, regardless of whether we live in a male-appearing body or in a female-appearing body!

Therefore, since our very being is the image of God, to deny either the male or the female part of our very being is to deny part of God.

The real struggle I fought for most of my life, and which I see so many in our community fight every day, is with society's expectations of us, based only upon our genitalia of birth.

Jesus taught us that we are not to judge others, not to put any type of labels on people. Despite this teaching, it is society's gender-related judgements, labels, and expectations that "trap" us. For the Male-to-Female, we are not "women trapped within a male body", but rather we are women trapped within the male *culture* because of our genitalia of birth. It is the social body of people who feel it necessary to control our behavior—to tie us into a set of stereotypes based on genitalia—that creates our agony. ("You cannot wear a dress because you have a penis...")

Our transgendered sisters and brothers—along with the rest of society—all have been taught from before our first breath at birth, that genitalia is everything.

When a new baby is born, in the midst of the celebration the inevitable first question asked is "Is it a boy or a girl?" Which "heap" the new child belongs to, and how to stereotype and prejudge the new child, is the first thing virtually everyone wants, needs, to know—even before they care if the baby was born healthy, even before they care if the baby was born alive! Why do we continue to believe and to acquiesce to the notion that sex and/or gender, as well as sex/gender-related expectations and stereotypes, are immutably linked to genitalia?

Today there are several million people in the United States who struggle with the conundrum of matching their essentially or predominately female psyche to a societally-dictated lifestyle which is mandated to them based on their apparent genitalia of birth. More simply, these psychological women are trapped into a male culture which in general does not value women or femininity except as trophy or sexual objects.

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(As well, there are psychological men who—based solely on apparent genitalia of birth—have been trapped into women's culture; again where they are, in general, not valued.)

It is the binary culture, the culture of polarization that makes us go "crazy" with indecision about how to live our lives. It is the social culture that demands us to declare ourselves "Yankee" or "Rebel", Republican or Democrat, Liberal or Conservative, "Saved" or "Not-Saved", male or female, management or labor, Union or non-Union, gay or "straight", that creates so much animosity in the world, as well as so much internal strife.

I often hear the lament, from transgendered people living within the binary-culture belief system, that "I have never fit into the male world, in any way; therefore, I must do whatever is necessary to become a woman, so that I can fit into life, into society, somewhere!"

We have a clear command—given in Paul's letter to the Galatians (3:28)—to end this binary polarization: "There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female, for we are all one in Christ Jesus."

"...there is neither male nor female..." and yet we in the transgendered community either struggle with denying our maleness, fighting and praying to rid ourselves of any clue of maleness no matter how slight; or else we struggle to deny our femaleness, praying that our femaleness will somehow go away and fighting to rid ourselves of any clue or thought of femaleness no matter how slight. [We join the Marines, we climb mountains and explore caverns, race cars, etc.]

Through it all, we envy and we covet the femaleness that the women around us display everyday, cherishing the moments we can embrace that femaleness for ourselves.

For a small percentage of people, however, the blending of male and female is so equal that forcing them into a specific gender role is inappropriate.

Certainly there could be no better model of the *blending* of those traits that society has labeled "male" and "female" than the blending which exists within a person who was born Ambi-Gendered.

The term Ambi-gender was created to give honor and glory to that which God made male as well as to that which God made female, in me as well as in each and every one of us.

Ambidextrous: the ability to use either hand with equal ability and skill. Ambi-gendered: having the ability to utilize either gender-role with equal ability and skill, the freedom to select a gender role most appropriate to any life-situation or to our own predominate social-interaction needs. Bi-gendered: the realization of Galatians 3:28 to be neither male nor female, the realization of living life fully in God's own image, as we were created to do. Bi-gendered is the attainment of our status as "heirs according to the promise" (Galatians 3:29).

How have other cultures of people, throughout history, interacted with individuals of truly balanced physiological and/or psychological gender characteristics? Is there specifically a Biblical record of their existence, within the "Christian" culture?

This book is a compilation of research findings, definitions, and commentaries developed and published over the past 125+ years by various Judeo-Christian scholars and biblical commentators who referenced the original Hebrew and Greek texts in their works. The research for this book was intentionally focused toward the male-to-female piece of the transgendered conundrum.

HOW DO PEOPLE GET THIS WAY?

Modern medical and genetic research confirms the information recorded in the Book of Genesis—in the Christian Bible as well as in the Jewish Torah—that all people were created inclusively male and female.

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A new fetus has neither sex nor gender characteristics during the first eight weeks of a pregnancy; these characteristics begin to develop after the eighth week of fetal development. Sex and gender development in the fetus is always biased toward female unless a very complex process of Gender Differentiation is imposed onto the growth process. This gender differentiation process will normally be initiated only if the fetal cells have "Y" chromosomes with fully functioning "SRY" segments.

Fetal development reverts to female during any periods of time when the gender differentiation process is interrupted. These interruptions can be caused by stress, poor nutrition, drugs (legal or illegal), and even by the mother's body's inherent limitations.

It is the always-incomplete gender differentiation process that produces—within each and every person—physiological and psychological characteristics that are a blend of male and female traits. For example, hermaphrodites are people born physiologically having both male and female genitalia; this is an admittedly rare condition.

But the very clearest proof that the fetal development process is biased toward development of females is that all humans, male or female, have breast nipples. During and after puberty, elevated levels of the female hormone estrogen will cause breast and nipple growth, in men as well as in women. During and after puberty, elevated levels of the male hormone testosterone will cause beard and body hair growth, and a lowering of the voice pitch, in females as well as in males.

Although genetic research has confirmed the "nature" theory of transgender development, for many other individuals there is also strong case history to show that life experiences have contributed strongly (or fully) to their transgendered development (the "nurture" theory); there is obviously no single contributor or "trigger" into the ambi-gendered conundrum.

SPECIAL, RESPECTED PEOPLE

Most cultures throughout the history of civilization have acknowledged a special gender/culture of people, separate from male or female.

For example, "American pioneer settlers encountered [Indian] tribes where transvestites, called berdaches, were often respected spiritual leaders and healers thought to possess supernatural powers."¹ The Berdach were revered for their ambi-gender status; they were allowed to maintain "households" with the women or to hunt and/or to fight along with the men, by the Berdach's own choice. Their greatest contribution to their culture, however, came from utilizing their special cross-gender insights to mediate disputes between men and women of the tribe.

Unfortunately, the Western European/American (Judeo-Christian) cultures have forcibly eliminated any equivalent position or status. However, there *are* specific "Judeo-Christian" Biblical records of the existence of, and positive influences contributed by, ambi-gendered people on the societies which formed the roots of these cultures.

The primary hypothesis for this research project was that, although recent Western European and American history has highly mis-represented them, Eunuchs traditionally have played the same roles as the Berdach.

In addition, many to most personal-trait aspects displayed by members of the Transgender/Transsexual community fit the descriptions of eunuch traits. Therefore, some members of today's Transgender/Transsexual community can fulfill the very necessary and exceptionally rewarding social roles traditionally ascribed to the eunuch, as those roles have existed throughout history.

The gender community has had some very impressive role models to emulate!

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WHAT IS A EUNUCH?

Let's start by defining "eunuch". The frequently referenced Greek verb eunouchizo refers to the act of castration.² According to the *New Catholic Encyclopedia*, a eunuch, by common use of the term, is an emasculated man, usually by castration. This same encyclopedia defines castration as "the surgical removal or definitive ionizing of the male testicles or the female ovaries." Interestingly, castrated females (via hysterectomy) have never acquired any status as eunuchs, nor carried any stigmas.

"Castration of the male is referred to in Chinese medical history as early as 1100 B.C." The surgery included the amputation of the penis, scrotum, and testicles. Clinical castration of females did not occur until 1809, with the advent of abdominal surgery.³

The earliest known forms of male castration were first imposed as a punishment for crime. Byzantine historian Marcellinus suggests that castration was instituted by legendary Assyrian Queen Semiramis about 810 B.C. in Mesopotamia. However, ancient tablets of law indicate castration was employed as a means of punishment in Assyria at an even earlier time, particularly in cases of adultery.⁴

During the course of history, however, castration also became a voluntary procedure for the purpose of gaining lucrative and influential positions in the imperial courts.⁵ Eunuchs have "frequently risen to high offices of trust", such as ambassadors, negotiators, confidants, supreme judges, financial ministers/ treasurers, teachers, and, of course, chamberlains. According to the *Cyclopedia of Biblical Literature*, "They mostly appear in one of two relations - either military, as 'set over the men of war', greater trustworthiness possibly counterbalancing inferior courage and military vigor, or associated, as we mostly recognise (sic) them, with women and children."

Eunuchs were also considered "the surest guardians of the monarch's person, and the sole confidential witness of his unguarded or undignified moments."⁶ They "were characterized by single-hearted loyalty, and in the harem by unquestioned fidelity.

The use of eunuchs, both domestically and politically, became commonplace throughout the Persian empire, during the Roman and Byzantine empires and in the various Islamic caliphates, as well as in China." In Asia Minor, a eunuch priesthood flourished through the institution of ritual castration, "probably motivated by a desire to be one physically as well as spiritually with the deity."⁷

"The prospect of rank, honor, and royal confidence might even induce parents to thus treat their children at a later age, if they showed an aptness for such preferment. The characteristics as regards beard, voice, etc., might then perhaps be modified, or might gradually follow."⁸

The *Cyclopedia of Biblical Literature*, published in 1870, also makes reference to studies which reported that the fatality rate from male castration could have ranged from a low of two in one-hundred cases, to as many as two out of three or three out of four cases. By the 1870's, however, castration, especially in infancy, was considered no more dangerous than any ordinary amputation. One form of infant castration consisted of softening the testicles of very young boys in warm water, and then rubbing and pressing them until they disappeared. When castration is performed at a "tender age, . . . non-development of beard, and feminine mould (sic) of limbs and modulation of voice ensues."⁹

The dichotomy between castration as punishment and becoming a eunuch as an honored step-up in society can be explained within two contexts.

First, that among the men who survived the amputation, it could be a safe assumption that many of the survivors of castration were those men whose personal will, whose desires, tended toward removal/elimination of the male genitalia, anyway.

____ Could the percentage of men experiencing gender dysphoria, especially men who would tend to want their genitalia removed, really be that high? Given the frequency that this topic now appears

on daytime television, and that the choice of program topics is driven by audience share, it must be acknowledged that the television programs featuring gender issues are heavily watched; and therefore that the percentage of men who are closeted and secretly dealing with gender dysphoria is very high. If this were only a "spectacle" topic, its fascination would have died away by now.

Second, the psychological results of a castration would be vastly different when performed as punishment, than the results would be if castration were done by personal choice. It is difficult to believe that a captured warrior, castrated for punishment, would turn into a person who could be trusted with the wealth, the leadership, and/or the harems of a country.

Judaism recognizes only two classes of eunuch, natural (literally translated as "a eunuch from the time of seeing the sun", or "so born") and man-made.¹⁰

In Matthew 19:12, Jesus describes three classes of eunuch: natural, castrated, and spiritual. Spiritual eunuchs are defined as those "who voluntarily refrain from sexual pleasure out of dedication to the kingdom of God - either because they devote their lives to a goal transcending human power, or because they find God everywhere and in everyone, so that they cannot limit themselves to the exclusive relationship of marriage."¹¹

It has also been proposed that Jesus, in defining a spiritual eunuch, was reacting against a slander spoken against him and his disciples, that they were accused of being eunuchs because they were not married.¹² Spiritual eunuchs may also be those people whose personal dedication to the kingdom of God creates happiness in the world—from within their own preferred gender roles.

The aforementioned Matthew passage is, today, occasionally linked (wrongly) to Jesus' teachings about marriage. In a very few perverse Biblical translations this passage has been distorted to actually become a part of the preceding marriage discussion, but *none* of the serious Biblical scholars or works made that connection.

In the early church, Origen, misinterpreting in a literal sense the "spiritual" definition given in Matthew 19:12, castrated himself.¹³ In the third century, a sect of heretics emasculated themselves under the assumption that they would therefore "eradicate their evil propensities and qualify themselves for performing the duties of religion in a more holy and acceptable manner." This practice was reported to have continued to exist in Russia as late as the 1870's.¹⁴

The *New International Dictionary of New Testament Theology*, in its definition of eunuch, proposes an extremely interesting concept; it suggests a relationship between castration and the Biblical admonitions of Matthew 5:29-30, (as well as those of Mark 9:42-46) that amputation of body parts (cutting off your hands, your feet, plucking out your eyes, etc.) is acceptable if those parts cause you to sin. "Measured by the standards of the kingdom of heaven even things necessary to life are unimportant, and must be surrendered where there is a conflict."¹⁵ A footnote to Mark 9:42 in *The Holy Bible* states that "no sacrifice, however painful it may be, is too great if one may save his soul thereby."¹⁶

Furthermore, according to doctrine expressed in the *New Catholic Encyclopedia*, irradiation and surgical castration can be a part of therapeutic measures in the presence of very serious medical indications. One justification appears to occur when "the function of these organs as endocrine glands constitutes a threat to the patient's general welfare". "Such a procedure is properly called therapeutic castration, and, provided it is free from contraceptive intent, is correctly evaluated in the moral context under the principle of 'double effect'".¹⁷

WHAT DOES THE BIBLE SAY ABOUT ALL OF THIS?

Let's look at other applicable Biblical writings, but from a historical perspective, rather than from a

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religious/pulpit perspective.

"Some scholars believe that early Hebrew scriptures (particularly Leviticus) which referred to homosexuality as an 'abomination' may have been a response to the Jewish people's experience during their exile into Babylonia in the sixth century B.C. Throughout the Near East at that time, priests in pagan religions tried to emulate a mother-goddess figure by becoming effeminate, even dressing as a woman and sometimes castrating themselves. Their male followers came to the temple and had anal intercourse with them as part of religious rituals. Judaism, which depicted a God who was exclusively male, had no place for such mother goddess worship; so the priests of Jehovah outlawed cult prostitution and the practice of men dressing as women."¹⁸

Keeping the captive Jews from participating in those pagan rituals was the specific source and intent of the Hebrew law recorded as Deuteronomy 22:5 prohibiting "cross dressing"; it is worse than ludicrous to extrapolate this verse to cover any other scenario.

Eunuchs, however, were generally recognized for their power and given great social status. In the Hebrew-language *Old Testament*, the Hebrew term saris appears 47 times; the *RSV Bible* translates 28 of these literally to "eunuch" and the remainder to "military officer", "political official", or "chamberlain", while the *NEB Bible* translates the term to "eunuch" in every case. The term saris is generally considered to be a loan word from the Akkadian idiom sa resi (sarri), which means "the one who is at the head (of the king)".¹⁹

When studying the specific Biblical verses which relate to eunuchs, there are a couple of specific points to keep in mind. First, throughout more than two dozen different versions of the Bible, translated from the fifteenth century forward, there were no substantial differences in translation for the passages used for this research. (However, my research has since found two other translations/versions of the *New Testament* which are radically different in presenting the Matthew 19:12 concepts!)

The second and most critical point to understanding this information is that all biblical records were written by men of great leadership and education. This creates a special consideration for reading, translating, and/or interpreting these records:

___A specific male trait when recording/reporting on an event is that men in general are not detail oriented, unless detail is critical to the understanding of the event. This is contrasted to women's need to report all details so that a listener can understand/experience the feelings involved. For example, in male/female relationship courses, a common point is that men never want to know how many storms the ship has gone through, but rather only whether the thing is in port: yes or no. Another example of these traits occurs in the conversation between men and women at the end of a work day today. When a woman asks a man how his day went, he will most likely answer "Fine" or some such non-committal answer. When a man asks a woman how her day went, she will describe every meeting of people, and every detail of conversation.

So the biblical writings must be seen as minimal descriptions of reality, of events, stories, and laws. Therefore, the bible must be studied with the assumption that everything, every word that DID get written, is critically important, and that each story, each parable, each law is written because of its own merit.

Further, the Hebrew and the Greek style of writing places all thoughts in a descending order of importance: most important to least.

For example, 2/4Kings 24:12-15*, in describing the conquest, captivity and movement of the surviving Jewish people to the city of Babylon, records that "And Joachin, King of Judah, went out to the King of Babylon, he, and his mother, and his servants, and his nobles, and his eunuchs: and the king of Babylon received him in the eighth year of his reign. (13) (they brought out all of the treasures of Jerusalem, and divided them up and distributed them) (14) (all of Jerusalem was carried away; "...all the princes, and all of

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the valiant men of the army, to the number of ten thousand, into captivity: and every artificer and smith: and none were left but the poor people of the land") (15) And he carried away Joachin into Babylon, and the king's mother, and the king's wives and his **eunuchs**: and the judges of the land he carried into captivity from Jerusalem into Babylon. (25:19) (*continuing the description of the items taken into captivity...*) And out of the city one **eunuch**, who was captain over the men of war; and five men of them that had stood before the king, whom he found in the city, (*etc.*)"

Given that men are minimalist reporters, the fact that in verse 19 the "captain over the men of war" was—separately—reported to be a eunuch is significant and important. Otherwise it would not have been necessary to report/record this fact as a separate detail. Actually, given the order of the wording of the sentence, the report is more concerned that a **eunuch** was captured; this eunuch, by the way, (parenthetically) happened to be a "captain over the men of war". Likewise, in verses 12-15 the eunuchs are reported as separate entities, separate peoples, from princes, nobles, army men, and from anyone else important enough to have a title.

As to other Biblical references, for example: Isiah 56:3-5 (as well as Wisdom 3:13-14) overturned the ruling of Deuteronomy 23:1-2 (which stated that emasculated men were to be excluded from God's community). Isiah 56:3-5 states that if eunuchs keep God's covenant's and laws, they may be a member of God's people²⁰: "For thus saith the Lord to the **eunuchs**: they that shall keep my Sabbaths, and shall choose the things that please me, and shall hold fast my covenant, I will give to them in my house and within my walls, a place, and a name better than sons and daughters; I will give them an everlasting name which shall never perish." And in Wisdom 3:13-14: "So also the **eunuch** whose hand wrought no misdeed, who held no wicked thoughts against the Lord - for he shall be given fidelity's choice reward and a more gratifying heritage in the Lord's temple."

The principles established by Isiah 56:3 were fulfilled by events described in Acts 8:26-39.^{21,22} This passage describes a meeting between the apostle Phillip and an Ethiopian eunuch who was "a minister of Candace, queen of Ethiopia, [and] who was in charge of all her treasures". This eunuch had gone to Jerusalem to worship, and was returning home. Phillip was instructed by an angel of the Lord to travel a specific road across the desert, and then to "go near and keep close to this carriage" where the eunuch was sitting reading/studying the prophet Isiah. Phillip asked the eunuch "dost thou then understand what thou art reading?" And the eunuch asked Phillip for help, and invited Phillip into the carriage. As the carriage proceeded down the road, Phillip "preached Jesus to" the eunuch. The eunuch then asked to be baptized, and Phillip complied. Immediately after, "the Spirit of the Lord took Phillip away, and the eunuch saw him no more, but went on his way rejoicing."

2/4Kings 20:18 - Isaias the prophet came to king Ezechias with a prediction of the future of Jerusalem; that everything in Ezechias "house", all the treasures and stores, would be carried off to Babylon. Even Ezechias sons will be taken away, "and they shall be eunuchs in the palace of the king of Babylon." And in verse 19, Ezechias responded to Isaias that "The word of the Lord which thou hast spoken, is good: let peace and truth be in my days." (This story is repeated in Isaias 39:1-8.)

Daniel 1:1-21 relates that Asphenez, who was the master of the eunuchs belonging to Babylonian king Nebuchadnezzar, was directed to select the best four children of the captured King of Judea, and of his princes, based on the children's appearance, wisdom, knowledge, and education. The Babylonian king then ordered these children to be educated in the wisdom and language of the Chaldeans. Asphenez changed the given names of the children, to Shadrach, Meshach, and Abednago, as well as that of Daniel to "Baltassar" [or alternately "Belshazzar"]. Melzar, prince of the eunuchs, was appointed to oversee the education. At the end of the education period, these four were found, "in all manner of wisdom and understanding" to be "ten times better than all the diviners and wise men that were in all of the kingdom".

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Shadrach, Meshach, and Abednago ultimately survived a challenge in a fiery furnace. But isn't it amazing that the men who became the four greatest prophets of those times were themselves educated by eunuchs! (Especially remembering that a teacher always knows more than the students!)

The Book of Esther 1:10 reports that King Assuerus, "who reigned over 127 provinces", had "seven eunuchs that served in his presence" [verse even has their names listed]. Every decision the king made was by the counsel of the seven wise men "who knew the laws and judgments of their forefathers" [lawyers!]

The Interpreter's Bible supports a non-discriminatory position for modern-day eunuchs within the church; that people who are shunned and snubbed elsewhere should be openly welcomed into the church, and provided with the inspirations of the gospel as well as a place within the fellowship. This book further states that "prejudice and social snobbery are sins which damage the church and frustrate God's purpose through her."²³ Biblical scholar Adam Clarke states that "there are some who are so outrageously wedded to their own creed and religious system that they would . . ." berate other religious beliefs even more than they would berate non-believers.²⁴

THE AMBI/TRANS-GENDERED PEOPLE TODAY

Some researcher/writers have described eunuchs "as being the base and ready tools of licentiousness, as tyrannical in humor, and pertinacious in the authority which they exercise."²⁵

In other words, according to *Webster's 9th Collegiate Dictionary*, "lacking legal or moral restraints, (especially) disregarding sexual restraints and marked by disregard for strict rules of correctness; oppressive, unjust, or having arbitrary behavior or control; and adhering resolutely to an opinion, purpose, or design; being perversely persistent; being stubbornly unyielding or tenacious; being obstinate". (Anyone who has worked within the gender community, as a counselor or helping-professional, etc., will agree that these character traits fit a significant percentage of gender dysphoric/transgendered people!)

Despite the negative and/or destructive tone of these character traits, in today's society these traits have been over-laid, over-shadowed, by multiple other anti-social behaviors. These self-protective-hiding-behaviors include paranoia (irrational suspicions, and fear of persecution), agorophobia (fear of being in open or public places), near-schizophrenia, alcoholism, drug addiction, work-aholism, religious zealotism, and over-bearing machismo; each and all in an effort to prove to self and especially to others that a "normal" life is possible, and that this "devil inside" can be overcome. These behaviors have created a stigma, a stereotype, for the ambi-gendered community that is even more difficult to overcome.

But without a doubt eunuchs have played an important part in the history and formation of civilization.

For those who have struggled to relate Fundamental Christian concepts to their own struggle with gender dysphoria, bear in mind that Satan does not have to possess your soul to win the battle; to win he only has to find a way to keep your spirit separated from the communities of mankind and/or womankind. Satan doesn't have to lead you into being a bad person, he only has to keep you from being a good person.

Consider also that Mark 9:38-40 teaches that anyone not opposed to Christian concepts is to be considered Christian.

WHAT DOES THE FUTURE HOLD?

Because of Western European/ American societal ignorance, prejudice, and mis-guided and outright destructive religious teachings, ambi-gendered people have been far more feared than valued, and virtually all have remained in extreme hiding and isolation to avoid persecution.

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The most important concept to emerge from this research is that throughout history, people who deliberately chose to become eunuchs, to fully express their ambi/trans-gender role, have attained immense stature and influence within their culture. It is clear that they were as respected by the Jewish people, and in Jesus' teaching, as they are within every other culture which has acknowledged them. They have served as the greatest of teachers, financial officers, military leaders, and as advisors and administrators to kings and queens.

Today, through the work of the International Foundation for Gender Education (IFGE), its international conventions and related regional events, as well as through the work of the International Conference on Transgender Law and Employment Policy (ICTLEP), it is clear that many of the world's greatest teachers, military leaders, corporate advisors and administrators, as well as corporate financial and Chief Executive Officers are a part of the transgendered/ transsexual population.

And now, at the end of the second millennium, ambi-gendered/eunuch people are starting to re-emerge, to reclaim their status and stature within society. And what is most exciting about this re-emergence is that ambi-gendered people are becoming poised to again become the catalysts and the change-agents of the future.

The exceptional and powerful skills, talent, education, intelligence, personal productivity and innovative insights, etc., that exist within eunuch/ ambi-gendered people will soon begin to rebuild respect for them, and they will once again enable society to move ahead toward peace and harmony!

We can no longer ignore the words of Sir Arthur Conan Doyle, spoken by Sherlock Holmes, (as well as by Mr. Spock in the Star Trek movie *The Undiscovered Country*) that "when you have eliminated all which is possible, you must accept as truth that which is impossible." When we eliminate the possibility of ever being truly-fully-male in every aspect and when we eliminate the possibility of ever being truly-fully-female in every aspect, we must therefore accept as truth the "impossible" notion of being dual-gendered, ambi-gendered.

Being ambi-gendered is not something God did "to" anyone; it is something God did FOR a few chosen people.

Out of our personal acceptance of our ambi-gendered status, it is easy to see that it is time to take our rightful place in the world, to help other people to become what God would have them to be. We have been given leadership role models to emulate. And we have been assured of God's protection: we have been "given a place and a name better than that of sons and daughters, an everlasting name..." Isaiah 56:4-5.

We alone have the vision and the experience to help the rest of the people in the world understand what it means to live as they were created, neither male nor female, but in God's image: male AND female.

Ambi-gendered is truly *a Special Gift from God*, to be utilized wisely to make the world a better place for everyone else.

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Wayland MA 01778
(617) 899-2212

AEGIS
P.O. Box 33724
Decatur GA 30033

International Conference on Transgender
Law & Employment Policy
(ICTLEP)
5707 Firenza St.
Houston TX 77035
and/or
Health Law Project
1718 "M" St. NW, #333
Washington DC 20036

Grace & Lace Newsletter
P.O. Box 31253
Jackson MS 39286-1253

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July 10, 1994

Dear Phyllis,

This grants you permission to reprint my book *Ambi-Gendered: God's Special Gift* into the next ICTLEP *Proceedings*, per your request.

For the record, I am the researcher and author, under my pen name of Dana Cole, of this work.

I do retain the copyright, and all rights to any further publication, copies, and any other form of storage, including via any electronic technology(s).

Thank you for the opportunity to help make this year's event, and its records, a living legacy and worthy reference for the entire transgender community!

With sisterly love,



Dianna