



## Newsletter – May 2021

CFSM Singapore  
2 Highland Road, #03-12  
Singapore 549102

Website: <http://www.c fsm.org.sg>

Contact email: [c fsmsg@gmail.com](mailto:c fsmsg@gmail.com)

### GENDER IDENTITY

#### SEE

Feminists Maureen Young, Dr Michelle Cretella and former trans Walt Heyer all share the same view that the current gender ideology propagates dangerous beliefs and practices that in particular, harm a very vulnerable group of people, our young.

Gender ideology is the assertion that apart from our sex assigned to us at the point of conception (Christians do solemnly declare and believe), we have an internal gender that may differ from our assigned sex. This ideology has gained traction globally especially in the last decade with the aggressive support and lobbying by activists.

In countries like America, more and more schools and institutions teach that the natural and physical sex of a child may hide an inner gender that is opposite it and that this inner gender should be affirmed. As Mr. Heyer points out, to ‘affirm’ the child in this way is actually tantamount to child abuse, because it is telling the child that there is something wrong with him – his outwardly visible sex that does not conform with his inner gender.

Moreover, in many countries, legislators are debating and judges are deciding whether to compel parents to allow minors to undergo aggressive medical treatment like taking cross sex hormones – estrogen for boys and testosterone for girls – and undergoing sexual reassignment surgery to enable them to transition to the gender they identify with. Again, the phrase ‘child abuse’ surfaces, this time uttered by Dr Maureen Cretella, the Executive Director of the American College of Pediatricians, a pro-life, pro-family group, who believes that compelling parents to allow such invasive procedures for their transgender child after taking puberty blockers would set the child on an irreversible journey. Parents are no longer the main decision maker for their children who are minors, but often, the courts and state are.

The New Zealand psychologist John Money is responsible for defining “gender” as the social expression of internal sex identity of a person. That is not a scientific fact, but made up by Mr. Money, and following his definition, gender appeared in the medical literature for the first time and applied to people, and from there, the confusion entered society. Hence, pre-schoolers are now taught innocuously, insidiously, through a picture book, that there can be a red crayon that colours blue, and that’s fine. Young pre-schoolers are ridiculously asked the question, ‘Which gender are you on the inside?’ Especially with the explosion of social

media, as Dr Cretella explains in her talk (accessible via Youtube: Child Abuse, Female Erasure and the Death of ALL Human Rights), the number of youth who identify as trans have increased exponentially within the last decade, paralleling the emergence of the various social media platforms like Facebook, Twitter and Instagram. Children and Youth are very easily influenced by the social media. We are manufacturing children who identify themselves as trans.

Expediently, then, to use the terms of the transgender community, we can ask why trans people have a social expression of an internal sex identity that differs from their sex. Dr Cretella mentions that many of such children may have been physically or sexually abused when young, or suffer from some traumatic event, that led to their state of confusion. Healing can take place through psychoanalysis, but the medical professionals and the trans activists lobby aggressively for the often irreversible medical procedures to align their bodies with their internal sex identity (admittedly, their sex at birth cannot be changed. Science cannot rewrite the genetic code.)

Some US states are actually fighting this trend, with bills in Arkansas and Tennessee being passed to ban gender affirming care for trans youth. Framing what we can consider child abuse as ‘gender affirming care’ is chilling, in fact calling a harm a good. At the heart of the matter, we want to do right by our young children and youth. Take away all the noise, buzz, terms, nomenclature, treatments and procedures, and perhaps just see that the confused child worries about who he is. Could we not embrace him fully, hold his hand, take time to journey with him and his community? Could we not stay the drugs and medical procedures as these are foreign materials and procedures, and literally hurtful? What would be the result then?

God has made us male and female, in His image. And He sees that this is good.

[Article by Trudy from Hougang]

**JUDGE:**

**Genesis 1:27**

**So God created mankind in his own image, in the image of God he created them; male and female he created them.**

“At the level of faith, it is only when we do not believe in God that we take matters into our own hands and resort to “doing something about it”. However, it is important also to have faith that God doesn’t make mistakes. When He fashioned us in our mother’s womb we have to believe that God made us in His image and likeness, unique. If we feel like there was some big mistake when we were created, then let’s just be brutally honest and say that we don’t share the same definition of God. If God is an all-powerful, all-knowing, and all-loving Father, it is *impossible* for Him to make mistakes because it would be contrary to His nature. God created us male or female for a reason.

If our internal-external gender “misalignment” is a source of suffering in life, 2 developments can happen: we have to draw closer to Him for inner strength and we draw closer to our family/friends/community for prayers, support and love. God doesn’t promise to take away our sufferings and struggles, but He does promise to be there carrying our crosses alongside us. This is where family and social dimension of the Christian community is manifestation of God.” [Commentary by Andrew from Tampines]

1. Are we adhering to the gospel when we allow a person to transit to the opposite gender?
2. What does the social teachings of the Church say on this matter?
3. Is the Catholic Church in all the countries united in their stances on this matter?

**ACT:**

1. How can we help children and youth to develop a healthy gender identity that conforms to their biological sex?
2. How do we love people around us who identify themselves as trans?
3. As a Movement, what should be our approach on this matter?

**‘TRADING MY SORROWS’ — A STORY OF HEALING FROM TRANSGENDERISM**

- BY JEFF JOHNSTON
- SEPTEMBER 13, 2015



Walt Heyer

Walt Heyer's life looked like a success. Since childhood, however, he had struggled with the desire to dress in women's clothes and to be a woman.

Married for 19 years, successful in business, and the father of two children, Walt Heyer's life looked like a success. Since childhood, however, he had struggled with the desire to dress in women's clothes and to be a woman. This obsession was becoming stronger.

After a divorce, and a short visit with a psychologist to refer him for surgery, Walt endured a number of procedures: electrolysis; breast and buttocks implants; a nose job; facial surgeries; skin peels; hormones; and, finally, "sexual reassignment surgery."

Walt tells his story in the book, *Trading My Sorrows*, where he says that even after spending time and money on "becoming a woman," he was abusing alcohol and drugs, wrestling with depression and thoughts of suicide, and confused about who he was. He writes,

"My bad choices had destroyed my identity, my family and my career. The surgeon's knife and resulting amputation had not changed me from a man into a woman. I now knew that. ...

“It was becoming very clear that the surgery they call sex change or gender reassignment is not a sex or gender change at all, but a means to living out a masquerade through the destruction of perfectly good sexual organs.”

But God was at work in Walt’s life, and he began a long, painful road — not without relapses and failure — toward healing. Through support from friends at Alcoholics Anonymous, pastors, counsellors, neighbours and church members, he found grace and acceptance. Most importantly, his relationship with God began to bring forgiveness, integration, truth and healing into his life. He was able to face the depths of childhood abuse, self-hatred, shame, and his own sinful choices. Today, Walt is a man who reaches out to men and women struggling with transgender issues and to men and women who deeply regret their “sexual reassignment surgery,” which is fairly common. It’s not an easy road, but there are those who leave transgenderism behind. “A key element to healing is working through the delusion that changing genders is possible,” he says. “It gets much easier to recover when you acknowledge that surgery cannot perform a gender change, nothing can. You are as God made you to be. Live it, love it and celebrate it.”

[Supplement by Trudy from Hougang]

---