

STUDY PACK 13

MODERN CULTS The Omnigender Revolution

“In other words, the attitude of many religious leaders has been that gender is fully and adequately defined by the male-female binary. Anyone who does not fit that binary doesn’t even exist in any reality worthy of religious recognition: Hence, there is no need for pastoral concern, listening, or support. But far from being “rooted in nature,” the binary gender system is not only unjust to “normal” males and females (chapter 2), it doesn’t fit the basic facts of biology, let alone psychology (chapter 3). The common understanding of gender is woefully inadequate.

I wish I could believe that as soon as religious people learn in detail the plight of intersexuals, transsexuals, and other transgender people, they will repent of their oppressive attitudes and open their hearts to a transformation. That’s really all this book is asking for – _____ that would lift from millions of shoulders burdens too heavy for human beings to bear. I have no question where Jesus would stand on this issue, for he told the disciples that “the religious scholars and the Pharisees have succeeded Moses as teachers; therefore perform every observance they tell you to. But don’t follow their example: even they don’t do what they say. They tie up heavy loads and lay them on others’ shoulders, while they themselves will not lift a finger to help alleviate the burden” (Matt. 23:1-4, *The Inclusive New Testament*).

However, I sense that the gender mountain will be very difficult to move, especially in religious circles. In all probability, official church policies will be the rear guard on gender, being dragged toward gender justice kicking and screaming when the secular society will no longer tolerate anything else. History has repeated itself, alas, concerning the church and racial issues, women, sexual orientation, peace, capital punishment, and corporal punishment. Why should gender be any different?”

~~ Virginia Ramy Mollenkott, *Omnigender*, p. 82. ~~

I. THE “EVANGELICAL LEFT” REBELS AGAINST GOD’S CREATION

The transgender movement is based upon undoing the idea that _____ and that this is the basis _____, see Genesis 1:27.

The concept of a _____ began among self-described evangelical, female Bible teachers. The books of Virginia Ramy Mollenkott and Letha Scanzoni and other “evangelical feminists” claim to be restoring the original meanings of Scripture. Various social activists took their religious writings, merged them with Marxism and demanding that _____ about their ideas.

II. OMNIGENDER THEOLOGY IS TIED TO SPIRIT COMMUNICATION

In *Sensuous Spirituality: Out From Fundamentalism*, Virginia Mollenkott describes her “ministry” after she was set free from the *King James Bible*.

“So how does a fundamentalist who believes she is essentially and totally depraved become transformed into a person who knows she is an innocent spiritual being who is temporarily having human experiences? The answer is: through a long and gradual process involving the study of hermeneutics; a great deal of dreaming and learning to interpret those dreams; extensive journaling; psychological use of the *I Ching* and the Tarot to learn something about the movement of my unconscious mind; agonizing struggles with *A Course in Miracles*; studying the works of Paul Norman Tuttle; reading up on the hermetic tradition and on spiritual healing; much pondering of great theological poets like John Milton and Emily Dickinson; listening to and reading outstanding thinkers among my contemporaries; leaning how to love and be loved; the experience of my mother’s death and thereafter our continued closeness; here and there, some psychotherapy; and some mildly mystical experiences.

Inasmuch as I still sometimes revert to the judgmentalism and divisiveness of a human ego that is on its own in a hostile world the process continues. But there was for me one distinct “holy instant” when my basic perception of myself flipped into a different mode. Prior to that “holy Instant,” I had inched my way from believing myself totally depraved (although redeemed by God’s grace) to believing myself a basically decent human being who was having some lovely spiritual experiences. But one day while I was meditating, I experienced a reality that was even better than that: like my Elder Brother, Jesus, _____ travelling through eternity and temporarily _____ in a body known as Virginia Ramey Mollenkott.

What is ultimately real about me, I realized, is the Consciousness that is currently within my body but even now is not limited to my body, since I can in my mind visit England or Japan in an instant. My body is not unimportant; it is in fact very important as the colleague of my soul. But its limitations are not my Self’s limitations, for my Self is a consciousness within _____ I call by the name of God. Her consciousness is in mine, and mine in Hers, in a communion people sometimes feel when we are with a close friend and both of us get the same idea at the same moment.

Perhaps my Self has been on earth before in other bodies, perhaps not. That’s not important to me. What is important is that my life, like all life, is eternal and is holy. During that first moment of feeling my oneness with God, I felt that at long last, I was home – home in the all-encompassing nature of a Loving God I had only imagined I had left. My loneliness was gone. I wept with the relief of knowing at last that I am and always have been home.

Never in my over fifty years of living had I really felt totally at home, except for little flashes of lightsome moments here and there. But since that first timeless “holy instant,”

I have been confident that wherever I am and whatever is happening, I am always and inevitably home.”

~~ *Sensuous Spirituality*, p. 16-17 ~~

“All I have to contribute to bringing about the “holy instant” is my willingness to turn away from my ego and toward the Christ-nature (the sinless Self shared by every human being). I have discovered that the Holy Spirit and _____ and _____ eagerly await our willingness to be transformed and instantly spring into action when we ask for help.

I have discovered that if I need to know the answer to a question that is troubling my mind, I can ask that question when I am in a quiet, relaxed, and centered state of mind, and the answer will be given to me. Usually, for me, it works this way: I write the question in my journal, stating it as precisely as I possibly can. Then I write the words “*The Answer:*” – after which I close my eyes and listen expectantly for the Spirit’s reply. A beginning concept occurs to me (sometimes something very surprising to me), and I begin to write. Usually the words pour onto the page very rapidly; but if I get stuck I simply close my eyes and listen once again. I never hear any external voice, but certainly concepts occur to me that did not come from my ego; and sometimes alternatives are offered that had never occurred to me before. Do they come from my unconscious mind? Or from a collective unconscious mind as postulated by psychologist Carl Jung? Do they come from my own wisdom, tapped because I am relaxed and focused? Do they come “supernaturally,” from _____, _____, the Holy Spirit, or Jesus, _____? It certainly seems to me as if they come from _____. But since we human beings are *one* with our Sacred Source anyhow, does it matter? The important thing is that the answers *do come*.”

~~ *Sensuous Spirituality*, p. 18-19 ~~

“I agree with Chicana Gloria Anzaldua, who argues that when people are “queer” – gay, lesbian, bisexual, transgender, or *off-norm in any other fashion* – it is because _____, _____, and/or _____ have chosen those people _____. Although I believe in only one Divine Source, not a multitude of gods and goddesses, I have certainly noticed that that One Source likes variety and has chosen to be incarnated _____. I therefore assume that the *ultimate* reason for “queerness” does not lie in concepts constructed by society, or some eternal essence like “male” or “female” or “bigendered,” but rather the fact that God has chosen to embody Himself/Herself/Itself in just this person’s particularities at just this time and place. To make that statement does not rule out the freedom of human will, because God dwells within every one of Her children so that their deepest will is joined _____, and they are most at peace when fulfilling that one will. I am therefore in full agreement with Gloria Anzaldua’s statement that “We need to move beyond the facile dichotomy of ‘essentialism’ and ‘constructionism’ to embrace other theoretical paradigms inclusive of embodied and in-spirited knowledge.””

~~ *Omnigender*, p. 16 ~~

III. THE TRANSGENDER MOVEMENT

Chris Ruffo describes the Omnigender Social movement in *Imprimis*, September 2023, used by permission. Information about some surgical procedures is omitted.

“**THE TRANSGENDER** movement is pressing its agenda everywhere. Most publicly, _____ are using classrooms to propagandize on its behalf and _____ are promoting the mutilation of children under the euphemistic banner of “gender-affirming care.” The sudden and pervasive rise of this movement provokes two questions: where did it come from, and how has it proved so successful? The story goes deeper than most Americans know.

In the last 1980s, a group of academics, including Judith Butler, Gayle Rubin, Sandy Stone, and Susan Stryker, established the disciplines of “queer theory” and “transgender studies.” These academics believed gender to be a “social construct” used to oppress racial and sexual minorities, and they denounced the traditional categories of man and woman as a false binary that was conceived to support the system of “heteronormativity”: - i.e., the white, male, heterosexual power structure. This system, they argued, had to be ruthlessly deconstructed. And the best way to achieve this, they argued further, was to promote transgenderism. If men can become women, and women men, they believed, _____.

Susan Stryker, male-to-female transgender professor currently at the University of Arizona, revealed the general thrust and tone of transgender ideology in his Kessler Award Lecture at the City University of New York in 2008, describing his work as “a secular sermon that unabashedly advocates embracing a disruptive and refigurative genderqueer or transgender power as a spiritual resource for social and environmental transformation.” In Stryker’s best-known essay, “My Words to Victor Frankenstein above the Village of Chamounix: Performing Transgender Rage,” he contends that the “transsexual body” is a “technological construction” that represents a war against Western society. “I am a transsexual, and therefore I am a monster,” Stryker writes. And this monster, he continues, is destined to channel its “rage and revenge” against the “naturalized heterosexual order”; _____; and against the _____.

It is clear from this and from other transgender scholarship that the transgender movement is inherently political. Its reconstruction of personal identity is meant to advance a collective political reconstruction or transformation. Some trans activists even view their movement as the future of Marxism. In a collection of essays titled *Transgender Marxism*, activist writer Rosa Lee argues that trans people can serve as the new vanguard of the proletariat, promising to abolish heteronormativity in the same way that orthodox Marxism promised to abolish capitalism.

“In a different era,” Lee writes,

Marxists spoke of the construction of a “new socialist man” as a crucial task in the broad process of socialist construction. Today, in a time of both rising fascism and an emergent socialist movement, our challenge is transsexualising our Marxism. We should think [of] the project of transition to communism in our time – communisation – as including the transition to new communist selves, new ways of being and relating to one another.

This is the great project of the transgender movement: to abolish the distinctions of man and woman, _____, and to connect the personal struggle of trans individuals to the political struggle to transform society in a radical way.

FROM THE FRINGES TO THE CENTER

The trans movement was hatched, then, on the fringes of American academia. But how did it move so quickly to the center of American public life? Like many other things, it began with a flood of cash, as some of the wealthiest people in the country began devoting enormous sums of money to promote transgenderism.

One of these people is Jennifer Pritzker, who was born James Pritzker in 1950. After serving several years in the U.S. Army, Pritzker went into business, having inherited a sizable part of the Hyatt hotel fortune. In 2013, he announced a male-to-female gender transition and was celebrated in the press as the “first trans billionaire.” Almost immediately, he began donating untold millions to universities, schools, hospitals, and activist organizations to promote queer theory and trans medical experiments.

This money was allied with political power, as Pritzker’s cousin, Illinois Democrat Governor J. B. Pritzker, signed legislation in 2019, his first year in office, to inject gender theory into the state education curriculum and to direct state Medicaid funds toward transgender surgeries. Speaking before an audience of trans activists, he proclaimed: [O]ur state government is firmly on your side, on the side of every gay, lesbian, bisexual, transgender, and queer person in the state of Illinois. . . . Those of you in this room know better than anyone that marriage equality was never the endgame . . . We’re gonna make sure that all transgender Illinoisans are ensured their basic human rights and that healthcare services are provided to them so that they can thrive.

Here’s an example of how this combination of well-funded activism and political influence works in practice: Pritzker-funded activists at Lurie Children’s Hospital (the largest children’s hospital in Chicago) provide local schools with training, materials, and personnel who promote gender transitions for children, using the hospital’s reputation to give their ideology a scientific veneer. And the more one investigates, the worse it gets.

Lurie Children’s Hospital, through its outreach presentations in Chicago public schools, encourages teachers and school administrators to support “gender diversity” in their districts, automatically “affirm” students who announce sexual transitions, and “communicate a non-binary understanding of gender” to children in the classroom. The objective, as one version of the presentation suggests, is to disrupt the “entrenched [gender] norms in western society” and facilitate the transition to a more “gender creative” world. School districts are encouraged to designate “Gender Support Coordinators” to help facilitate children’s sexual and gender transitions, which, under the recommended “confidentiality” policy, can be kept secret from parents and families.

In effect, this results in a sophisticated school-to-gender-clinic pipeline. Teachers, counselors, doctors, and activists on social media and elsewhere – many of whom are employed or subsidized by members of the Pritzker family – push children in the direction of what Chicago-area “detransitioner” Helen Kerschner, recalling her own experience, calls “the trans identity rabbit hole.” And despite frequent claims to the contrary, this is not a temporary or reversible process. Of the children who begin puberty blockers, the medical literature suggests that approximately 95 per cent move on to cross-sex hormones, and that 50 per cent of the females who begin cross-sex hormone treatments move on to “trans-affirming” surgeries.

THE SYNTHESIS OF ALL OPPRESSIONS

Another place my investigation of the trans movement has taken me is Highland Park, Michigan, a city of roughly 9,000 residents located about six miles north of downtown Detroit. Highland Park has been plagued by poverty, violence, and crime for decades. Many of its homes and businesses have been abandoned or demolished. It is teetering on the edge of insolvency, yet it is home to one institution that is overflowing with funds: the Ruth Ellis Center, metro Detroit’s central laboratory for the synthesis of transgender science and politics.

The Ruth Ellis Center’s marketing pitch is an amalgam of all the usual euphemisms: “trauma-informed care,” “restorative justice,” “harm reduction,” “racial equity,” and “gender-affirming care.” In the name of these things, the Ellis Center and its partners conduct large-scale medical experiments on a population of predominantly poor black youths.

Dr. Maureen Connolly, a pediatrician at Henry Ford Health, leads the Ellis Center’s medical partnership, providing puberty blockers, cross-sex hormones, and surgical referrals to scores of Detroit kids. Here’s how she describes the child sex-change process:

Transitioning is an umbrella term to describe the process that someone goes through to bring their external self more closely into alignment with their gender identity. For some people that might mean changing their gender expression and the clothes that they wear or how they wear their

hair. It might mean using a new name and different pronouns. And that's wonderful. For others, it can involve taking medication to make their body more closely aligned with how they identify in terms of gender – typically, that's masculinizing or feminizing medications or hormone therapy. People can also choose to pursue gender-affirming surgeries, which are surgical interventions to bring their body more closely in alignment with their gender identity.

Keep in mind, again, that in the context of her role at the Ellis Center; Connolly is not talking here about the affluent, educated, male-to-female trans individuals who serve as the public face of the trans movement. She is mostly talking about kids from the Detroit ghetto who suffer from high rates of family breakdown, substance abuse, mental illness, and self-destructive behavior. As such, one might suppose that they are especially vulnerable to the claim that gender transition _____.

“My name is Righteous, first and foremost,” says an Ellis Center patient who now identifies as non-binary and uses they/them pronouns:

I think I might have been about eight years old when I remembered or that I recall having any thought of being transgender or gender non-conforming . . . It felt like I was an outsider to this whole world of America. On top of not being, you know, a European-American, I was black . . . Most of my dysphoria comes from people misgendering me . . . With gender-affirming care, I could get the hormones I needed for free.

Righteous is thus a perfect example of the new synthesis of transgender science and politics. She works as an activist not only for the trans movement, but also for a broader intersectional coalition (i.e., a coalition of oppressed and marginalized groups), including, for instance, the movement to abolish the police. She represents the identity of the oppressed by both nature and nurture and marshals this unique “positionality” to advance the full suite of left-wing policies.

FRANKENSTEIN REDUX

In 1818, Mary Shelley wrote the famous novel *Frankenstein; or, The modern Prometheus*. The premise of the book is that modern science, stripped from the constraints of ethics and nature, will end up creating monsters. “Trans-affirming” doctors are the post-modern version of the book’s protagonist, Doctor Frankenstein.

According to survey data, up to 80 percent of trans individuals suffer from serious psychopathologies and one-quarter of black trans youth attempt suicide each year. “Gender-affirming care” largely fails to solve these problems, yet the doctors use these failures to justify even more extreme interventions up to the final one: genital reconstruction.

Dr. Blair Peters is a plastic surgeon (he uses he/they pronouns) who performs trans genital surgeries at the publicly-funded Oregon Health & Science University and whose specialty is creating artificial sex organs. . . .

The future of transgender medicine is in flux. Major American institutions have rallied to its support, with the major medical associations going so far as to call on the federal government to investigate and prosecute its critics. At the same time, some cracks are showing. Detransitioners, a group comprised of mostly young women who have accepted their biological sex after transitioning to various degrees, are going public about the dangers of gender medicine in deeply affecting personal terms. Organizations such as Do No Harm have filed lawsuits and launched advocacy campaigns to curb transgender procedures on minors. And increasing numbers of doctors, who had previously been cowed into silence, are beginning to speak out. State legislators have also taken notice. Earlier this year, I worked with whistleblowers at Texas Children’s Hospital to expose child sex-change procedures that were being conducted in secret. The expose attracted the attention of Texas lawmakers, who immediately passed the final version of a bill to ban such procedures.

Jennifer Pritzker, Maureen Connolly, Blair Peters, and their ilk occupy the heights of power and prestige, but like Doctor Frankenstein they will not be able to escape the consequences of what they have created. They are condemning legions of children to a lifetime of sorrows and medical necessities, all based on dubious postmodern theories that do not meet the standard of Hippocrates’ injunction of his work *Of the Epidemics*: “First, do no harm.” Although individuals can be nullified, nature cannot. No matter how advanced trans pharmaceuticals and surgeries become, the biological reality of man and woman cannot be abolished; the natural limitations of _____ cannot be transcended. The attempt to do so will elicit the same heartbreak and alienation captured in the final scene of Mary Shelley’s novel: the hulking monster, shunned by society and betrayed by his father, filled with despair and drifting off into the ice floes – a symbol of the consequence of Promethean hubris.

A doctor at a major children’s hospital had this to say about what puberty blockers do to a child’s mind, body, and soul:

This medication is called a “gonadotropin releasing hormone agonist” and it comes in the form of monthly injections or an implant. And because it simulates the activity of this hormone, it shuts down the activity of the hypothalamus. The hypothalamus is this almond-sized structure in your brain, it’s one of the most primal structures we have, and it controls all the other hormonal structures in your body - your sexual development, your emotions, your fight-or-flight response, everything. . . . And I always think that if someone were to ask me, Where is it that you would look for the divine spark in each individual? I would say that it would be somewhere “beneath the inner chamber,” which is the Greek derivation of the term

hypothalamus. To shut down that system is to shut down what makes us human.

This is why we must fight to put the transgender empire out of business forever.”