

Identity Crisis

— A CATHOLIC RESPONSE TO LGBT —

YOUR **COMPREHENSIVE GUIDE** TO
NAVIGATING THE GENDER IDENTITY CRISIS

The bottom half of the image features a series of overlapping silhouettes of people's heads and shoulders in profile, facing right. The silhouettes are in two colors: a dark navy blue and a vibrant red. They are layered to create a sense of depth and diversity.

edify
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This eBook is your **key to understanding and challenging the gender ideology** attacking schools, law, medicine, businesses, and our children. In it you will find:

- What is “gender identity”?
- How gender ideology became so widely practiced
- And what YOU can do to support friends and family members experiencing same-sex attraction and gender dysphoria

About EDIFY

EDIFY equips Catholics with short, dynamic videos and podcasts to understand Church teaching and how it applies to politics. EDIFY uses its educational platform to evangelize and catechize, because political questions require us to search the depths of the Church’s ancient wisdom.

Imagine if 70 million American Catholics were properly formed and involved in elevating public conversations and shaping public policy.

EDIFY exists to bring that vision to life. CatholicVote President Brian Burch said, “Now more than ever, America needs the clarifying insights of the Catholic Church. EDIFY provides needed answers for Catholics and all people on the biggest issues of our time.”

CHAPTER 1

How Did We Get Here?

BY MARY EBERSTADT

WHO ARE YOU?

In today's America, we might answer this question with our race, age or political party.

Why have these superficial notions of identity become so central to American politics? What does this identity obsession tell us about ourselves, our society, our civilization, our way of life?

The old ways of knowing *who I am* and *what I'm for* (i.e., by reference to family, extended family, friendships, neighborhoods, and communities) are growing weaker for many people, and no longer exist at all for some.

TAKE RELIGION

Once, the question "who am I?" had a simple answer: I am a child of God. That's the Christian answer to the question of my identity – not my sex, not my skin color, or anything else about my particulars. But as Christianity has declined across the Western world, many people can no longer answer the question "Who am I?" by reference to their faith in God.

TAKE THE FAMILY

The sexual revolution, which swept over America and the Western world after World War II, led to divorce, fatherlessness, childlessness, abortion, the shrinking family, and the shrinking extended family. Every one of these developments has reduced the number of people whom we can call our own.



TAKE COMMUNITY

Political scientist Robert Putnam has shown how membership in civic and charitable organizations like the Knights of Columbus, Rotary Clubs, veterans' groups, and PTAs have been in decline over the last few decades. He showed that while the number of Americans going bowling was increasing, membership in bowling leagues was decreasing. People were losing the important social interaction that connected them to their communities and led to greater civic engagement.

WHY IDENTITY POLITICS?

We are relational creatures. But without religion, strong family ties, and strong communities, the result is a great vacuum filled by politics.



Another reason for the growth of identity politics is a desire for recognition. What happens in a world where the oldest means of achieving recognition – within a family as a father, uncle, cousin, sister, mother, and so forth – have been reduced?

Some people, deprived of recognition in the traditional ways, will insist on recognition in

other ways. This brings us to what I think is one of the most revealing features of identity politics: its infantilized language.

Consider the demand for “safe spaces” where people can go to try to hide from speakers or ideas they disagree with. Or how about the widespread and seemingly inexplicable frenzy over “cultural appropriation,” the idea that a white child can’t dress up as Aladdin for Halloween, or that you can’t eat Indian food in a burrito?

It’s understandable why many write off those who propose silly restrictions like these as “snowflakes.”

But what if critics of identity politics have missed that the panic behind cries of cultural appropriation is real — as real as the tantrum of a toddler who screams “MINE!”

Perhaps that cultural scream of “Mine!” is coming from people who did have something taken from them – their faith, their families, and their communities.

Identity politics results from the unspoken shared idea that something has been taken from me and my people, and we are suffering. The term “woke” from the progressive left and “red pill” from the alt-right are words from different glossaries, describing the same epiphany: the moment at which one found a new figurative family or community to do what literal families and communities of earlier times did by default — where people had your back and explained the world and your place in it.

WHAT'S TO BE DONE?

First, as with any malady, we can't get better until we find the right diagnosis about the origins of the panic that underlies identity politics.

Second, those of us who criticize identity politics might have a more empathetic understanding of where our national divisiveness is coming from. There's a lot of collective anguish lurking under all the internet flame-throwing and bizarre behavior.

And finally, we can see that the Catholic Church got a pretty big thing right here.

Catholics understand that God created us to be social, to be brothers and sisters to those around us, and to be domestic churches in our families. We can be leaders at forming communities and social relationships that truly nurture all of us.

Identity politics concerns anthropology more than it does politics. Our culture today overestimates our solitary selves — and underestimates our need for one another in the most fundamental ways.

It's up to all of us to change that.

STUDY QUESTIONS

1. Where does our culture's identity obsession stem from?
2. How does identity politics underestimate the importance of community?
3. How can we as Catholics branch out from the divisiveness to build compassionate communities?

FURTHER READING

- Robert Putnam's book, *Bowling Alone*.

WATCH MARY EBERSTADT'S VIDEO



CHAPTER 2

When Gender Identity Wins, Females Lose

BY MARY HASSON

MALE AND FEMALE

Two sexes, with equal dignity and equal rights under the law. We take it for granted.



For a very long time, laws against sex discrimination have protected female safety and rights and opened up a world of infinite opportunities in education, politics, work, the creative arts, and sports.

Until now. Across the country, in our language, our laws, and our relationships — in schools, businesses, and on social media — a concept called “gender identity” has bullied its way onstage, pushing “females” and our sex-based rights out the door.

New laws and policies based on “gender identity” are undoing decades of progress by changing our language, undermining our rights, stealing our opportunities, and threatening our safety. The plain fact is that “gender identity” erases “females” in language and in law.

WHAT IS “GENDER IDENTITY?”

“Gender identity” is a label, a fancy-sounding term that describes “how individuals perceive themselves and what they call themselves.”

Psychologists define “gender identity” as “a person’s deeply-felt...sense” of being a boy or a girl, a man or a woman, male or female, or something else... regardless of the person’s sex — regardless of whether their sexed body is biologically male or female.

Gender identity is part of an ideological belief system — gender ideology — that claims each individual has the right:

1. to self-determine an identity, regardless of sex
2. to modify the body in order to express those identity feelings, and
3. to demand that others affirm this personal gender identity, even when it contradicts biological reality.

This is a false anthropology, a distorted understanding of the human person.

THE REALITY OF THE HUMAN PERSON

Here's the truth: the human person is male or female. We cannot change sex, ever.

Biology defines sex as the organization of the body towards a reproductive role. Each person, created male or female, has a body that is designed to produce either sperm or eggs.

Our male or female identity is written in every cell of the body. It cannot change.

Even if something goes wrong in the body's development, or if the person is infertile, the facts don't change: there are only two sexes, male and female. And it is impossible to change sex.

PERCEPTION DOES NOT EQUAL REALITY

Gender identity ideology ignores science and defies biology. It elevates a personal narrative about "who I am" to the status of being a "protected characteristic" under the law. Gender activists tell young people "to know your truth" and "don't let other people.... direct your own narrative. Because only you know who you are."

But it's not that simple. A person's self-perception, their gender identity feelings, cannot change reality. And it is deeply unfair when our language no longer recognizes the truth that we are male or female.



Language needs to be grounded in reality. I am not a birthing person. I am a mother. I don't "identify" as female. I am female.

And there's something else. When gender identity is privileged over biological sex, females lose. It's that simple. Because sex does matter. Only females go through female puberty, get pregnant, give birth and go through menopause. That's biology, and no one can self-define into or out of biological reality.

IDENTITY POLITICS HURTS WOMEN

Biology also makes females uniquely vulnerable when safety and privacy are compromised: nine out of ten victims of sexual assault are female. When gender identity policies in public schools and businesses give biological males the right to access private spaces like restrooms, locker rooms, and dressing rooms simply because these males identify as girls or women, then every female is at risk.

Under gender identity policies, from California to New York, single-sex spaces reserved for females – places like shelters for female victims of domestic violence, or hospital rooms in female-only wards, or even cells in a women’s prison — any male who claims a self-defined “gender identity” as a “woman” is allowed in. In schools and universities, males who identify as girls and women must be permitted to join and compete on girls’ athletic teams — all because of “gender identity.”



This means females lose out. Their spots on the team, their championship victories, their scholarship opportunities are sacrificed on the altar of gender identity.

Laws and policies that privilege gender identity over biological sex send a clear message to all females: that our feelings, our privacy and safety, don’t matter. Gender identity laws and policies also send another message to all Americans: that reality doesn’t matter either. That the truth about who we are as human persons, male and female, doesn’t matter either. It’s a lie.

The truth is, sex cannot change. The human person is male or female – and we can express our personalities and interests in many different ways without denying that truth. Let’s face the facts, let’s speak the truth. We are male or female, forever. When gender identity is privileged over biological sex, females lose. And when our laws, policies, and language deny the truth about who we are — male and female — we all lose.

Let’s embrace the truth: we are male and female. Two sexes, with equal dignity and equal rights under the law.

And that’s something to celebrate.

STUDY QUESTIONS

1. How can it be dangerous to base everything off of feelings or perceptions rather than reality?
2. Why does the push for transgender rights and access lead to women losing in society?
3. In a society that champions science, why is basic biology being ignored?

FURTHER READING

- [Competition: Title IX, Male-Bodied Athletes, and the Threat to Women's Sports](#)
- [Male Athletes Say Men Competing in Women's Sports Is 'Lose-Lose' Situation](#)

WATCH MARY HASSON'S VIDEO

CHAPTER 3

The Transgender Threat

BY RYAN ANDERSON

There is a transgender threat. But the threat is not from people who identify as transgender. The threat is to people who identify as transgender, and to our society as a whole. The threat is coming from activists pushing a transgender ideology who reinvent language, tear down medical safeguards, and push their ideology on children.

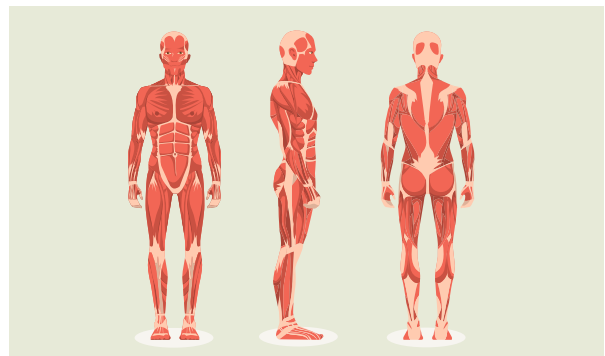
First, let's understand some of the basics, in their own words.

According to a recent publication by the American Psychological Association, "Transgender is an umbrella term for persons whose gender identity, gender expression, or behavior does not conform to that typically associated with the sex to which they were assigned at birth."

Note that phrase "assigned at birth." According to trans activists, biological sex is not real – the sex which a person identifies with is that person's sex, regardless of his or her innate physical characteristics. In other words, a male who identifies as a woman is a woman, and always was a woman.

WHAT DOES BIOLOGY SAY?

Modern science shows that our sex manifests itself in every level of our being, from the obvious physical differences between men and women, to our internal organs and the way our bodies are structured, and continuing all the way down to our DNA. Men and women are different from the moment of conception. Cosmetic surgery and cross-sex hormones can affect appearances, but they cannot change the underlying biological reality.



Some trans activists try to muddy the waters by pointing to certain extremely rare disorders of sexual development. But just because a person has a developmental

disorder that makes it harder to be readily categorized as either male or female does not mean that person is neither male nor female.

WHAT DOES PHILOSOPHY SAY?

We don't have to read Genesis to understand that God created us male and female. We know that there is a difference between identity and reality, and just because someone identifies as something doesn't necessarily mean he or she is that thing.

WHAT ABOUT THE MEDICAL AND PSYCHOLOGICAL FIELDS?

Gender dysphoria is a real condition that can cause tremendous pain and suffering. Certainly we should be compassionate towards people with gender dysphoria. But so-called "sex-reassignment" is impossible, because sex isn't "assigned" to begin with. And there is no medical evidence that "transitioning" from one sex to another actually resolves that pain and suffering. In fact, there is a lot of evidence that transgender "treatments" actually cause further harm.

In 2016, the Obama administration concluded after a review of the best studies that there

were no clinically significant improvements in the quality of life of people who underwent gender reassignment surgery.

The most thorough long-term study of people who underwent gender reassignment surgery was done in Sweden over the course of 30 years. It found that people who underwent gender-reassignment surgery had a suicide rate twenty times higher than their peers.

And a 2020 study, using the largest dataset ever, revealed that neither hormonal nor surgical "transition" brought any benefits to patients.

Finally, the best studies indicate that when children with gender dysphoria are given time and space to deal with their internal conflicts without puberty blockers or cross-sex hormones, between 80-95% of them will naturally embrace their bodily sex.

HOW DOES ALL THIS AFFECT YOU?

First, trans activists push their ideology at the expense of girls and women. They demand laws that allow men who identify as women to enter female-only spaces like women's bathrooms, locker rooms, and even prisons. This poses a safety and privacy risk to our mothers, sisters, wives, daughters and granddaughters. Males are also being allowed in many states to compete in female sports. Males have inherent differences in their bodily structures, which no surgery or hormone can change, that give them tremendous athletic advantages.



Second, people are being forced to speak and act in support of trans ideology. There are increasing examples of people being fired from their jobs for not addressing a person by that person's preferred pronouns or shamed for not specifying their own pronouns.



Most importantly, transgender ideology is being marketed to young children, in examples like the “genderbread person” or “drag queen story hours.” These messages confuse children and the intense push for transgender ideology over the last several years has led to a rapid increase of teenage girls identifying as transgender.

For children to be healthy, they need help from adults to accept their physical bodies and understand themselves as male or female.

People who identify as transgender deserve our love and compassion. And that is exactly why we must speak the truth in love.

Biology is not bigotry.

STUDY QUESTIONS

1. How can Catholics be more compassionate toward those experiencing gender dysphoria?
2. What do studies tell us about the effects of sex-reassignment surgery?
3. What do biology, philosophy, medical, and psychological fields say about gender dysphoria and sex-reassignment?

WATCH RYAN ANDERSON'S VIDEO



FURTHER READING

- [What does transgender mean?](#)
- [Sex Reassignment Doesn't Work. Here Is the Evidence.](#)
- [Long-Term Follow-Up of Transsexual Persons Undergoing Sex Reassignment Surgery: Cohort Study in Sweden.](#)
- [Toward Rigorous Methodologies for Strengthening Causal Inference in the Association Between Gender-Affirming Care and Transgender Individuals' Mental Health: Response to Letters.](#)
- [The Supreme Court of the United States. Gloucester County School Board v. G.G. No 16-273, January 10, 2017.](#)

WANT TO KNOW MORE?

[Listen to The EDIFY Podcast episode with Theresa Farnan, *Is Public Education Redeemable?*](#)



CHAPTER 4

Heartbreaking Story of Child Transition

MEET SARAH

She suffers from osteoporosis, severe depression, and a series of dangerous infections.

What's her story? Some unavoidable medical tragedy? A rare disease? Actually, none of the above. Her problems are a result of elective treatments — facilitated by trusted adults.

LET'S START AT THE BEGINNING

Sarah's been a 'tomboy' her whole life — preferring superheroes over princesses. But it's not so simple anymore.



Sarah's body is changing quickly in ways she doesn't understand and no one really explains to her.

She finds a stack of books on display at school saying that some people are born in the wrong body. Some kids that look like girls are actually boys.

Sarah talks to her parents. She uses terms they have never heard before. "Gender dysphoric feelings" "Non-conforming gender identities" "Non-traditional pronouns" She says she's a boy, and has been all along.

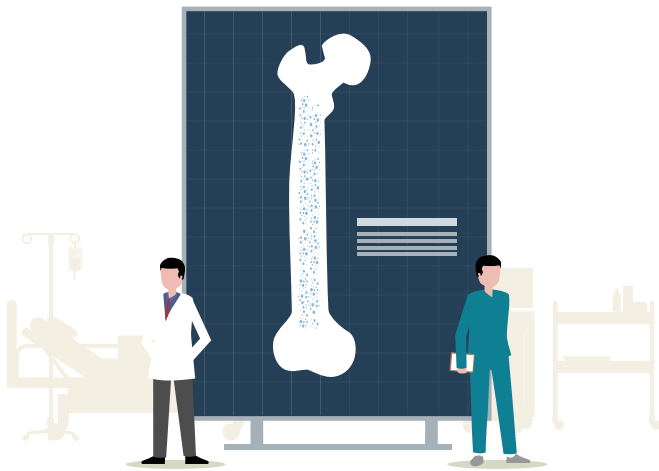
Her parents are overwhelmed and confused, since they were in school, there has been a 920% rise in trans youth. Sarah is taken to a psychiatrist who prescribes her a series of hormone blockers, one of which is used in chemical castrations.

The doctor doesn't have much of a choice since his network's code of conduct forbids any challenge to gender identity.

At first Sarah's parents are skeptical but the doctor asks a powerful question. "**Would you rather have a living son, or a dead daughter?**" Besides, it's all reversible."

AFTERMATH OF “TRANSITION”

Two years later, the testosterone has bulked up Sarah’s physique, her voice is deeper but she feels deflated, with little energy and has head and muscle aches which are disregarded as common side effects.



The testosterone hasn’t affected her growing breasts, so she is scheduled for ‘top surgery,’ she has to keep going, right? This surgery leads to cosmetic complications.

Fast forward to college and her fresh start as her “truest self.” But, still unhappy, she researches bottom surgery. There are serious risks but aren’t the risks worth it? Completing her transition would make everything different. She’s right about that.

Now, Sarah’s 23 years old and should be in her physical prime. But her health has never been worse.

She’s needed three corrective surgeries, had two bouts of internal bleeding, and a parade of infections.

MISLED BY MEDICAL PROFESSIONALS

No one told her the hormone blockers would decrease her bone density, or that bottom surgeries have a complication rate 40–70% higher than what is acceptable for any other medical procedure.

She’s on three different antidepressants — no one ever explained that those who’ve transitioned experience suicidal ideation at much higher rates than the general population.

But of course she wasn’t told those things, transitional surgeries are a major financial asset — worth over \$2 billion annually nationwide, and growing.

Sarah considers speaking about her experience, but fears being labeled as hateful. Bigoted. Transphobic. And that’s not her.

Every year, thousands upon thousands of kids are ushered down the exact same path. The same medications, the same therapists, the same surgeries.

The exact same risks await these kids.

Who’s going to tell them?



STUDY QUESTIONS

1. Why are stories like Sarah's rarely shared or discussed in the media?
2. How are parents of children suffering from gender dysphoria left unempowered and ill informed about the side effects of these blockers and procedures? How does this hinder them from protecting their child?
3. How can we protect young people from falling into a multi-billion dollar industry that doesn't inform or care about their wellbeing?

WANT TO KNOW MORE?

Listen to The EDIFY Podcast [episode](#) with Mary Hasson, *The Truth Behind Transgenderism*

**FURTHER READING**

- [Doctrinal Note on the Moral Limits to Technological Manipulation of the Human Body.](#)

WATCH THE VIDEO

CHAPTER 5

Biology is not Misogyny: On Sexual Complementarity

BY JACKIE ANGEL

BOYS AND GIRLS ARE DIFFERENT

Give a little boy a set of blocks. He'll turn it into a vast city or battlefield. That's how boys play: They build worlds ... and yes, they fight.

Give a little girl the same set of blocks. In five minutes, she'll have created a family: the daddy block, the mommy block, and the baby blocks. Girls play with relationship building: homes, households ... and yes, drama.



Sure, sometimes that same little boy will play house and that same little girl will design a city. But any parent will tell you: boys and girls in general play and interact differently. Your child doesn't just have a male or female

body. Your child is a male person or a female person.

THE BODY IS NOT SEPARATE FROM THE PERSON

Our bodies tell us something about our “inmost selves” — in other words being male or female isn't just biological. Males and females have a spiritual as well as physical complementarity, and the integration of the “masculine genius” with the “feminine genius” gives rise to a communion of persons so powerful that it participates in God's own creative act.

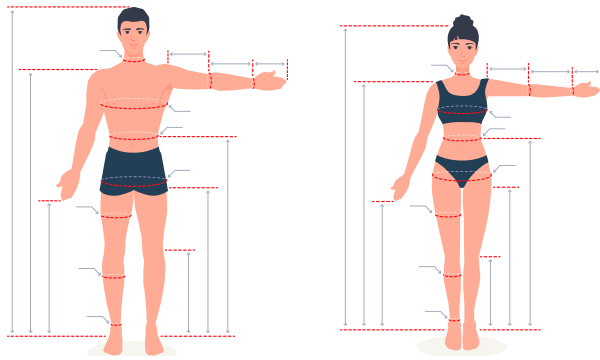
Most often, this means:

- in a new child, but also means
- new life for souls dead through sin, and
- spiritual flourishing for everyone around them

Let's break that down.

Physical complementarity is the most obvious way that men and women “fit” together. The male body provides the

“seed,” and new life begins in the female body, which is particularly designed to shelter and nourish the growing human child during pregnancy and for years after birth. A woman’s entire physique, from her womb to her brain and even her skeletal structure is ordered to provide a sanctuary for another human person. This isn’t some misogynistic take... it’s just biology.



UNIQUE MISSION OF MALE AND FEMALE

But sexual reproduction is only the beginning of God’s extraordinary design for men and women.

Saint John Paul II wrote that a woman’s physical capacity for motherhood implies “a special openness to the new person” in her

“inmost being.” The woman is emotionally and spiritually more person-centered and oriented to the other person as a whole – she is sensitive to and “carries” their needs as her own.

The man, mirroring his physical role in fathering children, has the gift of a certain separation from his children. **We all need someone who sees us from the outside, as part of a bigger picture, and can help us see our irreplaceable role in the wider human family.**

St. John Paul II said that a father’s “distance” is the necessary basis of the spiritual gift of generosity, mirroring the awesome fatherhood of God himself, who is completely “other” but provides all things for his children.

Male-female complementarity exists for the sake of a life-giving communion that mirrors God’s own being in both physical and spiritual ways across all vocations and states of life.

God created us male and female so we could call each other to the heights of holiness and bear fruit that will endure.

STUDY QUESTIONS

1. Why can't the reality of our body be separated from who we are as a person?
2. How does male-female complementarity mirror God's being?
3. How can we reintroduce the beauty of the masculine and feminine genius to our children and culture?

WANT TO KNOW MORE?

[Listen to The EDIFY Podcast episode](#) with Samantha Stephenson, *A Culture Gone Mad*

**FURTHER LEARNING**

- [Mulieris Dignitatem \(The Dignity of Women\) - Pope John Paul II](#)
- [Male and Female He Created Them: Towards a path of dialogue on the question of gender in education](#)

WATCH JACKIE ANGEL'S VIDEO

CHAPTER 6

The REAL Pastoral Approach to LGBT

BY FR. PHILIP BOCHANSKI

NURTURING FRIENDSHIPS WITH SAME-SEX ATTRACTIONS

Many (if not most) of us have close friends and family who experience same-sex attractions.

How can we as Catholics nurture these relationships, while not abandoning the teachings of the faith? How can we convey to our friends and family how much we love them, without waving away the true intentions and purpose of sexuality?

The answer to all of these questions can be found in the art of true, loving accompaniment. But what does that mean?

WHAT IS ACCOMPANIMENT?

To truly accompany someone, we don't start by citing Church teaching, or trying to tell a person exactly what their problems are and exactly how they can go about solving them.

First, we must be willing to listen to a person's story — their whole story. This is Pope Francis's advice: "In life, God accompanies people, and we must accompany them — starting from their situation." When we take someone's story seriously, we give them the chance to take it seriously themselves.



JESUS PRACTICED ACCOMPANIMENT

Look at the story of Jesus meeting the disciples on the road to Emmaus. He's newly risen from the dead, having just opened the gates of Heaven and brought salvation to the entire world.



He sees his friends for the first time. But instead of launching into an explanation of the miracle that's just happened — or even revealing himself, he simply asks them to tell their story. To recount the last few days, and all the effects the horrific events have had on them.

WHAT DOES IT MEAN FOR US?

Jesus showed us what it meant to listen to another person's story with an open heart. It's upon us to do the same for each other. Even when your friends trust you, it can be difficult to talk about their experience of same-sex attractions. They've probably had questions for a long time, and you're just finding out.

In that moment, try to receive a friend with gratitude, and communicate three important truths: "I love you. I believe God has a plan for your life. And I'd like to hear your story."

As this accompaniment takes place it's important to understand the broader

reasoning behind the Church's beliefs on human sexuality.

WHAT DOES THE CHURCH SAY?

The Catholic Church explains that the primary purposes of romantic and sexual relationships are to form a family and to create new life. There's a real spiritual beauty to the family unit — by becoming mothers and fathers we're naturally drawn out of ourselves and called to give our lives to the people we love.

This aspect of the natural order and God's plan isn't designed to oppress or discriminate — it's designed to guide us to the fulfillment that comes with rightly-ordered self-giving love. And this self-giving love is by no means meant for married people alone. As the Church has written, we can't fully find our true selves except by making a sincere gift of ourselves.



All Catholics — regardless of vocation or sexual attraction — are called to live out spiritual fatherhood or motherhood for others in need. And this kind of parenthood is no consolation prize — in fact, it's absolutely vital to each of our lives and the work of the kingdom.

Through the ministry of the Catholic Church, God extends a welcome to all, and calls everyone to understand and embrace His plan. The Church exists to draw people closer to God. It's a collection of imperfect people, constantly striving with the Lord's help to live more holy and fulfilling lives.

Accompaniment doesn't mean we all have to accept every thought the other has, or approve every decision that the other makes. It means that we walk together — the way Jesus showed us.

STUDY QUESTIONS

1. How can we walk with our loved ones who struggle with gender identity without denying the truth of the faith?
2. Why does accompaniment begin with listening to someone's story?
3. How is God's plan for sexuality not a form of discrimination, but a path to fulfillment and happiness?

WANT TO KNOW MORE?

Listen to The EDIFY Podcast episode with Fr. Philip Bochanski, *LGBT: The Catholic Response*



FURTHER LEARNING

- [USCCB Gender theory/Gender ideology – Select Teaching Resources](#)
- [USCCB Ministry to Persons with a Homosexual Inclination](#)

WATCH FR. PHILIP BOCHANSKI'S VIDEO



Conclusion

IT IS CRITICAL THAT WE REMAIN ENGAGED AND INFORMED

As we witness our culture becoming more entangled in the misleading web of gender identity, we as Catholics must take a stand for the truth. This challenge continues to ravage our schools, businesses, and communities daily, and it's up to us to remain educated and on guard to protect the vulnerable. Our dignity as persons and the gift of our sexuality is rooted in our primary identity as daughters and sons of God, and no amount of language manipulation or legislation can change that beautiful reality.

WE HAVE THE OPPORTUNITY TO BRING CHRIST INTO THIS BROKENNESS

Those struggling with gender identity, especially our young people, are being sold a devastating lie – who they truly are, and who God created them to be, **is not enough**. As Christ did time and time again during his public ministry, we have the chance to reach out in compassion to those who are suffering and affirm them in their dignity as his beloved child. The gender identity crisis is not won with flame wars or revilement, but with an encounter of the person through listening, love, and accompaniment.

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