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Vincent E. Gil, PhD

A CHRISTIAN'S GUIDE
through the
GENDER REVOLUTION
STUDY GUIDES

For Non-Academic and Academic Uses



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A CHRISTIAN'S GUIDE through the GENDER REVOLUTION STUDY GUIDES

These Two Study Guides Are Offered as Free Resources
To be used with Dr. Vincent (Vince) Gil's book
on Gender and Intersexuality

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*Questions? Contact the author at
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DESCRIPTION OF THE WORK

A Christian's Guide through the Gender Revolution is a meticulously researched and illuminating guide aimed at helping Christians understand contemporary gender renderings and issues. It focuses on unpacking for the reader key elements of gender as well as intersexuality: *gender identity, gender variances, gender dysphoria, and intersex births*. It distinguishes biological and psychological elements from social issues, and addresses the current movement of gender identification, its language idioms, and influences on gender ideology and theology. The work also offers an enlightening theological discourse to better inform our theology of being. The work helps Christian parents, clergy, and lay leaders by working through the tough questions. It suggests means to engage, counsel, support, and reconcile those gender conflicted or with gender questions, be they children, adolescents, or adults. The book helps readers learn more and love more. It helps move the reader through the gender gauntlet, while underscoring what it means to be an image bearer of God's love.

For more information on the author, please visit the author's website at: <https://drvincegil.com>. You can also visit his author's page at Amazon.com.

PURCHASING INFORMATION

A Christian's Guide through the Gender Revolution is available through Amazon.com in three formats: Hardcover, paper, at <https://www.amazon.com/Christians-Guide-through-Gender-Revolution/dp/172528670X>. The Kindle Edition is available at: https://www.amazon.com/Christians-Guide-through-Gender-Revolution-ebook/dp/B08VQ2Q9PJ/ref=sr_1_2?crid=1JWSQ24D2X1MQ&dchild=1&keywords=a+christian%27s+guide+through+the+gender+revolution&qid=1621451286&prefix=A+Christian%27s+Guide+through+the+Gend%2Cstripbooks%2C193&sr=8-2



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A CHRISTIAN'S GUIDE
Through the
GENDER REVOLUTION
STUDY GUIDE *for*
NON-ACADEMIC FORUMS
BOOK CLUBS, GROUP READS, SUNDAY SCHOOL

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SUGGESTIONS FOR USING *THIS* STUDY GUIDE

Determine what venue and format you are to use:

- Is this for a book club?
- Is this for a group book read?
- Is this for Sunday School use? Particular chapters?
- Will you read as individuals and journal answers to questions?
- Will you read as individuals and discuss findings, opinions, what you gleaned and take-aways?
- Will you use as a *resource* for such as pastors, for sermon-building, or training staff?

Suggested other venues can include reading for a weekend retreat for clergy; for parents; or to enable conversations about contemporary gender issues. The book can also be used as a resource for counseling information to be shared among colleagues. It can also serve as resource for HR venues!

Determine the length of time for your study:

- How many times will you meet?
- How much will you cover each session?
- How many questions from each Chapter do you have time for/want to address?
- Be certain to give your readers sufficient time before your first group meeting to discuss any part of the book!
- All readings should contain the *Foreword* (By Dr. Jerry Camery-Hoggatt), *Preface*, and *Chapters 1, 2*, regardless of how much else is assigned. (These are foundational to the book in toto.)

- **If you are reading for a book club** and will only have discussion of the book’s themes or take-aways, you will need to choose fewer questions than those provided, or invite members to choose favorite questions from this study guide.
- **If you are assigning for Sunday School**, *I assume you will only use certain Chapters*. In this case, consider **Chapter 4** to work through creation, procreation, and differentiation of human beings; **Chapter 7** to work through some of the tough theological questions; and **Chapters 9-Conclusion** to discuss how the Church should be responding to the “gender moment.”
- **If you are using the book for a group read**, and determining the number of meeting times and times in-between devoted to reading, *I suggest you assign the entire book; but* invite members to select a chapter of their interest to focus on. These can then select a few questions to address for that chapter, and to share with the group. Discussion on each can follow.

QUESTIONS FOR DISCUSSION

PREFACE BY AUTHOR

Key terms: *Identity, otherness, inclusion, exclusion, labels, imago Dei, Christian embrace*

- What’s the author’s purpose in writing this book? As you are reading the Preface, what feelings, thoughts, questions, reactions came up for you?
- What are the different fears that the author believes the Church still cling to when not addressing the ‘gender moment’? And why?

CHAPTER 1: The Now of Gender

Key terms: *Gender, gender identity, gender expression, theological traditions, doctrine, gender independence*

1. Where are the different voices on gender coming from? What seem to be the issues these point to?
2. What elements are being questioned? (Be clear on what these are...)
3. How is “language a mirror of culture”? Explain
4. What does the new language of gender ‘reveal’ about the novel ideology behind it?
5. How do case histories inform your thinking about the subjects in this chapter?
6. How does the chapter content inform your understanding of persons?

CHAPTER 2: The Language of Gender

Key terms: Note—There is a Glossary of terms at the end of the Chapter. Important terms in the running text are: *Sex as biological fact, gender, gender identity, assigned sex, gender role, cultural construction of gender, gender ideology, binary/binarism, gender essentialism.* **Key terms from Glossary:** *cisgender, questioning, genderqueer, transgender, pangender, agender, heteronormative, nonbinary, queer (new definition).*

1. How different is the “novel language of gender” from the language you use?
2. How is “sex” and “gender” distinguished in the chapter? Is this distinction appropriate, necessary? Explain.

3. How do you define “sex,” and “gender”? Are they similar or different than those given in the chapter?
4. How do “gender role” and “socialization” influence our self-perception?
5. What is meant by a “binary schema”?
6. How does “gender politics” influence the new language of gender?
7. Why is “gender essentialism” being questioned by the “new language of gender”?
8. How does the “new language of gender” challenge binarism?
9. From the **Glossary section**, select **four (4) terms** that may be new or surprising to you, and reflect on your understanding of these terms.

CHAPTER 3: Portraits of Gender Today

Note— *this chapter has ‘divided stories’: First, a person’s storyline is given in brief. Afterwards, the storyline is expanded and elements explained. Conclusions are then drawn from all of them.*

For each case study/life history, (a) what stands out to you; (b) what questions come up?

1. “Lacey/Luke’s” history
2. “Chase/Cassandra’s” history
3. “Lynette/Kyler’s” history
4. “Sam/antha’s” history
5. “David/Michelle’s” history
6. “Chase/Cassandra’s” history
7. How does *gender non-conformity* differ from *gender dysphoria* and *intersexuality*?
8. Describe how “Lynette/Kyler’s” experience in the Church could have been different.

CHAPTER 4: “Fearfully and Wonderfully Made”

Key terms: *genetic contributions, hormonal contributions, “male and female,” conjunctive conjunction, “and duality,” procreation vs. creation, Turner Syndrome, Klinefelter Syndrome, CAH.*

1. How does modern science provide evidence of what the Psalmist is describing in Psalm 139?
2. Does it surprise you to read that before we become *either male or female*, we are in fact *both*? Comment on this.
3. How does “*an androgynous fetal framework*” speak to the nature of our Creator?
4. If we are “male *AND* female” before we become male *OR* female, what can we learn about *each other’s* fundamental nature?
5. Based on this chapter, are males and females more similar than different?
6. Why distinguish between *procreation* and *creation*?
7. What sexual and gender formats were recognized in rabbinical Judaism? Why are these important to note today?
8. What do cases like those of Caster Semenya and Maria Patiño help us understand about biological variety?

9. Why is the body *not* the only principal element involved in *gender identity formation*? Comment on this.
10. What feelings, thoughts, questions or reactions came up when you were reading this chapter?

CHAPTER 5: What is a Parent to Do? When Your Child is Intersex or Gender Conflicted

Note—This is a key chapter for anyone who has or works with kids! It should be assigned if there are parents with children or teens in your group, regardless of whether, or not, there are gender issues present in minors. If there are teachers, administrators, counselors, etc. in your group, they should also benefit from the chapter’s material.

Key terms: *intersex(uality), surgical/hormonal “assignment,” gender rearing/gender-based rearing, gender-fluid/gender-neutral rearing, gender dysphoria, gender-affirming/gender-synthesis therapy(ies), desistance/desisting*

1. How should parent(s) approach the news of an *intersex birth*?
2. What should parents know, and require, of the medical community if their child is born intersex?
3. The chapter states parents should not hide the child’s condition from family members. Why should this be so? Explain the rationale.
4. Why are surgical venues to conform the child’s anatomy now doubted?
5. The Intersex Society of North America (ISNA) strongly suggests that the *gender of rearing* of an intersex child be *either male or female*. How come? Why not gender-neutral rearing?
6. Why is a child’s or adolescent’s declaration of *gender incongruity* ‘not enough’ for self-identification? Should other elements be considered, and why.
7. How should a parent work through *gender incongruity* with their child/or/adolescent? What are the recommendations?
8. Is a diagnosis of *gender dysphoria* in a child intractable? Explain.
9. What does the term *desistance* mean, and why is it important to the conversation on dysphoria?
10. What qualifications should you consider when seeking a therapist to address gender conflicts, and why?

CHAPTER 6: Manipulating Biology in Children and Teens with Diagnosed Gender Dysphoria

Note—This is a key chapter for anyone who has, or works with minors! It should be assigned if there are parents with children or teens in your group, regardless of whether, or not, there are gender issues present in minors. If there are teachers, administrators, counselors, etc. in your group, they should also benefit from the chapter’s material.

Key terms: *hormone suppression therapy/“puberty blockers,” histerlin acetate, gender-affirming therapy, gender-desisting therapy, reversability of blockers, sterility, Tanner Stage 2, cross-sex hormones, surgical reassignment, “confirmation surgery,” “transition,” transgender.*

1. What is the argument for the use of puberty suppression hormones? What are your initial feelings and reactions when reading of this possibility?

2. Can you explain how “puberty blockers” work?
3. Are puberty blockers “reversible”? What are some of the outcomes if these are stopped?
4. What changes in therapy were introduced that may explain the rush to pause puberty?
5. What is the aim of *cross-sex hormone therapy*? Will the body “morph” to the other sex?
6. What are your thoughts about *surgical reassignment*, or “*confirmation*” surgery?
7. What is *desistance*? And, what are Singal’s conclusions about it?
8. According to available studies, how effective are adolescent transitions?
9. What are some of the ethical issues that arise in childhood/adolescent transitions? Do you agree/disagree with any of these?

CHAPTER 7: Christianity and the Gender Crucible: Revisiting a Theology of Gender

Note—This is a key chapter addressing theological questions and issues. I suggest it be assigned to groups wanting to explore **exegetical, hermeneutical questions and positions** that relate to sex and gender. **There are more questions here than in other chapters.** Select those that you feel are relevant to what you want to explore.

Key terms: *Foundation narratives, creation, procreation, Adam and Eve as progenitors, consanguine inbreeding, interbreeding, “creator’s categories,” sex-irreducible, sex-adjunctive, “theology of causal difference,” eunuch, theological anthropology, decentering self, “kenosis,” exegesis and the problem of particularity, androgynous/androgyny, imago Dei.*

1. Why should Adam and Eve be viewed as *progenitors*, rather than *paradigms* for humans?
2. How does including *procreation along with creation* shift the origins conversation from *creation only*? (Note theologians Megan DeFranza’s and Scott Cowdell’s commentaries.)
3. How does illustrating with genealogies from Genesis affirm how *procreation* works, in allowing genetic differences to occur?
4. How does the Church approach intersex outcomes? What are the implications for the binary *male and female* model?
5. Are there ethical reasons to *expand* our human ‘categories’ beyond the binary?
6. Discuss why the physical body is not the only entity defining who we are. What does *gender* contribute to self-definition?
7. How do you react to theologians who claim that men and women can’t *see, feel, or hear* the same way?
8. Are *masculinity* and *femininity* “divinely scripted,” as some claim? Discuss.
9. Is being *transgender* the same as being *homosexual*?
10. Why do some Christians have difficulty believing *gender dysphoria* is a real, conflictual psychological reality?
11. Matthew 5:29–30 seems to prioritize the soul over the body. How should this interpretation be considered when exploring *transgender surgery*?
12. Given the OT positions which prohibit crossing gender, how does conservative Judaism reconcile these to transgender surgeries and trans persons? Implications for the Church?
13. What should we consider in understanding the notion that our body “is not our own”?
14. How do Christians interpret the phrase “*your body is not your own*”? Is this a limitation on transgender surgeries? On cosmetic surgeries?

15. How can Christians de-sex our notions of God? What must we do to get beyond *theomascularity* in the Godhead?

CHAPTER 8: Pastoral and Church Leadership Responses to the Gender Moment

Key terms: *preconceptions, generalizations, stereotypes, unconscious bias, attentive listening “exclusion vs. embrace” (Volf), civility, insularity, culture of grace, “politics of caring,”*

1. How are our preconceptions and stereotypes “*unconscious biases*”?
2. What is the value of *attentive listening*? What do we need to guard against—in our history, clerical education, viewpoints—that can disrupt it?
3. Why is it important for clergy and lay leaders to do *more* than just read about gender issues socially? Why is there a need to “get educated” . . . Isn’t the Bible “enough for me”?
4. What practices *exclude* people from wanting to enter our churches?
5. How does Volf’s notion of “*embrace*” help us negotiate individuals whom we theologically disagree with?
6. How can the Church *practice civility*, and how can Scripture guide this endeavor?
7. How does the *politics of caring* “come with a price” for clergy?
8. “*A pastoral response to transgender or intersex persons cannot even begin if these experience unloving environments that do not welcome them in the congregation.*”
Comment on this statement.

CHAPTER 9: The Church and Transgender Activism

Key terms: *transphobia, expressive individualism, gender as performative, assigned sex, “assigned gender,” gender-identity activism, “culture-bound syndrome,” rapid onset gender dysphoria (ROGD), socially-mediated contagion, rigid orthodoxy, “bullying.”*

1. How would you define *gender/transgender activism*?
2. What questions and issues arose early in current history to challenge gender conventions?
3. How do notions of “*sex assigned at birth*,” and “*gender assignment*” come to bear on activists’ claims?
4. What makes the contemporary move to redefine gender a “*culture-bound syndrome*,” as the author alludes?
5. How does *political correctness* impact how activist argue for gender redefinition?
6. What should Christian parents consider teaching their child—age appropriately— about gender essentials? About gender differences? About transgender or intersex persons?
7. How should Christians respond to activism? Expand your thoughts here beyond what you read.
8. In summation, can you delineate some “*misguided ideologies*” about gender that have plagued the Christian church, and are thus in need of revision?
9. What can we learn from the Apostle Paul’s dealings with the Corinthian church regarding *countercultural challenges*?
10. How would you explain “*the middle we have yet to find*” idea in this gender moment?

CONCLUSION

- What are your significant take-aways from reading this book?
- What does it mean to you, to embody reconciliation, mercy, an “embrace,” after reading this book?



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**USE THIS STUDY GUIDE *IN CONJUNCTION* WITH THE
QUESTIONS IN THE FIRST GUIDE!**

GOAL OF THIS ACADEMIC GUIDE

Rather than repeating questions provided earlier—which are significant and useful for unpacking major elements of each chapter—**this portion** concentrates on **academic content** one may want to emphasize from the work. Included here are suggestions and exercises for class groups, which again focus on the more academic content of the work. **This portion of the Guides is not exhaustive.** The hope is it will trigger *innovative applications* for academic uses of this work.

OPTIONS FOR ENGAGEMENT: CLASS ACTIVITIES

- **A class group breakout project** (synchronous or in person) which revolves around **Chapter 2, *The Language of Gender:***

(a) Create **four** groupings from your class roster, and ensure each is in mixed gender format.

(b) Utilize the following list of terms/gender labels to assign each group:

<i>Group 1</i>	<i>Group 2</i>	<i>Group 3</i>	<i>Group 4</i>
Cisgender Heteronormative Straight Masculine Feminine Binary	Queer Questioning Gay Genderfluid Genderqueer Non-binary	Gender dysphoria Gender nonconformity Rapid onset gender dysphoria Trans Transgender	Desistance Detransitioning Androgynous Transgressive Bigender Intersectionality

(c) Ask of each group the following:

- *Collectively, what do these sets of terms imply about gender—whether there's consonance, or not; what they may reinforce, or negate.*

- *Can you come up with antonyms for each/most of the terms given? If so, what are they?*
 - *Which terms define a category of being? What is implied about that category by the label?*
 - *Select someone in your group to report to the class what your group has concluded.*
 - *Generate a class discussion that wraps up the learning.*
- **A written assignment that revolves around *two* case histories from Chapter 3, *Portraits of Gender Today***
 - ***Have students select*** two case histories, and have them contrast-compare them, giving critical analysis to what are (a) similarities, (b) differences, and introducing added material from their own research endeavors that would corroborate what they are concluding. This can be a compact, 4pp paper report; or a full-fledged written course assignment.
 - ***OR, you can assign pre-paired case histories***, as follow, that have similar/dissimilar outcomes:
 - Lacey/Luke and Chase/Cassandra* (Lots of contrastive materials)
 - Lacey/Luke and Sam/antha* (Early life gender dysphoria manifestations)
 - Lynette/Kyler and David/Michelle** (Historical denials leading to crisis and transitions)
 - Lacey/Luke and David/Michelle** (Early life gender dysphoria manifestations)
- *In these, the religious element plays a significant role.*
- **A class discussion centered on *themes* (select two) from Chapter 4, *Fearfully and Wonderfully Made***
 - *Distinction between ‘creation’ and ‘procreation’ in understanding humanity, and implications for equity in humankind*
 - *Assumptions and errors of theology in interpreting “male and female,” and what science can help us understand better. (Here, include a segment on how the biblical text in Hebrew signals a more nuanced and complementary understanding of male and female than what has been historically exegeted.)*
 - *Inclusion of intersex-born individuals as fully embodying imago Deo.*
 - *Common nonbinary sexual outcomes from procreative reproduction*
 - *A conversation on gender identity formation that embraces more than the physical body’s contribution to it*
 - *Historic nonbinary forms included in conservative Judaism, and our modern-day reticence to include intersex, nonbinary forms (e.g., Caster Semenya and María Patiño stories).*
 - **Role Play: Combine Chapters 5 and 6 (*What is a Parent to Do? and Manipulating Biology in Children and Teens with Gender Dysphoria*). Generate a role-play if in-class mode which embodies what parents go through (a) if their child is born intersex; or (b) if their child/or/ adolescent presents with gender conflicts.**

- This can become a split-class assignment, where one segment of the class portrays how parents of intersex children broach the issue and approach their decision-making; while the other segment of the class portrays parents confronted with a child/or/adolescent's gender conflict, and how these deal with it.
 - Such can be accomplished in a 50-minute class segment, ensuring that students pare down their presentation to the essentials to get their points across.
 - In these formats, be certain there is ample preparation time given to the class to explore the issues, and ready themselves with *self-generated scripts*.
 - One can have peer-evaluations of the presentations, a group grade, or individual self-reflection assignments for grading, aside from a presentation grade. All can be included in a grading rubric.
- **Discussion or Written Assignment in Specific Courses: If you are assigning this book as part of readings in a Christian university for a *sociocultural issues, gender, or ethics* course: Use Chapter 7, *Christianity and the Gender Crucible*, to be fodder for a discussion or assignment.**
 - This chapter addresses some of the most fundamental questions that arise from traditional, exegetical and hermeneutical interpretations of gender, as well as some of the faux passes the Church has undertaken in teaching about gender. It is not a chapter to be read lightly, and deliberate attention needs to be paid to the arguments and counter-arguments embodied in it.
 - **Consequently, you could engage a well-crafted class discussion around some of the chapter's themes:**
 - ❖ *Historical interpretations of humankind's beginnings which can be clarified by modern genetic science*
 - ❖ *Again, the effects of 'procreation' in understanding human complementarity vs male female distinctives*
 - ❖ *The perpetuation by theologians of a Christian anthropology which discounts non-binary sexual outcomes, and which plays on the differences vs the similarities between males and females*
 - ❖ *Christian critiques of science—are they valid, or are they used more to frame and uphold wrong exegesis?*
 - ❖ *Changing notions of gender and identity, and their relationship to disgust with entrenched gender ideologies which perpetuate hierarchies and differences*
 - **Alternatively, one could generate a written assignment around one or more of these themes**, provided they are substantive enough to research and comment.
- **Discussion or Written Assignment in Ministerial courses: Chapters 8-9, and the Conclusion, address how the Church, its clergy, laity, should respond to the gender moment.** These chapters can be read *in concert*, as an effort to help students understand the importance of (a) being educated to the specifics and the issues, (b) developing responses that are welcoming and conversation-enabling vs. critical and defensive. It is an

effort to help clergy and lay leaders come to terms with both cases of dysphoria, as well as the current wave of gender self-identification.

- **These Chapters are especially suited for assignments for students who are invested in ministry, or who wish to understand *how to effectively minister to individuals with gender questions or conflicts.***
- **Generating assignments, group work or in class discussions** revolving around the following themes would be feasible:
 - ❖ *Understanding vs prejudging; addressing unconscious biases in our theological education and positions*
 - ❖ *Generating welcoming endeavors for gender questioning or transitioned individuals*
 - ❖ *Creating “safe spaces” for individuals within congregations*
 - ❖ *Correcting theological and hermeneutical errors from historically driven positions*
 - ❖ *Addressing how to best approach, engage, and communicate with gender activism*
 - ❖ *Reflecting a Christ-like attitude of care, concern, humility, and grace*

If you have questions about the use of the Guides, or suggestions, you can email them to me at: vince@drvincegil.com. This email is checked weekly, and is part of the website, <http://drvincegil.com>. The website is centered on **“Faith and Sex Science,”** and has other resources in exploring gender, sexuality which are downloadable. You can also address correspondence to my collegiate email at vgil@vanguard.edu.

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