

NEWSLETTER

HOMOSEXUALITY

EDITORIAL

Here comes the third issue of our Newsletter. Homosexuality is the topic of discussion. Dr. Linda Lam has prepared an abstract of a review article on the issue. The latest views on homosexuality from the psychiatrists and biologists are examined. Rev. Thomas Kwan has also kindly let us publish an abstract of his teaching notes for the seminary students on the topic of homosexuality. We hope that these can stimulate our thoughts on this important medical-ethical issue of the contemporary world. We are coming to the end of this council year. It is the right time to review our performance in the past one year and plan for the future. Please show your support of the Guild by giving your precious comments and suggestions. The whole council is looking forward to seeing your presence in the coming AGM and Annual Dinner.

C K MOK



GAY - WHAT ARE THEY?

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COUNCIL NEWS

Annual Retreat

The Annual Retreat was held on 12.3.94 and 13.3.94 at the Maryknoll House, Stanley. Father Thomas Kwan was our Retreat Master. It was well attended by members, eight of whom joined the overnight function. With the guidance from Father Kwan, participants were able to share their experience and had an in-depth prayer and meditation. With the teaching from Father Kwan, they also learned more about the meaning of mass.

The overnight retreat was a new experience. However, participants all agreed that it gave us a chance to leave our heavy work load and busy environment behind so that we could have some time to look back and try to find the true meaning behind our daily living.

We hope that this overnight retreat function could be held annually and the happiness could be shared by all members.

Chinese New Year Gathering

On 20th Feb., 94, the Guild organised a Chinese New Year Gathering, same as the pass few years. It was held at Hong Kong Wah Yan College. There was a Thanksgiving Mass followed by Buffet Lunch. This year, We had the pleasure and nice surprise of having quite a number of junior student members attending. They added much delight and colour to that special morning.



Human sexual orientation - medical perspectives

The origin of homosexuality had been the subject of debate for over 200 years. However, despite active researches and studies, the conclusion is still far from clear. Despite the different viewpoints on origin of homosexuality, scientists had been arguing for a biological or psychosocial basis while the previous concept of homosexuality as a result of moral degeneracy had been discounted by most already.

As the branch of neurobiology bloomed in the 1970s, biological theories over determinants of sexual behaviour in animals started to popularize. In the Kinsey Institute for Sex Research, scientists concluded that biology factors are primary basis of sexual attraction. When more information were obtained in the 1980s, it became clear that the dichotomy of nature and nurture was unwise, particularly over the influence of experience on brain development. An interactionist approach emerged. Advocates on either biological or psychosocial approaches would argue for the exact influence of biological factors on human sexual orientation, although that would be a matter of relative importance rather than absolute determinants.

In this abstract, the biological theories of human sexual orientation were examined.

Genetic studies:

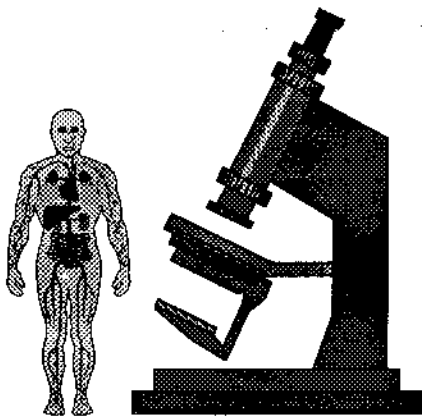
Numerous genetic studies had been conducted to demonstrate the concordance of sexual orientation in twins. Earlier study by Kallmann had demonstrated 100% concordance in his sample of monozygotic male institutionalized mental patients. The result had been very tempting for proponents of biological approach. However, the special group of patients selected made the result difficult to generalize. Other studies had shown a relatively higher rate for concordance in monozygotic twins over dizygotic twins in sexual orientation, but there is far from enough evidence to show that genetic is the sole determinant for sexual behaviour in human.

Hormonal studies:

The possible role of hormones in sexual orientation had been speculated since the turn of the century. It was found that no sustained relationship could be found between adult hormonal constitution

and sexual orientation. The attention started to turn to prenatal exposure to sex hormones.

Prenatal hormonal hypothesis suggested that the intrinsic pattern of mammalian brain development is female, while the production of androgen by male androgen by male fetus determines the differentiation into male brain. It holds that male heterosexuality and female homosexuality result from prenatal exposure to high levels of testicular hormones, while homosexual males and heterosexual females are exposed to low levels of testicular hormones. This enduring "organizational" effects of hormones are distinguished from reversible "activational effects" of some hormones which affect particular sexual behaviour in adult mammals. Evidence for the prenatal hormonal hypothesis remained controversial. A number of syndromes have been described in which target cells for androgen re insensitive to the hormones. Up to now, there has been no conclusive study to show that androgen insensitive males had increased homosexuality. Other rare syndromes like, testicular feminization assuming female roles, congenital virilizing adrenal hyperplasia becoming homosexual, again could not isolate the nurtural influence.



Neuroanatomic studies:

During the past 10 year, neuroanatomic studies had described various types of sexual dimorphisms in the medical preoptic-anterior hypothalamic regions of laboratory animals. Gorki et al designated a cell group showing marked sex-difference as "Sexually dimorphic nucleus of the preoptic area". Some authors even postulated the existence of such a comparable structure in human. Evidence for such nucleus was not consistent. It is premature to derive any major conclusion from these findings and their effects on human sexual orientation.

Another example for this approach were the studies on the morphology of the corpus callosum as female-typical in homosexual men. Again the results were only preliminary.

The attempts to delineate biological factors appeared to follow reasoning as below:

It is felt that despite the position of human beings in the animal kingdom, they are still mammals. Because of the marked similarities in the anatomical structures of the genitals, sex-related regions and the role of sex-hormones, it is unlikely that human beings will differ substantially from other mammals.

Some seem to suggest that the most reliable predictor of adult sexual orientation, childhood gender nonconformity, appeared so early that it must be inborn.

A third line of argument came from evidence that sexual orientation is highly resistant to change.

A fourth line of reasoning is "biological theories enjoy widespread acceptance" when behavioural scientists were not satisfied with the sole psychosocial approach.

Interactionist model brought into awareness of the active role played by an individual in construing his or her own identity. While most authors recognized the possible importance of both biologic and experiential factors, little attention had been given to the interactions between them.

Research into the heritability of personality variants suggested that some personality dimensions may be heritable, and this might influence the manner in which an individual's sexual orientation emerged. It also seems possible that at least some of these temperamental and personality factors are influenced by hormones and/or heredity. An interactionist viewed that sexual orientation emerged from an interaction between the environment and personality characteristics of the individual. Like all mental functions, it is most likely to be a complex mosaic of biologic, psychological, and social cultural factors.

(Abstract from the following reference:

Byne, W. And Parsons, B. Human Sexual Orientation - the biologic theories reappraised. Archives of General Psychiatry, 50, March 1993, 228-239)

Linda Lam

FROM REV. FATHER KWAN

教會與同性戀

同性戀及同性行為在目前天主教神學界內仍是一個爭辯不休的問題，我們大致可以把目前的理解分為三大類型。

1. 認為同性戀行為是內在地邪惡的行為

這是教會訓導當局所堅持的立場。1975年教廷信理部在有關性道德的宣言上，清楚指出，根據客觀的倫理秩序，同性戀者間的性行為無法表達性行為的本來意義。在聖經傳統裡，這種行為認為是一種嚴重的缺陷，甚至是背棄天主的可悲後果，…這行為本質地是一種亂性的行為，在任何情況下，都不能得到認可。因此，教會認為同性戀作為一種心理或生理失調是可理解和接納的，但同性性行為則是內在地邪惡和應受禁止的。

在牧民層面上，教會指出同性戀者必須得到諒解和支持，好使他們能克服個人方面的困難和重新投入社會。當同性戀傾向有所改變時，問題才有出路。

改變這種傾向變成不可能時，教會建議同性戀者當以祈禱、聖事、靈修指導、自

律和與一個人一份穩定的個人關係，把自己對同性的衝動轉化為對主和近人的服務能力。若屢次不能自控，則應中斷一切有關的關係，和避免能產生這種關係的機會。

教會的態度是在婚姻的大前題下看待人類的性行為。而任何性的結合必須在同時開放能生育的條件下才被認為是合乎道德的。因此，教會視同性戀為不道德，是因為它直接違反了性的最終目的，即排除了傳遞生命的一切可能性。事實上，教會批判同性性行為的立場只是基於對性行為意義的孤立分析（即：性為生育），而在認定同性戀行為有害正常人格發展時，又缺乏客觀證據。而對於真正同性戀者的牧民規勸，即提昇及自制的建議，亦嫌流於空泛和不切實際。

2. 認為同性戀行為是一種缺陷

第二種立悲認為同性性行為是「基本上不完滿的」、「有離常規」、「缺乏完整的人性」和「永遠不可以作為理想的行為來看待」。

支持這派論點的神學家認為異性戀才是正常和健康的人類性愛表現，與人類的同性（connaturality）吻合。而同性戀則是一種缺陷，在道德上，同性性行為是一種非

道德 (amoral) 的惡，不應得到鼓勵。然而，當同性戀者的性傾向是無法改變時，教會應給予起碼的接納和容忍，因為對某些同性戀者而言，他們與同性間的親密是使其生活過得「正常」的一個重要因素。教會也許可視之為兩害權其輕的一種做法。

上述的立場認為在婚姻和生育外，性也有其獨立的位置，雖則異性愛才是真正理想的性愛。而以當事人的整體利益為前題而作倫理判，立場更有彈性及更符合牧民需要。

然而，這立場仍有值得商榷之處，例如，未有提供足夠的證據來確認異性間的愛才算是理想的愛；較多強調罪的影響；所強調的理想（如異性愛）為某些人的基本人格結構是沒有可能實現時，那仍可說是一種理想嗎？雖然這立場表面上對同性戀個人和其權利有較大的尊重，然而因為認定異性戀才是合理，故視同性戀為不完整、不理想、有離常規…等的消極態度，是否也是另一種對基本人權和尊嚴的不尊重？

3. 同性性行為應在人際溝通的意義下評價

此派學者認為有意義和健康的性行為無須一定要與生育相連。他們認為人際關係比生育更能成為健康性行為的標準。所以，同性性行為的表現本質上是中立的，若兩同

性戀者間的性行為有助雙方建立更深入和持久的友誼，健康的成長和與社會大眾維持良好的關係，則同性戀及同性性行為應該為教會和社會人士所認同。

此派純粹以人際關係的角度來理解人類的性行為。「性」只不過是人際溝通上的一種途徑，雖則是十分獨特和充滿人性的途徑。但問題是此見解不把生育和對生命服務的幅度列入人類性愛的範圍。再者，相愛、忠誠、關切…等，固然是人性愛的基本條件，但這些仍是一種抽象的概念，難以此作同性性行為的道德評價標準。

4. 結論：幾點具體的牧民建議

i) 若同性戀被視為是一種心理和生理失調的後果，則其痊癒的可能性是存在的。問題是同性戀涉及當事人對自我身份認同的複雜問題，只有當要改善的動機是極為強烈時，回復異性戀的機會才較高。不少同性戀者終生要與自己這種偏差的性傾向為伍。

ii) 同性戀者必須要得到接納和友誼的幫助，去重建自我的價值。同性戀者一方面要接受自己身體和心靈的異常傾向，另一方面也不必心存內疚，與同性及異性間建

立愛和恆久的關係才是最重要。

iii) 非同性戀者應學習接受同性戀者之所以然 (for what they are) 他們是一群大部份內心容易感到焦慮和痛苦的人 (無論是來自自己的不滿或外間的壓力)。他們需要得到諒解、鼓勵和真誠的友誼。

iv) 一位內在性和先天性的同性戀者最好不要結婚。應主動參與群體性活動和投身愛德服務工作,能解除內心焦慮和緩和性方面的緊張。同性戀者在其宗教生活及愛德工作裡,亦能與主相遇。

v) 我們應盡力避免對同性戀者持有兩種極端的態度。一是把同性戀及其性行為視作滔天大罪,另一種極端是把同性戀看作若無其事。正因為到今天我們仍未能找到形成同性戀成因一致的定論,因此我們要以探索的精神和諒解的態度來接納同性戀者及他們的行為。或許,讓他們一同加入探討同性行為恰當與否的討論會為這問題帶來出路。

vi) 教會目前對同性戀的態度仍相當保守。教會內的同性戀者往往充滿犯罪感。他/她們時常質疑同性間一樣有認真的感性間的愛和婚姻。教會作為一個講愛心、體諒、接納、公義的屬靈地方,為何對同性戀

者排擠、歧視、遺棄、阻止他們領受聖事?這是教會今後面對同性戀、同性戀者和同性性行為,特別是對同性戀的基督徒所持的態度要深思和反省之處。

「你們領受聖神吧!你們赦免誰的罪,就給誰赦免;你們存留誰的,就給誰存留。」(若 20:22-23)

原文 - 關俊棠神父

撮要 - 陳淑姬小姐

(本撮要未經關神父審閱,文責由本編輯部負責)

成? 敗?

每逢有朋友遠行或移居外地時，總會聽到「一帆風順」、「心想事成」等等的祝賀語，可是，有一次我在機場時，卻聽見一個中年男人，對自己的兒子說：「我不希望你到外國後事事順境，無憂無慮，而是要積極面對更多困難，接受種種的挑戰。」

當我聽到這番話後，頓時感到愕然，這人竟然希望自己的兒子多災多難！可是，當我想深一層時，卻覺得這番話很有道理。的確，如果一個人事事如意，從沒有遇上挫折，這人必定感到人生枯燥乏味，生活全無意義，當然更談不上領略成功的滋味。

「海底無亂石，那有好浪花？」真的，只經得起挫折的人，才是一個真正的人。失敗固然不嘗，但從它中卻往往得到很多的啓示和教訓。所以，如果我們對任何事物都能察覺到它的正面和反面，我們便會得到更多，生活便變得更自然，更有意義了。

記得有一位朋友在我中學畢業時，曾經留給我以下的句子：「但願快樂存在你心，也願痛苦傷你身，不能苦，那成仁？力尋心中的至真。」這句話對我做人處事實實在起了很大的鼓勵，不知你的感覺如何呢？

劉敏維作

COMJUNG SOON

ANNUAL GENERAL MEETING

Date: 24.6.1994

Venue: Caritas Restaurant
3/F, 2 Caine Road.

Time: 6:00pm AGM

6:45pm Mass

(Cathedral-small chapel)

7:30pm Annual Dinner

The Annual General Meeting of the Guild is the biggest event of each year. Last year, we had a mass for our 40th Anniversary Celebration. Many Guild members afterwards expressed their feelings that having a thanksgiving mass at the AGM was a very nice idea. Hence this year we continue this good tradition. Undoubtedly, the Lord's blessing will be the best concluding remark for the AGM.

The Guild needs your support, both spiritually and physically. We are looking forward to meeting you on that day.

Graduation Mass for Medical Students

Every year, graduates from the Medical faculties of both universities provide new input and source of energy for the medical profession. The Catholic medical graduates, especially, bring along fresh blessings from our Lord while starting their mission at this first station of their career. Certainly, there is good reason to celebrate the graduation of our Catholic medical students, to welcome them and to give thanks to the Lord.



The details of the Graduation Mass is as follows:

Date: 25.6.1994

Saturday

Venue: Catholic Institute For Religion and Society (130, Waterloo Road)

Time: 3:00pm Mass

4:00-5:00pm Sharing

For those fresh graduates, this is an occasion to look forward. For those graduated "years" ago, this is a moment to look back, we sincerely hope that you would come and share this remarkable afternoon with us.

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