

天主教香港教區  
就香港政府性別承認跨部門工作小組（《諮詢文件：第1部分》）  
於2017年11月20日立法會司法及法律事務委員會  
特別會議的重點表述

天主教香港教區（教會）確認每個人，不論性別，都有同等的內在價值和尊嚴。

「性別」(gender)被有些人視為一種社會建構，但實際上它與人天生的「生理性別」(biological sex)，有不可分割的關係。男性特質和女性特質，不可能任由人「自行選擇」、操控或隨意改變。因此，對任何實質上違反這基本原則的性別承認制度，並藉懲罰性法律來強迫人去承認別人經過或未經醫療手術達至的「自選的性別」、「喜好的性別」或「重置的性別」，這是教會不能接受或給予支持的。

教會相信這些法律不但不會對公眾有利，反而會為個別人士、家庭及社會整體的福祉帶來負面影響，尤其是在撫養及教育子女這兩方面。

教會特別關注兒童的福利，例如，對被診斷為患有性別不安的兒童，使用青春荷爾蒙阻斷劑，尤其危險，因為這種干預方式徹底破壞青春期中生理和心理成長的正常秩序。如果這些兒童日後在意念上有所改變或證實診斷上有錯誤，再次「逆轉」過來，絕非輕而易舉。

若性別承認法律獲得通過，其後果可能包括公共政策上所引發的問題，例如在使用特為個別性別提供的設施和設備，如公共廁所和浴室，以及參加特定性別的體育運動等的情況下，會使婦女失去應有的安全感、保護和公平競爭。

的確，此類性別承認法律，以及可能藉它而被鼓吹的「性別意識形態」，其後果會延伸至各方面，不但影響公營機構，也影響私營機構及個體。可能產生的後果包括「**逆向歧視**」(reverse discrimination)、宗教自由和良心自由，及/或對學校教育和校內其它政策的自主權帶來的威脅。

教會在香港政府性別承認跨部門工作小組給予的延展限期屆滿前(即2017年12月31日或之前)，會向該小組提交一份詳盡的回應文件。教會也將繼續聯同其他有關人士，研究相關議題，以尋求符合公眾利益和按照公義的具體解決方案，以既慈悲亦符合倫理道德的途徑，關愛及維護那些真正面對性別不安（根據《精神紊亂診斷及統計手冊》第五版的準則）或性別認同障礙（根據《精神紊亂診斷及統計手冊》第四版修訂版的準則）的人士（尤其兒童），以減輕其困苦。

**Catholic Diocese of Hong Kong**  
**Summary Presentation at the Special Meeting of**  
**Panel on Administration of Justice and Legal Services**  
**on Monday, 20 November 2017**  
**Re: Inter-departmental Working Group on Gender Recognition**  
**Consultation Paper (Part 1)**

The Catholic Diocese of Hong Kong (“the Church”) affirms the equal intrinsic worth and dignity of **everyone** regardless of sex/gender.

Gender" is regarded by some people as a mere sociological construct, but it is in fact inseparable from the inborn "biological sex". Maleness and femaleness are not something which is or can be “self-selected”, manipulated or altered at will. The Church is accordingly unable to accept or support any gender recognition scheme that in effect not only contradicts this fundamental principle but also *compels* others, under penalty of law, to recognise a person’s “self-selected”, “preferred” or “re-assigned” sex whether following surgery or otherwise.

The Church believes that such legislation will not be in the public interest but is likely to have consequences adversely affecting the well-being of individuals, families and society as a whole, including in particular the rearing and education of children.

The Church is especially concerned with the welfare of children. The use of puberty-suppressing hormones for those who are diagnosed with Gender Dysphoria (“GD”), for example, is particularly risky, since the intervention radically disrupts the normal sequence of physical and psychological growth that occurs during adolescence and cannot simply be “reversed” if there is a change of mind or the diagnosis should prove to be wrong.

The consequences of a gender recognition scheme if enacted would also include problems arising from policies that affect, for example, the use of gender-specific amenities and facilities, such as public toilets and shower-rooms, and participation in sex-specific sports, etc. which deprive women of their sense of security, protection and fair competition.

Indeed, this type of gender recognition legislation, and the “gender ideology” likely to be promoted by it, would have consequences extending right across the board, affecting not only public institutions but also private entities and individuals. The possible consequences include “**reverse discrimination**”, threats against freedom of religion and conscience, and/or the autonomy of schools with regard to educational and other policies.

The Church will be making a detailed submission in response to the Government Inter-Department Working Group on Gender Recognition by the extended submission deadline of 31<sup>st</sup> December 2017. The Church will continue to work with relevant parties to study these issues as part of the search for concrete and just solutions that are in the public interest and compassionate and ethical ways of providing care and protection for and of alleviating the genuine plight of those (especially children) who are afflicted with GD (according to DSM-5 criteria) or Gender Identity Disorder (or “GID”, according to DSM-IV-TR).