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# Laity Involvement in Catholic Church Buildings of Hong Kong Interpretation within Religious, Social and Political Contexts from the 1950s to 2015

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# Laity Involvement in Catholic Church Buildings of Hong Kong

## Interpretation within Religious, Social and Political Contexts from the 1950s to 2015

香港のカトリック教会堂営繕における一般信徒参画

1950 年代から 2015 年の宗教・社会・政治的文脈における解釈

March 2016

Ayako FUKUSHIMA

福島綾子

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## Executive Summary

This study analyses socio-historical and religious contexts and development of the laity's involvement in church building activities in the Catholic Church in Hong Kong from the 1950s to 2015. The author hypothesises that the laity involved themselves in church building activities because it is one of the ways to live their faith. In order to achieve this, the historical background, the laity's motivations, and the development process of the involvement are elucidated in this study.

### Introduction

The chapter of Introduction explains the author's motivation for this study, objectives, literature review, and methodology.

From 2008 to 2010, the author participated in a research of Christian villages on Goto Islands in Nagasaki, Japan, where Catholics resided. This research revealed that the Catholic laity have built and maintained churches by themselves. In addition, findings uncovered that in the late 20$^{th}$ century, the number of the Catholics on Goto declined sharply due to migration off the islands and aging. This resulted in difficulty in maintaining all the church buildings, which had structurally deteriorated over the years. Those churches were worth conserving architecturally; however, the laity decided to close and dismantle the churches, which, they felt, could not be maintained by themselves. Dismantling was the most proper way for them to treat the church buildings with dignity. The author uncovered that such autonomous building activities by the laity have been conducted in other regions in Japan.

It is commonly known that the laity or believers of various religions have been involved in building and maintaining places of worship. However, there is very few literature written in English or Japanese, which focused on the involvement of the laity in church building projects beside benefaction and design instructions by the patrons.

Furthermore, the autonomous building activities by the laity have not been properly assessed in the prevalent methodology of heritage conservation. Rather,

such acts have been regarded as “pious vandalism” to damage and degrade the value of churches by government staff and academics. Hence, these activities were often forced to cease and be excluded from heritage-designated churches. There was a church that became unsustainable, so the congregation decided to have it dismantled. However, the government and academics protected the building by designating it as “heritage” while the congregation moved out. The author perceived that such a church without a living congregation and living faith is just a shell, which lost the core value. As Gustav Mahler said, “Tradition is not the worship of ashes, but the preservation of fire.” The author came to understand that such building activities by the laity should not be denied and excluded but be respected as intangible acts with religious and social value, furthermore it is an integral part of their faith. John Ruskin stated in his “The Seven Lamps of Architecture” that building churches must be derived from the spirit of sacrifice and giving. The author noticed that the Japanese laity have been practicing what Ruskin stated as valuable and desirable.

The author planned the research to be based on the study of architectural history while concurrently taking a cross-disciplinary approach in order to understand and evaluate the intangible value of tangible heritage comprehensively. Such intangible value is not properly assessed within the current framework of heritage conservation study, hence, the author’s study needed to emphasize history rather than conservation planning in order to comprehend the perspective to assess such value.

The author had been carrying out a separate research on urban conservation movement in contemporary Hong Kong from 2006 and published the findings in 2009. Through this study, it was discovered that the urban conservation movement by the Hong Kong people was derived from their search for identity as “Hong Kongers.”

The author also paid attention to Catholics in Hong Kong and noticed that the laity in Hong Kong took the initiative to establish an organization for church building projects and developed it further. The author perceived that Hong Kong Catholics also pursue identity just as the Hong Kong people do. What prompted

proactive involvement of Hong Kong Catholics might be a strong "Catholic identity" or profound faith of the laity.

The findings from the studies on Goto and Hong Kong were gradually integrated following two different perspectives: one is the religious meaning of the laity involvement in church building activities and the other is identity of the locals involved in urban conservation movement. Consequently, in 2009, the author launched a study on the involvement of the laity in church building projects in the Catholic Diocese of Hong Kong. It was anticipated that this study would provide an answer to the following thesis questions: Why did the laity involve themselves in church building activities?; if they do them to live their faith, how concretely do the laity practice church building activities to live their faith?; how is the laity's involvement is related to theological, regional social, and political background?

An ideal research strategy might be to research and analyse the laity involvement globally and interpret the case study in Hong Kong in a global perspective. However, the actual practices in the Catholic Church in different regions are diverse. It is not only impossible to identify a universal and standard system of church building but also not very meaningful to look for it because the Church itself does not intend to have one. Therefore, the author perceives this initial research using a detailed case study of Hong Kong, illustrating its characteristics, and uncovering the contexts and process of its development as one of the corner stones for a more comprehensive future study.

Between 2011 and 2015, the author published three articles on the Catholic laity involvement in Hong Kong in a professional journal. They are revised and incorporated in this dissertation as Chapter 20, 21, and 22 in the Part Four. For the purpose to reconstruct my study as a dissertation, it was indispensable to describe the complex nature of Hong Kong society in historical, political, social, economic, ecclesiastical, and architectural contexts. The author's journal articles did not describe them enough to comprehend the background of the laity involvement, as they were limited in length. However, considering the

complexity, it was impossible to describe the background in its entirety. Therefore, the author has chosen four aspects to sufficiently understand and analyse the background:

The first aspect is the laity. It is necessary to understand who they are, how they are defined, and how they have been positioned in the Church.

The second aspect is the local society in relation to the laity. Because the laity are the members of a society as much as they are the members of the Church, it is the society to provide and shape them first. Therefore, it is indispensable to understand how the particular society was formed.

The third aspect is the relationship between the Church and state or government. Church and state relations fluctuated and diversified in the world history from unity of Church and state often as state religion to state domination of Church and separation of Church and state. In modern and contemporary history of Hong Kong, Church and state relations have been unique. Hence, their characteristics need to be articulated.

The fourth aspect is faith and spirituality of the laity. This study is within the scope of architectural history, hence, description and analysis of them cannot be as comprehensive as theological and religious studies do. However, it should be reasonable to hypothesize that the laity are involved in building activities because they perceive such acts are part of their faith. Therefore, the author observed how the laity carried out building activities as a manifestation and practice of faith.

Based on those four aspects, the author aimed to reveal how the laity have been placed in the Catholic history, how they emerged from the particular society of Hong Kong, how that society as well as the Church has been shaped in terms of political framework, and how all these factors motivated and led the laity to practice church building activities.

This dissertation consists of four parts as summarized below:

### Part One: Historical Development of the Status of the Laity in the Church

Part One corresponds to the first aspect, which is the laity. By reviewing

existing literature on theology of the laity and Church history, the author described how "the laity" emerged among Catholics, how they are differentiated from "the clergy" and "monks and nuns," how the laity had been given a negative placement in the Church, how such negative placement was lifted and new theological understanding of the laity was brought and adapted by the Church from the late 19th century through Catholic Action, new theologians such as Yves Congar, and particularly the Second Vatican Council (Vatican II) in the 1960s, which officially acknowledged that the laity have an equal status and spirituality as the clergy and the Religious do. It is also explained that Vatican II became the universal context to involve the laity in church building activities.

## Part Two: Historical Background of Hong Kong

Part Two is the description of the second aspect of analysis, a social profile. It needs to be understood because the society shapes its citizen, among whom the Catholic laity are included. Based on the existing literature on the humanities, this chapter depicts different background including politics, economy and industry, demography, educational system, democratization, infrastructure, building and town planning, building professionals, and how "Hong Kongers" emerged.

Hong Kong was created as a British colony for its economic interest, hence, very few Chinese residents had a sense of belonging to Hong Kong until the 1960s. Because of rapid growth of population and provision of educational system after WWII, locally born and educated "Hong Kongers" with a sense of belonging to Hong Kong emerged. Many of them received higher education locally and some of them became building professionals, which included many Catholics. Those laity of building professionals began to be involved in church building projects.

As to economics, the colony of Hong Kong was established solely for the economic benefit of Britain. The mainstream was trade in the 19th and early 20th centuries. It shifted to light industry followed by finance in the late 20th century.

In the 19th century, the British and other Westerners dominated the operation

of public and private sectors while the Chinese from the Mainland dominated the population of the colony.

As the interest of the colonial government was merely economic, the Government was reluctant to provide educational and social welfare services to the Chinese residents. Hence, the Churches including the Catholic Church became the major provider of those services co-opted by and receiving subsidies from the Government and evangelized the Chinese through those services. An interdependent relationship between the Government and the Church was established and was defined as a "contractual relationship" by Beatrice Leung.

In 1949, the Mainland China was taken over by the atheist communist, which began to persecute Christians and expel missionaries. Since 1949, the Government of Hong Kong and the Churches enhanced the interdependent relationship. The Government not only needed the cooperation of the Churches to provide the refugees from the Mainland with the basic needs, but also needed to secure the loyalty of the Chinese residents to the colonial government so as to make sure the continuous economic prosperity of the colony. Hence, it introduced universal education and enhanced the provision of higher education. Since the 1960s, the locally born and educated "Hong Kongers" came to dominate the population.

Regarding the urban and infrastructural development and town planning, the British officials were the planners of and decision-makers for them in the 19th century. In the early 20th century, the Chinese engineers and architects, who were trained overseas or in the Mainland China, began to practice in Hong Kong. Local Hong Kong architects emerged from the 1950s when architectural education began at the University of Hong Kong. By the late 1970s, those locally educated Hong Kong building professionals became matured. Some of them were the Catholics and matured enough to assist the Church in its projects.

## Part Three: Historical Background of Catholic Church in Hong Kong

Part Three is an analysis of the third aspect, relations between Church and state or government. It reviewed the history of the Catholic Church in Hong Kong since 1841 based on the existing literature as well as the interviews and

archival research by the author. Church architecture is analysed to be the base for the analysis of church building activities in Part Four. The author described Church-state relations in Hong Kong in detail because they are not only uniquely shaped out of local contexts, but also critical in determining typologies of church buildings.

In the early 20th century, the Catholic Church in China and Hong Kong expanded while indigenizing herself to survive amid the rising nationalism. However, the communist takeover of China in 1949 cut off the Church in China from the rest of the world, and consequently the Churches in China and Hong Kong had to take completely different paths.

The Catholic Church in China was divided in two: the government-sanctioned "Chinese Catholic Patriotic Association" (patriotic Church), and the out-lawed but Vatican loyalist "underground Church." The latter has been persecuted in various ways. From 1949 up to the 1970s, the Chinese government confiscated most of the Church's property. Since the 1980s, it has returned most of church buildings but not the Church schools.

In Hong Kong in the 1950s, within the enhanced "contractual relationship" between the Government and the Church, the Government requested the Church to build and operate more schools and decided not to grant the land for the religious purpose only. Consequently, the typology of all the new churches had to be a "church and school complex," which was built with a heavy subsidy from the Government. Another newly emerged typology was "Mass centre" in Catholic schools, which utilized the school hall for Mass and liturgy. As a consequence, many students, who studied at those Catholic schools, became Catholics.

The Sino-British Joint Declaration in 1984 forced the Church to depart from such interdependent Church-state relations. The clergy of the Diocese were well aware of the situation in China, in which the atheist communist restricted the religious freedom, controlled religious activities, and persecuted Catholics, who were not loyal to the communist party. Therefore, they anticipated threats to religious activities in Hong Kong knowing that it would be handed over to China in 1997. In anticipating the possible restriction on building new churches

and confiscation of Catholic schools, which housed churches, the Diocese decided to build as many churches as it deemed to need on its own expenses before the handover. As a consequence, the late 1980s and 1990s saw the launching of many Diocesan church-building projects. In order to avoid the possibility of confiscation by the Government, the Diocese could not build government-subsidized church and school complexes or Catholic schools with Mass centres relying on the "contractual relationship" with the Government, but must build churches on its own expenses. However, the Government still did not grant the land for religious purpose only and demanded to combine a public facility with a church. As a result, "multi-purpose church complex" became the new norm of church building typology, many of which housed kindergartens as they were not part of compulsory education and would have no possibility of confiscation by the Government.

## Part Four: Laity Involvement in Church Building Projects from the 1950s to 2015

Part Four argues what contexts the laity involvement in church building projects in the Catholic Church in Hong Kong emerged from and how it developed. The analysis is based on the background identified in Part One, Two, and Three, interviews with more than 50 people and archival research by the author as well as concrete case studies. The fourth aspect of analysis, faith and spirituality of the laity, is introduced in the last chapter of Part Four along with the three other aspects.

Part Four consists of three chapters:

Chapter 20 revealed the contexts and phases, through which the laity involvement developed in Hong Kong from the 1950s.

The contents of this chapter was published in a professional journal and revised for this dissertation (Ayako Fukushima. 2011. "Catholic Laity Involvement in Church Building Projects: Management of church building projects in the Hong Kong Catholic Diocese from the 1960s to present," *Journal of Architecture and Planning*, 76 [667], 1711-1719).

The author identified three contexts, which prompted the laity involvement:

The first is the renewed interpretation and status of the laity by the Second Vatican Council. It acknowledged the equal status of the all baptised, whether lay, clergy, or Religious, as "People of God." It also encouraged the laity to be actively involved in the ministry including Church management.

The second context is the emergence of local "Hong Kongers" as well as maturation of Hong Kong building professionals. By the late 1970s, the locally educated building professionals had become matured as professionals in the public and private sectors. Among them were not a few Catholics. They began to be involved in the increased church building projects of the Diocese, and helped the Diocese update its project management method.

In parallel with this, building projects in Hong Kong became increasingly complex as urbanization and urban redevelopment accelerated. The Church was not able to cope with the building projects with its traditional management method by the clergy and Religious Brothers only. It had to seek cooperation with the building professionals among the laity.

The third context is the handover of Hong Kong. The Sino-British Joint Declaration in 1984, which announced the handover of Hong Kong from Britain to China in 1997, prompted the Church to fear possible restriction on religious freedom including building new churches, and confiscation of churches and other facilities. Hence, it induced the Diocese to launch many church building projects. The building professionals in the laity were called on to assist the Diocese to cope with those increased projects.

In three such contexts, the author identified three phases of the development of the laity involvement in church building projects:

The first phase was from the 1950s to the mid 1970s, in which the laity involvement was almost naught. During this period, the clergy and the Religious Brothers managed building projects. This was because the Catholic Mission in Hong Kong started as one of the financial offices of the Vatican for mission countries. It had long been the practice of the Mission that the Procurator, who was the clergy in charge of finance, controlled and managed all activities of the Mission including building projects. This as a result hindered involvement of the

laity. During the first phase, involvement of the laity was limited to being consultant architects based on the contract with the Church. There were a few attempts to involve volunteer architects in the laity in Diocesan commissions, all of which were ephemeral. However, the Second Vatican Council laid the most significant theological foundation for the laity involvement during this phase in the early 1960s.

The second phase was from the late 1970s to the early 1990s, which saw the beginning of the laity involvement. It was triggered by the liturgical renewal brought about by Vatican II of the early 1960s followed by a great confusion in treating liturgical spaces. The Diocesan Liturgy Commission initiated the involvement in Hong Kong in the late 1970s. It was backed up by the Bishops' Diocesan reforms, which had begun in the 1970s.

In 1977, the Liturgical Art and Architecture Committee was established under the Diocesan Liturgy Commission and included several lay members from the building profession, who were expected to be advisors on church architecture. However, the number of the lay members as well as the degree of their involvement in decision-making was limited. Therefore, the involvement of the laity was not firmly established. Nevertheless, some lay and clergy members continued to work together to pave the way to establish another commission specifically dedicated to building projects.

The third phase began in 1995 and continues to the present (2015), which saw the firm establishment of the laity involvement as well as further development. In 1995, the Diocesan Building and Development Commission (DBDC) was finally established as a one-stop organization to take charge of all the Diocesan building projects. Lay building professionals dominated the commission members. They, all on a voluntary basis, were responsible for planning of Diocesan building projects, advice on parish building projects, selection of designers and contractors, and project monitoring through sub-committees. Through the substantial and long-term commitment of the lay members from the building profession, the project management method of the Diocese was standardized and modernized. The laity involvement in church building projects through the DBDC was firmly established in the Diocese.

Chapter 21 is a case study of distinct laity involvement implemented from the late 1990s to 2001, which falls in the third phase of its development. The author traced back the detailed process of the redevelopment of Our Lady of Mount Carmel Church and examined the roles played by the lay building professionals of the DBDC in collaboration with the clergy and the parishioners.

The contents of this chapter was published in a highly respected journal as "The Building Process and the Laity Involvement of Our Lady of Mount Carmel Church in Wanchai, Hong Kong: Church building system of the Catholic Diocese of Hong Kong" and revised for this dissertation (Ayako Fukushima and Yoshitake Doi. 2013. *Journal of Architecture and Planning*, 78 [688], 1431-1440).

The author identified that the planning and design for this project were carried out in two phases, in which each party played different roles:

In the pre-design phase, the Procurator carried out a feasibility study with the developer. The laity of both the DBDC and the parish were not involved in it. The fact that the Diocese raised funds out of this redevelopment project so as to build several more churches indicates that this project was not only for a single parish, but also for the benefit of the entire Diocese. Based on the instruction by the Procurator upon the completion of the feasibility study, the members of the DBDC briefed the parishioners about the project, and coordinated discussions among the Diocesan clergy, parish priest, and parishioners. Then, the Task Force was set up. Its members included the clerics, who were the Procurator, the parish priest, the clergy of the Diocesan Liturgy Commission (DLC), as well as the lay members and staff of the DBDC and the representatives of the parishioners. The lay members of the DBDC were responsible to professionally coordinate between the Diocese and the parishioners. Their professional involvement was further evident in the selection of a designer.

During the design phase, the liturgical spaces and practical spaces were designed in different manners. Regarding liturgical spaces, the clergy of the DLC took the initiative in designing the church hall. They proposed an oval plan to surround an altar by fanned-out seating in accordance with the liturgical

renewal of Vatican II, the mural mosaics with the theme of the Wedding at Cana, and the location and style of the baptismal font. The parishioners expressed their opinions but did not take the initiative.

As for practical spaces including the parish office, a pantry, a catechumen room, a choir room, day chapel, storage rooms, and meeting rooms, the representatives of the parishioners were the major decision-makers because they were the main users of those rooms. The designer materialized their requirements. The DBDC members confined their role to coordination among the members of the Task Force. The clergy of the DLC were not involved in the design of practical spaces. It was the parishioners, who were the most influential in the design of practical spaces.

In the 1990s, church-building projects became extremely complex and large in scale. As the redevelopment of Our Lady of Mount Carmel Church indicated, the lay building professionals not only helped the clergy, but rather played significant roles by taking the responsibility to manage the project.

Chapter 22 revealed that the lay building professionals further developed a place to nurture their faith and spirituality in the context of the worldwide spiritual movements and local issues. This resulted in the establishment of the Catholic Building Professional Advisory Group (CaBPAG) in 2006 under the DBDC by the laity's own initiative.

This chapter was published in a professional journal as "The Catholic Building Professional Advisory Group and its Spirituality: Laity Involvement in Church Building System of the Catholic Diocese of Hong Kong" and revised for this dissertation (Ayako Fukushima and Yoshitake Doi. 2015. *Journal of Architecture and Planning*, 80 [708], 429-439).

The CaBPAG was set up as an ad hoc group under the DBDC in 2006. Its members were the volunteer lay-building professionals. The practical reasons for the establishment were the increasing parish building projects and the insufficiency of professional and technical staff of the DBDC. Hence, the role of the CaBPAG was to advise parishes.

However, the primary objective of the CaBPAG was established to nurture

spiritual growth of the members, who shared the common ground of the building profession. Various teams were set up under the CaBPAG such as the Cemetery Team and teams to take care of parishes along with the Spiritual Team. What makes the CaBPAG different from the DBDC and its sub-committees is that it integrates church building projects with spiritual growth in all the activities of it.

The author identified three contexts, which led to creation of the CaBPAG with emphasis on spirituality:

One was the Second Vatican Council in the 1960s, which officially recognized that spirituality of the laity was no less significant than that of the clergy and the Religious. The laity came to realize the importance of spirituality.

The second context was the emergence of "new spirituality movements," which did not necessarily have a strong attachment to religious organizations along with increased interest in spirituality in the Catholic Church influenced by those non-Catholic spirituality movements.

The third was the local context in Hong Kong. The handover of Hong Kong announced in 1984 made the Catholics in Hong Kong perceive their religious freedom endangered. This urged them to seek and enhance their Catholic spirituality in their daily life and their secular profession. Consequently it led to the establishment of the CaBPAG. The fact that the laity themselves played the significant role in shaping their spirituality and spiritual activities in the CaBPAG could be understood as the result of maturation of the laity.

The CaBPAG illustrates the new paradigm of the laity involvement in building projects in the Catholic Diocese of Hong Kong that is not just the mobilization of their professional and technical abilities, but more importantly, the integration of their spirituality with their professions and fostering the communal faith through their own initiatives.

## Conclusion

The conclusion summarises the contexts and development of the laity involvement in church building projects in Hong Kong as findings of this study. Furthermore, the new theses derived from this study are mentioned for future study.

The author identified three contexts, which prompted the laity involvement in Hong Kong:

The first context is the renewed interpretation and status of the laity and encouragement of the active participation of the laity in Church management by the Second Vatican Council.

The second is the emergence of local "Hong Kongers" as well as maturation of Hong Kong building professionals. Among them, there were many Catholics. They began to get involved in the increased church building projects of the Diocese, which was seeking cooperation with the building professionals in the laity in order to update its project management method.

The third context is the handover of Hong Kong, which prompted the Church to be independent from an interdependent Church-state relations and launch many church building projects before the handover. The building professionals in the laity were called on to assist the Diocese to cope with those projects.

The author identified the three phases of the development of the laity involvement in church building projects of the Catholic Church in Hong Kong from the 1950s to present (2015).

The first phase is from the 1950s to the mid 1970s. It had a few but unsuccessful attempts to involve the laity while the Second Vatican Council laid a theological foundation for the laity involvement.

The second phase is from the late 1970s to the early 1990s. It saw the beginning of the laity involvement. It was triggered by the liturgical renewal brought about by Vatican II of the early 1960s followed by a great confusion in treating liturgical spaces.

The third phase is from 1995 to the present (2015). It saw maturation of the laity involvement. In 1995, the Diocesan Building and Development Commission (DBDC) was finally established as a one-stop organization to take charge of all the Diocesan building projects with lay building professionals dominating the commission members. The laity involvement in church building projects through the DBDC was firmly established in the Diocese system.

The redevelopment of Our Lady of Mount Carmel Church implemented in the third phase of the laity involvement was managed by the lay members and staff of the DBDC, who played the professional role to coordinate the stakeholders.

The involvement of the laity further developed in the 2000s and it was in parallel with the worldwide spirituality movements. The Catholic Building Professional Advisory Group (CaBPAG) established in 2006 by the laity's own initiative illustrates the new paradigm of the laity involvement in building projects in the Catholic Diocese of Hong Kong that is the integration of their spirituality with their professions and fostering the communal faith as their own initiatives.

The author hypothesized that the laity involved themselves in church building projects to live their faith. The laity in the Catholic Church in Hong Kong exemplifies this thesis distinctly. In particular, the CaBPAG's activities initiated by the laity to integrate their building profession and spirituality testify that the laity are consciously living their faith by nurturing their spirituality in their secular professional as well as daily and communal life.

Lastly, the author listed new theses, which grew out of this study as the future tasks:

1. This study was originally motivated by the insufficiency in prevalent methodology of heritage conservation study and practice to assess intangible value associated with tangible heritage. Further studies need to be carried out to comprehensively understand and assess diversity of heritage value of the laity involvement in church building activities and discern an appropriate conservation method for each case.
2. This study uncovered the aspect of the laity involvement as pursuit for Catholic spirituality. If this could be re-interpreted as their search for identity, it will be connected to the contemporary and broader issue of identity in Hong Kong. The author's previous study found out a sort of "secular identity." What was found in this study might be called "religious identity." These two kinds of identity seem to have originated in the same

political and social contexts of Hong Kong. In other words, it might be the manifestation of how to live as “Hong Kongers,” how to have hopes for the future, what to reply on, and what to care about in an apparently aggravating time and place as a part of China. It might be understood that, Catholics manifested Catholic identity as their foundation, upon which they will build all of their daily, professional, and religious life in Hong Kong today and in the future.

3. This study presented one of the cases to exemplify the laity’s church building activities to live the faith. Building activities as faith are presumed to be universal phenomena to be seen in every era and region. For example, the activities by confraternities and guilds in the Middle Ages and early Modern times may suggest universality of the lay involvement. At the same time, the laity involvement is assumed to be as diverse as Church-state relations are. Based on the author's study as one of the corner stones, a comprehensive study on the universality and diversity of the laity's church building activities as faith is necessary.

## 概要　Executive Summary in Japanese

この学位論文は、香港のカトリック信徒が教会堂営繕へ参画することの社会的そして宗教的な意義を、おもに建築史学の領域において調査、論考したものである。すなわち、1950年代から2015年にわたる信徒参画の歴史を、信仰を生きることとしての営繕活動という観点から調査、分析したのである。

### 序論　Introduction

序論では、研究史とともに筆者の研究の動機を説明している。

私は2008年から2010年にかけて長崎県五島市のキリスト教系集落の調査研究をおこなった。このなかで、五島の信徒は自ら教会堂の建設作業をおこない、改修や補修などの維持も担ってきたことを知った。しかし20世紀後半になると、離島でもあるため、信徒の島外移住による減少、高齢化が著しく、また教会堂の劣化も激しく、信徒が維持できない教会堂が出始めていることも知った。そのような教会堂は、建築学的には価値の高い、保存に値するものであった。しかしながら信徒らは、維持できなくなった教会堂は閉鎖し解体することが、教会堂に対する敬意と信仰を持った接し方であると考え、実行した。その後、私の調査によって、このような信徒による自律的教会堂営繕は、奄美や福岡、神奈川の片瀬など日本の他地域でも見られることが分かった。

教会堂営繕について、世界各地で信徒の参画があったことは知られている。しかし、寄付行為やデザインの要望以外の形での信徒参画がいかなるものであるかを中心的なテーマにすえた研究は、すくなくとも各種学術データベースを検索するかぎり、英語、日本語文献では見られない。

五島でみられたように、信徒は、教会堂を建設、維持、改修、補修、そして場合によっては解体までする。この信徒による自律的営みは、しかしながら、従来の文化財行政、文化財学保存の枠組みでは正しく評価されず、むしろ、教会建築の学術的価値を損なう行為(“pious vandalism”とも呼ばれる)であると行政や研究者に判断され、排除されていること

に、筆者は気づいた。聖職者と信徒が、維持できなくなった教会堂を閉鎖、解体することを一度は決断したが、行政と研究者の介入により「文化財」として保存された事例が複数ある。しかしながら、信徒と生きた信仰を失った教会堂は、本質的な価値を失った抜け殻のように筆者には感ぜられた。そして、信徒による自律的営繕の営みは、ただちに否定してはならず、むしろ宗教的、社会的価値のある行為として尊重されるべきであると考えるようになった。信徒たちが教会堂の建設や管理維持にかかわるとき、それは彼らの信仰の一部であり、信仰を生きることでもあると筆者は感じた。ジョン・ラスキンが『建築の七燈』のなかで、教会堂建設という行為は、神への信仰と愛を捧げる精神にもとづいた行為、宗教上の奉仕であるとのべているが、まさに日本の信徒たちはそれを当然のこととして実践していることに気づいたのである。

私は、無形の営みとしての教会堂営繕への信徒参画を、建築史学に軸足を置きつつ、複合領域的に理解し評価する研究をおこないたいと考えた。このような有形文化財の無形的価値は、従来の文化財保存の枠組みでは評価されていない観点であったため、保存政策・計画論よりもむしろ、新たな価値評価基準を発見しようという歴史研究に重点をおく必要があると考えたためである。

一方、私は2006年以来、現代の香港における都市保全運動を研究してきた。香港に足しげく通い、市民による運動を現場で取材してきた。その成果を『香港の都市再開発と保全　市民によるアイデンティティとホームの再構築』として2009年に出版した。この研究のなかで私は、「香港人」としてのアイデンティティの希求が都市保全運動のベースにあると結論づけた。

香港に通う中で、香港のカトリック信徒に関心を向けた時、彼らが、香港人アイデンティティの希求と類似した意識を持っているように感じられた。なぜなら、信徒が主体的に教会堂営繕組織を設立し、それを高度に発展させ、活発な活動を展開していたからであり、この根源には、信徒の強い「カトリック・アイデンティティ」、あるいは、信仰の強い主体性があって、それが営繕への参画を促し、営繕への参画のなかでその主体的信仰がさらに展開したのではと考えるようになったからであ

る。

このような経緯において、私のなかで、五島などの教会から得た教会堂営繕への信徒参画の意味という視点と、香港の都市保全運動でみられた香港人アイデンティティという視点が合流した。そして2009年から、香港カトリック教会における営繕への信徒参画を詳細に調査し、研究しはじめた。なぜ信徒が営繕をおこなうのか、営繕が信仰を生きることであるならば、どのように営繕活動をおこなって、信仰を生きているのか、信徒参画と地域的・時代的背景との関係はいかなるものであるのか、という筆者の問いへの一つの回答を得ることができると考えたのである。

理想的な研究方法としては、グローバルな状況を調査、分析して、それとの比較で香港を位置付けるべきであろう。しかしカトリック世界はきわめて多様であり、たとえば建設資金の出所についても、信徒個人から行政までさまざまであるように、教会堂建設の普遍的、標準的なシステムというものを示すことはほとんど不可能であるし、教会自身も標準的なシステムというものを想定しているわけではない。そのため、香港の事例について詳細に調査し、このひとつの事例の特徴を際立たせ、成立の文脈や過程を明らかにすることで、将来の比較研究のための最初の定点のひとつとすることができるのではないかと考える。

筆者のカトリック香港教区にかんする研究は、建築史学の枠組においておこない、日本建築学会計画系論文集に3編にわたって投稿し、掲載された（本論文の20, 21, 22章に相当）。カトリック香港教区には高度に組織化された営繕組織がある。そこにエンジニアや建築家などの建設専門家である信徒がボランティアの委員として参加し、聖職者、小教区信徒などを支援して教会堂を建設するのみならず、みずから一種の「霊性」運動を展開したことなどを、詳細かつ具体的に分析した。信徒の参画は、香港人の成熟や香港の返還決定という香港固有の文脈のなかで必要とされ、それは営繕事業の円滑な計画・管理・実施支援という技術的なものにとどまらず、参画をとおした、信仰の自覚的な深化でもあったと結論づけた。

筆者の学術論文はページ数の限定されたものであったため、信徒参画を論考するための背景や文脈をじゅうぶん説明したとはいえなかった。学位論文として再構築するにあたって、信徒参画を考察する文脈を描くには、香港がイギリスの植民地として誕生し発展し、そして大陸に返還されたという錯綜した近現代史のなかでの歴史的、政治的、社会的、経済的、教会史的、建築史的な流れを記述する必要があると考えた。しかしそれは別に１冊の大著をあらわすような作業になってしまうことも明らかであった。したがって、背景や文脈をじゅうぶん詳しく論じると同時に的を絞るという制約のなかで、私はつぎの四つの観点を選んだ。

第一の観点は、そもそも「信徒」とはなにか、だれかという定義の問題である。聖職者とどう違うのか、教会組織のなかでどのような立場に位置付けられてきたかを把握する必要がある。

第二の観点は、信徒と社会の関係である。すなわち、信徒は信徒であるまえに、社会を構成する市民なのであり、その社会のあり方、市民たちのあり方を基礎として、信徒は登場する。また社会の変化が信徒の特性や属性を徐々に変化させている。ひとことでいうと社会が信徒を供給する。香港のどのような社会がどのような信徒を提供したかという大きな文脈をまず論じなければならない。

第三の観点は、教会と国家あるいは政府との関係である。歴史の中で政教関係は、国教としての政教一致から、政治による宗教の支配、近代の政教分離まで、大きく変化した。近現代の香港において政府と教会は、独特の関係を構築してきており、その特徴も指摘しなければならない。

第四の観点は、信徒たちの「信仰」であり「霊性」である。建築史学的枠組の本論では、神学や宗教学レベルでの信仰論を論じることはできないが、営繕に参画することが信仰を生きることでもあったからこそ、信徒たちは実践したのであろうし、そこに信仰と営繕にかんする彼ら独自の自意識があっても不思議ではない。だから信仰を生きることとしての営繕活動は、どのような具体的な現象や営みとしてあらわれるかという関心である。

以上の四つの観点から、受動的な宣教対象から信仰の主体となった香港の信徒たちが、長いカトリック史のなかでどのような位置づけであ

り、香港といういかなる社会から登場してきたか、その社会はいかなる政治的、制度的、行政的な構造をもついかなる国家（政府）のなかで形成されてきたか、それら総体がいかに信仰としての営繕事業参画をめざす香港の信徒を動機づけ、実践させたかを整理して解明する。この錯綜したプロセスをより明快なかたちで描くのが本論の目的である。

本論は四部からなり、その構成を以下に具体的に説明する。

**第一部：教会における信徒の立場の歴史的展開**

第一部は、おもに第一の観点「信徒の定義」からの既往研究の再整理である。信徒神学の文献などに依拠しつつ、信者のなかにどのように「信徒」、「聖職者」、「修道者」という身分の違いが生じ、現代に至るまで「信徒」の立場はいかに従属的、限定的なものであったかを概観した。19世紀後半のカトリック・アクション、20世紀初頭のイブ・コンガールらによる信徒神学、そして1960年代の第二バチカン公会議が、信徒の立場を劇的に転換させてゆく。*“Lumen Gentium”* (教会憲章)などの公会議公文書において、聖職者・修道者・一般信徒は優劣や上下のない「神の民」として平等であることが公式に宣言された。これにより、信徒の立場や霊性が聖職者に劣らないもの、信徒も積極的に教会運営を含む使徒職にかかわるべきであることが確認された。このことが世界で信徒が営繕に参画するユニバーサルな神学的基礎であり、文脈となってゆくことを論じた。

**第二部：香港の歴史的背景**

第二部は、おもに第二の観点「信徒と社会の関係」からの分析である。すなわち香港カトリック教会の信徒は、香港社会そのものを母集団として、そこから登場するのは自明である。こうした関係性のなかで、信徒を生んだ香港社会とはいかなるものであったかを描こうとした。おもに香港で出版された人文科学系の文献によりつつ、とくに戦後の高度成熟社会のなかで登場した「香港人」、そのなかでの建設専門家の成熟という文脈を明らかにした。

戦後、香港が経済的に発展し、独自の高等教育まで展開するようにな

ると、香港への帰属意識をもつ「香港人」が登場し、そのなかには地元工学系高等教育機関を卒業した建設専門家も含まれる。この観察にもとづいて、ここでは政治、経済、初・中等教育、高等教育、建築教育、都市計画制度など全般をレビューする。

経済に関しては、香港はイギリスの経済的利益のためにつくられた植民地であり、19世紀及び20世紀前半は貿易、戦後は貿易から軽工業、金融へと転換し、急速に繁栄した。

19世紀は植民地政府職員や経済人の多くはイギリス人を主とする西洋人が中心であったが、人口の大半は中国本土からの労働者、移住者が占めた。

イギリスにとって香港は経済的利益のためだけの存在であり、植民地政府は香港に居住する中国系住民への教育・社会福祉政策には消極的であった。そのため、政府はカトリック教会を含む慈善団体に対して助成をおこない、教育・社会福祉活動を担わせた。この手法によって、政府は財政支出を削減することができる。教会は、助成を受けた教育等の事業を通して宣教活動をおこなうことができる。このような相互依存的政教関係、すなわち政教の「契約関係」が19世紀以来成立した。

1949年には共産党が中国本土における支配を確立した。これ以降、香港には中国本土から難民・移民が流入した。急激な人口増に対応するため、政府と教会はさらに相互依存的政教関係を強めた。香港政府は、共産主義的思想が香港に広がることを阻止し、香港の中国系住民の植民地政府に対する忠誠、経済的繁栄を確保するため、義務教育制度の導入、社会福祉制度と高等教育の充実を進めた。

1960年代以降は、香港で生まれ、教育を受けた「香港人」が人口の多くを占めるようになった。

香港の都市形成については、19世紀はイギリス人官僚を中心とする都市形成であった。戦後、欧米や中国本土で建築教育を受けた中国人、中国系香港人の建築家が香港で活動を始めた。さらに、1950年の香港大學における建築学院の創設を契機に、地元で建設専門教育を受けた香港人建設専門家が香港の都市形成を担い始める。彼らは1970年代後半までには、専門家として成熟した。このなかには多くのカトリック信徒も含まれ、彼らの教会堂営繕への参画は、このようにして準備された。

**第三部：香港カトリック教会の歴史的背景**

第三部は、おもに第三の観点「教会と国家あるいは政府との関係」から、近代の世界全般における一般的な政教分離の傾向とはまた異なる、大陸における政治による宗教支配、香港における相互依存的政教関係、について、既往研究のほかに教会所蔵のアーカイブ調査やインタビューにもとづき分析した。こうして香港カトリック教会が1841年に成立して以来の教会堂建築を含む概史を描き、第四部に接続している。

20世紀初頭、中国及び香港のカトリック教会は、宣教を拡大する一方、ナショナリズムの高揚に対応した「現地化」策をとった。1949年の中国における共産党政権確立後、中国と香港のカトリック教会は全く異なる展開をたどることになった。

中国本土のカトリック教会は、政府公認で共産党に忠実な「愛国教会」と、政府非公認であるがバチカンには忠実な「地下教会 (家庭教会)」に分断され、地下教会は様々な迫害を受けている。また1966-76年の文化大革命の時期には、政府によって教会所有不動産のほとんどが接収された。教会堂の多くは1980年代以降返還されたものの、かつてのカトリック学校は現在も返還されていない。

香港では1950年代以降、植民地政府と教会の相互依存的政教関係である「契約関係」が強まった。急激な人口増を受け、政府は教会に対し、更なる学校建設・運営を求め、教会堂のみの土地貸与をおこなわない方針を取り始めた。その結果、学校と教会堂が一体となった複合建築 (Church and school complex) が教会堂タイポロジーの主流となった。あるいはカトリック学校の講堂を週末に教会（ミサ・センター）として使用するという方式も広く採用された。これらカトリック学校・教会堂複合建築はいずれも政府助成を受けて建設、運営された。こうしたカトリック学校で教育を受けた生徒の多くが受洗し、カトリック信徒となった。

1984年に、香港が1997年に中国に返還されることが正式に発表された。これを受けて教会は、相互依存的政教関係からの転換を決意した。カトリック香港教区司祭らは、無神論を標榜する共産党が中国本土において、信教の自由や宗教活動を管理・制限・抑圧し、党の意向に沿わない信者に対し迫害をおこなっている状況を十分に認識していた。このた

め、返還後の香港における教会活動に関し強い危機感を抱いた。教会堂新築が規制されたり、政府助成を受けた学校と一体となった教会堂が接収される可能性を危惧した。教区は返還以前に、今後必要と思われる教会堂を可能な限り多く建設することを決断した。そのため、1980年代後半から1990年代にかけて、教会堂建設ラッシュが起きた。返還後、教会堂が政府により接収される可能性を排除するため、教区は、従来のように、政教の「契約関係」に依存し、政府助成を受けた学校一体型教会堂を主とする建設のあり方から脱却し、自主財源により教会堂を建設する方針へと転換した。しかし政府は、従来通り、宗教活動目的のみの土地貸与をおこなわず、教会堂は公益施設を併設することを求めた。この結果生まれた教会建築が、「多目的型教会堂」である。多くの多目的型教会堂は、義務教育ではなく、政府助成施設ではない幼稚園の併設を意識的に選択した。接収の可能性を排除するためである。

**第四部：1950年代から2015年における教会堂営繕への信徒参画**

第四部は、信徒参画の文脈と展開過程、すなわち、教区内営繕組織の充実、教会堂建設にあたって建設専門家信徒たちがどのような役割を果たしたか、そして彼らがどのように自発的な霊性運動へと展開していったかを、教会アーカイブ調査や関係者50人以上を対象にしたインタビューにもとづき分析し論証したものである。

第一から第三の観点をふまえつつ、おもに第四の観点である信徒たちの信仰と霊性の一端を最終的に明らかにする。

第20章では、カトリック香港教区における営繕組織の展開の文脈、そして三段階の展開を論じる。

この章の内容は、“Catholic Laity Involvement in Church Building Projects: Management of church building projects in the Hong Kong Catholic Diocese from the 1960s to present” (Ayako Fukushima. 2011年. 日本建築学会計画系論文集, 第76巻, 第667号, 1711-1719)に加筆したものである。

まず信徒参画を三つの文脈から理解しなければならないと指摘した。

第一に、カトリック教会がもたらした教会全体の普遍的文脈である。主に第二バチカン公会議が信徒を聖職者と同等の信者と位置づけ、信徒

の使徒職、教会運営への積極的参画を促したことである。

第二に、香港社会のローカルな文脈である。香港で生まれ教育を受けた「香港人」の誕生、そのなかでの香港人建設専門家の成熟である。1970年代後半までに、香港で建設専門教育を受けた専門家たちが成熟した。その中には少なからず、カトリック信徒がいた。

それとパラレルに、香港の経済と社会の急速な成長とともに、1980年代には建設事業が高度化、複雑化した。その結果、従来までの、聖職者や修道者のみによる教区営繕事業管理は不可能となった。このため、教区は建設専門家である信徒の参画、協働を必要とするようになった。

第三も、香港社会のローカルな文脈、香港の返還である。1984年の香港返還決定を受けて、教会関係者は、返還後における宗教活動の自由に対する制限、極端には教会堂新築の不許可、カトリック学校の接収という事態をおそれはじめた。そのため香港教区は、自主財源で多数の教会堂建設事業に着手することを決断した。

このような文脈から、信徒参画の過程を、三つの時期に区別した。

第1期は1950年代から1970年代中盤までで、信徒参画は未発達の時期である。この時期、教区の営繕事業管理は聖職者、修道者が担っていた。香港カトリック教会は19世紀にバチカン布教聖省の財務オフィスとして出発した。このことに起因する、教区総務処を中心とする聖職者のみによる営繕事業管理手法が、信徒の参画を阻んできた要因であった。建設専門家信徒の営繕への参画は、契約にもとづく設計者としての関与にほぼ限られていた。教区が組織した営繕関係委員会への委員として建築家信徒の招聘が若干見られたが、いずれの委員会も十分に機能せずに終わった。

第2期は1970年代後半から1990年代前半までで、信徒参画の萌芽期である。信徒参画の契機となった要因は、1960年代前半の第二バチカン公会議による典礼刷新に伴う教会堂営繕の混乱であり、それを受けた、「教区典礼委員会(Diocesan Liturgy Commission)」による信徒専門家の参画促進の取り組みにあることが分かった。この取り組みは、当時の司教による教区組織改革と時を同じくし、また理念も同じくしていたために、進められた。1977年、教区典礼委員会の下部組織として「典礼芸術及び建築委員会(Liturgical Art and Architecture Committee)」が設立され

た。建設専門家の信徒が委員として招聘された。この委員会は教会建築のアドバイザーの役割を担うことが期待されたが、信徒委員の数、意思決定への関与は限定的なものであり、聖職者主導であった。このため、これは確立されたものとはならなかったが、一部の信徒が司祭とともに、営繕事業管理に特化した組織設立の構想を進めた。

第3期は1995年から2015年現在までで、信徒参画の確立、発展期である。1995年には信徒と聖職者が、「教区建築及び発展委員会(Diocesan Building and Development Commission, DBDC)」を教区営繕事業を一元的に管理する組織として設立した。建設専門家信徒が委員の大半を占め、事業計画・管理を担うようになった。DBDCには、複数の下部組織があり、教区内の施設営繕計画策定、各小教区への事業計画助言、設計者・施工者の選定、営繕事業モニタリングなどをDBDC事務局専門・技術職員と共に、信徒委員がボランティアでおこなっている。DBDCを通した専門家信徒の本質的かつ長期的な貢献によって、営繕事業管理の手法が標準化・透明化された。専門家信徒の教区営繕事業への参加は、DBDCの設立により、本質的かつ不可欠のものとして香港教区において確立された。

このような信徒の営繕参画の展開を、DBDCを中心に、この章では指摘した。

第21章では、1990年代後半から2001年にかけて実施された、聖母聖衣堂の再開発事業という具体的プロジェクトを分析する。そこではDBDC信徒委員、小教区信徒、聖職者の三者がそれぞれ異なる参画の仕方で、事業計画・設計をおこなった。

この章の内容は、“The Building Process and the Laity Involvement of Our Lady of Mount Carmel Church in Wanchai, Hong Kong: Church building system of the Catholic Diocese of Hong Kong.” (Ayako Fukushima and Yoshitake Doi. 2013年.日本建築学会計画系論文集, 第78巻, 第688号, 1431-1440)に加筆したものである。

計画・設計は2つの段階、2種類の空間にわかれているが、それぞれで参画の内容も異なっている。

まず基本構想段階では、総務処司祭がディベロッパーと協議して再開

発を決定したが、この段階では信徒は参加を要請されていない。この再開発により得た資金で、教区は他の数件の新教会堂を建設したという事実が示すように、一小教区のプロジェクトでありながら、教区全体の戦略にかかわるものであったからである。教区組織として、すでにDBDCが存在し、その委員には多くの信徒ボランティアがおり、彼らは建築や土木の専門家たちであり、その専門を活用して教区営繕事業マネジメントを担当していた。彼らは、このプロジェクトについても、当初からマネジメントを担当し、総務処司祭の決定について、小教区の司祭や信徒と折衝した。次に「タスク・フォース」(後に「委員会」に再編)が設置されると、そのメンバーとして総務処司祭、小教区司祭、「教区典礼委員会」司祭といった聖職者たちのほかに、DBDC職員と委員、小教区信徒代表たちが組織的に参画していった。

教区委員会であるDBDCの信徒らは前述のようにマネジメントを担う一方で、小教区信徒たちはいわばユーザーとして要望を伝えることが求められた。このことは特に設計者選定のプロセスについていえる。

次に典礼空間だが、教区は典礼空間と実用空間を区別していたようである。「教区典礼委員会」の聖職者が典礼空間である教会ホールの設計を指揮した。すなわち、教会堂ホールは第二バチカン公会議をふまえた、祭壇を取り囲むような信徒席の配置、「カナの婚礼」をテーマとする壁画、洗礼盤・洗礼槽などは、典礼委員会聖職者たちのリーダーシップのもとに構想・設計された。一方で、小教区信徒たちはデザイン決定の重要な局面で意見を表明したが、主導的だったというほどではない。

さらに実用空間すなわち、小教区事務室、給湯室、求道者の勉強部屋、聖歌隊練習室、倉庫、会議室については、小教区信徒はきわめて主体的に関わった。これら諸室は教会学校や教会の委員会など、おもに小教区信徒が主役となって使う施設なのであり、彼らが設計の主体となったのである。DBDC委員は、ここでは教区と小教区のあいだのコーディネート役に徹した。DBDC職員のアンナ・クウォンは、時には設計提案もおこなったが、マネジメントが主要な役割であった。典礼委員会の聖職者たちはここに関しては特に介入しなかった。対照的に、小教区信徒こそが実用空間のユーザーであり、発言力はきわめて強く、主体的に関与した。彼らは「タスク・フォース」のメンバーであり、この組織のな

かでも実用空間の使用者であるので主体的な発言が認められており、積極的に要望を述べることができたし、また設計者と直接交渉して、設計内容を決定した。

このように、カトリック香港教区「聖母聖衣堂」建設の事例において信徒たちは、単なる司祭の補助者にとどまらず、きわめて主体的に参画した。まず建設専門家信徒は建築や土木の専門家としてプロジェクトそのものをマネジメントした。教会の実用空間の設計においては、小教区信徒は、ユーザー的な立場で要望を述べるにとどまらず、「タスク・フォース」という教区の検討組織のメンバーとして、自分たちが使用する空間を自らのニーズに応じて設計していったのである。

このような具体的建設プロジェクトにおける信徒参画の実態、その役割分担のありようを、この章では指摘した。

第22章では、一般信徒の主体的参画が、霊性（スピリチュアリティ）志向の世界的潮流と重なっていること、その具体化が2006年設立のDBDC下部組織「天主教建築専業諮詢小組(Catholic Building Professional Advisory Group, CaBPAG)」であることを指摘した。

この章の内容は、“The Catholic Building Professional Advisory Group and its Spirituality: Laity Involvement in Church Building System of the Catholic Diocese of Hong Kong” (Ayako Fukushima and Yoshitake Doi. 2015年. 日本建築学会計画系論文集 第80巻, 第708号, 429-439) に加筆したものである。

「天主教建築専業諮詢小組(Catholic Building Professional Advisory Group, CaBPAG)」は、DBDCの下部組織として、2006年に設立された。直接的な設立の要因は、小教区の営繕案件の増加とDBDCの人員不足であった。ボランティアの建設専門家集団による小教区へのアドバイスが主な活動である。

CaBPAGの主な目的は、しかし、同じ建設分野専門家の信徒同志が霊性を養う場として構想された。組織内部に、小教区施設や教区墓地営繕支援のチームとともに、霊性チームが設立された。その特徴は、施設営繕と霊性滋養を統合した活動を計画・実施しているところにある。

建設専門家信徒らが霊性に重点をおいた活動を展開した要因は下記三

つであると分析したが、一部は信徒参画の要因と重なるものである。

一つめの要因は、1960年代以降、カトリック教会が第二バチカン公会議において信徒の霊性が聖職者と等しくあることを認め、信徒の霊性が注目されるようになったことである。

二つめは、同時期にカトリック教会外では、「新霊性運動」とも称される、既存の宗教にとらわれない霊性が興隆したことである。既存の宗教からは自由である、個々人の霊性への関心は、カトリック信者へ影響を与えたことを指摘した。

三つめは、香港返還が1980年代に決定されたという、香港固有の文脈である。香港の信者は、信仰の自由が制限されるのではないかという危機意識を抱くようになり、このことが霊性への関心を高めた。建設専門家信徒らは、営繕活動のなかでも霊的成長をめざした。信徒自らが霊性を豊かなものとする活動を計画し実施するという顕著な事実は、信徒、そして香港社会全体の成熟の証左であるともいえる。

このようにカトリック香港教区における営繕への信徒参画の試みは、信徒の学識活用といった技術的レベルにとどまらず、彼らの自発的な霊性活動、すなわち信仰を生きることとして新たな展開をみせていることを、この章では論じた。

## 結論　Conclusion

結論では、一般信徒の営繕参画の文脈と展開をまとめた。

香港カトリック教区における一般信徒参画は、以下の文脈から生まれた。

1. 第二バチカン公会議が信徒の立場を聖職者と同等と認め、信徒の教会運営への積極的参画を促した。これは、カトリック教会のユニバーサルな文脈である。
2. 香港人と香港人建設専門家の成熟：「香港人建設専門家」にはカトリック信徒が少なからずおり、1970年代後半までには専門家として成熟していた。

都市が高度に発展し、建設事業そのものが高度化、複雑化したこと。高度なマネジメント能力を必要とするようになった。そこで建設

専門家である信徒の協力や参画が不可欠となった。

3. 香港返還の決定: 教区は、1984年の香港返還決定を受け、返還以前に多数の教会堂建設事業に着手した。これら事業は自主財源でおこなう方針に転換した。多数の複雑な建設事業を教区が自律的に管理するには、建設専門家である信徒の協力や参画が不可欠となった。

香港の信徒参画には下記の展開と特性があった：

第1期は、1950年代から1970年代半ばまでであり、信徒参画は実質的成果がみられなかった。

第2期は、1970年代後半から1990年代前半までで、「典礼芸術及び建築委員会」が組織され、信徒を組織的に営繕事業に関与させる試みが始められた。

第3期は、1995年から2015年現在であり、「教区建築及び発展委員会(DBDC)」およびその下部組織の設立を通じ、教区営繕事業の高度な組織化と建設専門家信徒の具体的参画が実施された。本論ではこの時期の重要性を強調した。

第3期に実施された聖母聖衣堂再開発事業では、DBDCの信徒委員、聖職者、小教区信徒など、教区内の立場により、役割分担が明確になされていた。とくにDBDCの建設専門家信徒は、数名の委員が建設専門家の立場から教区代表として参画し、実務サポートを主な役割とし、主に事業計画段階で、小教区と教区の意見調整をおこなった。

さらに第3期には、建設専門家信徒たちが霊性と営繕活動を統合しようとする試みを始めた。彼らは2006年、DBDC下部組織として「天主教建築専業諮詢小組(Catholic Building Professional Advisory Group)」を設立した。これは建設専門家である信徒たちが営繕事業参画を通し、霊的成長を目指すものであった。この志向は、第二バチカン公会議で示された信徒概念に沿い、カトリック教会内外における霊性運動と並行しつつ、かつ香港返還への反応でもあった。これが一般信徒参画の高度化であるとともに、信仰の主体化、深化であることを指摘した。

筆者がたてた大きな仮説である、信徒の営繕活動は、信仰を生きることでもあるということについては、香港カトリック教会は、ひとつの顕著な具体的事例である。とりわけ、2000年代以降に信徒により自律的に

始められた営繕活動と霊性の統合が証明しているのは、建設専門家という世俗的属性と活動そのものが、信徒が信仰を生きることであり、信徒がそのことを明確に表明し実践しているということである。

最後に、本研究から得られた将来的な展望についても言及した。

1. 本研究の動機は、現行の文化財価値評価・保存制度には、営繕活動という無形の営みそのものの宗教的、社会的意義を評価し持続させる仕組みが確立されていないことにあった。今後更なる事例研究を重ね、信徒による営繕の普遍性と多様性を適切に評価し、個別の事例を持続させる方法論を確立してゆく必要がある。
2. 本研究は一般信徒の霊性活動を最後の対象として論じた。これを、霊性活動をとおしての信徒のアイデンティティ希求ととらえ直せば、現代社会におけるアイデンティティという課題へ接続することができるのではないか。筆者の先行研究で指摘した香港人アイデンティティが世俗的アイデンティティであるとすれば、本論で明らかにしたものは宗教的アイデンティティと位置づけられるものである。香港という時空においてこの二種類のアイデンティティの根源は同一なのかもしれない。すなわち、香港人として、中国への返還後の不安定で危機的な時代をいかに生きるか、将来に対していかに希望をもち、何をよりどころとし、何を大切なものと表明するか、という自己認識の表れであるといえるのではないだろうか。そしてカトリック信徒の場合は、「カトリック・アイデンティティ」を日常生活や職業人としての社会生活、教会生活の全てにわたる基盤とし、香港で生きていくという自己認識の表明なのではないだろうか。
3. 最後に、この研究は信仰としての建設という、理論上は普遍的であると思える営みの、現代におけるひとつの、しかし具体的で確実な事例の紹介と分析である。おそらく信仰としての建設は、どの時代、どの地域にも程度の差はあれ見られる普遍的現象であろう。本研究でも概説したように、ヨーロッパ中世、近代初期の兄弟会やギルドによる信徒の建設活動は、信徒参画の普遍性を示唆しているのかもしれない。同時に、営繕の実態は、地域や時代ごとに異なる文脈のもとで発生する、きわめて多様なものであろう。信仰としての営繕の普遍性と多様性という大きな

研究課題の枠組みにおいて、本論を、総論を論じはじめるための最初の各論のひとつとし、更なる事例研究を積み重ねる必要がある。

## List of Abbreviations

| | |
|---|---|
| AA | Authorized Architect(s) |
| AP | Authorized Person(s) |
| CaBPAG | Catholic Building Professional Advisory Group |
| COW | Clerk of Works |
| DBDC | Diocesan Building and Development Commission |
| DCBPP | Diocesan Commission for Building Projects and Planning |
| Diocese | Catholic Diocese of Hong Kong |
| DLC | Diocesan Liturgy Commission |
| HKCDA | Hong Kong Catholic Diocesan Archives |
| HKSAR | Hong Kong Special Administrative Region |
| LAAC | Liturgical Art and Architecture Committee |
| LG | *Lumen Gentium* |
| OLMC | Our Lady of Mount Carmel |
| P.I.M.E. | Pontifical Institute for Foreign Missions |
| PM | Project manager |
| PR | Parishioners' representatives |
| PRC | People's Republic of China |
| RDC | Research and Development Committee |
| RIBA | Royal Institute of British Architects |
| SC | Selection Committee |
| SP | Selection Panel |
| TF | Task Force |
| Vatican II | Second Vatican Council |
| WC | Works Committee |

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# INTRODUCTION

## Building activities to live the faith

The objective of this study is to reveal the detailed course of the development of the laity involvement in church building projects in the Catholic Church of Hong Kong with particular focus on the period from the 1950s to the present (2015).[1] This study is based on the author's thesis that the laity involved themselves in church building activities to live their faith.

From 2008 to 2010, the author had conducted a research of Christian villages, in which Catholics and "Hidden Christians" resided, in Goto, Nagasaki, as a member of the Committee for Conservation of Cultural Landscape in the Lower Goto organized by the Goto Municipal Government.

Since the 17th century, a large number of "Hidden Christians" fled from persecution and migrated to Goto Islands. Once the Edicts banning Christianity were lifted in the late 19th century, the Catholic laity built and maintained churches by themselves. In the late 20th century, the number of the Catholics on Goto decreased sharply due to migration out of the islands and aging. This resulted in difficulty in maintaining all the church buildings, which also had deteriorated structurally. Those churches were worth conserving architecturally. However, the laity and the clergy decided to close and dismantle the churches, which could not be maintained, because dismantling rather than allowing to decay was the proper way for them to treat the church buildings with dignity (Kikata et al. 2010, Fukushima 2011, 2014, 2015a). The author also discovered

---

[1] In this study, Church (capitalized) refers to the apostolic institution or a group of Catholics including both of the clergy and laity, and church (lower case) to the building being one part of apostolic Church (Schloeder 1998, 267).

Church building is one of the "place of worship." The definition of the "place of worship" in this study is places where Catholic worship are/were held. For detailed definition of the different categories of the places of worship, see 18.2-18.4.

"Building" or "building project" refers to, in this study, construction, renovation, restoration, conservation and maintenance works of a part of or a whole place of worship or its premises. "Management" refers to developing project plans, financing, scheduling, monitoring/quality-controlling of building projects and managing communication among project stakeholders/project team.

that such kind of autonomous building activities by the laity have been seen in other regions in Japan such as Amami Islands, Fukuoka, and Katase in Kanagawa (Kikata et al. 2010, Nishimura and Fukushima 2013, Tabaru and Fukushima 2013, Fukushima 2013, 2014, 2015b).

It is commonly known that the believers of Buddhism and Shintoism have been involved in building and maintaining of their temples and shrines.[2] Although the same or similar custom applies to Christian churches, there is very few literature written in English or Japanese, which focused on the involvement of the laity in church building activities beside benefaction and design requirements by the patrons.

As seen on Goto, the laity build, maintain, renovate, restore, and, in some cases, dismantle churches. These autonomous building activities by the laity, however, have not been properly assessed in the prevailing methodology of heritage conservation. Rather, government staff and academics have regarded them as "pious vandalism" that damage and degrade the value of churches (Wijesuriya 2001). Hence, these activities were often forced to be discontinued and be excluded from heritage-designated churches. There was a church, which became unsustainable and was once decided by the congregation to be closed down and dismantled. However, the government and academics conserved the building as a designated "heritage" while the congregation moved out. The author perceived that such a church without the living congregation and living faith is just a shell, which lost the core value (Fukushima et al. 2008). As Gustav Mahler said, "Tradition is not the worship of ashes, but the preservation of fire." The author came to believe that such building activities by the laity should not be denied and excluded but be respected and sustained as intangible acts with religious and social value. It was also perceived that the laity's involvement in church building activities are a part of manifestation and practice of their faith.

Ruskin stated in his "The Seven Lamps of Architecture,"

[2] For example, Ishida examined the believers' contribution to maintain the ritual and facility for it (Ishida 2006).

> I do not want a marble church for every village; nay, I do not want marble churches at all for their own sake, but for the sake of the spirit that would build them. … and it may be more than questioned whether, to the people, such majesty [of a church] has ever been the source of any increase of effective piety; but to the builders it has been, and must ever be. It is not the church we want, but the sacrifice; … not the gift, but the giving. And see how much more charity the full understanding of this might admit, among classes of men of naturally opposite feelings; and how much more nobleness in the work (Ruskin 1880, 18-19).

The author noticed that the Japanese laity have been practicing what Ruskin deemed desirable.

On the other hand, the author had been carrying out a research on an urban conservation movement in contemporary Hong Kong from 2006 and published the findings (Fukushima 2009). Through this study, it was revealed that the urban conservation movement by the citizen was derived from their search for identity as "Hong Kongers."

The author also paid attention to Catholics in Hong Kong and noticed that the laity in Hong Kong took the initiative to establish an organization for church building projects and developed it further. The author perceived that Hong Kong Catholics also pursue identity just as the Hong Kong people do. What prompted proactive involvement of Hong Kong Catholics might be a strong "Catholic identity" or profound faith of the laity.

Through the research on Goto and Hong Kong, the author began to integrate two different perspectives: one is the meaning of the laity involvement in church building activities and the other is identity of the locals involved in urban conservation movement. Consequently, in 2009, the author launched a study on the involvement of the laity in church building projects in the Catholic Diocese of Hong Kong. The author presumed that this study would provide an answer to the following thesis question: why did the laity involve themselves in church

building activities?; if they do them to live their faith, how concretely do the laity practice church building activities to live their faith?; how is the laity's involvement is related to theological, regional social, and political background?

The author formulated this research based on the study of architectural history while incorporating a cross-disciplinary approach in order to understand and assess the intangible value of tangible heritage comprehensively. This is because such intangible value is not properly assessed within the current methodology of heritage conservation study. Hence, the study needs to emphasize history rather than conservation planning so as to identify perspective and methods to properly assess such value.

An ideal research strategy might be to research and analyse the laity involvement globally and interpret the case study in Hong Kong from a global perspective. However, actual cases in the Catholic Church are diverse.[3] It is not only impossible to identify a universal and standard system of church building projects but also not very meaningful because the Church itself does not intend to have one. Therefore, the author hopes that this study will serve as a starting point for future broader studies by researching a case study of the laity involvement in Hong Kong in detail, illustrating its characteristics, and uncovering the contexts and process of its development.

## Framework of the Study

Between 2011 and 2015, the author published three articles on the Catholic Church in Hong Kong in a professional journal. They are revised and incorporated in this dissertation as Chapter 20, 21, and 22 in the Part Four. In order to reconstruct the author's study as a dissertation, it was indispensable to

[3] For instance, in France, "*L'Union syndicale des architectes français*" (The Union Syndicale of French Architects) was established in 1890 to involve both of conservation architects and diocesan architects. The Union was dissolved in 1939.; In the U.S., a parish is usually expected to take an initiative by establishing an ad hoc "building committee" for a parish project by involving a certain number of lay parishioners while a diocesan commission for liturgy provides a guideline and instructs for it often based on "Built of Living Stones: Art, Architecture, and Worship" published by United States Conference of Catholic Bishops in 2000.; In the U.S., there is also a non-profit and non-governmental organization, "Partners for Sacred Places," to assist conservation of sacred places of all denominations (Partners for Sacred Places. "About Us," Accessed 22 December 2015, http://www.sacredplaces.org/). Similar organizations are found in other regions, too.

describe the complex nature of Hong Kong society in the historical, political, social, economic, ecclesiastical, and architectural contexts. The author's journal articles did not describe them enough to comprehend background of the laity involvement as they were limited in length. However, at the same time, it was obviously impossible to depict all the background comprehensively. Therefore, the author has chosen four aspects to sufficiently understand and analyse the background:

The first aspect is the laity. It is necessary to understand who they are, how they are defined, and how they have been positioned in the Church;

The second aspect is the society in relation with the laity. Because the laity are the members of a society as much as they are the members of the Church, it is the society to provide and shape them first. Therefore, it is indispensable to understand how that particular society was formed.

The third aspect is the relationship between Church and state or government. Church and state relations fluctuated and are diversified in the history from unity of Church and state often as state religion to state domination of church and separation of Church and state. In modern and contemporary history of Hong Kong, Church and state relations have been unique. Hence, their characteristics need to be articulated.

The fourth aspect is faith and spirituality of the laity. This study is within the scope of architectural history, hence, description and analysis of them cannot be as comprehensive as theological and religious study. However, it should be reasonable to hypothesize that the laity are involved in building activities because they perceive such acts are part of their faith. Therefore, the author observed how the laity carry out building activities as manifestation and practice of faith.

Based on those four aspects, the author will aim to reveal how the laity have been placed in the Catholic history, how they emerged from the particular society of Hong Kong, how that society has been shaped in what kind of political framework, and how all these factors motivated and led the laity to practice building activities.

## Sequence of chapters

This study consists of four parts:

Part One corresponds to the first aspect for analysis, the laity. By reviewing existing literature on theology of the laity and Church history, it will be described how "the laity" emerged among Catholics, how they are differentiated from "the clergy" and "monks and nuns," how the laity had been given a negative placement in the Church, how such negative placement was lifted and new theological understanding of the laity had been brought and adapted by the Church from the late 19th century through Catholic Action and by new theologians such as Yves Congar and particularly in the Second Vatican Council (Vatican II) in the 1960s, which officially acknowledged that the laity have an equal status and spirituality as the clergy and the Religious. It will also be explained that Vatican II became the universal context to involve the laity in church building activities.

Part Two will describe the social profile of Hong Kong. Based on the existing literature in the humanities, it will depict different backgrounds including politics, economy and industry, demography, educational system, democratization, infrastructure, building and town planning, and building professionals, and from what kind of society" Hong Kongers" emerged.

Hong Kong was created as a British colony for the economic interest of Britain, hence, very few Chinese had a sense of belonging to Hong Kong until the 1960s. Because of rapid growth of population and provision of educational system after WWII, locally born and educated "Hong Kongers" with a sense of belonging to Hong Kong emerged. Many of Hong Kongers received higher education locally and some of them became building professionals, among those a fair amount were Catholics. Those Catholic building professionals began to be involved in church building projects.

Part Three will review the history of the Catholic Church in Hong Kong since 1841 based on existing literature as well as the interviews and archival research by the author. The Church in the Mainland China is also referred to. Church architecture is analysed to connect to the analysis of church building activities in Part Four. The Church-state relations are described in detail as they are not only

very unique compared with those in other Western countries but also critical in determining typologies of church buildings such as stand-alone church, church and school complex, and multi-purpose church complex.

Part Four argues what contexts the laity involvement in church building projects in the Catholic Church in Hong Kong emerged from and how it developed in relation with the background analysed in Part One, Two, and Three. The author interviewed more than 50 people and conducted archival research for concrete case studies.

Part Four consists of three chapters:

Chapter 20 reveals that since the 1950s the laity involvement was induced by different factors such as the Second Vatican Council, and it was gradually organized as a Diocesan Commission by involving many lay building professionals such as architects and engineers. The contents of this chapter was published in a professional journal and revised for this dissertation (Ayako Fukushima. 2011. "Catholic Laity Involvement in Church Building Projects: Management of church building projects in the Hong Kong Catholic Diocese from the 1960s to present," in *Journal of Architecture and Planning*, 76 [667], 1711-1719).

Chapter 21 is a case study of distinct laity involvement. The author traces back the detailed process of the redevelopment of Our Lady of Mount Carmel Church and examines the roles played by the lay building professionals. The contents of this chapter was published in a highly respected journal as "The Building Process and the Laity Involvement of Our Lady of Mount Carmel Church in Wanchai, Hong Kong: Church building system of the Catholic Diocese of Hong Kong" and revised for this dissertation (Ayako Fukushima and Yoshitake Doi. 2013. *Journal of Architecture and Planning*, 78 [688], 1431-1440). It reconstructed how the lay building professionals utilized their professional skills in this project and how they shared responsibilities with the clergy and the parishioners.

Chapter 22 reveals that the lay building professionals developed a practical organization for Diocesan building projects into a place to nurture their faith and spirituality. This chapter was published in a professional journal as "The

Catholic Building Professional Advisory Group and its Spirituality: Laity Involvement in Church Building System of the Catholic Diocese of Hong Kong" and revised for this dissertation (Ayako Fukushima and Yoshitake Doi. 2015. *Journal of Architecture and Planning*, 80 [708], 429-439). It describes in detail that the lay building professionals established a new group specifically for their spiritual growth and organized various activities for that purpose. It is uncovered that they integrated spirituality with building activities, and it was undoubtedly their commitment to live their faith.

In the Chapter of Conclusion, it will be re-affirmed that the laity involvement in church building projects in Hong Kong emerged from a universal context as well as local political and social contexts, and was developed by the laity themselves. The author's thesis is examined: the laity involved themselves in church building activities to live their faith. It concludes that the case study of the Catholic Church in Hong Kong exemplifies that the laity involvement in church building activities is indeed to live their faith.

All the illustrations are provided after the bibliography.

## Literature review and methodology

There are very few previous studies on the laity involvement in church building projects to be found on academic publications databases.

Since the early Modern times, church architectural study mostly focused on architectural styles and plans, structural analysis, and reflection of liturgical renewal on plans and interiors (Schloeder 1998, Kieckhefer 2004, Vosko 2006).

With regards to literature in ecclesiology or Church history, most of them were written from the perspective of the clergy. Only since the 1970s, have studies on Church history from the perspective of the laity begun to be undertaken (Burke 1988, Kawamura 1999, 6-8).

Study on church architecture with the focus on the laity is still scarce. Existing literature is the historical studies from the Middle Ages to the Modern times: Wim Vroom revealed a detailed picture of how the building works at cathedrals in the Middle Ages were financed by the laity and others (Vroom 2010). Yokoyama studied the Catholic churches in the present Mexico in the

17th century during colonial Spanish era (see 3.3) (Yokoyama 2004). She revealed part of the motivations of the indigenous people to build and decorate churches by themselves: the indigenous people desired to demonstrate their cultural and economic prosperity and superiority over other village communities in rivalry.

Both studies are valuable works to interpret the universality and diversity in the meanings of the laity involvement in different era and region. However, literature is still too few to answer the thesis question, which, therefore, remains a research gap to be filled.

Regarding church architectural history in Hong Kong, there are only a few articles on a general categorization, architectural styles, and a case study (Yeung 1991, Wu 2005, Lin 2010). Church architecture in Hong Kong is another subject that needs further research.

The author reviewed theology of the laity because one of the main aspects for the author's analysis is the laity. The work by Paul Lakeland, a theologian, who conducted an overview of the history of theology of the laity, was most valuable (Lakeland 2003). However, no study on theology of the laity, which interpreted the laity's involvement in church building activities, has been found.

With regards to literature in sociology, politics, and education of Hong Kong, there are a number of previous works in English, Chinese, and Japanese: "A modern history of Hong Kong" by Steve Tsang is one of the representative work of history of Hong Kong written from comprehensive perspective of politics, economy, and demography (Tsang 2004). Beatrice Leung's works on Church and state relations of Hong Kong and China provided a solid foundation for this dissertation (Leung 1996, Leung and Cheng 1997, Leung and Chan 2003, Leung 2004, Leung and Liu 2004, Leung 2010, Leung 2014). Anthony Sweeting described the comprehensive educational history of Hong Kong from pre-colonial time to the 1990s (Sweeting 1990, 2004). The author's study relied much on Sweeting's works because the educational system is one of the key aspects to be investigated in this dissertation.

As to literature in church history of Hong Kong, Louis Ha, a secular priest of the Catholic Diocese of Hong Kong and a historian on Catholic Church in Hong

Kong, revealed how the Catholic Church took roots firmly in Hong Kong society during the period from 1841 to 1894 (Ha 1998). Whereas the overall Church history in the 19th century was revealed by Ha, the equivalent in the 20th century has not been studied except some studies on specific issues such as Church-state relations and the activities by Religious congregations (Ha and Taveirne 2009a, b, 2011).

All of these existing literature were valuable for the author's thesis, the meaning of the laity involvement in church building activities, but also expose the significant research gap in this area of study. The existing literature is reassembled in Part One, Two, and Three of this dissertation so that it provides a comprehensive background for this study.

Along with the review of literature, the author conducted interviews and archival research in Hong Kong from 2009 to 2015.

Interviewees are more than 50 including: the clergy of the Catholic Diocese of Hong Kong, who were directly or indirectly involved in church building projects (Edward Khong, David Chan, Giovanni Giampietro, Thomas Law, John Ahearn, Dominic Chan, John Cuff, Salvador Sanchez, Ferdinand Bouckhout, Paul Tam), the clergy of the Catholic Diocese of Hong Kong, who are also Church historians (Louis Ha and Sergio Ticozzi), Beatrice Leung, who is a Religious Sister and an academic in politics, Paola Yue, who is a Religious Sister and a specialist in liturgical art, the laity and staff of the Catholic Diocese of Hong Kong, who were directly or indirectly involved in Diocesan building projects (Edwin Li, Edward Leung, Simon Li, Philip Kwok, Joseph Chan, Raymond Tang, Philip Kwong, Lam Sair-ling, Leung King-wai, Raymond Shiu, Chou Man-tat, Gabriel Lam, Bernard Lai, Anna Kwong, Denis Ko, Bosco Yiu, Tony Wong, Teresa Lee, George Li, John Ng, Stephen Fok, Ada Mok, Vincent Ng, John Lam, Laura Chan), Daniel Lin, who is an architect and was the designer of Our Lady of Mount Carmel Church, Chun Chak, who is an academic in education, Peter Lau, who is a former principal of a Catholic secondary school and the staff of the Catholic Education Office of the Catholic Diocese of Hong Kong, Francis Chan, who is the staff of the Religious and Moral

Education Curriculum Development Centre of the Catholic Diocese of Hong Kong and an academic in education, Paul Man, Wilson Tang, and Lau Wai-kit, who are the teachers/principals of Catholic schools in Hong Kong.

Beside those interviewees listed above, the author interviewed significantly more including the clergy, the lay, government officials, academics, and architects though they are not directly referred to in this dissertation. The interviews with them were very helpful for understanding Hong Kong society and the Church and Catholics in Hong Kong.

The author carried out extensive and intensive archival researches to acquire data to be used for analysis of the laity involvement.

The primary sources of data were institutes of the Catholic Diocese of Hong Kong: Hong Kong Catholic Diocesan Archives (HKCDA) stores a range of primary historical materials of the Church. I have consulted HKCDA and obtained Diocesan statistics including the number of Catholics, church buildings, and financial status, meeting minutes of various Diocesan committees and commissions, materials on Our Lady of Mount Carmel Parish such as letters, deeds, and parish publication. The Procuration Office, which stores architectural drawings of most of the Diocesan churches and schools as well as lease documents, assisted the author in the access and acquisition of copies of them. The Diocesan Building and Development Commission (DBDC) Office was another source of primary materials such as meeting minutes of the DBDC and its sub-committees and groups, correspondence and drawings for the redevelopment project for Our Lady of Mount Carmel Church. The Diocesan Liturgy Commission (DLC) Office was visited for consultation of meeting minutes for the establishment of the DBDC and newsletters of the DLC and the Liturgical Art and Architecture Committee. Our Lady of Mount Carmel (OLMC) Church/Parish allowed the author to access to meeting minutes, correspondence, and architectural drawings for the redevelopment project for the church.

Secondary sources of data were Hong Kong Government offices and university libraries: Building Information Centre of the Buildings Department

allows visitors to access and purchase drawings of most of the property on privately leased lands. The author visited on a number of occasions to purchase drawings related to Catholic churches and schools. The Map Publications Centre of the Lands Department was visited to purchase old maps of Hong Kong. The libraries of the University of Hong Kong and of the Chinese University of Hong Kong gave the author access to statistics of Hong Kong, old maps, and past directories of Hong Kong Catholic Church.

# PART ONE: Historical Development of the Status of the Laity in the Church

The Part One examines how the theological concept and actual placement of the laity in the Church developed and changed since the ancient times. It is important to notice that the new teaching of the Second Vatican Council provided the theological foundation to involve the laity deeply in ministry including Church management. The involvement of the laity in Hong Kong were parallel with the theological development of the laity in the Church at large.

Fig. 1 illustrates the framework of this study to understand the laity involvement.

## 1 Ancient Times

### 1.1 No distinction among "Christians"

In the New Testament, there is no distinction mentioned of separating Christians into two categories that are later known as "clergy" and "laity" (Phan 2002, Lakeland 2003, Catholic University of America 2003, s.v. "lay spirituality."). Many theological studies acknowledge that there was no such distinction in the first century, when Jesus Christ lived and preached. There were only Christians.

Toward the end of the first century, when the Church began to be organized and structured, certain functions of governing and administering began to assume a special importance, and persons exercising them were given titles such as "bishop," "priest," and "deacon," even though these offices are not identical with those designated by the same names today (Phan 2002, Lakeland 2003, 10-13). The first time the term *laikos* (lay) in Greek appeared was in connection with the struggle for power in the Church of Corinth by the end of the first century. Contrary to the high priest, the priest, and the Levite, the layperson is not given a positive role; instead, the laity are defined, negatively as followers to the rules made for them.

### 1.2 The clergy as social class and monastic movement

By the third century, the distinction between the clergy and the laity was taken to imply the inferiority of the latter to the former. With the conversion of Constantine and the establishment of Christianity as the religion of the Roman Empire in the fourth century, the clergy as an ecclesiastical category became a social class with significant economic and political privileges. The laity were referred to as lay males with financial abilities to support the clergy (Phan 2002).

By the middle of the fourth century, a lay monastic movement/monasticism arose to combat the secularization of Christianity and to seek Christian perfection. In the period after Constantine, the monk and the virgin replaced the martyr as models of Christian perfection. This accompanied negative proclivity to undervalue the married state and to suggest that Christian perfection for ordinary lay women and men consisted in an imitation, insofar as possible, of the monastic lifestyle. Gradually, this lay movement was co-opted by the clergy, so that an increasing number of monks became priests, and bishops and the clergy assumed a progressively more the monastic lifestyle (Phan 2002, Lakeland 2003, 10-13, Catholic University of America 2003, s.v. "lay spirituality."). Since then, the laity are considered as those who live in the world in a lower state of holiness than the clergy.

## 2 The Middle Ages

During the Middle Ages, the canonist, Gratian (*c.* 1189) epitomizes the prevalent attitude towards the laity when he delimits two types of Christians: clerics (and also monks), involved in spiritual activities, and laity, consigned to temporal affairs (Catholic University of America 2003, s.v. "lay spirituality."). Gratian said that “these are allowed to possess temporal goods… They are allowed to marry, to till the earth, to pronounce judgments on men’s disputes and plead in court, to lay their offerings on the altar, to pay their tithes: and so they can be saved, if they do good and avoid evil” (*Corpus iuris canonici* C. 12,

q.1 c.7) (Fremantle 2008). This common outlook was enhanced when combined with the fact that the vast majority of the laity were illiterate.

## 2.1 The laity as patrons and benefactors

Since the Middle Ages, the laity, especially of royal families, aristocrats, and from other high social classes, played influential roles in the Church and the society as patrons and benefactors for monasteries, religious orders and houses, and diocesan churches. Both parties had certain expectations mutually and negotiated about what they were prepared to offer each other (Jamroziak and Burton 2006, 3-4).

From the ninth century, Church fathers placed great importance on the church building itself as a site for divine services (Vroom 2010, 69-271). The erection of a church was deemed an *opus pietatis* (pious work).

Wim Vroom examined the fabric rolls from Utrecht Cathedral and revealed funding mechanism: who funded the cathedral building project and how. Primary patrons had to be ecclesiastical patrons such as a bishop, chapter and diocesan clergy (Vroom 2010, 77). When funds fell short, the laity such as a local lord, and then various individual lay were mobilized. The individual lay contributed through church collections, tithes, offerings from pilgrims, indulgences, and bequests. What motivated the lay to make financial and material contributions was based on the interpretation by the Church fathers of the Old Testament, according to which voluntary gifts could wipe out sins and the need for penance (Vroom 2010, 158).

Since the late Middle Ages, a prevailing thought was that, although it was sinful for businessmen to charge high interest rates, or even to make what the Church deemed were excessive profits, the Church let it be known that adequate and beautiful gifts, offered to God through his Church might assuage men's guilt. The size and quality of the gift might possibly be relevant to the amount of eventual forgiveness after death (Fremantle 2008, 34). Accordingly, the building and adorning of churches increased in direct proportion to the wealth generated by the trading community, as well as the quality of the offerings involved. These were allowed to become larger and more elaborate in relation to the wealth of

the donor.

By the ploy of condemning interest and excessive profits, the Church for some centuries procured great prosperity from the business world, changing forever the form of that wealth from money to art. Over a period of some 500 years, from 1050 to 1550, artists produced literally millions of exquisitely crafted objects, great buildings, paintings and sculpture, while Christianity continued, with this arrangement to exert its influence upon and through businessmen (Fremantle 2008, 34).

# 3 Renaissance

## 3.1 Laity of merchants empowered and allied with the clergy

As Fremantle describes, the Renaissance was essentially a reform, in which the secular came to dominate the religious (Fremantle 2008, 19). By the end of the Middle Ages, the Papacy was dying, and an Age of Merchant was born (Fremantle 2008, 45). This brought about the emergence of the merchants as the patron of the Church and religious art, who valued artists' creations and supported their lives and work (Takashina 1997, 8). Such form of patronage was the unique fruit of the Renaissance and different from that in the Middle Ages (Strunck 2011).

The Medici's prominence began in the late 14$^{th}$ century in trading and banking; consequently, had become one of the most powerful political families in Europe (Fremantle 2008, 23-24). The Pope John XXIII, by choosing Medici bank to handle papal finances, brought the Medici into the centre of modern politics, as well as substantially increasing their wealth (Fremantle 2008, 45). Cosimo Medici (1389-1464) set a standard for industry, political acumen, and patronage, which has perhaps never been equalled in the life of a single man (Fremantle 2008, 57). He patronized the artists such as Ghiberti, Brunelleschi, Alberti, and Fra Angelico. There was hardly a major Florentine artist of his time, who was not patronized by Cosimo. He and his descendants had been masters of bolstering their popular appeal by patronizing the city's sacred temples and monasteries (Murry 2014, 205). Murry's extensive study revealed

the detailed patronage by the second Duke of Florence, Cosimo Medici (1519-1574). He patronized churches following traditions of citizen patronage (Murry 2014, 193). Though as a duke he publicly patronized a wide range of Florentine temples, he limited his own private projects to neighbourhood familial churches. He also freed all the sculptors, painters, and architects from the guilds, to which they were obliged to belong (Takashina 1997, 8). This gave the birth of "artists," who used to be the artisans until then.

## 3.2 Confraternity and guilds

Confraternity is the lay Christian voluntary organizations that evolved from the 13th century known as lay revivalism in Italy, and became popular in the late medieval and Renaissance time in Europe. It is a group of brotherhood of lay people including women, and is administered by the laity (Cited in Kawamura 1999, 16-17). They were officially approved in the Church under the authorization of local bishops but autonomously operated by the laity. The main purpose of those religious lay groups was to vitalize the spiritual life of each member. They functioned as effective instruments which enabled the laity to express and strengthen their sense of charity and piety through various works of mercy, devotion and liturgy (Kawamura 1999, 5). Their services included patronizing building and maintaining hospitals, hospices, orphanages, and churches (Kawahara and Ikegami 2014, 12-13, 49, 53, 86, 113, 176, 256).

Guilds are similar to confraternity but should be distinguished. A guild is the trade association of merchants and traders and is founded to pursue their own economic interests (Kawamura 1999, 21). The various guilds patronized, for example, building of the Cathedral in Florence, Orsanmichele, and Baptistery of San Giovanni, as well as their internal and external decorations (Takashina 1997, 18). The financially strong guilds competed with each other in patronizing churches and religious art. The members were involved in planning of the design of a church building and interior and exterior decorations (Takashina 1997). The patronage by the merchants of the guilds were also the expressions of their faith (Takashina 1997, 25).

Though the theological status of the laity in the Church was not a positive one

throughout the Middle Ages and the early Modern Times, the activities by the confraternity and guilds illustrate their dynamic spirituality.

Kawamura describes the causes of this dynamism in lay spirituality: first, the massive loss of population by famine and the plague made the traditional parish system unsustainable and necessitated the active participation of the laity; second, the serious fear in daily life prompted the laity to perceive eschatology, so were actively engaged in charity and piety to attain their salvation (Kawamura 2006).[4]

# 4 Modern Times

## 4.1 The Council of Trent, 1545-1563

The Council of Trent, the counter-reformation reaction of the Catholic Church, firmly established the doctrines of the Catholic Church and its hierarchical system to be prevailed until the Second Vatican Council in the 1960s. The Council made the Catholic Church more centralized and the hierarchical system more enhanced. The Council never officially discussed the status or spirituality of the laity (Tuchle and Jochi daigaku chusei shiso 1997, 408-457). It moreover refused active and intellectual participation of the laity in the Church. For example, the autonomy of the confraternities had been reduced by the clergy and put under strict control by them (Kawahara and Ikegami 2014, 18-20). The membership of the many confraternities became restricted to the local elites. Bibles were again forbidden to be freely translated in different languages so that it would not be easily available for and read by the laity.

However, outside the Church, the faith and devotion of the laity developed informally. The laity were very eager to read the Bible and other secondary publications written in their own languages.

[4] Kawamura also argues that the same mentality worked among the Japanese Catholics in the 16th century. The European model of confraternity was introduced into Japan by the missionaries. It became self-sustainable in a situation without the guidance of the resident priest as well as durable in the persecutions after the official banning of the Christianity (Kawamura 1999, 399). Kawamura points out the similarity in mentality of the laity in Europe and Japan in their motivations of organizing confraternity, which were the anxiety towards serious threats and negative perception of the daily life in this world (Kawamura 2006).

## 4.2 The laity in the New Continent

Wakako Yokoyama revealed how the laity on the new continent viewed and used church building activities. She studied the motives and meanings for the indigenous people in the colonial Mexico in the 17th century to build churches from the social, political and economic perspectives. Her study revealed that the indigenous people themselves were the decision makers to build churches and plan the design. They were also church builders even though they were under the control of the Spanish. They built churches to demonstrate their cultural prosperity and wealth. Rivalry among different village communities was the driving force for the significant development of style and design of the churches. Yokoyama's study testifies the universality of the involvement of the laity in church building as well as local uniqueness and reaffirming the perspective of the laity as decision-makers (Yokoyama 2004, 379, 413, 536).

## 4.3 The First Vatican Council, 1869-1870

In the 19th century, the subject of the laity was almost invisible in theological reflection and institutional practice (Lakeland 2003, 17-48). The Vatican was engaged in a mostly fruitless struggle with modernity. Roman Catholic Church conducted a systematic campaign against the freedom of speech, freedom of religion, and the separation of Church and state.

According to Lakeland, at the First Vatican Council from 1869 to 1870, the idea of the laity reached its theological nadir (Lakeland 2003, 2). Here, laity are simply defined by what they are not, "not clergy." The only right that the laity had was to receive the ministrations of the clergy (Lakeland 2003, 19).

## 4.4 "New Theology"

In response to modernism, the "new theology" emerged within the Church, in particular in France. The new theology was deeply involved in the renewal of liturgical and biblical studies as well as ecclesiological questions including the nature of lay participation in the life of the Church, and it was pastorally oriented (Lakeland 2003, 20-21). French priests Alfred Loisy, Marie-Dominique

Chenu, Yves Congar, Henri de Lubac, and Jean Daniélou were representative modernists and "new theologians."

## 4.5 Catholic Action

During the late 19th century, the lay apostolate movement called "Catholic Action" flourished in French-speaking countries, as well as Italy, Spain, and Latin America (fig. 1).[5]

Secularization of Europe brought about by modernism made Pius XI promote "Catholic Action" in the 1930s (Lakeland 2003, 27-29). Pius XI defined Catholic Action as "the participation of the laity in the hierarchical apostolate." The Pope saw the layman essentially as an extension of the priest (Catholic University of America 2003, s.v. "Catholic Action."). Catholic Action was understood as lay-led work conducted under the auspices of the hierarchical Church, with ecclesiastical sanction and "mandate." This illustrates that no serious theological consideration of the lay role had accompanied Catholic Action (Lakeland 2003, 35, 44, 67).[6]

## 4.6 Theology of the Laity by Yves Congar

Yves Congar (1904-1995), Dominican theologian, was one of the initiators of the "theology of the laity," and the most influential in shaping the new ecclesiology presented in Vatican II documents (fig. 1).[7] In the 25 years before

[5] In Italy, Catholic Action was intended to overcome open hostility to the Church, establish better relations between the Church and the government, and revive Catholic practice among the negligent (Catholic University of America 2003, s.v. "Catholic Action."). In France and Belgium, since 1912, Young Christian Workers Movement was conducted to help young working class men and women develop a spirituality that integrates faith and life through its threefold discernment process of see, judge and act.

[6] Massimo Faggioli also points out that the Catholic movement in Europe was sustained and controlled by the hierarchy (Faggioli 2014, 162). Catholic Action became an active part in the Church's design of "restoration of the Kingdom of Christ," in a modern society considered corrupt by modern politics as a secular activity. The reestablishment of peace must pass through the reestablishment of the *societas Christiana* under the guidance of the ecclesiastical authority. The Holy See protected the laity from the threat of the authoritarian regimes, while protecting itself from the autonomy of a laity that risked destabilizing alliances with political powers (Faggioli 2014, 198).

[7] Ecclesiology is the branch of theology that studies the nature and mission for the Church (Catholic University of America 2003, s.v. "ecclesiology."). New ecclesiology is the product of the Second Vatican Council by the New Theologians. Its major issues include the laity,

VII, he wrote on ecumenism, tradition, reform in the Church, pneumatology, and the theology of the laity (Lakeland 2003, 33, 49).[8]

Congar published "*Jalons pour une théologie du laïcat* (Lay People in the Church: A Study for a Theology of the Laity)" first in French in 1953. Much of it was inspired by the need to make theological sense of the phenomenon of Catholic Action (Lakeland 2003, 44).

Congar challenges the clericalization of the Church, believing that throughout the second millennium the Church has failed to understand the important role the laity play. He defined the nature of the laity both in their secularity as well as fundamental equality with the clergy as "People of God" by virtue of their baptism. Congar wrote "as the members of the people of God, lay persons are, like clerics and monks, by their state and directly, ordered to heavenly things" and "the laymen … is one for whom, through the very work which God has entrusted to him, the substance of things in themselves is real and interesting." In his view, the lay people are not merely passive spectators at worship conducted by the clergy (Lakeland 2003, 52-53).[9]

## 5 The Second Vatican Council, 1962-1965

The Second Vatican Council was summoned by Pope John XXIII from 1962 to 1965 in order to adapt the Church to the contemporary requirements of its apostolic task (fig. 1). Vatican II's treatment of the role of laypeople in the Church is contained principally in three documents (Lakeland 2003, 81).

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ecumenism, structural reform and spirituality.

[8] Ecumenism or ecumenical movement is the seeking to overcome the scandal of divisions and achieve reconciliation among all Christians (Catholic University of America 2003, s.v. "ecumenical movement."). In Catholic Church, this concept was developed by the New Theologians and further by the Second Vatican Council. Pneumatology, in Christian systematic theology, refers to the study of the biblical doctrine of the Holy Spirit.

[9] Lakeland understood Congar's thought by the following four aspects of lay life: 1. The layperson is called to life in the world, showing "respect for the true inwardness of things," though referring them to God; 2. The layperson should exercise a role in the Eucharistic worship of the church, actively bringing the world and its concerns before God in Christ; 3. The layperson may cooperate, through Catholic Action, in the work of the hierarchical apostolate; 4. The layperson is called through baptism and confirmation to a direct evangelization of the world that is exercised independently of the hierarchical apostolate (Lakeland 2003, 53).

*Lumen Gentium* (LG, Dogmatic Constitution on the Church) set the framework for a total ecclesiology, which defines the People of God and recognizes both the equality of all the members of the Church in the chapter four (The Holy See 1964). While charisms, roles and functions differ, all the baptized share the same dignity and ultimate call to communion with the Triune God (Catholic University of America 2003, s.v. "lay spirituality.").[10] A number of the council documents, above all the chapter from LG on the laity, were drafted by teams in which Congar was prominent, and naturally reflect much of his thought (Lakeland 2003, 49).

In sum, regarding the laity and lay apostolate, Vatican II manifested and contributed as the follows:

- The lay state as a genuine path to holiness and is no way a concession to human weakness;
- Through baptism and confirmation the laity participate in the priestly, prophetic and kingly office of Christ, which is an expression of their vocation and mission in the Church and in the world;
- The dualistic notion that clerics and religious are concerned only with the sacred while the laity are concerned only with the temporal is rejected;
- While firmly rejecting dualism, *Lumen Gentium* holds that the distinguishing mark of the lay vocation and mission is its secular character, which is a theological reality. It is lived out in the midst of the world – in the context of family life, work, civic responsibilities. These concrete situations of everyday life present opportunities for growth in holiness (Catholic University of America 2003, s.v. "lay spirituality.").

Lakeland points out that the theological discussion of the laity in LG revolves around four principal ideas: 1. the priority of baptism, 2. the priesthood of the

[10] Dependent on LG is *Apostolicam Actuositatem* (AA, the Decree on the Apostolate of the Laity), and *Gaudium et Spes* (GS, Pastoral Constitution on the Church in the Modern World). GS encourages all Christians – laity, priests and religious – to see religious and temporal activities as one vital synthesis and to guard against a split between faith and life. This emphasis on the integration of faith and life is one of the key contributions of the Second Vatican Council to lay spirituality (Catholic University of America 2003, s.v. "lay spirituality.").

laity, 3. the specific character of lay ministry, and 4. the solidarity of laity and pastors (Lakeland 2003, 89). Yet he also points out that the council turned away from a thorough theological examination of the nature of the lay state and instead tackled an admittedly important but easier problem, that of the character of the lay apostolate (Lakeland 2003, 108-110). This was because the weight of tradition, heavily clericalized, was something the council could not defeat, and it turned away from a theological definition of the laity to a phenomenological description. Therefore, subsequent interpretation of the council's vision of the laity was thus free to go in two quite different directions. A more conservative direction would stress the importance of seeing the distinctions between the roles of clergy and laity, the former acting in the Church, the latter living out the Christian life in the world. More liberal interpreters could expand on the implications of LG and look forward to a new age in which all –clergy and laity alike- would be co-responsible for the life and the ministry of the Church.

# 6 Liturgical Reform in Pre-conciliar and Council Periods

In Europe, the oppression of Christians from 1933 to 1945 had chastened and ennobled some of the Christian communities (Catholic University of America 2003, s.v. "History of Church Architecture."). The laity became more conscious of their status. Their concept of the Church was deepened and it was reflected in liturgy. The altar was moved further into the middle of the church, as it had been in primitive Christian worship; the faithful were grouped around the altar on all four sides; and, in the mystery of the Eucharist, stress was laid upon the commemorative sacrifice and the Consecration. Renewed attention was directed to the Trinity.

Such a shift was followed by the church architectural reform: the long rectangular or longitudinal ground plan, in which the congregation forms a linear procession toward a terminally located sacred object, was almost completely supplanted by the centripetal plan or short rectangular, square, parabolic, rhomboidal, circular, polygonal, L-shaped, and T-shaped ground plan, in which the congregation grouped around a centrally located sacred object

(Catholic University of America 2003, s.v. “History of Church Architecture.”). Twentieth century structures developed on the basis of theological rather than secular considerations. Concepts of the relationship of the altar have helped determine the planning of sanctuary and congregational space; the attempt has been to realize liturgical worship within the framework of expanded artistic possibilities.

In the 1960s leading up to Vatican II and beyond, the character of the church building as a community assembly room began to be stressed. Since 1965 celebration of Mass facing the people became the universal norm; the tabernacle has come to be housed more frequently in a chapel; and an area with ambo has been created for the liturgy of the Word. Often a slightly elevated seat is placed behind the altar for the priest. This new attitude was derived from the 1965 decrees of Vatican II (Catholic University of America 2003, s.v. “History of Church Architecture.”).

## 7 Post-conciliar Stagnation

The post-conciliar period saw the rapid growth of lay apostolic activities, ecclesial movements, associations and other more spontaneous groupings (Catholic University of America 2003, s.v. "lay spirituality."). Various theologies of the laity emerged after Vatican II.[11] Yet, the theological question of the character of the lay state has been underplayed (Lakeland 2003, 111).

Doohan pointed out the status of the laity in the 1980s:

> Many tensions have developed. Perhaps the most obvious tension between the faith of the Christian and the Council’s challenge to examine the layperson’s role has occurred in the area of attitudes. Some clergy have supposedly been willing to involve the laity, but fear has driven them to choose a “pastoral prudence” that has meant violating the baptismal rights of laypeople, who are

[11] In 1984, Doohan categorized the post-conciliar theology of the laity as the follows: Theology of Instrumental Ministry, Theology of Ecclesial Presence to the World, Theology of World Transformation, Theology of Laity and Ecclesial Restructuring, Theology of Self-Discovery for Laity (Doohan 1984).

also called to ministry in their Church.

Furthermore, a deep-seated attitude equating laity with the purely secular has often limited lay ministry to areas of management and finance, with the result that both laity and clergy are frustrated at the lack of spiritual and religious content in such ministry.

The laity can now exert influence only through a few charismatic leaders or indirectly through writers and journalists. In short, Vatican II seems to have had little impact on the Church's central administration in Rome regarding matters of lay ecclesial responsibility.

…even in those dioceses committed to reform, several serious structural and authority problems still jeopardize the development of serious lay ecclesial responsibility. Laity work in diocesan and parish councils, but they rarely have any real power. Generally, they work under the possible veto power of a priest's council or local pastor (Doohan 1984, 26-27, 30).

The papacy of John Paul II (1978-2005) has often been referred to as a restorationist event, the move to turn back the clock to the pre-conciliar situation (Lakeland 2003, 115-117). John Paul's determination to recentralize the Church authority and re-establish control had particularly negative repercussions for the vision of the lay role in Church envisaged by Vatican II.

## 8 Synod of Bishops in 1987

The Synod of Bishops in 1987 (the 1987 synod) was dedicated to the vocation and mission of the laity in the Church and the world (fig. 1).

According to Lakeland, the 1987 synod on the laity has been understood and criticized as a struggle between two opposing interpretations of the ecclesiology of Vatican II: the one side stressed the centrality of the image of People of God, and the other side grew out of a pre-conciliar mentality and sidesteps the central imagery of Vatican II (Lakeland 2003, 122).

As Lakeland explains, the synods were merely consultative bodies to the pope and issued no formal conclusions of their own, but the pope wrote a document

subsequent to the synod on the theme of its deliberations (Lakeland 2003, 121). Pope John Paul II published the post-synodal apostolic exhortation, *Christifideles laici* (ChL, The Vocation and the Mission of the Lay Faithful in the Church and in the World) in 1988. The pope warned "the tendency towards a 'clericalization' of the lay faithful" (The Holy See 1988, 23). He placed the specificity of the lay state in its secular character and was anxious about the potential confusion of roles of priest and laypeople. In ChL, the pope also warmed "a too-indiscriminate use of the word 'ministry'." He reserved the term "ministry" to the apostolic activity of the ordained, and made it clear that there was the qualitative distinction between the ordained priesthood and the lay sharing in the priestly ministry of Christ (Lakeland 2003, 126-127).

Such stance by the pope was confirmed and emphasized again in the guideline published by the Vatican in 1997, "Instruction on Certain Questions Regarding the Collaboration of the Non-Ordained Faithful in the Sacred Ministry of Priest."

Lakeland as well as other clergy and the laity particularly of North America, where lay ministry flourished very much, were disappointed by and severely criticized these two documents saying that not only did they undermine the new ecclesiology of Vatican II, but also the day-to-day life of the Church's increasingly dependence on laypeople ministering in ways that would have been reserved to priests only a generation ago such as eucharistic ministers (Lakeland 2003, 129).

As Lakeland points out, the fundamental question on the laity, "what does it mean to be a layperson?" has not been answered fully. Hence, it has been open to each diocese, parish, or individual clergy and lay whether they interpret it conservatively or liberally.

Part Four will discuss how the Catholic Church in Hong Kong began to involve the laity in a conservative way. It was the laity rather than the clergy who gradually adopted a liberal interpretation of the laity in the 2000s.

# PART TWO: Historical Background of Hong Kong

Part Two describes the historical development of Hong Kong society. The profile of the society as well as its transition needs to be understood because the society shapes the citizen, in which the Catholic laity are included.

Since the beginning of the colony, the Church has been the major provider of educational and social services being co-opted by the colonial government. After WWII, due to the shift of political climate and high economic growth, Hong Kong people including the laity of the Church obtained primary and secondary education as well as higher education locally and became professionals of various areas. These educational advances brought about building professionals in the laity, who began to be involved in church building projects of the Catholic Diocese of Hong Kong since the late 1970s.

## 9 Politics

The sovereignty over Hong Kong has been instable since 1841. People as well as the Church in Hong Kong had to devise a way to survive whenever the political climate changed. Such political instability also induced the Church and state relations to be in a state of fluctuation. The laity involvement in church building projects was, in one way, the by-product of such politics, hence, needs to be understood in the political context.

### 9.1 Colonization of Hong Kong, 1841-1898

The British took possession of Hong Kong after the First Anglo-Chinese War (Opium War) in 1839.[12] British rule began on 26 January 1841, and formally

[12] By the 18th century, the great advantage that China had over Europe was subsequently lost partly because of the dramatic advancements in Europe following the Industrial Revolution (Tsang 2004, 3-5). Capturing overseas markets through an aggressive foreign policy, war and imperial expansion fuelled Britain. The China trade was a significant one for Britain. Export of opium from Britain to China was especially profitable. For China, opium was not only the threat to the strength of the country but also the main reason of the shortage of silver in China due to unbalanced trade with Britain (Tsang 2004, 6-12). In 1839, China set about the anti-opium campaign in Guangdong (広東) where the opium entered in the country. The opium was surrendered to and destroyed by China. Britain demanded the compensation for such destruction

created a Crown Colony of the Britain by forcing China to sign the Treaty of Nanking on 29 August 1842 (fig. 1 and 2).

As the result of the Second Anglo-Chinese War in 1856, the Britain gained a stable and sustainable trade and diplomatic relations between Britain and China, which was not fulfilled by the Treaty of Nanking in 1843 (Tsang 2004, 29). As a result, Hong Kong was expanded in 1860, by the Convention of Peking, to include a small area of the peninsula of Kowloon (九龍) (fig. 2) (Tsang 2004, 35-36).

In 1860 the land speculators urged further expansion of the territory to make profits (Tsang 2004, 36-39). Following territorial acquisition of several ports in China by Russia, Germany, and France, the Britain decided to extend Hong Kong for the defensive purpose by including the rest of Kowloon peninsula. The second Convention of Peking was signed on 9 June 1898 for the lease of the land, which came to be known as the New Territories (新界), for 99 years (fig. 2). It was leased instead of the permanent cession because China wished to retain the symbol of its sovereignty and minimize the loss.

## 9.2 Chinese Nationalism and Japanese Occupation, 1919-1945

From 1919, the failure of the republican experiment in China, the Japanese imperialist invasion and the sense of helplessness and anger among the intellectuals, students and labour activities converged to produce a powerful outburst of nationalism (Tsang 2004, 85). The Chinese nationalists confronted British imperialism in the 1920s by launching the strike and boycott in Canton (Guangzhou 広州) and Hong Kong (Tsang 2004, 102). After the strike-cum-boycott, the Hong Kong colonial government paid more attention to its Chinese population, recognizing the need to secure the loyalty of the Chinese community (Tsang 2004, 105).

By 1939, facing the Japanese expanding invasion, Britain could no longer defend its empire in the East, including Hong Kong (Tsang 2004, 115). In

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and decided on war, known as the First Anglo-Chinese War or the Opium War. China was forced to reach a tentative agreement, the Chuenqi (also spelt Chuenpee, Chuanbi, or Chuenpi) Convention, in 1840 to cede the island of Hong Kong to Britain as well as to pay an indemnity of six million silver dollars and to reopen trade immediately.

December of 1941, the British army in Hong Kong surrendered to Japan. Japanese occupation of Hong Kong continued until August of 1945.

## 9.3 Widening gap between Hong Kong and China, 1945-1970s

The overwhelming majority of the migrants and refugees, who arrived from the Mainland China from the late 1940s chose not to return to the Mainland to live under Communism (Tsang 2004, 180). Hence, the Chinese population of Hong Kong turned into a settled one.

Governor Young (1946-1947) pursued the political reform energetically (Tsang 2004, 143-144). It was partly because he believed "given the Chinese Government's determination to recover Hong Kong …the only way to keep the colony British was to make the local inhabitants want to do so." In his view, this could be achieved by turning the local inhabitants from Chinese sojourners into citizens of British Hong Kong through popular political participation.[13]

By the 1970s, Hong Kong people of all ethnic origins had embraced the concept of the rule of law (Tsang 2004, 182). Together with the routine of safeguarding of freedom in this British enclave, these basic changes set the people of Hong Kong apart from the people of the People's Republic of China (PRC) and produced the conditions for a sense of local identity based on a way of life and a world view different from that in the PRC.

## 9.4 Transitional Period, 1984-1997

In 1982, Sino-British negotiations on Hong Kong's sovereignty were opened because the lease treaty for the New Territories was supposed to expire in 1997.

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[13] On the other hand, the Mainland China turned into the decade of Cultural Revolution from 1966 to 1976, which brought untold sufferings to Chinese mainlanders and widened the gap between the socialist China and capitalist Hong Kong. The riot in Hong Kong in 1967 revealed the existence of the Communists in Hong Kong, who supported Cultural Revolution and thus China, and led them to attack the Colonial Government. The riot was also caused by a mixture of dissatisfaction towards the gap between the Government and the local Chinese people. The colonial government had realized how vulnerable it was during the Maoist-led riots of 1967 and the value of popular support. It accepted the importance of turning itself into a government for the people and acted on this recognition (Tsang 2004, 171, 181, 189).

"The Government" refers, in this study, to the British colonial government in Hong Kong when it is used during the period from 1841 to 30 June 1997, and the government of the Hong Kong Special Administrative Region since 1 July 1997 to present.

However, the people of Hong Kong took no part in those negotiations: they had no elected representative to speak for them.

The 1984 Sino-British Joint Declaration announced the return of all of Hong Kong to the Chinese rule in 1997 to be administered as "Hong Kong Special Administrative Region" (HKSAR) with the policy of "One Country, Two Systems" (fig. 1).[14]

## 9.5 The handover, 1997

In December 1996, Chinese Premier appointed Tung Chee-hwa (董建華) – a local shipping magnate whose company was previously financially beholden to the PRC – chief executive of the SAR (Tsang 2004, 266). He took office formally on 1 July 1997.

The Chinese President Jiang Zemin (江沢民) stressed at the founding ceremony of the SAR that "no central departments or locality may or will be allowed to interfere in the affairs" of the SAR. Yet, much of the last colonial Governor Patten's reforms were dismantled in 1997. Though it set Hong Kong back in its democratic development, it did not destroy the local people's faith in democracy (Tsang 2004, 277).

[14] The Joint Declaration provided that, in the "transitional period (1984-1997)," Britain would be "responsible for the administration of Hong Kong with the object of maintaining and preserving its economic prosperity and social stability" to which the People's Republic of China would "give its cooperation" (Tsang 2004, 226). The HKSAR would come "directly under the authority of" the Chinese government. The SAR would "enjoy a high degree of autonomy, except in foreign and defence affairs." It would be "vested with executive, legislative and independent judicial power, including that of final adjudication," where the "laws currently in force in Hong Kong would remain basically unchanged." Its government would "be composed of local inhabitants" and its chief executive would be appointed by the Chinese government "on the basis of the results of elections or consultations to be held locally." The SAR would keep the existing social and economic systems as well as the existing lifestyle, whereby "rights and freedom, including those of the person, of speech, of the press, of assembly, of association, of travel, of movement, of correspondence, of strike, of choice of occupation, of academic research and of religious belief will be ensured by law." The law would also protect private property, ownership of enterprises, legitimate rights of inheritance and foreign investments. The SAR would "remain unchanged for 50 years" (Tsang 2004, 226).

# 10 Economy and Industry

Until the 1950s, the Chinese residents in Hong Kong were mostly manual labourers employed by expatriates and were not the leaders of the society. With the shift of industry from manufacturing to finance along with the growth of locally born and well-educated generation since the 1960s, Hong Kong Chinese took the initiative in Hong Kong's economy and industry. Economic prosperity of Hong Kong was a major contributing factor for fostering local and well-educated professionals, some of whom belonged to the Catholic laity. Economic growth also made urbanization and urban redevelopment complex, which convinced the Catholic Church to involve the building professionals in the laity.

## 10.1 Pre-war economy and industry, 1841-1945

### Free port

Hong Kong island was chosen as a British colony in China because it had a great deep-water natural harbour by its north shore and good quality fresh water supplies, and proved itself a valuable base to support the British trading community in Guangdong (Tsang 2004, 6-12).

The British declared Hong Kong a free port in 1841, and developed it as an entrepot, which became the mainstay of its economy (Tsang 2004, 17, 59). Restricted by the limited resources at its disposal, the colonial government generally allowed both economics and society to develop freely, as long as the essential and basic liberal principles held dear in 19$^{th}$-century Britain were not breached (Tsang 2004, 56). This was because flat land was very limited in Hong Kong.

### Land speculation and reclamation

Land speculation in Hong Kong began immediately following the British possession of Hong Kong in January 1841. Sites were occupied and building started without any form of official approval. Chinese inhabitants sold land without a proper Land Registry for purchasers to check if the title was proper or

not. The prospect of Hong Kong becoming a permanent British territory encouraged keen competition to acquire the best sites (Nissim 2012, 3).[15]

Hong Kong was expected to be financially independent from the British Government as soon as possible. As Hong Kong had been declared a free port, customs duty could not be levied on imported goods (Nissim 2012, 11). A number of ways to raise revenue were devised but the principal source of revenue was to be rent from land.[16] The Government controlled the programme of land construction through reclamation of sea or swamp (Shelton, Karakiewicz, and Kvan 2011, 3).[17]

## Land lease regulation

After the Treaty of Nanking in 1843, the five principles governing the control and availability of land were finally laid down and remained in effect. First, all land was Crown land and leased out by the Crown. Second, public auction was to be the normal method of sale, an allotment being awarded to the person who bid the highest amount as annual payment for the lease. Third, a minimum expenditure on building was to be specified. Fourth, the Government reserved the right to re-enter if lease conditions were not fulfilled. Fifth, in order to prevent the Government from over-exploiting land as a source of revenue, the central allocation of land and its use were to be made in response to public demand and with regard to public interests (Ho 2004, 130, Nissim 2012).[18]

[15] Within six months of settlement the Government had sold land to merchant houses for godowns (or warehouses) and offices in Central (中環), in Sheung Wan (上環) to the west, and in Wan Chai (灣仔) to the east, thus foreshadowing a long thin harbour edge city (Shelton, Karakiewicz, and Kvan 2011, 42).

[16] In 1847, 45 percent of the total colonial government's revenue comprised land rents (Nissim 2012, 11).

[17] Lots that were leased to developers included watery "marine lots" – filled and developed by private interests. Between 1851 and the 1880s, several significant reclamation projects took place from about Kennedy Town in the west to Causeway Bay in the east. The biggest reclamation was in 1889 from Central, Sheung Wan to Sai Ying Pun (西營盤) (Shelton, Karakiewicz, and Kvan 2011, 47). Today, urban expansion remains restricted to less than 30 percent of the territory (Christ and Gantenbein 2012, 16).

[18] In 1848, in response to the complaints by the local merchants that the rents were too high owing to insufficient land being put up for auction and the lease term for 75 years was too short to make investments, London allowed the Colonial administration to substitute 999 years leases, virtual perpetuity, for those of 75 years (Nissim 2012, 12). In 1869, the Government changed land administration policy so that any land would be offered for lease at a moderate rent to be

### Financial business and industrialization

The bank flourished both as a bridge between China and London, and as a regional banking operation (Tsang 2004, 60). Similarly, the development and expansion of traditional native Chinese banks helped to finance economic expansion among the Chinese community. Hong Kong continued to grow, notwithstanding the effect of the Great Depression in 1929 (Tsang 2004, 102).

Hong Kong was industrializing in the inter-war years though trade remained the major part of its economy (Tsang 2004, 108).[19] Building of the Kowloon-Canton Railway (KCR) was a significant new factor in the local economics both as an employer of skilled labour and in facilitating the movement of goods and people (fig. 2) (Tsang 2004, 108-109).

In the inter-war period, well-educated Chinese were recruited as specialists or technical officers to the Government to serve mainly in medical field, sanitary, education and public works departments, and a very small number were even employed hitherto reserved for expatriate officers (Tsang 2004, 113).

## 10.2 Post-war economy and industry

After WWII, the economy was in a reconstruction stage until 1950. With China's economic infrastructure in a desperate state and continuing to be devastated by the civil war, Hong Kong swiftly resumed its role in serving the China trade business (Tsang 2004, 161).

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determined by the Crown Surveyor and the competition should be in the amount to be paid down as a premium for the lease at the rent fixed (Nissim 2012, 13). The annual rent was nominal until 1984 (Jim, Li, and Fung 2011, 55). In 1898, London changed land policy so that any land should not be granted for the lease term of 999 years but for 75 or 99 years (Nissim 2012, 15). Leases for land in the New Territories and New Kowloon were normally sold for the residue of a term of 99 years less three days from 1 July, 1997 when the lease would be expired (Lands Department of the Government of Hong Kong Special Administrative Region 2015). In 1985, following the Sino-British Joint Declaration of 1984, normal land grants throughout the whole of the territory were made for terms expiring not later than June 30, 2047 (Ho 2004, 133).

[19] British-owned and generally larger manufacturing industry, such as shipbuilding, sugar refining and cement manufacturing, continued to flourish (Tsang 2004, 107). Hong Kong Electricity Company and the China Light and Power Company, that produced and supplied electricity commercially, were founded. Chinese communities established small industrial factories making machine tools, mosquito incense, fireworks, tins for canning, perfume and, knitting and dyeing (Tsang 2004, 108).

## Shift to light industry, 1950s

In June 1951, the Korean War prompted the United Nations to impose an embargo on Chinese trade, which dealt a serious blow to Hong Kong's entrepot trade, since the Mainland was Hong Kong's largest trading partner (Jim, Li, and Fung 2011, 115). Many entrepreneurs had no choice but turn to small-scale light industrial production (Tsang 2004, 164). Hence, transformation of Hong Kong from its long-established position as China's main entrepot to an industrial colony began (Tsang 2004, 162).[20]

Many immigrants earned their living as manual workers when they came to settle in Hong Kong. They were unskilled, but hardworking and willing to accept low wages (Jim, Li, and Fung 2011, 115).

Rapid industrialization generated new trade, and Hong Kong turned itself into a free trade port for the East Asia region as a whole (Tsang 2004, 166).

## Provision of social infrastructure enabled by economic expansion

Rapid economic growth had enabled the Government to raise revenue substantially without increasing tax and had given it the necessary resources to expand the civil services and fund new expenditures for social purposes. The Government started to invest in highly desirable but non-essential major infrastructural projects like the Cross Harbour Tunnel and introduced a public assistance scheme for the poor as well as free compulsory primary education (for detailed educational system, see chapter 12) (Tsang 2004, 171-172). It also substantially expanded public expenditure in housing, health services, higher education and the civil service. This was also a response to changes in the world, which had turned decidedly hostile to colonialism. However, the Government had done all these without introducing the real democracy (Tsang 2004, 174).

[20] Hong Kong government provided the conditions for industries to develop and grow. It made land available for large factories to be built, particularly in new districts in Kowloon, and constructed low-cost, multi-storey industrial buildings in resettlement estates for light industry (Tsang 2004, 165). As early as 1953, the Government decided to plan Kwun Tong (觀塘) as an industrial satellite (Shelton, Karakiewicz, and Kvan 2011, 90). Tsuen Wan (荃灣) was also designated as an industrial satellite but converted to new town status in 1960 (fig. 2).

Since the 1970s, the Government recruitment of specialists and professionals to join the administration expanded massively and it remained the largest employer, the biggest developer of real estate, the leading constructor, the largest landlord and the biggest provider of education and health services (Tsang 2004, 171, 200).

As the 1970s dawned, Hong Kong had a solid industrial base, excellent trade networks, modern international banking, insurance and other business servicing facilities, a vibrant domestically driven local economy, an increasingly educated workforce, and efficient public services to support and sustain a modern economy (Tsang 2004, 174).

### Relocation of factories to China, 1980-90s

In the late 1970s, Hong Kong manufacturers began to experience the problems of labour shortages and rising land costs (Jim, Li, and Fung 2011, 121). Therefore, they started to invest in export-oriented operations in the Pearl River Delta region in Mainland China.[21] Since the moving out of production activities, the offices and factories of Hong Kong manufacturing enterprises have primarily been used as regional headquarters, which mainly conduct activities such as procurement of materials, sales and marketing, research and development, financial management, information technology management, and logistics (Jim, Li, and Fung 2011, 123). Hong Kong employees held positions primarily in management, engineering, finance, accounting, legal, sales and marketing and R&D.

### An international financial centre, 1980s-2015

By 1986 when the Stock Exchange of Hong Kong was established, Hong Kong had successfully developed into a capital market not only for the local entrepreneurs, but also for the region as a whole, particularly for the fast-

[21] In 1980, China designated four Special Economic Zones in Guangdong and Fujian (福建) Provinces (Jim, Li, and Fung 2011, 121). Hong Kong industrialists could cut their expenditure substantially by relocating their production facilities to Guangdong. The late 1980s and early 1990s witnessed a massive relocation of Hong Kong's manufacturing industry to the Pearl River Delta in the Mainland China (Tsang 2004, 177-178, Jim, Li, and Fung 2011, 51).

growing of the PRC economy (Tsang 2004, 175-176).

### Economic coexistence and competition with China, 1997-2015

In the first decade after the handover, Hong Kong was relatively stable. It was still an economic powerhouse, and a major logistics and knowledge centre – a member of an elite club of international finance centres, being the world's third largest after New York and London (Shelton, Karakiewicz, and Kvan 2011, 1). China rose rapidly economically and as a global power. Economic, social and cultural intermingling between Hong Kong and China intensified. Hong Kong now rises and falls with China (Chan 2008, xii). At the same time, there are undercurrents of insecurity, and worries about the threat of "marginalization" by the Mainland as big cities like Shanghai, Beijing (北京), Tianjin (天津), Guangzhou and Shenzhen (深圳) to surpass Hong Kong (Chan 2008, xii). In 2014, Shenzhen passed Hong Kong, which had held the top spot ever since its first inclusion in the survey, to become China's most competitive city (Chang 17 May 2015).

# 11 Demographic Profile

Although the colony of Hong Kong was created by Westerners, the Chinese immigrants quickly dominated the population. The radical increase of the Chinese immigrants in Hong Kong especially after the 1950s changed Hong Kong from a place to sojourn to their home to live and care about. It was this change in demographic profile, which brought about the laity of post-war generations who began to involve themselves in church building activities from the late 1970s.

## 11.1 The Chinese

As soon as Hong Kong was colonized, the Chinese of the Mainland were attracted to Hong Kong as labour was required for building the new town along with business (Tsang 2004, 46).[22] Since they merely came to Hong Kong to make a profit or seek temporary asylum from disorders at home, few Chinese intended to settle in this British enclave. The colonial government was reluctant to get involved in administering the Chinese community. It first focused its resources and attention on the much smaller European expatriate community (Tsang 2004, 24).

After the start of the Taiping Uprising (太平天國運動) in China in 1850, the Chinese merchants, who had fled from great social upheavals in China, began to relocate or establish business in Hong Kong (Tsang 2004, 58). A kind of local "upper class" among the Chinese gradually emerged as merchants, compradors and others, who had made fortunes, sought to better their social standing by engaging in much needed and appreciated charitable work in the local community (Tsang 2004, 64).

By 1941, the Chinese constituted over 95 percent of the total population (Tsang 2004, 109). They still lived on the assumption that they would eventually return to their homes in China (Tsang 2004, 110).

[22] The indigenous residents in Hong Kong at the time of colonization in 1841 were fewer than 7,500, mostly fishermen and farmers (Tsang 2004, 16). There was no resistance against British occupation.

During WWII, a number of Chinese residents fled to Mainland China, which caused the sharp decline in population in Hong Kong from 1,600,000 in 1941 to 750,000 in 1945 (fig. 3, table 1).

## 11.2 Refugees and migrants from the Mainland, 1950s

Upon the end of WWII, Hong Kong had returned to the British Empire's fold again in 1945. The residents, who had been forced to evacuate during the Japanese occupation, returned.

In 1949, with the Communist take-over of Mainland China, refugees started to pour into Hong Kong (fig. 1). Although the Sino-British border was closed in 1950, the Hong Kong government operated on a fairly liberal basis towards illegal immigrants from China during most of the following three decades (Tsang 2004, 193).[23]

The population increased by one million from 1950 (2,060,000) to 1960 (3,128,200) (fig. 3, table 1).

## 11.3 Continued growth, 1960s-2014

Unlike the previous period, since 1961, births, rather than migration, became the main cause of population growth (Jim, Li, and Fung 2011, 17).

The 1960s and 1970s also saw almost one million population growth in each decade (fig. 3, table 1).

The Sino-British Joint Declaration in 1984 triggered the so-called "brain-drain," which became serious from the end of 1987: growing numbers of the well-educated sought to obtain foreign passports as a form of insurance against the possible effects of the Chinese resumption of sovereignty over Hong Kong after 1997 (Sweeting 2004, 366). Well-educated, often relatively young people from Hong Kong, including school teachers, architects, engineers, and medical doctors, immigrated out of the colony. From 1988, applications for student visas to enter such countries as Canada, Australia, the U.S. and the U.K. had increased

[23] In general, an illegal immigrant from China who reached the urban areas in Hong Kong and settled there, either by being united with family members or by successfully obtaining gainful employment, would be permitted to stay and gain citizenship after seven years of residence. This was popularly known as the "touch base policy" (Tsang 2004, 193).

dramatically (Sweeting 2004, 396). As the figure and table shows, in the 1980s, population growth slowed down (fig. 3, table 1). The “brain-drain” might explain this decrease.

By the late 1980s, numerous people, who had now established their entry-rights into such Western democratic countries, began returning to Hong Kong, with their young families (Sweeting 2004, 366).

The population growth rose again in the 1990s to the one million mark. The 2000s saw the slow growth: only added 300,000 to reach a population of 7,072,000 in 2011 (fig. 3, table 1).

# 12 Educational System

The educational system is critical to interpret the laity involvement in Hong Kong. The Government's post-war commitment to provision of basic and higher education produced the local "Hong Kongers" with the local identity. A large number of the Government-subsidized Catholic schools were established, where many of students converted to Catholicism. Those laity were the ones who played the major role in establishing and developing the church building project management of the Catholic Church in Hong Kong.

This chapter describes the development of primary and secondary education in Hong Kong. University and tertiary education in Hong Kong will be explained in Chapter 15.

## 12.1 Government's reluctance in provision of education, 1841-1945

In particular before 1913, the Government's interest in the colony was merely economic, hence, it was very reluctant to provide schools for the Chinese populace (Sweeting 1990, 205).

The first group of people who provided educational and social services in Hong Kong were missionaries, whose activities will be described in Chapter 19.

None the less, the Government established a few schools mainly for the children of expatriates. Sweeting describes the period from 1865 to 1913 as the period of fruitful educational developments because of expanding population and substantial economy (Sweeting 1990, 195-205).[24] With much of economics related to entrepot trading and its required infrastructure such as banks, commercial law, accountancy, and shipping, there was an intermittently

[24] E.A. Irving, Director of Education, in his Educational Policy in 1914, stated, "Some description has now been given of the two main classes of the population which lie receptive to the hand of the educationalist, the Urban and the Rural. Of these the Urban Division falls naturally into three divisions. First, the English and Indians who, while alien to the Colony, are native to the Empire and claim their rights as such; second, the Chinese Urban population, which has claims based less on a moral right than urgent expediency; third, the Portuguese, who hold a position between the first two, being neither altogether residents of the Colony nor altogether alien to it. The education of the Urban population is by now fairly established" (Cited in Sweeting 1990, 366).

increasing demand for reasonably well-educated clerks and other "white-collar" workers, especially those who were bilingual. Therefore, the great emphasis in education during this period was given to English language education or being bilingual in English and Chinese (Sweeting 1990, 334-335).

## 12.2 Governmental organization and subsidy scheme for education, 1847-1945

In 1847, the Committee of Supervision (generally known as the Education Committee) was formally appointed (fig. 4) (Sweeting 1990, 145). In 1865, the Education Department replaced it (framed in blue in fig. 4). According to Sweeting, it marked the end of a period in which voluntarism held sway in education in Hong Kong (Sweeting 1990, 153).

In 1868, a Grant-in-Aid scheme was introduced and implemented to offer aid conditionally to voluntary (mainly missionary) schools (Sweeting 1990, 209, Ticozzi 1997, 75).[25]

In 1913, under the new Education Ordinance rule, schools in Hong Kong were classified into three groups: government schools; grant, private, subsidized (New Territories) schools; and technical institute (Ho 2004, 285).[26]

## 12.3 Emergency supply of education, 1945-1964

The voluntary agencies played important roles between 1945 and 1965 in providing the relief measures and education for refugees (Lam 2010).[27]

The Government allowed the establishment of schools on the roof tops of the resettlement estates to supplement the government-run schools which had insufficient capacity. Typically such schools were operated by religious organizations (Shelton, Karakiewicz, and Kvan 2011, 146; Edward Khong. 27

[25] This scheme was in line with that practiced in England in the same period (Sweeting 1990, 319).

[26] The number of Grant-in-Aid schools had always been much greater than that of Government schools except inter-war years and during the wars (Sweeting 1990, 74-78).

[27] In 1952, many schools were being built with Government subsidies in the new Resettlement Areas mostly by voluntary bodies such as Maryknoll Fathers and Sisters, and Rotary Club (Sweeting 2004, 164, 213).

September 2010).[28]

In 1954, the Board of Education proposed a Primary School Expansion Programme.[29] It was initially proposed to be a "Seven Year Plan" from 1955 and brought about an unprecedented primary school building programme (Sweeting 2004, 168, Li 2006).

In 1960, new forms of aid allowed the Government to provide further financial assistance for the Church for land and construction cost for the schools.[30]

According to Tsang's evaluations, even though Hong Kong's education system was inadequate and problematic in the immediate post-war decades, the Government's success in physically building numerous schools and training the teachers to staff the schools in little over a decade could be deemed efficient (Tsang 2004, 199).

## 12.4 Emergence of local Hong Kongers, 1960s

The coming of age of the first post-war generation occurred in the 1960s (Tsang 2004, 182). The Government's efforts to provide education to as many as possible and the receiving of education and the settled nature of Hong Kong's

[28] The rooftop schools were leased out for a nominal value. They phased out during the late 1960s (Chung and Ngan 2002, 9).

[29] Proposal included (iii) encouragement of church philanthropic bodies to build subsidized primary schools by Government offer of (a) free formed sites, (b) interest free loans, (c) building subsidies of half the cost, (d) running cost subsidies. (iv) encouragement of reputable bodies to build private primary schools by the grant of (a) free and formed school sites, (b) interest free locals; (v) encouragement of existing subsidized primary schools and reliable private primary schools which are now one-sessional to become two-sessional (cited in Sweeting 2004, 205). "Education Department Triennial Survey, 1955-58" mentions that "Government assistance for approved projects for private and aided schools in the form of capital grants, interest-free loans, and sites has been considerably extended. It is now possible for one hundred per cent assistance to be given, and where site formation costs are very high Government meets the extra cost" (Sweeting 2004, 186). In 1956, the additional steps were taken by the Government to facilitate school building. These included relaxed conditions for interest-free loans, the possibility of 100 percent financial assistance for school projects of exceptional urgency, and special assistance for non-profit making schools towards site-formation costs (Sweeting 2004, 217).

[30] These included grants to selected pupils to enable them to attend and pay the fees of certain private secondary schools, assistance from public funds towards qualified teachers' salaries in certain private, non-profit-making schools, and the reduction of the "upset price" of crown land specifically auctioned for the purposes of school building to half of what was usually expected, and extension of the repayment period for loans from 11 to 22 years for non-profit-making private schools (Sweeting 2004, 149, 171).

youth in the 1960s made them different from the pre-war generations or from their parents. The younger generation was more geared towards white-collar jobs and less willing to join the blue-collar workforce (Jim, Li, and Fung 2011, 119). They became a property-owning middle class (Tsang 2004, 174). They also came to see Hong Kong as their home and considered themselves citizens of the territory (Tsang 2004, 183).

From the late 1960s, the increasing number of Hong Kong Chinese students returned to Hong Kong after an interval of studies abroad, especially in North America, where they had been able to assimilate the rhetoric, style, and rationale of the various "movements" at first hand (Sweeting 2004, 241).

The local economy also benefited from the earlier heavy investment in education by the Government and individual families (Tsang 2004, 176). By the 1970s, the local economics enjoyed an abundant supply of school graduates and an increasing supply of graduates from the local universities and institutes of higher education. Just as the school graduates provided a flexible labour force for industries, shops and clerical positions, the graduates gave Hong Kong the human resources to take on the more knowledge-intensive jobs in finance, business servicing, as well as in marketing, design and product research in the maturing industrial sector.

## 12.5 Universal primary and secondary education, 1965-1970s

In 1965, the Government changed its passive attitude in educational services and incorporated them into the whole social structure. In 1965, the Government announced the provision of six years of free universal primary education to be achieved in 1971 (fig. 1). The Government's educational policy was still relying on the voluntary agencies (Sweeting 2004, 33).

In 1971, universal primary education for the six to eleven age group was achieved and became free and compulsory at government and aided primary schools (fig. 1) (Sweeting 2004, 24).[31]

[31] Upon the introduction of universal education, all the unpaid loans of construction cost for school buildings born by voluntary school administering agencies were waived. Many non-government private schools except a few became government subsidized schools with all expenses defrayed by Government funds (Sweeting 2004, 24).

As the post-war babies matured, accordingly in the 1970s, the secondary education came to receive greater attention, first junior secondary schooling, followed by senior secondary and matriculation classes (Sweeting 2004, 25).

In 1978, universal junior secondary education was achieved and became free at the government and aided privately supported schools (fig. 1) (Sweeting 2004, 272).

## 12.6 Higher education, 1990s-2000s

By the 1990s, more people were able to claim the attainment of matriculation-level or degree level educational qualifications (Sweeting 2004, 608).[32] The proportion of the population with a university degree increased from 10.4 percent in 1996 to 15.4 percent in 2006 (Jim, Li, and Fung 2011, 31).

## 12.7 Mainlandization of education, 1997-2015

After the handover, the HKSAR government, with instruction from Beijing, has been attempting to "Mainlandize" education in Hong Kong.

In 2004, the Government enacted the law that every school is required before 2010 to form an "incorporated management committee."[33]

In 2011, the Education Bureau issued a controversial consultation paper regarding the introduction of a course on Moral and National Education in all schools in Hong Kong. This was met with a severe protest by the students themselves and resulted in withdrawal by the Government in 2012.

[32] In 1991, 5.4 percent of the total population completed non-degree course such as at technical institutes and 5.9 percent participated in degree course at the university level. In 2001, 3.7 percent completed non-degree course and 12.7 percent took degree course (Sweeting 2004, 608).

[33] It was the concern of the Church that, as a sponsoring body, she would no longer be empowered in the future to supervise the schools under her sponsorship, nor be able to achieve her goals and objectives in Catholic education. In 2005, the Diocese submitted an application to the High Court for a judicial review of the constitutionality of "incorporated management committee" at all subsidized schools. In 2011, the Court of Final Appeal dismissed the appeal of the Diocese (Catholic Truth Society 2014).

# 13 Changing Attitude towards Democracy

The sense of democracy had not developed among Hong Kong Chinese until 1984 when Sino-British Joint Declaration announced the return of Hong Kong to China in 1997. Since then, the demand and fight by Hong Kong citizens for democracy has intensified. However, they have never been given genuine democracy. Threat to and desire for democracy were the critical and direct factor, which prompted the Church to change its relationship with the Government and initiate an increasing number of building projects, that necessitated the laity involvement.

## 13.1 No demand for democracy, 1947-1982

According to Steve Tsang, there were two main reasons why democratic development did not happen in Hong Kong between 1947 and 1982 (Tsang 2004, 207). These were insufficient public demand from below and the existence of a government that had largely met public expectations. The people of Hong Kong were already enjoying many of the benefits usually associated with a working democracy – freedom, the rule of law, the protection of human rights, stability and the existence of a government responsive to their views (Tsang 2004, 208).

## 13.2 Desire for and threat to democracy, 1984-1997

What prompted the people of Hong Kong to desire democratization in the 1980s was the opening of negotiations between Britain and China over the future of Hong Kong. When the Sino-British Joint Declaration in 1984 announced the handover of the entire Hong Kong in 1997, Hong Kong people presumed certain limitation on freedom and losing working democracy after the handover.

Their desire for democracy was accelerated by the "confidence crisis" caused by the Tiananmen Incident (天安門事件) in 1989 (fig. 1).[34] An increasing

[34] In the spring of 1989 in China, university students demonstrated at Tiananmen Square in Beijing and were later joined by ordinary citizens who shared their discontent (Tsang 2004, 245). The incident was triggered by serious imbalance created by Deng Xiaoping's (鄧小平)

number of people in Hong Kong came to identify with the "democracy movement, " which started in April of 1989, and supported the movement in Beijing. They themselves were frustrated by the PRC sidetracking the Joint Declaration and restricting democratic developments after 1984. They were developing a sense that "as long as freedom, human rights, and democracy cannot be guaranteed in the PRC, they cannot be protected in Hong Kong after 1997" (Tsang 2004, 245-247). On June 4 in 1989, Chinese Communist leaders decided to suppress the protest movement, which led to the massacre. It is then that Hong Kong citizens realized this could be their possible future after 1997.

## 13.3 Attempt of democratization and identity issue, 1989-1997

After the Tiananmen Incident, the British revived and accelerated the process of democratization, which was very much supported by Hong Kong citizens (Tsang 2004, 252). Yet, such attempts by the British were hindered by the PRC. The last Governor Chris Patten, who introduced political reform in Hong Kong, was severely criticized by China as "a-thousand-year-criminal."

Brought about by the announcement of the handover and the Tiananmen Incident was renewed attention to the identity of Hong Kong people: they increasingly became conscious about their identity during the transitional period. The word "香港人" (Hong Kong people, Hong Kongers, or Hongkongese) came to be used frequently (Pun and Yu 2003, Lim 2005, Fukushima 2009).

Tsang describes the transition of identity of Hong Kong people before and after 1984 Joint Declaration and Tiananmen Incident:

> Hong Kong person of the early 1980s would identify with Hong Kong and, at the same time, feel at ease both with his Chinese heritage and, for those who claimed British nationality, with travelling on a British passport issued by the Hong Kong government. However, he was "not British or western (merely westernised)" and at the same time "not Chinese in the same way that citizens

economic reforms, which produced high unemployment, high inflation, conspicuous inequalities and a demand for political changes (Tsang 2004, 245).

of the People's Republic of China" were Chinese. He belonged to Hong Kong and was intensely proud of it.

After the signing of the Joint Declaration, many of Hong Kong people had no choice but to identify with China as they will be Chinese nationals after 1997. At the same time, Hong Kong citizens wanted to preserve their own way of life under the "one country, two systems" formula. They had a dual identity of belonging both to Hong Kong and to China.

Tiananmen Incident on June 4th in 1989 in Beijing destroyed Hong Kong people's confidence in securing the democracy in the future and also brought their identity problem to a head.

The ending of the "touch base policy" and the gap between the established residents and the new immigrants thus created a sense of us – Hong Kong people – and them – country bumpkins from mainland China. The recognition of this distinction was essential for the emergence of a Hong Kong identity, the existence of which became unmistakable by the beginning of the 1980s (Tsang 2004, 194-195, 247).

## 13.4 Further restriction on democracy after the handover, 1997-2015

After the handover, China's intention to restrict democratization was becoming clearer and Hong Kong people's desire for democracy had become stronger.

On July 1 in 2003, over half a million residents joined the demonstration to protest against the national security bill, which was required to be enacted under Article 23 of the Basic Law.[35]

Following 1 July 2003, Hong Kong has seen consecutive social movements to demand universal suffrage, defend its core values, and preserve its natural and historical heritage such as Victoria Harbour, Star Ferry and Queen's Pier (Chan 2008, xiii, Fukushima 2009). These are not sporadic campaigns: they articulate a

[35] This bill proscribed a wider range of activities in Hong Kong as "subversive" acts, hence, was understood by many as detrimental to Hong Kong's existing civil liberties (Chan 2008, 240). This led to the resignation of the Chief Executive Tung Chee-hwa in 2005.

common desire, particularly amongst the younger post-1980s generation, to search for Hong Kong's identity and worth from the colonial past.

In 2007, Beijing decided to postpone the implementation of the election of Chief Executive via universal suffrage, which was promised in the Basic Law, until 2017.

In 2014, Beijing made a decision to impose the constraints on the universal suffrage so that no democratic and anti-Beijing person could become a candidate for the chief executive of Hong Kong SAR Government.[36]

The decision by the National People's Congress Standing Committee on universal suffrage in 2014 prompted pro-democracy protest by the Hong Kong citizens, the largest in scale and longest in the entire history of Hong Kong.[37]

[36] On 10 June 2014, China's State Council released a white paper on the implementation of "One Country, Two Systems" in Hong Kong proclaiming China's comprehensive jurisdiction over Hong Kong and being the source of Hong Kong's autonomy and opposing unpatriotic Chief Executive candidates when there would be universal suffrage after 2017. It sparked a series of rallies accusing the Chinese government of devaluing the city's mini-constitution (Lee and Cheung 2014). The National People's Congress Standing Committee stipulated, in its decision in August 2014, that the Election Committee to transform to the Nominating Committee which carries the filtering function before candidates are put forth for universal suffrage (Leung 2014b). Candidates need to obtain over half votes from the Nominating Committee before running for the election. It actually means that democratic persons would have no chance to become the candidates as the Nominating Committee is already composed of the government-approved, meaning pro-China, representatives.

[37] The protest was called "Occupy Central" at first and later called the "Umbrella Revolution." The protestors occupied and blocked the main roads of Admiralty, Causeway Bay, and Mong Kok from late September until late November of 2014 when the police cleared them out by force. Many of the protestors were young people because the universal suffrage and democracy would directly affect their lives especially after 2047 when the current "One Country, Two Systems" would be terminated and a full merger-convergence with Mainland China would be presumed. As of 2015, the Hong Kong Government is still working on the proposal for the 2017 Chief Executive election, but has no intention to turn it into a genuine universal suffrage.

# 14 Infrastructure, Building, and Town Planning

The physical modernization and urbanization of Hong Kong followed the process commonly practiced in developed Western countries: first the major focus and concern of urbanization was land survey and registration followed by public health management, then, it expanded to building regulation. Finally town planning was formulated. Accordingly administrative organization came to be established and better provided. The government officials for infrastructure, building and planning were dominated by the British expatriates, but were gradually replaced by the Hong Kong Chinese, among whom a number of Catholic laity were included.

Since the 1980s, urbanization of suburbs and urban redevelopment were accelerated and made building projects increasingly large-scale and required complex management method.

## 14.1 Surveyor General's Office and public health management, 1843-1883

One of the first government organization established in Hong Kong was the Land Committee appointed in 1842, which was responsible for the estimation of the value of land possessed by native Chinese and the selection of eligible land for public and government use (fig. 5) (Ho 2004, 130-131). The Land Officer controlled the allocation of land.

In 1843, as framed in blue in fig. 5, by incorporating the Land Committee, the Surveyor General's Office was newly established to be responsible for planning and inspecting basic infrastructure construction works of the City of Victoria (an area along the northern shore of Hong Kong Island) and the construction and repairs of all buildings in the Colony whether public or private and also to manage the major sources of revenue of the Colony through land registrations and land auctions (Ho 2004, 113). The Surveyor General's Office functioned with a few engineers and fewer than 10 supporting staff.

The major concern of town planning in the 19$^{th}$ century was hygiene and public health. Hence, land surveyors and engineers were followed by the doctors

and public health specialists to become authorities in town planning of the colonies (Home 2013). In 1856, “Building and Nuisances Ordinance” was enacted for better regulation of buildings and prevention of nuisances (Ho 2004, 126). In 1903, “Public Health and Buildings Ordinance” was formulated by integrating “Building Ordinance” of 1889 and “Public Health Ordinance” of 1901 in order to make a concerted fight against the disease (Xue et al. 2012).

## 14.2 Public Works Department and its branches, 1883–late 1970s

In 1883, to deal with worsening public hygiene, the Surveyor General’s Office was reorganized as the Public Works Department, under which various offices branched out (framed in blue in fig. 5).

The branch specialized in buildings was created in 1915 as the Architectural and Maintenance of Buildings Branch (fig. 5) (Ho 2004, 124).

In 1924, it was divided into two offices (framed in green in fig. 5):

One was Architectural Office and undertook the design, preparation of work drawings, specifications and quantities and construction of all new government buildings and quarters including school buildings and was responsible for the improvements and maintenance of all existing government buildings (see 19.4).

The other was the Building Ordinance Office that was responsible for the examination and approval of all private building work plans (fig. 5) (Ho 2004, 127). In 1978, it was reorganized as the Building Development Department.

## 14.3 Building Ordinance to make a high-rise city, 1900s-1980s

In Hong Kong, the Building Ordinance is designed to control all the private buildings; therefore, has a great impact on private developments including those by the Church.

In the early 20$^{th}$ century, the principal object of building ordinance gradually shifted from public health management to management of the City of high-rises and high-density.

1935 revision of the Building Ordinance allowed for a much higher building height using fire-resistant material (Christ and Gantenbein 2012, 16).

In 1955, given the enormity of the housing demand, the Building Ordinance replaced the 1935 regulation. It provided a marked jump in building height to three to four times the street width and up to nine floors without provision of a lift (Christ and Gantenbein 2012, 16). Hence, it resulted in an extensive inner-city redevelopment with high-rise and high-density buildings (Shelton, Karakiewicz, and Kvan 2011, 113-114).

In 1962, the new building regulation was introduced providing a sliding scale of plot ratio and site coverage with relation to building height and building type.[38] With this new system, Hong Kong began to transform from a city predominantly of shop-tenement houses into a city of towers (Christ and Gantenbein 2012, 16).

In the 1980s, the city emerged quite literally as the skyscraper capital of the world (Shelton, Karakiewicz, and Kvan 2011, 100).

## 14.4 Town Planning Office and ordinance, 1939-1990

The government organization and regulations on town planning also developed as were in other Western countries and British colonies. In Hong Kong, town planning was formulated finally in the 1970s.

In 1939, the Town Planning Committee was established and Hong Kong's first Town Planning Ordinance was enacted, however, they did not seem in real function until the 1960s (Lai, Ho, and Leung 2010, 10, Xue et al. 2012).

In 1947, the Town Planning Office was established under the Public Works Department to prepare land utilization plans, detailed zoning plans, layouts for land reclamation, and the industrial layouts for Tsuen Wan and Kwun Tong (fig. 2 and 5) (Ho 2004, 120). In the same year of 1947, a well-known British town planner, Sir Leslie Patrick Abercrombie, was invited by the colonial government

[38] The implementation of the new regulation was delayed until 1966 to allow time for projects underway to be completed. It was recognised to reduce the permitted development area. It required "open space" to be allowed for in domestic buildings. It permitted, however, the lower floors of the building to be set aside for non-residential uses such as retail, parking or building services, and that these floors be allowed 100 percent site coverage. While initially only a single floor was permitted at full coverage, this was soon expanded to several floors and so we see a prototype of the podium form emerge (Shelton, Karakiewicz, and Kvan 2011, 114). It combines a large footprint at ground level, and a smaller tower "footprint" at the podium level (Shelton, Karakiewicz, and Kvan 2011, 82).

to advise on town planning of Hong Kong (Xue et al. 2012, 28-29). In 1948, he handed in "the Hong Kong Preliminary Planning Report" which, having recognized Hong Kong's land shortage and uncontrolled immigrants, recommended to plan new towns in the suburb of Kowloon and the New Territories, and construction of the underwater tunnel to connect Hong Kong Island and Kowloon among others. Although Abercrombie's proposal was not implemented immediately, it influenced the town planning of Hong Kong.

Between 1947 and 1973, the town planning section was re-organized every few years.

Modern concepts of planning finally emerged in the 1970s (University of Hong Kong 2002, 161). In 1973, the Town Planning Office was re-established under the Public Works Department to formulate town planning policies (framed in green in fig. 5) (Ho 2004, 117). In the same year, the New Territories Development Department was established for the planning and co-ordination of development for the three new towns at Sha Tin (沙田), Tuen Mun (屯門) and Tsuen Wan (fig. 2 and 5).

In 1973, the New Town Development Programme was launched for the purpose to provide land for public housing construction (Jim, Li, and Fung 2011, 47).[39]

It was 1974 that Town Planning Ordinance was finally amended and implemented (Lai and Fong 2000, 194).

The Planning Department was established in 1990 as an independent department (framed in red in fig. 5). Accordingly, the Town Planning Ordinance was amended substantially in 1991 (Lai, Ho, and Leung 2010, 10).

## 14.5 Localization of government officers, 1980s-1990s

In the 1980s and 90s, the Public Works Department was re-organized into a series of new departments to deal with increasingly complexed building and development projects of Hong Kong, which in the 1990s had grown to

[39] The added new towns were Ma On Shan (馬鞍山), Tai Po (大埔), Shang Shui (上水)/Fan Ling (粉嶺), Yuen Long (元朗), Tin Shui Wai (天水圍), Tseung Kwan O (將軍澳), and Tung Chung (東涌). See fig. 2.

enormous size (framed in red in fig. 5).[40]

The policy of localization and the breaking of the colour bar for recruitment to the Administrative Service that Governor Young affirmed in 1946 finally produced senior ethnic Chinese officials in significant numbers in the 1980s.[41] The percentage of local Chinese who reached the top level, at the directorate, reached 41 percent in 1979 and 49 percent in 1983 (Tsang 2004, 194). This localization was well realized in the reorganization of the Public Works Department.[42]

## 14.6 Public transportation

As Hong Kong's topography has limited flat land and its territory is divided by water into Hong Kong side and Kowloon side, building an efficient public transportation had to be combined with urbanization and industrialization.

In 1880, the first regular cross-harbour ferry (the Star Ferry) started operation (Shelton, Karakiewicz, and Kvan 2011, 60). In 1904, the tramway was opened from Kennedy Town to Causeway Bay soon followed by the extension to Shau Kei Wan (筲箕灣) (Shelton, Karakiewicz, and Kvan 2011, 52).[43]

In 1911, as a result of the linking of Kowloon with the Chinese city of Guangzhou by railway (Kowloon-Canton Railway, KCR), urban development in

[40] A typical prestigious project for a large architectural practice would have construction cost in billions of Hong Kong dollars (Huang and Chan 2009, 45).

[41] The signing of the Sino-British Joint Declaration urged localisation at the most senior level of policy secretaries and directors (University of Hong Kong 2002, 213). Under the Joint Declaration, positions at the highest principal official level after 1997 must be filled by Chinese nationals who are permanent residents of Hong Kong and do not have the right of abode in any foreign country.

[42] Until 1982, all the Directors of Public Works were British and there had been no Chinese Director (Ho 2004, 120). Since the mid 1980s, Chinese Hong Kongers began to be appointed Directorate of departments related to building. The Directors of Buildings Development, Buildings and Lands, Buildings have been the Chinese since the second director in 1983 except the one from 1989-1992 (Ho 2004, 129). In 1984, the first Chinese Director of Engineering Development and Director of Education was appointed (Ho 2004, 291). In 1986, First Chinese Director of Buildings and Lands was appointed (Ho 2004, 134). The Directors of Territory Development Department have been always the Chinese since its establishment in 1986 (Ho 2004, 124). In 1991, the first Chinese Director of Planning was appointed (Ho 2004, 122).

[43] The tram had a great impact upon the city's overall morphology. Those areas of Victoria east of the central military zone (Wan Chai [灣仔] and Causeway Bay, North Point and Shau Kei Wan) were to intensify between the two World Wars (Shelton, Karakiewicz, and Kvan 2011, 55).

Kowloon accelerated (fig. 2) (Shelton, Karakiewicz, and Kvan 2011, 57).[44]

The buses started to operate in the early 1920s.

In the 1920s and 1930s, ferries rapidly expanded with key terminals at Sheung Wan, Central, Wan Chai, and North Point on Hong Kong Island, and at Tsim Sha Tsui, Yau Ma Tei, and Sham Shui Po on the Kowloon peninsula, plus lesser ones elsewhere (Shelton, Karakiewicz, and Kvan 2011, 60).

In 1955, Kai Tak International Airport was completed in Kowloon. It was relocated to Lantau Island in 1998 (fig. 2).

In 1972, the first cross-harbour tunnel from Central of Hong Kong Island to Hung Hom (紅磡) of Kowloon was opened. In 1979, Mass Transit Rail (MTR, subway) began to operate (fig. 2. MTR lines indicated in fig. 2 are as of 2015) (Shelton, Karakiewicz, and Kvan 2011, 95-97). These allowed people to travel beyond the barriers of Lion Rock ridge and Victoria Harbour more easily than before, and prepared for the development of new towns in the 1980s.

## 14.7 Public housing and new towns

As mentioned above, real property has been the major object of speculation in Hong Kong. In addition, the land provision for development is entirely controlled by the Government. The flat land is very limited and any development needs complex and expensive land formation. Those conditions made it difficult or impossible to develop small-scale project such as a detached low-rise residential building. Therefore, the large-scale development by the Government or developers in partnership with the Government became the norm for residential buildings after WWII. The same factors also led to the development of significant volume of public housing in Hong Kong in comparison with other developed countries. Public housing estates accompanied "estate schools" (see 19.4).

The Catholic church buildings have always been tied to public housing and

[44] By WWI, Tsim Sha Tsui (尖沙咀) and particularly Yau Ma Tei (油麻地) in Kowloon had begun to take shape (Shelton, Karakiewicz, and Kvan 2011, 58-59). The interwar years saw these areas consolidate. The railway also stimulated some settlement in the New Territories, especially around the stations at Sha Tin, Tai Po Market, and Fan Ling from 1910 and Sheung Shui from 1930 (Shelton, Karakiewicz, and Kvan 2011, 60).

new towns (see 19.5). The Diocese operated many of those estate schools by combining with churches (or Mass centre). It also built churches as multi-purpose complex in new towns (see 19.7).

### Housing Authority, 1954

In the 1950s, refugees from the Mainland built squatters without any arrangement by the government, and the number of them kept increasing. The squatter fire in Shek Kip Mei (石硤尾) on the Christmas Eve in 1953 that left 53,000 homeless marked the beginning of Hong Kong's public housing programme, which has since been among the world's largest (fig. 1) (Jim, Li, and Fung 2011, 41). In 1954, the Resettlement Department was created for squatter clearance and control as well as resettlement (framed in green in fig. 6) (Ho 2004, 167). In the same year of 1954, the Housing Authority was established to provide accommodation for the poor (framed in green in fig. 6) (Ho 2004, 191). Its major duty was to draft basic housing development plans. After that, the Hong Kong Government provided relatively cheap rental housing to low income families at Shek Kip Mei, Tai Hang East, Lei Cheung Uk, Hong Hum, Lok Fu, Wong Tai Sin, Jordan Valley, Kwun Tong and Chai Wan between 1954 and 1961 (Xue 2014, 43-44). The Housing Authority constructed childcare centres, kindergartens, primary and secondary schools in public housing estates. The Catholic Diocese became the tenant and operator of many of those estate schools.

### Development of new towns and public housing, 1960s-1980s

The development of the New Territories began in the 1960s first by designating Tsuen Wan as a new town in 1960 followed by Sha Tin and Tuen Mun in 1965 (fig. 2) (Shelton, Karakiewicz, and Kvan 2011, 95).[45] A large

[45] Tsuen Wan was to be "developed into a self-contained community with a balanced land-use pattern designed to allow people to live within reasonable distance of their place of work, with adequate public services, communications and community facilities for the well-being of a population of 1.2 million to be attained by 1978." They were intended to be self-contained and provided with government offices, district town halls, large parks and other recreational facilities, kindergartens, primary and secondary schools, hospitals, social services centres, and large shopping malls, as well as neighbourhood retail outlets and wet markets (Jim, Li, and Fung

number of public housing estates were constructed in those new towns along with private estates.

The Ten Years Housing Programme was launched in 1973 as the flagship of the Governor MacLehose's welfare programme in close connection with the New Town Development Programme (Jim, Li, and Fung 2011, 41).[46]

There was a population shift from the main urban areas of Hong Kong Island and Kowloon Peninsula to the New Territories, primarily to the new towns (Jim, Li, and Fung 2011, 49). The territory's population residing in public housing were one million or nearly one-third in 1965, and also one-third in 1971 (Jim, Li, and Fung 2011, 43, Shelton, Karakiewicz, and Kvan 2011, 4). In 1996, 49.9 percent of the population resided in public housing (Jim, Li, and Fung 2011, 43).

In accordance with the construction of new town, the Public Works Department constructed new transport and communications facilities such as highways (see 14.6) (Ho 2004, 114).

As the new towns gained population and were better provided with better transport and other facilities, the Government would begin to dispose land for private commercial and housing developments through its land sales programme (Jim, Li, and Fung 2011, 49). Restricting land supply in conjunction with nodal development or contained suburbanization under the New Town Development Programme has helped to ensure a high and rising land and housing price regime, which has enabled the Government to generate huge revenues through land sales and related proceeds (Jim, Li, and Fung 2011, 55).

The construction of new Chek Lap Kok international airport in the 1980s brought immense change to those areas west of New Kowloon. Rail and Property model developed new towns further (fig. 2).[47]

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2011, 51).

[46] In addition to specifying public housing production targets numbering 35,000 to 40,000 units per annum over the following ten years, in 1973, the Housing Programme called for the formation of a new Housing Authority and a unified Housing Department to replace formerly fragmented bodies to oversee public housing development and manage the public housing estates (fig. 6).

[47] Along the new rail tracks associated with the airport's development are Tsing Yi (青衣) and Tung Chung new towns (fig. 2) (Shelton, Karakiewicz, and Kvan 2011, 104). Tseung Kwan O, and Tin Shui Wai added to the rail-connected list of new towns (Shelton, Karakiewicz, and Kvan 2011, 101).

# 15 Emergence of Building Professionals

The architects in Hong Kong were primarily British and other Westerners until the first half of the 20th century. Chinese architects, who were trained overseas or in China as engineers, emerged in the 1920s. It was only in the 1950s that architectural education was provided at a university in Hong Kong and locally educated Chinese Hong Kong architects emerged. The provision of those local building professionals was crucial because a number of Catholic laity were included among them and became involved in and supported church building projects of the Catholic Church of Hong Kong.

## 15.1 Western building professionals, 1841-1945

It is known that the land surveyors were the first professionals who shaped the colonial urban landscape in the British empires followed by the engineers who installed the physical infrastructure of transport and utilities (Home 2013, 39). Architects and planners arrived later in the 1900s.

In Britain, engineers created their own institute in 1818 (Home 2013, 43). King's College London introduced courses in civil engineering from 1838.

The Institute of British Architects opened in 1834 and it became Royal Institute of British Architects (RIBA) in 1837 (Home 2013, 48).

Town planning emerged as a new area of knowledge in the 1900s, and the Town Planning Institute was formed in 1914 (Home 2013, 48).

From 1841 to the 1920s, town planning and building activities in Hong Kong were entirely controlled by the British officials along with expatriate private practitioners mostly from the Britain (Xue et al. 2012).[48] By 1929, the Public

[48] The architectural styles in the 19th and early 20th centuries in Hong Kong were determined by the Westerners, mostly British as the policy-makers and designers of the colony. After WWII, the extreme pressure of housing development and urbanization and limited land provision did not allow much choice for artistic development of architectural style but induced functional and utilitarian design and vertical development with high-rises and skyscrapers. Existing literature describes architectural development in Hong Kong as follows (Lung 2010, Huang 2011, 2012): 1841-1896, during which the Western style buildings such as of Neo-classical style were built according to pattern books. The Government and military offices were two or three-storied and with verandas or balconies. Most of the residential buildings were shop houses; 1897-1919, reclamation of the waterfront between Central and Sai Wan (西環) was started in 1897. Banks and Government offices of Renaissance style were built on the reclaimed

Works Department had 156 European officers and 535 non-European staff (Ho 2004, 116).

## 15.2 Introduction of "Authorized Architect," 1903

"Public Health and Buildings Ordinance" enacted in 1903 in Hong Kong was significant by the introduction of a system of "Authorized Architects" (AA) (fig. 1).[49] The responsibility of building safety was shifted from the government to these AAs. To be qualified as an Authorized Architect, he/she should,

1) be over 27 years of age;
2) have worked exclusively as a Civil Engineer or Architect for at least eight years, dating from the commencement of his pupillage or professional training;
3) have had sufficient training and experience as a Civil Engineer or Architect (Cited in Lam 2006).

In 1903, there were 33 Authorized Architects, out of which 11 were with architectural background, 14 were engineers, and the background of the rest is unknown (Lam 2006). There were two Chinese architects listed, both of whose training background are unknown. As it indicates, in pre-war Hong Kong, many engineers could actually practice as architects by being registered as an AA.

Technical education in construction began from 1906 and expanded (fig. 1) (see 15.4). Those graduates of technical schools worked as draftsmen at architectural firms. Some of them became an AA by passing an examination.

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area of Central. As electricity became available, the height of the buildings rose to six to seven stories; 1920-1945, public facilities were still built in Western style. The banks adopted international-style and were high-rises constructed with steel frames. On the other hand, Chinese Renaissance style buildings with Western construction techniques appeared. Churches built in the 1930s were the most prominent examples. Catholic Church's South China Regional Seminary (Holy Spirit Seminary) in Aberdeen (1931), Chinese Methodist Church in Wan Chai (1936, rebuilt in 1998), St. Mary's Anglican Church in Causeway Bay (1937), Holy Trinity Cathedral of Anglican Church in Kowloon City (1937), and Tao Fong Shan Christian Centre in Sha Tin (1937). These churches are Western-style reinforced concrete structures with brick exterior and traditional Chinese architectural features like bracket sets, cornices, and decorative motifs, carved beams, and green tiles (Lung 2010); from 1945, high-rise buildings or skyscrapers became the norm in Hong Kong (Huang 2012, iv-v). Post-war buildings were categorized into eight typologies by Christ and Gantenbein (Christ and Gantenbein 2012).

[49] It was later renamed as Authorized Person(s) (AP).

Until the early 1960s, the RIBA kept this practice to give the certificate of AA to those who had not received formal architectural degree (Li 17 September 2012). This was because formal architectural education at the university level had not been provided in Hong Kong until 1950.

## 15.3 Faculty of Engineering of the University of Hong Kong, 1911

The Government founded the University of Hong Kong in 1911 (fig. 1). It, at first, comprised the faculties of medicine and engineering (Ho 2004, 287). It intended to train Chinese students of Hong Kong and the Mainland as well as the students from the British and Dutch colonies in Southeast Asia so as to advance British interests and to promote a good understanding with the neighbouring empire of China (Tsang 2004, 113, University of Hong Kong 2002, 26-27). Locally, the graduates of the pre-war era laid down the foundation for localisation of the professions of medicine and engineering.

The founders of the university insisted that an engineering faculty was an integral part of scheme (Sweeting 1990, 439-440). The faculty was composed of civil engineering, mechanical engineering, and electrical engineering. They recognized that in China, there was a vast field for the development of railways and roads, waterworks, power plants and factories. Thus, the graduates were expected to find positions in China as well as Hong Kong and Malaya, and benefit British export trade and thus the economic interest of the Britain. In the first year, the Faculty of Engineering had 37 students (University of Hong Kong 2002, 26).

However, Chinese students from wealthy families preferred to attend universities in the U.S. (University of Hong Kong 2002, 43, 52). Many were also drawn to Mainland institutions. The engineering graduates from the University of Hong Kong were not recognized competent compared to American university graduates. Very few of them could find employments in government service, which were being filled almost solely by expatriates (University of Hong Kong 2002, 54-55). Some of the graduates practiced also as “architects” by obtaining the AA qualification (University of Hong Kong 2002,

55).

With the establishment of the University of Hong Kong, the distinction between "professional" and "technician" became clear. University graduates were considered as professionals whereas graduates from trade or technical schools were regarded as technicians (Sweeting 2004, 318). Such distinction remains currently.

## 15.4 Tertiary education

By the beginning of the 20th century, socio-economic developments and the emergence of two relatively new social classes, wealthy, Westernized Chinese and working class Europeans, led to the foundation of new kinds of and diversified schools and consolidation and professionalization. The first technical education in building was offered as early as in 1906 and expanded (fig. 1).[50]

[50] In 1906, Evening Continuation Classes were first introduced in Hong Kong. Instruction was provided in Science, Engineering, Commerce and Teacher Training (Sweeting 1990, 218). In 1907, a Technical Institute was established to run "evening continuation classes" in various technical subjects. In 1937, the Technical Institute was re-named the Evening Institute (Sweeting 1990, 358). In the same year of 1937, the Government Trade School opened with departments of wireless telegraphy, building construction, and a course in motor-car mechanics. In 1947, Government Trade School was renamed as Hong Kong Technical College and reopened as a post-secondary school, where building and drafting were taught (Sweeting 2004, 193-195). Beside it, there were the Junior Technical School, Aberdeen Trade School, and a number of centres running evening classes in technical subjects. In 1949, Chu Hai College was relocated from China to Hong Kong and started to offer post-secondary courses including architecture and civil engineering (Chu Hai College of Higher Education 2015). The College began to offer bachelor degrees in architecture and civil engineering since 2003. In 1953, Ho Tung Technical School for girls and Tang King Po Trade School run by Catholic Order of Salesians of Don Bosco were newly opened. In the 1950s, the first choice of students, who completed Secondary Form Five, was to carry on through Lower and Upper Sixth Forms and then enter the University of Hong Kong (Sweeting 2004, 193-195). The next choice was often Northcote or Grantham Training Colleges. An alternative was to enter Hong Kong Technical College. During the period from 1955 to 1964, individuals and groups began to recognize that successful and continued industrialization would depend on more sophisticated technology and on a workforce with technical skills (Sweeting 2004, 153-154). There were, therefore, increasingly insistent calls for the expansion of technical education. In 1955, the Chinese Manufacturers Association made an offer to the Government to refurbish and relocate the Hong Kong Technical College. This eventually led to the further development of the field of technical education in Hong Kong. In the 1960s, Technical College ran a limited number of post-Higher Diploma, endorsement courses, rated at technologist level. Some graduates led to membership of British professional institutions (Sweeting 2004, 193-195). Tertiary or technical and vocational education expanded in the 1970s such as the Haking Wong Technical Institute in 1977 which offered Construction, Electrical Engineering and Mechanical Engineering among other courses, and the Bishop Hall Memorial Prevocational School in 1978 (Sweeting 2004, 24-25, 274). In 1972, the Hong Kong Technical College was renamed the Hong Kong Polytechnic and formally opened (Sweeting 2004, 262). It was meant to train high-level technicians and technologists, while Technical

Graduates from those technical schools became technicians such as draftsmen and Clerk of Works (COW). Some of them further continued their study to obtain the qualification of an AA.

## 15.5 Emergence of Chinese Building Professionals, the 1920s-1940s

In the 1920s, the first generation of Chinese architects emerged (Rowe and Kuan 2002, 24, 48, 53). They were all educated in the U.S. and Europe and returned to China. They were interested to build modern Chinese official buildings for the Republic newly established in 1911 but not interested to design churches or Chinese traditional architecture (Coomans 2014a, 132). Some "architects" were trained as engineers originally but changed their focus to architecture (Caryl 2012, 108).

In 1928, the first department of architecture in China was founded at the Northeastern University (東北大学) headed by Liang Sicheng (梁思成), who studied architecture at the University of Pennsylvania (Rowe and Kuan 2002, 48). In 1930, the second and third architectural program opened at National Central University (國立中央大學) in Nanjing (南京) and the Peking School of Fine Arts. In the 1930s, prominent Chinese architectural firms began to emerge (Rowe and Kuan 2002, 50).

In Hong Kong, in the 1920s, the Chinese architectural practitioners appeared though their number was still much less than that of Europeans (Lam 2006). Presumably they had graduated from either the Faculty of Engineering at the University of Hong Kong, or from the universities in Western countries. The situation remained the same until the 1950s.

In the 1930s, more Chinese architects appeared to practice in Hong Kong. By 1941, there were 74 Authorized Architects, of which 28 were with architectural

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Institutes were to cater for training at lower levels (Sweeting 2004, 318). It took the model from educational system of European tradition for post-secondary students to become technicians. It offered certificate, higher certificate, diploma, or higher diploma. Polytechnic was very popular in the 1960s and 80s in the Europe and their colonies (Xue 2014, 168). In 1988, the Hong Kong Polytechnic University started to offer higher diploma in architecture to train technicians. It assumed full university status in 1994, changing its name to "The Hong Kong Polytechnic University" (The Hong Kong Polytechnic University 2015).

background and 17 were engineers. The background of the rest is unknown. There were 24 Chinese on the AA list in 1941 (Lam 2006).

After WWII, there were three kinds of architectural practitioners in Hong Kong: traditional large firm, local Chinese architects, and architects from the Mainland mostly from Shanghai (Xue 2014, 62). Many overseas-trained Chinese architects arrived from the Mainland to continue their professional careers (Lung 2010, 95). In 1949, the number of Chinese architects was 46, which exceeded the 42 Westerners (Xue 2014, 62). By 1955, 70 percent of the architects were Chinese.

## 15.6 Faculty of Architecture of the University of Hong Kong, 1950

The establishment of the Faculty of Architecture at the University of Hong Kong and the Hong Kong Society of Architects (later renamed the Hong Kong Institute of Architects) were the important milestones for the building industry in Hong Kong (fig. 1).

After WWII, in order for Hong Kong to house its burgeoning population, it was apparent that it needed a new generation of first-rate architects along with other building professionals (Caryl 2012, 6).

In 1950, the Faculty of Architecture was established at the University of Hong Kong, the first department offering an architectural degree in Hong Kong. It started with 43 students, half of whom were from Mainland China and Hong Kong, and the rest came from Malaysia, Thailand, India, Indonesia, and Taiwan (Caryl 2012, 11, 17). The first class graduated in 1955. Graduates became local elites to support administration and private practice.

In 1961, the architectural program of the University of Hong Kong received recognitions by the RIBA, Architects' Registration Council of the United Kingdom (ARCUK), and the Hong Kong Society of Architects (Caryl 2012, 11).

There were 95 AAs in 1953 and 183 in 1967. There is no doubt that the Faculty of Architecture contributed to this increase. By the 1980s, over 80 percent of registered architects were Chinese (Xue 2014, 62).

## 15.7 Hong Kong Society of Architects (Hong Kong Institute of Architects), 1956

In 1956, a year after graduation of the first class from the Faculty of Architecture of the University of Hong Kong, the Hong Kong Society of Architects was formed with 27 architects, of which 15 were non-Chinese (fig. 1) (Xue 2014, 62). The RIBA in 1957 acknowledged it as an allied society (Huang and Chan 2009, 27).

The membership of the Hong Kong Society of Architects increased to 182 by 1964 and 243 by 1966 (Xue 2014, 62).

In 1972, the Hong Kong Society of Architects was renamed the Hong Kong Institute of Architects (HKIA) (Huang and Chan 2009, 27).

As of 2014, the HKIA has more than 4,000 members and more than 170 architectural practices as corporate members (The Hong Kong Institute of Architects 2015).

## 15.8 Expansion of building professional trainings, the 1970s-2000s

At the University of Hong Kong, the following degrees in the building profession were further introduced since the 1970s (Caryl 2012):

| | |
|---|---|
| 1979 | BSc Building Studies / B. Building (quantity survey) |
| 1980 | tertiary level planning program (under Centre of Urban Studies and Urban Planning, an independent centre and not under Faculty of Architecture) |
| 1982 | BSc Quantity Surveying replaced BSc Building Studies / B. Building |
| 1988 | Master of Urban Design |
| 1992 | BArch reformed into MArch |
| 1993 | Master of Landscape Architecture |
| 2000 | Master of Science in Architectural Conservation |
| 2009 | Bachelor of Arts in Landscape Studies |

| | |
|---|---|
| 2012 | Bachelor of Arts in Conservation |

In 1990, the Chinese University of Hong Kong established School of Architecture.

# PART THREE: Historical Background of Catholic Church in Hong Kong

Part Three presents the brief history of the Catholic Church in China and Hong Kong as well as Church and state relations based on existing literature. The author conducted the archival research to acquire statistical data of the church buildings in Hong Kong and field survey to identify different typologies of church buildings. This work revealed that Church-state relations induced specific typologies of church building as well as increased church building projects. All these factors led to the involvement of building professionals in the laity in church building projects in the late 1970s, which is detailed in Part Four.

## 16 Brief History of Catholic Church in China

It is crucial to understand the history of the Church in China because it has been affecting the Church in Hong Kong in a great deal of aspects. Especially it consequently had a great impact on the Church-state relations and church buildings in Hong Kong.

### 16.1 Portuguese imperialism in Asia, 16th to 17th century

In 1553, the Portuguese traders and missionaries established themselves in Macau for their economic and religious interests (Hao 2011, 17). In 1575, the Macau diocese was established with jurisdiction over China, Japan, and adjacent islands, with a special clause stipulating that the right of "*Padroado*" could not be abrogated without the agreement of the Portuguese crown (Ha 1998, 31).[51]

[51] Pope Alexander VI in 1493, in the age of missionary zeal combined with the expansionist ambitions, divided the non-Christian lands between the two powers, giving them special rights and privileges (Treaty of Tordesillas): the Americas, except for Brazil, to Spain while Africa and Asia to Portugal (Ticozzi 1997, 2). These sanctions included the right of patronage, by which the Pope recognized both the political and ecclesiastical dominion of these rulers over their colonies (Ha 1998, 24). For Portuguese, this was "*Padroado*." The arrangement by the Pope encouraged the Portuguese to the Far East, and in 1498 the Portuguese reached India and made Goa the centre of missionary work (Bokenkotter 2004, 253-254). The Chinese mission dated from 1581, when a number of Jesuits led by Matteo Ricci arrived (Bokenkotter 2004, 253-254). Ricci won prestige among the Chinese by his scientific knowledge, his clocks, and his maps. He converted many Chinese by skilfully adjusting the message of Christ to accommodate Chinese ideas. In

Until the Modern times, missionary work was closely connected to European colonialism. A critically important act for the future of the Catholic missionary effort was the establishment in 1622 of the papal *Congregatio de Propaganda Fide* (Congregation for the Propagation of the Faith, often called as *Propaganda Fide*) whereby the Pope centralized all mission activities under his authority (Bokenkotter 2004, 254).[52] It struck at the system of royal patronage, particularly Portuguese *Padroado*, which enabled the Catholic government to control and often exploit the Catholic missionary movement for political purposes.

## 16.2 Revived Catholic missionary works spread to Asia, 19th century

China, the centre of a civilization in the past, exerted a special fascination on missionaries. Matteo Ricci and others made considerable headway in the 17th century. Most of the gains were lost during the 18th century. However, a revival of missionary activity – both Protestant and Catholic – began toward the middle of the 19th century (Bokenkotter 2004, 356).

The spiritual revival of the Catholic Church during the 19th century found on important outlet in missionary zeal, and a totally whole new period of the missions began (Bokenkotter 2004, 355). It was a reaction to the modern thinking following the French Revolution and to the social changes brought about by the Industrial Revolution (Ha 1998, 41).[53]

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1605, he built the first Catholic church in Beijing by incorporating Chinese traditional architectural style (Dong 2010, 23).

[52] "*Propaganda Fide*" is "Roman Sacred Congregation for the Propagation of the Faith," which was set up in 1622 and is also called in its short form in Latin the "*Propaganda Fide*" (Ha 1998, 33-36). It co-ordinates missionary work in all mission countries, and supervised missionary institutions and members of religious orders in their capacity as missionaries. It was responsible for supplying the apostolic vicariates with workers. Members from both budding missionary institutions and religious orders with a standing of several centuries were sent through this organ. In 1982, it was renamed as "Congregation for the Evangelization of Peoples."

[53] Pope Gregory XVI (1831-46) inaugurated this new epoch. There was the remarkable revival of religious orders of men and of women – many of them dedicated to missionary work. New foundations including: Reveied the Oblates of the Blessed Virgin Mary Immaculate (1816), the Marists (1817), the Salesians (1859), the Schute Fathers (1862), Fathers of the Holy Spirit (1848), the Lyon Society of African Missions (1856) and the Mill Hill Fathers (1866), a secular society of Dutch and British priests based in north London (Atkin and Tallett 2003, 189).

In the "New Imperialism," the Catholic Church played a part in facilitating colonial expansion (Atkin and Tallett 2003, 189). They had three roles: the first was the dispatch of missionaries to uncharted territories in order to spread the Word, and a process which enabled individual churchmen to claim a particular area for their country. Secondly, missionaries often ran into trouble with the native populations, necessitating their rescue by their national governments which were often looking for a pretext to involve themselves to occupy the place to further pursue imperial ambitions. Third, religious rivalry played its part in facilitating colonialism.

## 16.3 China invaded by colonial powers and missionaries

Since the mid-19th century, a period of great turmoil began with the invasion of China by the colonial powers such as Japan, Russia, France, Germany, and Britain, which opened China to their merchants and soldiers and divided it into their respective spheres (Bokenkotter 2004, 356). The treaties of Nanking and Peking opened ports on the Chinese coast and inland for trade and religious proselytizing (see Chapter 9) (Ha 1998, 40).[54] It also allowed missionaries to purchase lands and build churches and other facilities (Dong 2010, 24).

## 16.4 Chinese nationalism and anti-Christian movement

China's division into spheres of influence by the Western powers was followed by China's humiliating defeat by the Japanese in the 1890s (Bokenkotter 2004, 356). The fabric of the old Chinese culture and tradition and the Confucian monarchy that had ruled China for centuries, were torn apart. As a result, the anti-foreign and anti-Christian sentiment along with national awareness had increased greatly among the Chinese populace on the Mainland (Ho 2009, 86-90). As highly organized political and religious institutions, both the Catholic Church and Protestant Church were increasingly perceived as an accomplice of Western infiltration of China. This further brought about the

[54] The Convention of Peking signed in 1860 carried that "it shall be promulgated throughout the length and breadth of the land that it is permitted to all subjects, in all parts of China, to promulgate and practice the teachings of the Catholic religion."

development of Chinese republican revolution in the 1910s and May Fourth Movement (五四運動) in 1919 (Charbonnier 2007, 403). Christianity and religion itself were depicted as obsolete by the militant Communists, who under Mao Tse-tung (Mao Zedong, 毛沢東) were fashioning a powerful and disciplined party (Bokenkotter 2004, 357).

## 16.5 Indigenization of Catholic Church

The Roman Catholics numbered nearly two million by 1922 in China and the native clergy showed a significant increase (Bokenkotter 2004, 357). The Catholics made attempts at indigenization to survive in the anti-Christian atmosphere (Charbonnier 2007, 419-421).[55]

The Church was encouraged to integrate more fully into Chinese society and culture (Charbonnier 2007, 407). The Church advocated Chinese culture, especially its study at Catholic universities on the Mainland.[56]

In the late 1920s, the Catholic Church came to establish a good relationship with the Nationalist government as the government moved rapidly toward a more favourable attitude.

In the 1930s, throughout China, Christians displayed their patriotism especially opposing to the Japanese invasion (Charbonnier 2007, 415). Until the Japanese invasion of 1937, the Church in China continued to grow and had reached nearly three million members (Bokenkotter 2004, 357).

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[55] In the 1920s, the Vatican changed its missionary strategy. The Pius XI (1922-1939), in pursuit of the goals of Pope Benedict XV's *Maximum illud* (the Apostolic Letter on the Propagation of the Faith Throughout the World), in 1919, gave new direction to the Church's world mission by urging the renunciation of the prevailing Eurocentrism, by the planned training of a native clergy (Catholic University of America 2003, s.v. "Pius XI, Pope."). The pope ordained the first six Chinese bishops in Vatican in 1926, and the first Japanese as bishop of Nagasaki in 1927.

[56] Li Ng points out that, at this stage in the Catholic Church in China, indigenization meant at most minor concessions in the form of adaptation of non-essentials to placate the growing tide of nationalistic feelings (Li Ng 1978, 213-214). The more controversial issues such resolving tension between Catholic teachings and the local customs having religious implications, and the more essential elements like developing an indigenous theology, were ignored.

## 16.6 Persecution of Christian and State domination of Church, 1949-2015

At the end of World War II, the Church in China looked forward to a promising era of opportunity (Bokenkotter 2004, 357-358). Though Christians still did not constitute even one percent of the population, Christianity was beginning to exert a significant influence. In 1946, the Nationalist Party and the Communist Party again broke into a catastrophic civil war (Chao 2011, 18-19). The Holy See stood by the side of the Nationalist Party since the Communist party asserted atheism. The Communist conquest of China by 1949 brought a tremendous trial for all Christians (Bokenkotter 2004, 357-358). They were accused of being tools of Western imperialism. The Catholic resistance movement was met with condemnations and sweeping arrests of the clergy, religious and lay (Leung and Liu 2004, 231). All foreign missionaries were either expelled or imprisoned. The Communist strategy was to completely detach the Chinese Catholics from any foreign ties. In 1951, China broke off diplomatic relation with the Vatican.

A Chinese Catholic Patriotic Church, completely independent from Rome, was set up by the Chinese government, and its own hierarchy was initiated in 1958 (Bokenkotter 2004, 358). It is estimated that by 1962 some 42 bishops were illicitly consecrated.

During the Cultural Revolution (1966-1976), all religions were abolished, and all houses of worship were closed. Christians were put through psychological and physical abuse (Bays 2012, 185).

After 1976, religious belief and activities were largely de-criminalized (Bays 2012, 187-188). In 1978, China started to adopt the Open Door Policy. The Chinese state relaxed the ban on religious belief and practice, but exercised elaborate control over religious belief and organizations. However, because of the Communist Party's policy, in the 1980s, Catholics in China were divided again between outlawed but Vatican loyalists "Underground Church" (House Church) and the government-sanctioned Chinese Catholic Patriotic Association (CCPA, often called the "Open Church" or "Patriotic Church"), which does not take directions from Rome and support the leadership of the Chinese

Communist Party (Bays 2012, 192). This division remains until today and makes the Catholic Church in China very different from the rest of the Church in the world and keeps Sino-Vatican relations difficult to be normalized.

Currently, the Chinese government strictly controls church activities. It requires the churches to register their "meeting points," which are the places where Chinese Christians may gather, such as church buildings, homes, offices or universities (Yeo 2006). Any gathering of believers with more than 40 people is required by law to register with the government, meaning the government can monitor and maintain control of such gatherings.

In recent years, all religions in China, particularly Christianity, Buddhism and Daoism, have gained popularity (ucanews.com reporters 2015). Amid such a surge, Chinese authorities in Zhejiang province (浙江省) have removed more than 1,500 crosses on the church buildings since the end of 2013 and demolished dozens of Catholic and Protestant churches in fear of the potential political threat those Churches might pose.

Not only the Underground Church but also the Patriotic Church has been suffering from the government's repressive control such as frequent illegitimate episcopal consecrations (Lam 2013).

## 16.7 Confiscation of the Church properties

Until 1949, the Catholic Church in China relied upon rentals from Church-owned real estate to financially support itself.

Since 1949, the different government departments and organizations occupied a large number of the Church's real estate (Leung and Liu 2004, 231).

During the Cultural Revolution from 1966 to 76, further confiscation of Church estate was carried out.

In 1980, the State Council announced to return the occupied premises to the Church. Though most of church buildings have been returned, since 1989 the government was no longer going to return schools and other social welfare services facilities to the Church because the government could not afford compensating all the religious properties (Aikman 2003, 303-304, Lam and Maheu 2006, 69-88, Yan 2014, 23-70).

## 16.8 Church buildings in China

This section reviews the Catholic church architecture and church building activities in China in the Modern times. The styles and building method of churches developed more or less in the same way in China and Hong Kong until the early 20th century. After WWII, church building activities in China were suspended whereas those in Hong Kong expanded and thrived.

Thomas Coomans's works on church architecture in China provide a historical context, in which churches in Hong Kong need to be understood ("Exporting Flemish Gothic architecture to China: meaning and context of the churches of Shebiya [Inner Mongolia] and Xuanhua [Hebei] built by missionary-architect Alphonse De Moerloose in 1903-1906" in *Relicta*; "A pragmatic approach to church construction in Northern China at the time of Christian inculturation: The handbook '*Le missionnaire constructeur*,' 1926" in *Frontiers of Architectural Research*; "Indigenizing Catholic Architecture in China: From Western-Gothic to Sino-Christian Design, 1900-1940" in *Catholicism in China, 1900-Present The Development of the Chinese Church*).

### Imported Western church architectural styles, 19th century to the 1920s

Almost all the missionaries in the 19th century were convinced that the Western and Christian culture was superior to all other cultures (Coomans and Wei 2012, 254). The medieval churches of Gothic, Romanesque, or Baroque styles became archetypes and the legitimate style of new buildings in China.[57]

After the massive destruction of churches during the Boxer Rebellion (義和団運動) in 1900 in Mainland China, most new churches in China adopted a

[57] Pattern books of church buildings produced by European architects were available for the missionaries (Coomans and Wei 2012, 247). Missionary congregations from different European countries had different architectural references and developed their own visual identities in their apostolic vicariates (Coomans and Wei 2012, 250). One exception to the persistence of the imported Western styles was St. John's University in Shanghai. Some of building built from 1884 to 1909 were in "Sino-Christian style" incorporating traditional Chinese upturned tiled roofs along with Western neoclassical buildings (Rowe and Kuan 2002, 33). One probable reason of this exception was a self-conscious realization by Church-affiliated educationalists that they should be mindful of and respect, at least in part, the host traditions.

triumphant Gothic style that, at that time, was considered the best expression of "Christian Civilization" (Coomans 2014a, 125). The missionary Alphonse De Moerloose built many churches in Gothic in China.[58]

### "Missionary builders"

During the 19th and early 20th century, in any mission countries, it was the responsibility of the missionaries to take charge of the entire building process: their task included negotiation with the government, acquisition of the site, fund raising, schematic design of the buildings, and supervising construction works. They were all "missionary-builders" and some of them had stronger knowledge of architecture (Coomans 2014b, 90).[59]

### Indigenization of church architecture

From 1919 onward, the May Fourth Movement fuelled xenophobic and nationalist feelings that naturally were directed against the missions of different Christian denominations (see 16.4) (Coomans 2014a, 129). After the First World War, the Catholic Church understood that the Western colonial model had become counterproductive to the evangelization of people. Pope Benedict XV and Pius XI advocated indigenization of churches in mission countries (Coomans 2014a, 130).

From the mid-1920s, the medieval paradigm of Pugin as well as Gothic style

[58] Alphonse De Moerloose studied architecture at Ghent, Belgium, at the famous St. Luke School, where he was influenced by Augustus W.N. Pugin's "True Principles" and the conviction that Gothic was the only possible style for the Universal Church (Coomans 2014a, 128). He was originally a Scheut Father and later became a priest of the Diocese of Beijing. He stayed in Mainland China for 44 years from 1885 to 1929 and built at least 35 churches, chapels, seminaries, or priest residences (Coomans and Wei 2012, 253).

[59] For example, in the Society of Jesus, building was usually an activity devoted to Brothers (Coomans 2014b, 90). Coomans describes "missionary builders" as that "[Missionaries] first had to understand the local building traditions and techniques, evaluate the quality of the available materials, experience the climate, choose the good locations for building, and, of course, learn the Chinese terminology and how to deal with Chinese workers and contractors. After having acquired this indispensable knowledge, missionaries initiated skilful Chinese craftsman into Western techniques. These specialized foremen were able to read plans, supervise the work, and transmit their new knowledge to local workers" (Coomans 2014b, 90). In Mainland China, the missionary chose or at least were encouraged to choose one or two reliable and tactful construction supervisors or inspectors among the converts of his congregation (Coomans 2014b, 95, 102-102).

belonged to the past in Europe and in China (Coomans and Wei 2012, 252). In Europe, the Gothic canon was replaced with Romanesque and early Christian paradigms, as well as modern churches with reinforced concrete (Coomans 2014a, 130).

As Coomans points out, architecture, the most visible expression of Christianity in the public space, was a major challenge to "Inculturation" (Coomans 2014b, 90).[60] Archbishop Celso Constantini, the Apostolic Delegate to China from 1922 to 1933, promoted the revitalization of the mission (Coomans 2014b, 103). Constantini, being the son of a contractor and an expert in sacred art, radically condemned Gothic and other Western styles and promoted "Sino-Christian style" by Chinese artists (Coomans 2014a, 131).

In China, Catholic Church began to examine the issue of cultural accommodation and build indigenous Church. This led to sinicization of church architecture and school buildings operated by the Church with traditional Chinese style and decoration (Charbonnier 2007, 408, Deng 2009, 125-140). In 1926, Constantini commissioned the non-architect Dutch Benedictine monk Adelbert Gresnigt, who was educated as a painter and a sculptor in the monastic art school of Beuron in Germany, to design the first building in Sino-Christian style (Coomans 2014a, 132, 2014b, 104). He stayed in China from 1927 to 1932. He also became a professor of Architecture of the Catholic University of Peking. At that time, there were no Chinese Catholic artists or architects yet.

### Hindered architectural indigenization

On the other hand, many missionaries in China resisted the inculturation of church architecture preferring Gothic and other Western styles to a new Sino-Christian style (Coomans 2014b, 90). For example, Alphonse De Moerloose kept building many churches in the Gothic style in Northern China until the 1920s (Coomans 2014b, 90). The French Jesuits in China criticized Chinese

[60] The term "inculturation," as applied to Christianity, denotes the presentation and re-expression of the Gospel in forms and terms proper to a culture. Inculturation, opposed to uniformity, demands the legitimization of diversity. There can be no monopoly of cultural forms in a truly Catholic communion (Catholic University of America 2003, s.v. "inculturation, theology of.").

architecture and ornament as not suitable for churches (Coomans 2014b, 103-104).

Coomans points out that successive conflicts in China – the Japanese invasion from 1935 to 1945, the Chinese Civil War from 1945 to 1949, and the Cultural Revolution from 1966 to 1976 – was disastrous for religious architecture (Coomans 2014a, 139). A large part of the Western and Chinese style churches was lost in Mainland China. The Sino-Christian style and its theological meaning did not penetrate deep enough to become firmly established.

Currently, the Chinese government strictly controls church building activities (Clark 2015). Unregistered Churches (underground or house Churches) are not allowed to build their churches (Yeo 2006). Because of the government's control and restriction on building activities including design, contemporary church architecture in China is incapable of obtaining creative designs by the architects. The recently built churches are all in Western styles of Romanesque, Gothic, or Baroque (Clark 2015).

# 17 The Beginning of Catholic Church in Hong Kong

The Catholic Mission in Hong Kong was originally set up as a step stone for the missionaries' evangelization work in the Mainland China.[61] However, the unexpected political and social changes turned the Church in Hong Kong into the largest diocese in entire China.

## 17.1 Ecclesiastical status: from Prefecture, Vicariate to Diocese

The Catholic Mission in Hong Kong started as a "prefecture apostolic" in 1841 covering the Hong Kong island and the surrounding six leagues in the present Mainland China "to provide for the spiritual care needs of the Catholic soldiers and of other faithful as well as for the propagation of our Religion" (cited in Ticozzi 1997, 1).[62] In 1860, according to the Colony's expansion to Kowloon, the Mission work spread to Kowloon Peninsula (Catholic Truth Society 2014). The Prefecture expanded in 1862 to include part of Sun On (新安, today's Po On [宝安 Baoan]) District in the present Mainland China.

In 1868, the Milan Mission Seminary (later renamed as Pontifical Institute for Foreign Missions, P.I.M.E.) became entrusted with the responsibility for the Prefecture.

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[61] The author follows the definition of "Catholic Mission" by Louis Ha (Ha 1998, vi): "Mission is an ecclesiastical territory under the jurisdiction of the Congregation for the Evangelization of Peoples, normally a place with the simplest kind of canonical organization, where the Gospel has not been proclaimed or the Church has not been firmly established. The term Catholic Mission or simply the Mission is used in this study to include the entire Catholic group in a place where Catholicism is not a commonly received religion, for example Hong Kong. It is used as a general term to include all Catholic agents and institutions of the place. Various groups of missionaries, priests, Brothers and Sisters, Catholic churches, schools and other charitable organisations are all included."

[62] "During the last few centuries it has been the practice of the Holy See to govern either through prefects Apostolic, or through vicars Apostolic, many of the territories where no dioceses with resident bishops exist. These territories are called respectively prefectures Apostolic and vicariates Apostolic. This had been done by the Holy See when, owing to local circumstances, such as the character and customs of the people, the hostility of the civil powers and the like, it was doubtful whether an episcopal could be permanently established. The establishing of a mere prefecture Apostolic in a place supposes that the Church has attained there only a small development. A fuller development leads to the foundation of a vicariate Apostolic, i.e., the intermediate stage between a prefecture and a diocese. A prefect Apostolic is of lower rank than a vicar; his powers are more limited, nor has he, as a rule, the episcopal character, as is ordinarily the case with a vicar apostolic" (New Advent 2015, s.v. "Prefect Apostolic.").

In 1874, the Mission was upgraded to a "vicariate apostolic."[63] It was further expanded to include Kwai Shin (歸善 Gueishan) and Hoi Fung (海豐 Haifeng) in China (Ha 1998, 131).

The Vicariate of Hong Kong became a diocese in 1946.

After 1949, Hoi Fung, Wai Yeung, and Po On in the PRC's territory remained as the Ecclesiastical Districts of the Hong Kong Diocese and were left to the care of several diocesan priests (Catholic Truth Society 1968).

## 17.2 Hong Kong Catholic Mission as Rome's financial office

Up to 1841, Hong Kong belonged to the Macau Diocese, which was under the "*Padroado*" of Portugal (Ticozzi 1997, 2).[64] Because *Propagada Fide* did not wish its *Procura* and procurator, financial office and its director, who played an important role for the China missions, to constantly live under the mercy of Portuguese manipulation, Rome decided to cut Hong Kong secretly from Macau's ecclesiastical jurisdiction and put the *Procura* in charge of it directly accountable to Rome when the British occupied Hong Kong in 1841 (Ha 1998, 36).[65] Three months after the British soldiers occupied Hong Kong island, Rome issued a decree, on 22 April 1841, to set up an apostolic prefecture in Hong Kong supervised by the same person who was in charge of the *Procura* of the *Propaganda Fide* in China (Ticozzi 1997, 1). It was separated from Portuguese *Padroado*. As Louis Ha points out, Hong Kong Catholic Mission was initially only as a by-product of convenience for the *Propaganda Fide Procura* (Ha 1998, 37).

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[63] Ibid.

[64] For "*Padroado*," see 16.1.

[65] "*Procura*" was the financial office of the *Propaganda Fide* to support the finances of the vicariates (Ha 1998, 33-36). It was headed by a procurator, a priest, whose task was to arrange financial support for apostolic vicariates and to distribute the funds to various missions assigned by the funding agencies in Europe. The procurator was in fact Rome's representative and its financial manager for the China missions. He gave advice to Rome on matters concerning both general strategy and particular instructions regarding specific issues, such as the creation of vicariates and the choice of candidates for promotion.

## 17.3 Fund-raising

Catholic missionaries, as soon as they arrived in Hong Kong, particularly Fr. Theodore Joset, a Swiss secular priest, sent by the *Propaganda Fide* and being appointed as a Prefect Apostolic of Hong Kong, launched building activities, first, acquisition of lands and building fundamental facilities such as Mission House and a Catholic Cemetery.[66]

Financial difficulties had always been present in the administration of the Prefecture (Ticozzi 1997, 50). Hence, the missionaries frequently appealed to the public for donations, both locally and abroad and made all sorts of efforts to find and secure stable sources of incomes such as investments in land, renting out of premises, and payment of chaplain's salaries. In order to raise necessary fund for building projects, priests were sent to the Philippines from time to time (Ticozzi 1997, 39, Ha 1998, 68-69).

## 17.4 Catholic population in Hong Kong

The Catholics in the early years of the colony were mostly Irish, some British, and Portuguese.[67] Among the British troops, many were Irish and Catholic, who made up the first permanent Catholic group in Hong Kong (Ticozzi 1997, 1). Through the establishment of Catholic schools for the Chinese residents, many Chinese converted to Catholicism. After WWII, the Catholic population was dominated by the Chinese.

In 1843, the total number of Catholic in Hong Kong was 925. The majority (800) were Irish soldiers, only 25 Portuguese from Macau, and 100 Chinese

[66] Theodore Joset (1804 – 1842) was born in Courfaivre, Switzerland (Ha 1998, 64). He was sent to Macau as a missionary by *Propaganda Fide* with two other Swiss priests in 1834. The procurator at the time of *Propaganda Fide* in Macau had chosen him as his deputy in charge of providing financial support for the missions in Shanxi (山西), Shaanxi (陕西), Jïangsu (江蘇), Hubei (湖北), Hunan (湖南) and even Burma. Joset became the procurator of the *Propaganda Fide* from 1837. Joset was appointed the first Prefect Apostolic of Hong Kong in 1841 but passed away in 1842 in Hong Kong.

[67] The Portuguese was one of other significant ethnic groups in the 19th century in Hong Kong besides British and Chinese (Tsang 2004, 65). They numbered second only after Britons among the Westerners and had mostly come from the Portuguese enclave of Macau. With education in the English language provided mainly by Catholic mission schools, many Portuguese worked as clerks, account clerks, and interpreters in the colonial government and in Western firms, and generally belonged to the middle class in the context of the colony. Many also married Chinese, spoke Cantonese and practiced Catholicism (Tsang 2004, 65).

from Canton (Guangzhou) and Macau (fig. 3, table 1) (Ticozzi 1997, 22).

In the early 20th century, the Catholics in Hong Kong continued to grow in number and they were mostly Chinese. The Catholic ratio of the total population was about 4 percent in the 1920s, then dropped gradually to 3.5 percent (table 1).

Between 1941 and 1945, destruction and hardship forced many people to evacuate. Catholic missionaries evacuated or were interned. Though the statistics on the Catholics do not exist, the number dropped sharply in this period.

Due to the establishment of the PRC in 1949, the rural hinterland in Mainland China beyond the border was cut off from the Hong Kong Diocese. Among the refugees or immigrants from the Mainland, there were many Catholic lay people and missionaries (Luk 1991). Accordingly, the Catholic population grew rapidly in the 1950s from 39,522 in 1950 to 164,966 in 1960, which occupied about 2 percent and 5 percent respectively among the total population (table 1, fig. 3).

In the 1960s, Catholic followers continued to grow from 164,966 in 1960 to 247,961 in 1970, about 5 percent and about 6 percent of the total population of Hong Kong respectively (table 1, fig. 3).

In the 1970s, the number of Catholics grew from 247,971 in 1970 to 263,405 in 1981 although the percentage in total population decreased from 6 percent to 5 percent (table 1, fig. 3).

When the Tiananmen Incident occurred in June 1989, many Catholics lost their confidence in religious freedom in Hong Kong knowing that it would be handed over to China in 1997. It triggered many Catholics to emigrate, especially the middle-class people with higher education and professional careers (Leung 2010, 64). This is illustrated in a sharp decrease in the Catholics from 250,605 in 1991 to 224,156 in 2001, from 4 percent to 3 percent of the total population (table 1, fig. 3).

In the 2000s, Catholics grew slightly but remained about 3.5 percent.

In 2009, the statics showed a sudden increase in Catholic population from 259,597 in 2008 to 353,000 in 2009. This was as a result of reassembling of the data by the Diocese (Catholic Truth Society 2010). Since 2009 up until 2014,

the Catholic ratio of the total population remains about 5 percent (table 1, fig. 3).

The Church statistics do not include non-permanent residents of Hong Kong. Among the non-permanent residents, the Filipinos, most of whom are female and work as domestic helpers, occupy a large share of the Catholics in Hong Kong (Catholic Truth Society 2015, 668). It was estimated that 154,000 of the Filipinos were Catholic as of 2014. In regards to non-permanent residents of other nationalities, it was estimated that 42,000 were Catholic. The total number of non-permanent residents, who are Catholic as of 2014, is estimated to be about 196,000.

Though the precise statistics of the Catholic Church in China do not exist, as of 2015, the Hong Kong Diocese is the largest diocese in the number of the Catholics among all in the Mainland China, Macau and Taiwan.

# 18. Church Buildings in Hong Kong

This Chapter first reviews the literature on church architecture in Hong Kong, and briefly overviews the categories of the place of worship, which existed/exist in Hong Kong in the past and present. Because there has been no academic research on church architectural history of Hong Kong, the author made a reference to the statistics of the Catholic Mission to understand the church typology. Statistics show that there were categories of the place of worship, which were typical in mission countries as well as the ones invented locally and uniquely in Hong Kong.

## 18.1 Literature review on church architecture in Hong Kong

There is very little literature on church architecture in Hong Kong.

Yeung Pui-wah was a new graduate from a university in 1991 and was requested by a Catholic Diocesan priest, Thomas Law of the Diocesan Liturgy Commission, to write an article on church architecture in Hong Kong under the guidance of Law (Law 26 March 2010). In the article "Church architecture in Hong Kong," Yeung explained church architecture in Hong Kong by dividing into three periods (Yeung 1991):

The first period is from the beginning of the Mission to the end of World War II (1841-1945) during which "traditional Western model" was the norm of church buildings such as neo-Gothic and neo-Romanesque styles;

The second period is from post-WWII up to Vatican II (1945-1965). In the late 1940s, "Mass centres" or chapels were provided in the refugee camps. In addition, pastoral centres were provided in the New Territories and other remote areas. These places of worship had largely a "traditional layout." In the 1950s, symbiosis of school and parish in one building or connected together emerged in order to maximise the use of valuable land and other resources;

The third period is from Vatican II to present (1965-1991). In the 1960s, a school hall in a Catholic school came to be used as a parish church or Mass centre equipped with movable liturgical furniture. Since the 1980s, new churches were designed as multi-functional complexes to maximise land use, for

example, containing a kindergarten in addition to a church, assembly hall, office and conference rooms under one roof. Churches since the 80s came to adopt a fan-shaped or semi-circular plan in conformity to the liturgical renewal of Vatican II.

Vincent Ng (Wu Yongshun, 吳永順), in his article 「神的廟宇」教堂建築 *["God's temple" Church architecture]* in "香港建築百年　空間之旅," categorized the church architectural history of Hong Kong in five periods and styles: Western-influenced style such as Gothic Revival as well as plan in the early period [19th century to the 1920s]; eclectic style in the 1930s; church buildings as schools, hence, architecturally sterile post-war to the 1970s; church as commercial and multi-purpose complex in the 1980s; and churches reflecting the liturgical reform of the Second Vatican Council and Modernism architecture in the recent years (Wu 2005, 114-121).[68]

Although both of Yeung and Ng's categorization are not incorrect, they did not contextualize such styles or typologies seen in Hong Kong.

Though there are some other writings, mostly in Chinese, on church architecture in Hong Kong, most of them are a brief description of styles and history without any contextualization.

## 18.2 Places of worship appeared in statistics

Because there has been no thorough study on typology of the place of worship in Hong Kong, the author consulted the original statistics prepared by the Catholic Mission stored at the HKCDA. Sixteen types of statistics of different time and methods were uncovered.[69] Then, I sorted out all the categories of the

[68] See 20.2 and Appendix 2.

[69] Original data regarding the categories and number of the place of worship in Hong Kong are found in the statistics prepared by the Catholic Mission. Statistics from 1842 are stored at the Hong Kong Catholic Diocesan Archives (HKCDA). The author has checked the original statistics from 1842 at the HKCDA. Statistics between 1940 and 1947 do not exist due to the suspension of Church activities during the war. Data after 1952 is also cited from Hong Kong Catholic Church Directory which is published every year. Detailed sources are listed in tables 3.1-3.16. Statistics from the 19th century exist in various languages such as Latin, Italian, French, Chinese and English. Hence, different terms appear, and their definitions are not always distinct and are often fluctuant. In addition, the methodology of counting each category is not clear and seems to change from time to time. Often, the number seems to be rough estimate. Some data may contain "chapels" within "churches."

place of worship appeared in the statistics. Tables 3.3-3.16 list the categories of the place of worship by different statistics. The first row lists original terms of the place of worship that appear in the statistics. The English translation of the original terms in the second row is provided either in the original statistics or by the author.

All the categories of the place of worship, which appear in all statistics, are combined and listed in table 3.1-3.2. The data in red boxes were selected to show the transition of the number of churches and Mass centres (halls) in fig. 7 as they are within the author's scope of study.

It should be noted that the territory of Hong Kong Catholic Mission between 1860 and 1941 included the areas such as Sun On, Kwai Shin, and Hoi Fung, which were the locations in the Mainland China, consequently, the territory was much larger than that of the present one (see 17.1). This fact partially explains the very high number of the total places of worship during this period (table 3.1-3.16 and fig. 7).

## 18.3 Canon Law's definition on church and chapel

Church and chapel are the most frequently appearing categories for the places of worship. Thus, the Canon Law's official definition for them is given below.[70]

Church is, according to the code of Canon Law of 1917, "a sacred building dedicated to divine cult that is used as its primary end by all the Christian faithful for the public exercise of divine cult" (Catholic Church and Peters 2001, Canon 1161).

The code of Canon Law of 1983 defines a church as "a sacred building intended for divine worship, to which the faithful have right of access for the exercise, especially the public exercise, of divine worship" and "after completion of the building the new church is to be dedicated or at least blessed, following the laws of the sacred liturgy" (Catholic Church et al. 1983, Can.

[70] Canon Law or its equivalence has been continuously revised throughout the history of the Church. The one preceding the Code of Canon Law of 1917 was formulated in The Council of Trent (1545-1563). The Decrees of the Trent seemingly did not clearly define the place of worship although it reaffirmed the importance of visual arts as a means of evangelization in session 25 in confrontation with the Protestant Reformation.

1214, 1217).

The 1917 Canon Law, besides churches, defines "an oratory" as "a place destined for divine cult, but not having as its primary end that all the faithful people use it for the public pursuit of religion." Then, there are "public," "semi-public," and "private or domestic" oratories (Catholic Church and Peters 2001, Canon 1188).

According to the 1983 Canon Law, apart from "an oratory," "private chapel" is defined as "a place which, by permission of the local Ordinary, is set aside for divine worship, for the convenience of one or more individuals" and "private chapels be celebrated according to the rite prescribed in the liturgical books. They must, however, be reserved for divine worship only and be freed from all domestic use" (Catholic Church et al. 1983, Can. 1226, 1229).

Currently in Hong Kong, the places of worship in the convents of Religious Communities and in Catholic schools, which were/are not used as public parish churches, were/are usually called chapels. "Oratory" is the equivalent to a chapel.

Hong Kong Catholic Mission's statistics also indicate that a place of worship without a residential priest but not attached to a convent or a school was also called a chapel in Hong Kong. They were mostly small buildings in the New Territories or Districts in China (fig. 8). Since 1949, many chapels were built in resettlement areas.[71]

[71] Since 1949, various Religious Congregations such as Maryknoll Fathers and the Congregation of the Immaculate Heart of Mary (C.I.C.M.), which were expelled from China, came to take charge of the relief and pastoral works at the refugee camps and resettlement areas in Hong Kong. At that time, the Government had no definite policy for town planning yet. Often, to meet the imminent situation, the Government would only grant temporary occupation permits for the use of the land, and normally the period was to be renewed automatically every quarter (i.e. four months). The normal conditions imposed were that, upon notification served by the Government, the premises would have to be vacated and surrendered back to the Government within three months, and no dispensation whatsoever would be given (Khong 12 September 2014). The missionaries built chapels in the refugee camps as temporal structures to be rebuilt or demolished shortly after the camp was closed. Examples of the Catholic chapels in refugee centres erected during this period include the follows: Assumption of Our Lady Chapel in Rennie's Mill Refugee Camp (1950), Star of the Sea Chapel in Chai Wan, St. Peter in Chains Chapel in Kowloon Tsai (1952). Later they were either rebuilt or demolished. Along with a chapel, it was common for the missionary congregations to build other facilities such as school, relief centre, or noodle factory.

## 18.4 Mission station

Statistics since the 19th century list the categories of "principal stations," "secondary stations," "stations without chapel," or "mission stations" (table 3.1). Those categories do not appear in the Canon Law of 1917 and 1983. They are referred to in this dissertation as "mission station." Even though mission stations are not part of the scope of this study, the explanation is given here because they consist of a large portion of the total number of the place of worship in Hong Kong especially before 1945.

*Propaganda Fide*, under which Hong Kong Catholic Mission was supervised, demanded all the Missions to submit annual statistics including the number of Christians; Personnel of the Mission; Mission Establishments; Administrative Statistics (New Advent 2015, s.v. "Catholic Missions.").

All the Missions had a duty to annually report the statistics of their territories to Rome. The statistics included the category of "Mission Establishments." Mission stations were apparently one of the common categories of "Mission Establishments" to loosely indicate the place of worship especially in mission countries:

> In the category of "Mission Establishments" may be classed the mission-stations, churches, chapels, schools of every kind, hospitals, and charitable establishments. Chief stations are most simply distinguished from sub-stations by confining the former term to stations which have at least one resident missionary, and the latter to stations where Divine service is periodically or constantly held by a non-resident missionary. To attempt to restrict the term chief station to centres of unusual missionary activity must lead to great uncertainty, as it would be hopeless to expect that any uniform dividing-line could be universally observed. Again, the name sub-station should never be applied to places where instruction alone is given (New Advent 2015, s.v. "Catholic Missions.").

In Hong Kong, a few statistics indicate that "station" means all kinds of place of worship with or without a proper church. However, most of the statistics

indicate that stations are very different in nature from churches and chapels. Edward Khong, former Procurator of the Catholic Diocese of Hong Kong, and Louis Ha, a Diocesan priest, a historian, and the archivist of the Hong Kong Catholic Diocesan Archives, provided explanations for mission stations:

Khong explains that the territory of the Hong Kong Catholic Mission expanded to include San On by 1860, and Kwai Hsin and Hoi Fung by 1874, currently the territory of Mainland China, thus it was much larger than the present territory of the Hong Kong Diocese. Before the Church in Hong Kong became a Diocese in 1946, its territory was divided into a number of Districts (Khong 3 August 2015). A District was a vast territory. In each District, there were "mission stations."

Louis Ha gives further explanation:

> Starting from the 1860s, Hong Kong missionaries travelled around in spreading the Gospel, especially to the rural Chinese in villages such as Sai Kung (西貢). In order to reach Sai Kung, they took the route from Wellington Road [which was in Hong Kong island and along which the Mission House and the Cathedral were] to Sai Wan Ho (西灣河) [on the northern shore of Hong Kong island], took a boat to get to the pier at Kowloon Walled City, then walked to Sai Kung [in the New Territories].
>
> To complete this route, they needed to have a place to stay overnight at Kowloon near the Walled City before taking the long journey by walking early in the next morning. This is more or less the origin of "mission stations" in Hong Kong. In this case, the "mission station" at Kowloon Walled City was a secondary one, while the station at Sai Kung was a principal one where missionaries would have their usual residence.
>
> Other than this case, there were places in the rural area where the principal station would have missionaries taking up a residence while some nearby secondary mission stations were places where they went for visits from time to time staying there overnight or for a few days only (Ha 4 August 2015).

Edward Khong provided an explanation for other categories for the place of worship, "公所 *Kung-Soh*" (temporary premises) and "Catholic centres (without any church)" (table 3.1):

> 公所 by itself, is a secular term in the past which means an administrative office. The term 公所 could be easily understood by everybody in a village, Christians and non-Christians alike. At the same time it has an implicit meaning for the Catholic faithful. Since the time of Matteo Ricci in the 16th Century, "Catholicism" was translated as "公教." "公" means "universal" which corresponds appropriately with "Catholic" which means "universal" in Greek. In the Classic Chinese, "Centre" was usually translated as a "Place, 場所." By naming the Catholic Centre or a Mission Station as a 公所, it carries a double meaning as an administrative place and as a place of the Church.
>
> A *Kung Soh* or Catholic Centre was a location in a village where there is no proper church building or resident priest. It might just be an ordinary village house modified in the interior to give more space for gatherings saving one small room for the visiting priest at the back of the house or in the attics if its height would allow. Villagers would gather here for the morning and evening prayers if the number of faithful was large enough. Sometimes, there might even be a catechist, usually a woman who was one of the villagers, and who would teach simple catechism to the young village folks. She would be considered as a leader of this small community of Catholics. A priest might visit the village at regular or irregular periods. The priest would probably stay for one night or two in this *Kung Soh* and might hear confessions and offer Mass, administer the Sacraments to the sick faithful and rectify certain Marriage cases etc. before he would leave for another village again. Sometimes, he might give a small amount of honorarium to the Catechist as a means of financial support to her who either was a widow or a middle aged lady who was not married (Khong 10 August 2015).

*Kung Soh* and Catholic Centre meant more or less a mission station until the early 20th century.

The Church directories since the 1950s illustrate that the Diocese began to use the term 公所 to indicate the Church's facilities of public use such as a community centre or welfare centre in refugee resettlement areas.[72] When 公所 had a chapel, it was called 公所小堂.

Therefore, it could be presumed that "mission stations," "*Kung-Soh*" and "Catholic centres" had more or less the same or similar function until 1941. In the 1950s when the care for refugees became the major service of the Church, the characteristics of "*Kung-Soh*" as a "public or community centre" became much stronger than before.

Apparently many places of worship, in particular, mission stations were closed during the wars, and those in China were excluded from the statistics of Hong Kong Diocese after 1950.

The number of mission stations and alike decreased throughout the post-war decades and disappeared by the end of the 1970s (table 3.2). "Mass centres" began to appear in 1975 (for the definition of "Mass centre," see 19.5). Proper churches and "Mass centres" increased and replaced mission stations.

[72] The 1953 Directory of Catholic Church lists several 公所(*Kung Soh*) such as: Bishop Ford Memorial Centre Chapel (combined with Tung Tao Village Community Centre, 紀念福主教公所小堂, founded 1952), Bishop Valtora Welfare Centre Chapel (紀念恩理覺主教公所小堂 founded 1952), Bishop Walsh Memorial Centre Star of the Sea Chapel (紀念華主教公所小堂), and Pius XII Wealfare Centre (庇護第十二公所小堂 founded 1952), all of which accompanied Catholic schools, operated by Maryknoll Fathers, and had resident priests. They were all located in refugee resettlement areas in Kowloon and Chai Wan. Kowloon Tsai Chapel (founded 1952) was called 九龍仔天主教公所 with a resident Maryknoll priest. Central District Refugee Centre with a Catholic primary school was called in Chinese as 中區難民公所 and had resident priests. There was Holy Family Chapel (聖家公所) in Yuen Long, the New Territories.

# 19. Church and State Relations and Typology of Church Buildings in Hong Kong

This chapter affirms that Church and state relations in Hong Kong as well as in China were the decisive factor to determine typologies of church buildings and also involve the laity in church building projects in Hong Kong.

The Catholic Church in Hong Kong had been maintaining peculiar Church and state relations since the beginning of its mission in 1841. The Church served as the major educational services provider in place of the Government. This close relationship formed a striking contrast to the general "secularism" trend in the West that emerged in the 19th century, which, in some states, led to the "separation of Church and state" (Ha 1998, 7). However, the Church in Hong Kong was forced to depart from a close relationship with the Government after the Sino-British Joint Declaration in 1984, which announced the shift of sovereignty of Hong Kong from Britain to China. This prompted the Church to launch a number of church building projects, to which building professionals in the laity were called to be involved.

Beatrice Leung and Shun-hing Chan's works on Church and state relations in Hong Kong are the most valuable literature on which this study is based. They analysed that the Church and state relations in Hong Kong had three stages of transition:

The first stage was from 1841 to 1945, during which the foundations of a "contractual relationship" between the Government and Christian Churches were laid;

The second stage was from the 1950s to 1970s, during which the "contractual relationship" was firmly established;

The third stage was from the 1980s, when Church and state relations began to change due to the political shift, and led to the development of an "untraditional form of Church-State relations" (Leung and Chan 2003, 2).

Due to Hong Kong's socio-historical traits, neither "Church-State separation

model" in many of Western countries nor "State domination of the Church model" in Communist countries is appropriate for and applicable to the Church-state relations in Hong Kong (Leung and Chan 2003, 20).

Another important finding presented in this chapter is that the changing Church-state relations gave birth to different typologies of church buildings in Hong Kong: the first stage of Church and state relations sustained the stand-alone churches; the second stage replaced them with church and school complexes and Mass centres in Catholic schools designed and built by the Church or Government; the third stage prompted new typologies of multi-purpose complex church and high-rise church and commercial complex to replace the previous typologies. Those typologies were identified through the author's archival research of primary sources including statistics, and categorising building plans of most of the existing and non-existing churches as well as field surveys in addition to analysing contexts from existing literature.

## 19.1 Establishing "contractual relationship," 1841-1945

In the 19th century, colonial powers in general began to see that the welfare of colonial inhabitants was necessary to provide a calm and stable environment needed for a continuous exploitation of local resources. In many colonies, colonisers commonly sought the cooperation of missionaries as ideal allies, who were eager to evangelize through education, in order to make the education programme for the maintenance of imperialism more acceptable (Ha 1998, Leung 2004, 99-108).

The British colonial government, in its effort to attract more people to settle in Hong Kong, although the colonial government was Protestant, was friendly to Catholic missionaries (Ha 1998, 2).[73] The emancipation of Catholics and the Oxford Movement in Britain in the 1840s after an oppression of three centuries

[73] The Church of England is the Established Church of England but not of the U.K. The British monarch (King or Queen) is the Supreme Governor of the Church of England though he/she is titular. The Church-state relations are interdependent especially in education: churches are the major educational providers with subsidies from the government. Although the Church and State are not strictly separated, other religions are tolerated. Religious toleration was exercised in the colonies of the British Empire (Saito 2006).

guaranteed a friendly reception of Catholic missionaries in Hong Kong (Ha 1998, 59).[74] The missionaries of various denominations shared one common desire – to evangelize through education (Sweeting 1990, 139). Hence, they became the first group of people, who provided educational and social services in Hong Kong.

In the 19th century, the colonial government in Hong Kong usually granted land for churches and related facilities with free or nominal land premium and free, nominal or modest annual crown rent (table 4) (Ticozzi 1997, 12-13, 29). The amount of the land premium and rent were not fixed but varied. It was decided by the Government officer, and sometimes negotiable (Khong 13 September 2012). The Government sometimes granted construction cost on the ground that the church also served for the expatriates of the Colonial Government (table 4) (Ticozzi 1997, 82, Ha 1998, 140-141). Other subsidies were also given for the operation of schools.

Beatrice Leung and Shun-hing Chan define such a Church and state relations in Hong Kong as "unintended contractual relationship" or "traditional relation between the Government and Christian Churches" which evolved without a government agenda, and in which the Churches could run a number of high quality social services and educational institutes at a lower cost than the Government (fig. 1) (Leung and Chan 2003, 147). Leung and Chan argue that it cannot be referred to as a "partnership" because over the whole colonial era, the Catholic Church and the Protestant Churches had no say over the formulation of government policy on education and social services. Instead, the Churches became effective and efficient contractors used to implement and execute government policies.

## 19.2 Typology of church building, 1841-1945: stand-alone church

The norm of church building in this period was a stand-alone church (table 4).

[74] Oxford Movement was an effort by Anglican clergymen of Oxford University between 1833 and 1845 to renew the Church of England by a revival of Catholic doctrine and practice (Catholic University of America 2003, s.v. "Oxford Movement.").

The use of the space of this typology was solely religious and did not contain other uses such as residential, educational, communal, or commercial.

As table 4 shows, the Government, in "contractual relationship" with the Church, provided the land for stand-alone churches for free or with nominal amount and occasionally provided funding for construction costs. Construction of rather costly stand-alone churches was made possible because of this contractual relationship between the Church and the Government.

### Style and plan

As table 4 indicates, all stand-alone churches were designed in Western style such as Neo-Gothic or Neo-Romanesque (fig. 9-13). The plan of these churches were crucifix design or long-rectangular (fig. 11).

South China Regional Seminary, which is rather an educational institution, was the only Sino-Christian style building among all Catholic architecture in Hong Kong (fig. 14-17, table 4).[75]

[75] Constantini visited Hong Kong and negotiated with the Governor by himself regarding the Seminary's land and its premium as well as annual rent, which were granted with both nominal price (Ticozzi 1997, 147-150). Constantini commissioned Adelbert Gresnigt for the design of four major educational buildings in China: the regional seminaries of Kaifeng (開封) and Hong Kong, the seminary of the Disciples of the Lord at Xuanhua (宣化), and Furen University (輔仁大學) in Beijing (see 16.8) (Coomans 2014a, 134). Gresnigt was inspired by and used the Chinese city walls with drum and bell towers instead of courtyard. The regional seminary of Hong Kong developed open galleries adapted to the subtropical climate (Coomans 2014a, 136). The letter from Constantini to the Hong Kong Prefect Valtora in 1927 writes as follows: "It is the first outstanding example of application of Chinese art to a Catholic institution: the result must be perfect… Protestants have preceded us with the great buildings of their University in Peking, which are really imposing, but our building seems more refined" (cited in Ticozzi 1997, 149). Because Gresnigt was given the project to design the Furen University in Beijing, "Little, Adams and Wood" based in England became the project architect for the South China Regional Seminary (table 4). Fr. A. Grampa supervised the daily construction work conducted by Mal Dore (Ticozzi 1997, 149, Lin 2010). Original plans called for a quadrangles of four buildings with an open area in the centre along with a church. However, because of the Great Depression, the construction was interrupted in 1930. The construction funds disappeared and only one of the four sides, the south wing (main building), was built. The original plan had to be abandoned (Arrington 2013, 448, Coomans 2014a, 136). The Seminary opened in 1931 (Ticozzi 1997, 66). Lin Sheling (Lam Sair-ling), the architect of the Architectural Services Department of the Hong Kong Government, a Permanent Deacon of the Diocese, and an architectural historian, examined the "inculturation" of the Catholic church architecture and pointed out that the work by Gresnigt was "adaptation" of the Chinese tradition in style and technique whereas the works followed by Chinese architects after the war were "transformation" (Lin 2010). The suspended construction of the Seminary was resumed after the war: first, a chapel was designed by Him-sau Luke, who was born in Hong Kong, graduated from a Catholic secondary school, and studied architecture in England (Lin 2010). The chapel was completed in 1956. Lin describes Luke's design of the

During post-war restoration period and afterwards, no more new stand-alone churches were built except a few.[76]

## Procurator as project manager

Until the early 20th century, the clergy, Religious Brothers, and seminarians were project managers, fund-raisers, site supervisors, and even architects for church building projects.

As Louis Ha pointed out, the Hong Kong Catholic Mission started in the 19th century as Rome's financial office, "*Procura*" (later known as Procuration) (see 17.2). *Procura* was headed by the procurator who was in fact Rome's representative and its financial manager for China missions (Ha 1998, vii). Ha explains how powerful *Procura* was in all the missionary activities: "very often the financial capacity determined how far the missionary work could go. Consequently, the person who had control over money was the man who gave orders" (Ha 1998, 331). Since the beginning of the Mission, the procurator handled building projects as the manager and was the most influential in decision-making on all building projects such as where and how to build, renovate, rebuild and finance churches. This tradition had been handed down until the early 1990s.[77]

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chapel as integrating Chinese traditional style into modernism. Chien Nai-jen designed the east wing in 1967 (Appendix 1).

[76] Exceptional cases of stand-alone churches after 1945 include the followings: St. Joseph's Church in Fan Ling and St. Jude's Church in Kam Tin were built respectively in 1954 and in 1966 as stand-alone buildings without schools probably because they were in rural areas and there was less pressure to provide a school. Several stand-alone churches were rebuilt or newly built as a result of the exchange of the Diocese-owned land with the Government upon the request of the Government such as St. Bonaventure's Church in 1976, and St. Francis Church in Ma On Shan in 1996 (Khong 12 September 2014). Some other churches were rebuilt as stand-alone because the site was already owned by the Diocese and a church was built before 1945, which was the time the Government did not demand the Church to combine a church with a school. For example, Mother of Christ Church in Sheung Shui was built originally before the war and rebuilt in 1991 on the same site.

[77] In 1992, the responsibility of the Procuration of Hong Kong Diocese was summarized as below: "The Diocesan Procuration deals with financial matters pertaining to the diocese, parishes and diocesan schools. Up to this point [1992], it was also responsible for development projects such as the building of new churches and the applications for running a new school" (cited in Ticozzi 1997, 210, 232). This remark suggests that a building project was regarded as a financial matter.

### Site supervisor

The clergy, Religious Brothers, and seminarians were also "missionary-builders" particularly in the 19th and early 20th century (see "Missionary builders" in 16.8).

In Hong Kong, it was practiced until the 1980s that the Religious Brothers from various religious orders acted as the supervisors or the Clerk of Works on behalf of the client (the Church or a Religious Order) on the construction sites (see Cathedral, St. Joseph's Church, St. Teresa's Church, and South China Regional Seminary in table 4) (Khong 6 September 2010). They usually had no formal training in building construction previously but learned on sites.[78] The Hong Kong Catholic Church Directory of 1968 lists the name of Bro. Victor Polo of the PIME as a "Building Superintendent" serving at the Procuration. Bro. Polo served until 1984 when he passed away (table 6) (Catholic Truth Society 1985).[79]

### Western architects

The architects who worked with the Catholic Church from 1841 to 1945 were all Westerners (table 4).

As table 4 shows, the architects for the stand-alone churches were: Wilson and Salway for St. Joseph's Church, Crawley of London for Cathedral of Immaculate Conception (1888), and Palmer & Turner for Rosary Church.[80]

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[78] Many of the seminarians in Europe were to become priests or Religious Brothers and were expected to be missionaries in non-Christian mission countries, which were often under-developed countries. Therefore, it was the common practice at seminaries in Europe until the 1970s that the seminarians received various trainings at a seminary such as medical, mechanical, printing, cooking, and electric in order to be able to take care of themselves in the mission countries (Ticozzi September 2010). Another reason for the Church in Hong Kong to have depended on the clergy and Religious Brothers was that it could not afford employing staff for the building projects until the 1980s (Khong 27 September 2010).

[79] There was another PIME Brother, Bro. Mario Colleone, who was in Hong Kong from 1934 to 1985 and served as the Assistant Procurator and the Superintendent of the Catholic cemeteries (Ticozzi 2010, Khong 27 September 2010). However, he was not in charge of building projects.

[80] No record has been found so far to indicate Crawley designed other Catholic churches in Hong Kong beside the Cathedral. Salway left for Australia in 1878 and Wilson retired in 1881 (Lam 2006). Then Wilson & Salway was succeeded by Clement Palmer and Arthur Turner to form Palmer & Turner (P&T) which still exists today. Buildings by P&T by the early 20th

The Catholic projects by Adalbert Gresnigt, who was based in Beijing, South China Regional Seminary and St. Teresa's Church, employed project architects, who worked based on drawings prepared and sent by Gresnigt (table 4). Other records also indicate that it was a common practice especially for a large and important church such as the Cathedral that the architect in the Britain or outside of Hong Kong was commissioned to prepare schematic, developed designs and drawings, and send them to Hong Kong, and the different project architect locally based in Hong Kong supervised the construction on the site based on the provided drawings (table 4).

Gonella was assigned to at least several projects by the Catholic Mission (table 4).

In the inter-war period, A.H. Basto, John S. Moraes, and Leigh and Orange, served building projects of the Catholic Church (table 4).

The architects during this period, who were mostly Westerners, tended to stay for a short term in Hong Kong. Presumably because Hong Kong was a place just for making a short-term profit, this tendency of architects did not allow the Church to have its favoured or fixed architects. Palmer & Turner and Leigh & Orange are the few exceptions, which have continued the business since the 19th century or early 20th century up to today and have been working with the Catholic Church intermittently.

Catholic church buildings designed and built by Chinese architects before 1945 have not been found in this study.[81] One of the reasons could be that there

century include Nethersole Hospital (1893), Chartered Bank (1894), Hong Kong Club (1897), Former British School, Kowloon (1902) and Mountain Lodge (1902). P&T was also the architect of a several building projects by the Canossian Sisters' schools in the 2000s.

[81] The churches in the 19th and early 20th centuries are not the major focus of this study, hence, the research of the architects in this period by the author is not comprehensive. Therefore I cannot exclude the possibility that there was a church designed by a Chinese architect. The only one project planned by the Chinese architect in inter-war period was the planning of a new church in Wan Chai to replace the existing St. Francis Chapel, which apparently became too small. The Catholic Mission started this building project in the 1930s. They commissioned to the Chinese architect, William Sue Ing, who held the Bachelor of Architecture (Letter from William Ing to Fr. J. Zilioll, 5 March 1941. In *HKCDA Section IV 2-3*, The document reproduced with permission of the Hong Kong Catholic Diocesan Archives. © The Roman Catholic Church in Hong Kong, License No. HKCDA-DOC/003/2015). The institution where he studied is unknown. He was an Authorized Architect at least from 1934 to 1941 (Lam 2006). In 1941, there were concrete discussions to plan a new church with a school between the Catholic Mission and Ing, however, it appeared that the project had been interrupted by the Japanese

were very few Chinese architects before 1945 in Hong Kong (see Chapter 15).

### The roles of the laity

As table 4 illustrates, the laity financed and donated various valuables including the land. In this period, donation was apparently the only way of the laity to be involved in church building projects. The laity of St. Teresa's Church stood out as they organized a committee for fund-raising (table 4).

## 19.3 Enhanced "contractual relationship," 1949-1970s

After the establishment of the PRC in 1949, the U.K. was anxious about to minimize the spread of Communism in Hong Kong. The Government chose to work with Christian Churches rather than with the traditional Chinese associations when it sought partners or contractors in education and other social services (Leung 2004, 101). This was because both of the Church and the Government thought that only religious schools could resist Communism and non-religious secular education would produce an atheistic proletariat to propagate the Communist doctrine (Leung 2004, 102). As a result, the cooperation between the Government and Church leaders led to tremendous growth of church schooling. Leung argues; therefore, a new political dimension was added to the contractor relationship between the Government and Churches since 1949 (Leung 2004, 102).

In response to enhanced commitment of the Churches to this contractual relationship or deputy relationship, the Government granted more subsidies to the Churches to assist in their efforts in educational and social services (fig. 1).

Since the introduction of universal education in the 1970s, the Government constructed the school buildings on its own. Upon the completion of a building, it invited the Church to run a school with government subsidies covering the recurrent expenditure (Leung 2004).

It remained an unequal power relationship between the Christian Churches and British government of Hong Kong. The Christian Churches did not have any

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Occupation in 1941 and subsequently the plan had to be suspended.

say in education, social, and medical policy, and could only offer the services on the Government's terms (Leung and Chan 2003, 147-148, Leung 2010, 83-84). It became very difficult for the Churches to criticize the Government and its policies for fear of a loss of funding. The Churches lost their ability to act as a "prophet" (Leung and Chan 2003, 20).[82]

The Church-state relations, which were developed in the 1950s and 60s, changed in the 1970s because the Communist influence in Hong Kong was greatly reduced (Leung 2004, 102-103). In such a context, the value of Christian education to the Government had considerably decreased. On the other hand, financially, educational and social services by the Church became increasingly dependent on government subsidies; thus, the Church remained the "contractor" of the Government in these areas (Lam 2010, 182-183).

### Catholic Church's expanded educational and social welfare services, 1950s

The Catholic Church's educational and social services expanded to a great extent from 1950. During the early stage of the influx of the refugees, the Hong Kong Government viewed the immigrants as temporary asylum seekers, and made no long term plans to provide education or housing for them (Leung 2004). A large number of missionaries, who had been expelled from China, decided to remain and serve the Chinese refugees in Hong Kong (Luk 1991). The social service and educational activities of the Diocese and those expelled missionaries towards refugees expanded rapidly resulting in large annual numbers of conversions.

One of the examples of those missionaries is the American Foreign Missionary Society (Maryknoll Fathers) that arrived from China in the 1950s. They were affiliated with the American Catholic Relief Service through which they provided social services in Mainland China (Leung and Chan 2003, 30).

[82] Li Ng and Lam Chiu-wan point out, since the late 1960s, there has been a subtle change in Church-Polity relationship which is not easily noticeable (Li Ng 1978, 320-322). The gradual diminution in foreign funds and the increase in costs to maintain as well as expand mission works meant that in reality, the Church has come to be more dependent upon the Government than ever before. This was more evident in the Church's social services whose financial sources depended much on government direct subsidies (Lam 2010, 175).

Now the funds were diverted to Hong Kong to serve the refugees extensively in the refugee camps and resettlement areas in Hong Kong Island and Kowloon.

In 1952, a number of Catholic centres and chapels were opened in refugee areas (Catholic Truth Society 2014, 626-627). By 1955, there were 12 Catholic refugee centres and more were planned (cited in Ticozzi 1997, 173). In 1958, Caritas Hong Kong was established as the official social welfare bureau of the Catholic Church in Hong Kong.

Facing serious shortage of schools and social services centres, the Government changed the land grant policy so that no land would be granted solely for religious purpose, which included building a church as a stand-alone (Khong 27 September 2010). Any new church building had to be combined with some community services, typically a school. Many Catholic schools were established under the Government's "Seven Year Plan" implemented from 1955 (see 12.3).

### Church and School Extension Fund, 1955

In January 1955, the Bishop Bianchi of the Catholic Diocese of Hong Kong called for establishing the "Diocesan Committee for Church and School Extension" (table 6).

The invitation letter by the Bishop to the prospective members states that:

> The growth of the Catholic population in Hong Kong during the past few years has created a demand for new churches and schools. Although during the past years we were able to build a number of "centres" in various areas, only two large churches have been built since the war, whilst the Catholic population has more than doubled from 30,000 (census 1948) to 62,000 (census 1954). The growth of the Catholic population is not due solely to the influx of people from China. Even bearing in mind the natural increase of our people in Hong Kong, the number and size of churches and schools have become totally inadequate.
>
> In an effort to answer this urgent demand, I wish to form a committee for church and school extension.[83]

[83] Letter from Bishop of Hong Kong to Rev. O. Calsini, 20 January 1955. In *HKCDA Section*

In December 1955, the Diocese launched the "Church and School Extension Fund." The Bishop announced this scheme to the Catholics in Hong Kong:

> While our churches and schools have become inadequate in each of the pre-war parishes, in the newly developed urban sections and resettlement areas the needs of the fast increasing Catholic communities are merely beginning to be dealt with… a new church is barely finished, and it is found already insufficient; a new school is hardly built, and an extension or a new school becomes necessary.
>
> It was to meet these needs that I established the Church and School Extension Committee, and the monthly collection to be taken on the First Sunday of every month, and I exhorted all Catholics to contribute generously… The results achieved by your generosity have been regularly published in the Sunday Examiner.
>
> … the money thus subscribed, and the sums supplemented through Bazaars and other means locally, added to the resources of the Diocese, are insufficient for what is actually being done…
>
> Though most of our Catholics in Hong Kong are poor, few there are who could not contribute at least one or two dollars a month (Catholic Truth Society 1956).

Donation for the Fund was made during the Sunday Mass once a month (Khong 27 September 2010).[84]

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*III 20-2*, The document reproduced with permission of the Hong Kong Catholic Diocesan Archives. © The Roman Catholic Church in Hong Kong, License No. HKCDA-DOC/003/2015. "Two large churches" mentioned in the letter were most probably two of Holy Soul's Church (1950), St. Anthony's Church (1953), and St. Joseph's Church in Fan Ling (1954). Both Holy Soul's Church and St. Anthony's Church were the complex of church and school and not stand-alone ones though they were large.

[84] Churches and schools financed, mostly in part, by this Fund include St. Francis of Assisi Church and Primary School in Shek Kip Mei (see 19.5), St. Jude's Church and school in North Point, St. Pius X Church and school in Chuk Yuen (demolished and relocated), St. Anne's Church and St. Teresa's School in Stanley (Meeting Minutes of Diocesan Committee for Church and School Extension, 1st meeting, 27 January 1955. In *HKCDA Section III-20*. The document reproduced with permission of the Hong Kong Catholic Diocesan Archives. © The Roman

## Increased number of Catholic schools, 1960s-70s

By 1963, a further 33 Catholic schools had been added. In the 1960s, the number of students going to Catholic schools increased from 3,909 to 28,029. Many of the students were baptized during their attendance. The Church operated some one-fifth of all the schools and social service agencies in Hong Kong (Luk 1991).

Many of the Catholic primary and secondary schools became cradles for the elite of Hong Kong society (Leung and Chan 2003, 32). In 1999, some 75 percent of the HKSAR's leading officials were graduates of Christian schools including Catholic schools.

By the mid-1960s, the prevalent type of social needs were no longer the dire, desperate want of food, shelter, and clothing of the early 1950s (Li Ng 1978, 318). In line with such changes, the Church had evolved into a wide range of programmes to cater for the changing needs of the people. The Catholic charities were able to move from food kitchens, food parcels and hot meals to canteens in community centres, from orphanages to day-nurseries, from building cottage to building youth hostels, from providing cottage-type employment opportunities to providing large-scale training programmes in trade and vocational schools, from "band-aid" welfare to service, from "hand-outs" to development, from preoccupation with individuals to concern with larger groups and whole communities.

The introduction of universal education in the 1970s brought a major change in school building construction by private sponsoring bodies including the Catholic Church. The traditional post-war practice, in which 80 percent of construction cost born by the Government and 20 percent by the sponsoring body, ended as the construction of all the subsidized primary and secondary

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Catholic Church in Hong Kong, License No. HKCDA-DOC/003/2015). The "Church and School Extension Fund" was renamed in 1967 to the "Church Extension Fund" because the Government thought that since the Diocese was already receiving aids from the Government, it should not solicit money publicly for the same purpose (Khong 27 September 2010). "Church Extension Fund" ceased by 1973 because in the 1970s there were no more major church construction project. Besides, the funds collected were a very limited amount. It appeared that only when there was a new project in action then the laity would be appeal to be more generous.

schools were now the responsibility of the Government. The sponsoring bodies' remaining balance of the loan for school building construction from the Government were all waived (Khong 3 November 2014).

## 19.4 School building design

The Government's standardization of primary and secondary school building design is reviewed chronologically in this section. After 1950, the only method for the Church to build a new church building was to build a school. Therefore, the Government's policy and standard consequently defined the design of a church or a place of worship, which had to be provided with or inside a school.

### Non-standardized school

In the 1950s, the majority of newly opened schools were "rooftop schools." They utilized the rooftop area of the resettlement estates built by the Government. The Catholic Church operated many rooftop schools.

Before the introduction of public housing development in Hong Kong in 1953, schools were mainly developed by charitable organizations as private schools with not much design input or control by the Government (Chung and Ngan 2002, 3, Sweeting 2004, 47). The design was up to school administration and their architects. Some of the prestigious Catholic schools for the children from wealthy families, who were not necessarily Catholics, were rebuilt during the 1950s.[85]

Those government-aided private schools were built with no land premium and nominal annual crown rent (One Hong Kong Dollar) (Chung and Ngan 2002, 7). The rate borne by the school operating committee for building construction was about 50 percent and later reduced to 20 percent or 10 percent for the standalone schools.

### Standard design

Prototypes of school building began to appear from the 1950s. The

[85] Examples include: Wah Yan College in Kowloon (1952) and Wah Yan College in Hong Kong (1954), both operated by the Society of Jesus (Jesuit Fathers).

announcement of universal primary education in 1965 prompted the standard design of primary school buildings, which were designed and maintained by the Architectural Office of the Government with specific requirements from the Education Department, and constructed by the Housing Authority because many schools were built as part of public housing estates. The Education Department began to look for a school sponsoring organization upon completion of the buildings.

The following design appeared from the 1950s to 1980s:

Match box estate school, 1950s-1960s: with the advent of public housing in the mid-1950s, housing estates were designed to accommodate primary schools, the design of which were single box shape, referred to as a "match-box" design (Sweeting 2004, 47).[86]

Interlock school, 1960s-1980s: the "interlock" design combined two schools on a single site by interlocking the assembly halls of each school. This concept, used up until the late 1980s, was efficient economically and in land use (Sweeting 2004, 47).

Stand-alone estate school, 1970s-1990s: since the mid-1970s "the stand-alone estate schools" emerged (fig. 1). It was a multi-storey single block in matchbox shape with 24 classrooms, but the school premises were detached from other public housing premises (Chung and Ngan 2002, 5-6). It had six classrooms in a row on each floor. There was an assembly hall, which also served as a gymnasium.

Flexi design school, 1980s: it allowed primary schools to be quickly and economically converted into secondary schools. This design had improved space standards and also a covered playground at roof level to better utilize the site potential. The plan was either in U- or L-shaped. There were 30 classrooms in addition to special rooms (Chung and Ngan 2002, 6).

[86] It was the 24 classroom school of a six-storey single block (Chung and Ngan 2002, 5). On each floor, there was a central corridor and three classrooms on each side. There were four extra rooms for music, art and craft, library, and medical care. There was no gymnasium and a school hall. Apparently it was not a "standardized" design in a strict way but was a commonly applied design.

## Users-oriented design

According to Kevin Li, in the 1980s, some privately practicing architects began to design schools, which did not necessarily depend on "standard design" but were rather according to the specific requirements, landform, landscape, and aesthetics.[87]

In the 1990s school design were diversified to include new facilities, such as a student activity centre, a small group teaching room, a conference room, and a staff common room (Sweeting 2004, 47). The new standard design was introduced in 1995 by the Education Department (Sweeting 2004, 491-500).

The standard design since 1998 is known as the "2000 Design," "millennium design," or "Y2K design" (Sweeting 2004, 47, 616). These schools are almost 40 percent larger than their predecessors in order to accommodate new facilities. The three-block premises could be arranged in different shapes, and schools were built according to the suggested needs of the stakeholders such as school sponsoring bodies and direct users (Chung and Ngan 2002, 7). This was made possible because since 1999 school sponsors could be identified before construction work. Sponsor-specific requirements could then be incorporated within the context of Y2K design (Li 2006). Hence, school buildings of this period were not built to look identical to each other.

From 2005, the Education Department stopped adopting the standard design (Lo October 2012). Instead, the design of any new school was outsourced to a privately practicing architect. The design of each new school building is unique. An example of Catholic schools of this type is the new campus of St. Peter's Secondary School in Aberdeen completed in 2012.

By the 1990s, there were enough number of primary and secondary schools in the territory. Therefore, there was less construction of new schools (Khong 3 November 2014).

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[87] An example is Canossa College in Quarry Bay, a Catholic school run by Canossian Sisters. In 1983, Anthony Ng of KNW Architects & Engineers Ltd., a Catholic himself, was appointed to design a primary-cum-secondary school. To quote Li, its design was as follows: "the secondary and primary sections are sited on opposite ends of an irregular plot. The main staircase is covered with a generous skylight where it becomes a multi-level focal point of activities. Its elevation treatment was reminiscent of Aldo Rossi's work and its approach was refined later in his [Anthony Ng] St. Joan of Arc Secondary School in 1986" (Li 2006).

## 19.5 Typology of church building, 1945-1970s

In this period, the stand-alone churches were replaced by "church and school complex," "Mass centre in Catholic schools designed and built by the Church," and "Mass centre in government-built standard schools" (estate schools) (fig. 1). This change was brought about by the following factors:

1. the increasing demand for schools due to rapid growth of youth population, who migrated from Mainland China, and also those who were born in Hong Kong;
2. establishing and building Catholic schools was the common method for the missionaries for evangelizing non-Christian Chinese;
3. in order to maximise the use of valuable land, the Government decided not to grant the Diocese a land any longer for the purpose of building a church only; and
4. both of the Church and the Government further committed to the "contractual relationship" for the reasons above and to block the spread of communists in Hong Kong.

### Church and school complex

In the 1950s, the complex building of church and school emerged and remained the norm of new church building typology until the 1970s (fig. 1). Many of the church and school complexes were built in newly developed districts of Hong Kong Island and Kowloon.[88]

[88] Excluding the chapels in refugee centres, all other churches but one, St. Joseph's Church in Fan Ling (1954), built in the 1950s fall in this church and school complex typology: Holy Soul's Church with Ki Lap School in Wan Chai (1950), St. Anthony's Church with St. Anthony's School in Pok Fu Lam (1953), Bishop Ford Memorial School with Chapel of Our Lady's of Nativity in Tung Tao Village in Kowloon City (1953, Chapel closed), St. Pius X's Chapel with Chuk Yuen (later renamed as Ling To) Primary School in Chuk Yuen Resettlement Area (1955, demolished in 1980), Sacred Heart of Jesus Church with Immaculate Heart of Mary School in Sha Tin (1956, not existing), St. Francis of Assisi Church with St. Francis of Assisi's English Primary School in Sham Shui Po (1956), Our Lady of the Rosary Church with St. Charles School in Kennedy Town (1957), Ss. Peter and Paul Church with Yuen Long Catholic Secondary School in Yuen Long (1958), St. Anne's Church with St. Teresa's School in Stanley (1959), Sacred Heart Church with Sai Kung Sung Tsun Catholic Primary and Secondary Schools in Sai Kung (1959), and St. Mary's Church with Poo Ai Catholic Primary School in Hung Hom (1959).

As it was the combination of church and school, the residential parish priests eagerly evangelized students: the teachers urged them to attend catechism class after school. Mass was celebrated every day by a residential priest, who was also a school supervisor. As a result, many students were baptized (Man 5 October 2012).

### Design and plan

A relatively large space within a school building was secured and designed specifically for a place of worship in addition to priests' quarters. This provision of a proper and permanent church makes this typology different from a Mass centre in a Catholic school, which will be elaborated below.

There were two typical layouts for church and school complex:

One was to combine the school and church spaces in one building (Fig. 18-

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Examples of the 1960s include: St. Lawrence Church with Good Counsel Catholic Primary School in Lei Cheng Uk Estate (1960), Our Lady of Fatima Church with Cheung Chau Sacred Heart School in Cheung Chau (1961), Our Lady of Perpetual Help Chapel with Wing Chor Primary School in Tai O (1962, closed), St James' Chapel with Tak Kee Catholic School in Lei Yu Mun (1962, not existing), Rosary Chapel with Ying Yin School in Hung Sui Kiu (1964, not existing), Mother of Good Counsel Church with Ng Wah Schools in San Po Kong (1966), Our Lady of Lourdes Chapel with Our Lady of Lourdes School in Pok Fu Lam (kindergarten, 1966), Christ the Worker Chapel with Maryknoll Practical Secondary School (Maryknoll Technical College) in Jordan Valley (Ngau Tau Kok) (1967, relocated), Immaculate Heart of Mary Chapel with Kit Sam School (primary) in Sau Mau Ping (1968), and SS. Cosmas and Damian Church with Tsuen Wan Catholic Primary School in Tsuen Wan (1969).

Examples in the 1970s are: Holy Redeemer Church with Castle Peak Catholic Primary School in Tuen Mun (1973) and Our Lady of China Church with Tai Kok Tsui Catholic Primary School in Tai Kok Tsui (church built in 1977).

The Church and school complex was built much less frequently by the Diocese in the 1980s: only three of such projects were confirmed (Our Lady of Lourdes Church and Yu Chung Keung Second Memorial School, St. Joseph's Anglo-Chinese Primary School with St. Joseph's Church, and St. Joan of Arc Secondary School with a private Transfiguration Chapel). No church and school complex was newly built in the 1990s. Edward Khong explained that the reason behind this was the introduction of the nine-year universal education in 1978 (Khong 17 June 2015): since the 1970s, the Education Department itself began to construct school buildings to follow this policy, then allocated the school buildings to various recognized sponsoring bodies to operate these schools. Because the time coincided with the building of the new towns, the Government constructed most of schools in the newly developed public housing estates. In other words, if any agency would apply for a site to construct a school on its own, the school could only be a private school (non-government-subsidized school), for which the agency had to bear all the costs of construction and operations in the future. It would be an expensive operation then, and the school fees would be very high. This was not the policy of the Diocese. Hence, since the 1980s, there were no more favourable situations for constructing new school buildings for the Diocese.

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The other was to have separate wings, often connected, for school and church on the same premises (fig. 28-44).

It was typical to have a covered playground or a school assembly hall on the ground floor and a church on the first floor in the same wing.

The plan of the churches were all traditional long-rectangular (fig, 23-24, 31, 33-35, 39, 43).

In planning and designing a church and school complex, the client (the Diocese or the Religious Communities) made the requirements particularly in a church and priests' quarters to the architect. The Education Department also made requirements and provided advice on the school portion. Although the details of the Government's input are unconfirmed, they were not standardized and systematized in the 1950s as the "standard design school" had not appeared until the 1960s (see 19.4).

A typical example of this typology is St. Francis of Assisi Church and St. Francis of Assisi's English Primary School in Sham Shui Po (深水埗) that was completed in 1955 (fig. 29-36). The major resettlement and development project around this area, which started after Shek Kip Mei (石硤尾) fire in 1953, prompted building of this school and church.[89] The building was designed in

[89] The land lease is dated 15 December 1953. The land premium the Diocese paid was: two-third of market value (131,360 Hong Kong dollars) for the church portion, full market value for the priests' quarters, and no premium for the school because the school was non-profit making (Khong 6 November 2014). The "Financial report" for the year of 1957 produced by the Diocese records the income and expenditure of "St. Francis of Assisi Fund: Church & School" (In *HKCDA Section III-23-1* The document reproduced with permission of the Hong Kong Catholic Diocesan Archives. © The Roman Catholic Church in Hong Kong, License No. HKCDA-DOC/003/2015.). It indicates that there was no subsidy and loan from the Government for construction of the school, the church, and the priests' quarter, which apparently cost 1,300,000 Hong Kong dollars for the building and another 28,577 HK dollars for equipment (In *HKCDA Section III-23-1*. The document reproduced with permission of the Hong Kong Catholic Diocesan Archives. © The Roman Catholic Church in Hong Kong, License No. HKCDA-DOC/003/2015.). Therefore, the Diocese had to pay the construction expenses as well as the loan to the Government for the purchase of the lot from the incomes such as donation from the Vatican (the Society for the Propagation of the Faith), other religious orders, Catholic schools, and individual Catholics, the sale of the shares, "Church and School Extension Fund" collected and allocated by the Diocese, and interest on "St. Francis of Assisi Fund" reserved at the Belgian Bank. In fact, St. Francis of Assisi Church and School was the first project of "Church and School Extension Fund" (Meeting Minutes of Diocesan Committee for Church and School Extension, 1st meeting, 27 January 1955. In *HKCDA Section III-20***.** The document reproduced with permission of the Hong Kong Catholic Diocesan Archives. © The Roman Catholic Church

Sino-western style (fig. 29, 30, 32). It was comprised of three wings: the central wing housed a covered playground and classrooms on the ground floor and a church on the first floor; the west wing of two-storied was school wing which accommodated classrooms; and the east wing, two stories, was the priests' quarters (fig. 31, 34-36).

Another example is Mother of Good Counsel Church and Ng Wah Primary and Secondary Schools (1966) (fig. 45-46). It was in San Po Kong (新蒲崗), which was an early 1960s growth area for factories (Shelton, Karakiewicz, and Kvan 2011, 89). The land lease is dated 21 May 1963.[90] The complex had three wings: the centre wing as an assembly hall on the ground floor and a church on the first floor; west wing as primary school; and east wing as secondary school. The church's plan was long rectangular (fig. 45-46).

### Architects

Church and school complexes in the 1950s to 1970s were designed by architects from the private sector, who were commissioned by the Diocese or the Religious Communities (table 5). They were all directly appointed by the client and were not selected through tendering or competition by proposals. As table 5 illustrates, there were several architects, who were commissioned for multiple projects for church and school complexes by the Diocese and apparently favoured over others, and most of them were Catholics (see Appendix 1).

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[90] The Diocese paid the land premium only for the Church portion and it was at two-third of the market value. The priests' quarters were charged with full premium. Total premium for the church and priests' quarters was 547,981 HK dollars. The Schools were charged with no land premium (Khong 6 November 2014). Mother of Good Counsel Church was built with the generous donation of the Essen Diocese in Germany (Catholic Diocese of Hong Kong 2015b). Hence, no Government capital subsidy was mentioned for the construction of the buildings (Khong 6 November 2014). Ng Ping Kin donated 550,000 HK dollars for building schools, hence, the school was renamed in commemoration of his father, Ng Wah (Diocesan Procuration. Financial report for the year ending 15th January, 1968. In *HKCDA Section III-20-2*. The documents reproduced with permission of the Hong Kong Catholic Diocesan Archives. © The Roman Catholic Church in Hong Kong, License No. HKCDA-DOC/003/2015. ; Ng Wah Catholic Secondary School 2015). There was also loan from the Government for the school buildings.

### The roles of the clergy

When the Diocese was initiating a project to erect a church-school complex, all the negotiations for land grant and loans for funds were dealt between the Diocesan Procuration and the Director of Education of the Education Department of the Government (Khong 6 November 2014).[91]

The Procurator, the parish priest, or the priest in charge of the building project appointed an architect.

The Religious Brothers supervised the construction progress on sites.

## Mass centre in Catholic schools designed and built by the Church

In the 1960s, a newly emerged typology of a place of worship in Hong Kong was the "Mass centre" (fig. 1). They concentrated on newly developed districts in Kowloon.[92]

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[91] Once there was a preliminary consent from the part of the Government, then the land grant arrangement would be passed to the Crown Lands and the Survey Office (later changed its name into Lands Department and District Lands Offices). The private treaty land grants were agreed between the Crown and the Diocese. The lease terms would all end by 27 June 1997 for those which were situated to the north of Boundary Street. After the Sino-British Joint Declaration was signed in the 1980s, they were all automatically extended to last until the year of 2047 when "one country, two systems" policy would end in Hong Kong. Regarding land premium, the Government usually applied no charges to the Government aided schools including Catholic schools no amount for the school portion, two-third of the market value for church portion, and full amount for the priests' residence quarters. Church space was exempted from government rates (e.g. Cheung Sha Wan Catholic Secondary School) (Khong 23 March 2015); Fifth Meeting of the Diocesan Finance-Planning Commission, Minutes, 12 February 1968. In *HKCDA Section III-20*. The documents reproduced with permission of the Hong Kong Catholic Diocesan Archives. © The Roman Catholic Church in Hong Kong, License No. HKCDA-DOC/003/2015.). Market value fluctuates according to the economics of Hong Kong and the area where the land lot is located (Khong 27 September 2010). Eighty percent of construction cost was usually paid by the Government and 20percent by the Church on interest-free loan provided by the Government. Loan was reimbursed by the income of school fee paid by students.

[92] Examples of Mass centre in Catholic school in the 1960s include: St. John's the Baptist Mass Centre in St John the Baptist Catholic Primary School in Kwun Tong (1962), St. Patrick's Mass Centre in St. Patrick's School in Wang Tau Hom (1965), and Holy Family Chapel in Choi Hung Estate Catholic Secondary School (1966). Examples in the 1970s include the followings: Cheung Sha Wan Catholic Secondary School with Christ the King Mass Centre (1970, Mass Centre was closed in 1999), and Yu Chun Keung Memorial College with Holy Spirit Church in Ho Man Tin (1975, church closed in 2002) (Catholic Diocese of Hong Kong 2015a). As explained above, in general, since the middle of the 1980s practically all schools run by the Diocese came to be designed and built by the Government (Khong 23 March 2015). Therefore, there was only one Catholic school in the 1980s with a Mass centre designed by the Diocese, St. John the Apostle Chapel in Shek Lei Catholic Secondary School in Kwai Chung (1983).

Mass centres were born because of the following reasons:

Firstly, until the early 1960s, most of the Chinese Catholics in Hong Kong could hardly support themselves and their own children's education. Hence, it was not possible for the Diocese to ask them to financially support church building and operation activities (Khong 27 September 2010). Hence, the Diocese had to ask for financial support from abroad. As it would be difficult and misleading to explain to donors for financial support as there was no church but a school, the Diocese coined out the word "Mass centre," which was not a chapel at all. The Diocese tried to show their donors that the Diocese was in fact using some centres (school premises) for religious purpose on weekdays and Sundays. The Diocese did not call these school premises a church or chapel as a whole. Nor the Government would allow the Diocese to use such a terminology. Only when a particular room or premises of the school have been assigned the exclusive use as a place of worship then that room may be earmarked as a chapel (Khong 23 March 2015). Even when the Diocese uses these school premises as Mass centres, in the eyes of the Government and in land leases, the whole premises are still known as a school with provisions for staff or supervisor's quarters. Catechism classes were conducted in classrooms outside of school hours. The Government usually made no complaints or objections against such kind of religious use of the Government aided schools.

Secondly, in order to evangelize a large number of refugees and immigrants, the schools were the most effective place to reach out rather than the stand-alone churches without any social or educational facility (Khong 23 March 2015).

Thirdly, it was one of the solutions by the Diocese to make up the shortage of the places of worship and cope with the increasing number of Catholics.

### Design and plan

A hall in a school was used as a Mass centre during weekends. As the hall was used for educational activities during school hours, it had no permanent and fixed liturgical furnishing and furniture but only movable ones (fig. 48-54).

The School supervisor's office was also used as a parish office as he was a parish priest. In fact, officially there was only provision for the head master or

principal's office, and no supervisor's office was provided. The supervisor often had to create some part of the school office or the principal's office as his office. For this reason too, parish priests would be appointed as supervisors of schools as well so that they could use the school premises and coordinate between church activities and school activities.

Staff or supervisor's quarters of not more than 200 sq. meters were often provided on the top floor. Often, the priests in charge of the school and the parish occupied and resided there (Khong 23 March 2015).

When the Diocese applied for a new primary or secondary school, they often had in mind if the site could also serve for a Mass centre for the Catholics in the neighbourhood. Since a secondary school has more class rooms and function rooms, it is more convenient for the Diocese to make preparation for this purpose (Khong 23 March 2015).

As a church and school hall shares the same space at different time, the premises needed were less than that of the church and school complex, which had a permanent space reserved specifically for a church. Hence, Catholic schools with Mass centre required less space, less time for construction, and fewer expenses. It was suitable to construct Catholic schools combined with Mass Centre in resettlement areas, where more schools were needed urgently and with less cost.

A typical case of this typology is Wong Tai Sin Catholic Primary School completed in 1962. Its hall has been used as St. Vincent's chapel (fig. 50-54).[93] Wong Tai Sin (黃大仙) was the biggest resettlement residential estate with 29 blocks and 67,000 residents, which was completed by 1959 (fig. 2 and 52) (Shelton, Karakiewicz, and Kvan 2011, 74). Therefore, new primary schools were in urgent need.

From the building plans, it can be understood that during planning and design stages, the covered playground on the ground floor of the school building was

[93] Land premium for the entire premises was free as there was officially no permanent space reserved for religious purpose (Khong 6 November 2014). Regarding the construction of the school building, the arrangement with the Government was: 50 percent as Government capital subsidy, 30 percent as interest-free loan which would be repaid by annual instalments out of the school fees to be collected, and the balance of 20 percent would be a contribution from the Diocese.

most probably intended to be used as a place of worship (fig. 52). First to third floors had classrooms, playground, general office, the head master's offices (probably also used as a parish office) and staff room (fig. 52-54). The roof floor was the staff's quarters, which were actually priests' quarters with bed rooms, dining, kitchen, and bathroom (fig. 54).

#### Architects

The Diocese or Religious Congregations, who were the client of the project, appointed architects for those Catholic schools with a Mass centre without tendering or competition. As table 5 illustrates, the architects, who were frequently appointed for church and school complexes, were also appointed by the Diocese to design Catholic schools with a Mass centre (table 5 and Appendix 1).

### Mass centre in government-built standard school (Estate School)

In the 1960s, also emerged typology was Mass centre in a government-built standard school in a public housing estate (fig. 1). By the 1970s, this type along with the typology of Mass centre in a Catholic school designed and built by the Church replaced church and school complexes.

Because of the Government's efforts to introduce the universal primary education and accelerate building schools, from the late 1960s, the Government standardized the design of school buildings and constructed more school buildings based on such standard design (see 19.4).

Since the late 1950s, the Housing Authority came to include school buildings in their overall development plan of public housing estates (estate schools) (see 14.7 and 19.4).

Another factor of increased estate schools was the enhancement of single session or whole-day schooling: in the 1960s, primary schools were practically all bi-sessional due to the lack of school placement. From the 1980s the policy changed and primary schools were encouraged to operate using whole day schooling for all the children (Khong 17 June 2015).

The usual process of a project to build and operate this typology was as

follows: after the Housing Authority acquired the site, its architect planned and designed the housing estate which included kindergarten(s), childcare centre(s), several primary and secondary schools together with a shopping mall, car parking, and parks. Schools were designed by the Architectural Services Department according to "standard design" prescribed by the Education Department. No architect of private practitioner was involved in the design. At the planning and design stage, there was no particular "school-sponsoring body" assigned to that estate school. Hence, no school sponsoring body was involved at these stages, and their requirements were not reflected in the design. Only after the completion of school buildings, did the Education Department as the agent, start to accept applications from various applicants including Church organizations for sponsoring and administering that newly built school in a public housing estate (Khong 6 November 2014).

The land and property owner of the estate schools is the Housing Authority. The sponsoring body becomes the tenant and does not need to pay any land premium but only the nominal annual rent of one Hong Kong Dollar and furniture (Khong 12 September 2014).

Catholic estate schools with a Mass centre concentrated on newly developed districts of Kowloon and new towns in the New Territories as they were coupled with public housing estates.[94]

[94] Examples in the 1960s include: St. Peter's School at Shek Pai Wan Estate in Aberdeen (1967, demolished) and St. Edward's Catholic Primary School with St. Edward's Chapel in Lam Tin (1967). Examples in the 1970s were: Wong Chuk Hang Catholic Primary School with St. Luke's Church in Wong Chuk Hang Estate (built in 1977, closed). Examples of this type in the 1980s were Yan Tak Catholic Primary School with St. Matthew the Apostle Mass Centre (Butterfly Estate, School No. 2) opened in public housing of Butterfly Estate in Tuen Mun in 1983. In the 1990s, as the increase of the population slowed down, construction of new estate schools decreased. No more Catholic Mass centre in Government-built estate school was opened in the 1990s. The Government also provided kindergartens as "Estate School": Kam Lam Catholic Kindergarten in Choi Wan Estate (1981) is also used as St. Francis Xavier Chapel. The entire estate was designed and constructed in 1979 by the Housing Authority in collaboration with Architectural Services Department and the Education Department for school portions (Third Meeting of Finance Planning Committee, 19 October 1967. In *HKCDA Section III 20-2* The document reproduced with permission of the Hong Kong Catholic Diocesan Archives. © The Roman Catholic Church in Hong Kong, License No. HKCDA-DOC/003/2015; Khong 23 March 2015.

### Design and plan

Upon the handover of the estate school building from the Government, the Diocese as the tenant equipped the school hall with movable liturgical furniture to be used for Mass on weekends (fig. 55-57).

In the same way as Catholic schools designed by the Church were used, classrooms in Catholic estate schools were utilized for religious activities such as Sunday schools outside school hours.

## 19.6 Independence from "contractual relationship," 1980s–2015

### Sino-British Joint Declaration, 1984

Leung and Chan point out that Church-state relations entered into a new stage during the 1980s at the time of the Sino-British negotiations on the future of Hong Kong, and subsequently when the 1984 Sino-British Joint Declaration announced the return of Hong Kong to the Chinese rule in 1997, which follows "political absorption of religion" model (fig. 1). It caused great anxiety to Hong Kong Christians. For example, in September 1983, the Diocesan spokesman stated that it was "very likely" that priests, particularly foreign priests, would not be allowed to maintain ministries to nurture their believers after 1997 (Tan 2000, 76).

### Catholic Church's concern over the future

In view of the Joint Declaration, on 15 August, 1984, Bishop John Wu made a "Statement on the Catholic Church and the Future of Hong Kong," underlying the right to religious freedom as a basic human right and expressing the wish that this right and its free exercise be explicitly expressed and effectively guaranteed in the "Joint Declaration" and in the "Basic Law of the future of Hong Kong Special Administrative Region" (Catholic Truth Society 2014). It also confirmed "the right to erect and/or use buildings for religious purpose and to acquire such property if necessary" (Cited in Ticozzi 1997, 198-199). A similar statement, signed by the leaders of some 200 Hong Kong Anglican and Protestant Churches, was communicated to the Chinese and British governments

(Catholic Truth Society 2014, 630).

During the transitional period (1984-1997), some progressive Church leaders in Hong Kong urged the colonial government to introduce political reform and promote democratization before 1997 (Luk 1991, Leung and Chan 2003, 146). Increasingly, Church leaders and lay members began to participate in Hong Kong's socio-political affairs.[95] These Church activists openly criticized the leadership of the Churches who, they said, had become part of the political establishment.

### China against "contractual relationship"

In the 1980s, in the lead-up to the handover, Beijing expressed concern about Christian activities in Hong Kong in the "contractual relationship" between the Government and Churches in the field of education and social services to continue in the HKSAR, and asked for the elimination, or at least reduction of certain kinds of Hong Kong Christian "assistance" to Mainland Christians, and called for the end of Church participation in Hong Kong's socio-political affairs (Leung and Chan 2003, 148). The Chinese government considered such assistance did not comply with the Communist Party's religious policy. It intended to decrease the influence of the religious communities on socialism (Leung 2010, 103).

### Elevation to Cardinalate

In 1988, Bishop John Wu of the Catholic Diocese of Hong Kong was elevated to the Cardinal. Beijing was very sensitive to this move and suspected that the Vatican tried to take the lead in appointing the man of its choice, Bishop Wu, to be the Prince of the Church in China stationed in Hong Kong. As Cardinal Wu would be the head of the Church in China after the handover, the Chinese government believed Wu would ultimately indirectly oversee the Church in China (Leung and Chan 2003, 63).

[95] The core of the Catholic laity in Hong Kong were the middle-class citizen and professionals with keen and deep concern about politics and in support of democracy. Their voting rate was much higher than the average. They expected democracy could defend religious freedom after the handover (Leung 2010, 61-62).

In May 1989, Cardinal Wu issued the pastoral letter "March into the Bright Decade" to announce the direction of the Catholic Diocese of Hong Kong for the next ten years (Hong Kong Catholic Diocesan Archives 2005, 238-288). This pastoral letter clearly indicates that he was very much concerned with the restriction of religious freedom after the handover: for example, he strongly promoted the establishment of "small faith communities" or "basic Christian communities," through which the laity could maintain their faith even without the clergy or churches as places of worship in cases of religious restriction or persecution.

## The Tiananmen Incident, 1989

According to Edmund Tse, views towards China publicly expressed by the members of the Catholic community in Hong Kong changed dramatically after the Tiananmen Incident on June 4th, 1989. Many Hong Kong Catholics developed a concern for China affairs and religious freedom in Hong Kong after the handover (Tse 2005, 128). Optimistic views towards China and the future of Hong Kong disappeared and shifted to negative ones (Tse 2005, 93). Many Catholics staged demonstrations to condemn the PRC government (Tse 2005, 97).

On the other hand, many middle-class lay Catholics chose to leave Hong Kong and emigrate to the U.S., Canada, or Australia (Leung 2010, 64).

There is no doubt that the Tiananmen Incident affected the Diocesan policy and measures towards the handover and urged it to depart from the contractual relationship with the Government.

## Church's remedial measures to the handover

To prepare for unforeseeable and the worst possible situation of the Church after 1997, the Diocese decided to take remedial measures as follows:

### Attempts to wipe out suspicion

In September 1985, the Diocese decided not to receive the financial assistance from Rome any longer.

One reason was that the Diocese became financially independent by the late 1970s, consequently, did not need to rely on Rome financially any more.[96]

The other reason was that, being in the politically sensitive transitional period and having the organizational characteristics of strict hierarchical system of Roman Catholic Church, the Diocese wanted to avoid any suspicion by the Chinese government of being completely under control of the Vatican (Khong 20 September 2012). This was because, as stated above, China clearly expressed its unfavourable attitude towards "contractual relationship" between the Church and the Government and interference of foreign powers in domestic affairs.

The Diocese made another effort to show its political neutrality: until 1993, the Catholic Church in Hong Kong officially called itself "the Bishop of the Roman Catholic Church in Hong Kong." In 1993, the Church adopted a more impersonal title as "the Catholic Diocese of Hong Kong." With this title the Church also avoided the misunderstanding that it was a "foreign entity" as the word "Roman" might lead to the misunderstanding that the Church was a subsidiary organization run by Rome, a foreign power (Khong 16 July 2015).

### Concession of the Church

In the 1990s, the Churches in Hong Kong sought to find ways to relate to the new HKSAR government and exhibited an increasing tendency towards "criticism in participation" (Leung and Chan 2003, 146). The leaders of the Catholic Diocese were prepared to make some concessions in an effort to ensure good Church-state relations with the HKSAR government (Leung and Chan 2003, 149). This included the elimination of Catholic involvement in the pro-democratic movement.

## Antagonistic Church and state relations after the handover

Since the handover, the Hong Kong society has been seeing the gradual "Mainlandization." Church-state relations became antagonistic (Leung 2014a,

[96] Financial reports up to 1988. In *HKCDA Section III-23-26.* The documents reproduced with permission of the Hong Kong Catholic Diocesan Archives. © The Roman Catholic Church in Hong Kong, License No. HKCDA-DOC/003/2015.

285-310). There were a number of issues, which made the Church-state relations worsen and were interpreted by the Church as a threat to the previously accepted "contractual" terms (Leung and Chan 2003, 149): implementation of Article 23 of the Basic Law, educational reform to shift the medium of instruction from English to Chinese, introduction of Moral and National Education Curriculum at government aided schools, setting up of Incorporated Management Committees for all subsidized schools, limitation to universal suffrage, Beijing's decision to ban the Pope from visiting Hong Kong, and the PRC government's suppression of the Fa Lun Gong (法輪功), all imposed by the HKSAR or PRC government and would undermine human dignity and religious freedom, and show that when the political interests of the Chinese government are threatened, whether they are about the sovereignty over Taiwan or the stability of the communist leadership, the interests of Churches or institutionalized religion have to acquiesce (Tan 2000, 323).

The Cardinal Joseph Zen showed different attitude from that of previous bishops. Once he became the Bishop pf Hong Kong in 2002, he began to openly advocate democracy, and has always been on the front line of the protests and been vocal even after his retirement as the Bishop in 2009.[97] As the Church began an increasing role of prophet by becoming a vocal conscience of society and intensifying its promotion of social justice, Church-state relations began to worsen (Leung and Chan 2003, 149).

## 19.7 Increased church building projects

The Diocese had also taken a more practical remedial measure to prepare for the handover during the transitional period. It was to carry out as many church building projects as possible before the handover (fig. 1).

Before 1997 dawned, nobody was certain how the "1997" situation would develop (Khong 12 September 2014). A fair amount of Church members

[97] In the pro-democracy movement in 2014, many Catholic clergy and laity participated as individuals rather than as an organized Church. In particular Cardinal Joseph Zen was outspoken to express his views as one of pan-democratic heavyweight on mass media and on protest site. Zen and other clergy organized the Catholic political reform concern group (Lam and Cheung 2014).

pointed out during the interviews by the author that the increased church building projects were the response of the Diocese to the threat imposed by the changing Church and state relations.[98] Facing this political shift, Catholic and Protestant Churches anticipated "state domination of Church" under the communism rule after 1997. As described in 16.7, it was well known among the Church members in Hong Kong that, in the Mainland China, the Church facilities, especially the ones with public use such as schools, hospitals, and social service centres, were confiscated by the Chinese government.

The particular fear for the Catholic Church in Hong Kong was those estate schools owned by the Government and operated by the Diocese as a tenant as well as Catholic schools, which were built by the Church but heavily subsidized by the Government. For the government-owned estate schools, the tenancy is renewed every five years. The Catholic Mass centres in such estate schools were the immediate concern for the Diocese of possible termination of tenancy or confiscation by the Government. In addition, the Chinese government does not allow unregistered churches including Vatican loyalists underground churches to build a new church in Mainland (Yeo 2006). Taking all these situations into account, the Diocese decided to plan for the worst situation that new church sites might not be available any longer after 1997.

Another reason for increased church building projects was the actual needs to respond to the development of the new towns and escalating price of land in accordance with urban development and redevelopment and economic growth. It had always been the policy of the Diocese to provide places of worship as an evangelization and pastoral services to the community as long as it was affordable (Khong 12 September 2014). In the 1980s, all the places of Hong Kong had been growing rapidly and the new public housing estates as well as those of the private sectors developed quickly in all areas. All the more, the provision of land was decreasing. Land, labour, and material costs soared up fast. If the Diocese did not foresee the situation of rapid development, it would

[98] Interviews with the clergies by the author, Hong Kong, 23 August 2010, 20 September 2012, 19 December 2012 (these interviews were conducted confidentially, and the names of interviewee are withheld by mutual agreement).

have had no chance at all to acquire a piece of land for the construction of a church.

To respond to such situations, Bishop Wu asked the laity of building professionals to examine the diocesan building facilities, which would need to be newly built and be renovated.

Consequently, the Diocese launched about eleven new church building projects including major renovation projects between 1985 and the 2000s without being dependent on the Government financial subsidy, or "contractual relationship," as before. The new churches could not be a complex of church and school or any government-subsidized facility in order not to be confiscated by the Chinese government in the future.[99]

The Diocese was able to carry out in time for joint ventures with realty developers (Khong 12 September 2014). From the land redevelopment return, the Diocese was able to procure enough fund to construct new churches entirely on its own without any financial support from other parties. This will be further detailed in Chapter 21.

Between 1980 and 1990, on average, the expenditure in church building projects was approximately 59 percent of the total expenditure of the Diocese (i.e. inclusive of new church buildings, renovation of existing church buildings and major repairs to existing church buildings) (Khong 27 September 2010).

It was not possible that only the clergy would handle so many building projects, which were many in number and had become enormous in size and complexity by the 1980s. Hence, it necessitated the involvement of the professional laity. This will be further discussed in Part Four.

## Typology of church building, 1980s-2015

### Church as multi-purpose complex

Since the late 1980s, the new typology of "church as multi-purpose complex"

[99] Interviews with clergies by the author, Hong Kong, 23 August 2010, 20 September 2012, 19 December 2012 (these interviews were conducted confidentially, and the names of interviewee are withheld by mutual agreement).

replaced the previously common typologies of "church and school complex" and "Mass centre in a school," and became the norm of a new church building (fig. 1). There were two major reasons for this shift:

First, as described above, the building of schools became less in demand in the 1980s. However, the Government still did not grant a land for building of a new stand-alone church because land became a more precious resource of the Government revenue. Therefore, the common solution for building a new church since the 1980s became the assimilation of other facilities with public benefit such as a kindergarten, or a social services centre, and built as a multi-functional complex (Khong 20 May 2011).

Second, as described in 19.6, the Church had to take a remedial measure to prepare herself for the possible confiscation of existing churches and being banned from building new churches by the Chinese government after the handover. Therefore, it had to avoid the combination of a church with the government-subsidized facility even though it still had to have a certain public facility with a new church. The typical and popular choice was a kindergarten: kindergarten was not part of compulsory education, hence, remains private institution without government control and had no chance of being confiscated by the Government after the handover; few rooms were required for a kindergarten, and the government regulations to be complied with were limited.

Most of the multi-purpose church complex were built in new towns in the New Territories in accordance with their expansion.[100]

### Design and plan

The complex is usually either a single block or composition of several wings (fig. 58, 60, 63, 67).

[100] Examples are: Annunciation Church with Annunciation Catholic Kindergarten in Tsuen Wan (1993), St. Benedict's Church with adult vocational training centre in Sha Tin (1993), and Star of the Sea Church with Star of the Sea Catholic Nursery, Star of the Sea Catholic Kindergarten, and Diocesan Pastoral Centre for Workers in Chai Wan (1995). There are four Churches built after 1997, of which three are located in new towns, and the one in the urban area is the rebuilding/redevelopment of the existing church. Three in new towns fall in this typology: St. Thomas's Church with St. Thomas' Catholic Kindergarten in Tsing Yi (1999); St. Jerome's Church with St. Jerome's Catholic Kindergarten in Tin Shui Wai (2002); and St. Andrew's Church with St. Andrew's Catholic Kindergarten in Tseung Kwan O (2006).

The building has multiple stories and houses a church, an assembly hall, meeting rooms, a parish office, a parish priest's office, priests' quarters, car parking space, and a kindergarten or other social services facility (fig. 62).

The liturgical renewal in church architecture prompted by Vatican II in the 1960s began to be put into practice in Hong Kong in the 1990s. The Diocesan Liturgy Commission spent much time and efforts to study and design the liturgical space of the church architecture such as placement of the baptistery. All newly built multi-purpose church complexes in the 1990s adopted centripetal plan with a semi-circular or fan-shaped design instead of longitudinal plan (fig. 58-60, 63-64, 67).[101]

### Architects

The Diocese appointed private architects without tendering until the 1990s. The most of the architects appointed by the Diocese were the Catholics (Appendix 1 and 2).

Since the 2000s, the Diocese began to select an architect through bids with the professional assistance by the Diocesan Building and Development Commission, which will be detailed in Part Four. Tendering was organized to select an architect for Our Lady of Mount Carmel Church completed in 2001, and St. Andrew's Church, which was completed in 2006.

### High-rise church and commercial complex

The typology of high-rise church and commercial complex is the same as multi-purpose church complex in terms that it was built without government subsidy. However, it is different in nature from multi-purpose church complex, which has to have public use, in a sense that this high-rise church and commercial complex was made possible through the redevelopment of the land, which was already owned by the Diocese. Hence, the Government could not impose the condition to incorporate a public facility into a church.

[101] St. Stephen's Church with St. Stephen's Catholic Kindergarten in Ha Kwai Chung was designed by P.Y. Leung and completed in 1980. Its church plan was traditional rectangular and did not yet reflect liturgical renewal. Liturgical renewal was still not materialized in Hong Kong in the early 1980s.

The background of this typology was as follows: by the 1990s, as the land price increased further, and funding for church building typically became difficult to secure, Churches became aware of the opportunities for raising additional income from their land holdings. With regulations allowing Churches to use their land for other purposes and the practice of multiple uses on a site, Churches have taken to redeveloping their land. With typically small sites and a desire to continue the presence of a church on the site, several inventive solutions have been built by the Protestant and Catholic Churches in the form of pencil towers or podium towers (Shelton, Karakiewicz, and Kvan 2011, 147-148).[102] This type of high-rise church complex can be seen in the urban areas of Hong Kong and Kowloon, where land value is much higher than that in the New Territories.[103] A Catholic example is Our Lady of Mount Carmel Church redeveloped in 2001, which will be discussed in detail in Chapter 21 (fig. 74).

[102] According to Christ and Gantenbein, 1984 Sino-British Joint Declaration and economic uncertainty for investors brought about new kinds of architectural developments, one of which was the proliferation of Pencil Towers, rising from Hong Kong's narrow lots (Christ and Gantenbein 2012, 16). This type allowed investors fast returns without risking long and complicated negotiations with multiple owners for land resumptions.

[103] Protestant Church's example is the Lau Yan Church on Third Street on Hong Kong Island. Originally built in 1861 and rebuilt in 1934 and a school added in 1958. In 1995, a substantial redevelopment was undertaken to expand the school and construct a residential tower (Shelton, Karakiewicz, and Kvan 2011, 147-148). Another example is the Methodist Church located on the triangular site in Wan Chai in Hong Kong Island. Originally occupied by a church alone, the site was redeveloped in 1998 to a 28 storey office tower on which the church is presented as perching on the leading edge of the prismatic form, facing towards Central District (Shelton, Karakiewicz, and Kvan 2011).

# PART FOUR: Laity Involvement in Church Building Projects from the 1950s to 2015

Part Four presents the contexts and development process of the lay involvement in church building projects in Hong Kong from the 1950s to the present (2015). The author identified three contexts, which explain the development of the laity involvement in Hong Kong: the Second Vatican Council, the matured building professionals, and increased church building projects as the Diocesan remedial measure to the handover. With the concrete examples of the establishment of the Diocesan Building and Development Commission, planning and design of Our Lady of Mount Carmel Church through the Commission, and the establishment of the Catholic Building Professional Advisory Group, how the lay involvement evolved particularly since the late 1970s in three contexts is discussed.

## 20. Contexts and Phases of the Development of the Laity Involvement in Church Building Projects

This chapter focuses on the laity of building professionals with the aim:

1. to figure out contexts, which induced the laity involvement,
2. to identify different phases of the laity involvement, and
3. to reveal the situation of institutional systematization in each phase as well as professionals involved in.[104]

### 20.1 Contexts to understand the development of the laity involvement

The author interprets the laity involvement in building projects of the Catholic Church in Hong Kong in the following three contexts:

1. The renewed status of the laity and encouraged involvement of them in ministry including Church management by the Second Vatican Council;

[104] The content of this chapter was published in a professional journal and revised for this dissertation (Fukushima 2011).

2. Maturation of Hong Kongers at large and Hong Kong building professionals among who a number of the laity were included; and
3. The anticipated restriction on the religious freedom after the handover of Hong Kong to China.

Details of three contexts are as follows:

*Context 1. The renewed status of the laity and encouraged involvement of them in ministry including Church management by the Second Vatican Council.*

As explained in Part One, the Second Vatican Council in the early 1960s acknowledged the equal status and spirituality of the laity and the clergy (see Chapter 5). It encouraged the laity to actively participate in the ministry including Church management affairs. Hence, it was a universal phenomenon not only in Hong Kong but also in other regions of the world that the Second Vatican Council prompted the laity involvement in Church management.

*Context 2. Maturation of Hong Kongers at large and Hong Kong building professional that included a number of the laity.*

Maturation of locally born and educated Hong Kongers at large brought about local building professionals, which also included a fair amount of Catholics. Their maturation as professionals by the late 1970s consequently enabled them to help the Diocese shift its project management method to a modernized governance approach, and eventually establish the Diocesan Building and Development Commission (DBDC).

Since 1945, a large number of Hong Kong Chinese children attended Catholic primary and/or secondary schools, many of which were elite schools in Hong Kong, and were baptized while attending those schools. Then, many of them proceeded to the University of Hong Kong, technical schools, or overseas universities, and some of them became building professionals such as architects, engineers, and planners. They joined the Hong Kong Government or became private practitioners. By the late 1970s, the building professionals in the laity had developed and attained deep professional expertise and experience.

Some of the lay building professionals also attained academic training in

religious and theological studies at the Seminary since 1989, and matured further as the faithful.

The building professionals in the laity were ready to help the Diocese by the 1970s to deal with building projects, which in general, developed further in scale and complexity in the 1980s in Hong Kong (see 19.7).

It was partially a response by the Diocese to the serious insufficiency of the clergy members, but more importantly the determined shift from the traditional style of building management, which was handled only by the Procurator and a few Religious Brothers, to the governance approach involving the laity as professional managers and advisors.

*Context 3. Anticipated restriction on the religious freedom after the handover of Hong Kong to China.*

Context 3 needs to be understood in the following six steps:

*3-1. Church-state relations as "contractual relationship" in Hong Kong during the colonial period until 1997.*

Church-state relations had been a "contractual relationship" in which the Government and the Church closely collaborated especially in educational and social welfare services (see Chapter 19.1-19.5). Since the 1950s, the Church had built and operated many schools, which usually embedded parish churches and priests' quarters, or whose halls were utilized as Mass centres during weekends. The Government had subsidized those schools.

*3-2. Church repressed in Mainland China, 1949-1997.*

The Christianity in Mainland China since 1949 has been repressed, persecuted, or strictly controlled by the communist government (see Chapter 16).

The Chinese government divided the Catholic Church in China between the government-sanctioned "Chinese Catholic Patriotic Association" and the outlawed Vatican loyalists' "Underground Church." Until today, both Churches have been put in very difficult positions in relation with the Chinese government as well as with the Vatican and Catholic Churches in other regions.

Since 1949, the Church's real estate has been confiscated and occupied by the Chinese government. It was accelerated during the Cultural Revolution. Even after the Open Door Policy in 1978, though many church property were returned, schools and other social welfare services facilities, which were originally owned by the Church, have not been returned yet.

The Church in Hong Kong had been well aware of such situations in the Mainland.

*3-3. Threat to religious freedom after the handover anticipated by the Hong Kong Diocese.*

Since 1984, facing the handover of Hong Kong to China in 1997 and political shift under China, the Diocese anticipated the change of Church-state relations in Hong Kong from interdependent Church-state relations or contractual relationship to state domination of Church, in which the new church buildings might not be allowed to be built, and school buildings might be confiscated by the Government and not be allowed for religious use (see 19.6). This concern had been shared not only among the clergy but also the laity in Hong Kong.

This made the Bishop of Hong Kong determined to launch as many church building projects as the Diocese deemed necessary before 1997 so as to prepare for the worst possible situation. In order for the Diocese to avoid the possible confiscation of the churches, the typology of new churches could not be "church and school complex" or "Mass centre in a Catholic school" which were both heavily subsidized by the Government within the framework of the contractual Church-state relations. Now that the Diocese needed to be independent from this relationship with the Government, it therefore devised a new typology of "multi-purpose church complex" without any government subsidy.

*3-4. Hong Kong Diocese's concern about the future of the property market.*

On the other hand, from the 1960s, there had been rapid urban development in Hong Kong, and from the 1980s urban redevelopment, which were accelerated by the handover issue (see 19.7). Land, labour and material costs soared while land supply was decreasing rapidly.

Meanwhile, for the Diocese, it has always been a policy to provide places of worship as an evangelization and pastoral services to the community as long as it was affordable. With rapid urban development as well as the unpredictable situation after 1997, the Church foresaw the situation that it would not be able to acquire sites for the construction of new churches. For this reason, the Diocese launched a joint redevelopment project with a developer to generate enough funds to build new churches on its own expenses (see Chapter 21). At the same time, the Diocese began negotiation with the Government for acquisition of sites for the new churches.

*3-5. Continuing repression of religion in China after 1997.*

In terms of freedom of worship for China's Christians, conditions have deteriorated as the Communist Party has tightened its grip. Since the Falun Gong spiritual movement in 1999, repressive actions against underground Catholic Church have greatly increased (Aikman 2003, 296, 303-304) (see 16.6). The Patriotic Church has also been suffering from the government's repressive control (Lam 2013).

*3-6. Increasing fear of restricted religious freedom in Hong Kong after 1997.*

The Hong Kong society has been seeing the gradual "Mainlandization." Church-state relations became antagonistic (see 19.6). Between 1997 and 2014, the Catholic Church fought against implementation of Article 23 of the Basic Law, educational reform, Moral and National Education Curriculum, and limitation to universal suffrage, all imposed by the Government that would undermine human dignity and religious freedom.

## 20.2 Phases of the development of the laity involvement

The author identified three development phases of involvement of the lay building professionals between the 1950s and 2015 (fig. 1):

The first phase is from the 1950s to the mid 1970s, in which the foundation of the laity involvement in various church management issues began to be laid;

The second is from the late 1970s to the early 1990s, when the laity

professionals from the building industry began to get organized in the Diocesan structure. In this phase, involvement remained to be ad hoc and their influence in project delivery was limited;

The third is from 1995 to the present. In 1995, a Diocesan commission solely dedicated to building project management was established, in which the laity involvement became firmly established and systematized.

Each phase is detailed below.

### First phase: 1950s-mid 1970s

Involvement of building professionals in the laity in the first phase was almost nil except for a few unsuccessful attempts. Yet, the crucial foundation to involve the laity was began to be laid through the Second Vatican Council in the 1960s.

#### Chinese consultant architects

Basically, almost all the building professionals in the laity involved in church building projects in the first phase were consultant architects and contractors who provided services based on the contract and did business with the Church.

Apparently the Church preferred to maintain business connections with specific Catholic architects. They were Chinese Hong Kongers and mostly Catholics. They were known to the clergy through the Church and personally commissioned by the clergy to be the consultant architects of the Church projects without submitting a tender (see 19.3 and 19.5, Appendix 1 and 2, table 5).

Some of the reasons for appointing architects without tendering were presumed to be the following: the building project management were carried out by the clergy and the Religious, who were not the building professionals to be able to organize tendering; there were too few human resources in the Church who could handle building projects, hence, tendering every or even some of projects was almost impossible; demand for the openness and competition in the selection of architects was less among the Catholics, most of whom were immigrants or refugees from China, and were not the major donor of the church

buildings at that time; Catholic architects could usually provide a discounted design fee.

Most of the Chinese architects from this phase were trained at the institutes in Western countries or Mainland China, the Faculty of Engineering of the University of Hong Kong, or other tertiary educational institutes such as the Trade School in Hong Kong (Chapter 15, Appendix 1). Locally educated architects were yet to be matured.

### Traditional lack of laity involvement

Li Ng states that, until the mid 1960s in Hong Kong, in general, "lay participation, if not totally lacking, was poorly coordinated and was marginal. As regards to decision-making and the running of the diocese, lay participation was nil" (Li Ng 1978, 275). Li Ng also describes "pre-conciliar [pre-Second Vatican Council] state" of the Church as "poor (or little and informal) channels of communication [between the clergy and the laity]; ad hoc problem-solving style; reliance on individual and amateurish efforts and initiatives" (Li Ng 1978, 295).

Regarding the church building projects, donation of money, building materials, land, interior furnishing, liturgical furniture and objects, as well as fund raising activities were the only method of the laity involvement since the beginning of the Mission and remained so until the mid 1970s (see 19.2). During this phase, many of the laity were the refugees and kept themselves busy in working hard to make a living, hence did not afford to assist the Church by participating in its management actively and voluntarily.

The traditional attitude expected for the laity was to be obedient to the clergy. Until the 1970s, the laity or parishioners as end-users of the churches had no say in how to build or renovate their own church. Design of new places of worship were discussed and decided between the parish priest and a consultant architect employed for the project. Even though some laity offered help for building projects, parish priests did not usually take up such offers because most of them were more concerned about pastoral and spiritual matters (Li 24 March 2010).

From the late 1950s to the early 1970s, the decrease in vocations to

priesthood and sisterhood, and the rapid increase in total population as well as in Catholic membership, aggravated the perpetual problem of insufficient work force (fig. 3). All too often, priests were allocated too many responsibilities to actually perform them well (Li Ng 1978, 322).

As a result, it caused dissatisfaction and frustration among parishioners (Li 24 March 2010, Law 26 March 2010).

### Second Vatican Council and establishment of Diocesan Liturgical Commission

Li Ng points out that Vatican II had a significant impact on organizational structures and the change towards problem-solving style of the local diocese:

> Concepts of collegiality and co-responsibility, the service role of the Church, and the inclusiveness of Church as the People of God emerged to influence the organizational mode. These led to such post-conciliar developments as the redefined role and importance of the laity and, for the first time, a share in the government of the Church, the role of the Bishop as shepherd and "Father" and a civic-community leader, the sharing of authority, and government by committee rather than through absolute rule by a single individual.
>
> Following Council directives, the local diocese established very rapidly during the period of 1964 to 1974, functionally specialized units of diocesan commissions and committees to study and respond to the various needs and problems of the diocese in light of Council teachings (Li Ng 1978, 294).

Table 6 provides the names and duration of appointment of the bishop and procurator along with the diocesan commissions/committees whose task included building projects with the period they functioned. The Diocesan Liturgy Commission (DLC) was created in May 1964 in order to conform to new liturgy announced in Vatican II (Li Ng 1978, 211). One of the main themes of Vatican II was renewal of the liturgy, which brought significant and widespread changes to church buildings around the world (see Chapter 6) (Schloeder 1998, 16). The foundation to involve the laity in church management

was laid by this reform.

### Laity involvement in specialized diocesan committee/commissions

In the first phase, there were some attempts by the Diocese to involve the laity of building professionals in Diocesan management system through the Committee for Church and School Extension Fund, the Diocesan Finance Planning Commission, and the Diocesan Development Committee, which will be detailed in the following sections. These attempts illustrate that the Diocese began to realize the necessity and effectiveness to mobilize the laity of building professionals. Because these decades were the time that the Diocese had its own specific preferred architects, it involved them such as Chien Nai-jen and David Lee when it decided to establish any commission related to building.

However, every attempt to modernize the Diocesan building projects was ephemeral and unfruitful. One of the major reasons for the failure of these attempts was the imbalanced distribution of the authority: the clergy still handled and decided everything whereas the laity remained a loyal and obedient helper of the clergy. As Li Ng argued, the post-conciliar principle that the laity and the hierarchy should cooperate and share in the mission of the Church was accepted in theory, but the view of the Church personnel is that the laity is not yet fully prepared in practice for their new responsibilities nor is the system for achieving this goal wholly sound (Li Ng 1978, 291-292). The majority of lay members' perception of their role continued to be that of merely helping parish priests. In the parishes, the clergy still reigned supreme in lay apostolate affairs. Li Ng points out that the Church's past neglect in mobilizing lay commitment was one of the factors which hindered church development even in the early 1970s in Hong Kong.

However unsuccessful, these attempts have some significance as the dawn of the laity involvement in church building projects.

### Committee for Church and School Extension Fund, 1955

The first explicit involvement or attempt of involvement of the laity in church

building projects was seen in setting up of the Diocesan Committee for Church and School Extension Fund in 1955 (see "Church and school Extension Fund, 1955" in 19.3 and table 6). The formal attempt by the Diocese to include many lay or non-Catholic of various professions, including architects, is something that had not been implemented previously. However, the Committee did not seem to have functioned well and last long, hence the contributions by the lay members had to be limited.

The invitees to the Committee included the clergy as well as non-clerical people from various professions.[105] At least two building professionals were invited, Chien Nai-jen, an architect who collaborated frequently with the Diocese in the 1950s, and Gordon Brown, a British architect and the first Dean and Chair Professor of the Faculty of Architecture of the University of Hong Kong (Appendix 1). Gordon Brown was apparently a Catholic.[106]

Not all the invitees turned up to the first committee meeting, but both of Chien Nai-jen and Gordon Brown were present.[107] Brown made a suggestion on how to save the design fee for architects.

The detailed roles played by the lay or non-Catholic professionals in this Committee are not finitely confirmed. One of the records indicats that the chairman expressed that the Committee did not function as expected and suggested to dissolve it.[108]

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[105] The invitees were identified from the copies of the invitation letters stored at the HKCDA. The author could not confirm whether the non-clerics were all Catholics. From the copies of invitation letters, it is apparent that the institutions the non-clerical invitees belonged to: Hong Kong Shanghai Bank, National City Bank of N.Y., Belgian Bank, United States Lines Co., Arnold Trading Co. Ltd., Dalan Trading Co., Orient Publishing Company. There was one public officer from the Labour Department. Eddie Hotung, the son of Robert Hotung, a well-established Hong Kong businessman and a prominent banker himself, was also invited. There were many individuals whose profession or affiliation was unconfirmed (*HKCDA Section III-20*. The documents reproduced with permission of the Hong Kong Catholic Diocesan Archives. © The Roman Catholic Church in Hong Kong, License No. HKCDA-DOC/003/2015).

[106] His funeral was held at a Roman Catholic Church in the U.K. (Caryl 2012, 31).

[107] The chairman elected was A.E. Perry, a non-clergy (Diocesan Committee for Church and School Extension, Minutes of the First General Meeting held on Thursday, January 27, 1955. In *HKCDA Section III 20-2*. The documents reproduced with permission of the Hong Kong Catholic Diocesan Archives. © The Roman Catholic Church in Hong Kong, License No. HKCDA-DOC/003/2015.)

[108] Letter from A.E. Perry to the Bishop, 4 January 1956, In *HKCDA Section III 20-2*. The document reproduced with permission of the Hong Kong Catholic Diocesan Archives. © The

Although the decision makers were apparently the clergy, at least it can be said that the lay people were regarded as important and valuable collaborators by the clergy, especially for this kind of practical issue even in the pre-conciliar period.

## Diocesan Finance Planning Commission, 1967

Diocesan Finance Planning Commission's first meeting was held on 14 July 1967 (table 6). The minutes record that, in accordance with Vatican II, the Bishop decided to establish various Diocesan Commission including one for Finance-Planning.[109]

The meeting minutes suggest that the general function of the Commission was to play an advisor role to the Diocesan Procuration and Caritas.

There were six initial members, of which three were the clergy and remaining three were the lay members, all of whom were professionals from the finance and commercial fields and were quite well known to professionals in Hong Kong (Khong 23 March 2015). The Chairman was the Diocesan Procurator himself.

The major expenditure of the Diocese had always been building projects. Hence, the great majority of the discussions by the Commission focused on financing them. Discussions regarding building projects included: how to allocate Diocesan funds on different building projects, how to and where to raise funds for the building projects, how to prioritize the building projects depending on the funds availability, how to negotiate with the Government regarding land premium, and how to invest disposable reserve funds of the Diocese.[110]

The Commission did not include lay members of building professionals. Presumably it is because financing was the major objective of the Commission.

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[109] First Meeting of the Diocesan Finance Planning Commission. 14 July 1967. In *HKCDA Section III 20*. The document reproduced with permission of the Hong Kong Catholic Diocesan Archives. © The Roman Catholic Church in Hong Kong, License No. HKCDA-DOC/003/2015.

[110] Meeting minutes of the Diocesan Finance Planning Commission. In *HKCDA Section III 20*. The documents reproduced with permission of the Hong Kong Catholic Diocesan Archives. © The Roman Catholic Church in Hong Kong, License No. HKCDA-DOC/003/2015.

Nevertheless, the Diocesan, particularly the Bishop Bianchi's determination to establish many diocesan commissions starting with this Finance Planning Commission and involve lay professionals in Church management was significant change in the Diocesan history.[111]

### Diocesan Development Committee, 1971

First meeting was held on 23 April 1971 (table 6).[112] The Diocesan Development Committee came into existence as a result of a recommendation made by the Diocesan Synod held in 1970-71 during the episcopate of Bishop Francis Hsu (see the section "Bishop Hsu's initiative and Diocesan Convention in 1970" below, fig. 1, table 6) (Khong 23 March 2015). It was called at the request of Bishop Hsu and the Senate of Priests to study and re-evaluate the services being offered by the Church. The Committee was asked to work toward greater cooperation and coordination with other existing government agencies and Christian organizations, in order to better ascertain what the Church's direction should be in the future.

There were ten members, of which eight were the clergy and Religious Sisters. One of remaining two was David Lee, an architect, who collaborated with the Diocese frequently in the 1970s (table 5 and Appendix 1). Another lay member was a Government statistician. Edwin Li, an architect, joined the Committee later (Appendix 2) (Li 26 March 2013).

Because only some of the records of this Committee are stored at the

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[111] In 1976, Bishop John Baptist Wu reorganized the Finance Planning Commission as Diocesan Finance Commission. The Commission did not meet for some time during the Bishop's illness (Khong 23 March 2015). Wu died on 23rd September, 2002. The Commission was suspended until the new Bishop would appoint the members and call the meeting again. Bishop Joseph Zen, after his installation to be the Bishop of Hong Kong, re-established it accordingly and also restructured it in 2005 first as provisional Commission and then in 2007 as a permanent one. As of 2013, the Commission was composed of five clergy and four lay members of financial professionals, one of which is a member of the Diocesan Building and Development Commission (see "Third phase: 1995-2015" in 20.2) (Catholic Truth Society 2014).

[112] Report of the Diocesan Development Committee. In *HKCDA Section III-23-3*. The documents reproduced with permission of the Hong Kong Catholic Diocesan Archives. © The Roman Catholic Church in Hong Kong, License No. HKCDA-DOC/003/2015. For unknown reason, this committee never appears on the Hong Kong Catholic Church Directory, which lists all the official Diocesan committees and commissions every year.

HKCDA, in addition that any records regarding the Diocesan finance and property including this Committee after 1989 are not available to the public as of 2014, its function and contribution of the laity are difficult to be grasped comprehensively.

However, from the existing records, the contributions of the lay members are known to some extent: David Lee prepared a draft for a questionnaire that could be sent to parish priests asking the felt needs in the service of the people of Hong Kong.[113]

With Bishop Francis Hsu's death in 23rd May 1973, this Committee seemed to have stopped functioning. At the time of Bishop Hsu, he issued an instruction through the Chancellor that all Commissions and Committees established were to be advisory to the Bishop only (Khong 23 March 2015). The Committee was formally dissolved in 1985.

### Bishop Hsu's initiative and Diocesan Convention in 1970

In 1968, the direction of the Catholic Diocese of Hong Kong was handed over from Italian missionaries of P.I.M.E. to local Chinese clergy. In 1969, Bishop Bianchi resigned and the responsibility was taken over by Bishop Francis Hsu, the first Chinese bishop of Hong Kong (table 6). This indigenization of the local Church was one of the reforms brought about by Vatican II (Luk 1991).

Bishop Francis Hsu gave a credible and promising performance as a potential leader for change within the Church (Li Ng 1978, 323). Besides establishing a number of diocesan-wide functionally specific commissions, he called an unprecedented Diocesan Convention in 1970 in order to apply the spirit of Vatican II to the existing situation in Hong Kong (fig. 1) (Catholic Truth Society 1974, iii).

Ten important areas of concern were identified and working groups were formed to draft the documents. "Laity" was one of those. Bishop Hsu wrote in his letter to call the First Meeting of the Convention in 1970 that "there was a

[113] Diocesan Development Committee. 11th meeting. 24 March, 1972. In *HKCDA Section III-23-3*. The document reproduced with permission of the Hong Kong Catholic Diocesan Archives. © The Roman Catholic Church in Hong Kong, License No. HKCDA-DOC/003/2015.

time when the bishop of the diocese would normally have been expected to take counsel with himself or with a few trusted advisers and work out such a plan. … The problems that challenge us are far too complex for any one person to pretend to have all the answers" (Catholic Truth Society 1974, i-iii).

Among 420 delegates, 200 were lay people. The recommendations for the laity, based on the careful study of the Council Documents, included that Catholic professionals such as "teachers, writers, lawyers, engineers, accountants, government administrative and clerical staff should form professional organizations to give witness to Christ in public and in their professions, and when necessary offer advice and professional services to the Church" (Catholic Truth Society 1974, 58-59). Those facts illustrate clearly that Bishop Hsu was well determined to involve the laity more in Church management. Unfortunately his term as Bishop was cut short by untimely death in 1973 after only three years in office (table 6) (Li Ng 1978, 324).

Li Ng describes the post-conciliar Church organizational modes in contrast to those of pre-conciliar: centripetal, a much higher level of bureaucratization, government by broader-based representation and consultation, new image of the Bishop as shepherd and civic leader of the community at large, better attention to, and the creation of more formal channels of communication and coordination, longer-ranged and more systematic planning are attempted, conscious efforts at training and/or recruiting more expert and specialized advice and participation (Li Ng 1978, 295-296).

Vatican II and its impact paved a way in a long term to the more substantial laity involvement to be achieved in the second and third phases.

### Second phase: the late 1970s-1994

The second phase of the laity involvement is from the late 1970s to 1994, during which the laity professionals from the building industry began to be organized in the Diocesan structure. In this phase, the involvement remained to be ad hoc and their influence in project delivery was limited.

### The laity voluntarily involved in Diocesan building projects

From the late 1970s to the early 1990s, two prominent Catholic architects, Edwin Li and Vincent Ng, helped the Diocese as volunteers along with other lay building professionals. Their detailed biographies and projects involved are described in Appendix 2 and table 5.

It is important to note that both of them were local Hong Kongers and studied at the Faculty of Architecture of the University of Hong Kong. The local professionals began to deeply commit themselves to the Church's building projects for the long-term through the Liturgical Art and Architecture Committee, Procuration, and other committees, which will be explained below. Their commitment empowered the Diocese to overcome challenges presented by the handover and other factors from the late 1970s to the early 1990s by shifting its building project management method and establish a new diocesan commission specifically dedicated to the building projects in the third phase.

### Establishment of Liturgical Art and Architecture Committee (LAAC), 1977

The Liturgical Art and Architecture Committee (LAAC) was established in 1977 as one of sub-committees under the DLC (table 6).

The LAAC's "tasks are: to establish liturgical architectural and art disciplines of the Diocese; evaluate and advise on designs for construction, restoration and renovation of churches and Mass centres prepared by the Diocesan Procuration; explore localization of liturgical architecture and arts" (Diocesan Liturgy Commission 1988, 11).

Vatican II's liturgical reforms caused a great deal of confusion in the Church. The LAAC was meant to become a clearinghouse for matters related to liturgical spaces issues. The DLC also commented, "The Commission [DLC] believes that the establishment of this committee [LAAC] will, more importantly, be able to reduce waste or loss of money in architectural issues of the Diocese and also help newly built churches meet new liturgical requirements" (Liturgical Art and Architecture Research Group 1977). It implies that the LAAC was also given the task to reduce problems in building projects.

Fig. 68 illustrates how human resources were mobilized in the LAAC to confront such problems. At the time of its establishment in 1977, the LAAC had 10 official members in total, seven of whom were clergy and one was a Religious Sister. There were two official lay members, one was Edwin Li, an architect, and the other one was the chief curator of the Hong Kong Museum of Art (Appendix 2) (Catholic Truth Society 1978, Ahearn 24 February 2011). In addition, there were several lay consultants, who were not official members of the LAAC, including an architect who was then the Head of the Department of Architecture of the University of Hong Kong, and Vincent Ng, also an architect (Appendix 2) (Ahearn 24 February 2011). Because the LAAC's mission emphasized liturgy, the clergy members had a larger proportion of membership (fig. 68).

Although the DLC and the LAAC together gave advice on liturgical spaces in building projects, neither of them was given a position to plan, coordinate, monitor building projects, or make any decisions. It was still the Procurator who was the most influential in making those decisions. In addition, the LAAC was an ad-hoc committee being a sub-group of the DLC, hence, its scope and influence were limited.

Officially, the LAAC was dissolved in 1983 "to be reorganized" (Catholic Truth Society 1983). The LAAC disappears from the official list of diocesan organizations in 1986.

However, various documents and interviewees from this study show that it kept functioning after 1983 up to 1995 as an informal preparatory group to pave the way for the Diocesan Building and Development Commission (DBDC). It was also confirmed that a few lay building professionals of the LAAC remained to help the clergy to establish the DBDC.

Despite its limited power, the LAAC was an important milestone for the Diocese to involve the laity in diocesan building projects, especially since all of them were professionals in the building industry. The LAAC is clearly different from the preceding committee and commissions in its specialized task of art and architecture.

### Impasse of traditional management method in the 1980s

The post-conciliar principle that the laity and the hierarchy should cooperate and share in the mission of the Church gradually began to be accepted in the 1980s although in Hong Kong, the interpretation of the laity still remained more conservative than liberal. The laity involvement during this phase was rather ad hoc and not systematically organized in the Diocesan structure.

The 1980s became a period of physical renewal for many churches. At the same time, there was a need to build some more new schools with Mass centre (Law 26 March 2010). This was due to continuing population growth in Hong Kong followed by urban sprawl.

In addition to that, as explained above, the Sino-British Joint Declaration in 1984 prompted the Diocese to launch a number of church building projects (see 19.6-19.7).

Consequently, the Procurator had an overabundance of projects to deal with.

With regard to project management method, all the interviewees in this study pointed out that one of the problems in diocesan building projects until the 1980s was that the Diocese had not adopted a standard project management method generally employed in the building sector. For example, tendering had not been adopted by the Diocese.

There was also an insufficiency of human resources to manage building projects. The Procuration depended on the Religious Brothers until the 1980s. As explained above, a Religious Brother, who served the Procuration Office as "Building Superintendent," passed away in 1984, and no replacement was arranged since then (table 6, see 19.2).

The Procuration gradually began to update its building project management method since 1989.

From 1989 to 1993, Edwin Li, a Catholic architect of the Government, was asked by the Procurator and assisted the Procuration as a voluntary "Architectural Consultant" but nearly in full-time (table 6). Li acted as a project manager for specific construction projects (Khong 21 September 1992, 6) (Appendix 2).

From 1991, upon the recommendation by Edwin Li, several "Clerk of Works"

(COW) were employed as full-time staff by the Procuration to technically assist building projects. The COW is site superintendent of works under the direction of an architect and an engineer. The Religious Brother or the clerics without technical training previously carried out this job. The COWs who replaced them were qualified technicians. They are usually the graduates of technical schools with post-secondary diploma. The COWs were not necessarily employed because of their faith in Catholicism but rather by their qualification.

The Religious Brother, voluntary Architectural Consultant, and the COWs helped building projects in their capacity. However, they did not solve the fundamental problem of the absence of permanent staff or an in-house organization, which could take charge of all the Diocesan building projects with modernized management method.

Due to all those factors, an increasing number of technical defects in newly constructed churches were reported (Li 24 March 2010, Law 26 March 2010). An increasing number of the laity as well as the clergy became convinced that there should be an improved and standardized method for building project management in the Diocese.

### DLC's initiative for reform from the late 1980s to the early 1990s

In the late 1980s, the DLC commented on the laity involvement as follows:

> There is very little that the Church or religious communities or worshipping communities have done to bring some development whether in architectural styles, or interior design or works of religious art. ... There are experts available in all fields of art in Hong Kong, may we not consider their opinions in our deliberations (Ahearn 1987, 1-11).

It indicates that the Church still had little lay involvement in a professional manner during this period.

Thomas Law, a secular priest of the Hong Kong Diocese, came back from his study in Italy to Hong Kong in 1985. Soon after his return, with his strong

specialization in liturgy, he took up the position of Director of the DLC office as well as being one of Coordinators.

The DLC's initiative led by Law along with other clerical members of the DLC began to reform the traditional building project practice of the Diocese and establish a standardized management method as well as an appropriate body for management. From the late 1980s up to the early 1990s, the DLC kept writing letters and proposals to the Bishop suggesting the establishment of a new commission solely dedicated to building project management.

The LAAC, a sub-committee of the DLC, was given the task to compile the "Proposal for the Establishment of a Client Body for All Construction, Alteration and Maintenance Works of the Hong Kong Diocese" in 1988 as the suggestion to the Procurator and other stakeholders in the Diocese. The proposal suggested creating a "Building & Construction Committee" or "Project Team" as a centralized representational body for a group of clients for building project that consisted of the Procurator, Bishop, parish priest, members of the DLC, architects or project manager and consultants. It was also suggested to appoint a "Project Manager" to represent the Project Team who can professionally deal with other consultants and contractors.

The proposal in 1988 was not officially put into practice. However, a group equivalent to a "Project Team" was informally and gradually formed in practice by 1992 involving the Procurator, the DLC/LAAC and parishes in church building projects. Gradually the Procurator shifted to more "of the finance control side; whereas, the design and supervision are left to the other two parties (parish and the DLC/LAAC)" (Khong 21 September 1992). However, at the same time, the demand for a full-time and permanent professional staff or commission for building projects became greater.

### Seminary opened to the laity, 1989

Some of the lay building professionals attained academic training in religious and theological studies at the Seminary from 1989.

Some of them attended and obtained degrees in Theology, Philosophy, or Religious Science at the Holy Spirit Seminary College, which officially opened

its door to the laity in 1989. The laity attended while they were working or when retired. Some of the male laity further proceeded to be ordained as Permanent Deacons.[114] It should be reasonable to understand that their academic training made them different from the traditional state of the laity being obedient and passive, and has empowered them to proactively participate in the Church management in the second and third phases.

### Bishop Wu's Diocesan reorganization from the late 1980s to the early 1990s

John Baptist Wu Cheng-Chung, the fifth Bishop of Hong Kong Diocese, implemented various reforms of the Diocese (table 6).

In 1987, following the 1984 announcement of the handover of Hong Kong and anticipating a change in Church-state relations, the Diocese launched a comprehensive study and consultation project in order to identify what directions the Church should take in the next ten years. During the consultation, many Church members, including clergy and lay members, "proposed to make use of all possible ways to upgrade the status of the laity in diocesan organizations and to increase their participation in every kind of Church undertaking" (Hong Kong Catholic Diocesan Archives 2005, 260, 562). Recommendations following the consultation also included to "re-adjust the administrative structure of the Diocese to permit more lay people to participate. It should set up a laity resources centre to make good use of the talents and resources of the laity" (Hong Kong Catholic Diocesan Archives 2005, 281, 562).

In 1992, Bishop Wu announced the "Plan for the re-organization of the Diocese," which was another plan for reform. The principles adopted for reorganization included "making provisions for a wider and more active participation of lay people in the life of the Church, enhancing their consultative role."

[114] As of 2014, two lay members of the Diocesan Building and Development Commissions were the ordained Permanent Deacons, who completed their study at the Seminary, and while they worked as building professionals in public or private sector.

Also in the plan was a proposal to revive the "Diocesan Commission for Building Projects and Planning" (DCBPP), which existed from 1980 to 1982 (table 6). The objective of the DCBPP was to carry out the following two steps:

1) to assess the present situation of the Diocese in terms of its physical presence, that is, whether all geographical areas of the Diocese are appropriately and adequately served by the Church in terms of a proportionate distribution of church buildings, such as churches, chapels, Mass centres, schools and other institutions in those areas, and

2) to make future plans. The members of the Commission were suggested to consist of: a Vicar General, the Diocesan Procurator, one priest each from Hong Kong, Kowloon, and the New Territories, and two to three lay professionals (Ticozzi 1997, 201-218, 232).

This suggested member composition of the DCBPP has a slightly larger proportion of clerical members than the laity. Yet the gap is not as significant as that of the LAAC (fig. 68).

Though the DCBPP's responsibility was not specifically set for building project management, it is still important to notice that it was given a task to make policies for diocesan building projects, and included lay professionals.

Right after the announcement of the reorganization plan in 1992, a detailed action plan for this new "DCBPP" (renamed in the action plan as the "Diocesan Planning and Land/Building Development Commission") was developed by the DLC, and was submitted to the Bishop (Diocesan Liturgy Commission 10 November 1992, 8). The action plan for a new commission was more detailed and more practical than the previous 1988 proposal.

However, despite this, the commission was not formed. Yet the DLC's internal documents show that it together with the LAAC kept making preparations to set up a new commission. Members did extensive research on how project management worked in the building industry and what regulations were compiled by the Hong Kong Institute of Architects. Thomas Law compiled a list of "professionals" of architects, engineers, surveyors etc. among the laity who he knew, and who could possibly become the founding members of a new commission.

### Proposal to the Bishop in the mid 1990s

In a gathering attended by the Bishop Wu and many lay in 1995, one of the lay members raised the issue about church buildings by pointing out the insufficient communication between parish priests and the parishioners in church design, which resulted in dissatisfaction of parishioners. Simon Li, a property management professional working for the Housing Department of the Hong Kong Government (retired in 1998), who was also present, shared the same opinion and believed that participation of the laity with professional background in the building industry would improve the situation. After the gathering, Li was asked by Bishop Wu to work with Dominic Chan, Vicar General of the Diocese, to make a proposal to Bishop for the purpose to improve the situation. By that time, the Bishop himself was keenly aware of problems regarding building projects (Li 24 March 2010, Law 26 March 2010). Chan and Li, in their proposal to the Bishop, stressed that the Diocese should establish a diocesan commission, which substantially involves the laity as professionals in building projects.

## Third phase: 1995-2015

The third phase of the laity involvement in church building projects is from 1995 to present (2015), during which a Diocesan commission solely dedicated to building project management was set up. In this commission, the laity involvement became firmly established and systematized, and has been steadily functioning until today.

### Establishment of Diocesan Building and Development Commission (DBDC), 1995

By late 1995, Bishop Wu finally put into force a new and permanent commission dedicated to diocesan building projects by involving many lay professionals. It was named the “Diocesan Building and Development Commission” (DBDC) (fig. 1, table 6). Its first meeting was held in December 1995.

The lay members of the DBDC as building professionals provide advice, select consultant architects and contractors, check cost and construction, and monitor projects on behalf of the client, the Church. They should be distinguished from consultant architects and contractors who provide services based on the contract with the Church. In this system, the lay members of the DBDC are expected to be professional and technical inspectors so that the project would be implemented in accordance with contract terms.

### DBDC members

Table 7 summarises all the DBDC members who have ever served from 1995 to 2014. Lay members are organized accordingly: chairperson, vice chairperson, other appointed members and the DBDC office staff. Table 7 also divides appointed members by their profession as architect, structural engineer, quantity surveyor, building services engineer, planner, civil engineer and others. Clerical members are consisted of Ex-officio members and others. The grey bar for each member indicates the duration of appointment.

All DBDC members serve on a volunteer basis, as do members of other Diocesan commissions. The Bishop upon recommendation by the chairperson appoints commission members.

Founding members of the DBDC in 1995 included Simon Li as the chairperson, Dominic Chan and Thomas Law as clerical members (table 7).

As fig. 68 illustrates, since established, the number of lay DBDC members has kept increasing; whereas, the clerical membership has slightly decreased. Most of the clerical members are also the members of the DLC (table 7).

Table 7 shows that, as of 2014, among the 20 lay members, 20 percent are architects, 15 percent are structural engineers including the vice chairperson, 20 percent for building services engineers, 15 percent for planners including the chairperson, 15 percent for civil engineers and 5 percent is quantity surveyor and another 10 percent for financial management and IT, which are also essential professions in the building industry.

By 2014, in total 24 lay members have served the DBDC, among whom11 members (49 percent) serve more than 10 years.

These facts along with the author's interviews with the DBDC members demonstrate that the laity regard the DBDC membership not as an ad hoc volunteer activity, but as a long-term professional commitment.

The laity involvement is also more systematically organized and better balanced in terms of different professions than the LAAC of the previous phase.

### DBDC office

Another significant difference from previous committees is that the DBDC has a permanent administration office (fig. 71). As table 7 shows, it employs an "Administrator," who is a full-time building professional (first two were architects and "Authorized Person" registered by Hong Kong Government. The current one is a property manager). The Administrator serves as a project manager.

As table 7 shows, the office also constantly employs an "Architectural Assistant" (AA) since 2001 and COWs or Assistant COW (ACOW) since it was established.[115] The AA is a person with a bachelor degree in architecture but not a government registered architect and an Authorized Person.

Establishing a permanent office with permanent professional and technical staff is a significant change in the Diocesan history.

### Sub-Committees

As Fig. 71 shows, the DBDC has three permanent sub-committees plus one ad hoc group. Each DBDC member joins one or two permanent sub-committees.

As of 2014, six members serve for the Selection Committee (SC), seven for the Works Committee (WC), and twelve for the Research and Development Committee (RDC) (Selection Committee, 9 June 2014, Works Committee, 11 August 2014, Research and Development Committee, 16 August 2014).

The lay members' involvement in each sub-committee is examined below.

[115] Upon the establishment of the DBDC in 1995, a COW who was working at the Diocesan Procuration, was transferred to the DBDC office (Khong 27 September 2010).

### Selection Committee (SC)

The lay members of the SC serve to:

1) establish approved lists of consultants and contractors for work for Diocesan properties such as maintenance work, roofing and waterproofing work, electrical work, and slope repair work;

2) evaluate and consider tender submissions for projects that include periodical inspection testing, commissioning, electrical rewiring and re-enforcement along with various construction and renovation work for Diocesan properties (fig. 71) (Diocesan Building and Development Commission 2010d).

The SC's tendering system is similar to that of the Hong Kong Government.

For example, in the redevelopment project for Our Lady of Mount Carmel Church in Wan Chai, the SC prepared a list of appropriate consultants and contractors for tendering by taking into consideration the requirements of the particular project (see Chapter 21) (Lam 28 February 2011).

### Works Committee (WC)

The Works Committee (WC) co-ordinates with the parishes and organizations in the Diocese on the design and construction of work; monitors the standard, checks the progress and cost of the work; monitors and assesses the performance of the building professionals and contractors employed; gives advice and formulates guidelines on the technical and administrative aspects of building projects; and attends to emergencies related to church properties (fig. 71) (Diocesan Building and Development Commission 2015).

Fig. 72, the procedure of maintenance work standardized by the WC, indicates that participation of each stakeholder, the Procurator, DLC, DBDC, and parish, is firmly established. A project to construct a new church building also works the same as a maintenance project.

For example, for the redevelopment of Our Lady of Mount Carmel Church, a "Task Force" was formed to include a few members from the WC as the DBDC representatives together with the Procurator, the DLC, parish priest, parish representatives, and the consultant architect (see Chapter 21).

Generally, the WC members' responsibilities in a Task Force are to

coordinate between the Task Force and the DBDC, attend Task Force meetings as well as to provide professional and technical advice by attending interviews with tenderers, providing tender analysis reports, joining selection of an architect and contractor, reviewing and commenting on the initial budget, development of design details and monitoring for cost control. Works Committee representatives assist the parish until the handover of the building to the parish (Lam 28 February 2011).

Works Committee representatives are helpful especially when a parish does not have parishioners who are building professionals.

### Research and Development Committee (RDC)

The Research and Development Committee (RDC) is responsible for research and study on Diocese's hardware needs in relation to building development in terms of pastoral and social care (fig. 71) (Diocesan Building and Development Commission 2010a).

The RDC analyses Catholic census and population demography in the territory, and examines which district will need a new church. It also determines the type of services; such as, special schools or classes, and services to elders that are needed in each parish. Based on the analysis, it makes suggestions to the Bishop for building development. To achieve these tasks, the RDC established the system utilizing GIS (Diocesan Building and Development Commission, MM. June 1999).

Based on the RDC's analysis and advice, the Diocese decided to suppress and amalgamate several parishes as well as build a new church in a new town which was expected to have a large intake of population. One of the most recent church development plans in Tung Chung has been implemented based on the RDC's research and advice.

The RDC also examines heritage designation/registration of diocesan properties when the Diocese receives such proposals from the Hong Kong Government (Lam 19 September 2009).

### Catholic Building Professional Advisory Group (CaBPAG)

The Catholic Building Professional Advisory Group (CaBPAG) is a group that provides professional advice to the Church (mostly parishes) on building, engineering and development (fig. 71). It also works on related matters including building management, maintenance and improvement, compliance with government regulations and requirements, contractual and liability issues, and community concerns (Diocesan Building and Development Commission 2010b). Sub-groups are established to suit the specific needs and tasks on a flexible basis.

Whereas members of the above-mentioned three permanent sub-committees (SC, WC, and RDC) need to be DBDC members, members of the CaBPAG do not need to be DBDC members. Instead, members are called for through self-nomination. Invited people are "all building and related professionals with a membership in relevant professional institutions or the equivalent. The list includes architects, engineers (including, but not limited to building, civil, electrical, electronics, mechanical, structural, geotechnical and building services), planners and surveyors, as well as building related experts and specialists (in lighting, acoustics, heritage and conservation, environment, design, landscaping and other relevant fields)" (Diocesan Building and Development Commission 2010b).

This difference in membership mobilization is because the CaBPAG is meant to be a pool of future DBDC members who currently do not have enough time to serve as a full DBDC member (Diocesan Building and Development Commission 2010c).

One of CaBPAG's contributions is that it dispatches several members to a "Maintenance Committee" established in some parishes. A Maintenance Committee is responsible for coordinating the church property maintenance and services.

For example, four CaBPAG members were dispatched to the Maintenance Committee of Our Lady of Mount Carmel Parish in order to assist the parish priest and parishioners by advising and liaising with the DBDC through the regular participation in the Maintenance Committee's meetings.

This system is effective because some major maintenance issues in a parish need to involve the DBDC (Li 26 September 2010).

Chapter 22 will describe further details and development of the CaBPAG.

The lay members of the DBDC play the role of adviser and monitor for the church building projects based on their professional expertise. The involvement is highly organized in the Commission and also within the Diocesan structure. It is a notable difference from the participation pattern of the lay professionals in the previous phases that lay professionals in the DBDC are not directly engaged in design work. The design work is the task assigned to the consultant architect employed in each project. The allocation of responsibilities is clearer than in the previous phases as this system follows the standard practice employed in the building sector. It is implied that the lay members are the main and direct source, which enabled standardization of building project management in the DBDC.

## 20.3 Conclusion

This chapter focused on the lay professionals to identify the contexts as well as different phases of the laity involvement in systematization of the church building project management in the Catholic Diocese of Hong Kong since the 1950s and to reveal the situation of systematization in each phase as well as professionals involved.

Findings indicate followings:

1. Three contexts, which induced the laity involvement in church building projects in Hong Kong, were identified: the renewed status of the laity in the Church at large and encouragement for them to participate in the ministry; maturation of Hong Kong Catholic building professionals; and the anticipated restriction on the religious freedom after the handover of Hong Kong to China.
2. Three phases of the lay professional involvement are identified. In the first phase from the 1950s to the mid 1970s, there was little involvement. However, this phase laid the foundation for the actual involvement in the next phase. One of the factors that hindered involvement was the traditional management

practiced since the 19th century in which the clergy, particularly the Procurator and parish priests, exclusively took charge of building projects. The root of this practice comes from the particular history of the Catholic Mission in Hong Kong, which started as a Rome's financial office. However, Vatican II in the early 1960s, which included reforms of liturgical spaces, necessitated the laity involvement. The second phase is from the late 1970s to the early 1990s. Involvement-enhancing factor observed in this phase was the DLC's initiative of creating the LAAC in the late 1970s. The continuous efforts by the DLC was accelerated by Bishop Wu's diocesan reforms in the 1980s and 1990s because those two initiatives were in line in terms of the Church's philosophy. Those efforts finally resulted in the establishment of the DBDC in 1995 which marked the third phase that brought significant changes in the extent and contents of the laity involvement.

3. In regards to the systematization of the laity involvement, that of the late 1970s to 1980s in the second phase, as seen in the LAAC and the DCBPP, was limited in terms of the involved numbers as well as policy and decision-making influence. Systematization of involvement began by establishing the DBDC. The following significant changes are found in the DBDC in the third phase. First, lay members are composed of a larger and an increasing proportion of members, and established a long-term commitment to the DBDC membership. Second, the laity involvement is highly organized within the Commission as well as in the Diocesan structure.

4. As to lay professionals involved in the first phase, they were consultant architects. In the second phase, there were a limited number of voluntary building professionals under the Procuration and the DLC. In the third phase, nearly all lay members of the DBDC are building professionals. They devote their expertise by acting as advisors and inspectors for the client team throughout the project process. The laity's professional expertise in sub-committees was the main reason for the establishment of standardized building project management method as well as equal participation of each stakeholder in building projects. The laity involvement in the DBDC became substantial in policy- and decision-making.

# 21 The Building Process of and the Laity Involvement in Our Lady of Mount Carmel Church

The Chapters above revealed that the Church-state relations in Hong Kong had been very close since the colonization in 1841 having formed a striking contrast to the general "secularism" trend in the West that emerged in the 19th century. In some states, it led to the "separation of Church and state."[116] After the Second World War in Hong Kong, the Church-state relations became even closer and more interdependent, which were defined by Beatrice Leung as a "contractual relationship" (see Chapter 19, Leung and Chan 2003, 23-46). Until the 1980s, the Churches built and operated educational, medical, and social services facilities being subsidized by the Government. The Catholic Diocese of Hong Kong was able to maintain parish churches within the Government-subsidized Catholic schools (see 19.5, Li Ng 1978, 121, 142).

Although the laity involvement was called for and promoted officially by the Second Vatican Council, it did not come into practice in Hong Kong until the 1980s (see Chapter 20) (The Holy See 1964, 33-38, Li Ng 1978, 291-292, Leung and Chan 2003, 47-72).

In Chapter 20, the author has identified three contexts of the laity involvement in the Diocesan building projects in Hong Kong:

1. The renewed status of the laity and their encouraged involvement in the ministry including Church management by the Second Vatican Council;

[116] Kudo defined "secularism" as a process in which the social role and publicity of a religion decreases (Kudo 2007, 8).; "Separation of Church and state" is that a Church (religious organization) and a state avoid constitutional union, separate activities and the authority of both parties, and recognize the differences and independence of spheres of each other. It assures, from the viewpoint of the citizen, freedom, religious tolerance, and freedom of thought (Onishi and Chiba 2006, 10-12).; In France, the concept of "*laicite*," French secularism of a strict separation of Church and state, has been adopted since the early 20th century. In 1905, the Law of Separation between Church and State was enacted (Remond 2010).; In the U.K., the union of Church and state has been maintained under constitutional recognition of Anglicanism as the state religion, which, at the same time, assures freedom and religious tolerance (Onishi and Chiba 2006, 22).; In the U.S., separation of Church and state has been adopted in a legal structure in a less rigid way (Onishi and Chiba 2006, 14).; In the socialist states, the state domination of Church, another type of secularism, has been practiced (Leung and Chan 2003, 14-16).

2. Maturation of Hong Kong Catholic building professionals enabled Diocese's determined shift from the traditional style of building management, which was handled only by the Procurator, to the governance approach involving the laity as professionals; and
3. Diocese's remedial measure to the 1997 handover of Hong Kong was to plan for the worst situation, that is new church sites might not be available in the future, hence, the Diocese launched many church building projects before 1997. These could not be carried out without involvement of lay building professionals.

This chapter aims to reveal through the Diocesan Building and Development Commission (DBDC) and its sub-committees what exactly the laity have carried out, how they share the responsibilities with the clergy, and how their roles can be categorized in the two phases of the redevelopment project for Our Lady of Mount Carmel Church (OLMC).[117]

This church falls into the typology of "high-rise church and commercial complex" (see "High-rise church and commercial complex" in 19.7, fig. 1).

The author chose this OLMC project as the case study for the following reasons:

Firstly, this OLMC project was one of the early projects, which the DBDC took charge of, and also the first project the Diocese tendered to select a designer. Tendering was not conducted before the establishment of the DBDC because it required professional and technical expertise. In other words, the existence of the DBDC enabled the Diocese to tender.

Secondly, this project illustrates most the Diocese's decision to be independent from the Government in implementation of church building projects following the announcement of the handover of Hong Kong in 1984. The Diocese had to find a way to generate funds to build several new church buildings without financially depending on the Government. Hence, it decided to launch a joint redevelopment project in partnership with a private developer

[117] The content of this chapter was published in a professional journal and revised for this dissertation (Fukushima and Doi 2013).

for the OLMC, which is located in the central part of Hong Kong, hence, the redevelopment of it was deemed very profitable (fig. 2).

Because of those reasons, this case study is expected to show concretely how involvement of the lay building professionals, especially of the DBDC, is carried out in a new typology of a high-rise residential building with a church and a new method f a church building project.

## 21.1 Preceding developments in Wan Chai, 1842-1996

Wan Chai in Hong Kong Island developed as one of the first Chinese settlements in the colony by the 1860s (Smith 2003, 158).

Since the very beginning of the Mission, missionaries spent much effort to develop various facilities in Wan Chai (Ha 1998, 73-75). The first project was a Catholic cemetery established as early as in 1842 (Ticozzi 1997, 12-13).

St. Francis Xavier Chapel was commenced by the Mission in 1843 and completed in 1845 as the second proper place of worship in the territory following the Cathedral (fig. 2, B in fig. 73). The chapel was apparently rebuilt in 1864 and renamed as St. Francis Xavier Church.[118]

Around a church, a place for foundlings, a place for the sick and the old, a home for blind women, a seminary, a hospital, a school for Chinese girls, and residential buildings for rent were established by the Women's Religious Congregations and the Mission (Ticozzi 1997, 20-21, Ha 1998, 73-75). The area became a centre of Chinese converts to Catholicism as well as Portuguese (Smith 2003, 158).

However, by the end of the 19th century, the area attracted a growing number of the down-and-out foreigners including many lapsed Catholics. Therefore, the Mission decided to take some measures to improve the area (Smith 2003, 158-159).

Probably as a part of the Mission's improvement works, in 1922 or 1923, the church was demolished. The Mission planned to purchase a new site in the same

[118] A short history of St. Francis Xavier's Church, 18 September 1949. In *HKCDA Section IV-02*. The document reproduced with permission of the Hong Kong Catholic Diocesan Archives. © The Roman Catholic Church in Hong Kong, License No. HKCDA-DOC/003/2015.

district to build a new church (Sheng Mu Sheng Yi Tang 聖母聖衣堂 1990, 10). In the meantime, a chapel within St. Francis Xavier Hospital was used as a public church (C in fig. 73).[119]

Finally, on 13 December 1939, the Mission acquired the new site of 14,500 sq.ft. (about 1,347 $m^2$), which was purchased from the Hong Kong Electric Company for 47,850 Hong Kong dollars (A in fig. 73).[120] However, the building project was apparently interrupted by the war.

At last, in 1950, a church and school complex building was built, which housed Holy Soul's Church as a parish church, and a Diocesan Catholic primary school named Ki Lap School (基立學校) (A in fig. 73). The complex was established in response to the rapid increase of the population in the district. It was a four storey-complex which had a six storey-tower erected from the fourth storeys (fig. 18-27). The lower three storeys were used as the school. The fourth storey (ground floor) and the tower were church premises, which had a church hall of a rectangular plan with seating for 531 people.[121] The tower accommodated a bell and priest's quarters.

In 1957, the church was renamed as Our Lady of Mount Carmel Church.

The building survived until 1997.

Meanwhile, as explained in Chapter 20, the building project management of the Diocese had been rapidly modernized from 1995. Until the mid-1980s, the

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[119] In 1852, the Mission opened St. Francis Xavier Hospital (Vicar Apostolic of Hongkong: Re: St. Francis Church, 12 November 1945, and A short history of St. Francis Xavier's Church, 18 September 1949. In *HKCDA Section IV-02*. The documents reproduced with permission of the Hong Kong Catholic Diocesan Archives. © The Roman Catholic Church in Hong Kong, License No. HKCDA-DOC/003/2015.; Sheng Mu Sheng Yi Tang 聖母聖衣堂 1990, 10; Ticozzi 1997, 37.

[120] Gibb, Livingston & Co. Ltd.: I.L.2837-Wanchai, 13 December 1939. In *HKCDA Section IV-02*. The document reproduced with permission of the Hong Kong Catholic Diocesan Archives. © The Roman Catholic Church in Hong Kong, License No. HKCDA-DOC/003/2015.; Land Register (for Property Particulars [Property reference number: A2475434]; accessed 19 April 2012). https://www1.iris.gov.hk/eservices/byaddress/search.jsp. The acquired site was in the vicinity of St. Francis Xavier Church and St. Francis Xavier Hospital. It was leased from the Colonial British Government to Hong Kong Electric Company Limited in 1928 for seventy-five years.

[121] K.C. Chiu & Co. Architects: Drawing No.6 I.L. Nos 2837 Section A and 349 Section F R.P. Proposed New Church, 23 February 1948, Approved Plans and Related Documents, Building Information Centre, Buildings Department, The Government of Hong Kong Special Administrative Region.

Diocese practiced the traditional project procurement system that resulted in various defects (see 20.2). Since the 1980s, the Diocese began to consider setting up a Diocesan commission specialized in building project management, which employed professional staff equivalent to a project manager (PM).[122] In 1995, the DBDC was established.

The DBDC consists of paid professional and technical staff, and the Commission members, who are volunteer lay building professionals (see 20.2).

Ki Lap School was closed in 1994 because of the decreased population in the district, especially for primary students (Sheng Mu Sheng Yi Tang 聖母聖衣堂 1990, 25). The vacant school premises were not used except for occasional church activities.

The Diocese was convinced of the necessity to utilize such a prime urban space.[123] Because the Diocese was planning to build several more churches on its own expenses, the redevelopment of this site was expected to generate funds for them. Besides, it became difficult for parishioners, many of who were elderly, to climb up over a hundred steps to the church on the fourth floor without a lift.

## 21.2 Pre-design Phase

Because the new building was to be a large-scale complex, it was not possible to manage the project by only the clergy. Therefore it required involvement of the professional laity.

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[122] See Chapter 20 and Fukushima (2011).; the Liturgical Art and Architecture Group of Hong Kong Diocesan Liturgy Commission. Proposal for the establishment of a client body for all construction, alteration and maintenance works of the Hong Kong Diocese, 30 May 1988, folder named Client's Body, Diocesan Liturgy Commission (DLC Client Body), Catholic Diocese of Hong Kong; Diocesan Liturgy Commission. Appendix 1, Diocesan Planning and Land/Building Development Commission, 10 November 1992, DLC Client Body, Catholic Diocese of Hong Kong; Greenhalgh and Squires 2011, 42; Project management emerged in Britain in the mid-1980s. Project procurement systems were imposed on Hong Kong and on other colonies by the British colonial administration. Hence, it is assumed that project management approach began to prevail in Hong Kong by the late 1980s (Walker 1995, 58).

[123] See 19.7; Simon Li, interview by the author, Hong Kong, 13 September 2010; the author conducted interviews in Hong Kong during the period between 2009 and 2012 with most of the participants of the OLMC redevelopment project.

### The clergy and the laity

As table 8 shows, the Procurator, the clergy in charge of the Diocesan finance, played a leading role in feasibility studies and the briefing to the parish.

The lay members of the DBDC played an important role in the briefing to the parish, soliciting the parish requirements, forming the Task Force, and selecting a designer.

The parishioners were able to make decisions on parish requirements to some extent.

### Feasibility study

In 1996, the Diocese and the developer Cheung Kong (長江) began to discuss the joint redevelopment of the site.[124] In 1997, both parties agreed to demolish the church and school complex, and build a forty-two storey residential building that would accommodate a new church on the first floor.[125] Cheung Kong bore the cost of planning and construction of the entire building and the sale of the residential units. The proceeds were divided between the Diocese and Cheung Kong in an agreeable proportion to both parties. Independently, the Diocese would, at its own expense, provide for the design and interior fitting-out of the church.

The Diocese also employed the received proceeds on major repairs of some older church buildings and on the construction of new churches.[126]

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[124] Cheung Kong was established by Li Ka-shing in 1950 as a plastic manufacturer. It then became one of the largest real estate investment companies in Hong Kong that was listed on the Hong Kong Stock Exchange in 1972 (CK Hutchison Holdings Limited 2015). Li Ka-shing is still the chairman of Cheung Kong and the most successful businessman in the post-war Hong Kong.; Edward Khong, interview by the author, Hong Kong, 20 May 2010. Edward Khong, then Procurator, was the representative of the Diocese in the negotiation. In the 1980s, the Diocese sold its land in Central district to Cheung Kong, which built private residential towers. According to the interview, the Diocese perceived it was a successful and satisfactory project. Therefore, it decided to partner Cheung Kong again on a redevelopment project in Wan Chai.

[125] This new building was named as No.1 Start Street. See "High-rise church and commercial complex" in 19.7.

[126] Edward Khong, interview by the author, Hong Kong, 20 May 2010.; Edward Khong, e-mail message to author, 19 December 2012.; Land Register (for Property Particulars [Property reference number: A2475434]; accessed 19 April 2012). https://www1.iris.gov.hk/eservices/byaddress/search.jsp. In March 2001, shares of the land and property were divided into 11,100 shares, of which the Diocese held 1,459 shares for the church premises. The church premises were completed in October 2001 and dedicated in November.

In May 1997, Cheung Kong became the registered owner of the land of 1,299.703 $m^2$ (net site area 1,227.326 $m^2$).[127]

## Agreement of the Diocese and Cheung Kong in 1997

The above mentioned agreement in 1997 defined the church premises to be as below:

1. The church premises will be placed on the ground and first floors of the podium of the building, and the height will be restricted by the government regulation;[128]

2. The church hall will have seating for three hundred, a high ceiling, and a skylight. The load-bearing pillars will be placed in between the church hall and lobby and not inside the hall;

3. Cheung Kong, with its architect, A+T, will design the entire structure, which will accommodate the church and residential premises. The Church can design only the interior of the church premises;

4. Cheung Kong will design the entire exterior; and

5. The external walls except the front will have few openings due to topographical conditions and adjoining buildings.

There were also constraints by the Government regulations:

1. The permitted site coverage is 33.689 percent for domestic (residential premises) and 60 percent for non-domestic (church premises);[129] and

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[127] Land Register (for Property Particulars [Property reference number: A2475434]; accessed 19 April 2012). https://www1.iris.gov.hk/eservices/byaddress/search.jsp.; A+T Design, "Calculation, Proposed composite building at No.1 Star Street Wanchai H.K," July 1998, Building Information Centre, Buildings Department, The Government of Hong Kong Special Administrative Region.

[128] Daniel Lin, interview by the author, Hong Kong, 3 June 2011; Edward Khong, interview by the author, Hong Kong, 24 November 2011. This arrangement was in line with Khong's requirement, in which he emphasized the importance and necessity of the church to be on the ground floor, accessible for the community from the street and noticeable by the passers-by. This was also favourable for Cheung Kong because the residential spaces were usually priced higher on higher floors. Furthermore, as mentioned below, the site coverage is permitted differently for residential and church premises, hence, the church premises with higher permitted site coverage had to be in the podium.

[129] A+T Design: Calculation(2), Proposed composite building at No.1 Star Street Wanchai H.K, September 2000, Building Information Centre, Buildings Department, The Government of

2. The permitted plot ratio is 1500 percent for non-domestic, which is 18,409.89 $m^2$, and 800 percent for domestic.[130]

### Briefing to the parish and parish requirements

The Procurator, based on the agreement with Cheung Kong, further developed the schematic design of the church premises and defined the gross floor area.

Then, in late 1997 or early 1998, it held the project briefing with the OLMC parishioners. The Bishop explained that the new church premises would have less space than that of the previous one, hence, it needed to be used efficiently. Simon Li and Philip Kwok as the DBDC chairperson and the vice chairperson elaborated on the floor layout plan in relation with project constraints, and the governmental regulations from the professional and technical aspects (table 8) (Li 26 March 2010).

The parishioners responded to it expressing there weren't enough practical spaces for such areas as the Sunday School. After the briefing, the parishioners, requested by the Bishop, submitted their requirements for the necessary rooms, their areas and the gross floor area.

Apparently the Diocese accepted a part of their requirements, and asked Cheung Kong to revise the initial design to add a mezzanine floor so as to increase the gross floor area for practical spaces.[131]

### Forming the Task Force and Committee, 1998

Regarding the organization for the project, after the briefing to the parish, Philip Kwok and Victor Kwok were appointed as coordinators among the DBDC members as the Diocesan agents to advise the parish (table 8). They

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Hong Kong Special Administrative Region. Actual site coverage and plot ratio were respectively 29.928 percent and 760 percent for residential and 40.873 percent and 119 percent for church premises.

[130] Ibid.

[131] Philip Kwok, interview by the author, Hong Kong, 26 Nov 2011; interview with a parishioner, Hong Kong, 14 September 2010 (this interview was conducted confidentially, and the name of interviewee is withheld by mutual agreement); Simon Li, interview by the author, Hong Kong, 13 September 2010. The gross floor area of the church was decided to be 1,458 $m^2$.

proposed to form the Task Force (TF), which would enable the parish to take the initiative. However, it did not work as planned, therefore, was re-organized into the Committee, which embraced the TF members and the Diocese took the initiative instead.

When the Diocesan building projects are implemented, usually the DBDC sets up a TF (or called as project committee, project team, or project development committee), which is composed of the Procurator, representatives of the DBDC, the clerical members of Diocesan Liturgy Commission (DLC), a parish priest, and a few representatives from the parishioners (Diocesan Building and Development Commission, MM, 7 September 1996). The Task Force is designed, where possible, for the parish to elect the chairperson in order to take the initiative and discuss new church premises with other members from the Diocese. The Works Committee (WC), a sub-committee of the DBDC, is responsible to advise the TF and provide guidelines by one to three project coordinators appointed among the WC members.[132]

### Task Force

Philip Kwok as a coordinator proposed to set up a TF in the preparatory meeting organized by the Diocese.[133] He advised that participants from the parish to the TF should be the parish priest and the parishioners' representatives (PR) whose number should be no more than three as discussions would be too complicated if there were more. They did not need to be professionals in the building industry, but it would be beneficial if they were (Kwok 26 November 2011). He recommended David Chan, Anna Kwong, Thomas Law, Giovanni Giampietro, and Carlos Jimenez to be the TF members along with the PR (table

[132] Works Sub-Committee: Minutes of First Meeting, 12 July 1996, Diocesan Building and Development Commission Office. Catholic Diocese of Hong Kong. "The terms of reference of the sub-committee were agreed to be: … c) to provide guidelines and check lists for the project committees and professionals involved in church projects.", "III. Short term and long term objectives. 3. The committee should play an advisory or assisting role for the project teams in church projects."

[133] DBDC. 湾仔聖母聖衣堂重建事宜　第一次会議 [Redevelopment project for Wanchai Our Lady of Mount Carmel Church], 9 July 1998, OLMC Parish.

8).[134]

First, Stephen Fok became the PR since he was the president of the Parish Council at that time. Fok asked another parishioner, Chan Chi Ming, to join the TF. They conveyed parish requirements as representatives of parishioners who were the end users even though they were not professionals in the building industry.

The parish preferred to have a lay building professional to join the TF, therefore, they invited Philip Kwong, who was not residing in Wanchai but was familiar with the parish, to be the chairperson of the TF (table 8). He was a civil and structural engineer, and also practiced as a construction project manager.[135]

"Role of the Task Force" defined the roles of each party:

> roles of the parish to:
> 1) lead the TF,
> 2) summarize the requirements and represent the TF in working with A+T with regards to building layout,
> 3) appoint and supervise interior consultants, and
> 4) appoint and supervise interior contractors for the finishing and building services works;
> roles of the Procuration to
> 1) liaise with developer regarding joint agreement matters, and
> 2) formal contact with the developer;
> roles of the DLC to advise the TF regarding liturgy matters;
> roles of the DBDC to
> 1) advise the TF in appointing interior consultants and contractors, and

[134] DBDC. Proposed Church Redevelopment at No.1 Star Street Meeting Minutes (MM), The designer, A+T, participated in the TF meetings from 29 September 1998 to February 1999 as Cheung Kong's architect and provided the Diocese with materials needed to prepare tender documents. In March 1999, A+T participated in selective tendering for design of church premises' interior and was selected. Since then, they participated in the Committee as the designer for the Diocese.

[135] DBDC [OLMC Project]. MM, No.17, 21 December 1999. Philip Kwong resigned the chairperson in December 1999.

2) advise on the building requirements.[136]

Simon Li, Philip Kwok and Victor Kwok participated in the meetings when deemed necessary (table 8). The Task Force held meetings from 29 September 1998 to January 2000 for the project named "Proposed Church Redevelopment at No.1 Star Street" approximately once a week (Diocesan Building and Development Commission [OLMC project]).

However, the TF did not work as expected. One possible reason was, as explained by the chairperson Philip Kwong, he perceived difficulties to coordinate and represent the OLMC parish to which he did not belong (Kwong 6 October 2010, 25 November 2011). Another reason was parishioners did not feel that they were consulted enough at the feasibility study stage in which the Diocese and Cheung Kong had already decided the building structure, gross floor area, and other basic elements.[137]

Anna Kwong, as the Administrator and full-time professional staff of the DBDC, participated from this stage (table 8).[138] According to interviews, she substantially acted as the PM throughout the project (Kwong 1 September 2010, Kwong 25 November 2011). As the agent of the Church (owner), she was the single point of management for the entire process.[139]

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[136] TF. Role of the Task Force, 29 September 1998, OLMC Parish.

[137] Interview with a parishioner, Hong Kong, 14 September 2010 (this interview was conducted confidentially, and the name of interviewee is withheld by mutual agreement).

[138] Anna Kwong graduated from the Faculty of Architecture of the University of Hong Kong. She had been working for the Buildings Department of the Hong Kong Government. As table 7 illustrates, she had been a member of the DBDC since its establishment in 1995. In 1996, she left the Government and became the first Administrator of the DBDC to serve until 2007. After she left the DBDC, she established her own architectural firm. She was elected as the President of the Hong Kong Institute of Architects for the term from 2009 to 2010.

[139] Dorsey, Robert W. 1997. *Project Delivery Systems for Building Construction*, Associated General Contractors of America, p.151.; Greenhalgh and Squires argue that in the 1980s there was the emergence of expert private-sector client, who had the necessary in-house resources to manage large projects and a substantial ongoing construction programme (Greenhalgh and Squires 2011, 42, 97). The Diocese is equivalent to this type of client, which employs the DBDC Administrator as an in-house PM.

### The Committee

Since February 2000, the members of the meetings mentioned above began to call themselves the Committee instead of the Task Force (table 8) (Diocesan Building and Development Commission [OLMC project]). There was no description in the meeting minutes (MM) or other records concerning the reasons for this transition. The resignation of Philip Kwong in December 1999 might have been related. After that, David Chan, the Procurator, performed the role of the chairperson (table 8) (Fok 23 November 2011).

### Selection of the designer

In order to select a designer, the TF asked the Selection Committee (SC), a sub-committee of the DBDC, to prepare a shortlist of designers out of the list of architects/interior designers whom the SC prequalified for the Diocesan building projects.[140] The Diocesan building projects usually employ selective tendering for designers and contractors.

The Task Force prepared the tender documents with help from Daniel Lin of A+T as the Cheung Kong's architect as well as Philip Kwok and Victor Kwok to provide the necessary information and advice.

Once the tendering process began, the TF organized an ad-hoc Selection Panel (SP), a different group from the SC, to interview and assess tenderers. The members were David Chan, Thomas Law, Simon Li, Philip Kwok, Anna Kwong, Carlos Jimenez, Philip Kwong and Chan Chi Ming (Diocesan Building and Development Commission [OLMC project], MM, No.2, 10 October 1998). Anna Kwong sent out invitations to the shortlisted designers in October 1998.[141]

The Selection Panel selected A+T through several stages: First, Anna Kwong organized the briefing session attended by Jimenez, Fok, Chan Chi Ming, Law, Philip Kwok to give the tenderers the general background of the project, client's

[140] Anna Kwong. Memorandum from Anna Kwong to Selection Committee Members, 9 October 1998, folder named OLMC Tender-Interior I, DBDC Office, Catholic Diocese of Hong Kong; DBDC [OLMC project]. MM, No.2, 10 October 1998.

[141] DBDC. folder named OLMC Tender-Interior I. DBDC Office, Catholic Diocese of Hong Kong.

requirements, and the tentative construction program.[142] The Selection Panel requested tenderers to submit: 1) a company file, 2) a proposed project organization chart, 3) a proposed project program chart, 4) a proposed Project officer-in-charge and 5) a proposed electrical and mechanical consultant and structural consultant.[143]

The Selection Panel reviewed them in January 1999, and shortlisted four designers to sit for Round I Part A Interview in which all four were recommended to proceed.

In the next Round I Part B, the SP presented tenderers design requirements, a brief history of the Church building, and the designated theme of the Church, and recommended them to visit three church buildings in the Diocese, which were built in the 1980s and 90s, in order for them to comprehend the project better. In the interview, tenderers were requested to present: 1) sketch plans, sections, elevations of the church hall as well as layout of other rooms of the whole church premises, 2) samples of materials for finishing and 3) qualification and particulars of the electric and mechanical team members.[144]

In the final stage, the SP held Round II interview in February 1999 to assess tenderers' proposals and finally selected A+T as the designer for the OLMC Church project.

The DBDC volunteer professional members carried out the tender analysis. Simon Li and Philip Kwok, having backgrounds of estate manager and structural engineer respectively, were able to analyse tenderers' proposals and advise other members (table 8).

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[142] Anna Kwong. Interior Design for Our Lady of Mount Carmel Church, Wanchai, 16 December 1998, folder named OLMC Tender-Interior I. DBDC Office, Catholic Diocese of Hong Kong.

[143] Anna Kwong. Interior Design for Our Lady of Mount Carmel Church, Wanchai, 17 October 1998, folder named OLMC Tender-Interior I. DBDC Office, Catholic Diocese of Hong Kong.; eight tenderers attended out of nine invited.

[144] Anna Kwong. Interior Design for Our Lady of Mount Carmel Church, Wanchai, 22 January 1999, folder named OLMC Tender-Interior I. DBDC Office, Catholic Diocese of Hong Kong.

## 21.3 Design phase: liturgical spaces

### The clergy and the laity

Law and Giampietro, the clerical members of the DLC, played a leading role in discussions within the TF on the church theme, church hall, sanctuary, mural mosaics, baptismal font and lobby (table 8).

The lay members of the DBDC intentionally stepped back after the selection of the designer because once the design development is initiated, it is parishioners and the DLC clergy who should be deeply involved (table 8) (Kwok 26 November 2011). The DBDC members continued to monitor the progress of the project until completion with regular reports by Anna Kwong, who assisted the TF/Committee as a PM throughout this phase.

The lay parishioners were not decision makers, but were entitled to express some opinions as Giampietro said, "there are many changeable things in liturgical design after Vatican II, hence, it is important to let people participate in changeable things and not to observe all the details [of discussions on liturgical design] blindly" (Giampietro 21 November 2011).

### Church theme

The Task Force discussed the overall theme of the church in preparing the client brief for tendering, and agreed to use the Words of Mary, the patron saint of the OLMC Church, "do whatever He tells you" at the Wedding at Cana.[145] The words imply that the services to others will be enabled if people follow Jesus. It is assumed from the MM that Law proposed this theme (Diocesan Building and Development Commission [OLMC project], MM, No. 9. 10 June 1999). In fact, he explains later that this theme represents the history of the OLMC Church, which has always been dedicated to orphans, the sick, the poor and the local community, and reminds parishioners to "follow the example of Mary who always tends to the needs of others" (Luo 2001, 2). The Parish Representatives favoured the theme representing the identity of the parish (table

[145] John 2:5 (Wansbrough 1999); Anna Kwong. Interior Design for Our Lady of Mount Carmel, 22 January 1999, OLMC Parish.

8) (Fok 23 November 2011).

It was Law who took the initiative in establishing the church theme (table 8).

### Church hall

The plan of the church in the previous building, built in 1950 before Vatican II, was long rectangular (fig. 23 and 81). The sanctuary and the hall were divided by the arch and raised platform. The altar was placed at one end and the seats for the assembly were far from it in a parallel configuration.

Members from the Diocese instructed repeatedly to adopt the plan of St. Francis Church in Ma On Shan built in 1995 (fig. 82). Evidently they had no intention to follow the plan of the previous building. In the preparatory meeting in July 1998, Simon Li, Philip Kwok, and Anna Kwong recommended the PR to visit churches in the Diocese, especially St. Benedict Church in Sha Tin (built in 1993), St. Francis Church, and St. Thomas the Apostles Church in Tsing Yi (1999), all of which were located in the New Territories (fig. 59-60, 82). These three churches were built in the 1990s, and their sanctuaries were without barriers and embraced by the assembly seating arranged in a fanned-out shape. Consequently, it is the common feature that the sanctuary and seating together compose an oval plan. Apparently this plan became a standard for the Diocese by the 1990s.[146]

St. Francis Church was designed by Vincent Ng, a Catholic architect (see "The laity voluntarily involved in Diocesan building projects" in 20.2, table 5, and Appendix 2). He studied liturgical architecture and designed a number of churches in Hong Kong (Ng 21 September 2010). It has seating for 322, which is similar to that of the OLMC church hall.[147] It is one of the first churches that adopted the fan-shaped church hall in the Diocese. The Task Force had David Chan, Anna Kwong, Philip Kwong, staff from Cheung Kong and Daniel Lin

[146] McNamara explains the world-wide prevalence of the fan-shaped church hall as below: "The fanned out seating arrangement, or fan-shape plan, became popular design after Vatican II. Practically fan-shape plan can allow for increased seating without adding distance from the altar" (McNamara 2011, 89).

[147] A+T Design. 1ST FLOOR PLAN, Proposed composite building at No.1 Star Street Wanchai H.K, September 2000, Building Information Centre, Buildings Department, The Government of Hong Kong Special Administrative Region.

visit this church in October 1998 (Diocesan Building and Development Commission [OLMC project], MM, No.2, 10 October 1998). Soon after that, the Diocese and Cheung Kong held the Coordination Meeting to discuss the building structure, in which Lin proposed "a sitting plan . . . with spacing following the Ma On Shan [St. Francis] Church standard."[148] In November 1998, the TF requested the size of the church to "follow Ma On Shan Church spacing standard" in the tender documents prepared for the selection of the designer.[149] The Selection Panel strongly recommended visiting three churches: St. Francis, St. Benedict, and SS. Cosmas and Damian Church (fig. 43).[150] These records indicate St. Francis Church was the major reference for the OLMC church.

The draft plans of the church hall, which are stored at OLMC parish and the DBDC office, include the schematic and development phases of the OLMC, which made it possible to ascertain how the design of the sanctuary, seat configuration, and church hall plan had developed among Law, Lin and others (fig. 81 and 83a -83e).

The design development could be divided into three phases:

1) fig. 83-a - 83-b: schematic designs before the selection of the designer. In this phase, the sanctuary was clearly separated from the seating so that a priest would face the assembly. In most cases, the plan was rectangular or trapezoid with the parallel seating. These were draft plans by A+T and did not reflect opinions of the DLC. In fact, Khong and Law pointed out that, in the early design stage, Lin had a presumption that an ordinary church hall had a rectangular plan (Law 22 November 2011, Khong 24 November 2011);

2) fig. 83-c - 83-d: design development phase. After the selection of the designer, the altar on the sanctuary was integrated into the fan-shaped seating

[148] DBDC. Coordination Meeting Notes, No.2, 15 October 1998. DBDC Office, Catholic Diocese of Hong Kong. Meeting was attended by staff from Cheung Kong, Daniel Lin, a structural engineer and building services engineer of Cheung Kong, David Chan, Anna Kwong and Philip Kwong.

[149] DBDC. Proposed church redevelopment at No.1 Star Street, Design Requirements, 11 Nov 1998, DBDC Office, Catholic Diocese of Hong Kong.

[150] Anna Kwong. Interior Design for Our Lady of Mount Carmel, 22 January 1999, OLMC Parish.

area so that the assembly would surround a priest and the altar. Various plans, polygonal or semi-circular, were examined. The meeting minutes indicate Law and Giampietro mostly instructed Lin, therefore, these developments were initiated by them (table 8). The meeting minutes on 11 March 1999 record proposals such as "the altar to be widened" and "the seating to be re-arranged to surround the altar." These are in line with the spirit of Vatican II. The arrangement of the sanctuary and seating clearly follow those of St. Francis Church (fig. 82);

3) fig. 83-e: the altar on the sanctuary remains integrated into the fan-shaped seating area. The sanctuary, altar, and seating together form an oval scheme. Law explains his intention after completion that the seating in oval configuration surrounding the circular altar denotes that people are gathered by gospels of God (fig. 76-77) (Luo 2001, 3).

### Sanctuary

The design of the sanctuary began once the design of the church hall was fixed. Then, other liturgical furniture and mural mosaics were discussed.

Law and Giampietro reminded members of the TF that the Church was not the "house of God," but the "house of people of God" (Diocesan Building and Development Commission [OLMC project], MM, No.11, 29 July 1999). They instructed Angel Kwok of A+T, an interior designer, to design the altar, pulpit, cross, canopy and skylight over the altar, and baptismal font, as well as, select the presider's chair on the sanctuary (table 8). Other instructions included: "the back of the altar should be symmetrical," "the size of the altar might have to be reduced," "the altar would be about 450 mm (3 steps) above the floor," the appropriate height of the altar in relation with the eye level of the assembly when they stand up and "Father Law would provide a photograph and possibly an actual Object for use."[151] After completion, Law describes the design of the sanctuary to "symbolise heaven and earth, past, present and future. The skylight

[151] DBDC [OLMC project], MM, No.11, 29 July 1999. No.8, 23 April 1999; No.10, 8 July 1999; No.13, 23 September 1999; No.29, 5 June 2001; Thomas Law, interview by the author, Hong Kong, 22 November 2011.

means heaven, the crystal beads hanging down like a waterfall denote the manifestation of salvation, and the suspended cross is Jesus coming down from heaven to save us" (fig. 76-77) (Luo 2001, 5, Our Lady of Mount Carmel Church 2015).

It was Law and Giampietro who took the leadership (table 8).

### Mural mosaics

The Task Force requested "the architect should express the theme with the above story [Wedding at Cana] in his interior design. . . . The story at Cana could be reflected e.g. in the font, backdrop, water, or by putting some jars in the church" (Diocesan Building and Development Commission [OLMC project], MM, No.9, 10 June 1999). The plan of fig. 83-c, drafted right after the selection of the designer, is different from previous ones as it has a wide concave vertical wall behind the sanctuary, which was first referred to as "backdrop" by the TF. In August 1999, the TF decided finally to place the mural on this backdrop (Diocesan Building and Development Commission [OLMC project], MM, No.9, 10 June 1999. No.12, 31 August 1999). It asked members to recommend artists for the proposed artwork.

The Task Force, in August 1999, requested A+T that "the concave vertical backdrop behind the altar should be studied further. It should not appear too hard or too heavy. It had to be in harmony with the scene of Cana" (Diocesan Building and Development Commission [OLMC project], MM, No.9, 10 June 1999. No.13, 23 September 1999). The proposal from A+T was apparently adopted.

A Mexican artist, Francisco Borboa, was selected among recommended ones. He previously belonged to a Religious Order and was well versed in the Bible and liturgical art. Law, Giampietro and Jimenez recommended him because of his previous art works for the Diocese. According to interviews by the author, Jimenez strongly expressed his desire to select Borboa (table 8). At the TF on 19 November 1999, Borboa's design was chosen since it had more sense of liturgy.[152] He also designed the Stations of the Cross placed in the church hall.

[152] Anna Kwong, interview by the author, Hong Kong, 19 November 2011.; DBDC [OLMC

The Task Force, especially Law and Giampietro, instructed Borboa in detail during the production phase as well (table 8). By October 1999, the TF decided to use mosaic tiles for the mural (Diocesan Building and Development Commission [OLMC project], MM, No.14, 29 October 1999). Further, it considered styles of the altar, pulpit, tabernacle, and baptismal font to be in harmony with the mural (Diocesan Building and Development Commission [OLMC project], MM, No.14, 29 October 1999. No.15, 19 November 1999). It selected one or two designs among several by Borboa for Law and Giampietro's design development.[153] The instructions stated: "The figures should be directed towards the altar. The scene should be integrated with the altar," and "Apostles could appear in the background, but their number should not be more than twelve" (Diocesan Building and Development Commission [OLMC project], MM, No.13, 23 September 1999). The veil was hung from the ceiling in between the altar and the mural, which, according to Law and Giampietro, symbolized the wedding chamber (fig. 76-77) (Giampietro 21 November 2011, Law 22 November 2011). Law explained afterward that "the veiled part of the painting represents the historical miracle, while the unveiled part reminds us that Jesus and Mary are still with us, and continue to turn water into wine and keep us from want." This scene of the mural is embodied on the altar in the Mass, which is the design enhancing the continuity of time and space (fig. 76-77) (Luo 2001, 6, Our Lady of Mount Carmel Church 2015).

It was again Law and Giampietro who took the leadership in design (table 8).

### Baptismal font

Concerning the location of the baptismal font, Law and Giampietro proposed to place it in the lobby on the same architectural axis as the altar (B in fig. 83-c). One reason was, when placed in the lobby where all assembly members pass through, it could remind them that a Christian journey had begun with baptism,

Project]: MM, No.15, 19 November 1999.

[153] Giovanni Giampietro, interview by the author, Hong Kong, 7 June 2011.; DBDC [OLMC project] MM, No.19, 24 February 2000, No. 24, 16 August 2000. This design development included another artwork initially planned to be installed on another location of the church but withdrawn later due to a financial reason.

therefore, they could gather as a Church. The other reason was the lobby could have enough room for the number of people gathering for baptism (Giampietro 21 November 2011). However, Jimenez and the PR objected that it would be inconvenient for gatherings and activities for parishioners to have the font in the centre of the lobby (table 8). The Task Force respected the parish opinion, and instead, decided to place it inside the church hall near the entrance (fig. A in fig.83 c-e, 78). Giampietro points out that this location is not ideal as it blocks the flow of people during the Mass (Giampietro 7 June 2011).

Regarding the style of the font, until the 1980s, the Diocese used to use a small dish, originally meant for infant baptism, for adults. This style prevailed in Hong Kong, including the previous church building of the OLMC, and other mission countries in the world along with the spread of Catholicism by the missionaries since the Modern era. Giampietro emphasized the necessity to replace this style of font because it did not allow for an act of immersion as an embodiment to die with Jesus and rise with him, hence, was inappropriate for adult baptism (Diocesan Building and Development Commission [OLMC project], MM, No.14, 29 October 1999). The Parish Representatives were also in favour of it. Law and Giampietro designed the font for immersion, and called it the revived font (table 8) (fig. 78). The Parish Representatives perceived baptism significant for them, therefore, requested special lighting (table 8) (Fok 23 November 2011).

A channel to connect this baptismal font and the altar was proposed by Anna Kwong (fig. 83c-e, 78) (Kwong 19 November 2011). Living water flows through it from the altar towards the font and circulates. Law describes that the relationship among the font, altar, living water, seating and assembly, signifies fruits grown on trees with water and "our future everlasting life" based on descriptions from the Bible (fig. 78) (Our Lady of Mount Carmel Church 2015). Further, Law and Giampietro proposed to engrave the abstract image of "Tree of Life" described in the Bible on the church hall's main entrance door, which would be the backdrop of the font when viewed from the altar (Diocesan Building and Development Commission [OLMC project], MM, No. 29, 5 June 2001, Luo 2001, 9).

### Lobby

Anna Kwong proposed to create a void on the ceiling of the first floor through the mezzanine floor (table 8, fig. 79, 80, 83 c-e, 84) (Kwong 19 November 2011). This was to "enhance and foster such communal spirit by connecting and integrating the many religious activities of both the main levels."[154] The void also served to increase the openness of the first floor whose ceiling height was low due to the mezzanine floor, which was added in the later stage of the structural design development.

She also proposed to provide a multipurpose space by dividing a corner of the lobby with a movable partition (table 8, C in fig. 83-e). It could be used for the crying room, a space for the overflow in feasts or the bride's room.[155] The wall on the church hall side was to be glass with a curtain to better serve these purposes (fig. 79).

Anna Kwong took the leadership in designing the lobby (table 8). Besides being a PM, she made several design proposals for both of liturgical and practical spaces. In the interview, she mentioned that she worked as a designer for other Diocesan building projects on a smaller scale (Kwong 1 September 2010, Kwong 25 November 2011).

## 21.4 Design phase: practical spaces

Parish offices, meeting rooms, toilets, pantries, storages, a catechumen room, and a choir room fall into this category (table 8). The meeting rooms, a catechumen room, and a choir room are also used for Sunday School as demanded by the parish (D-F in fig. 84).

### The clergy and the laity

The DLC clergy were not the decision makers of the practical spaces. The

[154] Daniel Lin. GBP Submission 1 Star Street, Wanchai, Hong Kong, 19 April 1999, folder named OLMC, DBDC Office.

[155] As of 2015, this space is being used as a library and also for meetings or arranging flowers for the altar.

parish priest, Jimenez, took the initiative and made decisions (table 8).

The lay members of the DBDC and Philip Kwong assisted the parish representatives in soliciting their requirements (table 8). The lay parishioners, together with the parish priest, made decisions and represented the interests of the parishioners at large as end users (table 8).

### Involvement in practical spaces

The author does not examine the details of the layout, but conducted an analysis of the people involved, and the way they participated.

Jimenez and the PR expressed their requirements for practical spaces in the TF (table 8). They organized parish meetings other than the TF for planning attended by Jimenez, Fok, Chan Chi Ming and Philip Kwong to coordinate parish requirements and proposals. The parishioners other than the PR also attended when necessary. After the selection of the designer, Jimenez and the PR directly discussed with A+T about the floor layout of parish office and meeting rooms, and proposed their own plan (Diocesan Building and Development Commission [OLMC project], MM, No. 6, 5 March 1999; No.7, 11 March 1999; No.8, 23 April 1999; No.16, 2 December 1999).

Philip Kwong coordinated the parish requirements and proposed a floor layout to the TF (table 8). Philip Kwok and Victor Kwok also attended parish meetings when needed to explain technical aspects such as project constraints, necessity of building services, and the location of lift and stairs (table 8). Based on discussions at parish meetings, they conducted value engineering, constructability studies, cost reduction, and life cycle costs studies together with a quantity surveyor contracted by the Diocese (Kwok 26 November 2011). They advised professionally and technically so that both the parish and the Diocese could compromise.

Giampietro commented that a room should be designed for the catechumen (table 8) (Diocesan Building and Development Commission [OLMC project], MM, No.8, 23 April 1999).

Anna Kwong proposed to provide pantries for parishioners (table 8).

Jimenez expressed his wish to have a parish office on the mezzanine floor.

However, Anna Kwong proposed to have it on the first floor for better accessibility (table 8) (Kwong 19 November 2011).

## 21.5 Conclusion

The findings of this case study are as follows and cohere with three contexts suggested in Chapter 20:

1. Especially the practical spaces were planned and decided by the parishioners themselves. Their involvement in decision-making was made possible because the laity were empowered at large by Vatican II;
2. The lay building professionals were responsible for the project management and coordination tasks. It attests to maturation of Hong Kong building professionals including Catholic building professionals;
3. This building project was carried out by the Diocese in partnership with the developer and was not dependent on the Government subsidies. It was the Diocesan remedial measure to a threat imposed by the political shift. Such an independent project delivery system was made possible because of involvement of lay building professionals.

This case study revealed the followings: the OLMC Church redevelopment project was too complex for the clergy to control its management. It was the building professionals in the laity who were fully responsible for it.

The share of the responsibilities among the clergy and the laity differs according to the phases and the liturgical or practical spaces as below:

1. Pre-design phase: The redevelopment of this site also contributed to provision of funds for several new churches. It was the Procurator alone who negotiated with the developer in the feasibility study.

Once the agreement was reached between the Diocese and the developer, the laity of the DBDC were called on for the task of the project management, which required their professional expertise, and to be coordinators between the Diocese and the lay parishioners, while the latter were asked for their opinions as users.

2. Liturgical spaces in the design phase: The difference in roles between the clergy and the laity seems to have existed. The former decided the essential

design of liturgical spaces, and the latter were in a position to express their opinions but did not have much design input. The Administrator of the DBDC assisted the clergy as a project manager throughout the design phase.

3. Practical spaces in the design phase: Contrary to the liturgical spaces, the parishioners were the users and also decision makers of practical spaces. The DBDC lay members as well as the Administrator assisted the parishioners professionally and technically.

The laity designed certain spaces as their own places according to their own needs. They were involved, though the manner differed at the Diocesan and parish level, not just as voluntary helpers for the clergy, but rather as co-workers and directors in partnership with the clergy.

# 22 Catholic Building Professional Advisory Group and its Spirituality

This chapter studies the "Catholic Building Professional Advisory Group" (CaBPAG) (fig. 85). It was established in 2006 as a sub-group of the Diocesan Building and Development Commission (DBDC). The author has conducted archival research and interviews with the lay and the clerical members of the DBDC and the CaBPAG between 2008 and 2015. Especially in 2012, the author observed that the CaBPAG was formed as the result of the pursuit of spirituality by the laity.

The CaBPAG was established for the two different purposes, practical and spiritual:

On one hand, it was meant for the practical assistance: insufficiency of the DBDC's human resources in assisting the parishes' building and maintenance issues necessitated a supplemental organization;

Conversely, it emphasized spirituality: the laity were keen to foster their communal spirituality, hence, formed the organization for spiritual activities.

The author aims to examine the CaBPAG's background, objectives, organizational structure, and activities, and reveal how the laity integrate building and maintenance projects with spirituality.[156]

## 22.1 CaBPAG as a building and maintenance organization

### Maintenance issues at parishes

It was the tradition for parishes of Hong Kong Catholic Church to be responsible for the maintenance of their own church buildings and other facilities. Such a situation remained unchanged for a while even after the establishment of the DBDC in 1995. However, the requests for help from the parishes to the DBDC increased in the 2000s. The DBDC was well aware by 2004 that the independent maintenance by the parishes became unsustainable

[156] The content of this chapter was published in a professional journal and revised for this dissertation (Fukushima and Doi 2015).

(Li 17 September 2012). In 2004, there were 115 places of worship including churches, chapels, Mass centres, and halls, whereas there were only two architects and two COWs at the DBDC Office (table 3.2, table 7). Due to the limited number of the DBDC staff and a large number of parishes, it took a very long time for the DBDC to respond to each request from a parish (Wong 28 September 2012).

### 2005 Priest Workshop

In January, 2005, the Diocesan Committee for the Ongoing Formation of the Clergy, in collaboration with the DBDC, held the workshop "Effective Management Operation Model for Parishes"(hereinafter referred to as WS) for the clergy serving in the Diocese. Themes included "Building Management and Maintenance," "Building Maintenance and Renovation," "Legal responsibilities of Church/Building Premises as landlord or occupier," and "Liturgical aspects in building maintenance and renovation" (Diocesan Building and Development Commission 4-6 January 2005). In this WS, the clergy raised the issues such as "escalating cost of electricity yearly," "improve the audio/lighting systems in the older churches," and procedures to be taken for renovation of church and Catholic schools (Research and Development Committee, 5 February 2005, MM, No. 51, Appendix, Day 1, 4th Jan 2005, Session 1B Building Maintenance and Management, Session 2 Building maintenance and renovation). The DBDC felt the necessity of a group of the professional laity to particularly support the parishes while maintaining the independency of the parishes (Li October 2005, Li and Chan November 2005, Chan 18 September 2012).

### Catholic engineers' association as the predecessor of the CaBPAG

Since the late 1990s, the Catholic engineers, Paul Tam, M.T. Chow, and two more, all parishioners of the Cathedral, as well as Raymond Shiu of another parish, had been planning to set up a Catholic engineers' association to advise the clergy on the facility maintenance. They were especially inspired by the setup of Diocesan Commission for the Health Care of the Clergy and Religious

in 2004.[157] Catholic engineers' association remained as an idea for some years. The details of the initial idea of this association are described in the 22.2.

### Further development and materialization at the Research and Development Committee

The WS was concerned about the facility maintenance of the parishes.

The above mentioned Raymond Shiu, around January 2005, as a member of the Research and Development Committee (RDC), which is one of the sub-committees of the DBDC, in relation with the concerns raised in the WS, mentioned at the RDC meeting that he and other colleagues had been discussing an idea to set up the engineers' association (fig. 71) (Chan 7 June 2013). Shiu was one of the key persons in defining the mission and objectives, which is detailed in 22.2.

Dominic Chan (D. Chan), Vicar General of the Diocese, prompted the laity to develop and materialize the mission and objectives for a new association. He was the member of the DBDC and the RDC, as well as the chairperson of the Diocesan Commission for the Health Care of the Clergy and Religious, and Diocesan Commission for Laity Formation until 2004 respectively. In addition, since his appointment as the Vicar General in 1992, he has been looking after matters related to all parishes. Through such services, he had realized that in the past 10 years since the DBDC's establishment, the lay members had been working hard and it was good, but there should be something more in spiritual dimension. Hence, having also considered the necessity to support the parishes, the priests' feedback in the WS, and the idea of engineers' group, D. Chan proposed that a new group, suggested by R. Shiu, could be composed of the

[157] Diocesan Commission for the Health Care of The Clergy and Religious oversees the Medical Support Scheme for the diocesan clergy and members of religious communities working in parishes of the Diocese as well as retired. Under this scheme, a voluntary team of one Catholic medical doctor and one Catholic nurse is assigned to each parish to provide health support and general medical advice to the clergy working there. These services were planned because the clergy and the Religious tended to neglect their own healthcare. The chairperson of the Commission is Dominic Chan, the Vicar General (Diocesan Commission for the Health Care of The Clergy and Religious. About us, accessed 1 July 2013. http://healthnews.catholic.org.hk/eng/index.html.); Simon Li, interview by the author, Hong Kong, 17 September 2012. This was the first commission, which is composed of the professional laity to act as advisers.

volunteer professional laity such as engineers, architects, and building services engineers, to assist the DBDC in supporting the parishes, the deaneries and the Diocese, and at the same time to pursue spiritual growth of the members.[158] This idea by D. Chan, bringing two different streams together, was favoured and incorporated by the RDC members.

From February, 2005, the RDC discussed the organizational structure, the official name, and concrete activities for the association.[159] The association's role is defined to be advisory, and the activities include spiritual ones (Diocesan Building and Development Commission, MM, No.56, 5 March 2005).

### Preparatory Committee

The Preparatory Committee was set up on June 9th, 2005. The members of this Committee included Simon Li, who was the chairperson of the DBDC, Maurice Lee, Philip Kwok, Leung King-wai, S.L. Lam, Teresa Chu, Bosco Fung, Bernard Lai, John Wong, Ken Lam, who were the DBDC members, and Brendan Yeung and Raymond Shiu as the RDC members as well as J. Chan and Gabriel Lam.[160]

The important matters were agreed to in the meeting held on September 5th, 2005. The name of the association was decided to be "Catholic Building Professional Advisory Group"(CaBPAG). Spirituality proposed by Gabriel Lam

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[158] Research and Development Committee: Minutes of Meeting. DBDC Office, Catholic Diocese of Hong Kong. No. 51, 5 February 2005. Dominic Chan mentioned in the DBDC and the RDC meetings that "the contribution were appreciated by the priests [who participated in the WS], and with reference to the DBDC Meeting on 22 January 2005, it was suggested that DBDC can recruit some Catholic volunteers in the architectural, engineering, and building services fields to help in the Diocese and Deanery. They can become helpers to DBDC on tasks such as study on barrier free access, slopes and database on parishes."; Dominic Chan, phone interview by the author, 10 September 2014.

[159] Research and Development Committee. Minutes of Meeting. DBDC Office, Catholic Diocese of Hong Kong, No.51, 52, 53, 54, 55, 5 February 2005 - 15 October 2005. In the meeting minutes, various names for a new group appear such as Catholic Engineers' Association, Engineering Advisory Team, and Catholic Support Group of Building and Related Professionals.

[160] For details, see the section "3S as the CaBPAG's mission" in 22.2; Research and Development Committee. Minutes of Meeting. DBDC Office, Catholic Diocese of Hong Kong. No.53, 4 June 2005; J. Chan, email message to author, 10 June 2013. Gabriel Lam was invited to the Committee, and asked to draft the association's statement of objectives based on spirituality.

was examined and accepted.[161]

The CaBPAG was officially established under the DBDC in May, 2006 (Research and Development Committee, No. 58, Appendix II, 8 April 2006).

### Steering Group

The Preparatory Committee was re-organized as the Steering Group (SG) of the CaBPAG (Lam 1 July 2013). It assumes overall co-ordination for reporting to the DBDC (CaBPAG 2011).

### Working Guidelines

Upon the official establishment of the CaBPAG in 2006, the SG launched a team to compile "Working Guidelines for Members" (hereafter cited as Working Guidelines). The team members had been drafting and revising it until 2011, when they officially made it available to all CaBPAG members as well as parishes.

Contents of the guidelines are: Background, Mission and Objectives, Role and Function, Organization, Eligibility of Participants, Conduct and Conflict of Interests, Spiritual Activities, Communication along with Attachments of Guidance Notes for Liturgical Design (to be issued later), Property Maintenance, Procurement and Contractual Procedures, and Minor Works (to be issued later).(CaBPAG 2011).

Texts for "Mission and Objectives," "Role and Function," "Organization," and "Eligibility of Participants" were already prepared by the official set-up of the CaBPAG in 2006, and publicized in a leaflet, website, and other official documents since then.

### Membership

The CaBPAG defines the eligibility of the membership as: "all Catholic and non-Catholic building and related professionals with corporate membership of

[161] Diocesan Building and Development Commission (DBDC) Confirmed notes of 2nd Preparatory Committee Meeting of the Catholic Building Professional Advisory Group, 5 September 2005, DBDC MM folder, Catholic Diocese of Hong Kong.

relevant professional institutions or equivalent qualification are eligible to join. The list covers architects, engineers (including but not limiting to building, civil, electrical, electronics, mechanical, structural, geotechnical and building services), planners and surveyors, as well as building related experts and specialists (in lighting, acoustics, heritage and conservation, environment, design, landscaping and other relevant fields)" (CaBPAG 2011).

A building professional, who is interested to join the CaBPAG, may self-nominate. The CaBPAG Convenor reports this application to the SG members, Procurator, and the DBDC Chairperson. The CaBPAG Convenor makes the final approval (Chan 19 September 2012).

According to Simon Li and J. Chan, the CaBPAG is meant to pool the future members of the DBDC. Through participating in the CaBPAG, the members are expected to know more about the entire system of the DBDC, and contribute to it when they have more time in the future.

### Organizational structure

Working Guidelines define that "the primary role of the CaBPAG is to provide professional advice to the Diocese on Church premises, building, engineering, development and related matters including property and building management, maintenance and improvement, compliance with government regulations and requirements, construction contracts and liability issues. The services provided would be purely advisory and on a need-basis, without compromising the functions of existing set-ups at the DBDC Administration, deanery and parish levels" (CaBPAG 2011).

Upon the official setup of the CaBPAG, the following teams were formed: the Hong Kong Team, the Kowloon and New Territories Team, the Special Duties Team, the IT and Network Communication Team, the Training and Orientation Team, and the Guideline/Handbook Team. Latter four were re-organized, and the new teams were formed after a few years. The members are free to express their preferences and specialization in joining the teams (CaBPAG 2011). Each team has a leader. The teams in operation as of October 2013 are described in the following sections (fig. 85).

The column in table 9 illustrates all the past and present members of the Spiritual Team, and the CaBPAG members, who are/were not the Spiritual Team members, but participated in the Team's events as a coordinator or a speaker. The row shows the activities they have conducted as well as the membership in other teams.

### Hong Kong Team

When a parish has a certain problem or issue, it consults with the DBDC. If it is a long-term and non-urgent project, then the DBDC entrusts the project to the Convenor of the CaBPAG. The Convenor assigns the project to the leader of a team according to the geographical location of the parish.

The leader forms an ad-hoc parish advisory team by selecting three team members, who usually consists of one architect, one building services engineer, and one structural engineer, out of the registered CaBPAG members in order to dispatch them to the parish. According to the demand of the project, the leader may select a member of another profession such as a civil engineer (Chan 19 September 2012).

J. Chan has been the leader of the Hong Kong Team since its establishment in 2006 until the present (December 2015) (fig. 85). He usually appoints an architect as the team leader. In order to avoid the conflict of interest, he usually includes at least one public servant, who is also more flexible in terms of time availability (Chan 19 September 2012). He selects members, whose profession is suitable for the project, and either home or office is close to the project site. When possible, he tries to select a member, who actually belongs to the parish in need of the CaBPAG's assistance as a parishioner because the parishioners know the parish's needs better and are expected to be more devoted to the parish. He calls the candidate member directly and asks the person whether he/she has an interest to join the parish advisory team and has time to volunteer. He also tries to recruit members who have not yet participated in a parish advisory team when a new project comes up so that increasing number of members will have experiences.

The responsibilities of a parish advisory team are feasibility study and

preparation of a client brief for installation or improvement of a lift, air conditioning, sound and audio-visual system, lighting as well as major renovation, extension, compliance with government regulations, cost estimate, selection of a designer and/or contractor, and contractual arrangement.

The parish advisory team dissolves once the client brief is prepared. It does not take up tasks such as design, construction, consultancy or project management in design and construction stages. The DBDC together with the parish takes up execution and management of the project based on the CaBPAG's feasibility study (Wong 28 September 2012). The DBDC selects and contracts with a consultant architect or an engineer to make the schematic design and further develop it. The parish may set up a Task Force for the project to work with the DBDC and the consultant architect/engineer. In some cases, one or more members of the CaBPAG advisory team is asked to join this Task Force and participate in the planning and design process.

### New Territories and Kowloon Team

This team functions the same as the Hong Kong Team and governs the projects in the New Territories and Kowloon. The leader is Leung King-wai (fig. 85). He often acts as the leader of the parish advisory team by himself (Leung 5 October 2012).

### Cemetery Team

The Diocese owns five diocesan cemeteries. The Diocesan Board of Catholic Cemeteries (DBCC) has only one professional staff in charge of the hardware management and maintenance of all the diocesan cemeteries. Upon the request of the DBCC, the Cemetery Team was established in 2007 in order to take up the task of planning the effective use of the cemetery premises. The major activities of the Team are to plan and propose the improvement of the land use, facilities, circulations, landscape and tombstone design of the cemeteries. A sub-team of two members was formed for each cemetery (fig. 85).

### Building Services Engineering Team

In 2008, the Energy Efficiency Group was set up to take up issues related to Building Energy Codes and Good Energy Performance for church premises. In 2012, it changed the group name to Building Services Engineering (BSE) Team to include all issues relating to building services engineering and not only to energy efficiency (fig. 85) (Chan 7 June 2013).

As of June, 2013, there are 11 members, of which eight are building services engineers, and others are an engineer of lift, an engineer of HVAC, and an energy and an environmental consultant (Chan 10 June 2013).

The activities implemented are: replacement of lighting of churches and other facilities to LED to become more energy efficient, the application for government funding scheme for energy efficiency, investigating the feasibility of the application of solar power to supply energy to CCTV and lighting for the cemetery, and the possibility of applying government subsidy for this project, in which the BSE Team collaborated with the Cemetery Team (Diocesan Building and Development Commission, MM, No.89, 4 September 2010). A code of practice was promulgated by the Hong Kong Government for implementation in September, 2012 for all "Government, Institution and Community" buildings (above 5,000 sq. ft) including electrical installations, A/C, lighting and escalators, at the same time an energy audit within one year would be required for buildings of 20 years old. To comply with this new regulation, the BSE Team members and J. Chan gave lectures on it to the parish priests.[162]

### Spiritual Team

The spiritual activities had been dealt by the Special Duties Team from 2006 until March 2008, then, taken over by the Spiritual Team (fig. 85).

The details of this team are examined in the following sections.

[162] Catholic Building Professional Advisory Group: Confirmed Notes of Steering Group/Committee Meeting. DBDC Office, Catholic Diocese of Hong Kong. 18 April 2012; J. Chan, interview by the author, Hong Kong, 28 March 2013.

## 22.2 Spirituality and CaBPAG

### Development of spirituality

Spirituality in Christianity had been limited to the clergy and the Religious from medieval time to the 1960s, and had little relevance to the laity.[163] However, since the 1960s, because of Vatican II, spirituality became popularized and shared with not only the Catholic laity, but also the individuals, who were not associated with religious organizations.

Outside the Catholic Church, there arose the New Age in the U.S. and so-called "new spirituality movements and/or culture" as defined by Shimazono, in which people tended to be more individualistic and do not have a strong attachment to religious organizations (Shimazono 2007, 27-28, 48-60, 2011). Spirituality became popularized in the various spheres of the society, for example, in the healthcare, as spiritual care or clinical pastoral care (Weaver, Flannelly, and Oppenheimer 2003). This was partially influenced by the proposal, submitted between 1998 and 1999, to revise the "definition of health" by including the aspect of spirituality in the preamble to the World Health Organization's Charter (Nagase 2012).

The Catholic Church, in the Second Vatican Council in the 1960s as well as the Synod of Bishops in 1987, recognized the universality of spirituality for all baptized Catholics including the laity, and emphasized the necessity to integrate spirituality with the daily lives.[164] The Church also recognized the increasing

[163] According to McGrath, the word "spirituality" draws on the Hebrew word *ruach*, a term usually translated as "spirit." "Mystical" had been used to refer to the spiritual dimension of theology since the sixth century. The modern terms "spirituality" and "mysticism" both trace their origins back to seventeenth century France, and specifically in the rather elitist circles of salon society. Two terms were used to refer to direct interior knowledge of the divine or supernatural, and were apparently treated as synonymous at the time. "Mysticism" has been gradually displaced by "spirituality" (McGrath 1999, 1-7).; Curran describes that "traditional spiritual theology often emphasized religious life and priesthood as the primary locus of spirituality. … Spirituality seemed to call people away from their relationships with family, neighbour, and world into a life that was withdrawn from others and concerned on God alone. The Second Vatican Council recognized that the gospel call to holiness is universal; it is directed to all the disciples of Jesus, and it is rooted in our baptismal commitment" (Curran 1999, 93).

[164] The Holy See 1965b, 2, 4, 5; Bacik 2002, 40-41; According to the Code of Canon Law, "Can 342. The synod of Bishops is a group of Bishops selected from different parts of the world, who meet together at specified times to promote the close relationship between the Roman Pontiff and the Bishops. These Bishops, by their counsel, assist the Roman Pontiff in the defence

individuality of spirituality as the threat, and importance to foster the community based on spirituality.[165]

In the 1990s, theological studies of spirituality increased. McGrath and Kaneko, in the definition of spirituality, both emphasize practicing it in everyday lives.[166]

The first edition of "Encyclopaedia of Religion" edited by Mircea Eliade in 1987 carries only "Christian spirituality," however, the second edition in 2005 carries "spirituality" as an independent word (Jones, Eliade, and Adams 2005, s.v. "spirituality.").

## Development of spirituality in Hong Kong

Before Vatican II of the 1960s, spirituality of the laity in Hong Kong was based on devotion, penance, and prayer, and not on bible reading and liturgy which was conducted in Latin and not understandable to ordinary lay Catholics (Giampietro 27 August 2014, 3 September 2014, 9 September 2014).

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and development of faith and morals and in the preservation and strengthening of ecclesiastical discipline. They also consider questions concerning the mission of the Church in the world" (Catholic Church et al. 1983, 59).

[165] "This apostolate becomes more imperative in view of the fact that many areas of human life have become increasingly autonomous. This is as it should be, but it sometimes involves a degree of departure from the ethical and religious order and a serious danger to Christian life" (The Holy See 1965b); The Holy See 1965c, 43; The Holy See 1965a, 21; The Holy See 1988, 17, 59; according to Bacik, in the West, by the 1980s, individualism or privatization among Catholics was recognized as an accelerated threat. Individualistic spirituality, emphasizing Catholics' personal relationship with God became the main stream, whereas, communal spirituality that focuses on the achievement of a peaceful and just social order and integrated spirituality that combines both individualistic and communal values became unpopular (Bacik 2002, 45).

[166] According to McGrath, "Christian Spirituality concerns the quest for a fulfilled and authentic Christian existence, involving the bringing together of the fundamental ideas of Christianity and the whole experience of living on the basis of and within the scope of the Christian faith. It is also the way in which Christian individuals or groups aim to deepen their experience of God, or to practise the presence of God. 'Spirituality' is about the life of faith - what drives and motivates it, and what people find helpful in sustaining and developing it. It is about that which animates the life of believers, and urges them on to deepen and perfect what has at present only been begun. Spirituality is the outworking in real life of a person's religious faith - what a person does with what they believe. It is not just about ideas… It is about the way in which the Christian life is conceived and lived out" (McGrath 1999, 1-3); "Spirituality is to 'deepen inward and at the same time practice outward, ' in other words, enriched spirituality becomes the sources of the well-determined practices" (Kaneko 2012, 553, 555).

### Spirituality, oriental spirituality and social and political concern

Vatican II acknowledged the common holiness of all the believers and brought liturgical renewal. Such changes induced the laity to search for inculturated new spirituality unique to the laity and also to each person.

The pioneering works on spirituality such as Carlo Carretto's "*Lettere dal deserto* (Letters from the Desert)" originally published in 1964 and translated in Chinese and published in Hong Kong in 1977 became popular among Catholics in Hong Kong (Giampietro 27 August 2014, 3 September 2014, 9 September 2014). In 2001, "Living faith Society" was established by the laity in Hong Kong to promote spiritual growth and live Christian life.[167] Those laity together with a priest organized a series of lectures on spirituality and theology and also operate a Catholic bookshop named "Talentum," which carries a number of publications on spirituality.

Orientally inculturated spirituality, combined with *Zen*, *Taichi* (太極) or ecology, became popular among the lay and clergy.[168]

Vatican II also taught Catholics to be socially and politically concerned (Leung 2014a, 285-310, Ha 8 September 2014). The laity were encouraged to put them into practice in their daily lives. Thus, a number of lay organizations with unique spirituality flourished. In 1977, the Justice and Peace Commission of Hong Kong Catholic Diocese was officially established following the social teaching of Vatican II.[169] Although it is a Diocesan establishment, its lay staff, non-Catholic professional staff and lay members have been the major force to launch a number of projects, issue statements, and stage demonstrations on social and political issues in Hong Kong and other regions of the world to promote justice and a Christian concern. Social and political concerns of Hong

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[167] Living Faith Society Ltd. Homepage, http://www.livingfaith.org.hk/index.php?option=com_wrapper&Itemid=37, Accessed 15 December 2015.

[168] Examples include Madeleine Kwong's study on Chinese spirituality (Kwong, Madeleine. 1989. "Zhongguo 'wuming' Jidutu de lingxiu," *Shen Si*, vol.3, 28-40 http://218.188.3.99/Archive/periodical/spirit/S003d.htm), and Li Guoxiong's works (Li 1990, 2000)

[169] Justice and Peace Commissio of the Catholic Diocese of Hong Kong. Origin, http://www.hkjp.org/about_en.php, Accessed 15 December 2015.

Kong Catholics were specially raised because of the handover of Hong Kong to China and further urged by the Tiananmen Incident in 1989 (Leung and Chan 2003, 81, Tse 2005).

### Theological study at Seminary

In 1989, Evening Theology Degree Course for lay people was opened at Holy Spirit Seminary College in Hong Kong (Catholic Truth Society 2014, 630). Before the opening of this Evening Course, the Seminary College did admit one or two lay persons to attend Theology and Philosophy course, but it was rather an exception than a rule (Khong 23 March 2015). Hence 1989 was the opening of the Seminary College and formal education and study of Theology and Religion to the laity in general.

Since 1989, many laity including a number of building professionals were enrolled in the course and obtained the degree. At least, three members of the DBDC and two members of the Spiritual Team of the CaBPAG studied at the Seminary (Kwong 3 August 2015).

It should be reasonable to assume that the study at the Seminary further deepened the laity's understanding, interest, and practice in spirituality.

### Diocesan Synod, 2000-2001

The Diocese of Hong Kong held the Diocesan Synod from 2000 to 2001 (fig. 1).[170] Dominic Chan as the Vicar General was the Ex-officio Vice Chairperson and Moderator of the Synod.

The Diocesan Synod emphasized the necessities of integration of faith and daily lives of the Hong Kong Catholics and formation of faith communities at personal, parish and diocesan levels. Such recognition is the same as in Vatican II and 1987 Synod of Bishops as explained above. For example, the Diocesan Synod document recognized that "the foundation of sanctify is the integration of faith and daily living" (Catholic Diocese of Hong Kong 30 December 2001, 3).

[170] The Canon Law Society Trust: The Code of Canon Law, Paulines, 1983. p82. Can. 460. "The diocesan synod is an assembly of selected priests and other members of Christ's faithful of a particular Church which, for the good of the whole diocesan community, assists the diocesan Bishop."

However, it analysed the situation as that "most [lay] formation courses also seem to emphasize the knowledge of the faith but less weight is put on the integration of faith and Christian living or the mission of building up Christian communities, on the other hand, many faithful are not interested in the formation of one's spiritual life," "[some of the faithful] do not participate in the community life of the Church, rendering their faith irrelevant to their daily experience," and "Emptiness in heart and spirit is a basic cause of many personal and social problems in Hong Kong" (Catholic Diocese of Hong Kong 30 December 2001, 4, 5, 16). The document also recognized that "the ministry of the faithful in the Church is mostly task-oriented, lacking the energy to deepen their faith" (Catholic Diocese of Hong Kong 30 December 2001, 8).

The Diocese, in order to implement the resolution on lay formation as suggested in the Diocesan Synod, further set the year 2011 to 2012 as the Year of the Laity.[171] This was because the Diocese was concerned about the low quality of the spiritual lives and individualism of the laity still observed in the recent years.[172]

### Preceding initiatives by Paul Tam and others

Catholic engineers' association, initiated by Paul Tam, J. Chan, Raymond Shiu, and M.T. Chow, set the precedence of the CaBPAG (see "Catholic engineer's association as the predecessor of the CaBPAG" in 22.1). The association was originally planned for a practical purpose, but the members had spiritual concern.

Tam was a lay Catholic and a civil engineer who specialized in construction management, and lectured on it at the University of Hong Kong from 1995 to

[171] Vicar General's Office. Theme of the Year of Laity, accessed 4 September 2013, http://vgoffice.catholic.org.hk/eng_main.html. The subtitle of the Year of the Laity was "Responding to the call of God and fulfilling the ministry of the laity," and objective was "Living the joy of the lay life, building community spirit, being part of God's mission."

[172] Vicar General's Office. 天主教香港教区2010教友信仰生活現況調查, accessed 2 July 2013, http://vgoffice.catholic.org.hk/chi_main.html. A survey conducted for the diocese's Year of the Laity Preparatory Committee shows that the fast pace of modern life is taking its toll on faith growth of local Catholics. For example, more than half of the respondents - 55.8 percent - did not join any lay groups. Very few Catholics read the bible, prayed or made confession regularly because of being too busy.

2000 (Tam 19 September 2012). He was occasionally asked for advice by the Diocese on the maintenance of the diocesan cemeteries and church buildings. In the late 1990s, he conceived an idea to establish a Catholic engineers' association because he perceived that the lay professionals in Hong Kong were always busy and had no opportunities to talk about the faith, yet, they should have more opportunities and time for spiritual activities (Chan 18 September 2012, Tam 19 September 2012). Tam invited four other engineers, M.T. Chow and two more of the same parish, and Raymond Shiu of another parish, and began the discussion on what kind of association would be ideal. J. Chan was invited a short time later.

In 2000, Tam decided to become a priest and entered the Seminary, hence, could not maintain his leadership role in the association. He was ordained in 2008 as a diocesan priest.

J. Chan was Chief Structural Engineer of the Buildings Department of the Hong Kong Government. He was a member of the Cathedral Repair Committee, and was also involved in the Parish Council and other parish associations (Chan 18 September 2012).

Raymond Shiu was a civil engineer of the Hong Kong Government. He was the chairperson of the Repair Committee of Rosary Church, and took care of the major renovation in the past (Chan 30 June 2013). He was not a DBDC member, but was the RDC member since January, 2004 (Research and Development Committee, MM, No.45, 31 January 2004). He was the only one who had a direct connection with the DBDC among the six initiators of the association.

M.T. Chow was also a civil engineer and a colleague of R. Shiu (Chan 14 September 2013).

### 3S as the CaBPAG's mission

As explained above ("Further development and materialization at the Research and Development Committee" in 22.1), D. Chan proposed spirituality as one of the main objectives during the initial discussion on the association at the RDC. The lay members favoured it and gradually materialized through discussions.

First, when the RDC began planning the engineers' association, Shiu took the responsibility to draft the objectives and presented them in the RDC meeting on June 3rd, 2005, as "Initial Proposal to form an Association of Catholic Engineers," in which he defined the primary purpose of the activities to "improve the spiritual life and fellowship of members."[173]

Then, Gabriel Lam, being inspired by Simon Li, the DBDC chairperson, defined "3S" (services, sharing, sanctification) in the draft "Statement of the Objectives" submitted to the Preparatory Committee in early August 2005.[174] According to the meeting minutes on September 5, 2005, the following draft by Lam was approved:

> Statement of Objectives
>
> The objectives of the Association can be described by 3S:
>
> (a) Services- With the experiences and talents God has granted us, we shall provide voluntary professional engineering and related advice to parishes, deaneries and the Diocesan. These may include professional advice on church maintenance and renovation work, compliance with relevant government regulations, societal issues, etc.
>
> *We shall work hard to deliver one more talent even if we were given only one. (Matthew 25:14 – 30; Luke 19:11 – 27)*
>
> (b) Sharing- We are living in a secular world and consistently facing challenges to our faith. Through fellowship sharing and recreational activities, we shall offer mutual support and enlightenment, opportunities for personal growth and relaxation from work pressures.
>
> *We shall strive to be as wise as a serpent, and as simple as a dove. (Matthew 10:16)*

[173] RDC. Initial Proposal to form an Association of Catholic Engineers, 3 June 2005, RDC MM folder, DBDC office, Catholic Diocese of Hong Kong.

[174] Diocesan Building and Development Commission. Minutes of Meeting. No.59, 3 September 2005. DBDC Office, Catholic Diocese of Hong Kong.; Diocesan Building and Development Commission (DBDC) Confirmed notes of 2nd Preparatory Committee Meeting of the Catholic Building Professional Advisory Group, 5 September 2005, DBDC MM folder. DBDC office, Catholic Diocese of Hong Kong; Gabriel Lam, email message to author, 1 July 2013.; J. Chan, email message to author, 7 June 2013.

(c) Sanctification- Through our services to and experience sharing with other church groups and community at large, we shall ultimately sanctify ourselves and others, hence spreading the Good News of the Bible.

*We shall aim to make the Church more visible and become the salt and light of the world. (Matthew 5: 13 – 16; Luke 14:34)* [175]

3S as "services," "sharing," and "sanctification" are used 10, 10, and 12 times respectively in the "Decree on the Apostolate of Laity," one of Vatican II documents in 1965 (The Holy See 1965b). Three terms are also used 91, 44, and 13 times respectively in the "Post Synodal Apostolic Exhortation: *Christifideles Laici*" published as the result of the 1987 Synod (The Holy See 1988). "Sanctification" and "sharing" appear frequently in the Hong Kong Diocesan Synod documents. Further, concrete actions suggested in the Year of Laity included keywords of "sanctification," "share," and "spiritual growth."[176]

On the basis of Lam's writing, Dominic Chan revised it several times to be incorporated in the CaBPAG's "Working Guidelines for Members" first drafted in 2006 (see "Working Guidelines" in 22.1).[177] In the officially published guidelines in 2011, the objectives remain unchanged except a few words.[178]

The draft Working Guidelines of 2006 carries as follows:

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[175] Diocesan Building and Development Commission (DBDC) Confirmed notes of 2nd Preparatory Committee Meeting of the Catholic Building Professional Advisory Group, 5 September 2005, DBDC MM folder, DBDC office, Catholic Diocese of Hong Kong.

[176] Dominic Chan, V.G. Concrete actions suggested in the Year of the Laity in 2012, 1 November 2011, http://vgoffice.catholic.org.hk/eng_main.html.; Catholic Building Professional Advisory Group: Confirmed Notes of Steering Group/Committee Meeting. Appendix, No.1, 17 August 2006. DBDC Office, Catholic Diocese of Hong Kong.

[177] Catholic Building Professional Advisory Group. Confirmed Notes of Steering Group/Committee Meeting. Appendix, No.1, 17 August 2006. DBDC Office, Catholic Diocese of Hong Kong.

[178] An Introduction on the Catholic Building Professional Advisory Group, Appendix of DBDC Draft Notes of 3rd Preparatory Committee Meeting of the Catholic Building Professional Advisory Group (CAP), 24 October 2005. In this draft, the statement was modified to include the overall introduction as "Here is Our Mission -3S."; CaBPAG website: Recruitment of Members of "Catholic Building Professional Advisory Group," accessed 5 September 2013, http://dbdc.catholic.org.hk/CaBPAG/index.htm. By the end of 2005 or early 2006, the two bible scripts for 3S were replaced.

Missions and Objectives

CaBPAG is set up with a view to pool volunteers to provide professional advice to the Church on building related matters. The objective is to enrich our spiritual life and fellowship for inner sanctification through services, workshops, retreats, sharing and pilgrimages, so as to achieve the following 3'S' key mission: to *serve, share and sanctify*.

Statement of Objectives

(a) *Services* - To enshrine our Catholic spirit and make the Church more visible through serving with our gifted talents and potential.

*'We shall aim to make the Church more visible and become the salt and light of the world.' (Matthew 5:13-16)*

(b) *Sharing* - It is only through fellowship sharing and recreation pursuits could we face challenges to our Catholic faith, offer mutual support in personal growth and enlightenment, search relief from daily pressures and rediscover our inner self.

*'And be thankful. Christ's message in all its richness must live in your hearts. Teach and instruct one another with all wisdom.' (Colossians 3:15-16)*

(c) *Sanctification* - Through serving the church and experience sharing, we shall sanctify and transform ourselves to answer the divine call and spread the Good News.

*'And for their sake I consecrate myself, that they also may be consecrated in truth.' (John 17:19)* [179]

The paragraph of "Missions and Objectives" uses Shiu's writing of "spiritual life and fellowship."

In Lam's draft, he used the specific terms such as "professional engineering and related advice," and "church maintenance and renovation work, compliance with relevant government regulations, societal issues," which were replaced in the 2006 draft guidelines by more general and non-specific expressions.

[179] Catholic Building Professional Advisory Group. Confirmed Notes of Steering Group/Committee Meeting. Appendix, No.1, 17 August 2006. DBDC Office, Catholic Diocese of Hong Kong.

Regarding "sharing," Lam's main idea is respected in the 2006 draft guidelines.

With regards to "sanctification," Lam's idea to achieve sanctification through services and sharing is inherited in the 2006 draft guidelines, which added "answer divine call" for the enhancement.

Lam supplemented 3S with bible scripts from "Matthew." He explains that the bible scripts he originally proposed for the 3S had been always close to his heart.

In the 2006 draft guidelines, Shiu's spirituality and Lam's 3S missions were integrated, and wordings were improved. While one script of "the salt and light of the world" proposed by Law is maintained, those from other books replaced the other two scripts. Lam's idea was not refused but rather enhanced. In other words, the Diocese recognized the lay spirituality as the mission of the new organization.

### The patron saint

Several lay members proposed the patron saint for the CaBPAG including Saint Joseph, the carpenter and foster father of Jesus (Lam 1 July 2013). Finally, St. Francis of Assisi, proposed by Dominic Chan, was chosen because of his lifetime dedication to building and prospering the church as well as his talented mastery and innovative design in the construction of church building (Research and Development Committee, MM, No.56, 3 December 2005). The CaBPAG members accepted this as they felt this would reflect the same call that drew them together.[180]

The DBDC also adopted St. Francis of Assisi as its patron saint in 2010.[181]

### Integration of profession and spirituality in the Spiritual Team

The Spiritual Team was established in 2008, and its objective is to promote

[180] J. Chan, email message to author, 7 June 2013; American Catholic.org: Who Was St. Francis?, accessed 1 July 2013, https://www.americancatholic.org/features/francis/who_was.asp.

[181] Diocesan Building and Development Commission. Minutes of Meeting. No.86, 27 March 2010. DBDC Office, Catholic Diocese of Hong Kong. Previously the DBDC did not have any patron saint.

the 3S and to enrich spiritual life and fellowship of members through workshops, retreats, sharing and pilgrimage visits (Diocesan Building and Development Commission, MM, No.74, 15 March 2008). This Team's aim was to integrate profession and spirituality.

The members of the Team were not satisfied with the professional development only. For example, J. Chan says that there are already a number of seminars for professional development organized by the professional and academic institutions in Hong Kong, hence, it is not meaningful and attractive if the CaBPAG organizes similar ones. Rather, it should emphasize spirituality and faith aspects. Furthermore, he believes that when the importance is placed on 3S, people will stay with the Church (Chan 1 April 2013).

In addition, they were not satisfied with spirituality only. They conducted a questionnaire survey to the CaBPAG members in April and May, 2008 prior to the official start-up of the Team to collect their view on the long-term spiritual program. The Team members observed from the questionnaire that "most members would likely have their spiritual activities with other Church groups." Therefore, the Team decided to integrate the spiritual activities and professional activities, and to "explore the possibility of having seminars in which experienced professionals can share their professional experiences integrated with spiritual searching."[182]

### The role of the Spiritual Team in the CaBPAG

The spiritual activities are interrelated with building and maintenance activities of other teams, and the Team is not isolated from other teams. This is illustrated in table 9: all the Spiritual Team members belong to one or more of the other teams. More than half of the present Spiritual Team members have participated in parish advisory teams of either the Hong Kong Team or the New Territories and Kowloon Team and belong to the Cemetery Team as well. The BSE Team gave seminars of "Sign of the Time: Environmental Protection" and

[182] CaBPAG. CaBPAG Newsletter to Members No.5, 2008 June, DBDC Office.; Diocesan Building and Development Commission. Minutes of Meeting. No.77, 4 October 2008. DBDC Office, Catholic Diocese of Hong Kong.

"Energy efficiency: a Stewardship of God's Creations" in collaboration with the Spiritual Team.

As table 9 also shows, Paul Tam is a member-cum-adviser of the Spiritual Team and played the role of the speaker four times since becoming an ordained priest. He also belongs to the Cemetery Team.

J. Chan's activities are also diverse and interrelated within the CaBPAG. He has been the member of the Spiritual Team since its establishment in 2008 (table 9). He became the Convenor of the CaBPAG officially in 2009, and has been coordinating all the CaBPAG activities. He retired from the Government in 2010 and took on more responsibilities for the CaBPAG. Table 9 shows that, as the leader of the Hong Kong Team, he coordinates all the parish projects, forms the parish advisory teams, and monitors the projects.

Gabriel Lam is by profession an energy and environmental consultant, and was previously Study Manager for the potential application of renewable energy in Hong Kong for Electrical and Mechanical Services Department of the Hong Kong Government.[183] He was one of key persons to establish the CaBPAG in the preparatory stage by defining 3S missions (see "3S as the CaBPAG's mission"). Further, he planned and organized the spiritual activities from 2006 to 2012 as the leader of the Special Duties Team, which was the predecessor of the Spiritual Team, and as its first leader until 2012 (table 9). Lam resigned as the Team leader because he became involved more in the BSE Team projects. Another reason was his belief that he should not stay in a key position for too long (Lam 1 July 2013). However, he remains a Team member, and also belongs to the Cemetery Team in addition to the BSE Team. As the BSE Team member, he participated in a project to install renewable energy at St. Raphael's Cemetery. Lam says that the BSE Team is particularly suited to his specialization. He has thus been assisting in the energy and carbon audits, and energy efficient lighting work. He organized the seminar "Energy efficiency: a Stewardship of God's Creations" in February, 2011 as a collaboration between the BSE Team and the Spiritual Team (table 9). He also joined the parish

[183] CaBPAG. CaBPAG Seminar on Energy efficiency-a stewardship of God's Creations, 26 February 2011, CaBPAG MM folder. DBDC Office. Catholic Diocese of Hong Kong.

advisory team for St. Jude's Church, where he was a parishioner. After the parish advisory team was dissolved, he continued to assist the parish as a member of the parish maintenance committee (Lam 1 July 2013).

P. Kwong is the second leader of the Spiritual Team, and is a civil and structural engineer specialized in project management in the private sector (table 9) (Kwong 21 June 2013).[184] He became a CaBPAG member in 2009 by his friend's invitation. He retired in 2010. After that, he enrolled in the Bachelor of Sacred Theology course at Holy Spirit Seminary College of Theology and Philosophy, and has a great interest in spirituality and theology. He also joined the parish advisory teams of Mother of Good Counsel Parish and St. Francis of Assisi Parish (table 9). In 2012, he accepted the leader's position of the Spiritual Team.

The members of the Spiritual Team increased to eight in 2012 (table 9).[185] Among eight, two including P. Kwong have studied at the Holy Spirit Seminary College (Kwong 3 August 2015).

### Activities of the Spiritual Team

Since 2012, the Team holds two kinds of activities:

One is the monthly meeting for Team members, in which one of them prepares the topic, for example, the Pope's apostolic letter, professional ethics etc., to discuss it and share their thoughts.

The other is a public event to be held a few times in a year for all CaBPAG as well as DBDC members. As table 9 shows, the themes of the public events are wide-ranged from architectural design and the aesthetics of churches, government regulations on buildings, corporate social responsibilities to environmental protection and faith. The number of participants in each event ranges from 15 to 50. There are some CaBPAG members, who joined the CaBPAG through those public events (Chan 18 September 2012).

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[184] P. Kwong was the chairperson of the Task Force for the project of the redevelopment of Our Lady of Mount Carmel Church (see "The Task Force" in 21.2 and table 8).

[185] P. Kwong, interview by the author, Hong Kong, 29 March 2013. About half of the Spiritual Team members are retired.

Fig 86 and 87 show the pilgrimage to churches and cemetery in Macau and a sharing session by the participants conducted in December 2011. P. Kwong led the pilgrimage. Twenty-six members visited St. Miguel Cemetery, St. Lawrence's Church and St. Joseph's Seminary and Church.[186] The report of the pilgrimage states that, by reflecting participants' reading of an epitaph at the cemetery, "what we would wish to be written for our future epitaph is perhaps how we should presently live, and a demonstration how we would pass through our Particular Judgement."[187] During the sharing session, L.H., who joined the Spiritual Team after the pilgrimage, sparked off an abridged Daily Awareness Examen exercise.[188] A.M., who also joined the Spiritual Team after the pilgrimage, chanted Ave Maria in St. Joseph's Church.

One of the recent public events was the one-day retreat on Asian Christian Art and Inculturation on 6 May 2014. The instructor was Giovanni Giampietro, the clerical member of the Spiritual Team and the DLC.[189] The retreat was intended to recollect, share and support those participants through reviewing Christian Art of different Asian cultures, and study how they are inculturated in the Liturgical Art that aims to "turn the people's minds devoutly toward God."

Giampietro circulated reading materials in advance including the Dogmatic Constitution on the Church, the Pastoral Constitution on the Church in the Modern World, and the Constitution of Liturgy of Vatican II documents.

In the retreat, Giampietro introduced modern and contemporary Christian art, mostly paintings, produced by Indian, Chinese and Japanese artists. In the concluding session, he discussed Christian art in Hong Kong.

Vatican II documents were studied after the presentation of the arts.

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[186] Diocesan Building & Development Commission. Catholic Building Professional Advisory Group Newsletter to Members No. 14, May 2012, accessed 3 December 2015. http://dbdc.catholic.org.hk/CaB/Newsletter.html

[187] CaBPAG. Pilgrimage trip to Macau, 10 December 2011, CaBPAG MM folder, DBDC Office, Catholic Diocese of Hong Kong.

[188] The Daily Examen is a technique of prayerful reflection on the events of the day in order to detect God's presence and discern his direction (Loyola Press. Ignatian Spirituality, accessed 3 December 2015. http://www.ignatianspirituality.com/ignatian-prayer/the-examen).

[189] DBDC. Day Retreat on Asian Christian Art and Inculturation, 6 May 2014, DBDC Office, Catholic Diocese of Hong Kong.; DBDC. One Day Retreat on Asian Christian Arts & Inculturation (6 May 2014) 小組結論, DBDC Office, Catholic Diocese of Hong Kong.

The participants of 41 were divided into five groups for discussion and drafted a summary of suggestions for future use. One of them stated that Hong Kong local culture is weak because it was a British colony, hence, the local culture needs to be built in order to discuss inculturation.

The retreat included prayers three times.

It is indicated that the integration of building profession and spirituality is also realized in members' meeting and the public events.

The new members of the Spiritual Team also participate in multiple teams: L.H. joined the parish advisory team of Mother of Good Counsel Parish and St. Francis of Assisi Parish (table 9). A.M. belongs to the Cemetery Team and also the Steering Group. Pete joins the Cemetery Team. CM was not a member of the CaBPAG's parish advisory team for St. Mary's Parish, to which he belongs, but the member of St. Mary's Parish Premises Committee, which is responsible to plan and maintain all the facilities of the parish.

## 22.3 Interpreting the CaBPAG and its spirituality in social contexts

The author pointed out three contexts to interpret the laity involvement in Hong Kong in Chapter 20. The study on the CaBPAG indicates that the CaBPAG and its spirituality emerged from the following social contexts, which coincided with social contexts for the laity involvement:

As to maturation of Hong Kongers, it is not only observed in the fact that there are an increasing number of lay building professionals, which enabled the establishment of a new group, the CaBPAG, but also more significantly, the laity themselves played the significant role in shaping spiritual activities, and defined the "3S" mission. There were at least several members of the CaBPAG, who studied theology and spirituality at the Seminary. Their contribution to enrich spirituality of the CaBPAG cannot be underestimated.

The endangered religious freedom anticipated by the handover of Hong Kong to China led to the establishment of the DBDC and the involvement of the laity. This could be applicable to the CaBPAG. As explained in "Development of

spirituality in Hong Kong" in 22.2, the pursuits of new and unique spirituality as well as social concern prevailed among the laity in Hong Kong after Vatican II were further urged by the handover and political issues. As described in the CaBPAG's "Statement of Objectives," the laity perceived "challenges to our Catholic faith." "Challenges" here presumably include not only the general secularism and individualism prevailing in the society but also possibly the increasing threat against religious freedom and living out the faith under the Chinese rule. It could be interpreted that this social concern is one of the causal agents of the pursuit of spirituality integrated with the building and maintenance activities, which were indeed unique to building professionals and their community. This phenomenon is worth much attention from the perspectives of both religious study and religious architectural study.

## 22.4 Conclusion

The CaBPAG was established in 2006 under the Diocesan Building and Development Commission set up in 1995.

One of the objectives of the CaBPAG is to assist by the lay building professionals in parish and diocesan building and maintenance projects, which only under the DBDC became unsustainable by the early 2000s. The CaBPAG members work between the Diocese and parishes with great flexibility. For the Diocese, they assist in the cemeteries and building services. For the parishes, they support maintenance, major renovation, and extension.

This study revealed that the activities of the CaBPAG are based on spirituality and the laity mostly shaped them. The laity designed the CaBPAG as their place for the spiritual activities. For example, they found it meaningful to form a community of the building professionals for the purpose of the spiritual activities, and defined "3S" (services, sharing, sanctification) as the CaBPAG's mission. They set up the Spiritual Team, and also collaborate with or simultaneously join other teams such as parish advisory teams, the Cemetery Team, and the Building Services Engineering Team. These two types of activities, spiritual growth and professional advice, are interrelated and integrated.

The background of such spirituality of the CaBPAG can be understood within the following three contexts:

The first context is the status and spirituality of the laity acknowledged as equal with those of the clergy and the Religious by the Second Vatican Council. As Lakeland pointed out, the council turned away from a thorough theological examination of the nature of the lay state, hence, subsequent interpretation of the council's vision of the laity was free to choose either a conservative or liberal one. The laity involvement in the DBDC was still within a conservative interpretation of the laity confined to assisting in the practical management issues in the Church. In contrary, the laity's activities in the CaBPAG demonstrate that more liberal interpretation of the laity began to penetrate in Hong Kong in the 2000s by bringing religious and spiritual content to the lay ministry. Increased interest in lay spirituality among Catholics following Vatican II undoubtedly contributed to the birth of the CaBPAG;

The second is the worldwide emergence and development of spirituality since the 1960s outside of the Catholic Church. The Catholic laity were influenced and stimulated by those movements;

The third one is the local contexts of Hong Kong such as the endangered religious freedom, and matured Hong Kongers as well as Hong Kong building professionals including a number of Catholics.

These three backgrounds interrelate to a certain extent.

The study in this chapter illustrates that the laity involvement in building projects in the Catholic Diocese of Hong Kong is not just the mobilization of their professional and technical abilities, but more importantly, the integration of their spirituality with their professions and fostering the communal faith as their own initiative. This case study also exemplifies the author's thesis that the laity involved themselves in church building projects to live their faith.

In the Middle Ages and early Modern times, what motivated the lay to make financial and material contributions was their misled understanding by the clergy how voluntary gifts could wipe out sins and the need for penance. Such motivation disappeared from today's scene of Christian life and church building activities. Instead, what drives the laity today is their desire to grow spiritually

and live out their faith. It can be observed that certain "fear" in daily life and the secular world apparently is present in every age and region in different ways and affect how the laity relate themselves to their faith.

This case study also suggests a new thesis to be studied in the future: spiritual pursuit of the laity might be understood as the pursuit for "Catholic identity," which the Catholic laity of the building professionals in Hong Kong aim to establish firmly through their activities on spirituality.[190] Furthermore, the motivation for such a pursuit of Catholic identity might have the same roots with other Hong Kong people, who are anxious to establish their identity as "Hong Kongers."

[190] Catholic identity has been studied by Muldoon and others especially in relation with the laity (Muldoon 2009).

# CONCLUSION

This study interpreted the contexts and development process of the laity involvement in church building projects of the Catholic Church in Hong Kong between the 1950s and 2015 in the frameworks of theology of the laity, social history, Church and state relations, and faith and spirituality.

The author identified three contexts, which prompted the laity involvement in Hong Kong:

The first context is the renewed interpretation and status of the laity by the Second Vatican Council. The laity had been given a negative definition and placement in the Church since the first century until the 1960s when the Second Vatican Council acknowledged the equal status of all baptised, whether lay, clergy, or Religious, as "People of God." It encouraged the laity to be actively involved in ministry including Church management. As Lakeland pointed out, the council turned away from a thorough theological examination of the nature of the lay state, hence, subsequent interpretation of the council's vision of the laity was free to decide either a conservative or a liberal one. In Hong Kong, the interpretation of the laity remained conservative until the 1990s by confining their ministry to practical issues of Church management only.

The second is the emergence of local "Hong Kongers" as well as maturation of Hong Kong building professionals. Hong Kongers were the generations who were locally-born and educated in Hong Kong in the primary, secondary, and higher educational system provided by the Hong Kong Government. By the late 1970s, locally educated building professionals had become matured in public and private sectors, and a number of Catholics were among them. They began to get involved in the increased church building projects of the Diocese, and helped the Diocese update its project management method.

In parallel, building projects in Hong Kong became increasingly complex as urbanization and urban redevelopment accelerated from the 1980s. The Church was not able to cope with the building projects with their traditional management method that only involved the clergy and Religious Brothers. It

had to seek cooperation with the building professionals in the laity in order to update its project management method as well as entrust them with the responsibility for management.

The third context is the handover of Hong Kong. The Sino-British Joint Declaration in 1984, which announced the handover of Hong Kong in 1997, prompted the Church to fear possible restrictions on religious freedom including building new churches, and confiscation of churches and Catholic schools. Hence, it urged the Diocese to be independent from traditionally practiced interdependent Church-state relations, in which the Diocese built many Catholic schools that housed a parish church with subsidies from the Government. Therefore, it induced the Diocese to launch many church building projects on its own expenses before the handover. The building professionals in the laity were called on to assist the Diocese to cope with those increased projects.

The author identified the three phases of the development of the laity involvement in church building projects.

The first phase is from the 1950s to the mid 1970s, which had a few but unsuccessful attempts of the lay involvement. During this period, the clergy and the Religious Brothers managed building projects. This was because the Catholic Mission in Hong Kong started as the financial office of the Vatican, it had long been the practice of the Mission that the Procurator, who was the clergy in charge of finances, controlled and managed all activities of the Mission including building projects. As a result, this hindered substantial involvement of the laity. There were a few attempts to involve lay architects to volunteer in Diocesan commissions, which all ended in failure. Meanwhile, the Second Vatican Council in the 1960s laid the theological foundation to involve the laity in ministry.

The second phase is from the late 1970s to the early 1990s, which saw the beginning of the laity involvement. It was triggered by the liturgical renewal brought about by the Second Vatican Council followed by a great confusion in treating liturgical spaces. In Hong Kong, the Diocesan Liturgy Commission initiated the involvement of the laity in the late 1970s. It was backed up by the

Bishops' Diocesan reforms, which had begun since the 1970s. In 1977, the Liturgical Art and Architecture Committee was set up under the Diocesan Liturgy Commission and included several building professionals within the lay members, who were expected to be advisors on church architecture. However, the number of the lay members as well as the degree of their involvement in decision-making was limited. Hence, involvement of the laity was not firmly established. Nevertheless, some lay and clergy members continued to work together to pave the way to establish another commission specifically dedicated to Diocesan building projects.

The third phase is from 1995 to the present (2015), during which the laity involvement was firmly established and further developed. In 1995, the Diocesan Building and Development Commission (DBDC) was finally established as a one-stop organization to take charge of all the Diocesan building projects. Lay building professionals dominated the commission members. They, all on a voluntary basis, were responsible for planning of Diocesan building projects, advice on parish building projects, selection of designers and contractors, and project monitoring through sub-committees. Through the substantial and long-term commitment of the lay members of building professionals, the project management method of the Diocese was modernized and standardized. The laity involvement in church building projects through the DBDC was firmly established in the Diocese.

The author traced back the detailed process of the redevelopment of Our Lady of Mount Carmel Church implemented from the late 1990s to 2001, which falls in the third phase of the laity involvement, hence, was managed by the lay members and staff of the DBDC. This project revealed that three parties, the DBDC members, the parishioners as the lay members of Our Lady of Mount Carmel Church, and the clergy, participated in the project in different ways and shared responsibilities. Especially the lay members of the DBDC played the coordinating role among the Diocese, the parish, and the designer.

The author has also found that the involvement of the laity further developed in the 2000s and it was in parallel with the worldwide spirituality movements. This resulted in the establishment of the Catholic Building Professional

Advisory Group (CaBPAG) in 2006 under the DBDC by the laity's own initiative. The CaBPAG illustrates the new paradigm of the laity involvement in building projects in the Catholic Diocese of Hong Kong that is not just the mobilization of their professional and technical abilities, but more importantly, the integration of their spiritual growth with their professions and fostering the communal faith under their own initiative.

The author hypothesized that the laity involvement in church building activities is to live their faith. The Catholic Church in Hong Kong exemplifies this thesis distinctly. In particular, the CaBPAG's activities initiated by the laity to integrate their building profession and spirituality are testimony that they are consciously living their faith in their own way.

Lastly, the author would like to mention new theses, which grew out of this study and deem indispensable to properly comprehend and assess meaning of the lay involvement:

This study was originally motivated by the insufficiency in methodology to assess the intangible value associated with tangible heritage within the framework of the current heritage conservation study and practice. It is hoped that this study will contribute to developing a method to interpret and assess intangible value in a more comprehensive way. Further studies of this kind need to be conducted to understand the diversity of heritage value and conservation method appropriate for each case.

This study uncovered the new aspect of the laity involvement as pursuit for Catholic spirituality. If this could be re-interpreted as their search for Catholic identity, it will be connected to the contemporary and broader issue of identity in Hong Kong. The author discovered a sort of "secular identity" from her previous studies. What was found in this study might be called "religious identity." These two kinds of identity seem to have originated in the same political and social contexts of Hong Kong. In other words, it might be the manifestation of how to live as "Hong Kongers," how to have hopes for the future, what to reply on, and what to care about in an apparently aggravating place and era as a part of China. It might be understood that, Catholics

manifested Catholic identity to become their foundation, upon which they build all aspects of their daily, professional, and religious life in Hong Kong today and in the future.

This study presented one of the cases to exemplify church building activities to live the faith. Building activities as faith are presumed to be a universal phenomenon to be seen at any time and place. For example, the activities by confraternities and guilds in Europe and other regions in the Middle Ages and early Modern times may suggest universality of the lay involvement. At the same time, the method of involvement is assumed to be as diverse as Church-state relations are. It is still premature to describe a global situation of the laity involvement especially because the literature on this theme is so scarce. However, it should not be considered a negative limitation to this dissertation, but rather new ground full of potentialities to be developed further. The author hopes that this study could make some contributions to lay one of the corner stones to build a comprehensive study on the universality and diversity of the laity's church building activities as faith.

# Appendix 1

Biography and Church Projects of the Chinese Architects from the 1950s to the 1970s

## Chien Nai -jen

*Biography*

Chien Nai-jen (錢乃仁) was born in Guangdong, China, in 1913 (Toledo Blade 2010). He graduated from Yenjing (Yanjing 燕京) University in Beijing. His major at Yenjing University is unconfirmed but most probably it was engineering. He received the degree in architecture from University of Michigan in the late 1930s. He taught architecture at Sun Yat Sen University (中山大學) after the WWII. One of his projects was rebuilding of Guangsi (Guangxi 広西) Provincial Government Building. His works in Hong Kong included medical centres and residential buildings apart from churches. He closed his office in 1965 (Leung 4 August 2015). The reason is unknown but, in the late 1960s, because of social unrest and riots in Hong Kong, many upper class residents left Hong Kong to safe havens in the U.S. or Europe. It is presumed that he had emigrated to the U.S. sometime between 1965 and 1968, when his last project at Holy Spirit Seminary was about to be completed. Because Chien closed his office in 1965, his last two projects were jointly carried out with Pun Yin Keung and Kwan, Chu and Yang. He passed away in 2010 in Ohio at the age of 97 (Toledo Blade 2010).

It has not been confirmed whether Chien himself was a Catholic. Edward Khong, the former Diocesan Procurator, said that most probably he was a Catholic because the 1950s and 60s were the time that the Church preferred to appoint or employ Catholic faithful to serve and to work in the Diocesan commitments (Khong 23 March 2015). Chien's memorial service was held at the Sylvania United Church of Christ, a protestant church (Toledo Blade 2010). Hence, it is presumed that he was either a Protestant, a Catholic, or a convert from Catholic to Protestant.

*Church projects*

Chien Nai-jen first appeared as an architect on the list of Authorized Architect in 1941 (Lam 2006). After the WWII, he designed many Catholic church buildings and church related facilities (table 5).

Apparently he was the architect who was most favoured by Catholic Church in the 1950s and 60s. His works are listed in table 5. Most of churches he designed were church and school complexes, which were the major church building typology of this period as explained in 19.5.

In 1955, Chien was invited to the first meeting of Diocesan Committee for Church and School Extension Fund, and attended (see "Committee for Church and School Extension Fund, 1955" in 20.2). His detailed contribution is unconfirmed.

Apparently Chien's last project for the Diocese was the east wing of the Holy Spirit Seminary, which was completed in 1968 (Lin 2010). Lin (Lam Sair-ling) describes Chien's design was based on modernism, especially functionalism, and incorporating Chinese architectural element such as emphasis on horizontalness though it had five stories and decoration of Chinese traditional architectural element such as hand rails.

Chien is one of the few, who inherited the Sino-Christian architectural style, which emerged in the 1920s, after the WWII. In addition to the east wing of the Seminary, he designed St. Francis of Assisi Church and Schools in Sino-Christian style (see 19.5) (fig. 29-36).

**Peter Ng Ping Kin**

Peter Ng Ping Kin (伍秉堅) was a Catholic himself (Li 4 August 2015).

P.K. Ng's professional or technical training background is unconfirmed. He established his architectural firm, P. K. Ng and Associates, which still exists today in Shau Kei Wan in Hong Kong Island and Taipei (台北), Taiwan.

As table 5 shows, his works with the Diocese were mostly in the 1960s. As

mentioned in section 19.5, he made a large sum of donation to build a primary and a secondary schools in San Po Kong, hence, the school was named after his father, Ng Wah.

His firm continued to serve the Diocese until 1995, however, it is not confirmed whether P.K. Ng himself was involved in the last project.

Beside Catholic Church and schools, he worked for various other religious organizations such as Mormon (Li 26 May 2011).

Apparently he emigrated to the U.S. in the late 1980s or early 1990s (Khong 27 September 2010).

**Pun Yin Keung**

The title of Pun Yin Keung's building plans indicates that he was an Authorized Architect and Chartered Structural Engineer. He holds Bachelor of Science, and Diploma of Imperial College in London (D.I.C.), and was an associate member of the Institute of Structural Engineers based in the U.K. (A.M.I. Struct.E.). Apparently he received his professional training in London.

He served for the Diocese from 1963 to 1976 (Khong 17 June 2015).

Apparently when Chien Nai-jen was about to retire around the mid-1960s, he passed his Church related projects to Pun Yin Keung. One of them was Our Lady of Fatima Church with Sacred Heart School in Cheung Chau (table 5). It is not confirmed whether Pun worked under Chien before 1963.

No data has been confirmed regarding whether Pun was a Catholic himself.

**David Lee and Guy Chan**

Both of Lee and Chan were Catholics (Khong 23 March 2015).

They served the Diocese from 1969 to 1982 (table 5).

David Lee Tai Wai (李大偉)'s professional training background can be assumed from the title block of his drawings: he obtained Bachelor of

Architecture from the University of Hong Kong, studied Town and Regional Planning at University of Liverpool obtaining Master of Civic Design, and was an A.M.T.P.I. (Associate Member of the Town Planning Institute).

Guy Chan Wing Kai graduated from the University of Hong Kong (Li 26 March 2013).

David Lee served as a member of Diocesan Development Committee since 1971 (see "Diocesan Development Committee, 1971" in 20.2).

Li and Chan emigrated to Canada and to Australia respectively (Khong 27 September 2010).

**Leung Pak Yan**

*Biography*

Leung Pak Yan (梁伯仁) was born on 1 December 1928 in Xinhui county (新會縣) of Guangdong Province in China and spent his childhood there (Leung 4 August 2015). The Leung family moved to Hong Kong in 1949 to evade from the communist regime and had settled down since then.

Leung attended the then National Wuhan University (国立武漢大学) in China in 1950, where he studied civil engineering. He moved back to Hong Kong in 1952 and continued his study in civil engineering in Chu Hai College (珠海大學) where he earned his Diploma in Civil Engineering in 1954 (see 15.4).

After graduation, he began to work for a foundation contractor and later worked for two architectural firms before he joined Chien Nai-jen's firm in 1960. He worked under Chien until 1965 when Chien closed his practice in Hong Kong. After leaving Chien's firm, Leung joined the China Light and Power Co., Ltd, the electrical power supplier for Kowloon, working as an architectural and engineering designer. At that time, he spent his time after work studying for professional examinations that led to obtaining the qualifications of Authorized Person/Authorized Architect and Registered Structural Engineer in 1972. He started his own practice in 1974, P. Y. Leung & Associates Ltd.,

which offered service as an architectural and engineering consulting firm for private and public sectors. Leung succeeded Chien and Pun Yin Keung's link to render professional services to the Catholic Diocese and Caritas Hong Kong. Since then, Leung had been the most preferred architect for them, and handled large construction and renovation projects until the early 2000s (table 5).

He was baptised as a Catholic in 1976 together with his sons. They belonged to the St. Teresa's Parish.

Leung had not retired officially. He went to work on a regular basis until 2008 when he fell into ill. He passed away in March 2012 at the age of 84.

Leung's sons, Edward and Tom Leung, succeeded the firm and still render professional services to the Diocese when requested (Khong 27 September 2010).

*Church projects*

Regarding the design of the churches, P.Y. Leung often reminded his sons that a Catholic church building should be designed so that the public should be able to differentiate immediately a Catholic church building from a Protestant church building (Leung 4 August 2015).

In addition to church projects for the Catholic Diocese of Hong Kong, Leung and his sons also designed Diamond Hill Baptist Church for the Baptist community in 1998 and a chapel for the Catholic religious community of Daughters of Mary Help of Christians in 2004 (Leung 4 August 2015).

# Appendix 2

Biography and Church Projects of the Chinese Architects from the 1970s to the 1990s

## Edwin Li

*Biography*

Edwin Li (李國熹) was born in Hong Kong and graduated from Wah Yan College (華仁書院), a Jesuit-run Catholic secondary school in Hong Kong, where he became a Catholic (Li 26 March 2013). In 1957, he entered the Department of Architecture of the University of Hong Kong because he loved drawing and designing. Since the Department was not yet recognized by the RIBA at that time (Department received RIBA's recognition in 1961), in 1959, he went to the University of Melbourne in Australia to study architecture. He chose Australia as a place to study together with three other friends because it was relatively close to Hong Kong and the living expenses were not so high. During school term-breaks, he worked for an architectural firm whose director was a Catholic architect. The firm was involved in various Catholic projects which influenced and inspired Li's interests in Catholic architecture. After he graduated from the University of Melbourne in 1961, he worked for the same firm in Melbourne. In 1964, he came back to Hong Kong and joined a private architectural firm in Hong Kong. He left the firm after a year and half and joined the Architectural Office of the Public Works Department of the Hong Kong Government and served as an architect for designing and supervising the Government buildings until he retired in 1989.

In 1993, Li immigrated to Canada with his family.

*Church projects*

As soon as he returned from Australia, Li began to assist various Religious Orders in planning, design, renovation, and maintenance of their properties until 1993 when he immigrated to Canada. Since he was a graduate of the Jesuit

school, he was close with Jesuits Fathers. His service to Religious Orders includes: planning, design, renovation, and maintenance of Wah Yan College in Hong Kong and Kowloon and designing a Chapel of Wah Yan College, Jesuit Ricci Hall's maintenance and addition and alteration, Jesuit's retreat house, Xavier's House, in Cheung Chau, and Maryknoll Sisters' hospital, for which he also served as a Member of Board of Governor between 1982 and 1993, and Maryknoll Sisters' quarters. Later, other Religious Orders heard of Li and asked for his help. The projects were Salesian retreat house and Don Bosco Youth Centre in Cheung Chau, living quarters for Columban Sisters, Carmelite Sister's chapel in Stanley, the Home for the Elderly of the Little Sisters of the Poor, and Canossian Sisters. After he immigrated to Toronto, he helped the Carmelite Sisters there.

In 1977, Li was invited as an official member of the Liturgical Art and Architecture Committee created under the Diocesan Liturgy Commission (see 20.3).

In 1978, Li was approached by the Diocesan Procuration to help design the interior of the private chapel inside the Priests' quarters on the 14th floor of the Diocesan Centre, which was then being rebuilt and about to be completed (Khong 27 September 2010). At that time, he was the Chief Architect of the Government, hence, he assisted on a part-time and voluntary basis. The priests living in the quarters are still using the chapel for daily liturgy and prayer. Li said to Edward Khong, then Procurator, that designing chapels was one of his hobbies.

Once he retired from the Government in 1989, for four years and 10 months, until 1993, Edwin Li assisted the Diocesan Procuration again as an Architectural Consultant on voluntary basis nearly as full-time staff (Khong 27 September 2010). When he joined the Procuration, there was no Clerk of Works or Religious Brother who was specifically in charge of building projects (Li 26 March 2013). Because the Procuration had several building projects in hand, it appreciated his offer of help very much. Li helped the Diocese plan, design, manage and supervise the projects for the Cathedral, Holy Spirit Seminary's

chapel, St. Benedict's Church, Star of the Sea Church, Mother of Christ Church, Annunciation Church, Epiphany Chapel, St. Lawrence's Church, Holy Redeemer Church, Our Lady of Lourdes Church in Chi Fu, Catholic Centre, Bishop Lei International House, as well as Caritas buildings (fig. 69). As Li was also the member of the Diocesan Board of Catholic Cemeteries, he was asked to design the memorial wall/columbarium for the clergy at St. Michael's Catholic Cemetery in Happy Valley, which he regarded the most satisfactory project (fig. 70). Li attended the project meetings with the architect, engineer, and contractors by representing the Diocese together with or on behalf of the Procurator.

Li designed the entire complex of Mother of Christ Church in Sheung Shui although another registered architect, E.Y. Wu, became the Authorized Person for this project as Li was not AP himself. The Procurator, Edward Khong, gave freehand to Li in design. It was completed in 1991 (fig. 69) (Khong 27 September 2010).

Li served as the member of Diocesan Development Committee (see section "Diocesan Development Committee, 1971" in 20.2).

In 1993, Li left the Procuration when he emigrated.

**Vincent Ng**

Vincent Ng (吳永順, Wu Yongshun) is a Catholic and has been a parishioner of St. Anthony's Church since he was a child.

He studied architecture (BArch 1985) and urban design (Master 1994) at the University of Hong Kong. His thesis was on Catholic churches in Hong Kong. When he joined the liturgy group of St. Anthony's Church, he came to know Fr. Thomas Law of the Diocesan Liturgy Commission. He was invited to be a consultant member of the LAAC (see "Establishment of Liturgical Art and Architecture Committee (LAAC), 1977" in 20.3). Since then, he served as the architect of several Diocesan projects as illustrated in table 5 (fig. 12). As Ng served as a project architect and was not the Authorized Person to sign the building plans, his name does not appear in the building plans. However the

actual designer for the listed projects was Ng.

In recent years, he designed churches for other Christian denominations such as Anglican (Crown Thorns Church in Tsuen Wan, 2002), China Congregational Church (Causeway Bay), Swatow Christian Church (Kowloon City), and the Methodist (renovation of Asbury Methodist Church in Tsuen Wan, and Methodist Conference Centre in Lantau Island) (AGC Design 2014). In 2012, he designed the chapel of the Divinity School of Chung Chi College of the Chinese University of Hong Kong, which is for any Christian denominations.

Ng was elected as the President of the Hong Kong Institute of Architects in 2014 for the term from 2015 to 2016.

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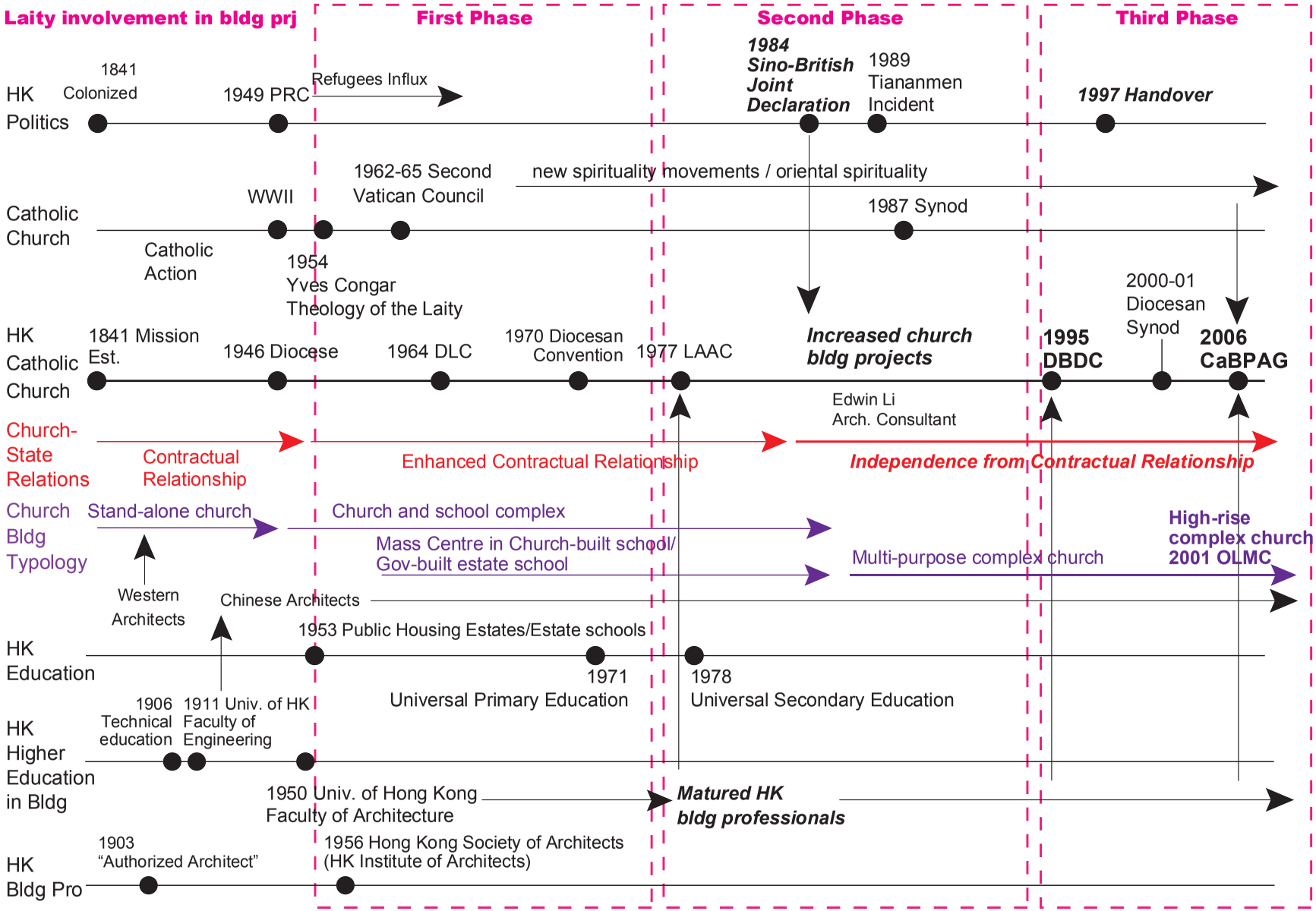



Fig. 1 Framwork of the Study: social snd ecclestical events and their relations

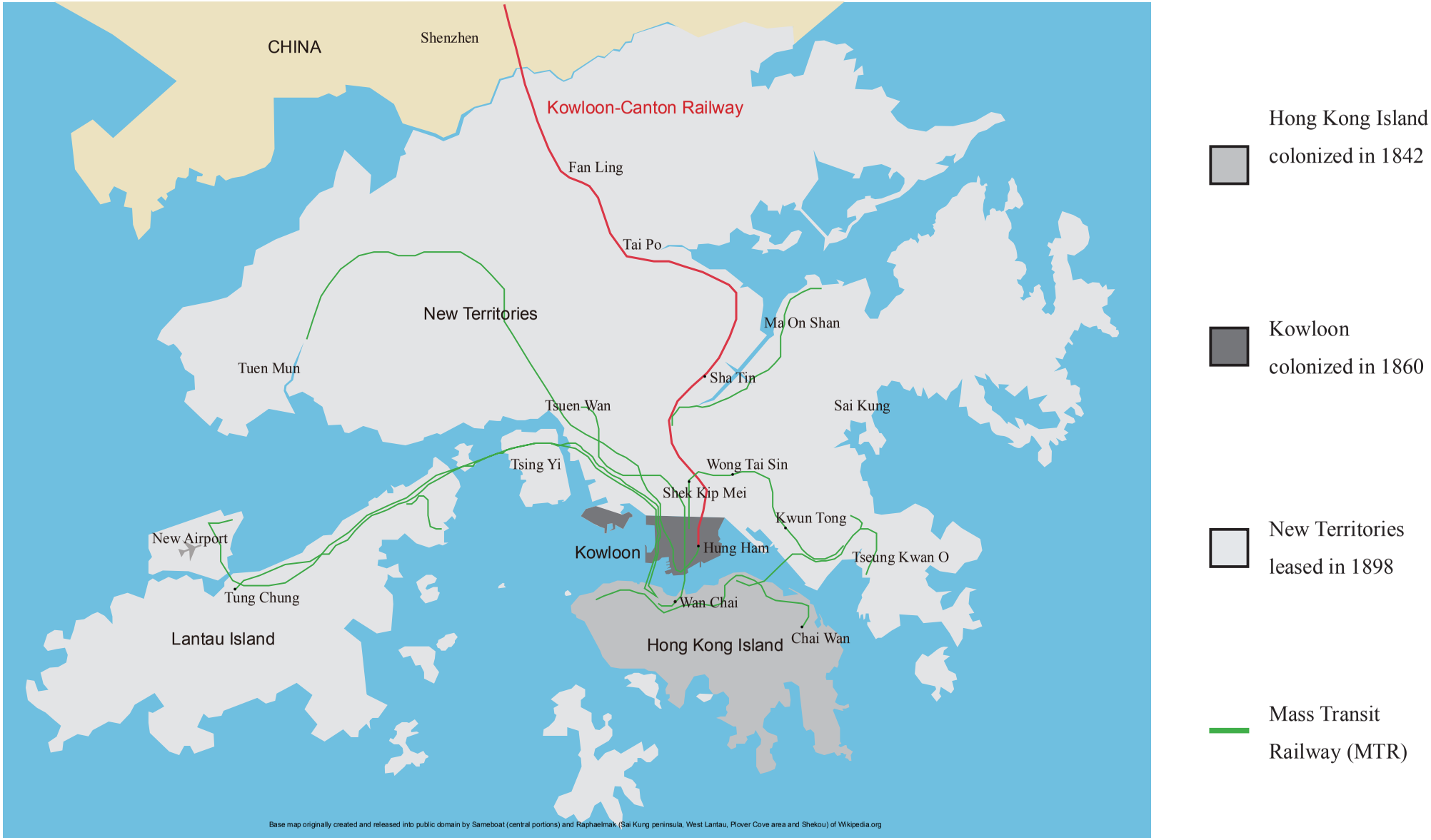



Fig. 2 Map of Hong Kong

Reproduced from the map by Sameboat and Raphaelmak and reformatted by the author.

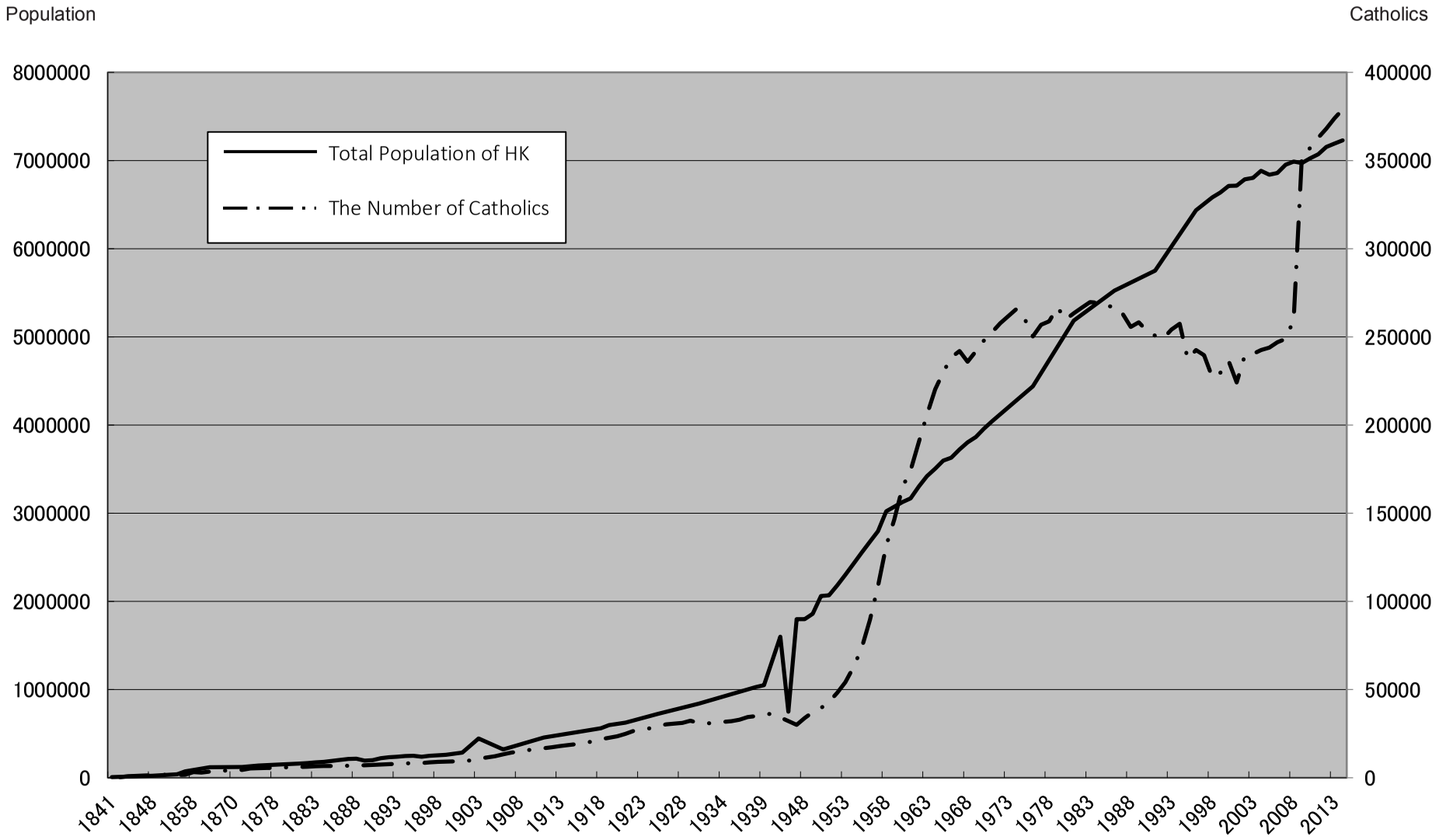



Fig. 3 Population and the number of Catholics in Hong Kong

Sources in table 2

Table 1 Population, the number of Catholics, and percentage of Catholics in total population in Hong Kong

Sources in table 2

| | Total Population of HK | The Number of Catholics | percentage |
|---|---|---|---|
| 1841 | 7, 500 | | |
| 1842 | | 300 | |
| 1843 | | 925 | |
| 1844 | | | |
| 1845 | | 1,260 | |
| 1848 | 24, 000 | | |
| 1851 | | 1,600 | |
| 1852 | | 1,898 | |
| 1853 | 39, 017 | 1,502 | 3.85% |
| 1855 | 72, 000 | 1,697 | 2.36% |
| 1858 | | 3,260 | |
| 1859 | | 3,000 | |
| 1862 | 120, 000 | | |
| 1867 | | 4,100 | |
| 1869 | | 4,000 | |
| 1870 | | 4,360 | |
| 1872 | 121, 985 | 4,520 | 3.71% |
| 1875 | | 5,250 | |
| 1876 | 139, 144 | 5,360 | 3.85% |
| 1877 | | 5,500 | |
| 1878 | | 5,600 | |
| 1879 | | 5,820 | |
| 1880 | | 5,970 | |
| 1881 | 160, 402 | 6,170 | 3.85% |
| 1882 | 166, 433 | 6,270 | 3.77% |
| 1883 | 173, 475 | 6,470 | 3.73% |
| 1884 | 181, 529 | 6,600 | 3.64% |
| 1885 | 190, 594 | 6,710 | 3.52% |
| 1886 | 200, 990 | 6,800 | 3.38% |
| 1887 | 212, 951 | 6,850 | 3.22% |
| 1888 | 215, 800 | 6,900 | 3.20% |
| 1889 | 194, 482 | 7,020 | 3.61% |
| 1890 | 198, 472 | | |
| 1891 | 221, 441 | | |
| 1892 | 231, 662 | | |
| 1893 | 238, 724 | | |
| 1894 | 246, 006 | | |
| 1895 | 248, 498 | 8,315 | 3.35% |
| 1896 | 239, 419 | 8,360 | 3.49% |
| 1897 | 248, 710 | 8,700 | 3.50% |
| 1898 | 254, 400 | 9,000 | 3.54% |
| 1899 | 259, 312 | 9,170 | 3.54% |
| 1900 | | 9,265 | |
| 1901 | 283, 975 | 9,300 | 3.27% |
| 1902 | | 9,900 | |
| 1903 | 445, 000 | 10,800 | 2.43% |
| 1904 | | 11,500 | |
| 1905 | | 12,250 | |
| 1906 | 319, 803 | 13,295 | 4.16% |
| 1907 | | 14,195 | |
| 1908 | | 14,945 | |
| 1909 | | 15,695 | |
| 1910 | | 16,201 | |
| 1911 | 456, 739 | 16,751 | 3.67% |
| 1912 | | 17,359 | |
| 1913 | | 18,000 | |
| 1914 | | 18,500 | |
| 1915 | | 19,100 | |
| 1916 | 530, 000 | 19,820 | 3.74% |
| 1917 | | 20,593 | |
| 1918 | 561, 500 | 21,858 | 3.89% |
| 1919 | 598, 100 | 22,742 | 3.80% |
| 1920 | | 23,477 | |
| 1921 | 625, 166 | 24,945 | 3.99% |
| 1922 | | 26,556 | |
| 1923 | | 27,135 | |
| 1924 | | 28,110 | |
| 1925 | 725, 000 | 29,135 | 4.02% |
| 1926 | | 30,237 | |
| 1927 | | 30,639 | |
| 1928 | | 31,120 | |
| 1929 | | 32,350 | |
| 1931 | 840, 473 | 31,037 | 3.69% |
| 1932 | | 30,849 | |
| 1933 | | 31,105 | |
| 1934 | | 31,597 | |

| | Total Population of HK | The Number of Catholics | percentage |
|---|---|---|---|
| 1935 | | 32,055 | |
| 1936 | | 32,921 | |
| 1937 | | 34,413 | |
| 1938 | 1, 028, 619 | 34,982 | 3.40% |
| 1939 | 1, 050, 256 | 35,821 | 3.41% |
| 1940 | | 36,326 | |
| 1941 | 1, 600, 000 | | |
| 1945 | 750, 000 | | |
| 1947 | 1, 800, 000 | 30,000 | 1.67% |
| 1948 | 1, 800, 000 | 33,848 | 1.88% |
| 1949 | 1, 860, 000 | 37,186 | 2.00% |
| 1950 | 2, 060, 000 | 39,522 | 1.92% |
| 1951 | 2, 070, 000 | 43,004 | 2.08% |
| 1952 | 2, 183, 300 | 48,260 | 2.21% |
| 1953 | 2, 302, 700 | 54,116 | 2.35% |
| 1954 | 2, 428, 700 | 62,921 | 2.59% |
| 1955 | 2, 553, 700 | 73,499 | 2.88% |
| 1956 | 2, 677, 000 | 89,537 | 3.34% |
| 1957 | 2, 796, 800 | 108,587 | 3.88% |
| 1958 | 3, 023, 300 | 131,698 | 4.36% |
| 1959 | | 146,464 | |
| 1960 | 3, 128, 200 | 164,966 | 5.27% |
| 1961 | 3, 168, 100 | 174,279 | 5.50% |
| 1962 | 3, 305, 200 | 190,461 | 5.76% |
| 1963 | 3, 420, 900 | 205,791 | 6.02% |
| 1964 | 3, 504, 600 | 220,280 | 6.29% |
| 1965 | 3, 597, 900 | 229,982 | 6.39% |
| 1966 | 3, 629, 900 | 238,372 | 6.57% |
| 1967 | 3, 722, 800 | 241,986 | 6.50% |
| 1968 | 3, 802, 700 | 235,937 | 6.20% |
| 1969 | 3, 863, 900 | 241,813 | 6.26% |
| 1970 | 3, 959, 000 | 247,961 | 6.26% |
| 1971 | 4, 045, 300 | 252,803 | 6.25% |
| 1972 | | 257,713 | |
| 1973 | | 261,890 | |
| 1974 | | 265,806 | |
| 1975 | | 260,015 | |
| 1976 | 4, 439, 250 | 250,197 | 5.64% |
| 1977 | | 256,938 | |
| 1978 | | 258,817 | |
| 1979 | | 266,843 | |
| 1980 | | 259,817 | |
| 1981 | 5, 183, 400 | 263,405 | 5.08% |
| 1982 | | 266,508 | |
| 1983 | | 269,798 | |
| 1984 | | 269,324 | |
| 1985 | | 267,249 | |
| 1986 | 5, 524, 600 | 267,321 | 4.84% |
| 1987 | | 263,270 | |
| 1988 | | 255,629 | |
| 1989 | | 258,209 | |
| 1990 | | 253,362 | |
| 1991 | 5, 752, 000 | 250,605 | 4.36% |
| 1992 | | 249,182 | |
| 1993 | | 254,134 | |
| 1994 | | 257,457 | |
| 1995 | | 237,416 | |
| 1996 | 6, 435, 500 | 242,491 | 3.77% |
| 1997 | | 239,683 | |
| 1998 | 6, 583, 400 | 227,086 | 3.45% |
| 1999 | 6, 637, 600 | 229,723 | 3.46% |
| 2000 | 6, 711, 500 | 236,327 | 3.52% |
| 2001 | 6, 714, 300 | 224,156 | 3.34% |
| 2002 | 6, 786, 100 | 239,402 | 3.53% |
| 2003 | 6, 803, 100 | 240,362 | 3.53% |
| 2004 | 6, 882, 600 | 242,513 | 3.52% |
| 2005 | 6, 837, 800 | 243,866 | 3.57% |
| 2006 | 6, 857, 100 | 246,877 | 3.60% |
| 2007 | 6, 952, 800 | 248,939 | 3.58% |
| 2008 | 6, 988, 900 | 259,596 | 3.71% |
| 2009 | 6, 972, 800 | 353,000 | 5.06% |
| 2010 | 7, 024, 200 | 357,000 | 5.08% |
| 2011 | 7, 071, 600 | 363,000 | 5.13% |
| 2012 | 7, 154, 600 | 368,000 | 5.14% |
| 2013 | 7, 191, 661 | 374,000 | 5.20% |
| 2014 | 7, 228, 914 | 379,000 | 5.24% |

Table 2 Sources of the population and Catholics in Hong Kong

Sources of the population in Hong Kong

| | | |
|---|---|---|
| Sanderson, Edgar. 1897. The British Empire in the Nineteenth Century: Its Progress and Expansion at Home and Abroad. Blackie publishing. No ISBN digitalized doc from Stanford University | 1841/48/55 | The Library of Univ. of Hong Kong |
| CENSUS OF HONGKONG 31ST DECEMBER, 1853. | 1853 | |
| Stanford, David. 2006. Roses in December. Lulu press. ISBN 1847539661 | 1862/ 1916/25 | |
| The population of HK | 1872/81/91/ 1901/11/21/31 | |
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| HK Report on the Blue Book for 1886 | 1882-86 | |
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| HK Report on The Blue Book and Departmental Reports for 1891 | 1890 | |
| HK Report of the Register General for 1899 | 1892-99 | |
| HK Report on the Blue Book for 1911 | 1901/06/11/19 | |
| HK Report on the Blue Book for 1903 | 1903 | |
| Administrative Reports for the year 1919 | 1906 | |
| HK report on the Blue Book for 1918 | 1918 | |
| Administrative Reports for the year 1939 | 1938-39 | |
| Hong Kong Population History | 1941/45/76 | http://www.demographia.com/db-hkhist.htm |
| HK statistics 1947-1967 | 1947-58/60-67/71 | The Library of Univ. of Hong Kong |
| HK population and Housing Census 1971 main report | 1961-71 | |
| Demographic trends in HK 1981-2006 | 1981/86/91/96 2001/06 | |
| Hong Kong Monthly Digest of Statistics December 2003 | 1998- | |
| Population and Household Statistics Analyzed by District Council District 2004 | 2003-2004 | |
| Hong Kong Monthly Digest of Statistics March 2010 | 2005/7/8 | |
| country meters | 2009-14 | http://countrymeters.info/en/Hong_Kong |

Sources of the Catholic population in Hong Kong

| | | |
|---|---|---|
| Number of Catholics,<br>Annual Adult Baptisms, Churches, Chapels,<br>Western Missionaries and Local Missionaries<br>in Hong Kong | 1842-1902,<br>1920-1929 | HKCDA Section I-05 The Documents reproduced with permission of the Hong Kong Diocesan Archives. © The Roman Catholic Church in Hong Kong, Licence No. HKCDA-DOC/003/2015 |
| Statistic of the Vicariate Apostolic of Hong Kong | 1930-31 | |
| Prospectus Status Missionis | 1932-38,47-61 | |
| 天主教香港教區 統計資料 | 1903-1919 | http://archives.catholic.org.hk/Statistic/ST-Index.htm |
| Hong Kong Catholic Directory 1963 | 1939 | Catholic Truth Society |
| Hong Kong Catholic Church Directory 1963-2015 | 1962-2014 | |

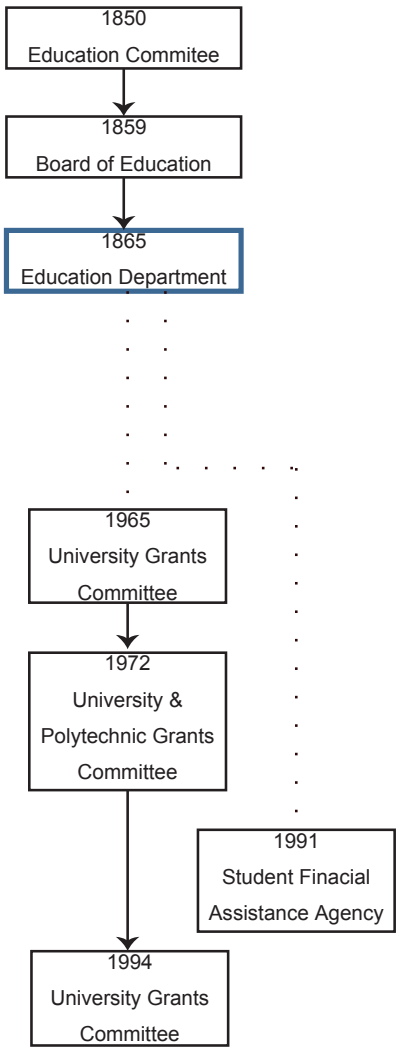



Fig. 4 Evolvement of Government organizational structure on education, 1841-2002

Reproduced from Ho Pui-yin's "The administrative history of the Hong Kong government agencies: 1841-2002" (2004) and reformatted by the author.

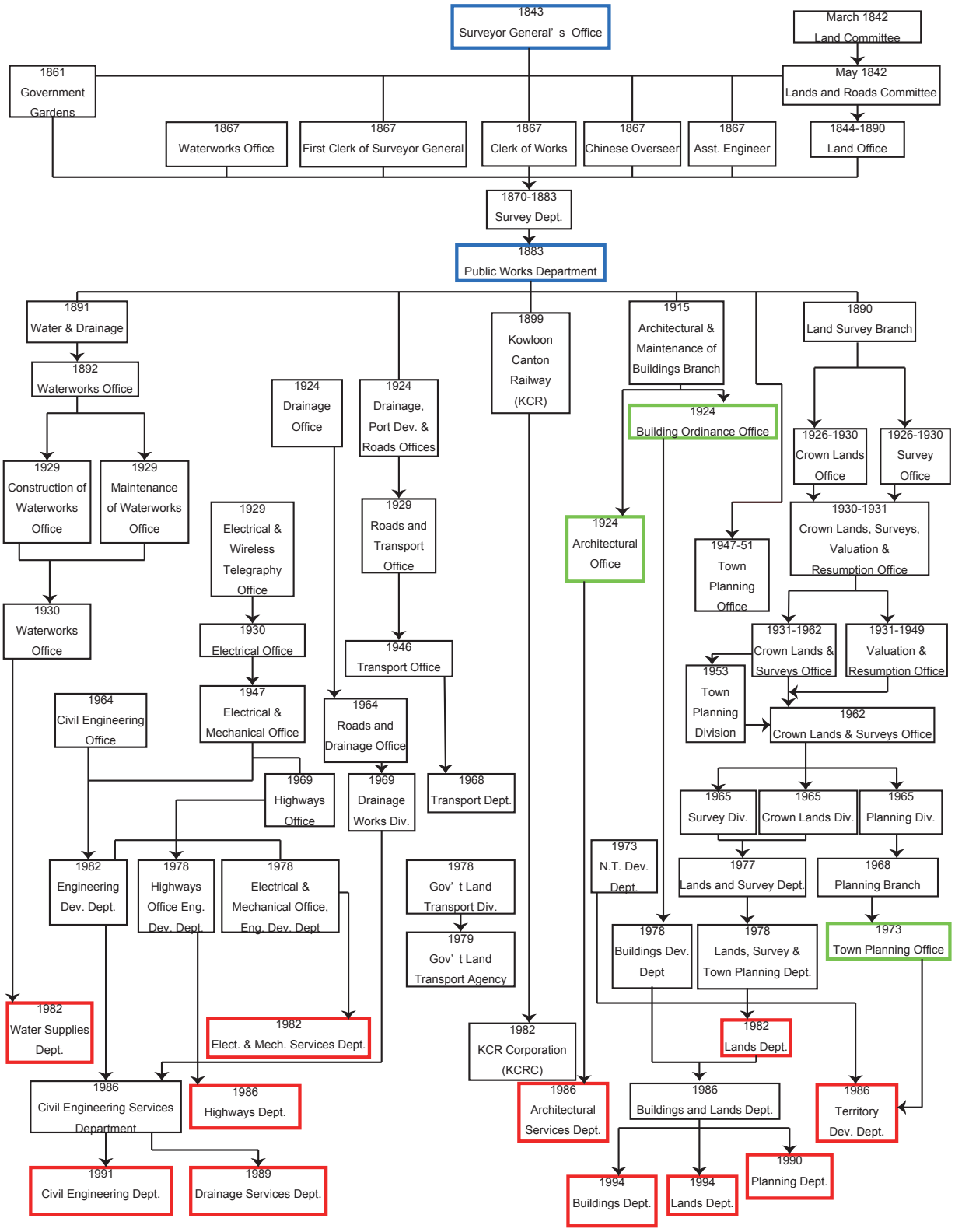



Fig. 5 Evolvement of Government organizational structure on infrastructre and construction, 1841-2002

Reproduced from Ho Pui-yin's "the administrative history of the Hong Kong government agencies: 1841-2002" (2004) and reformatted by the author.

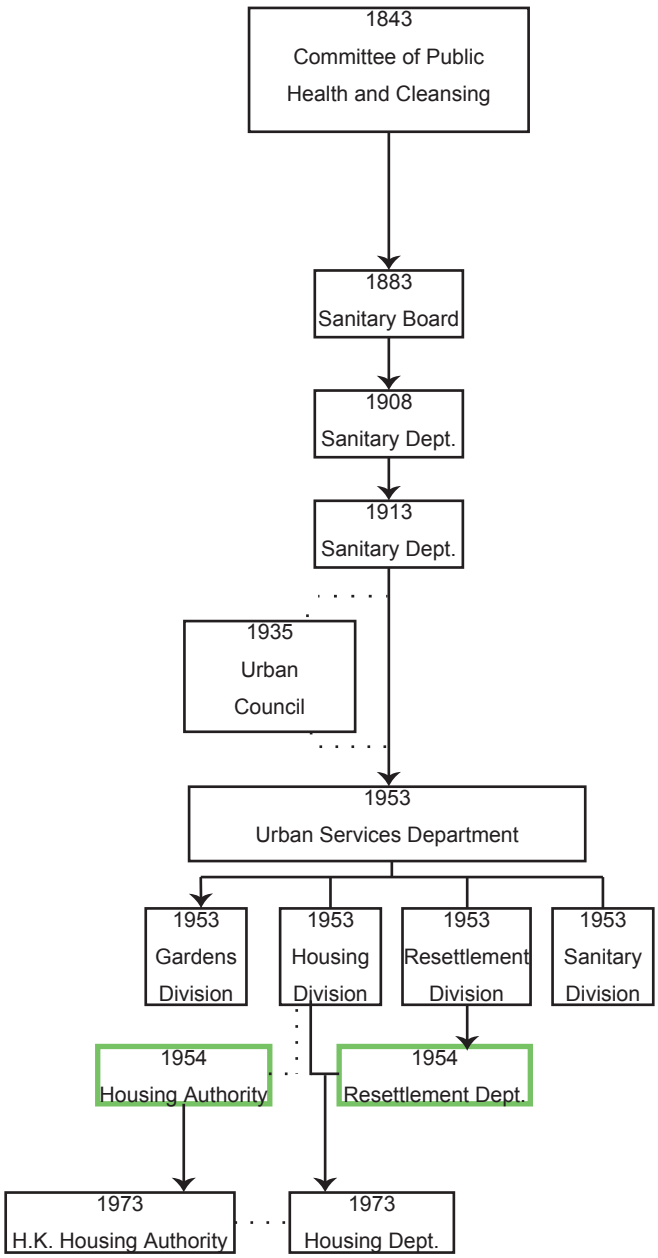



Fig. 6 Evolvement of Government organizational structure on public housing, 1841-2002

Reproduced from Ho Pui-yin's "The administrative history of the Hong Kong government agencies: 1841-2002" (2004), and reformatted by the author.

Table 3.1 Categories and the number of place of worship in Hong Kong, 1842-1945

| | Ecclesiae | Sacella | Ecclesiae | Sacella | Ecclesiae | Sacella | Stazioni Secondarie | Chiese | Cappelle | Eglises ou Chapelles | Ecclesiae | Sacella | Stazioni principali | Stazioni secondarie | Cristianita senza Cappella | Eglises ou Chapelles | Quot Christianitates vel Missiones vel Stationes | Ecclesiae publicae | Sacella (cum residentia) | Sacella (absque residentia) | Christianit. sine. sacello | Ecclesiae(solemniter benedictea) cum residentia | Alia sacella cum residentia | Sacella provisoria 公所 sine residentia | | Mission Station | | Kung-Soh 公所 (Temporary Premises) | Catholic Centres | Stationes primariae(ubi residet sacerdos, paroec. Exclusis) | Stationes secondariae (ubi non residet sac.) | Ecclesiae | Stationes inchoatae | Sacella omnia | HK's Ecclesiae | Rural Ecclesiae | Sacella provisoria 公所 sine residentia | Christianitates sine sacello | 附屬傳教站 | Urban parishes (places with resident priests) | | Ecclesiastical districts in the New Territories | Rectories | Urban Secondary Stations | 郊區主要傳教站 | 聖祭中心（市區） | 聖祭中心 (郊區) | 牧民中心 | 彌撒中心 | 禮堂 Halls | Sources | | |
|---|---|---

Table 3.2 Categories and the number of place of worship in Hong Kong, 1946-2014

| | Ecclesiae | Sacella | Ecclesiae | Sacella | Ecclesiae | Sacella | Stazioni Secondarie | Chiese | Cappelle | Eglises ou Chapelles | Ecclesiae | Sacella | Stazioni principali | Stazioni secondarie | Cristianita senza Cappella | Eglises ou Chapelles | Quot Christianitates vel Missiones vel Stationes | Ecclesiae publicae | Sacella (cum residentia) | Sacella (absque residentia) | Christianit. sine. sacello | Ecclesiae(solemniter benedictea) cum residentia | Alia sacella cum residentia | Sacella provisoria 公所 sine residentia | Mission Station | Kung-Soh 公所 (Temporary Premises) | Catholic Centres | Stationes primariae(ubi resident sacerdos; paroec. Exclusis) | Stationes secondariae (ubi non resident sac.) | Ecclesiae | Stationes inchoatae | Sacella omnia | HK's Ecclesiae | Rural Ecclesiae | Sacella provisoria 公所 sine residentia | Christianitates sine sacello | 附屬傳教站 | Urban parishes (places with resident priests) | | Ecclesiastical districts in the New Territories | Rectories | Urban Secondary Stations | 郊區主要傳教站 | 聖祭中心 (市區) | 聖祭中心 (郊區) | 牧民中心 | 彌撒中心 | 禮堂 Halls | Sources |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Churches | Chapels | Churches | Chapels | Churches | Chapels | Secondary stations | Churches | Chapels | Churches or chapels | Churches | Chapels | Principal stations | Secondary stations | Station without chapel | Churches or chapels | Mission station | Public church | Chapels with priest residency | Chapels without priest residency | Station without chapel | Churches | | Chapels | Convent chapels | Stations with chapel | Stations without chapel | Mission stations | Stations without any church | Primary stations (where a priest resides, not a parish) | Stations where priest does not reside | Churches | Mission stations with residence | All chapels | HK's churches | Churches in NT and Mainland China | Provisional chapels without priest residency | Stations without chapel | Secondary mission stations | Parish churches | | Church/chapel/mission centre | Chapels | Urban secondary stations | Rural principal stations | Mass centre in urban area | Mass centre in rural area | Pastoral centres (mass centres) | Mass centres | School halls (Mass centre) | |
| | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | HK | KWL | | | | | | | | | | | |
| 1946 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 1947 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 1948 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 3 | 243 | | | | | | | | | | | | | | | | | | |
| 1949 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 29 | 129 | | | | | | | | | | | | | | | | | | |
| 1950 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 34 | 234 | | | | | | | | | | | | | | | | | | |
| 1951 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 18 | 131 | | | | | | | | | | | | | | | | | | |
| 1952 | 18 | 8 | | | | | | | | | | | | | | | | | | | | | | | | | | | 18 | 135 | | | | | | | | | | | | | | | | | | |
| 1953 | 21 | 31 | | | | | | | | | | | | | | | | | | | | | | | | | | | 27 | 135 | | | | | | | | | | | | | | | | | | |
| 1954 | 23 | 34 | | | | | | | | | | | | | | | | | | | | | | | | | | | 16 | 21 | | | | | | | | | | | | | | | | | | |
| 1955 | 23 | 35 | 37 | 20 | | | | | | | | | | | | | | | | | | | | | | | | | 20 | 20 | | | | | | | | | | | | | | | | | | |
| 1956 | 25 | 37 | 41 | 17 | | | | | | | | | | | | | | | | | | | | | | | | | 19 | 48 | | | | | | | | | | | | | | | | | | |
| 1957 | 39 | 42 | 30 | 14 | | | | | | | | | | | | | | | | | | | | | | | | | 13 | 58 | | | | | | | | | | | | | | | | | | |
| 1958 | 41 | 40 | 34 | 9 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 1959 | 40 | 42 | 38 | 7 | | | | | | | | | | | | | | | | | | | | | | | | | 31 | 75 | | | | | | | | | | | | | | | | | | |
| 1960 | 42 | 43 | 24 | 16 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 1961 | 28 | 43 | 26 | 14 | | | | | | | | | | | | | | | | | | | | | | | | | 37 | 32 | | | | | | | | | | | | | | | | | | |
| 1962 | 71 | 15 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 73 | | | | | | | | | | |
| 1963 | 71 | 8 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 27 | 23 | 13 | | | | | | | | | |
| 1964 | 71 | 8 | | | 24 | | | | 47 | | | | | | | | | | | | | | | | | | | | 46 | 27 | | | | | | | 27 | 24 | 14 | | | | | | | | | |
| 1965 | 73 | 8 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 29 | 24 | 14 | | | | | | | | | |
| 1966 | 74 | 8 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 27 | 25 | 14 | | | | | | | | | |
| 1967 | 83 | 9 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 24 | 27 | 14 | | | | | | | | | |
| 1968 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 23 | 27 | 14 | 6 | | | | | | | | |
| 1969 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 61 | 28 | 15 | 10 | 11 | | | | | | | |
| 1970 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 38 | 29 | 15 | 9 | 11 | | | | | | | |
| 1971 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 38 | 30 | 15 | 9 | 11 | | | | | | | |
| 1972 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 40 | 31 | 15 | 8 | | | | | | | | |
| 1973 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 31 | 30 | 16 | 8 | 6 | | | | | | | |
| 1974 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 31 | 30 | 17 | 8 | 6 | | | | | | | |
| 1975 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 23 | 30 | 15 | 6 | | 15 | 23 | | | | | |
| 1976 | 35 | 45 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 17 | | | 6 | | 15 | 20 | 7 | | | | |
| 1977 | 35 | 37 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 18 | | | 6 | | 15 | 18 | 7 | | | | |
| 1978 | 32 | 37 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 15 | | | 7 | | 15 | 18 | 4 | | | | |
| 1979 | 36 | 30 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 43 | | | | |
| 1980 | 36 | 20 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 44 | | | | |
| 1981 | 38 | 25 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 45 | | | |
| 1982 | 40 | 26 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 48 | 0 | | |
| 1983 | 37 | 32 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 54 | 44 | | |
| 1984 | 37 | 34 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 54 | 42 | | |
| 1985 | 36 | 30 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 3 | | | | | | 45 | |
| 1986 | 36 | 23 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 2 | | | | | | 41 | |
| 1987 | 37 | 36 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 37 | |
| 1988 | 37 | 35 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 37 | |
| 1989 | 37 | 34 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 33 | |
| 1990 | 39 | 31 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 34 | |
| 1991 | 39 | 30 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 32 | ⑮ |
| 1992 | 37 | 36 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 37 | |
| 1993 | 40 | 26 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 46 | |
| 1994 | 40 | 26 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 39 | |
| 1995 | 39 | 29 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 35 | |
| 1996 | 37 | 29 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 33 | |
| 1997 | 37 | 27 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 33 | |
| 1998 | 37 | 34 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 30 | |
| 1999 | 37 | 34 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 32 | |
| 2000 | 37 | 30 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 31 | |
| 2001 | 38 | 27 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 32 | |
| 2002 | 40 | 30 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 28 | |
| 2003 | 40 | 31 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 28 | ⑬ |
| 2004 | 40 | 33 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 28 | |
| 2005 | 41 | 34 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 27 | |
| 2006 | 41 | 31 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 27 | |
| 2007 | 41 | 31 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 28 | |
| 2008 | 41 | 31 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 27 | |
| 2009 | 41 | 32 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 25 | |
| 2010 | 40 | 33 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 26 | |
| 2011 | 40 | 31 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 26 | |
| 2012 | 40 | 31 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 26 | |
| 2013 | 40 | 31 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 27 | |
| 2014 | 40 | 31 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | 26 | |

Sources :

① Number of Catholics, Annual Adult Baptisms, Churches, Chapels, Western Missionaries and Local Missionaries in Hong Kong from 1842 to 1895 http://archives.catholic.org.hk/statics/1.htm
② STATUS ANIMARUM a Die XV Augusti 19 ad Diem XV Augusti 19
③ VICARIATUS APOSTOLICUS HONGKONG
④ STATO E FRUTTI SPIRITUALI del Hong Kong
⑤ Stato e Frutti spirituali della Missione di Hong Kong
⑥ OU VICARIAT APOSTOLIQUE De Hong Kong
⑦ HK Roman Catholic Church as an Ecclesiastical and civil Entity
⑧ Stato e Frutti spirituali della Missione
⑨ Prospectus Status Missionis
⑩ Vicariatus Apostolicus HK(China) 1926-27
⑪ Statistic of the Vicariate Apostolic of Hong Kong
⑫ Sacri Ministerii Annuus Catalogus
⑬ Catholic Truth Society. Hong Kong Catholic Directory (1953-1996), Hong Kong Catholic Church Directory (1997-2015)
⑭ PROSPECTUS STATUS DIOCESEOS HONG KONG
⑮ 天主教香港教區 統計資料 web http://archives.catholic.org.hk/Statistic/ST-Index.htm

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Table 3.3 Categories and the number of place of worship in Hong Kong

Sources : Number of Catholics, Annual Adult Baptisms, Churches, Chapels, Western Missionaries and Local Missionaries in Hong Kong from 1842 to 1895
http://archives.catholic.org.hk/statics/1.htm

| | Ecclesiae Churches | Sacella Chapels | Ecclesiae Churches | Sacella Chapels |
|---|---|---|---|---|
| 1842 | | 1 | | |
| 1843 | 1 | | | |
| 1844 | 1 | | | |
| 1845 | 1 | | | |
| 1851 | 1 | 4 | | |
| 1852 | 1 | 4 | | |
| 1853 | | | | |
| 1855 | 1 | 3 | | |
| 1858 | | | | |
| 1859 | | | | |
| 1867 | | | | |
| 1869 | 2 | 14 | | |
| 1870 | 2 | 16 | | |
| 1872 | 3 | 16 | | |
| 1875 | 2 | 28 | | |
| 1876 | 3 | 28 | | |
| 1877 | 4 | 28 | | |
| 1878 | 4 | 29 | | |
| 1879 | 4 | 30 | | |
| 1880 | 4 | 31 | | |
| 1881 | 4 | 33 | | |
| 1882 | 4 | 33 | | |
| 1883 | 4 | 33 | | |
| 1884 | 4 | 33 | | |
| 1885 | 4 | 34 | | |
| 1886 | 4 | 34 | | |
| 1887 | 4 | 34 | | |
| 1888 | 4 | 34 | | |
| 1889 | 4 | 34 | | |
| 1895 | | | 4 | 37 |
| 1896 | | | 4 | 36 |
| 1897 | | | 4 | 40 |
| 1898 | | | 4 | 42 |
| 1899 | | | 4 | 42 |
| 1900 | | | 4 | 42 |
| 1901 | | | 4 | 42 |
| 1902 | | | 4 | 44 |
| 1903 | | | 4 | 48 |
| 1904 | | | 4 | 67 |
| 1905 | | | 5 | 70 |
| 1906 | | | 5 | 73 |
| 1907 | | | 5 | 87 |
| 1908 | | | 5 | 90 |
| 1909 | | | 5 | 93 |
| 1910 | | | 5 | 97 |
| 1911 | | | 5 | 98 |
| 1912 | | | 5 | 102 |
| 1913 | | | 5 | 103 |
| 1914 | | | 2 | 88 |
| 1915 | | | | |
| 1916 | | | | |
| 1917 | | | | |
| 1918 | | | | |
| 1919 | | | | |
| 1920 | | | 5 | 190 |
| 1921 | | | 5 | 200 |
| 1922 | | | 54 | 151 |

Table 3.4 Categories and the number of place of worship in Hong Kong

Sources : STATUS ANIMARUM a Die XV Augusti 19 ad Diem XV Augusti 19

| | Ecclesiae | Sacella | Ecclesiae( solemniter benedictea ) cum residentia | Alia sacella cum residentia | Sacella provisoria 公所 sine residentia | | Mission Station | | HK's Ecclesiae | Rural Ecclesiae | Sacella provisoria 公所 sine residentia | Christianitates sine sacello |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Churches | Chapels | Churches | | Chapels | Convent chapels | Stations with chapel | Stations without chapel | HK's Churches | Churches in NT and Mainland China | Provisional chapels without priest residency | Stations without chapel |
| 1897 | 4 | 40 | | | | | | | | | | |
| 1898 | 4 | 41 | | | | | | | | | | |
| 1899 | 4 | 41 | | | | | | | | | | |
| 1900 | 4 | 42 | | | | | | | | | | |
| 1901 | 4 | 42 | | | | | | | | | | |
| 1902 | 4 | 44 | | | | | | | | | | |
| 1903 | 4 | 48 | | | | | | | | | | |
| 1904 | 5 | 66 | | | | | | | | | | |
| 1905 | 5 | 70 | | | | | | | | | | |
| 1906 | 5 | 73 | | | | | | | | | | |
| 1907 | 5 | 87 | | | | | | | | | | |
| 1908 | 5 | 90 | | | | | | | | | | |
| 1909 | 5 | 93 | | | | | | | | | | |
| 1910 | 20 | 82 | | | | | | | | | | |
| 1911 | 24 | 82 | | | | | | | | | | |
| 1912 | 25 | 82 | | | | | | | | | | |
| 1913 | 26 | 82 | | | | | | | | | | |
| 1914 | 26 | 88 | | | | | | | | | | |
| 1915 | 27 | 91 | | | | | | | | | | |
| 1916 | 35 | 114 | | | | | | | | | | |
| 1917 | 37 | 114 | | | | | | | | | | |
| 1918 | 42 | 11 | | | | | | | | | | |
| 1919 | 52 | 133 | | | | | | | | | | |
| 1920 | | | | | | | | | | | | |
| 1921 | | | | | | | | | | | | |
| 1922 | | | | | | | | | | | | |
| 1923 | | | | | | | | | | | | |
| 1924 | | | | | | | | | | | | |
| 1925 | | | | | | | | | | | | |
| 1926 | | | 67 | 50 | 244 | 20 | 361 | 32 | | | | |
| 1927 | | | 68 | 54 | | 20 | 124 | 278 | | | | |
| 1928 | | | | | | | | | | | | |
| 1929 | | | | | | | | | | | | |
| 1930 | | | | | | | | | | | | |
| 1931 | | | | | | | | | | | | |
| 1932 | | | | | | | | | | | | |
| 1933 | | | | | | | | | | | | |
| 1934 | | | | | | | | | 14 | 101 | 121 | 202 |
| 1935 | | | | | | | | | 13 | 107 | 108 | 207 |

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Table 3.5 Categories and the number of place of worship in Hong Kong

Sources : STATO E FRUTTI SPIRITUALI del Hong Kong nell'anno

| | Ecclesiae<br>Churches | Cappelle<br>Chapels |
|---|---|---|
| 1964 | 24 | 47 |

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Table 3.6 Categories and the number of place of worship in Hong Kong

Sources : Stato e Frutti spirituali della Missione di Hong Kong

| | Stazioni secondarie<br>Secondary stations | Chiese<br>Churches | Cappelle<br>Chapels |
|---|---|---|---|
| 1908 | 150 | 20 | 78 |
| 1909 | | | |
| 1910 | 157 | 24 | 82 |
| 1911 | | | |
| 1912 | | | |
| 1913 | 165 | 26 | 88 |

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Table 3.7 Categories and the number of place of worship in Hong Kong

Sources : OU VICARIAT APOSTOLIQUE De Hong Kong

| | Eglises ou Chapelles<br>Churches or chapels |
|---|---|
| 1899 | 46 |
| 1900 | 46 |
| 1901 | 46 |
| 1902 | 48 |
| 1903 | 59 |
| 1904 | 71 |
| 1905 | 75 |
| 1906 | 88 |
| 1907 | 92 |
| 1908 | 98 |
| 1909 | |
| 1910 | |
| 1911 | |
| 1912 | 107 |
| 1913 | 108 |
| 1914 | |
| 1915 | |
| 1916 | |
| 1917 | |
| 1918 | |
| 1919 | |
| 1920 | 195 |
| 1921 | 205 |

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Table 3.8 Categories and the number of place of worship in Hong Kong

Sources : HK Roman Catholic Church as an Ecclesiastical and civil Entity

| | Ecclesiae | Sacella |
|---|---|---|
| | Churches | Chapels |
| 1920 | 52 | 143 |
| 1921 | 54 | 151 |
| 1922 | 54 | 151 |
| 1923 | 64 | 69 |
| 1924 | 65 | 75 |
| 1925 | 96 | 264 |
| 1926 | 96 | 270 |
| 1927 | | |
| 1928 | 68 | 74 |
| 1929 | 74 | 76 |

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Table 3.9 Categories and the number of place of worship in Hong Kong

Sources : Stato e Frutti spirituali della Missione

| | Stazioni principali | Stazioni secondarie | Cristianita senza Cappella |
|---|---|---|---|
| | Principal stations | Secondary stations | Station without chapel |
| 1919 | 30 | 155(212) | 54 |
| 1920 | 33 | 253 | 71 |
| 1921 | 33 | 233 | 61 |
| 1922 | 34 | 233 | 62 |
| 1923 | 35 | 379 | 269 |
| 1924 | 17 | 395 | 300 |
| 1925 | 18 | 400 | 306 |
| 1926 | 18 | 298 | 340 |
| 1927 | 19 | 165 | 278 |
| 1928 | 19 | 111 | 284 |
| 1929 | 20 | 182 | 163 |

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Table 3.10 Categories and the number of place of worship in Hong Kong

Sources : Prospectus Status Missionis

| | Stationes primariae (ubi residet sacerdos, paroec. Exclusis) | Stationes secondariae (ubi non residet sac.) |
|---|---|---|
| | Primary stations (where a priest resides, not a parish) | Stations where priest does not reside |
| 1932 | 33 | 414 |
| 1933 | 36 | 414 |
| 1934 | 32 | 212 |
| 1935 | 120 | 315 |
| 1936 | 37 | 402 |
| 1937 | 40 | 379 |
| 1938 | 40 | 383 |
| 1939 | 42 | 356 |
| 1940 | | |
| 1941 | | |
| 1942 | | |
| 1943 | | |
| 1944 | | |
| 1945 | | |
| 1946 | | |
| 1947 | | |
| 1948 | 3 | 243 |
| 1949 | 29 | 129 |
| 1950 | 34 | 234 |
| 1951 | 18 | 131 |
| 1952 | 18 | 135 |
| 1953 | 27 | 135 |
| 1954 | 16 | 21 |
| 1955 | 20 | 20 |
| 1956 | 19 | 48 |
| 1957 | 13 | 58 |
| 1958 | | |
| 1959 | 31 | 75 |
| 1960 | | |
| 1961 | 37 | 32 |
| 1962 | | |
| 1963 | | |
| 1964 | 46 | 27 |

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Table 3.11 Categories and the number of place of worship in Hong Kong

Sources : Vicaria tus Apostolicus HK(China) 1926-27

| | Ecclesiae | Sacella |
|---|---|---|
| | Churches | Chapels |
| 1927 | 116 | 200 |

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Table 3.12 Categories and the number of place of worship in Hong Kong

Sources : Statistic of the Vicariate Apostolic of Hong Kong

| | Ecclesiae | Sacella | Kung-Soh 公所 (Temporary Premises) | Catholic Centres |
|---|---|---|---|---|
| | Churches | Chapels | Mission stations | Stations without any church |
| 1930 | 74 | 84 | 65 | 163 |
| 1931 | 69 | 104 | 67 | 145 |

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Table 3.13 Categories and the number of place of worship in Hong Kong

Sources : Sacri Ministerii Annuus Catalogus

| | Ecclesiae | Stationes inchoatae | Sacella omnia |
|---|---|---|---|
| | Churches | Mission stations with residence | All chapels |
| 1933 | 122 | 30 | 96 |
| 1934 | | | |
| 1935 | | | |
| 1936 | 99 | 198 | 123 |
| 1937 | 103 | 164 | 159 |
| 1938 | 110 | 212 | 140 |
| 1939 | 152 | 171 | 105 |

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Table 3.14 Categories and the number of place of worship in Hong Kong

Sources : Catholic Truth Society. Hong Kong Catholic Directory (1953-1996),
Hong Kong Catholic Church Directory (1997-2015)

| | Ecclesiae | Sacella | 附屬傳教站 | Urban parishes (places with resident priests) | | Ecclesiastical districts in the New Territories | Rectories | Urban Secondary Stations | 郊區主要傳教站 | 聖祭中心(市區) | 聖祭中心(郊區) | 牧民中心 | 彌撒中心 | 禮堂 Halls |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Churches | Chapels | Secondary mission stations | Parish churches | | Church/chapel/mission centre | Chapel | Urban secondary stations | Rural principal stations | Mass centre in urban area | Mass centre in rural area | Pastoral centres(Mass centres) | Mass centres | School halls (Mass centre) |
| | | | | HK | Kowloon | | | | | | | | | |
| 1952 | 18 | 8 | | | | | | | | | | | | |
| 1953 | 21 | 31 | | | | | | | | | | | | |
| 1954 | 23 | 34 | | | | | | | | | | | | |
| 1955 | 23 | 35 | | | | | | | | | | | | |
| 1956 | 25 | 37 | | | | | | | | | | | | |
| 1957 | 39 | 42 | | | | | | | | | | | | |
| 1958 | 41 | 40 | | | | | | | | | | | | |
| 1959 | 40 | 42 | | | | | | | | | | | | |
| 1960 | 42 | 43 | | | | | | | | | | | | |
| 1961 | 28 | 43 | | | | | | | | | | | | |
| 1962 | 71 | 15 | 73 | | | | | | | | | | | |
| 1963 | 71 | 8 | 27 | 23 | | 13 | | | | | | | | |
| 1964 | 71 | 8 | 27 | 24 | | 14 | | | | | | | | |
| 1965 | 73 | 8 | 29 | 24 | | 14 | | | | | | | | |
| 1966 | 74 | 8 | 27 | 25 | | 14 | | | | | | | | |
| 1967 | 83 | 9 | 24 | 27 | | 14 | | | | | | | | |
| 1968 | | | 23 | 27 | | 14 | 6 | | | | | | | |
| 1969 | | | 61 | 28 | | 15 | 10 | 11 | | | | | | |
| 1970 | | | 38 | 29 | | 15 | 9 | 11 | | | | | | |
| 1971 | | | 38 | 30 | | 15 | 9 | 11 | | | | | | |
| 1972 | | | 40 | 31 | | 15 | 8 | | | | | | | |
| 1973 | | | 31 | 30 | | 16 | 8 | 6 | | | | | | |
| 1974 | | | 31 | 30 | | 17 | 8 | 6 | | | | | | |
| 1975 | | | 23 | 30 | | 15 | 6 | | 15 | 23 | | | | |
| 1976 | 35 | 45 | 17 | | | | 6 | | 15 | 20 | 7 | | | |
| 1977 | 35 | 37 | 18 | | | | 6 | | 15 | 18 | 7 | | | |
| 1978 | 32 | 37 | 15 | | | | 7 | | 15 | 18 | 4 | | | |
| 1979 | 36 | 30 | | | | | | | | | | 43 | | |
| 1980 | 36 | 20 | | | | | | | | | | 44 | | |
| 1981 | 38 | 25 | | | | | | | | | | | 45 | |
| 1982 | 40 | 26 | | | | | | | | | | | 48 | 0 |
| 1983 | 37 | 32 | | | | | | | | | | | 54 | 44 |
| 1984 | 37 | 34 | | | | | | | | | | | 54 | 42 |
| 1985 | 36 | 30 | | | | | 3 | | | | | | | 45 |
| 1986 | 36 | 23 | | | | | 2 | | | | | | | 41 |
| 1987 | 37 | 36 | | | | | | | | | | | | 37 |
| 1988 | 37 | 35 | | | | | | | | | | | | 37 |
| 1989 | 37 | 34 | | | | | | | | | | | | 33 |
| 1990 | 39 | 31 | | | | | | | | | | | | 34 |
| 1991 | | | | | | | | | | | | | | |
| 1992 | 37 | 36 | | | | | | | | | | | | 37 |
| 1993 | 40 | 26 | | | | | | | | | | | | 46 |
| 1994 | 40 | 26 | | | | | | | | | | | | 39 |
| 1995 | 39 | 29 | | | | | | | | | | | | 35 |
| 1996 | 37 | 29 | | | | | | | | | | | | 33 |
| 1997 | 37 | 27 | | | | | | | | | | | | 33 |
| 1998 | 37 | 34 | | | | | | | | | | | | 30 |
| 1999 | 37 | 34 | | | | | | | | | | | | 32 |
| 2000 | 37 | 30 | | | | | | | | | | | | 31 |
| 2001 | 38 | 27 | | | | | | | | | | | | 32 |
| 2002 | 40 | 30 | | | | | | | | | | | | 28 |
| 2003 | 40 | 31 | | | | | | | | | | | | 28 |
| 2004 | 40 | 33 | | | | | | | | | | | | 28 |
| 2005 | 41 | 34 | | | | | | | | | | | | 27 |
| 2006 | 41 | 31 | | | | | | | | | | | | 27 |
| 2007 | 41 | 31 | | | | | | | | | | | | 28 |
| 2008 | 41 | 31 | | | | | | | | | | | | 27 |
| 2009 | 41 | 32 | | | | | | | | | | | | 25 |
| 2010 | 40 | 33 | | | | | | | | | | | | 26 |
| 2011 | 40 | 31 | | | | | | | | | | | | 26 |
| 2012 | 40 | 31 | | | | | | | | | | | | 26 |
| 2013 | 40 | 31 | | | | | | | | | | | | 27 |
| 2014 | 40 | 31 | | | | | | | | | | | | 26 |

Table 3.15 Categories and the number of place of worship in Hong Kong

Sources : PROSPECTUS STATUS DIOCESEOS HONG KONG

| | Ecclesiae Churches | Sacella Chapels |
|---|---|---|
| 1955 | 37 | 20 |
| 1956 | 41 | 17 |
| 1957 | 30 | 14 |
| 1958 | 34 | 9 |
| 1959 | 38 | 7 |
| 1960 | 24 | 16 |
| 1961 | 26 | 14 |

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Table 3.16 Categories and the number of place of worship in Hong Kong

Sources : 天主教香港教區 統計資料 web http://archives.catholic.org.hk/Statistic/ST-Index.htm

| | Ecclesiae | Sacella | 禮堂 Halls |
|---|---|---|---|
| | Churches | Chapels | School halls (Mass centre) |
| 1991 | 39 | 30 | 32 |

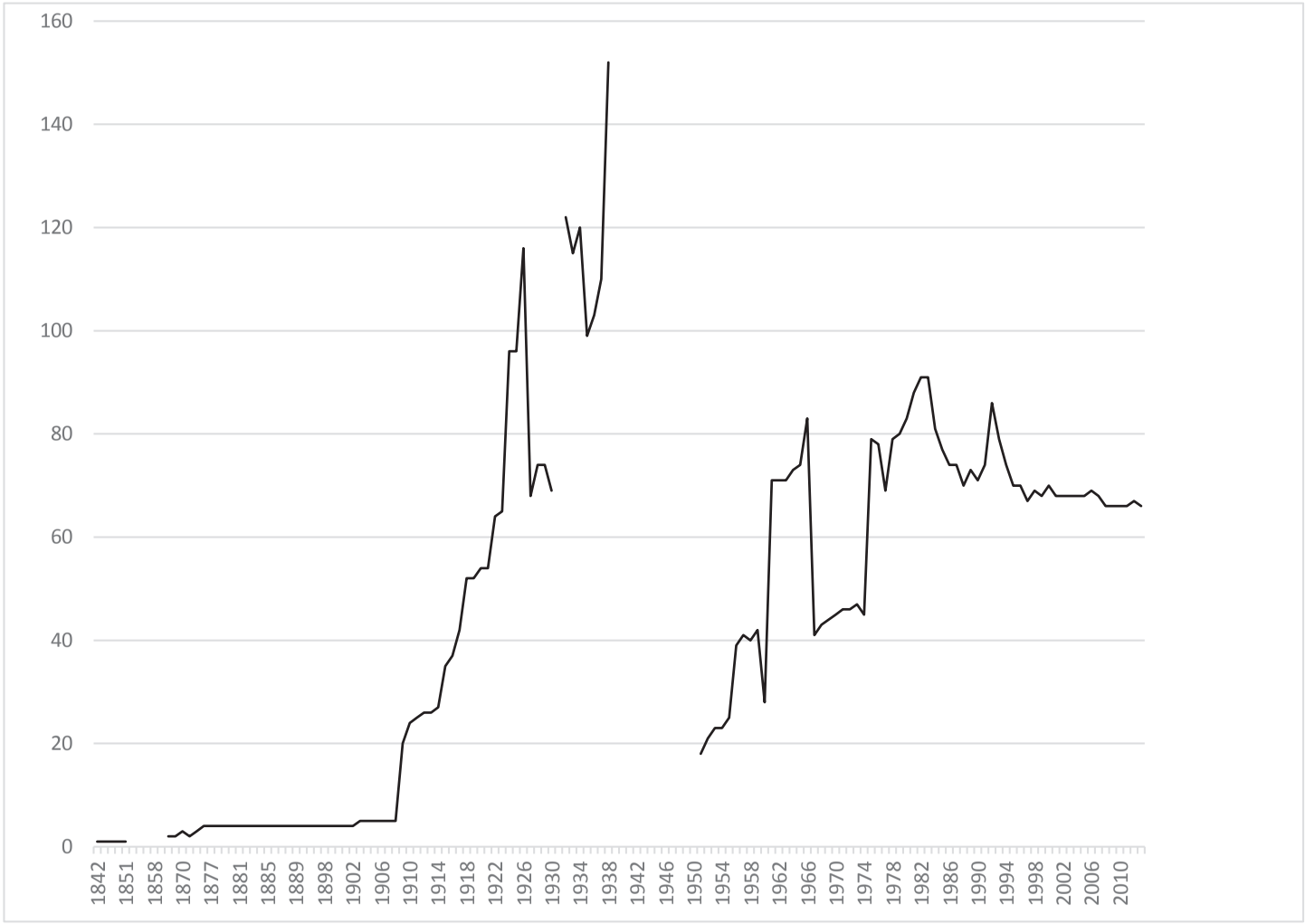



Fig. 7 The number of church and Mass Centre within the ecclesiastical territory of Catholic Mission of Hong Kong

Sorted out from tables 3.1 and 3.2




Fig. 8 Our Lady of Sorrows Chapel in Kam Tsin Wai, Yuen Long, New Territories, 1935

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Table 4 List of major stand-alone churches built before 1945

| | Year of Completion | Architectural Style | Architect | Constructin site supervisor | Land Lease | Sources of building project funds | Sources |
|---|---|---|---|---|---|---|---|
| **Cathedral** | 1842/ 1860/ 1888 | Neo-Gothic (1888) | Crawley, Hanson and Company (London) (1888) | Fr. Navarro, the vice-Prefect, Thomas Lo (Chinese seminarian)/ Fr. Bernardo Vigano, the District Surveyors (Gov) | Purchase through public auction (1880) | Funding by a Portuguese lay, a Muslim, the laity in the Philippines, and a wife of British General. | Ticozzi 1997, 17, 38-39, 96, Ha 1998, 69, Catholic Heritage http://www.catholicheritage.org.hk/en/catholic_building/index.html#type=list |
| **St. Joseph's Church, Garden Rd.** | 1872/ 1876 | Neo-Gothic (1876) | Wilson and Salway (1876) | Fr. Bernardo Vigano | The land belonged partly to the Military and partly to the Civil Colonial Government and was granted for the Catholics in the British army | Catholics, non-Catholic, the Government. | Ticozzi 1997, 80-81, Lam 2006 |
| **St. Joseph's Chapel, Yim Tin Tsai** | 1890 | Neo-Romanesque | PIME Italian priests | Unconfirmed | Donation by the villagers | Unconfirmed | "Conservation of St. Joseph's Chapel" 2006 http://www.catholicheritage.org.hk/filemanager/common/catholic_building/yimtintsai/ytt_unesco_booklet.pdf, Ticozzi 1997, 52 |
| **Rosary Church** | 1905 | Neo-Gothic | Palmer and Turner | Unconfirmed | Site released by the Canossian Convent (originally fund given by Anthony Gomes) | Portuguese Catholic, Dr. Anthony Gomes | Catholic Heritage |
| **St Margaret Mary's Church** | 1923 | Greek style (façade) Romanesque (interior) | Ugo Gonella of "Hazeland & Gonella | Catholic constructor, Liu Chun | Land exchange with Gov (partially), purchase from Gov (partially) | Revenue from sale of land in Wanchai. Many individual Western and Chinese donors contributed cash, liturgical furniture, and building materials. | Ticozzi 1997, 129-130, Lam 2006, Catholic Heritage |
| **St. Teresa's Church** | 1932 | Neo-Romanesque | Fr. Adalbert Gresnigt Gabriel Van Wylick and A.H. Basto (project architects) | Fr. Grampa and Fr. Spada | Purchase through public auction with upset price of $38,250 and the annual Crown rent of $526 for 75 years. | A group of influential Catholics organized the ad hoc committee to raise funds. | Ticozzi 1997, 151-153, Lam 2006 |
| **South China Regional Seminary (present Holy Spirit Seminary)** | 1931 | Sino-Christian | Fr. Adalbert Gresnigt Little, Adams and Wood (project architect) | Fr. A. Grampa | Unconfirmed | Unconfirmed | Ticozzi 1997, 147-150 |



Fig. 9  Cathedral of Immaculate Conception, 1888

Typology: Stand-alone church



Fig. 10  Cathedral of Immaculate Conception, 1888

Typology: Stand-alone church

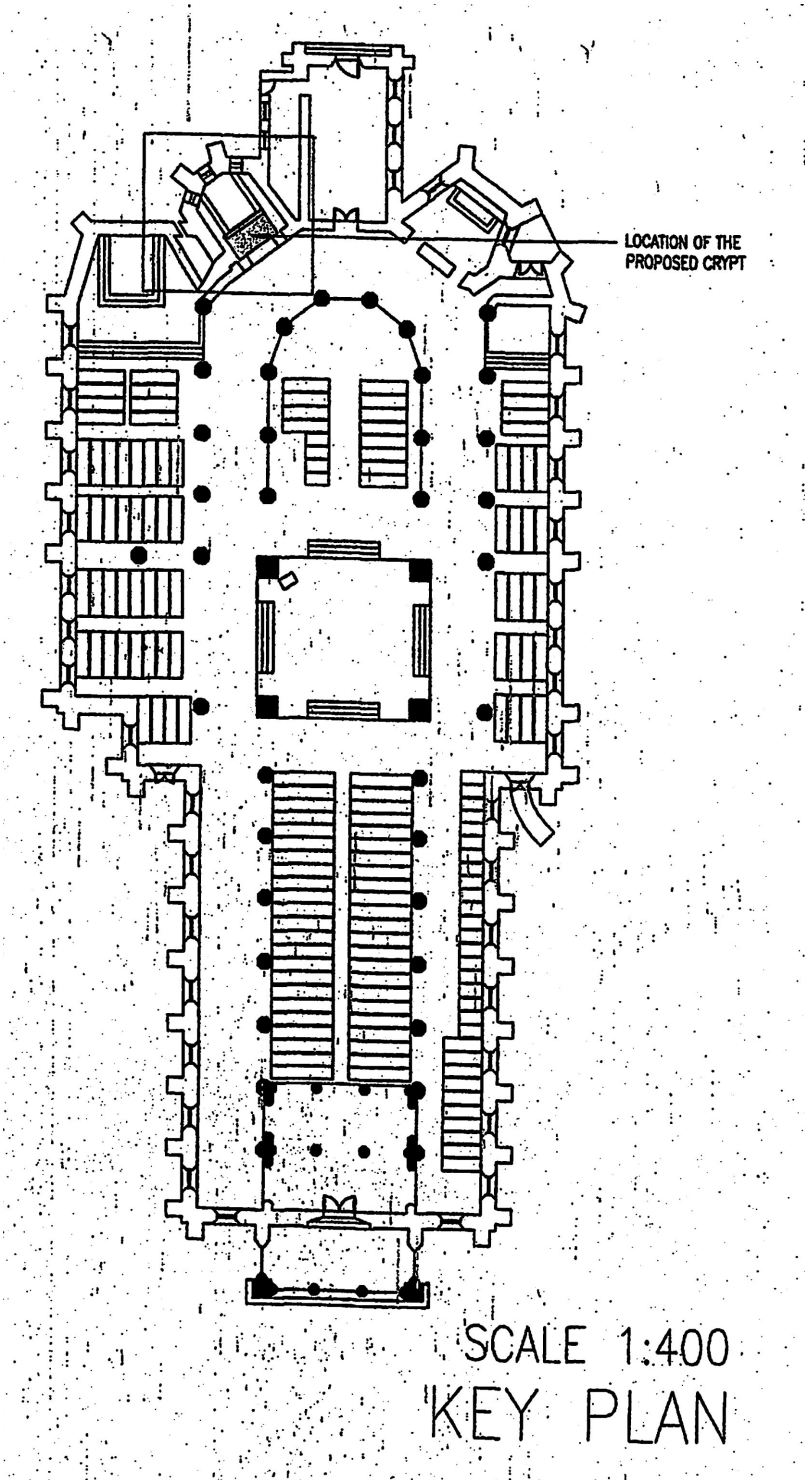



Fig. 11 Plan of Cathedral of Immaculate Conception, 1888

Typology: Stand-alone church

Reproduced from the drawing "Proposed crypt at Cathedral of the Immaculate Conception, Caine Road" by Diocesan Building and Development Commission, 2005.



Fig. 12 Rosary Church, 1905
Typology: Stand-alone church
Renovation by Vincent Ng, 1990



Fig. 13  St. Teresa's Church, 1932
Typology: Stand-alone church

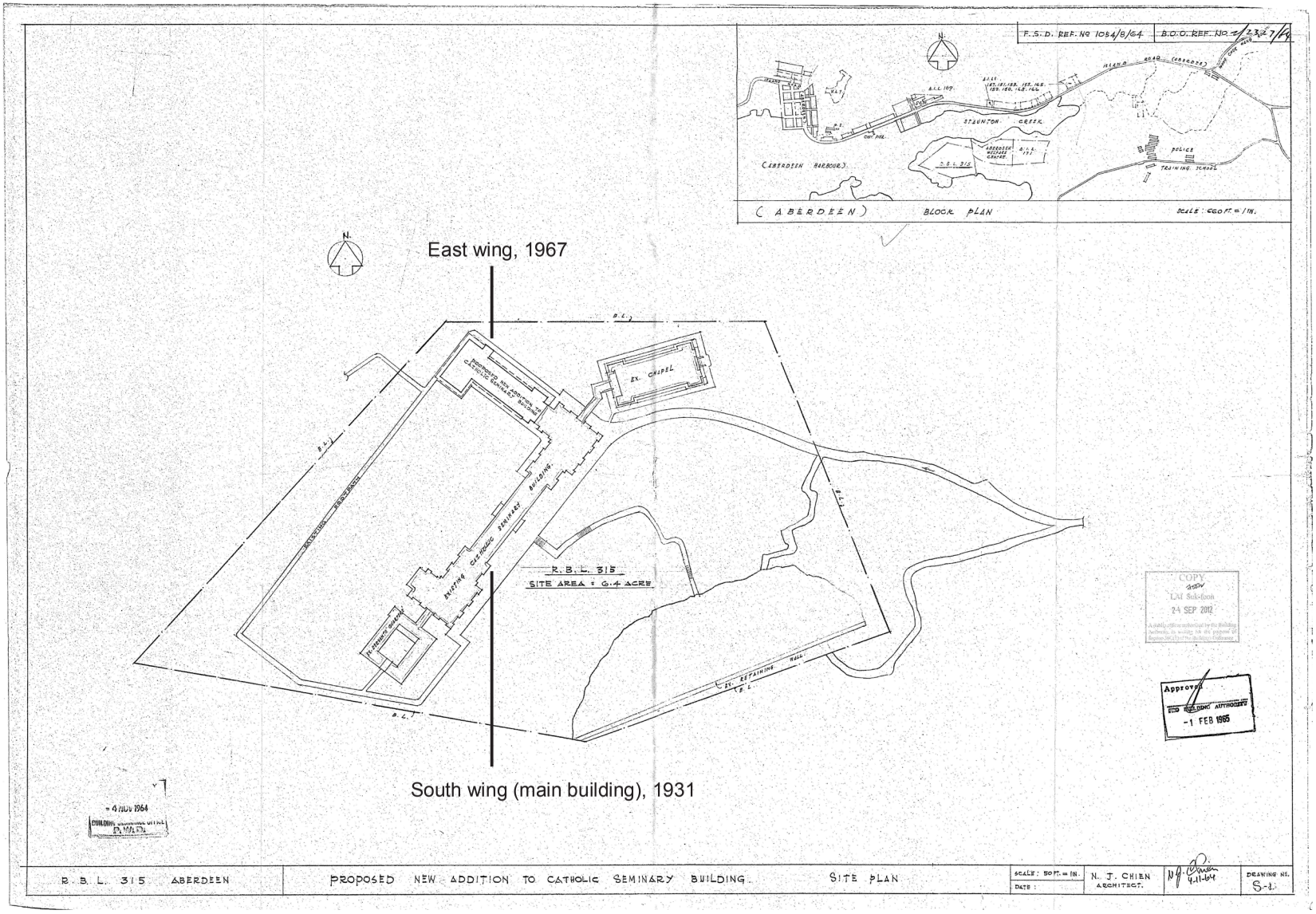



Fig. 14 Site Plan of Holy Spirit Seminary (former South China Regional Seminary), 1931-1967



Fig. 15  South wing (main building)
Holy Spirit Seminary (former South China Regional Seminary), 1931
designed by Adalbert Gresnigt



Fig. 16  South wing (main building)
Holy Spirit Seminary (former South China Regional Seminary), 1931
designed by Adalbert Gresnigt



Fig. 17  North corridor of South wing (main building)
Holy Spirit Seminary (former South China Regional Seminary), 1931

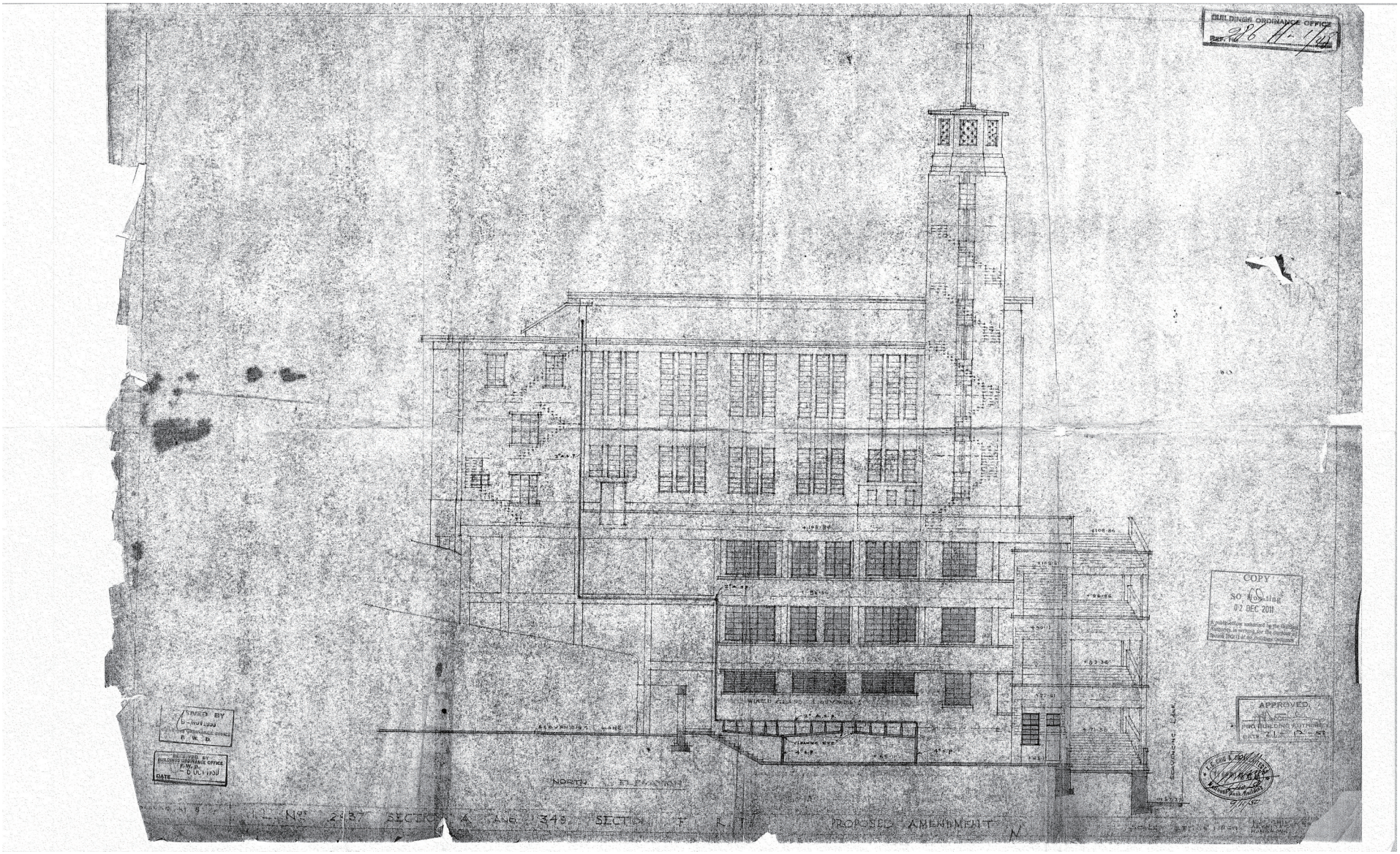



Fig. 18 North elevation, Holy Soul's Church and Ki Lap School, 1950

Typology: Church and school complex

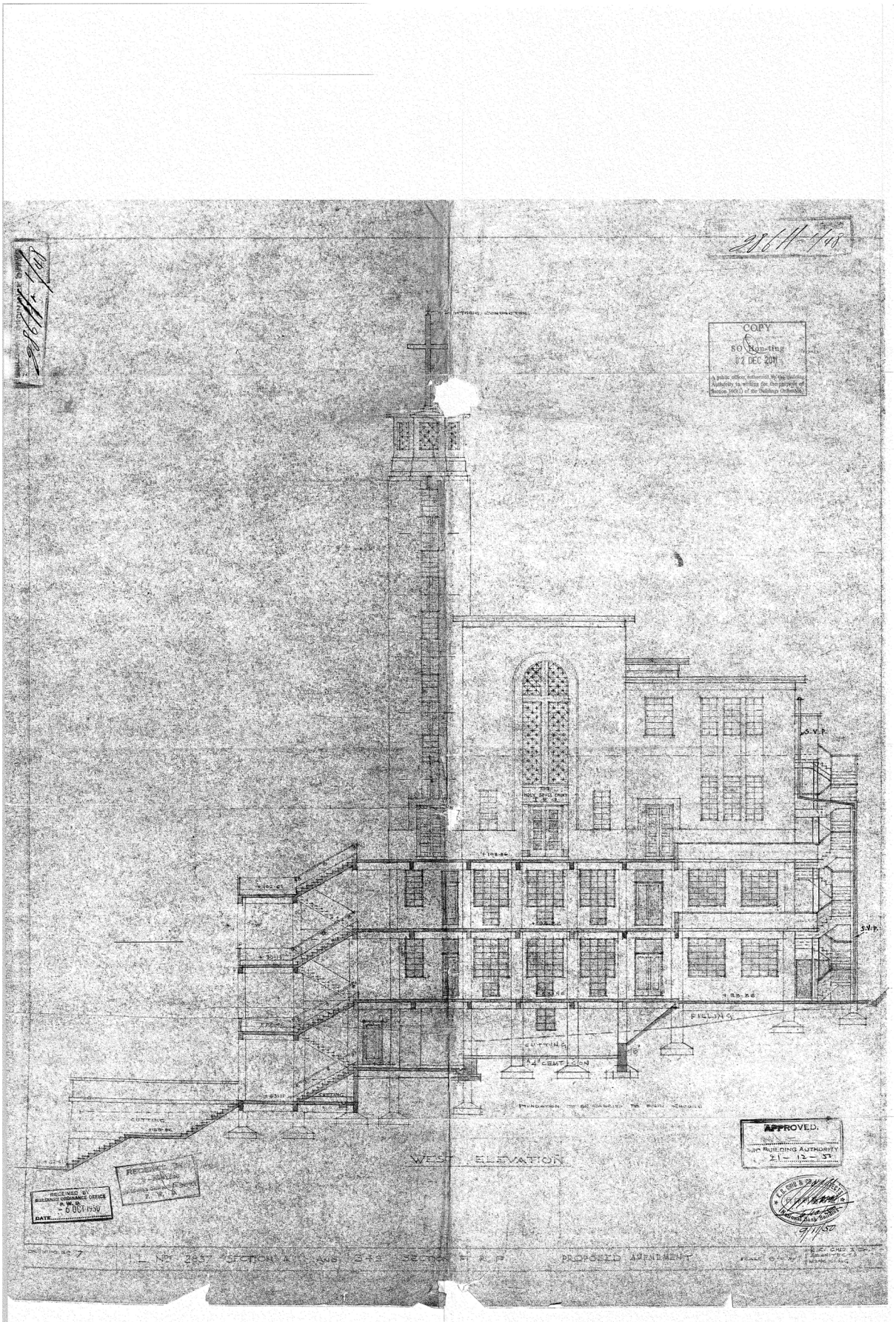



Fig. 19 West elevation, Holy Soul's Church and Ki Lap School, 1950

Typology: Church and school complex

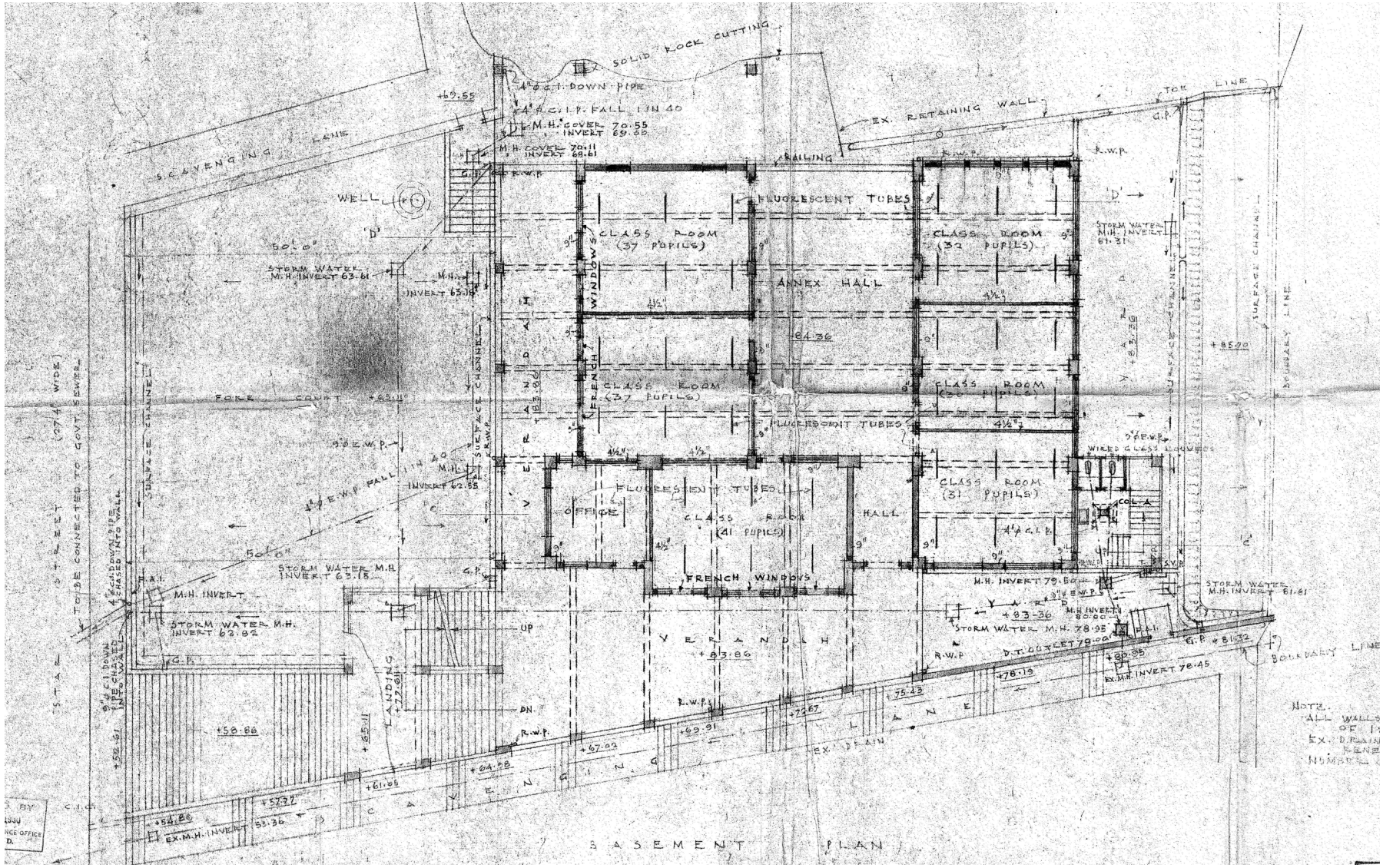



Fig. 20 Basement plan, Holy Soul's Church and Ki Lap School (school portion), 1950

Typology: Church and school complex

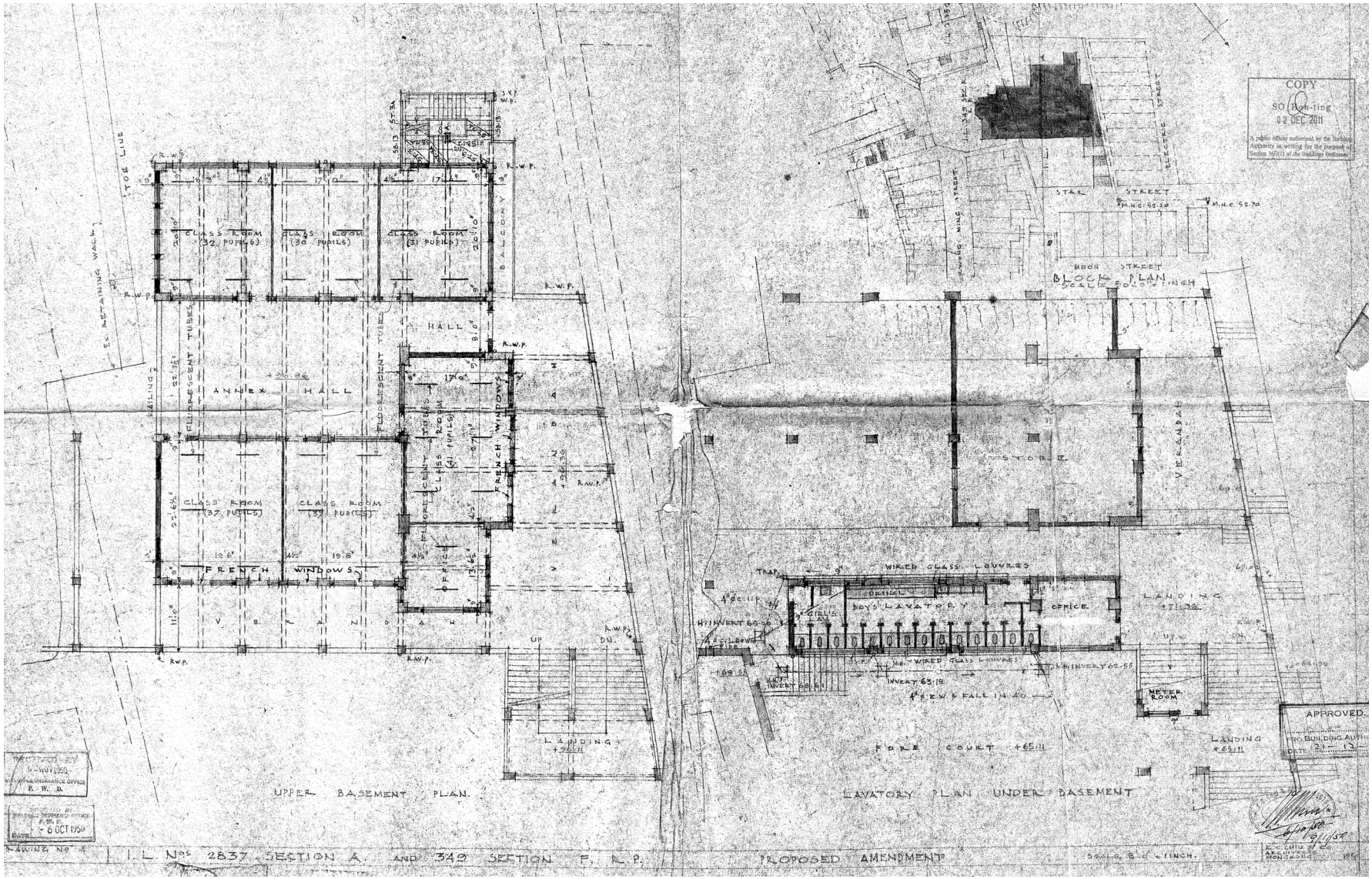



Fig. 21 Upper basement plan, Holy Soul's Church and Ki Lap School (school portion), 1950

Typology: Church and school complex

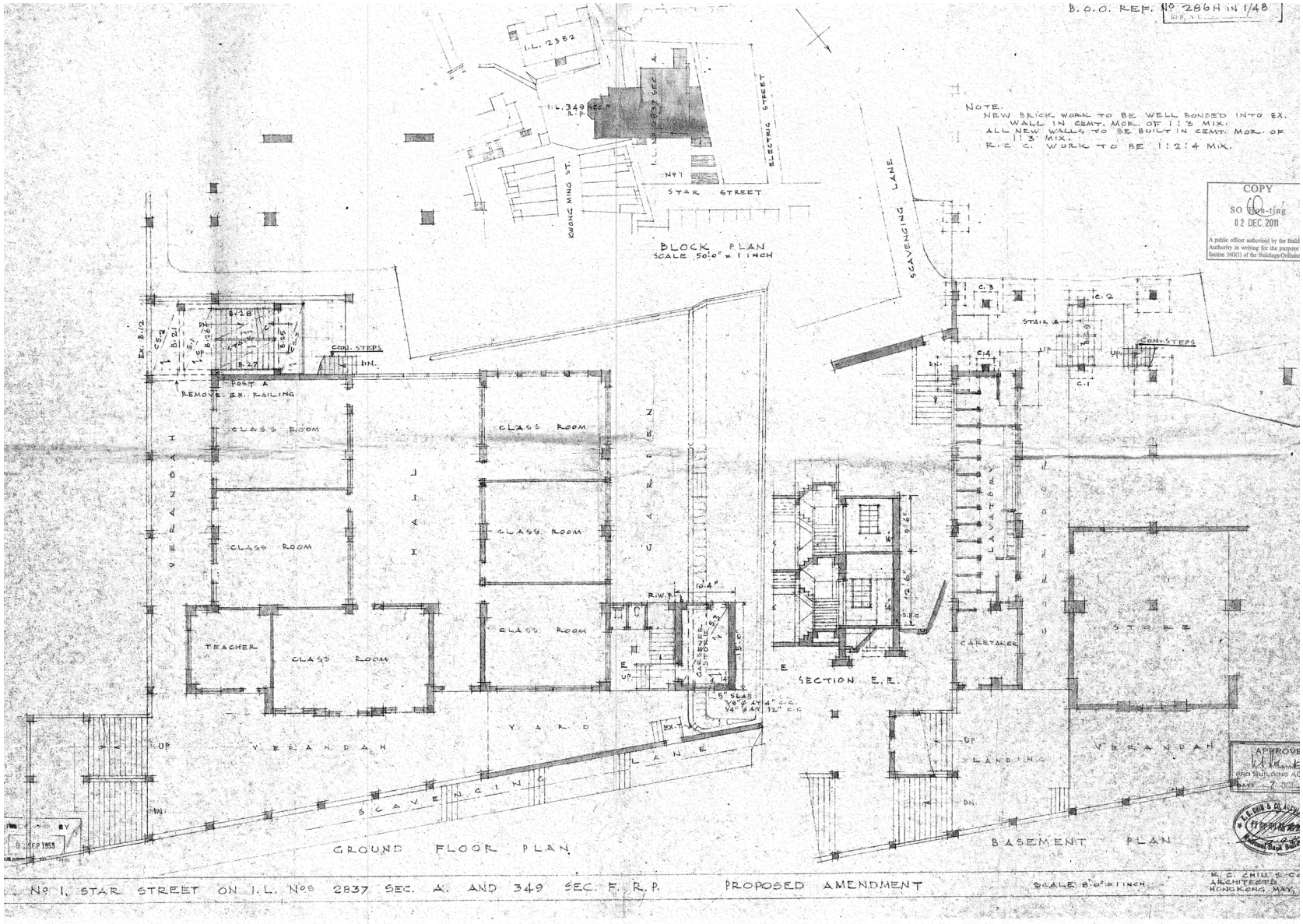



Fig. 22 Ground and basement floor plans, Holy Soul's Church and Ki Lap School (school portion), 1950

Typology: Church and school portion

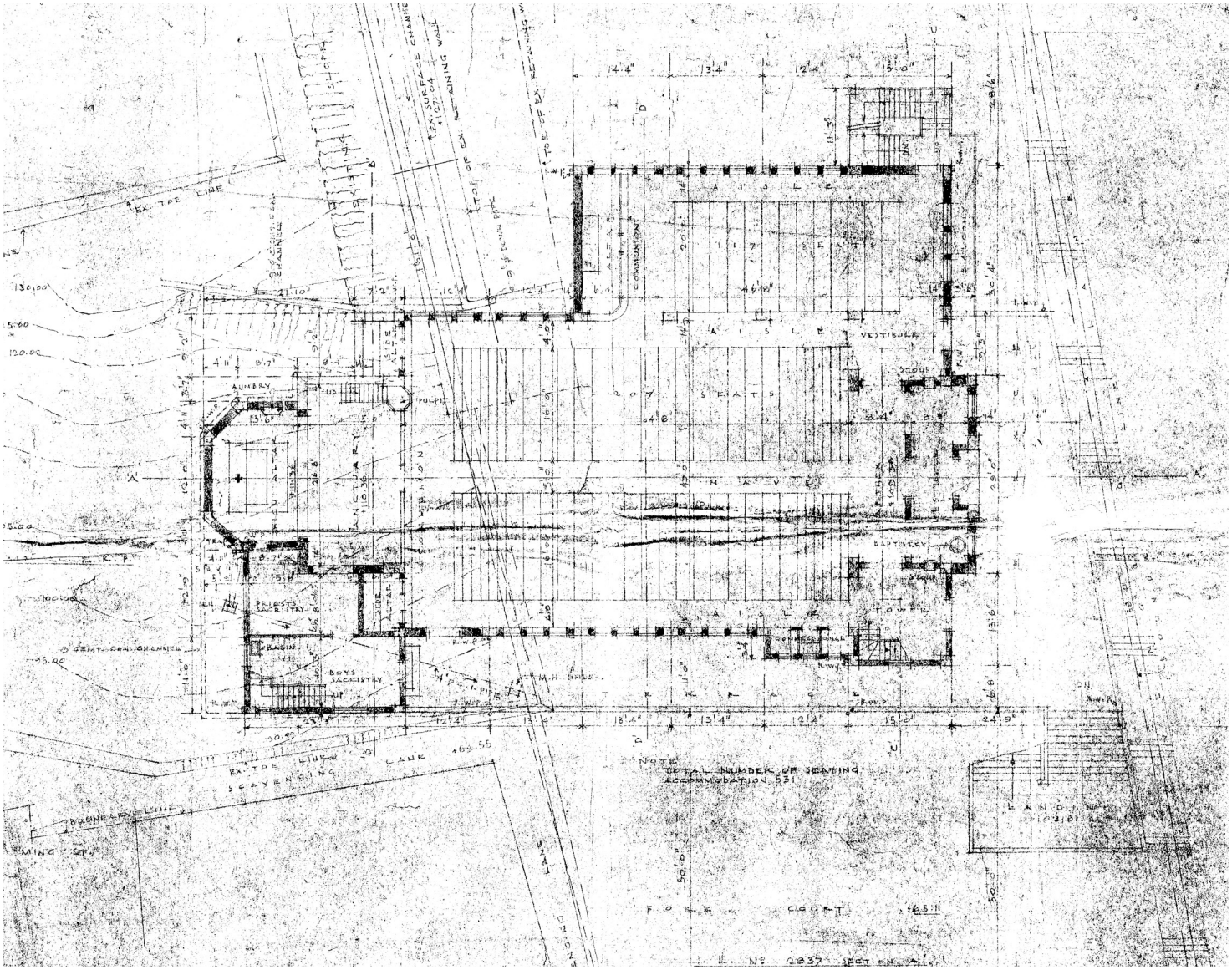



Fig. 23 Ground floor (Fourth storey) plan (church portion), Holy Soul's Church, 1950

Typology: Church and school complex

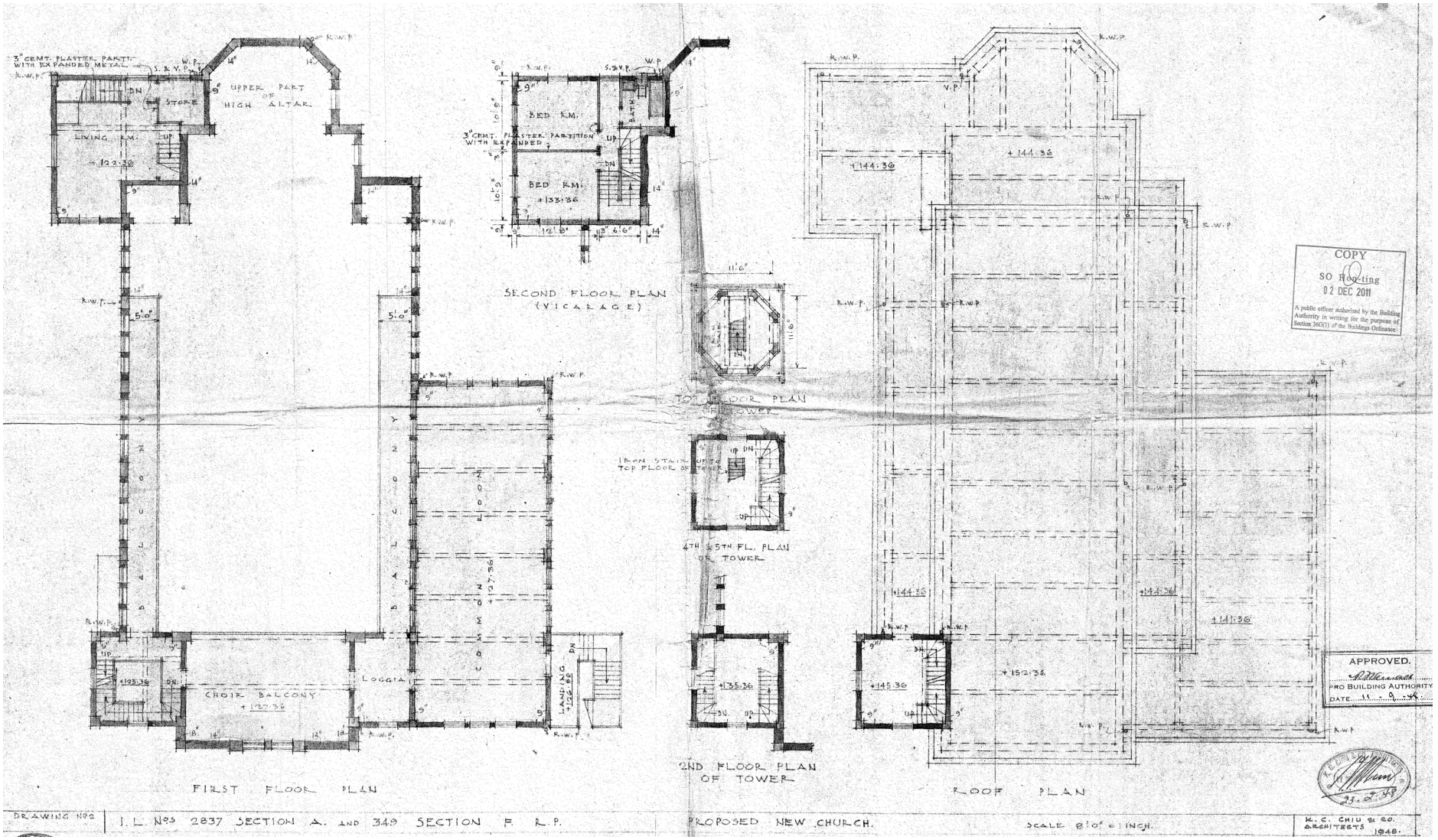



Fig. 24 First and second floor plans (church and vicarage) and plans of tower, Holy Soul's Church and Ki Lap School, 1950

Typology: Church and school complex

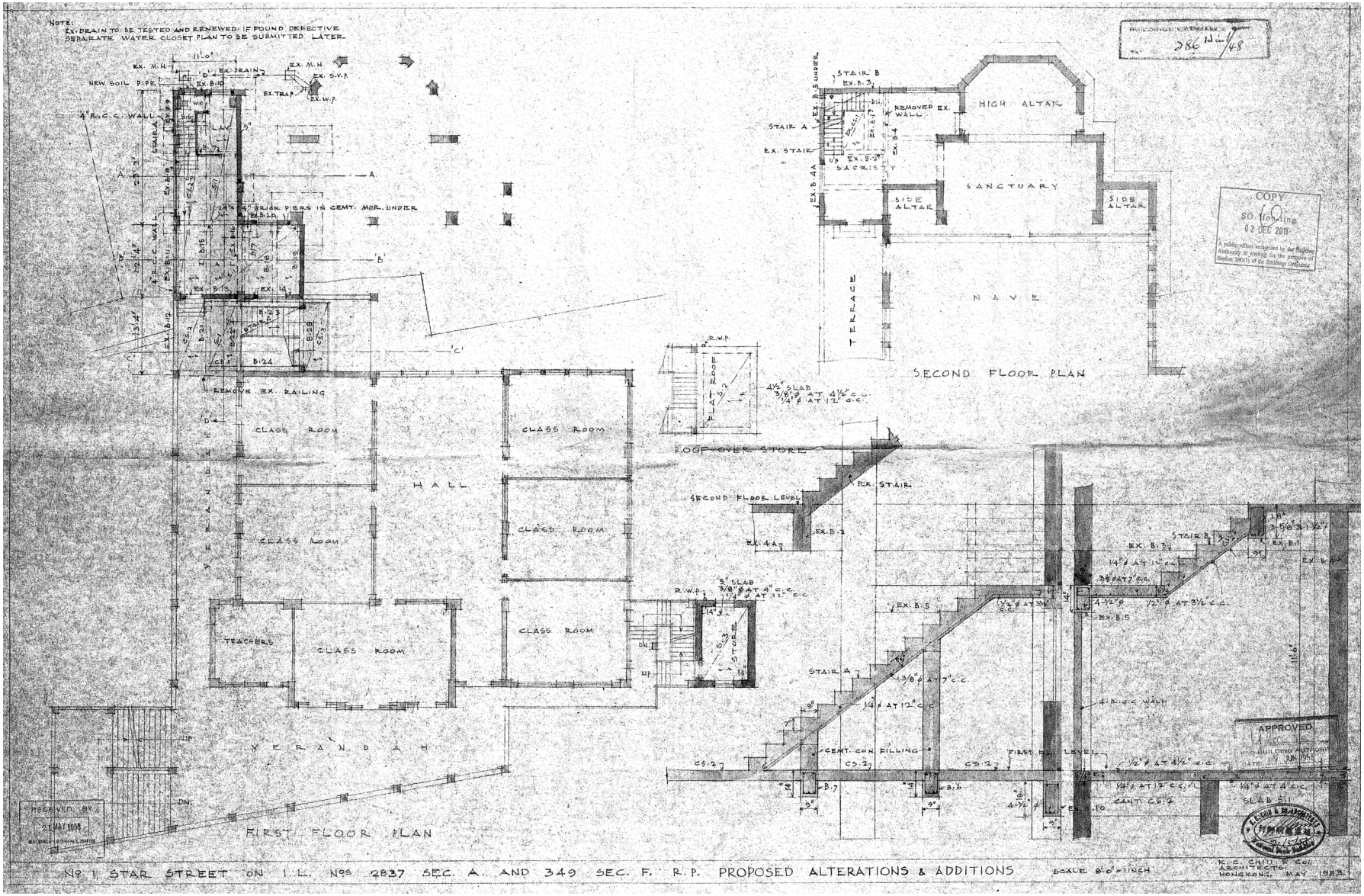



Fig. 25 First floor plan (school portion), Holy Soul's Church and Ki Lap School, 1950

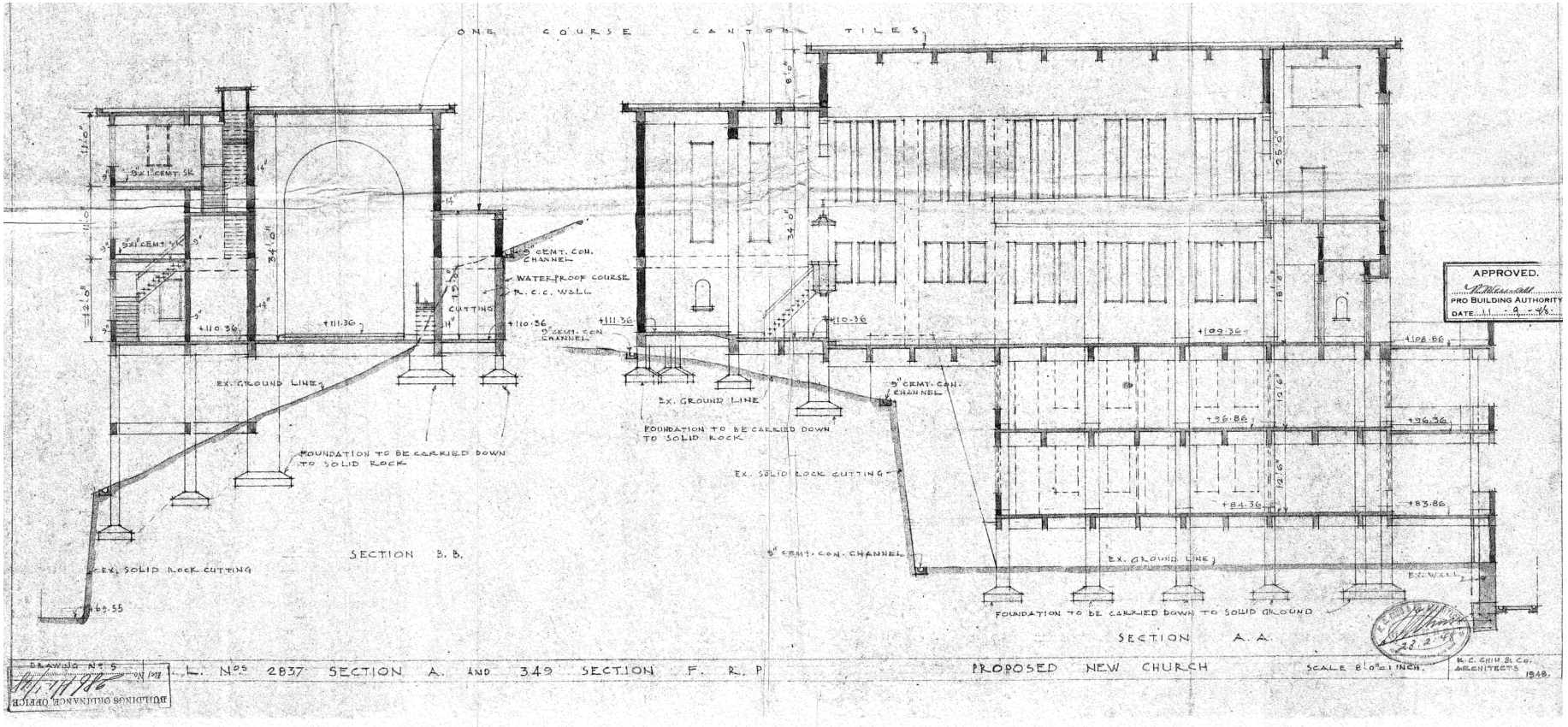



Fig. 26 Section A-A', B-B', Holy Soul's Church and Ki Lap School, 1950

Typology: Church and school complex

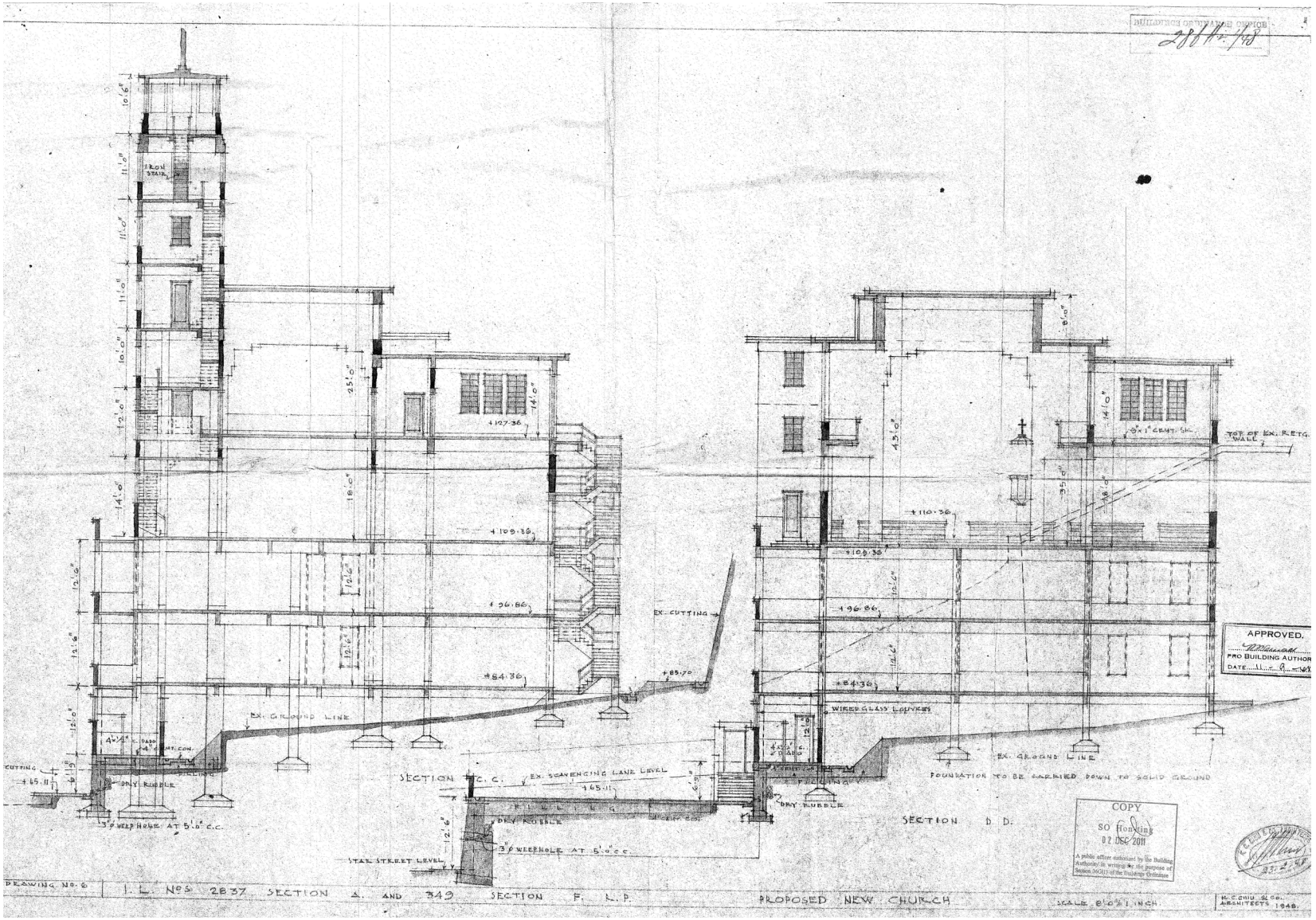



Fig. 27 Section C-C', D-D', Holy Soul's Church and Ki Lap School, 1950

Typology : Church and school complex



Fig. 28  St. Pius X's Chapel with Chuk Yuen Primary School on the foot of Lion Rock, 1955

Typology: Church and school complex

Photo provided by Paul Man




Fig. 29 St. Francis of Assisi Church and English Primary School
designed by Chien Nai-jen, 1955
Typology: Church and school complex




Fig. 30  St. Francis of Assisi Church and English Primary School
designed by Chien Nai-jen, 1955
Typology: Church and school complex

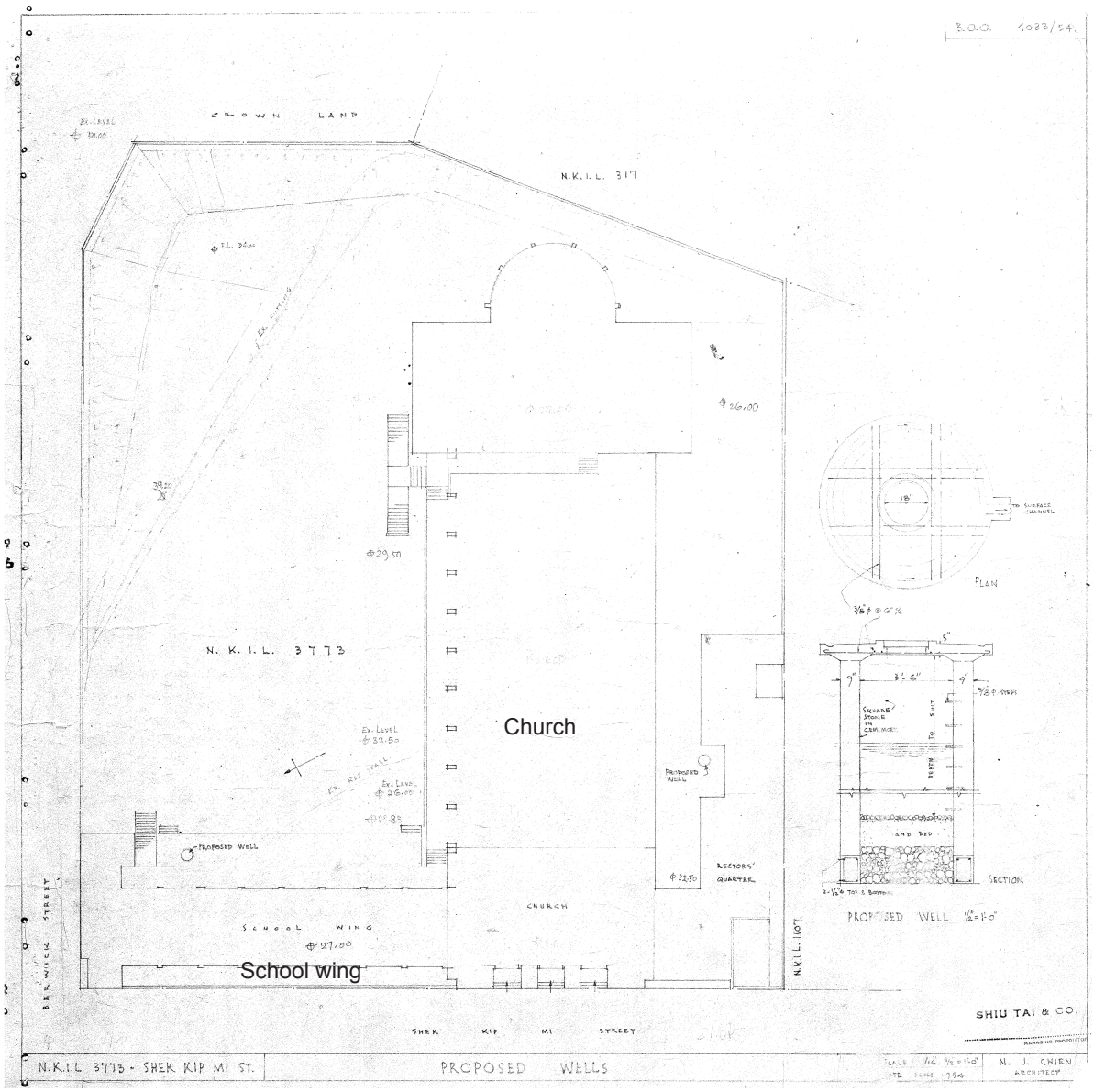



Fig. 31 Site plan of St. Francis of Assisi Church and English Primary School
designed by Chien Nai-jen, 1955
Typology: Church and school complex

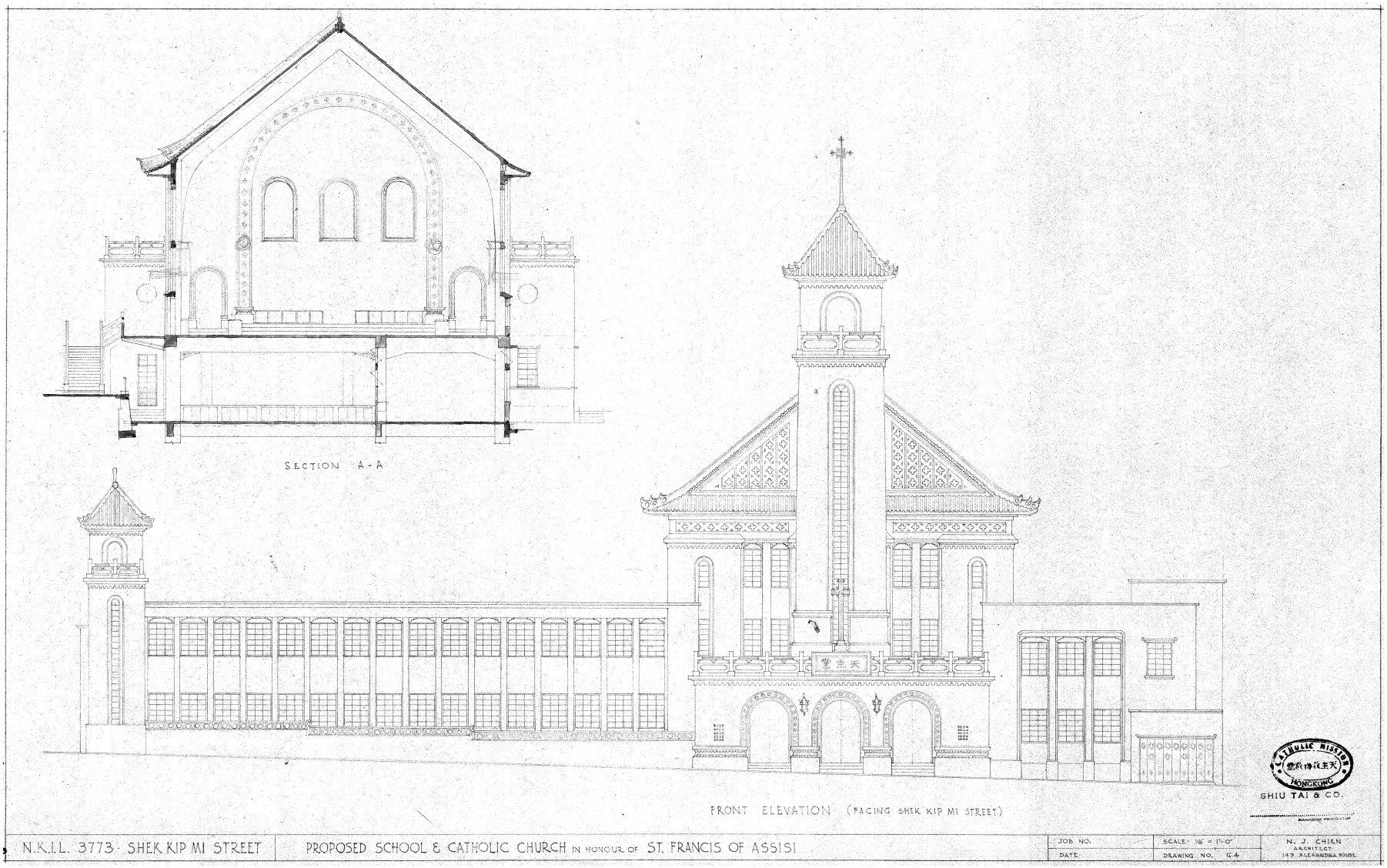



Fig. 32 Front elevation of St. Francis of Assisi Church and English Primary School designed by Chien Nai-jen, 1955

Typology: Church and school complex



Fig. 33  Church on the first floor of St. Francis of Assisi Church and English Primary School designed by Chien Nai-jen, 1955
Typology: Church and school complex

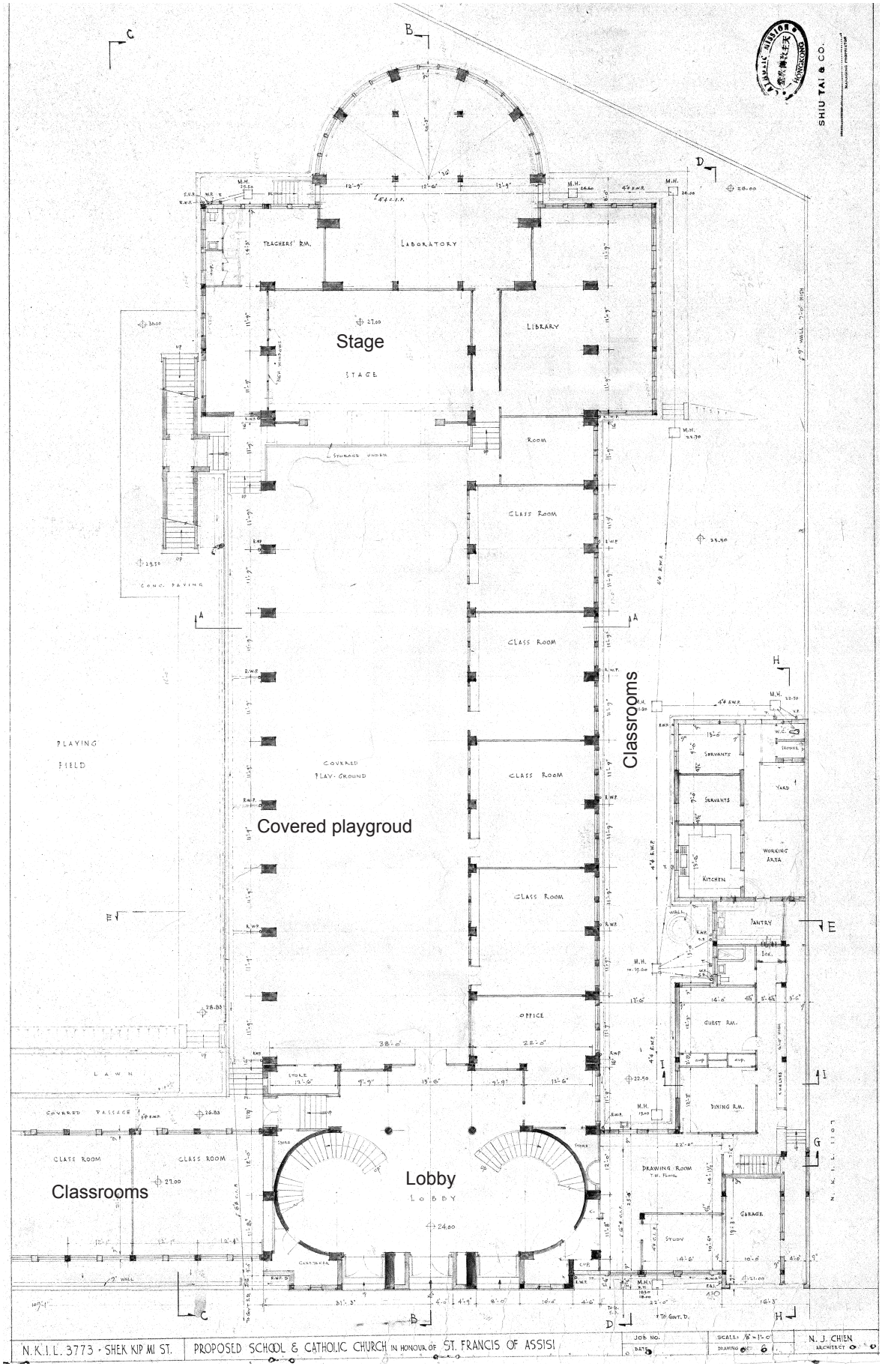



Fig. 34 Ground floor plan (school portion), St. Francis of Assisi Church and English Primary School, 1955 designed by Chien Nai-jen

Typology: Church and school complex

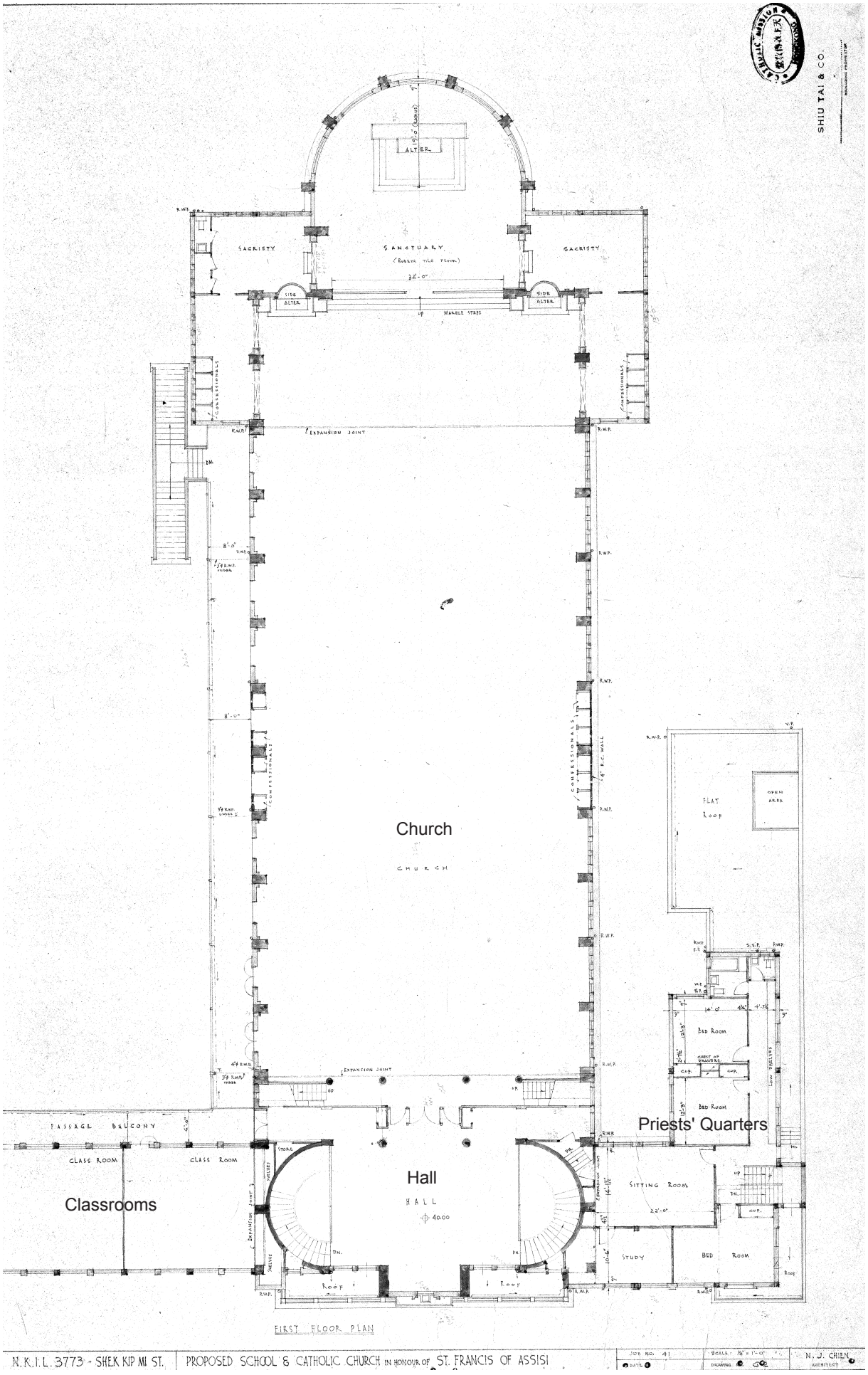



Fig. 35 First floor plan (church), St. Francis of Assisi Church and English Primary School, 1955 designed by Chien Nai-jen
Typology: Church and school complex

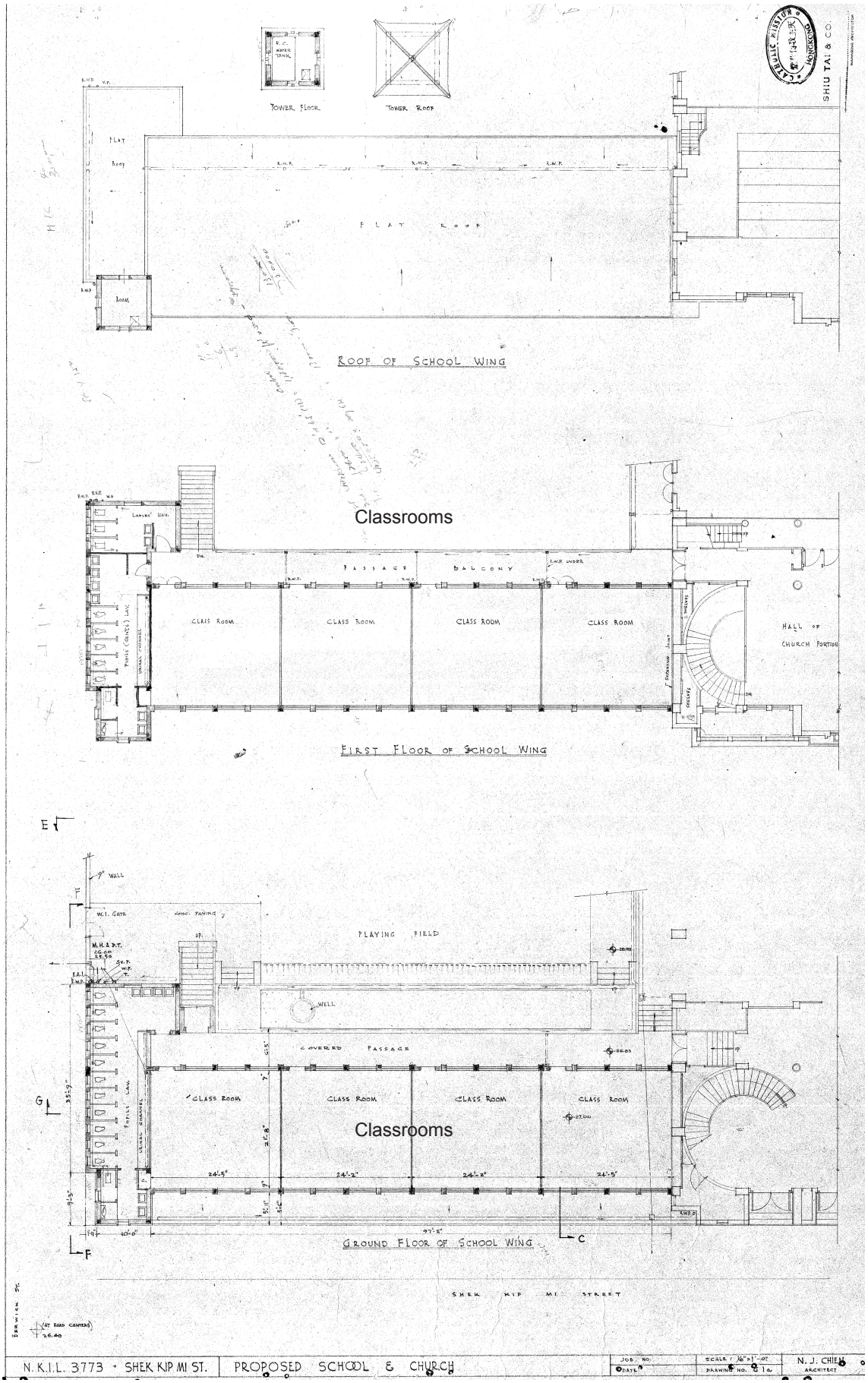



Fig. 36 Ground floor, first floor, and roof plans (school wing)
St. Francis of Assisi Church and English Primary School, 1955, designed by Chien Nai-jen
Typology: Church and school complex




Fig. 37  St. Mary's Church and Poo Ai Catholic Primary School, 1959
Typology: Church and school complex

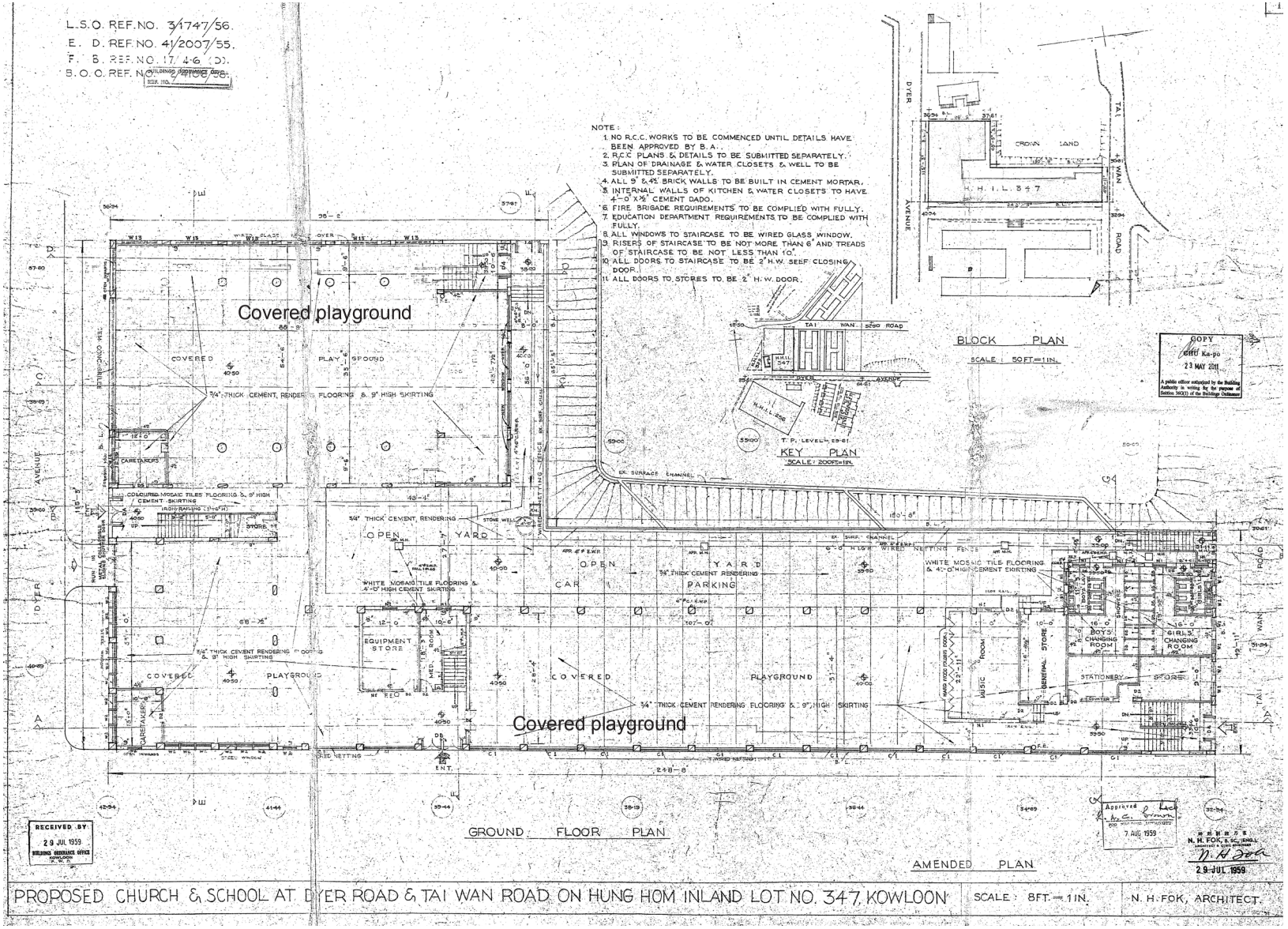



Fig. 38 Ground floor plan, St. Mary's Church and Poo Ai Catholic Primary School, 1959

Typology: Church and school complex

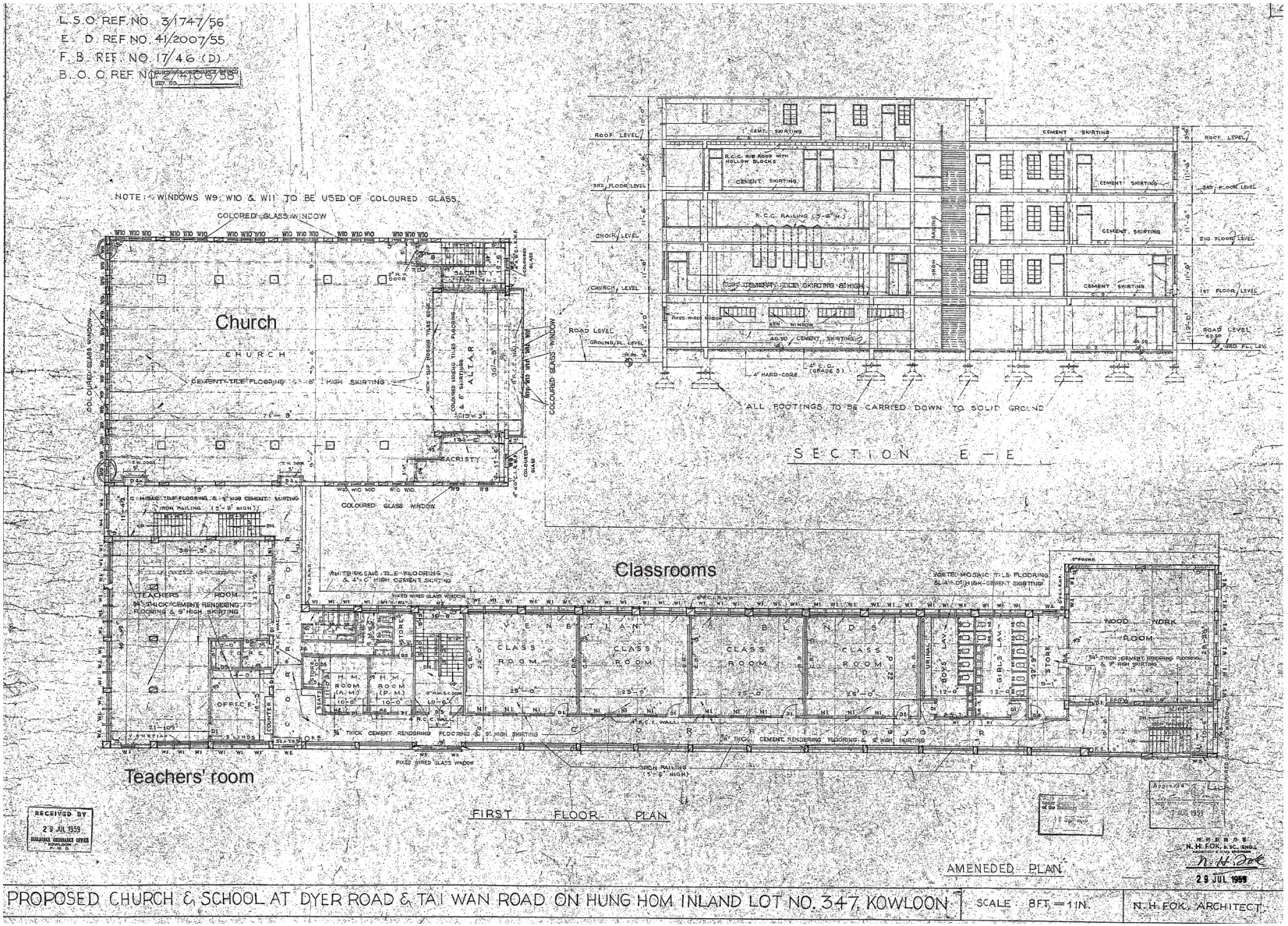



Fig. 39 First floor plan, St. Mary's Church and Poo Ai Catholic Primary School, 1959

Typology: Church and school complex

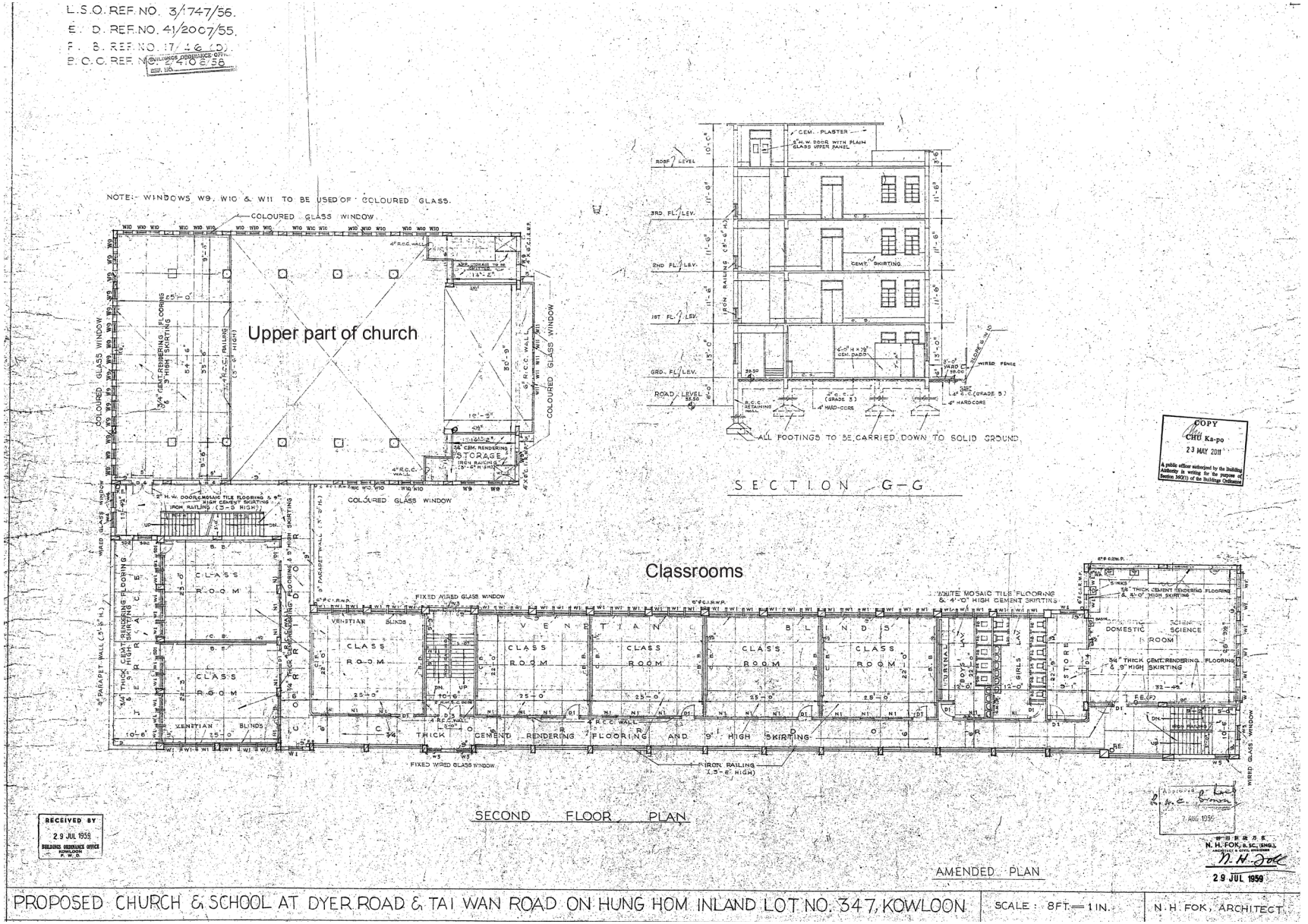



Fig. 40 Second floor plan, St. Mary's Church and Poo Ai Catholic Primary School, 1959

Typology: Church and school complex

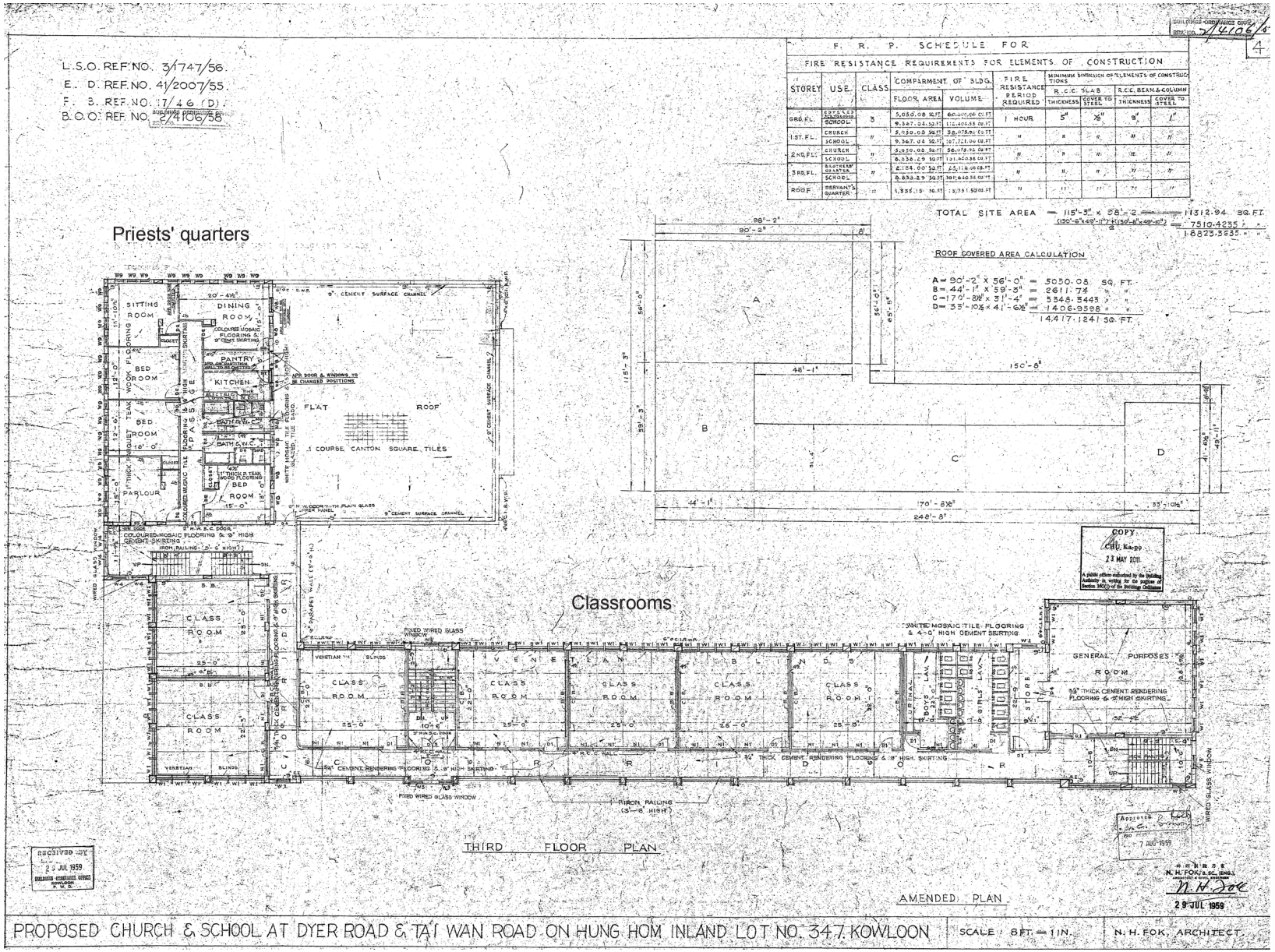



Fig. 41 Third floor plan, St. Mary's Church and Poo Ai Catholic Primary School, 1959

Typology: Church and school complex

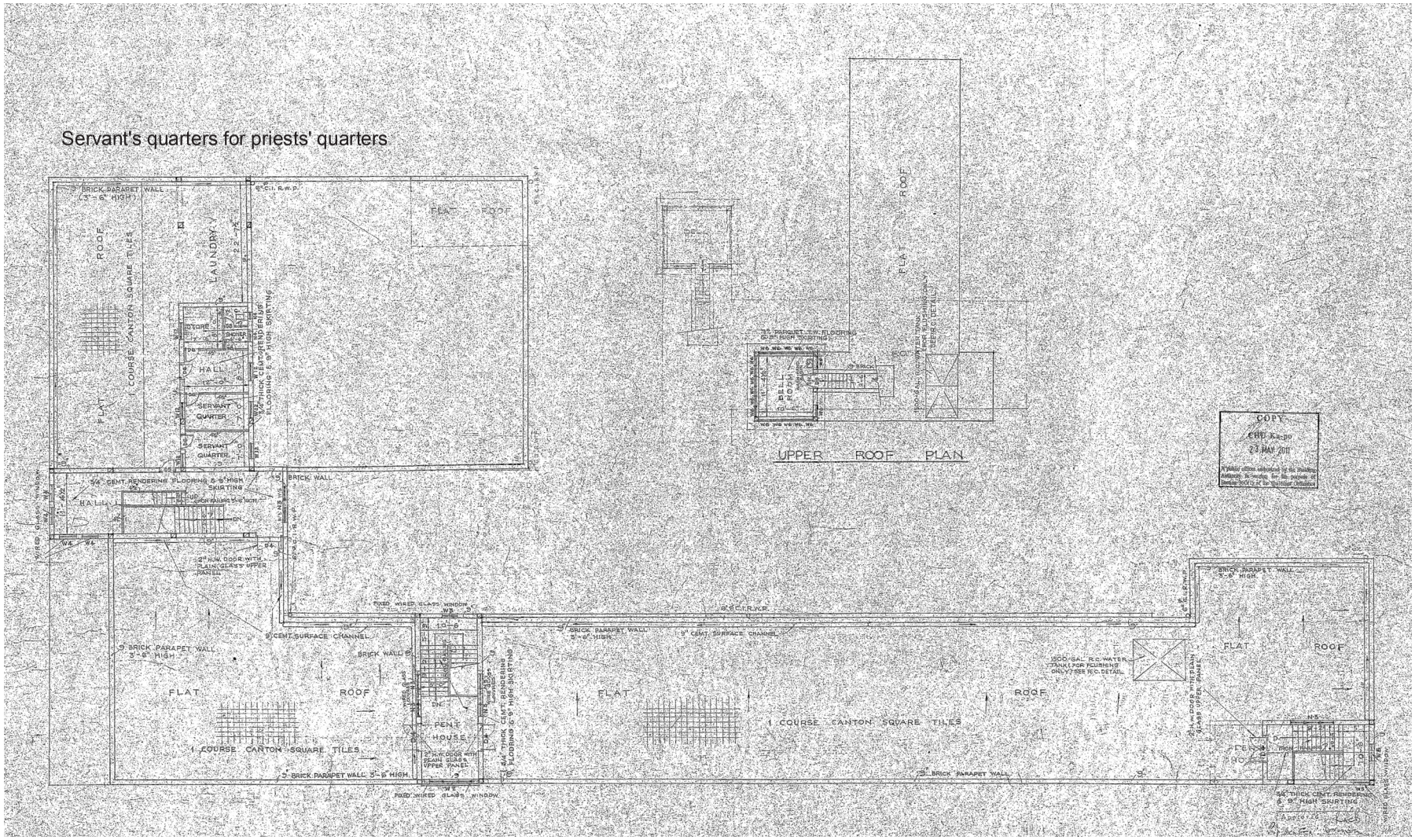



Fig. 42 Roof plan, St. Mary's Church and Poo Ai Catholic Primary School, 1959

Typology: Church and school complex



Fig. 43  SS. Cosmas and Damian Church with Tsuen Wan Catholic Primary School
designed by Peter Ng Ping Kin, 1969
Typology: Church and school complex




Fig. 44 Sunday School in a classroom of Tsuen Wan Catholic Primary School with SS. Cosmas and Damian Church
Typology: Church and school complex



Fig. 45  Mother of Good Counsel Church, 1966
designed by Peter Ng Ping Kin
Typology: Church and school complex

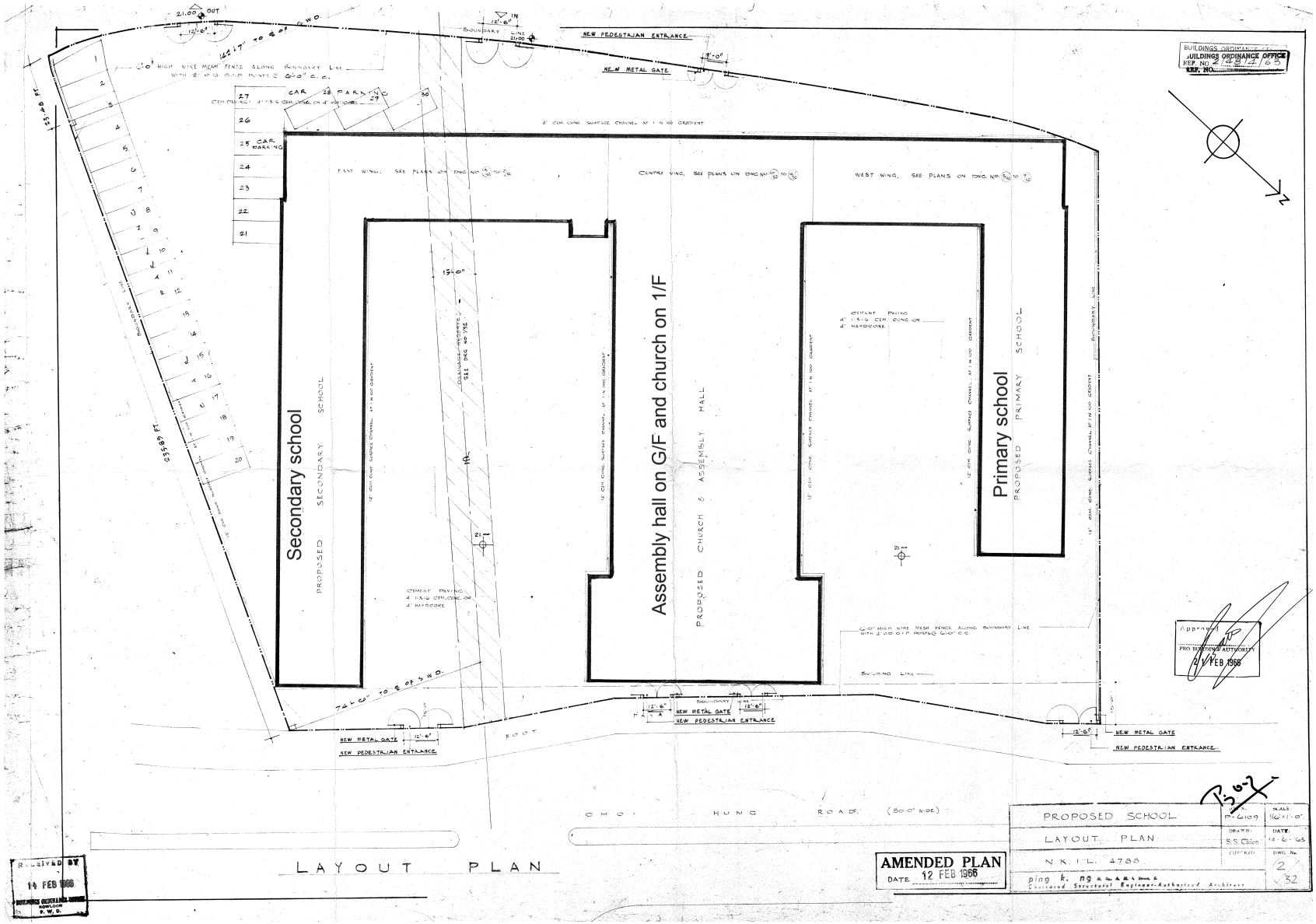



Fig. 46 Layout plan of Mother of Good Counsel Church and Ng Wah Primary and Secondary Schools, 1966

designed by Peter Ng Ping Kin

Typology: Church and school complex

Table 5 Architects served the Catholic Diocese of Hong Kong from the 1950s to the 1990s

| | Year/ duration | Church | School | Other facility | Area | District | Title of project |
|---|---|---|---|---|---|---|---|
| Chien Nai Jen | 1954 | St. Francis of Assisi Church | St. Francis of Assisi's English Primary School | N/A | KWL | Sham Shui Po | proposed school and church |
| | 1954 | St. Francis of Assisi Church | St. Francis of Assisi's English Primary School | N/A | KWL | Sham Shui Po | Proposed wells |
| | 1956-59 | St. Jude's Church | Raimondi College (Kindergarten Section) | N/A | HK | North Point | proposed school and Catholic church |
| | 1957 | St. Anne's Church | St. Teresa's School and Kindergarten | N/A | HK | Stanley | proposed school, church & rectory |
| | 1957 | St. Peter's Church | St. Peter's Secondary School | N/A | HK | Aberdeen | proposed new school |
| | 1958 | St. Peter's Church | St. Peter's Secondary School | N/A | HK | Aberdeen | proposed additional play |
| | 1958-60 | N/A | N/A | Cathedral Parish Building | HK | Central | Proposed Alterations & |
| | 1958-60 | Our Lady of Rosary Church | St. Charles School | N/A | HK | Kennedy Town | proposed school and church |
| | 1958 | N/A | Tang King Po School | N/A | KWL | To Kwa Wan | proposed extention |
| | 1959 | St. Francis of Assisi Church | St. Francis of Assisi's English Primary School | N/A | NT | Sham Shui Po | Proposed School & Church |
| | 1959 | Immaculate Heart of Mary Church | | N/A | HK | Tai Po | Proposed church |
| | 1959 | Cathedral | N/A | N/A | HK | Central | Alteration of roof |
| | 1959-61 | St. Peter's Church | St. Peter's Secondary School | N/A | KWL | Aberdeen | Proposed new church and rectory |
| | 1961-63 | St. Francis of Assisi Church | St. Francis of Assisi's English Primary School | N/A | | Sham Shui Po | Proposed New Addition, A Social Welfare Centre for School Children |
| | 1962 | St. Peter's Church | St. Peter's Secondary School | N/A | KWL | Aberdeen | proposed secondary school |
| | 1962 | Holy Family Mass Centre | Choi Hung Estate Catholic Secondary School | N/A | | Choi Hung Estate | Proposed Catholic Secondary School |
| Chien Nai Jen Pun Yin Keung | 1964-66 | Our Lady of Fatima Church | Sacred Heart School | N/A | HK | Cheung Chau | Sacred Heart School (proposed addition of a new building) |
| Chien Nai Jen Kwan, Chu & Yang | 1964-68 | N/A | Holy Spirit Seminary | N/A | HK | Aberdeen | East wing |
| Peter Ng Ping Kin | 1959 | Holy Cross Church | N/A | N/A | HK | Shau Kei Wan | Construction of church building (rebuilding) |
| | 1962 | Mother of Good Counsel Church | Ng Wah Catholic Primary and Secondary School | N/A | KWL | San Po Kong | proposed school and church |
| | 1964-69 | SS.Cosmas & Damian Church | Tsuen Wan Catholic Primary School (Tak Sing School) | N/A | NT | Tsuen Wan | Proposed Church & School Building |
| | 1966 | St. Joseph's Church | N/A | N/A | HK | Garden Road | Building for St. Joseph's Church (rebuilding existing |
| | 1967 | St. Joseph's Church | N/A | N/A | HK | Garden Road | (alterations and additions) |
| | 1967-69 | SS.Cosmas & Damian Church | Tsuen Wan Catholic Primary School (Tak Sing Sch) | N/A | NT | Tsuen Wan | proposed church & building |
| | 1968 | St. Joseph's Church | N/A | N/A | HK | Garden Road | Add store facing to entrance cols. |
| | 1985 | St. Joseph's Church | N/A | N/A | HK | Garden Road | Alteration and addition(extension) |
| | 1985-87 | N/A | St. Joseph Anglo-Chinese Primary School | N/A | KWL | Kwun Tong Road | fire services installation, ventilating and air-conditioning system |
| | 1986 | St. Joseph's Church | N/A | N/A | HK | Garden Road | relocated office room & added secretary room |
| | 1994 | St. Joseph's Church | N/A | N/A | HK | Garden Road | add R.C. open staircase adjoining Garden Road. |
| | 1995 | St. Joseph's Church | N/A | N/A | HK | Garden Road | Ramp & S.S.railing added |
| Pun Yin Keung | 1963-67 | St. Paul's Mass Centre | Yau Ma Tei Catholic Primary School | N/A | KWL | Yau Ma Tei | proposed 30 classroom primary school for the Catholic mission, chapel. |
| | 1966 | Notre Dame Chapel | Nortre Dame College | N/A | KWL | Ma Tau Wai | 20 classroom secondary school (for boy's) for the Catholic mission |
| | 1968-72 | Sai Kung Sung Tsun Catholic School | Sai Kung Sung Tsun Catholic School | N/A | NT | Sai Kung | New building and extention |
| | 1968-70 | Christ the King Church | Cheung Sha Wan Catholic Secondary School | N/A | KWL | Cheung Sha Wan | Proposed 26-classroom secondary boy's school for the catholic mission |
| | 1968 | N/A | Sai Kung Sung Tsun primary school | N/A | NT | Sai Kung | proposed new primary school |
| | 1972-75 | Holy Spirit Mass Centre | Yu Chun Keung Memorial College | N/A | KWL | Ho Man Tin | Catholic boy's secondary |
| | 1975 | Saint Anna Wang Mass Centre | Valtorta College | N/A | NT | Tai Po | proposed secondary school |
| | 1976 | St. Alfred's Church | Caritas Shatin Social Centre | N/A | NT | Sha Tin | proposed church and social welfare centre |
| Pun Yin Keung Chien Nai Jen | 1964-66 | Our Lady of Fatima Church | Sacred Heart School | N/A | HK | Cheung Chau | Sacred Heart School (proposed addition of a new building) |

Table 5 Architects served the Catholic Diocese of Hong Kong from the 1950s to the 1990s

| | Year/ duration | Church | School | Other facility | Area | District | Title of project |
|---|---|---|---|---|---|---|---|
| David Lee & Guy Chan | 1969 | Cathedral | N/A | N/A | HK | Central | renovation: chapel, main altar |
| | 1971 | Holy Redeemer Church | Castle Peak Catholic Primary School | N/A | NT | Tuen Mun | Proposed Catholic School & Church at Castle Peak Town |
| | 1971 | N/A | Raimondi College | N/A | HK | Central | extension |
| | 1973-78 | N/A | N/A | Caritas House | HK | Central | Extension of Caritas House Block 'D' Bishop's Office |
| | 1974 | Our Lady of China Church | (Tai Kok Tsui Catholic Primary School) | N/A | KWL | Tai Kok Tsui | Proposed chapel |
| | 1975 | Martyr Saints of China Chapel | N/A | Holistic Retreat Centre | KWL | Shek O | Proposed chapel & quarter |
| | 1978-82 | N/A | Shek Lei Catholic Secondary School | N/A | NT | Kwai Chung | proposed school building |
| | 1978 | Chapel in Priests quarter | N/A | Diocesan Centre | HK | Central | rebuilding |
| Leung Pak Yan | 1975 | Chapel at St. Raphael Cemetery | N/A | N/A | KWL | Cheung Sha Wan | building |
| | 1976 | N/A | N/A | Caritas Bianchi Lodge | KWL | Yau Ma Tei | |
| | 1976-77 | St. Stephen's Church | St. Stephen's Catholic Kindergarten | N/A | NT | Kwai Chung | proposed Catholic Church complex |
| | 1976 | N/A | Holy Spirit Seminary | N/A | HK | Aberdeen | Watchman House |
| | 1978 | N/A | N/A | Ossarium of St Raphael Catholic Cemetery | KWL | Cheung Sha Wan | building |
| | 1978 | N/A | N/A | Ossarium of Chai Wan Catholic Cemetery | HK | Chai Wan | building |
| | 1979 | N/A | N/A | Caritas Refugee Camp for Vietnamese | KWL | Kai Tak | |
| | 1980 | Epiphany Chapel | N/A | N/A | | Mui Woo | Interior design |
| | 1981-85 | St. Jude's Church | Raimondi College(Kindergarten Section) | N/A | HK | North Point | alteration and addition(lift installation) |
| | 1982-89 | N/A | Sai Kung Sung Tsun Catholic School | N/A | NT | Sai Kung | alteration and addition, |
| | 1985 | Sacred Heart of Mary Church | Sacred Heart of Mary School | N/A | NT | Tai Po | alterations and additions (formation of playground) |
| | 1986-87 | St. Joseph's Chapel | N/A | N/A | NT | Yim Tin Tsai | alteration and addition |
| | 1987 | St. Francis of Assisi | St. Francis of Assisi's Primary School | N/A | KWL | Sham Shui Po | Electrical rewiring |
| | 1987-91 | St. Jame's Church | Kindergarten | N/A | KWL | Yau Tong | proposed church, rectory and kindergarten |
| | 1990 | N/A | Sai Kung Sung Tsun secondary school | N/A | | Sai Kung | Not available |
| | 1991 | Star of the Sea Church | Star of the Sea Catholic Nursery, Star of the Sea Catholic Kindergarten | Diocesan Pastoral Centre for Workers | HK | Chai Wan | Proposed Star of the Sea Church |
| | 1992 | N/A | Sai Kung Sung Tsun primary school | N/A | NT | Sai Kung | Drainage of lavatory of primary school and living quarters |
| | 1994 | N/A | Caritas Jockey Club Lok Yan School | N/A | KWL | Sham Shui Po | |
| | 1995 | N/A | N/A | Caritas Hospital Wai Yee Block | KWL | Cheung Sha Wan | Refurbishment |
| | 1996 | N/A | Holy Spirit Seminary | | HK | Aberdeen | Drainage Plan |
| | 2000 | N/A | N/A | Caritas Kennedy Town Community Centre | HK | Kennedy Town | |
| | 2002 | St. Francis of Assisi Church | St. Francis of Assisi's Primary School | N/A | KWL | Sham Shui Po | Produced new Addition to St. Francis of Assisi Primary |
| | 2003 | Christ the King Church | Cheung Sha Wan Catholic Secondary School | N/A | KWL | Cheung Sha Wan | Proposed alternation and addition (A & A) works |
| Vincent Ng | 1989 | Immaculate Heart of Mary Church | N/A | N/A | NT | Tai Po | interior renovation |
| | 1989 | Mother of Good Counsel | (Ng Wah Catholic Primary and Secondary School) | N/A | KWL | San Po Kong | interior renovation |
| | 1990 | Our Lady of China Church | (Tai Kok Tsui Catholic Primary School) | N/A | KWL | Tai Kok Tsui | interior renovation |
| | 1990 | St. Mary's Church | (St. Mary's School) | N/A | KWL | Hung Hom | interior renovation |
| | 1990 | Rosary Church | N/A | N/A | KWL | Tsim Sha Tsui | interior renovation |
| | 1991 | Star of the Sea Church | (Star of the Sea Catholic Nursery, Star of the Sea Catholic Kindergarten) | N/A | HK | Chai Wan | Interior design |
| | 1993 | Annunciation Church | Annunciation Catholic Kindergarten | N/A | NT | Tsuen Wan | new building |
| | 1993 | St. Benedict's Church | adult vocational training centre | N/A | NT | Sha Tin | new building |
| | 1995 | St. Francis Church | N/A | N/A | NT | Ma On Shan | new building |




Fig. 47  St. John the Baptist Catholic Primary School with St. John the Baptist Mass Centre, 1962

Typology: Mass centre in Catholic school designed and built by the Church



Fig. 48  Covered playground-cum-mass centre, Ground floor
St. John the Baptist Catholic Primary School with St. John the Baptist Mass Centre, 1962

Typology: Mass centre in Catholic school designed and built by the Church



Fig. 49  School children at covered playground-cum-mass centre
St. John the Baptist Catholic Primary School with St. John the Baptist Mass Centre, 1962

Typology: Mass centre in Catholic school designed and built by the Church



Fig. 50  Covered playground-cum-mass centre, Ground floor
Wong Tai Sin Catholic Primary School with St. Vincent's Chapel
designed by Chien Nai-jen, 1962

Typology: Mass centre in Catholic school designed and built by the Church

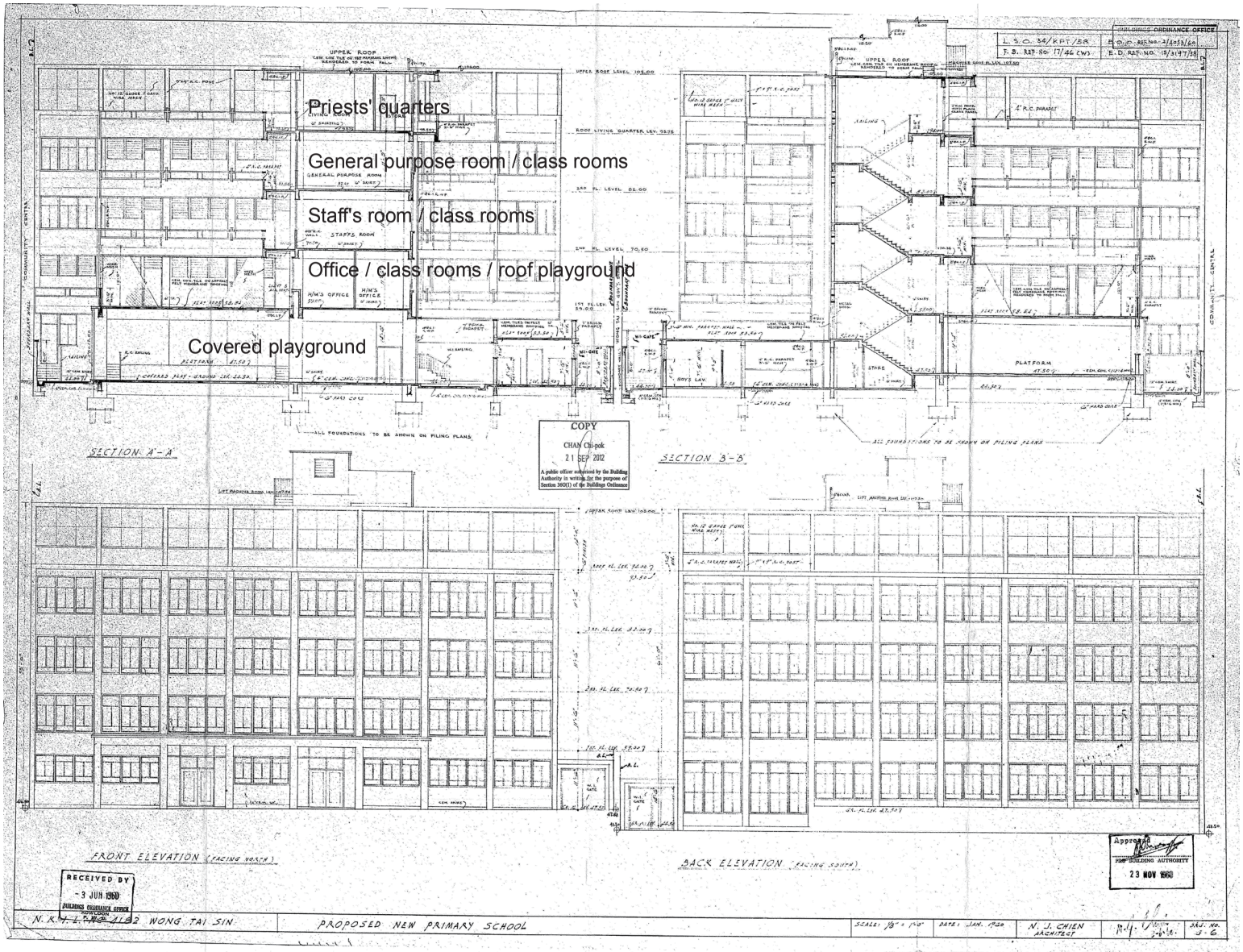



Fig. 51 Elevations and sections, Wong Tai Sin Catholic Primary School with St. Vincent's Chapel designed by Chien Nai-jen, 1962

Typology: Mass centre in Catholic school designed and built by the Church

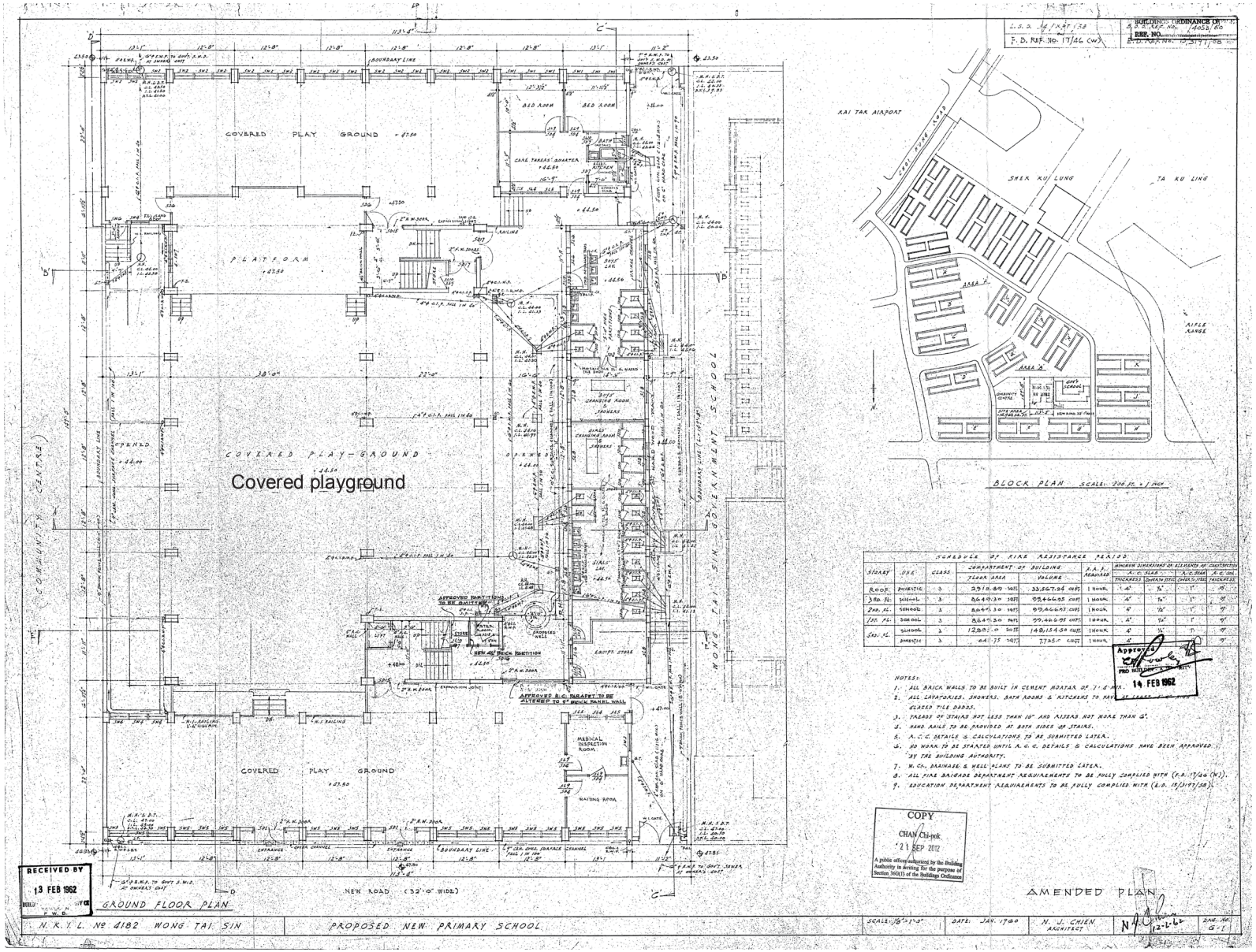



Fig. 52 Ground floor plan, Covered Playground-cum-mass centre, Wong Tai Sin Catholic Primary School with St. Vincent's chapel designed by Chien Nai-jen, 1962

Typology: Mass centre in Catholic school designed and built by the Church

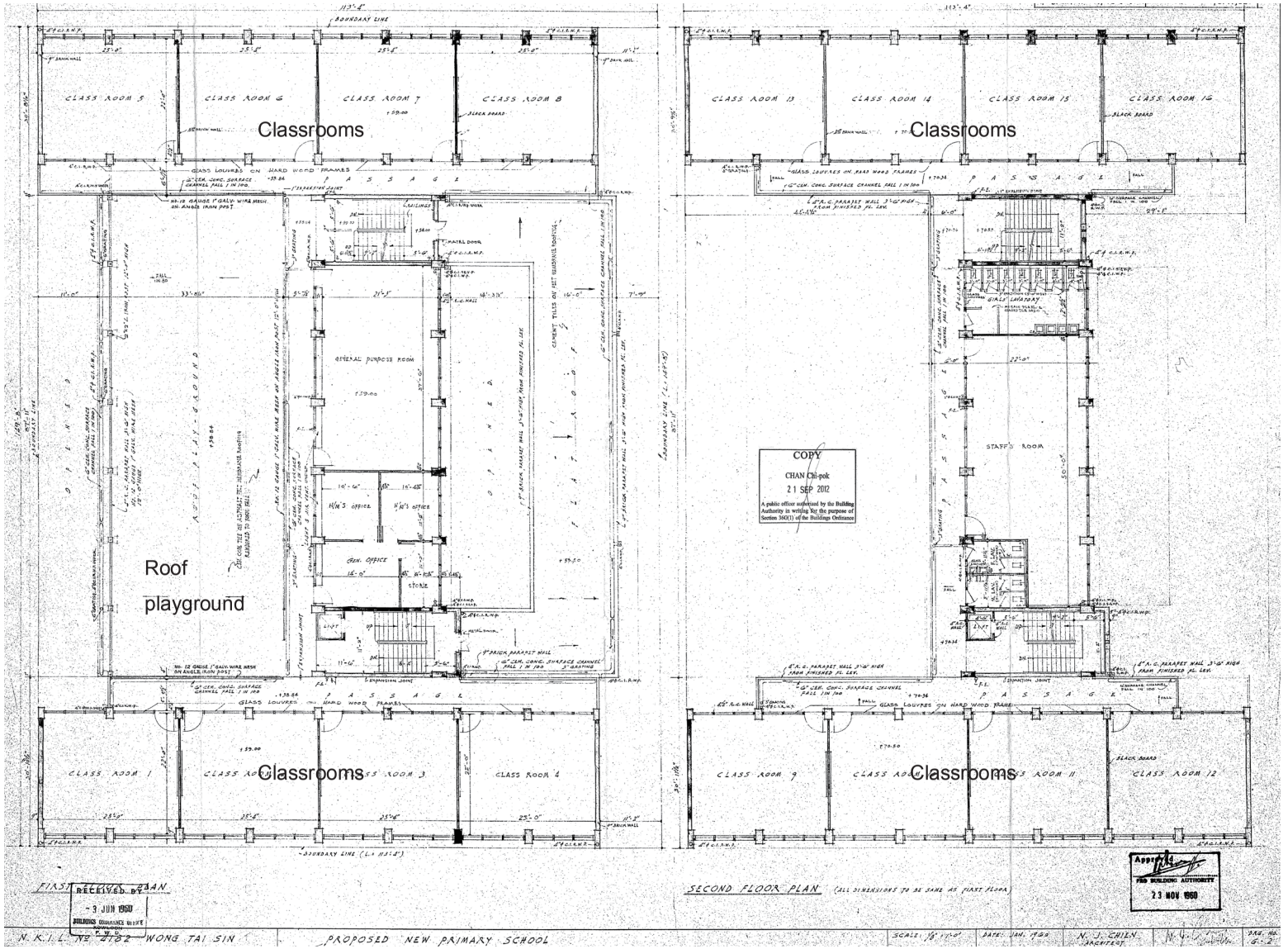



Fig. 53 First and second floor plans, Wong Tai Sin Catholic Primary School with St. Vincent's Chapel, designed by Chien Nai-jen, 1962

Typology: Mass centre in Catholic school designed and built by the Church

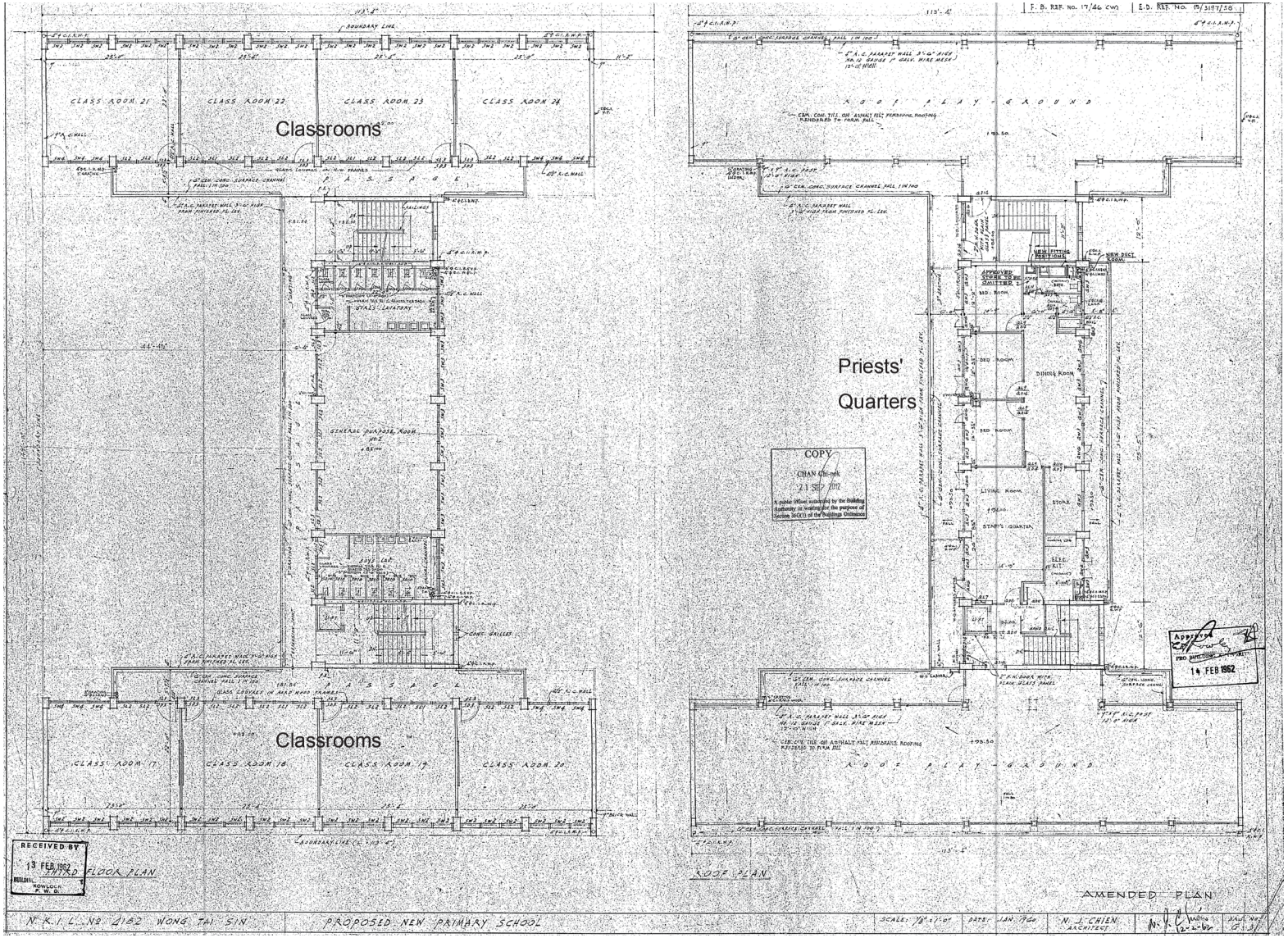



Fig. 54 Third floor and roof plans, Wong Tai Sin Catholic Primary School with St. Vincent's Chapel designed by Chien Nai-jen, 1962

Typology: Mass centre in Catholic school designed and built by the Church




Fig. 55 Yan Tak Catholic Primary School with St. Matthew the Apostle Mass Centre
School No. 2, Butterfly Estate, Tuen Mun, 1983

Typology: Mass centre in government-built standard school (Estate School)



Fig. 56  School hall-cum-mass centre with movable furniture
First floor, Yan Tak Catholic Primary School with St. Matthew the Apostle Mass Centre,
Butterfly Estate, Tuen Mun, 1983

Typology: Mass centre in government-built standard school (Estate School)



Fig. 57  Stage-cum-sanctuary with movable liturgical furniture
First floor, Yan Tak Catholic Primary School with St. Matthew the Apostle Mass Centre
Butterfly Estate, Tuen Mun, 1983

Typology: Mass centre in government-built standard school (Estate School)

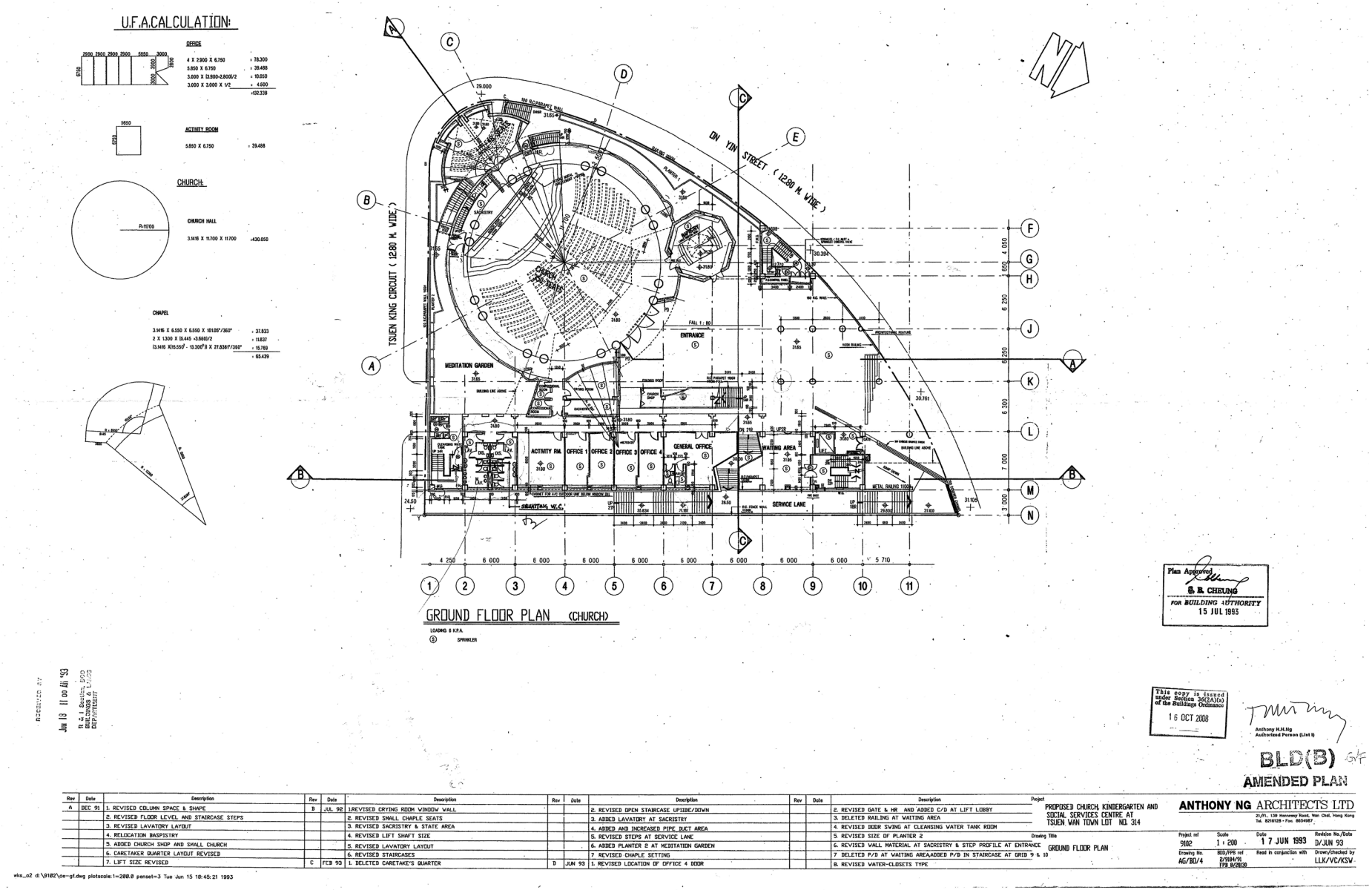



Fig. 58 Ground floor plan, Annunciation Church, 1993

Typology: Multi-purpose church complex



Fig. 59  St. Benedict's Church, 1993

Typology: Multi-purpose church complex

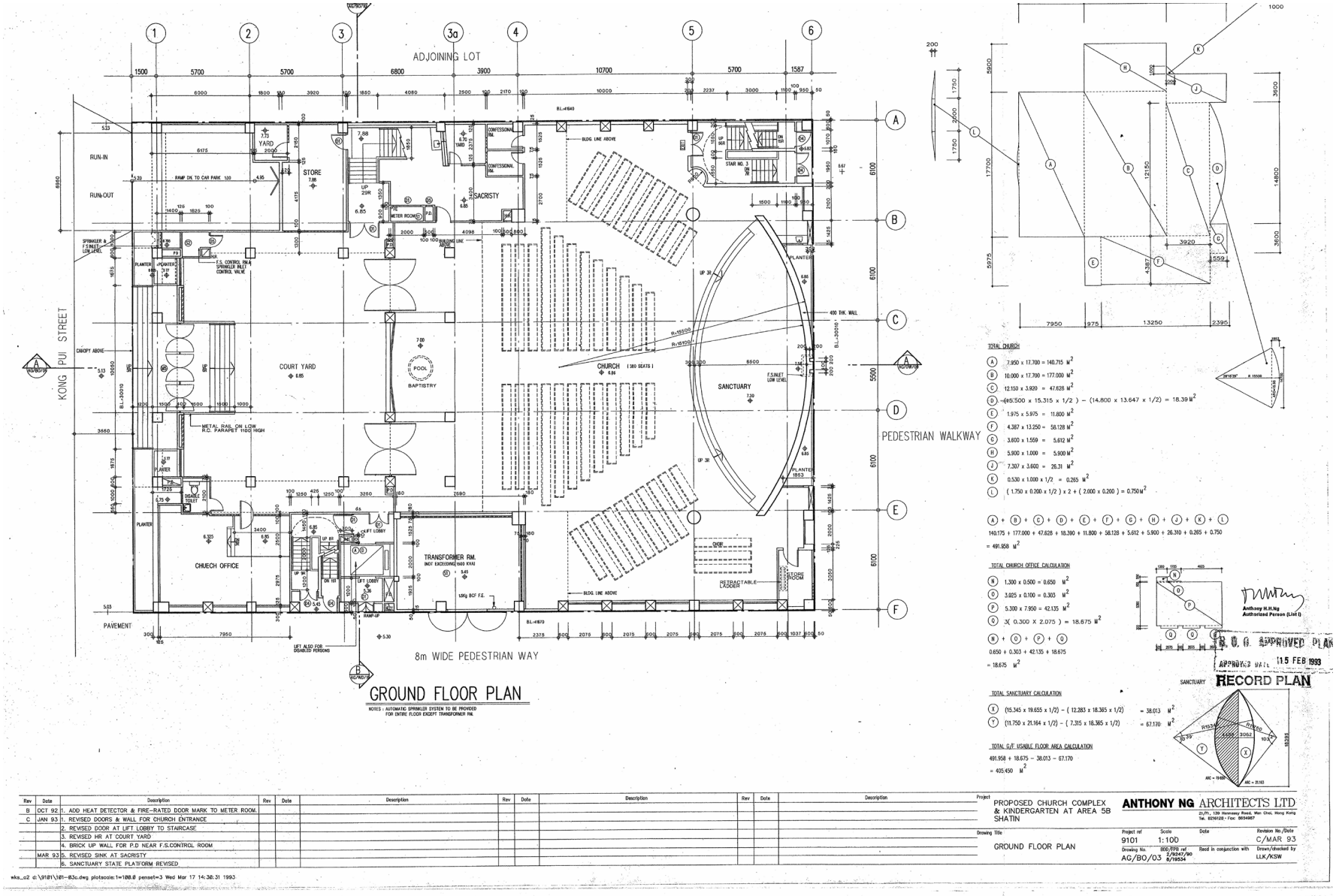



Fig. 60 Ground floor plan, St. Benedict's Church, 1993

Typology: Multi-purpose church complex




Fig. 61 Star of the Sea Church with Star of the Sea Catholic Nursery, Star of the Sea Catholic Kindergarten, and Diocesan Pastoral Centre for Workers designed by Leung Pak Yan, 1995

Typology: Multi-purpose church complex

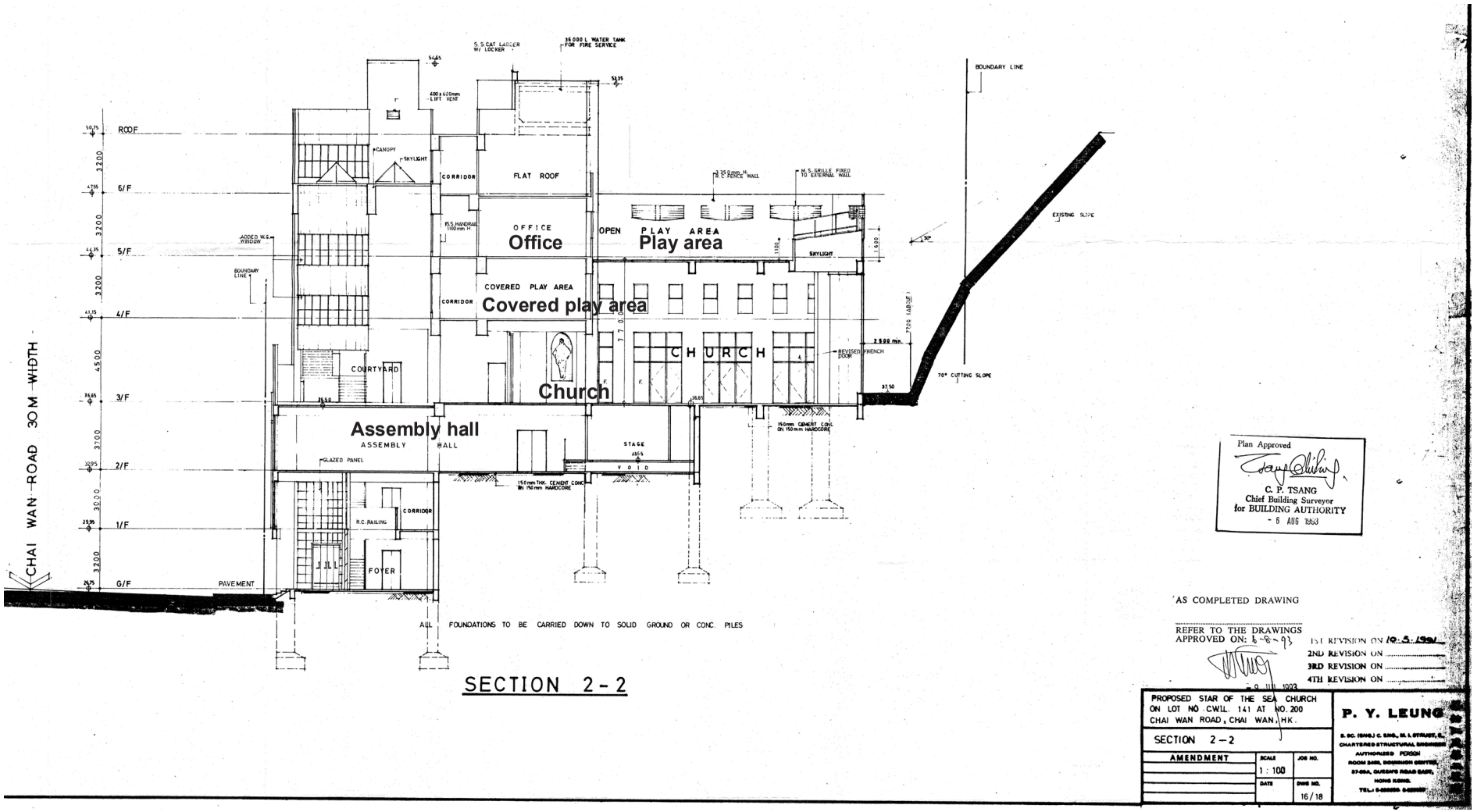



Fig. 62 Section, Star of the Sea Church designed by Leung Pak Yan, 1995

Typology: Multi-purpose church complex

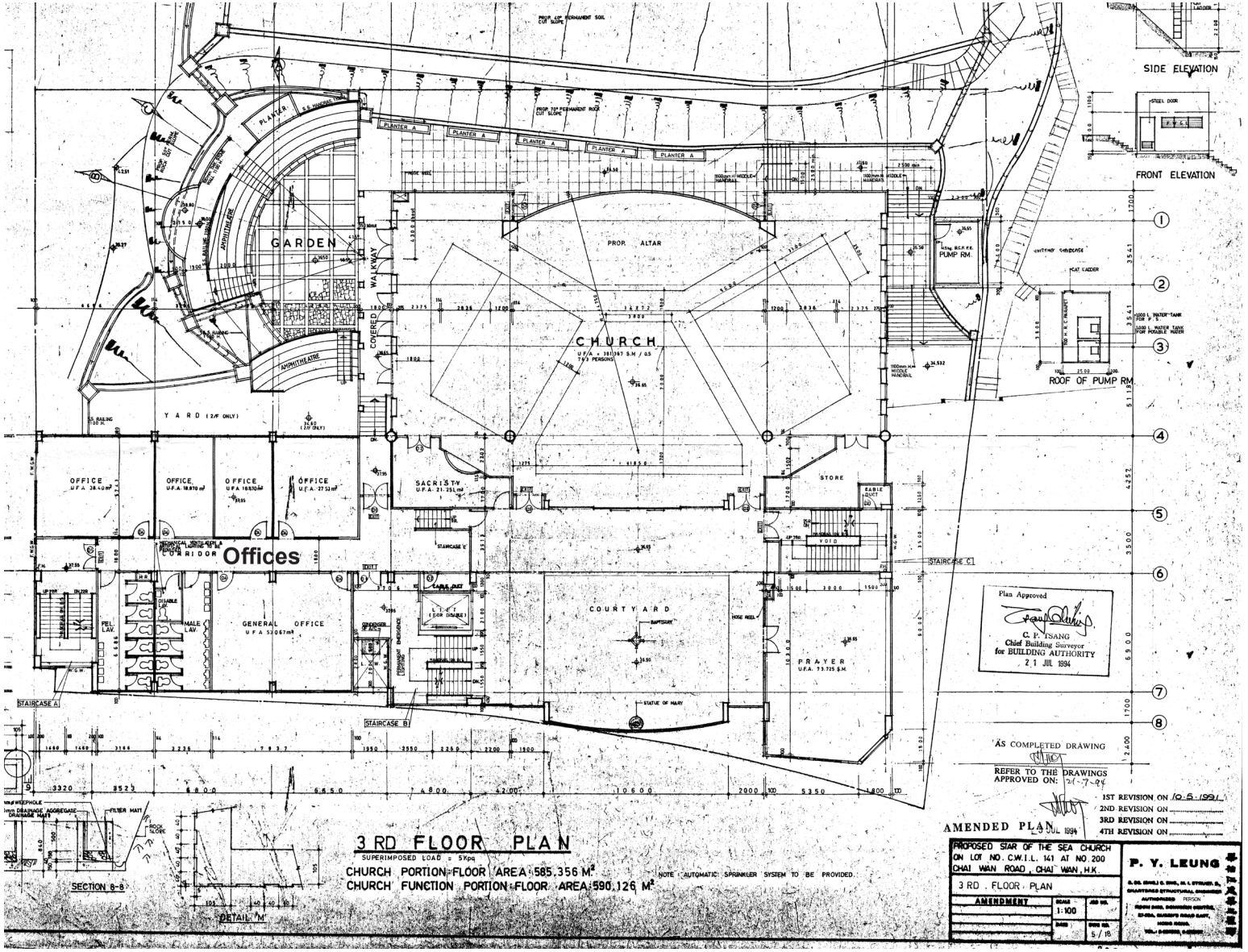



Fig. 63 Third floor plan (church), Star of the Sea Church designed by Leung Pak Yan, 1995

Typology: Multi-purpose church complex



Fig. 64  St. Jerome’s Church with St. Jerome's Catholic Kindergarten, 2002

Typology: Multi-purpose church complex




Fig. 65 St. Andrew's Church with St. Andrew's Catholic Kindergarten, 2006
Church on the right, kindergarten on the left

Typology: Multi-purpose church complex

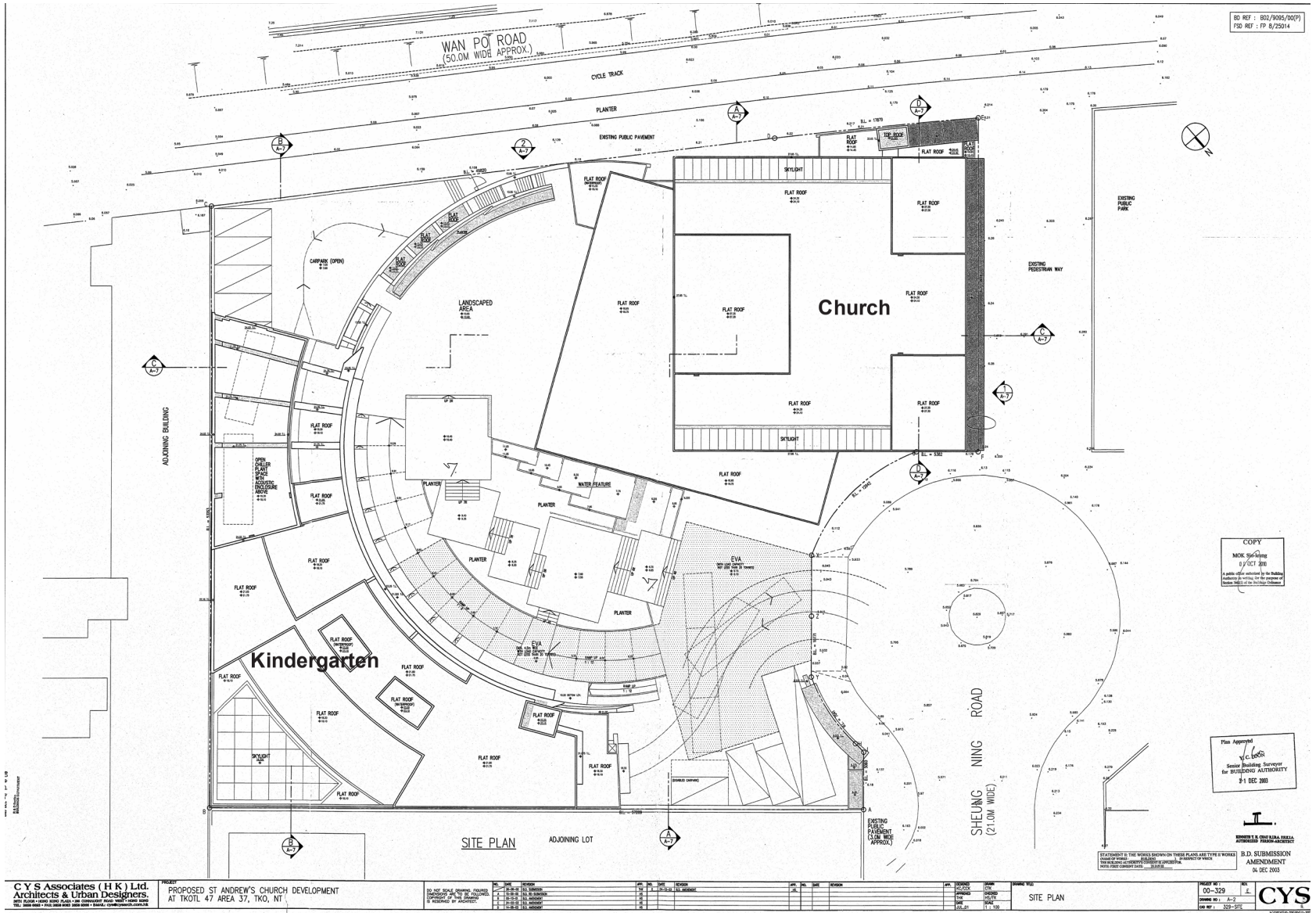



Fig. 66 Site plan, St. Andrew's Church with St. Andrew's Catholic Kindergarten, 2006

Typology: Multi-purpose church complex

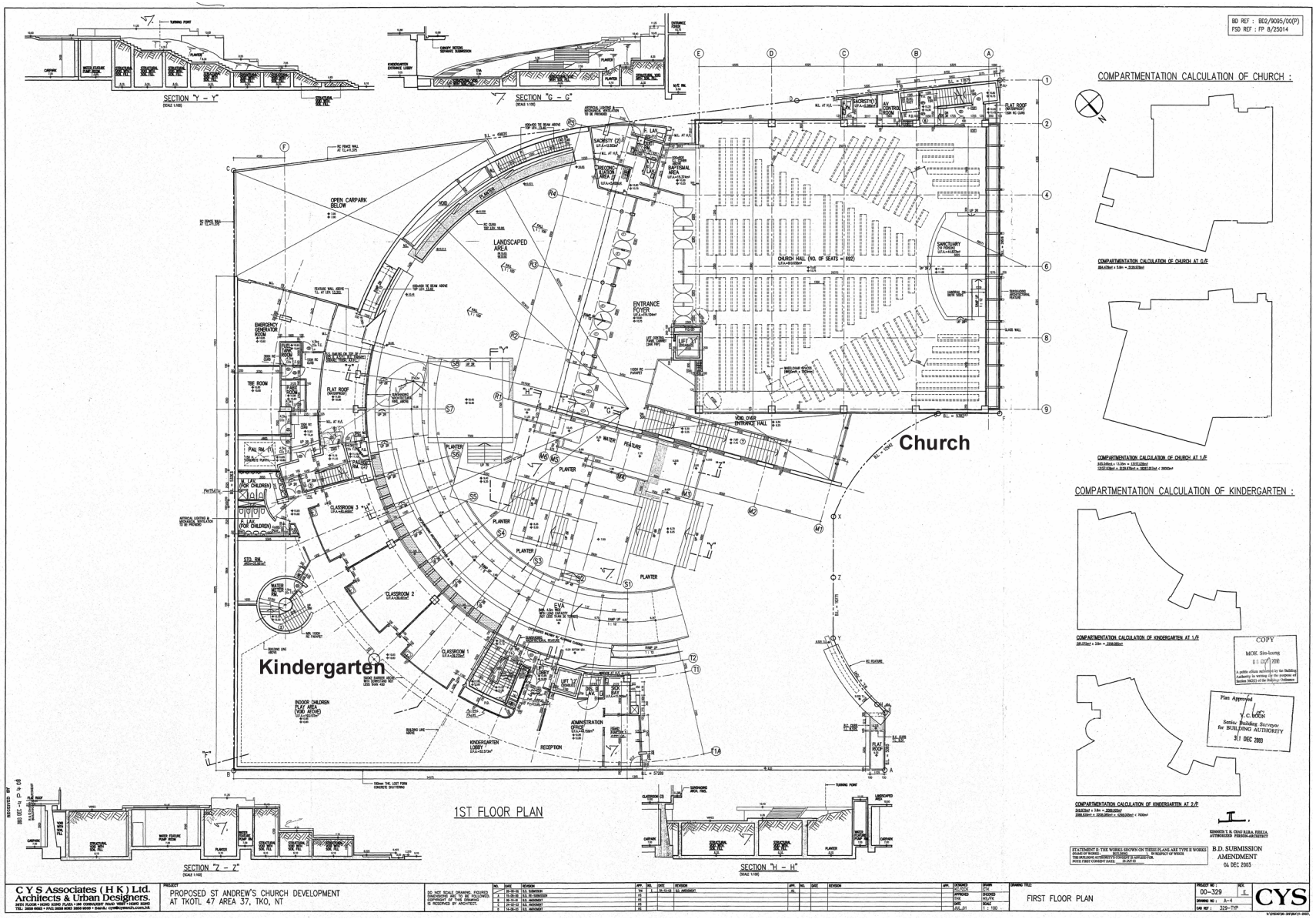
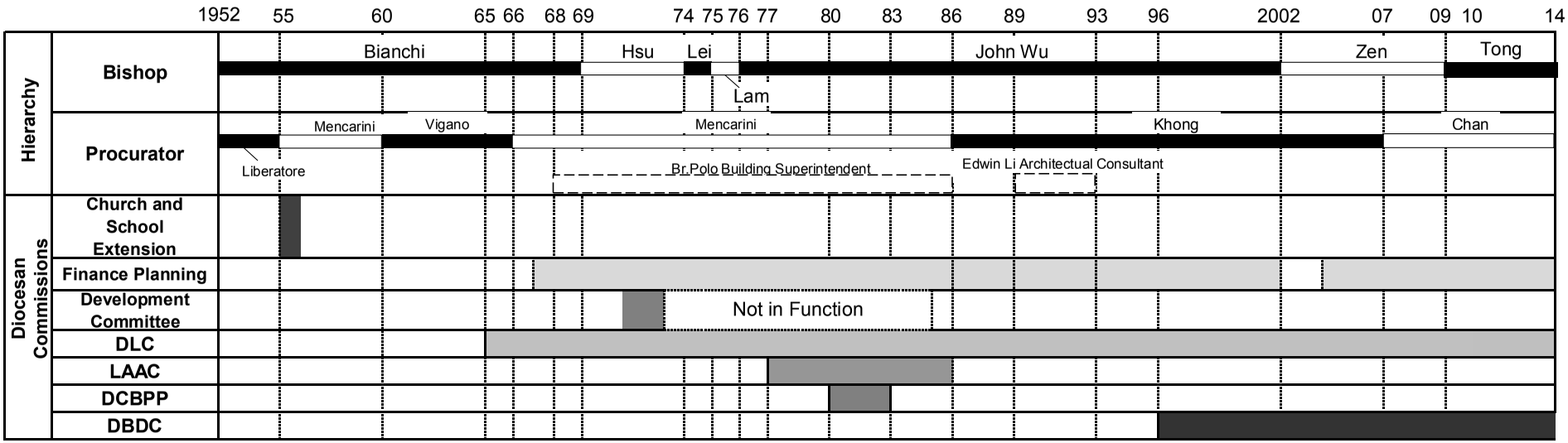



Fig. 67 First floor plan, St. Andrew's Church with St. Andrew's Catholic Kindergarten, 2006

Typology: Multi-purpose church complex

Table 6 Bishops, Procurators, and Diocesan Commissions related to building projects



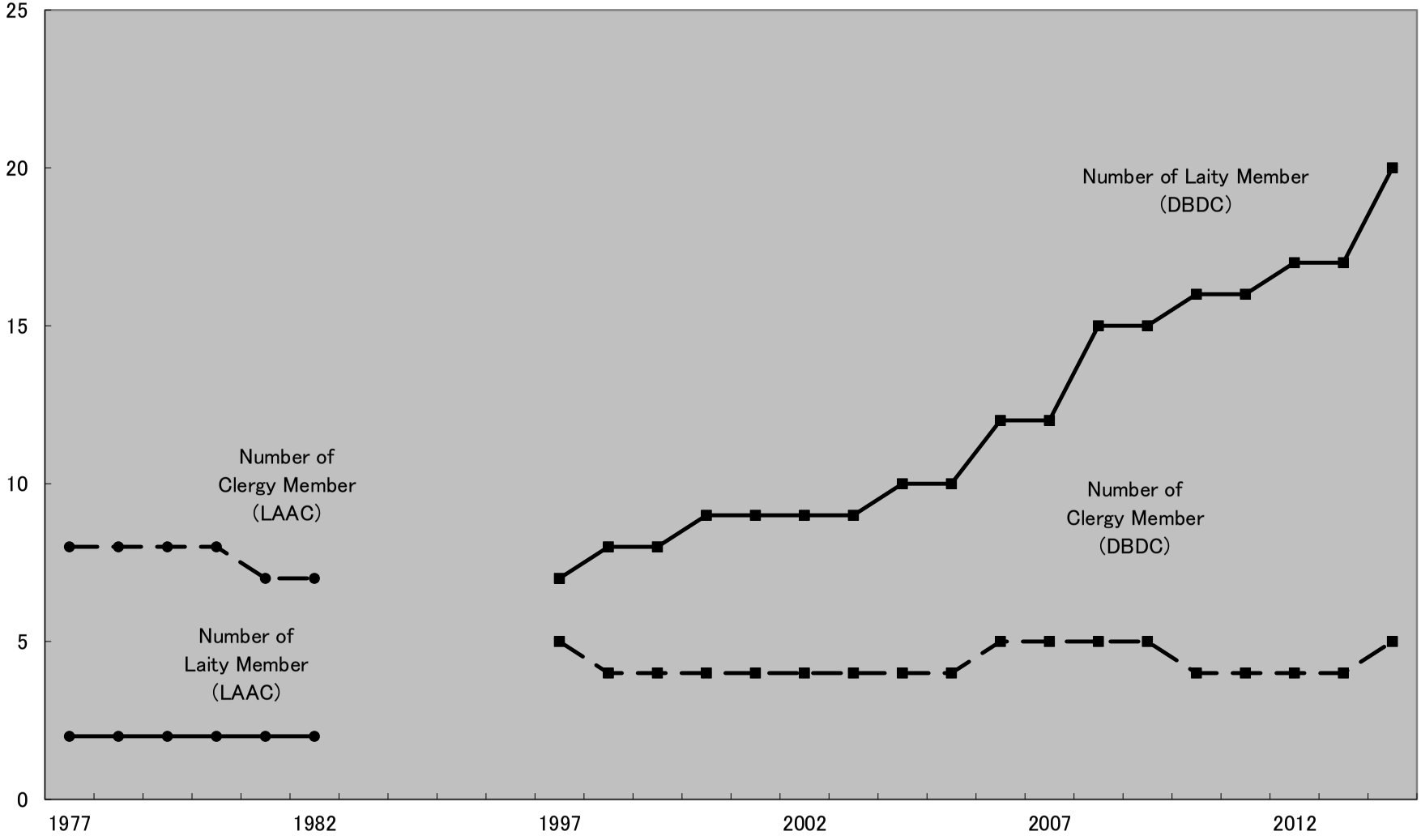



Fig. 68 The number of clergy and laity members of LAAC and DBDC



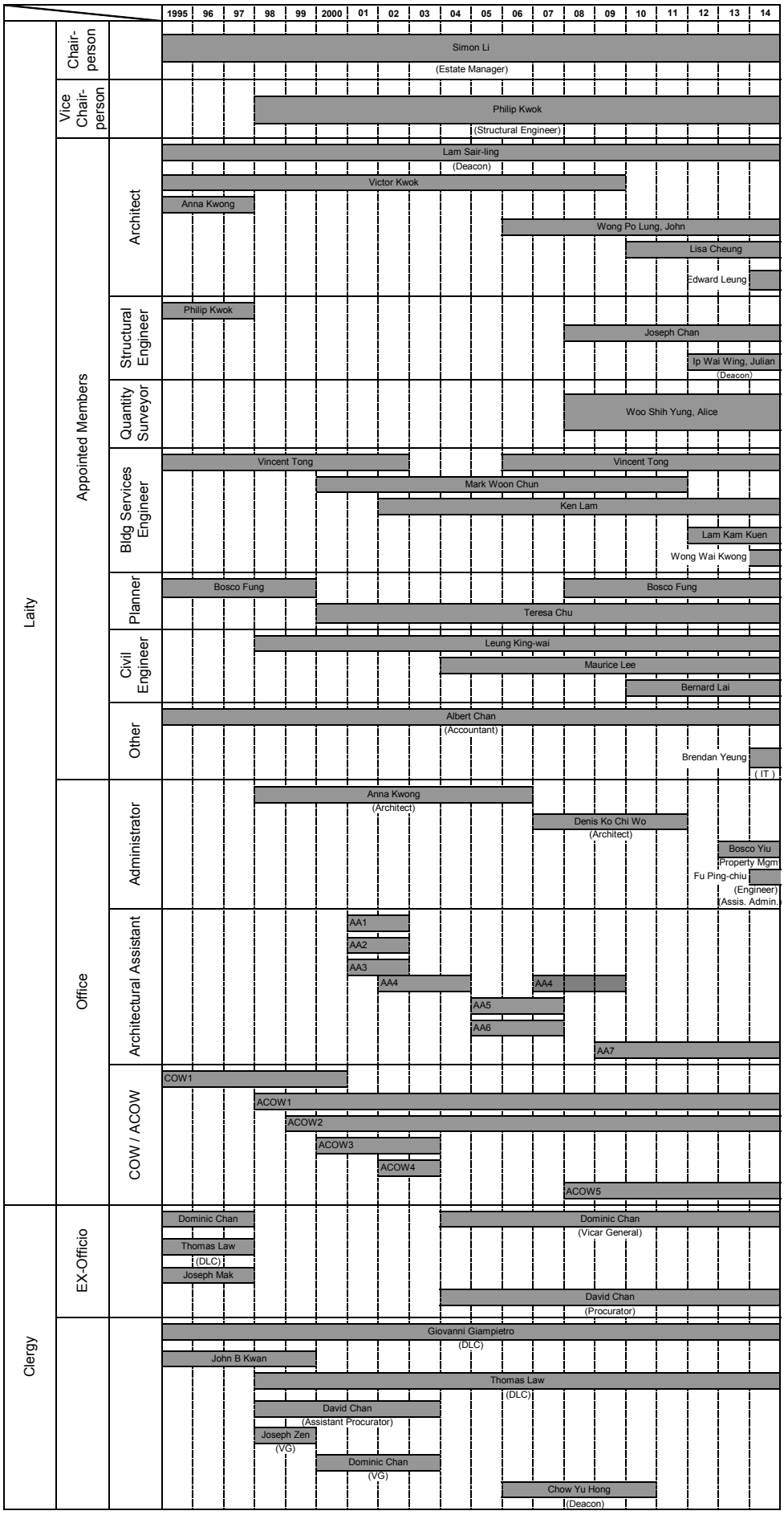

Fig. 69  Mother of Christ Church
designed by Edwin Li, 1991

Typology: Stand-alone church



Fig. 70  Columbarium for the clergy
St. Michael's Catholic Cemetery, Happy Valley
designed by Edwin Li

Table 7 DBDC membership, 1995-2014



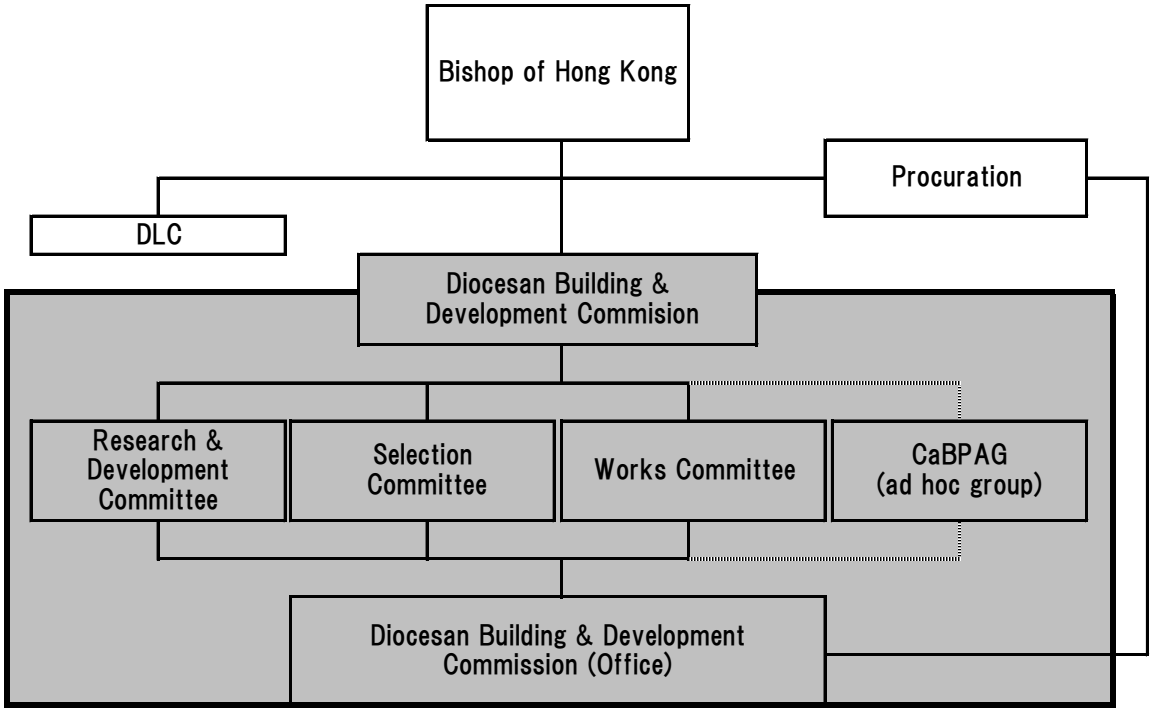



Fig. 71 Organizational structure of DBDC

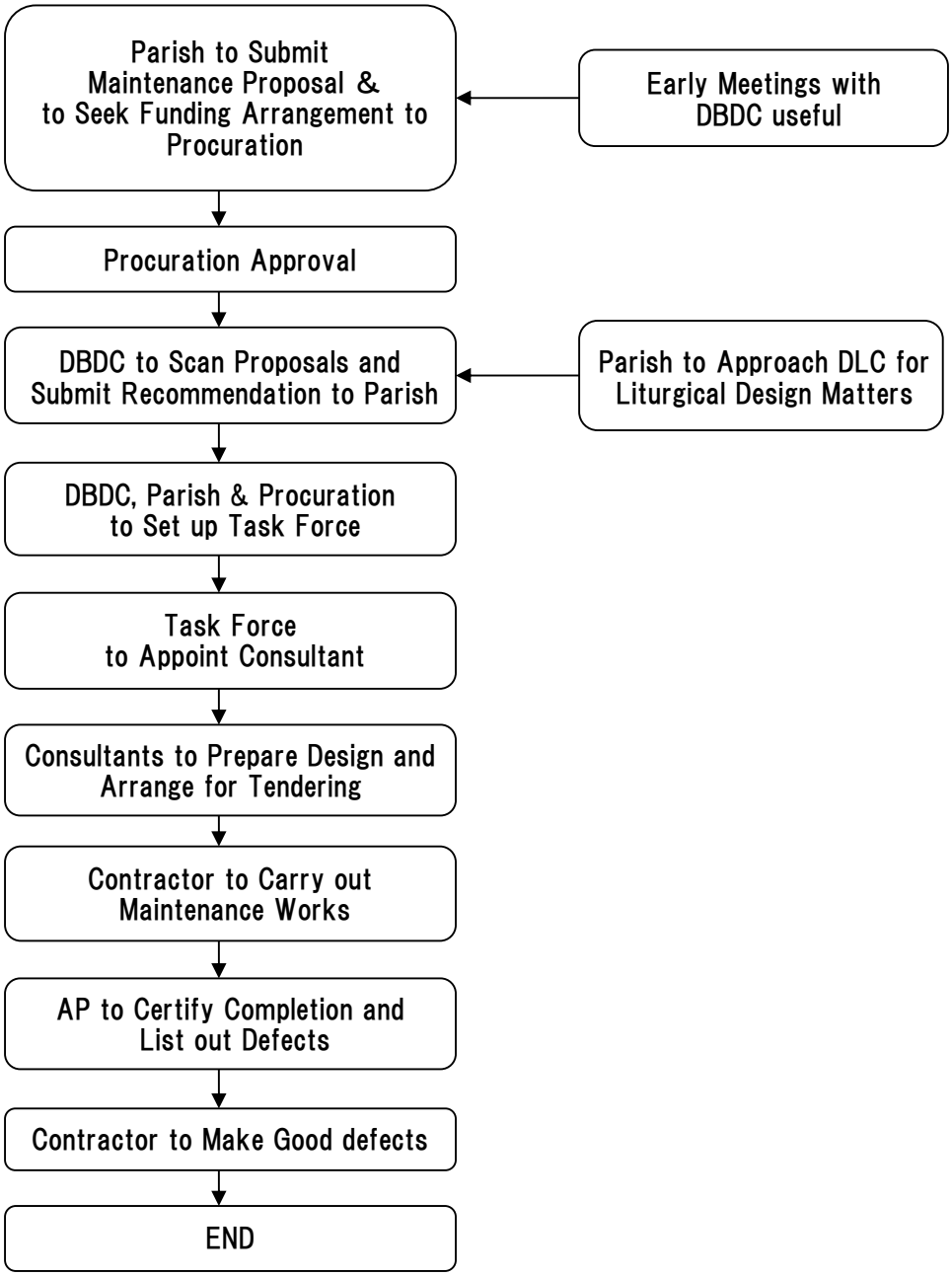



Fig. 72 Flow chart of maintenance works produced by DBDC

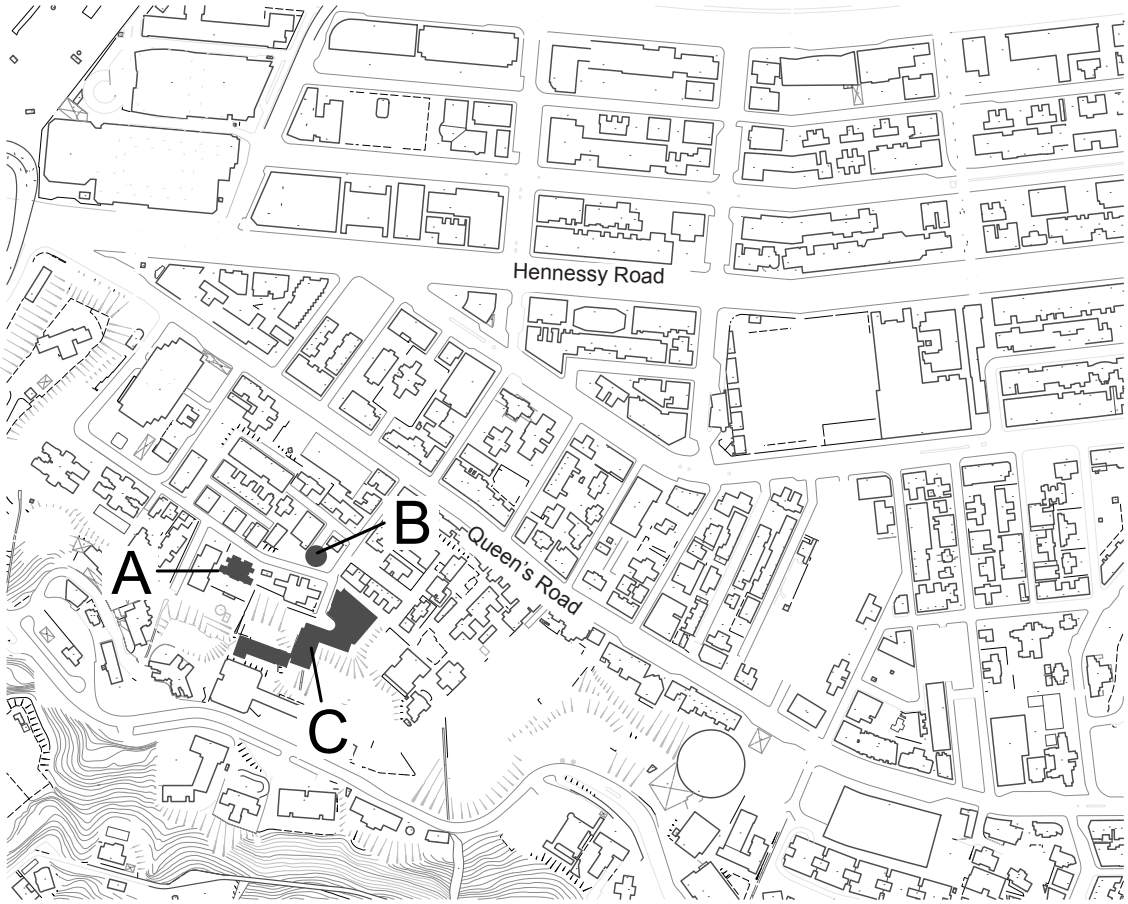



Fig. 73 Map of Wan Chai

A: Holy Soul's Church/Ki Lap School (1950-1997) , No.1 Star Street, Our Lady of Mount Carmel Church (2001-)

B: Former location of St. Francis Xavier Chapel/Church (1843-1922 or 23)

C: St. Francis Canossian Convent and School, Former location of St. Francis Xavier Hospital

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Fig. 74  Redeveloped high-rise private residences and church housing Our Lady of Mount Carmel Church, Wan Chai, 2001

Typology: High-rise church and commercial complex (with private residences)




Fig. 75 Entrance, Our Lady of Mount Carmel Church, 2001

Typology: High-rise church and commercial complex (with private residences)



Fig. 76 Church Hall, Our Lady of Mount Carmel Church, 2001



Fig. 77  Mass at Our Lady of Mount Carmel Church



Fig. 78  Baptismal font connected by the channel with the altar
Our Lady of Mount Carmel Church, 2001



Fig. 79  Lobby, First floor
Our Lady of Mount Carmel Church, 2001



Fig. 80  Void connecting lobby and mezzanine floor,
Our Lady of Mount Carmel Church, 2001

Table 8 Members of the Task Force/Committee and their involvement in the project

| | Organization | Title | Name (Profession) **Laity in Bold** | Pre-design: Feasibility Study | Briefing to Parish | Parish Requirements | Forming TF | Task Force membership | Committee membership | Selection of Designer | Design: Liturgical Spaces: Church Theme | Church Hall | Sanctuary | Mural Mosaics | Baptismal Font | Lobby | Practical Spaces: Parish Office | Pantry | Cathechumen Room | Choir Room | Day Chapel | Store Room | Meeting Rooms |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Diocesan Permanent Organizations | *Procuration* | Procurator | Edward Khong / David Chan | ■ | ■ | | | ✔ | ✔ | ◆ | | | | | | | | | | | | | |
| | *DBDC* | Administrator | **Anna Kwong (Architect)** | | | | | ✔ | ✔ | ■ | | ■ | | | | ■ | ◆ | ◆ | | | | | |
| | | Chairperson | **Simon Li (Estate Manager)** | | ■ | ■ | ◆ | ✳ | | ■ | | | | | | | ■ | ■ | ■ | ■ | ■ | ■ | ■ |
| | | Vice Chairperson Works Committee Chairperson | **Philip Kwok (Structural Engineer)** | | ■ | ■ | ■ | ✳ | ✳ | ■ | | | | | | | ■ | ■ | ■ | ■ | ■ | ■ | ■ |
| | | WC Member | **Victor Kwok (Architect)** | | | ■ | ■ | ✳ | ✳ | | | | | | | | ■ | ■ | ■ | ■ | ■ | ■ | ■ |
| | | Selection Committee | **(Laity members)** | | | | | | | ■ | | | | | | | | | | | | | |
| | *DLC* | Chairperson | Thomas Law | | | | | ✔ | ✔ | ◇ | ■ | ■ | ■ | ■ | ■ | ■ | | | | | | | |
| | | Advisor | Giovanni Giampietro | | | | | ✔ | ✔ | | ■ | ■ | ■ | ■ | ■ | ■ | | | ◆ | | | | |
| Parish | *OLMC Parish* | Parish Priest | Carlos Jimenez | | | ■ | ◇ | ✔ | ✔ | ◇ | ◇ | ◇ | ◇ | ◆ | ◆ | ◆ | ■ | ■ | ■ | ■ | ■ | ■ | ■ |
| | | Parish Representative | **Stephen Fok (Medical Technologist)** | | | ■ | ◇ | ✔ | ✔ | | ◇ | ◇ | ◇ | ◇ | ◆ | ◆ | ■ | ■ | ■ | ■ | ■ | ■ | ■ |
| | | Parish Representative | **Chan Chi Ming (Public Transportation)** | | | | | ✔ | ✔ | ◇ | ◇ | ◇ | ◇ | ◇ | ◆ | ◆ | ■ | ■ | ■ | ■ | ■ | ■ | ■ |
| | | TF Chairperson | **Philip Kwong (Civil/Structural Engineer)** | | | | | ✔ | | ◇ | | | | | | | ■ | ■ | ■ | ■ | ■ | ■ | ■ |
| Designer | *A+T* | Architect | Daniel Lin | | | | | ✳ | ✔ | | | ■ | ■ | ◆ | ■ | ■ | ■ | ■ | ■ | ■ | ■ | ■ | ■ |
| | | Interior Designer | Angel Kwok | | | | | ✳ | ✔ | | | ■ | ■ | ◆ | ■ | ■ | | | | | | | |

✔ the chairperson

* Not formal member but participated.

■ made decisions or played a leading role.

■ assisted technically and professionally.

◆ expressed opinions but did not play a leading role.

◇ observed or expressed agreement.

Not involved.

- Procurator played a leading role in feasibility studies and briefing to the parish in pre-design phase.
- DBDC laity members played a leading role during pre-design phase in briefing to the parish, coordinating parish requirements, forming Task Force and selecting the designer during pre-design phase.
- DLC clergy members played a leading role in designing liturgical spaces.
- OLMC parish priest and parish laity made decisions on the design of practical spaces.
- The designers assisted in design of liturgical and practical spaces technically and professionally.

Sources: DBDC, "Proposed Church Redevelopment at No.1 Star Street Meeting Minutes," 29 September 1998 to 4 October 2001, DBDC Office and OLMC Parish.

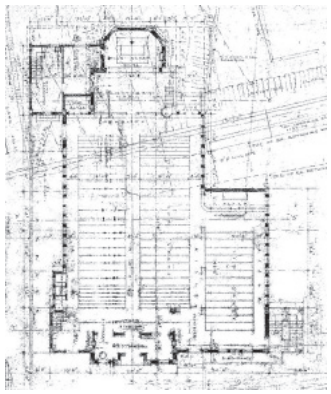


Fig.81 Ground floor (fourth storey) plan, Holy Soul's Church, 1950

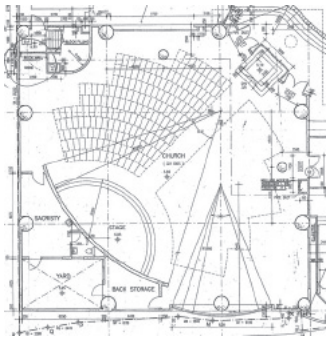


Fig.82 Ground floor plan
St. Francis Church, 1995

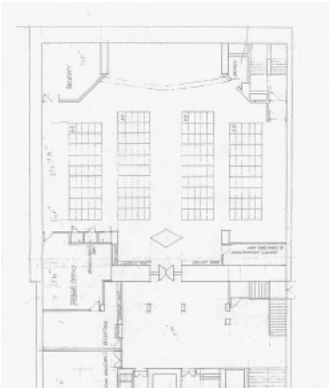


Fig.83-a First floor plan,
OLMC Church, ca. 1998 June

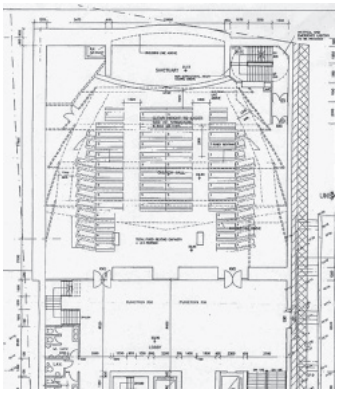


Fig.83-b 1998 December 10, OLMC Church

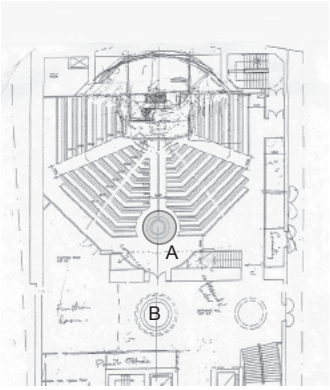



Fig.83-c 1999 March 2, OLMC Church
A: Baptismal font
B: original location of font

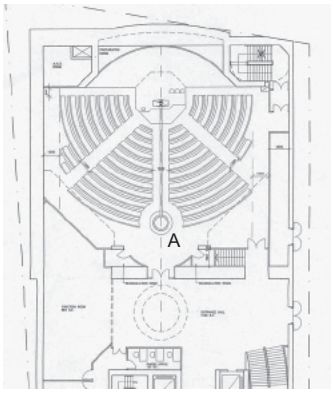



Fig.83-d ca. 1999 March, OLMC Church

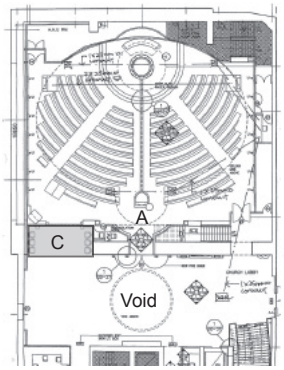



Fig.83-e 2000 December 28
OLMC Church

C: multi-purpose space

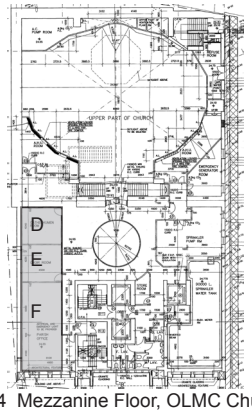



Fig.84 Mezzanine Floor, OLMC Church
2000 December 28

D: Catechumen Rm./Meeting Rm.

E: Choir Rm./Meeting Rm.

F: Day Chapel/Meeting Rm.

Fig. 81-84 Floor plans of Holy Soul's Church, St. Francis Church, and Our Lady of Mount Carmel Church

Sources of fig. 81-84: Procuration of the Catholic Diocese of Hong Kong, Our Lady of Mount Carmel Parish

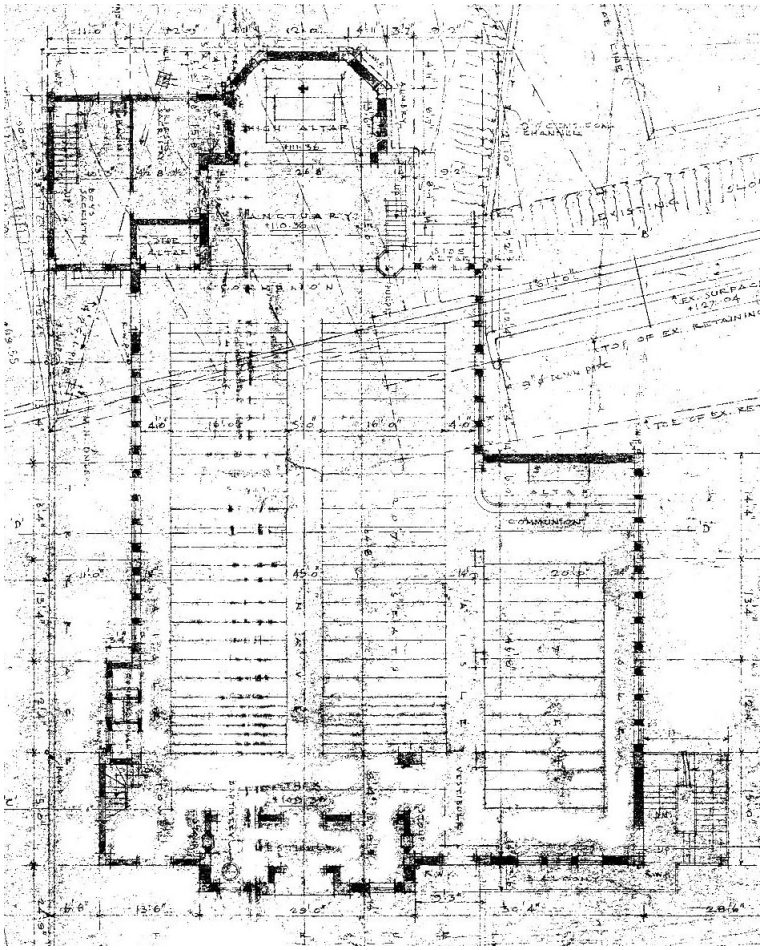


Fig. 81  Ground floor (fourth storey) plan, Holy Soul's Church, 1950

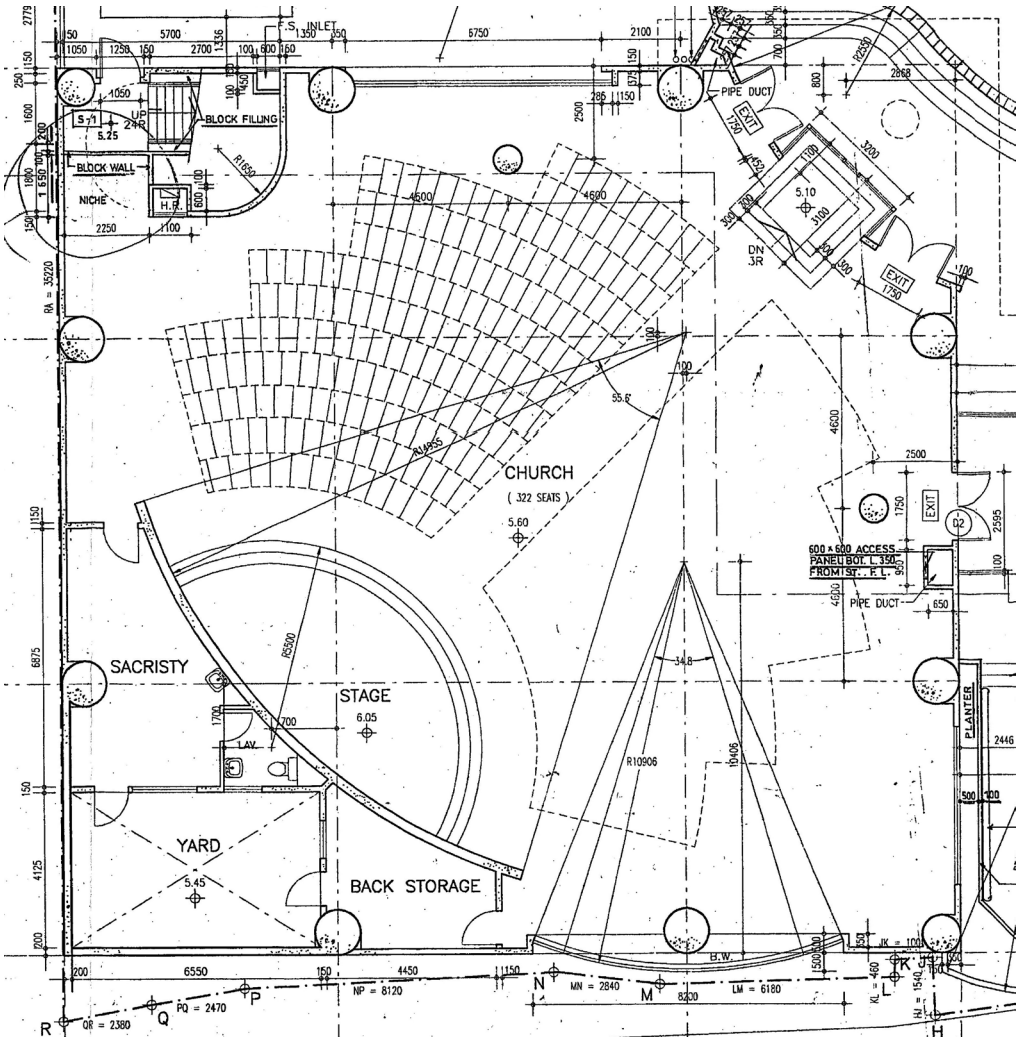



Fig. 82 Ground floor plan, St. Francis Church, Ma On Shan, 1995
designed by Vincent Ng

Typology: Stand-alone church

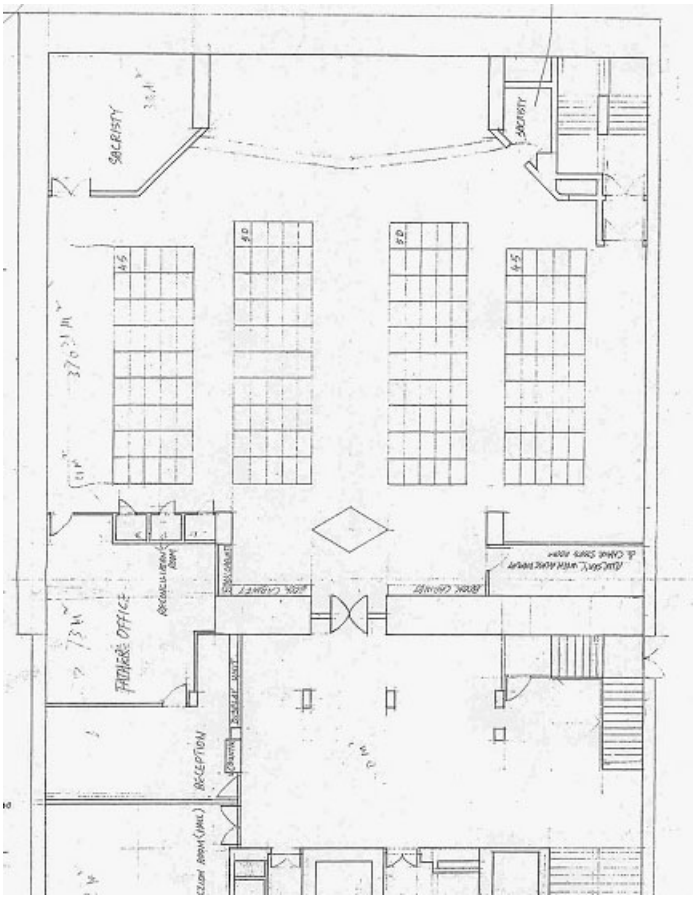



Fig. 83-a First floor plan, Our Lady of Mount Carmel Church
ca. 1998 June

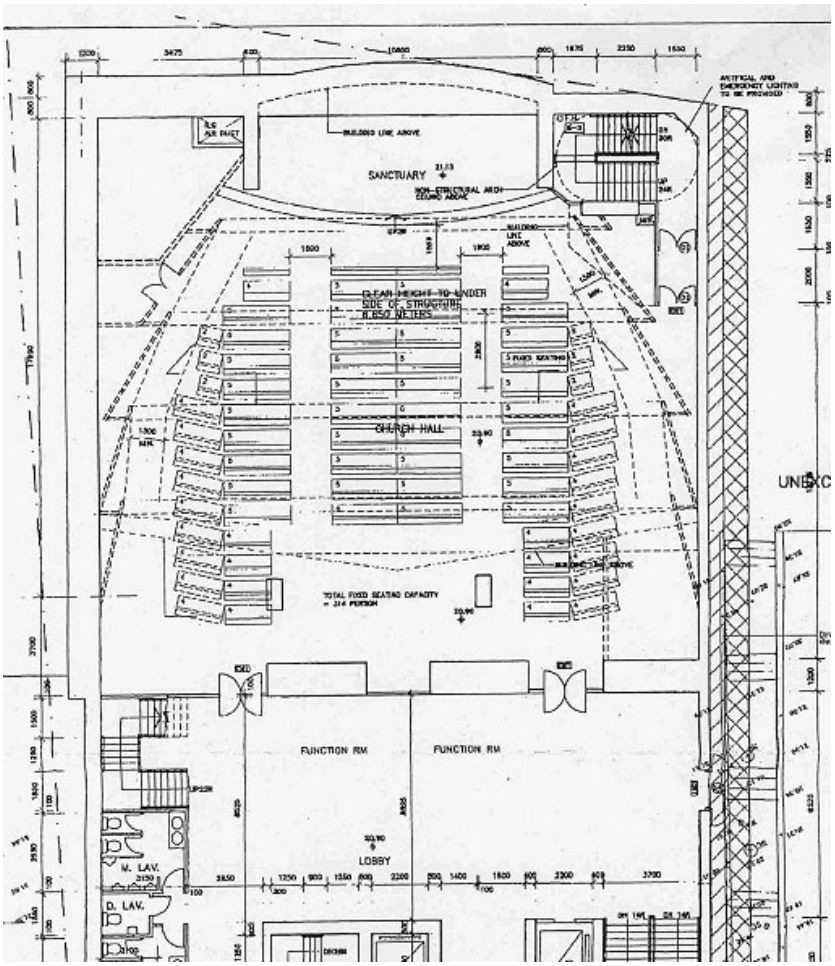



Fig. 83-b First floor plan, Our Lady of Mount Carmel Church

1998 December 10

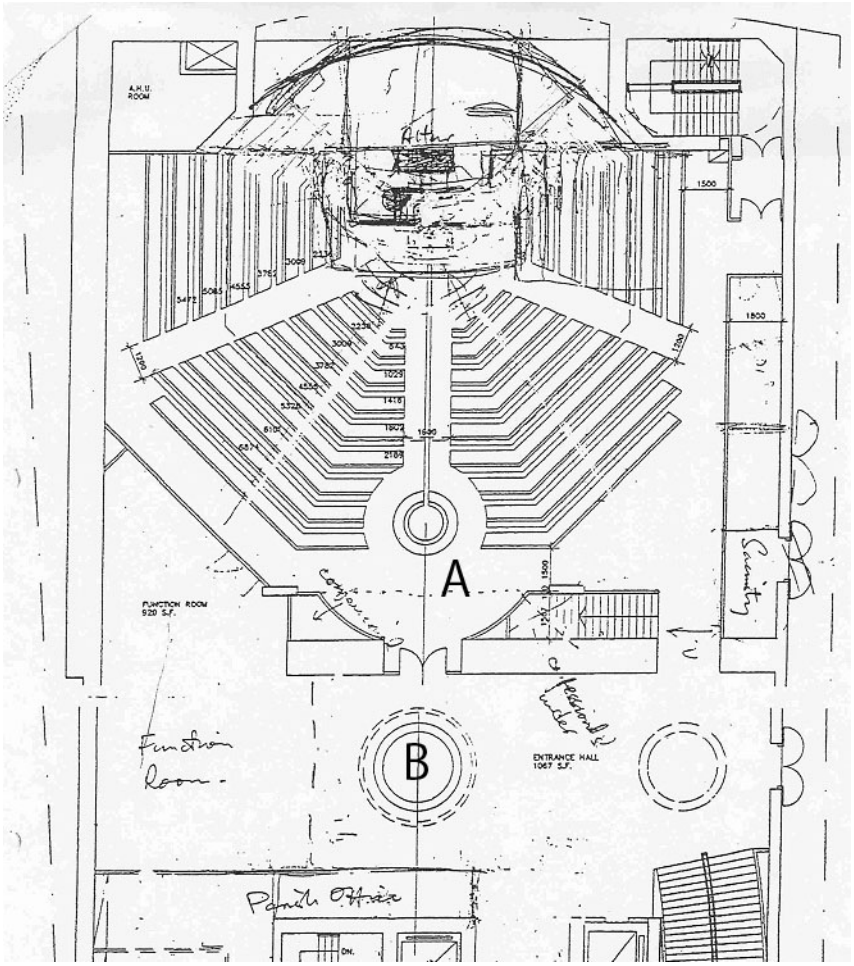



Fig. 83-c First floor plan, Our Lady of Mount Carmel Church

1999 March 2

A: baptismal Font

B: original location of font

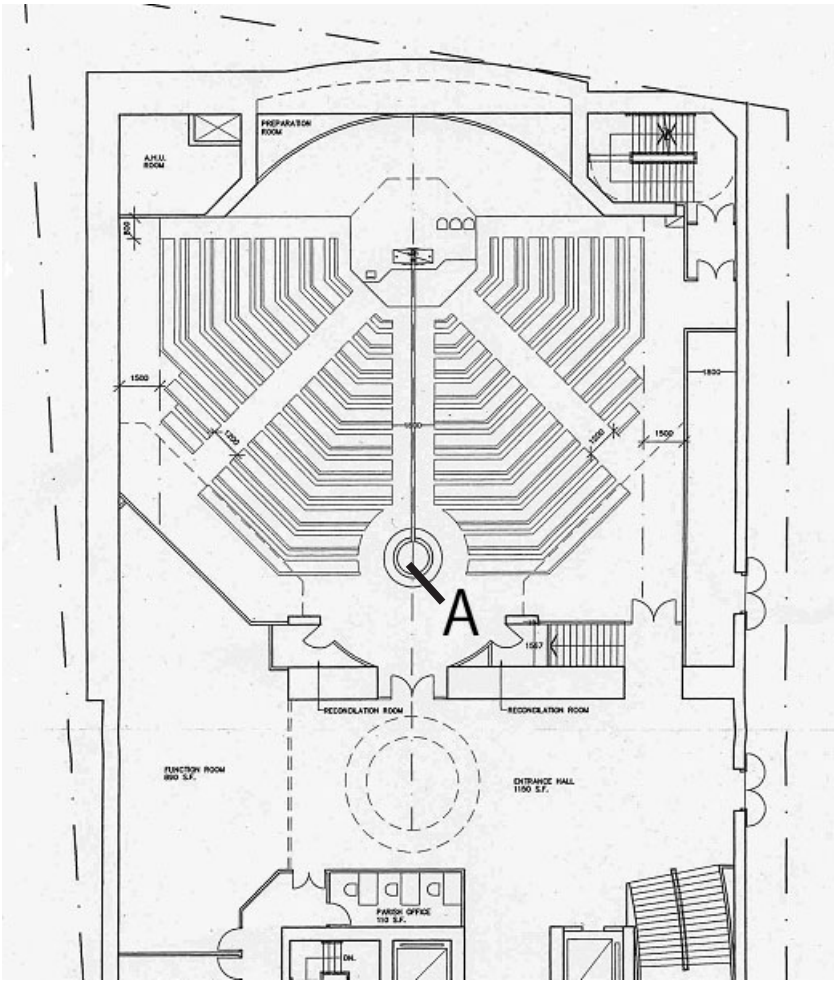



Fig. 83-d First floor plan, Our Lady of Mount Carmel Church

ca. 1999 March

A: Location of baptismal font

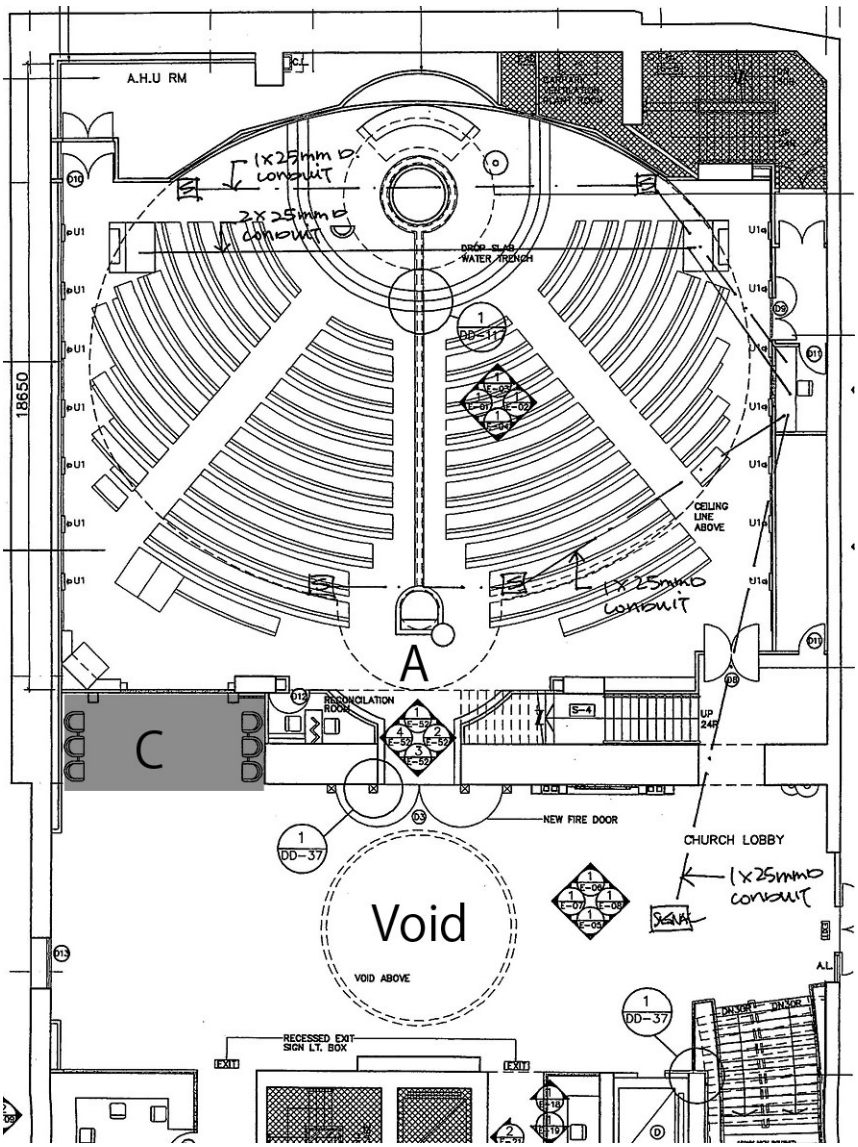



Fig. 83-e First floor plan, Our Lady of Mount Carmel Church

2000 December 28

A: baptismal font

C: multi-purpose space

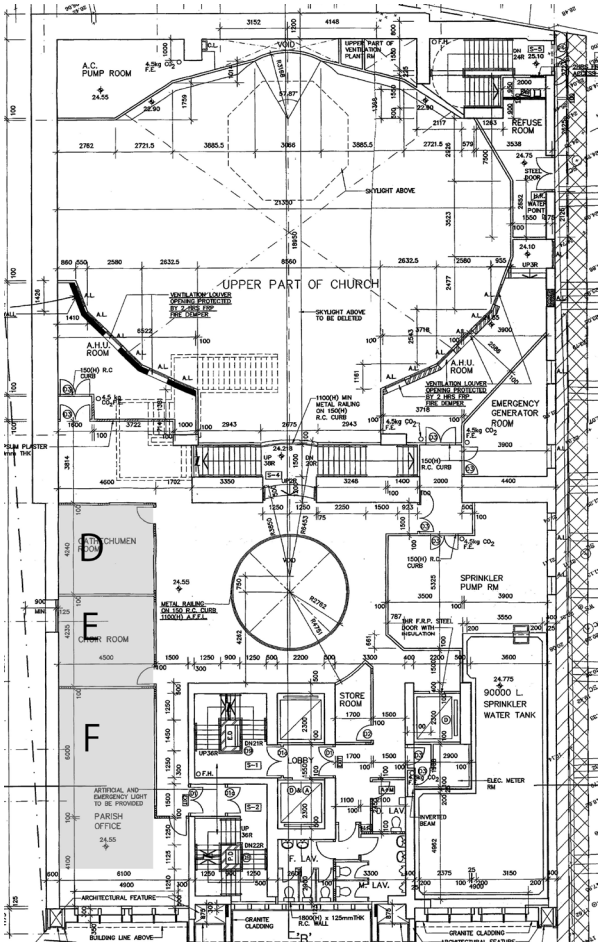



Fig. 84 Mezzanine Floor, Our Lady of Mount Carmel Church

2000 December 28

D: Catechumen Room

E: Choir Room / Meeting Room

F: Day Chapel / Meeting Room

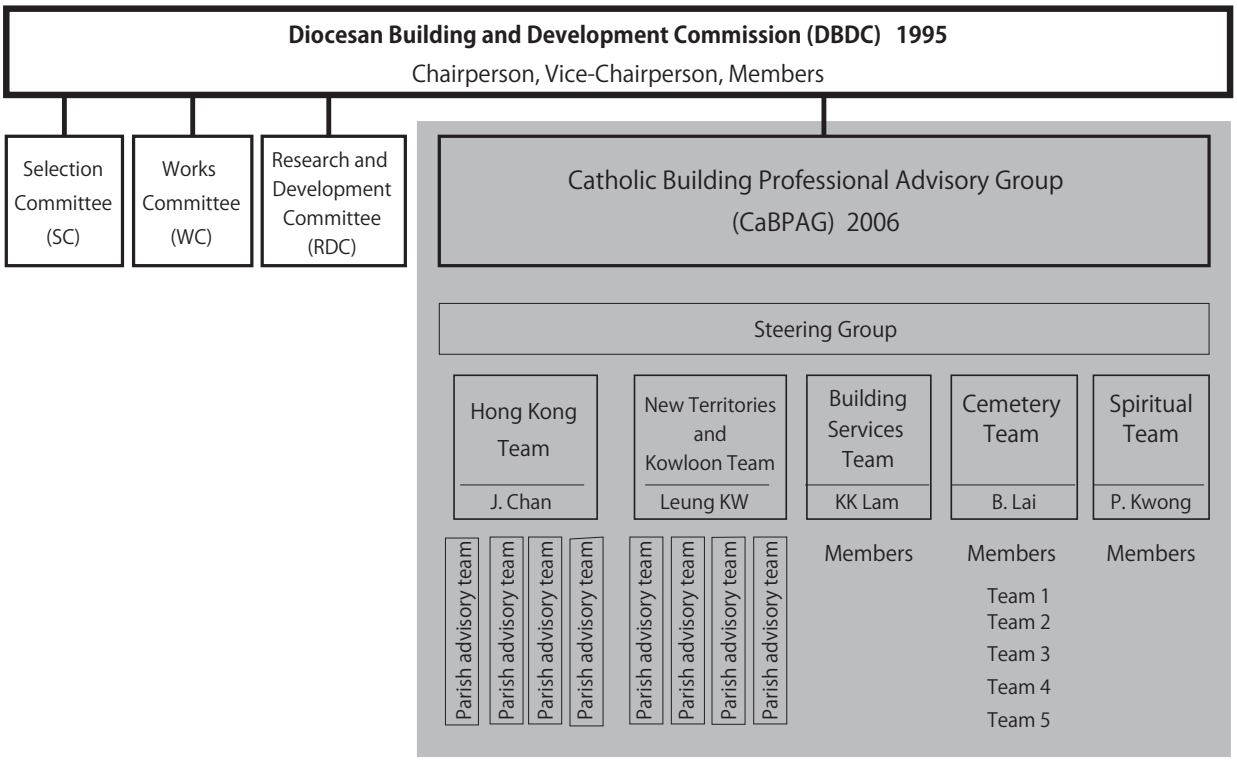



Fig. 85 Organizational Structure of DBDC and CaBPAG
as of 2015



Fig. 86  Pilgrimage to churches and cemetery in Macau, 2011 December

Source: Philip Kwong




Fig. 87  Sharing sesion in pilgrimage to churches and cemetery in Macau, 2011 December

Source: Philip Kwong

Table 9 Members of the CaBPAG's Spiritual Team and their activities

| | | | Spiritual Activities | | | | | | | | | | | | | | | | | | | | Hong Kong Team New Territories and Kowloon Team (Parish Advisory Teams) | | | | | | | | Cemetery Team | Building Services Engineering Team (formerly as Energy Efficiency Group) |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Profession | talk on creative art as the key to evangelization | talk on architectural design and aesthetic | Sharing on OLMC parish | tour to Catholic churches in HK on liturgical design | Heritage trip on early evangelization work | bible sharing on St. Paul | Pilgrimage to churches in China | Seminar "Sign of the Time: Environmental Protection" | Field Trip "Seek the Lord from the Rock" | Seminar on building control and energy efficiency | Seminar & sharing "Rise and Live Again" | Seminar & sharing "Corporate Social Responsibility for a more fulfilling professional career" | Seminar "Energy efficiency: a Stewardship of God's Creations" | Pilgrimage to churches and cemetery in Macau | Retreat "Glorify the Lord in our work" | Eco-Spirituality Workshop at Kadoorie | Sharing Session | Visit to St. Raphael's Catholic Cemetery and sharing on spiritual views | Retreat on Asian Christian Art and Inculturation | Our Lady of Mount Carmel | Our Lady of Rosary | St. Jude's | St. Peter's | St. Mary's | St. Francis of Assisi's English Primary School | Mother of Good Counsel | Wing Chor Primry School | | |
| | | | 2006 May | 2006 Sep | 2006 Sep | 2007 Jan | 2007 Oct | 2008 June, Aug, Oct | 2009 Feb | 2009 May | 2009 Nov | 2010 Mar | 2010 May | 2010 Oct | 2011 Feb | 2011 Dec | 2012 May | 2012 Oct | 2012 Nov | 2013 Nov | 2014 May | | | | | | | | | | | | |
| Clergy | Giovanni Giampietro | Liturgy | ✓ | ✓ | | ✓ | | | | | | | | | | | | | | | ✓ | | | | | | | | | | | |
| | Paul Tam | Construction Management | | | | | | ✓ | | | ✓ | | | ✓ | | | ✓ | | | | | | | | | | | | | | ✓ | |
| CaBPAG Laity Members | J. Chan | Civil/Structural Engineer | | | | | CaBPAG Convenor | | | | | | | | | | | | | | | ✓ | ✓ | | ✓ | ✓ | | | ✓ | ✓ | |
| | Gabriel Lam | Energy and Environmental Engineer | Special Duties Leader | | | | | Spiritual Team Leader | | ✓ | | | | | ✓ | | | | ✓ | | | | | ✓ | | | | | | ✓ | ✓ |
| | P. Kwong | Civil/Structural Engineer | | | | | | | | | | | | | | ✓ | Spiritual Team Leader | | | | | | | | | | ✓ | ✓ | | ✓ | |
| | A.M. | Architect/Conservation | | | | | | | | | | | | | | ✓ | | | | | | | | | | | | | | ✓ | |
| | L.H. | Quantity Surveyor | | | | | | | | | | | | | | ✓ | | | | | | | | | | | ✓ | ✓ | | | |
| | Dennis | Structural Engineer | | | | | | | | | | | | | | | | | | | | | | | | | | | | ✓ | |
| | Pete | Landscape Architect | | | | | | | | | | | | | | | | | | | | | | | | | | | | ✓ | |
| | CM | Structural Engineer | | | | | | | | | | | | | | | | | | | | | | | | ✓ | | | | | |
| | Philip Kwok | Civil/Structural Engineer | | | | | | | | | | ✓ | | | | | | | | | | | | | | | | | | | |
| | Ken Lam | Bldg Services Engineer | | | | | | BSE Team Leader | | | | ✓ | | | | | | | BSE Team Leader | | | | | | | | | | | | ✓ |
| | KK Lam | Electrical Engineer | | | | | | | | | BSE Team Leader | | | | ✓ | | | | | | | | | | | | | | | | ✓ |

CaBPAG Spiritual Group Member

Philip Kwok, Ken Lam and KK Lam, who are not members of the Spiriatual Team, but have been speakers in seminars organised by the Team.