

The Development of Social Services in the Hong Kong Catholic Church (1901 – 2000)

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[ABSTRACT] The author highlighted the Catholic Church Social Services in 100 years. In the beginning of the Century, the Church demonstrated the traditional social services in caring for the orphans, the invalid and the poor. This work was done by three main pioneer religious congregations. During the War period (1917-1945), the main focus was on the care of the injured, the sick and the imprisoned ones. In the post war time (1945-1960) the Church reconstructed its services to utilize the material resources received from oversea agencies as relief to help the poor and refugees. The exile missionaries from China formed the basic human resources and laid the foundation for the emergence of various service institutions. The climax was found in the blossoming period post 1960. Parallel to the laws promulgated to curtail social ills, the demands of needs give rise to the development of special services and public education to the vulnerable groups. The Church addressed to human needs, civil laws, social ills and attempted to work towards changes and improvements, to advocate for justice. The Church undertook various roles as pioneer, leader, educator and advocator to promote solidarity and strive towards freedom, equity and justice. It has succeeded to excel in Asia as a model in social services to develop into a matured city of fraternal love through services. The Church has tilled on this stony island through its social services, turned it into fertile soil,

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transforming it into a vibrant city with a sense of commitment, mission and vision.

Introduction

The history of the Social Service Development in Hong Kong during the 20th Century as initiated, pioneered, and developed by the Catholic Church was a response to the social issues and problems of the period. In the beginning, and during war time, the actors were mainly missionaries, while post 1950, lay people became partners and contributed significantly to their development.

It is very impressive and touching to recall what the early missionaries accomplished. The author could perceive the presence of God, who hearing the cries of the poor and the suffering, sent His Spirit through the caring actions and achievements of the missionaries.

The Beginning of the 20th Century

In 1900, the Catholic Church under Bishop Dominico Pozzoni (3rd Vicar apostolic of HK) had a very clear vision to spread the gospel – to make disciples of love. In this process, they also shaped their talents and resources. They were full of zeal. The three pioneer religious groups were the Canossian Sisters, the St Paul de Chartres Sisters and the La Salle Brothers.

The Social Conditions

In 1900, the prevailing Chinese social customs were primarily of a Patriarchal type,² with the male supremacy and dominant in all family decisions. The patriarch exercised authority and power over all family members and in every kind of decisions: from betrothal, marriage, having children, adoption, concubines, servitude. Girls from poor families were widely treated as commodities, bargained for and bought as domestic slaves (mui tsai), as prostitutes, as young brides (san po tsai) or mistresses (concubines). Britain was interested in Hong Kong as a trading port and governed the territory according to the laws and customs of China. The British government was mainly responsible for maintaining law and order. When the missionaries took the initiative to open their doors to care for orphans and abandoned female children, protecting girls from abuse and servitude, providing with education and vocational skills to female children who otherwise would be sold by their poor parents as servants and slaves and even prostitutes, the government appreciated the value of this missionary work. It was through counteracting these social ills, that the first kind of social services were developed by the St Paul de Chartres Sisters and the Canossian Sisters.

St Paul de Chartres Sisters

The St Paul de Chartres Sisters arrived in Hong Kong in 1840s and by 1900, they had established an orphanage in Wanchai to care for the abandoned girls, orphans and rescued girls from sale to servitude. It was a solution to problems of human trafficking. These French Sisters also had the support and

² Maria Jaschok and Suzanne Miers, *Women & Chinese Patriarchy, Submission, Servitude and Escape* (Hong Kong: Hong Kong University Press, 1994), p. 141.

network link with France, through the Holy Childhood Society Movement whereby they appealed to French Catholic families to support the education of girls and orphans in Hong Kong. The financial support enabled the Sisters to rescue girls from being sold to brothels, and saved girls from a life of misery. The Sister Superior wrote she wanted to rescue not a few but all.³ The number of orphans, abandoned children and girls redeemed at one time reached over 340.⁴ However, the infant mortality rate was high, it was recorded 8 to 9 babies died per day as the highest record.⁵ A subsidy was granted by the government as a form of funeral and burial assistance.

The Sisters taught them reading, writing, arithmetic and religious knowledge. The older girls learned lace-making. In 1902, the first school became a grant-in-aid school. In 1926, the school expanded in teaching French, music, drawing, painting, needlework, typewriting and shorthand, preparing the girls for different vocations.

The First Hospital

In 1884 the Sisters had to cope with the bubonic plague.⁶ In 1898 the French Hospital was founded in Wanchai, (later to become as St Paul's Hospital). Here the blind, the deaf, the lame and the aged were cared for. At the dispensary annexed to it each year two thousand women and children would seek medical care and medicine.⁷ In 1914, the whole Wanchai complex moved to Causeway Bay, to a site previously occupied by a Cotton-Spinning

³ Louis Ha and Patrick Taveirne, *History of Catholic Religious Orders and Missionary Congregations in Hong Kong, Volume Two* (Hong Kong: Centre for Catholic Studies, The Chinese University of Hong Kong, 2009), p. 127.

⁴ *Ibid.*, p. 137.

⁵ *Ibid.*, p. 137.

⁶ *Ibid.*, p. 135.

⁷ *Ibid.*, p. 135.

Weaving, Dyeing Company. The Hospital became one of the finest and best equipped hospitals in the Far East. In 1931, the Gestetner company launched its first electric duplicator and St Paul’s wins the Hospital Ballot as reported by Hong Kong Daily Press 9/2/1931.⁸

The Canossian Sisters

After their arrival in 1869 the Canossian Sisters established a home for orphans and abandoned girls. They also ran a school and a hospital in Wanchai (St Francis Community). In 1893 at West Point they founded the Sacred Heart Convent, (later named Ling Yuet Sin) which included a school, an orphanage and a clinic. In Kowloon, they started Emmaus (later named as St Mary’s) in 1900. In 1905, they developed a Commercial School on Caine Road to train girls for a career in the business sector.

The First Boys School – the La Salle Brothers

The La Salle Brothers founded St Joseph’s College in 1882 at Glenealy, Robinson Road, with the support of a donation by the then Governor Sir John Pope Hennessy. 190 boys were admitted on the first day. The Brothers provided English, Portuguese and Chinese classes. They prepared the boys for the Oxford Local Examinations.⁹ Thus laid the foundation of providing a good Catholic education for the local boys who would later become leaders in the community.

⁸ Ibid., p. 145.

⁹ The Centre for Catholic Studies, The Chinese University of Hong Kong. “Conference on History of Catholic Religious Orders and Missionary Congregations in Hong Kong,” in *Conference Papers* (Hong Kong: The Chinese University of Hong Kong, 2007, Vol 1), p. 258.

St Vincent de Paul Society – lay organization

This Society was composed mainly of members of the Portuguese community. It aimed to raise funds and support missionary institutes, to facilitate their work of caring for the orphans, the sick, and to support poor families. They were the first volunteers to organize fund raising activities weekly in the Cathedral and Rosary Church to share with those who “have” and those who “have not”. The government took notice of this work and since 1889 has given an annual subsidy of \$100¹⁰ in the fund raising campaign.

Significance of this Era

The orphanages, schools and education opportunities provided by the three missionary groups offered a practical solution to the social problems and evils of human trafficking, illiteracy, infectious disease and poverty. A new path and a new hope were offered to girls to receive education, training for jobs and careers in life that would eventually break the chain of financial dependence, and bring about long lasting changes, paving the way to uplift the status of women, and make them partners in business and co-partners in family life. Their work of caring for the sick and the suffering demonstrated their committed love and even cost the lives of some sisters, who died during the bubonic plague.

The War Period (1914-1945)

This period was marked by the wars of Kwomintong, followed by the two World Wars, the Japanese occupation 1942-44, the cholera outbreak of

¹⁰ Society of St Vincent de Paul Hong Kong, *Centenary 1863-1963* (Hong Kong: Caritas Printing Press, 1963), p. 25.

1937- and the influx of Mainland refugees in 1938. In spite of a long period of trials - famine, illness and poverty, causing great difficulty and social unrest, with families moving to and from the Mainland to seek safety, the population of Hong Kong dropped to 600,000.¹¹ Surprisingly, the missionaries recorded several great achievements in the social services.

The first Communal Village – the MEP Fathers.

During the period 1884-1934, The MEP Fathers (Missions Etrangères de Paris) established the Nazareth Press in Bethany, Pokfulam, where it printed 3 million copies in 28 languages.¹² Among the publications were dictionaries of many dialects in romanization¹³ to improve social communication. Also included were the first translation of the gospels, catechisms, prayers in Chinese which were to be printed by the Catholic Church. This printing press provided jobs for about 50 workmen. Parallel to this printing press, the MEP Fathers provided training in printing as well as jobs and housing to support poor families. This was the first communal village with two-storey houses for the workmen and their families in Taikoolau, Pokfulam. The village also had a school, Little Flower School, managed by French (MEP) Sisters and a church – Our Lady of Lourdes.

Bethany became a training centre for newly arrived MEP missionaries to learn Chinese culture before they moved to China. There was also a retreat house for priests, a convalescent home for sick missionaries. Hence it also

¹¹ Louis Ha and Patrick Taveirne, *History of Catholic Religious Orders and Missionary Congregations in Hong Kong, Volume Two* (Hong Kong: Centre for Catholic Studies, The Chinese University of Hong Kong, 2009), p. 61.

¹² *Ibid.*, p. 83.

¹³ *Ibid.*, p. 82.

provided jobs for cooking, housekeeping, maintenance and gardening. It marked the first communal village started by the French missionaries.

The first Purpose built Aged Home – **Little Sisters of the Poor**

The St Paul de Chartres Sisters had an annex to the hospital as an aged home, giving residence to 50-60 old women.¹⁴ When the Sisters of the Poor opened a new Aged Home in Kowloon in 1923 to take 25 women who were referred from St Paul's home.

New Hospital in Kowloon

During the numerous refugee influx in 1938 and cholera outbreak 1937, at the appeal of various agencies and the Kowloon Residents Association and the request of Bishop Valtorta's plan from 5 years ago,¹⁵ another Catholic Hospital called St Theresa's Hospital was officially in operation in 1940 to care for the sick. During War time, the Sisters took up training nursing assistants in first aid and cared for the injured.

Other Religious Congregations established Social Services

The Precious Blood Sisters

The first local congregation was set up in 1922. In 1923, they set up 3 schools to educate girls in Shamshuipo, Hung Hom and Sai Ying Pun, and 3

¹⁴ The Centre for Catholic Studies, The Chinese University of Hong Kong. "Conference on History of Catholic Religious Orders and Missionary Congregations in Hong Kong," in *Conference Papers* (Hong Kong: The Chinese University of Hong Kong, 2007, Vol 1), p. 323.

¹⁵ Louis Ha and Patrick Taveirne, *History of Catholic Religious Orders and Missionary Congregations in Hong Kong, Volume Two* (Hong Kong: Centre for Catholic Studies, The Chinese University of Hong Kong, 2009), p. 154.

more schools in 1932-35 in Yaumati, Kowloon City and Tsuen Wan. A hospital and an orphanage were set up in 1932-37 in Shamshuipo to take in abandoned babies.

The Industrial School – The Salesians

In 1925, an industrial school in Aberdeen was planned by the Salesian fathers, with the approval from the Governor. It was the first attempt to get youngsters off the street and to tackle the juvenile offenders. It was not until 1935, that the school was registered by the Education Department to teach tailoring, shoemaking, typesetting, printing, bookbinding, mechanics, carpentry, enabling boys from poor families to learn an honest living.¹⁶

The Higher Education – Seminary for Priests

In 1931 the Jesuits at the invitation of the Bishop of Hong Kong, took up the teaching and management of the Regional Seminary, and the training and formation of Chinese priests for the South Asian Region.¹⁷ The Seminary training of Chinese priests was the most influential work in South China. It produced future priests who later suffered persecution and oppression in order to preserve the presence of the Church in China.

¹⁶ Louis Ha and Patrick Taveirne, *History of Catholic Religious Orders and Missionary Congregations in Hong Kong, Volume Two* (Hong Kong: Centre for Catholic Studies, The Chinese University of Hong Kong, 2009), p. 571.

¹⁷ Thomas J. Morrissey, *Jesuits in Hong Kong, South China and Beyond Irish Jesuit Mission – Its Development 1926-2006* (Hong Kong: Xavier Publishing Association Co. Ltd., 2008), p. 86.

Service to University Students

In 1929, the Jesuits also established Ricci Hall,¹⁸ a hall of residence for students of the University of Hong Kong, in order to influence future professional leaders of Hong Kong with Christian thoughts and principles. Some priests were professionally qualified to teach in HKU: electrical engineering,¹⁹ mathematics,²⁰ ethics and philosophy.²¹

Feeder School – Wah Yan College

In 1932, Wa Yan was handed over to the Jesuits by Mr Peter Tsui who founded the College in 1919. It was to become a feeder school²² for Ricci Hall. In this way it was hoped to influence and form boys from adolescence to adulthood²³ to live a Christian way of life and to take up social responsibilities in civil society governed by love and justice.

Social Education to Public

The Jesuit Fathers were also influential in other walks of life, even to making Hong Kong known to the international community. Fr Finn supervised the archaeological excavations in Lamma Island,²⁴ Fr Gallagher who was headmaster of Wah Yan 1933-35, 1940-41 and was a member of the Board of Education and the Teachers Association influenced the education

¹⁸ Ibid., p. 8.

¹⁹ Thomas J. Morrissey, *Jesuits in Hong Kong, South China and Beyond Irish Jesuit Mission – Its Development 1926-2006* (Hong Kong: Xavier Publishing Association Co. Ltd, 2008) p.79

²⁰ Ibid., p. 76.

²¹ Ibid., p.387.

²² Ibid., p. 87.

²³ Ibid., p. 167.

²⁴ Ibid., p. 102.

field. Fr Ryan, editor and through *The Rock* in 1930s, 1940s, wrote many articles to promote Christian values as a form of public education.²⁵

The Refugee Crisis 1938 – Chinese Students & Volunteers Service

When the Japanese captured the Shenzhen bordering on British territory, 40,000 – 50,000 refugees crossed the border to safety in Hong Kong. 24 Wah Yan boys led by the headmaster, Fr Donnelly²⁶ helped settle the destitute refugees in a camp in Fanling. They collected clothes, biscuits, everything that could be of service to the refugees. The past students of Wah Yan also responded to the sufferings of the War in a Relief Association for wounded soldiers, directed by the Chinese Red Cross²⁷ and mobilized a Ladies Committee composed of the wives and sisters of Wah Yan past students to render assistance to the refugees.

Prison Visits / Prison Camp Service

The first attempt for prison / detention visit was during War Time 1943. Many of the Irish priests were imprisoned, suspected of being political spies. The Acting Superior visited them, bringing Holy Communion for 2 months during their imprisonment.²⁸ Out of 2500 interned in the Stanley Internment Camp, there were some 450 Catholics.²⁹ The Jesuit Fathers sent books and pamphlets. There was a library of 100 books.

²⁵ Ibid., p. 156.

²⁶ Ibid., p. 179.

²⁷ Ibid., p. 176.

²⁸ Ibid., p. 214.

²⁹ William J. Galvin, *Maryknoll Fathers and Brothers in Hong Kong 1920-2010* (Hong Kong: Maryknoll Institute, 2011), p. 44.

The Maryknoll Fathers sold their fountain pens, watches, clocks, coats and gold teeth to buy eggs to provide food for the sick inmates.³⁰ The Catholic Action groups through Catholic efforts organized plays for Holy Week and Christmas.³¹ One priest even commented that the Camp experience had been a great grace (gift) of God. It was an experience of generous co-operation, showing forth Christ to others. “One leads a fuller life only if working for a cause, and then it was not so much what one does for the cause as what the cause does for him”.³²

Achievements of The War Period

One would imagine during the War period with its calamities, starvation, physical injury suffered by thousands, together with cholera and plague, that people would make selfish decisions, struggled for survival. Instead, there was an atmosphere of fraternity and a sharing with others the little they had. It was remarkable to see how so many local Chinese, though poor, were involved in volunteering their time and efforts in relief work among the refugees and internees.

The Missionaries had been the pillar to set higher education for Hong Kong and had taken the lead to set an example how to react to violence and the divisions of war with love and care.

The Restoration Period (1945-1960)

This was an era of re-construction, the all round building up of services and policy formation. It was also a time beginning in 1949 when Hong Kong

³⁰ Ibid., p. 45.

³¹ Ibid., p. 44.

³² Ibid., p. 46.

was flooded with Mainland immigrants, forced to settle down here temporarily to await onward migration opportunities to South East Asia and the United States. The population rose from 600,000 in 1945 to 1.75 million in 1947.³³ Parallel to the increase of population to 2 million in 1950, was the increase of missionary personnel evicted from China. These evictions focused the sympathetic attention of the international community on the situation in Hong Kong and China. The added missionary personnel reinforced the efforts being made to build up social services in Hong Kong, while the international community provided resources for refugee relief work.

During this period, sixteen missionary congregations from abroad and China arrived to establish missions in Hong Kong. Among the nine female religious groups, 8 set up schools (primary or secondary). For example the Franciscan Missionaries of Mary established St Rose of Lima 1947.³⁴ In 1954 the Helpers of Holy Saints set up a general clinic manned by Sr Juliana, a medical doctor as well as a school in Tsuen Wan.³⁵ Among the seven male missionary groups, 4 set up schools: the Marist Brothers (St Francis Xavier’s 1952), the St John Baptist Brothers School (Junk Bay 1950) and the Society of the Divine Word (Notre Dame 1967).³⁶ This explains the increase in the number of schools set up to cope with the demands from refugee children. This accounts to the numerous schools set up, from 12 in 1947 to an increase of 189 in 1962.³⁷ The Trappist established a dairy producing milk products

³³ Louis Ha and Patrick Taveirne, *History of Catholic Religious Orders and Missionary Congregations in Hong Kong, Volume Two* (Hong Kong: Centre for Catholic Studies, The Chinese University of Hong Kong, 2009), p. 161.

³⁴ *HK Catholic Directory 2015*, p. 626.

³⁵ *Ibid*, p. 627.

³⁶ *Ibid*, p. 626.

³⁷ William J. Galvin, *Maryknoll Fathers and Brothers in Hong Kong 1920-2010* (Hong Kong: Maryknoll Institute, 2011), p. 231.

(1950). The monks also built roads, piers, pipelines, an electrical power station on Lantau Island.³⁸

Policy Formation on Government management of natural resources and environment

A Jesuit priest named Fr. Thomas Ryan was appointed as Acting Superintendent of Agriculture and Forestry. He helped to set up the Department of Agriculture in 1946.³⁹ He was appointed later to take charge of assisting farmers in wholesale marketing⁴⁰ and to make proposals for legislation in this matter. He made recommendations on the prevention of tree cutting and hillside erosion. He also set up experimental farms for pig-breeding.⁴¹ The Medical Department requested Fr McCarthy to explore ways and means of destroying mosquitoes.⁴² All these contributed to a better living environment in Hong Kong.

The Maryknoll Missionaries

The Catholic Services USA came to Hong Kong in the 1950s. Through the Maryknoll missionaries, Catholic Relief Services was the major organization supplying relief goods from America to the numerous Chinese refugees. Food came in the form of milk powder, cheese, corn meal, canned food and flour baked in bread or noodles was the invention of Msgr. John

³⁸ Louis Ha and Patrick Taveirne, *History of Catholic Religious Orders and Missionary Congregations in Hong Kong, Volume Two* (Hong Kong: Centre for Catholic Studies, The Chinese University of Hong Kong, 2009), p. 53-55.

³⁹ Thomas J. Morrissey, *Jesuits in Hong Kong, South China and Beyond Irish Jesuit Mission – Its Development 1926-2006* (Hong Kong: Xavier Publishing Association Co. Ltd., 2008), p. 237.

⁴⁰ *Ibid.*, p. 238.

⁴¹ *Ibid.*, p. 239.

⁴² *Ibid.*, p. 218.

Romaniello (MM) who later was named “Noodle King”.⁴³ At one time, he had 25 factories working 16 hour shifts and producing a million pounds of noodles a month to be distributed to families through parishes and schools.

Education and Centres for Refugees

The Maryknoll Fathers and Sisters also established primary and secondary schools at the foothills of the Lion Rock in East and West Kowloon. They established 12 parishes with relief programs and clinics. Their chain of centres were spread over 11 districts in Kowloon, Kowloon Tsai, Lo Fu Ngam, Kowloon Tong, Jordan Valley, Ngau Tau Kok, Kwun Tong, Sau Mau Ping, Kai Liu, Wang Tau Hom, Lo Fu Ngam, Tai Hang Tung as well as Chai Wan on Hong Kong island.⁴⁴

Medical Care Services

In 1959 seven clinics were set up in 5 refugee centres⁴⁵ with the help of the Maryknoll Sisters. They were staffed by 22 registered doctors and 50 volunteer nurses. They provided children with vaccinations and inoculations to combat chicken pox, malaria, typhoid fever, diphtheria, and dysentery. During a cholera outbreak in 1961, 20,000 inoculations were given within 36 hours. Only 15 deaths from cholera were recorded at that time.⁴⁶

⁴³ William J. Galvin, *Maryknoll Fathers and Brothers in Hong Kong 1920-2010* (Hong Kong: Maryknoll Institute, 2011), p. 91.

⁴⁴ *Ibid.*, p. 93.

⁴⁵ *Ibid.*, p. 101.

⁴⁶ *Ibid.*, p. 103.

The Ruttonjee Hospital and the Columban Sisters

This Hospital was sponsored by Mr. Jehangir Ruttonjee and opened in 1949 by the then Governor Sir Alexander Grantham, to tackle the serious problem of tuberculosis in Hong Kong. In that year there were 7000 notifications of the disease and 2600 deaths.⁴⁷ Streptomycin was the only medicine which could kill the bacilli. The BCG vaccination became available only in 1951. Two specialists, Columban Sisters, Sr. Gabriel and Sr. M. Aquinas, supervised the treatment. The Ruttonjee Sanatorium was a place where the poor infected with tuberculosis were admitted and given first class professional treatment free of charge.⁴⁸ The team of nurses and therapists found great satisfaction in serving the very poor. The Sisters also started a nursing school to train local girls in the care of the sick. In 1955, the epidemic reached its highest peak: 700 cases per 100,000 of the population but by 1965, notifications had dropped to 300 per 100,000.⁴⁹

The Sandy Bay Children's Convalescent Home was founded in 1960s in conjunction with the Duchess of Kent Children's Orthopaedic Hospital. The Home was under the nursing supervision of the Columban Sisters. Surgical and medical skills were seconded from Queen Mary Hospital. Children suffering from tuberculosis and polio were treated at this centre.

⁴⁷ Mary Gabriel, O'Mahony, *A Time of Transition – Columban Sisters in Hong Kong* (Magheramore Wicklow: The Columban Sisters, 2005), p. 11.

⁴⁸ *Ibid.*, p. 21.

⁴⁹ *Ibid.*, p. 23.

Professional Associations Continuing Formation – The Guild of St Luke, Ss Cosmas & Damian and the Hong Kong Catholic Nurses’ Guild

The Doctors’ Guild (1951) and the Nurses’ Guild (1953) were established under the guidance of the Jesuits and the Columban Sisters to support medical and nursing professionals. They provide a forum for discussing Catholic social teaching and medical ethics, as well as an opportunity for Christian fellowship.⁵⁰

Female Young Offenders – the Good Shepherd Sisters

The young female offenders and pre-delinquent girls were very fortunate to have an alternative. Judges preferred to allow the first-time offenders under 18 to choose a Residential Home and School setting rather than a Reformatory. Since their arrival in Hong Kong in 1951 the Good Shepherd Sisters have provided such an alternative: a boarding school with 80 and 100 places. This rehabilitation centre meets the need of these girls, enabling them to change their values and life style, pursue a future career and live a normal family life.

Social Services to the Poor - Shoe Shine Boys

In 1948, Fr. Joseph Howardson S J worked with many ‘shoe-shine boys’ who due to family poverty, had to work for their living from an early age. He started an evening school,⁵¹ which met 3 times a week and to provide some basic education and club activities for the numerous boys and girls. Later this

⁵⁰ Ibid., p. 20.

⁵¹ Thomas J. Morrissey, *Jesuits in Hong Kong, South China and Beyond Irish Jesuit Mission – Its Development 1926-2006* (Hong Kong: Xavier Publishing Association Co. Ltd., 2008), p. 263.

developed into an independent organization: the Boys and Girls Club Association.

Frs. Michael Morahan and Michael Pelly⁵² worked with the fishermen in Aberdeen. They promoted the value of education, organized some training for the fishermen in understanding weather forecasts as well as the repair of boats. Another priest Fr. Kevin O'Dwyer⁵³ worked to develop the co-operative of marketing of fish.⁵⁴

Handicraft Project for Women

In 1953-1963, the Princess Margaret Road Centre of the Maryknoll Sisters was used for “cottage industry” work: – embroidery and handicraft. These goods were sold abroad to support low income families⁵⁵

Catholic Women League

The Catholic Women League, established in Hong Kong in 1937, is a lay organization of women who volunteer to raise funds annually to help the underprivileged. In 1951 they established a clinic in Belchers Fort. They also staffed a boat clinic in Aberdeen to provide medical care to the fishermen and their families, dealing with 39,000 cases in the year 1963 (www.cwlhk.org).

⁵² Ibid., p. 273.

⁵³ Ibid., p. 301.

⁵⁴ Ibid., p. 274.

⁵⁵ Louis Ha and Patrick Taveirne, *History of Catholic Religious Orders and Missionary Congregations in Hong Kong, Volume Two* (Hong Kong: Centre for Catholic Studies, The Chinese University of Hong Kong, 2009), p. 486.

Clinics – Health Care Services

The Catholic Women League together with the Catholic Relief Services in co-operation with 3 Catholic Hospitals, set up clinics in more than 12 districts to care for the health of poorer families. Their services included the prevention of cholera and tuberculosis, the care of newborn babies and refugee mothers, providing maternity and pre-natal care.

Significant Contributions in Restoration Period

The missionaries used all possible resources to influence policy, to tackle life-threatening diseases by professional expertise, and to control the environment to improve human living. Although the missionaries had a comprehensive plan of operation on refugee relief work and the care of poor families, they had not abandoned the vision of education, of running costly medical services, of doing preventive work with at-danger adolescent girls, as well as training future professionals: nurses and doctors. They showed the dedication, commitment to love unconditionally, to find God in all things, in all peoples and in all situations.⁵⁶ It is impressive work that the missionaries attempted to restore order by paving the way for education for all, especially poorer problematic children. It aimed at the alleviation of poverty, the redistribution of wealth in this city of trade and business. They paid special attention to vulnerable groups and brought health care facilities to the people, raising their quality of life.

⁵⁶ Thomas J. Morrissey, *Jesuits in Hong Kong, South China and Beyond Irish Jesuit Mission – Its Development 1926-2006* (Hong Kong: Xavier Publishing Association Co. Ltd., 2008), p. 243.

By 1953, Bishop Bianchi expressed the need of the Diocese to coordinate the enormous refugee relief work on refugees.⁵⁷ He set up the Catholic Social Welfare Bureau, later (1958) named Caritas – Hong Kong associated with Caritas International. This set out the agenda for another era – the Blossoming Period.

The Blossoming Period

In 1962, the Catholic Directory statistics reported that there were 174,279 Catholics, with 322 priests and 634 sisters in the Hong Kong diocese, while the number of Catholic schools had reached 189.

More Hospitals

Two more Catholic hospitals were in operation during this period – the Maryknoll Hospital in Wong Tai Sin and the Caritas Medical Centre (400 beds) in Shamshuipo. Both hospitals aimed to serve the poor, and had a training school for nurses. By this period, there were a total of five Catholic hospitals providing over 2000 beds.

The Credit Union Movement

In 1963, Fr. John Collins introduced the Credit Union movement to parishes in Hong Kong, with the purpose of promoting mutual assistance among the members united in a common bond. Individual savings were

⁵⁷ *Hong Kong Catholic Directory 2015*, p. 33.

placed in a common fund from which members could borrow at a low rate of interest, and money could be applicable to a purpose of mutual advantage.⁵⁸

From this network, he came across a group of lepers and set up the St Damian Club to provide support to lepers’ families. The Caritas Family Service care for many of these lepers in the 1970s.

The Blind Study Centre (1967-1996)

Sr. Moira Richl set up a Blind Study Centre⁵⁹ in order to help the blind to learn Braille. Volunteers from the Red Cross and the Legion of Mary helped prepare braille textbooks. Work with the blind also included job placement, counseling and advocacy.

Catholic Marriage Advisory Council (CMAC)

Fr. Edward Collins started the Catholic Marriage Advisory Council in 1965⁶⁰ along the lines of the then British CMAC, to provide marriage counseling, marriage preparation courses, and training in natural family planning methods.⁶¹ This benefitted many families who otherwise would know little about Christian marriage and family life. Other missionary sisters and volunteers promoted this work via their evening clinics and worked with many illiterate women in Kowloon and the New Territories.

⁵⁸ Thomas J. Morrissey, *Jesuits in Hong Kong, South China and Beyond Irish Jesuit Mission – Its Development 1926-2006* (Hong Kong: Xavier Publishing Association Co. Ltd., 2008), p. 402.

⁵⁹ Louis Ha and Patrick Taveime, *History of Catholic Religious Orders and Missionary Congregations in Hong Kong, Volume Two* (Hong Kong: Centre for Catholic Studies, The Chinese University of Hong Kong, 2009), p. 487.

⁶⁰ Thomas J. Morrissey, *Jesuits in Hong Kong, South China and Beyond Irish Jesuit Mission – Its Development 1926-2006* (Hong Kong: Xavier Publishing Association Co. Ltd., 2008), p. 412.

⁶¹ *Ibid.*, p. 417.

Birthright Society

The Birthright Society was founded in 1973 by Bishop Francis Hsu, in response to the Abortion Act in 1967 in UK when Hong Kong followed it. It aimed at assisting pregnant mothers who might encounter difficulties. The Society offered service to about the highest figure of 300 for 10 years, with an alternative to abortion in a non-directive, comprehensive counseling and prevention of such repeated crises by pro-life educational programmes. Two priests Fr. J Russell and Fr. J Cuff were active in supporting the organization and were advisors to the Society for 15-20 years after its foundation.⁶² There was less demand for a residential home in the mid-1980s as it was no longer a stigma to be unmarried and pregnant and more jobs were available in cross-border industries. When the counseling service was seconded to Caritas, cases were reduced to 20-30 a year.

Innovative Work of Other Institutions

In 1978, Fr. Giosue Bonzi, PIME advocated the service and care of mentally handicapped persons. This resulted in the establishment of the Society of Homes – later renamed the Fu Hong Society.

In 1978, Fr. Sean Burke M.M., was actively involved with the Helping Hand movement in the Society of the Aged to promote care for the elderly.⁶³

In 1984, Sr. Helen Kenny MM, Sr. Mary Greeney, Columban sisters, Fr. J Russell were among the founding members of the Society for the Promotion

⁶² William J. Galvin, *Maryknoll Fathers and Brothers in Hong Kong 1920-2010* (Hong Kong: Maryknoll Institute, 2011), p. 145.

⁶³ *Ibid.*, p. 269.

of Hospice Care, to provide palliative care for terminally ill cancer patients in a hospice setting.⁶⁴

In 1985, Sr Paulette Yeung joined Harmony House, a shelter for abused women.⁶⁵

In 1990, Sr Maureen McGinley (Columban) joined the HIV/AIDs Project to work with Aids Concern, a pilot scheme to care for aids patients.⁶⁶

In 1995, Sr Helen O’Sullivan MM and Sr Ann Grey pioneered to work with sex workers.⁶⁷

In 1959, Fr. John Collins SJ together with some prominent professionals founded the Hong Kong Society of Rehabilitation⁶⁸ to serve the physically handicapped. They advocated for people constrained by their physical condition to have wheelchair access to public buildings and to lifts in public housing, so as to enable them to take part in public activities. In 1984, they also introduced to the Deputy Director of the China Welfare Fund for the Handicapped⁶⁹ the different rehabilitation services in Hong Kong. By this, they sowed seeds in mainland China, and opened the gateway for improved services for millions of handicapped persons in China.

⁶⁴ Louis Ha and Patrick Taveime, *History of Catholic Religious Orders and Missionary Congregations in Hong Kong, Volume Two* (Hong Kong: Centre for Catholic Studies, The Chinese University of Hong Kong, 2009), p. 481.

⁶⁵ *Ibid.*, p. 533.

⁶⁶ *Ibid.*, p. 675.

⁶⁷ *Ibid.*, p. 533.

⁶⁸ Thomas J. Morrissey, *Jesuits in Hong Kong, South China and Beyond Irish Jesuit Mission – Its Development 1926-2006* (Hong Kong: Xavier Publishing Association Co. Ltd., 2008), p. 699.

⁶⁹ *Ibid.*, p. 566.

Child Care Service - Service to Pre-schoolers

In 1967, Caritas realized pre-schooler children in Hong Kong were under the care of 7 or 8 year-old “baby-sitter” siblings. There was a demand, specially from working parents, for services to pre-school children. In 1958 Msg Karl Vath, the founder and first executive Director of Caritas, solicited German Pre-school Educators to train the local nursery workers. Nurseries and Play Centres were set up in 8 different locations.⁷⁰ It was regarded as an investment for the future since pre-school years are a child’s most formative years. In the 1960s and 1980s, Caritas ran 9 nurseries and 2 kindergartens, serving over 1100 pre-school children in districts where factories and working parents resided.

Family Service

In 1963, Caritas – Hong Kong started its first social work programme - family service under the guidance of Sr. Mary Heath MM to understand the roots of poverty and to integrate relief work with plans to improve family life, family income, public housing, job referral and education subsidy to encourage children to receive education. This service also linked up with 20 Caritas units in parishes⁷¹ so as to encourage the parish to mobilise volunteers to support new refugee families settle down in Hong Kong. Ten social workers from 2 centres worked with 20 parishes, and with the Social Welfare Department, the Housing Department and the Medical Social Services Department. They were backed up by Swiss and German (including Belgian and Austrian) Sponsorship Program with hundreds of overseas sponsors

⁷⁰ Caritas Hong Kong, *Caritas – Hong Kong Annual Report 1966-67* (Hong Kong: Caritas Printing Press), p. 17.

⁷¹ *Ibid.*, p. 20.

whose donations were sent to a designated family. The annual sponsorship funds supported over 200 children until 1974 when government introduced a public assistance scheme and free education for children under 16. The family service centres served over 3000 families annually,⁷² shifted its major role to counseling and preventive work, such as conducting family life education, marriage preparation, and early detection of learning problems in school social work. In 1975, Caritas assigned school social workers to 24 Catholic schools.

In 1970s, special teams focused on working with discharged prisoners, disabled persons and persons with addiction problems. It was recorded over 400 cases were handled by Family Service annually.

Service to Drug Addicts Families

The Lok Heep Club was established in 1969 to provide 2 club houses to assist over 1000 drug addicted families yearly and to support them with treatment and rehabilitation programmes. With family support and professional assistance many changed their life-style remaining free from heroine, or other hard drugs.

Family Life Education

In the 1980s, the Diocese introduced a mandatory Pre-Marriage Preparation Course for couples intending to marry in church. It was entrusted to CMAC and Caritas Family Service. It was an attempt to disseminate the teaching of the encyclical *Humane Vitae* – the Church’s view on human life and values in marriage. Later, the Protestant Churches also followed suit as a

⁷² *Ibid.*, p. 19.

voluntary means of promoting human growth and development, and preparation for marriage.

School Social Work

Family Life Education and Sex Education were expanded in schools in 1976, and presented as a comprehensive package in a secondary setting. Instead of providing this service only in the evenings, and weekends to adults, social workers extended this work to parents and students in over 100 secondary schools. School Social Work started as a prevention of school drop outs, school punishment of poorly performing students, and later expanded to include problems in learning, tension and conflict situations with parents, teachers and peers. Still later, positive attitudes towards life, the enhancing of parent-child relationships, the marital relationship of parents, value orientations, and career guidance programs were introduced at the request of students and teachers.

Migrants Service Jointly with International Catholic Migration Commission (ICMC)

In 1963, the Caritas Migration Service took over the Catholic Relief Services work of assisting to match over 100 all orphanage babies for adoption in the US.⁷³

In 1977 the Caritas Migration Service assisted in the processing of 528 migrants to USA, Canada and Australia, and a total of 1492 migrants were approved by the consulates concerned.⁷⁴

⁷³ Louis Ha and Patrick Taveirne, *History of Catholic Religious Orders and Missionary Congregations in Hong Kong, Volume Two* (Hong Kong: Centre for Catholic Studies, The Chinese University of Hong Kong, 2009), p. 173.

Due to its international network, Caritas – Hong Kong gained international recognition. In 1975, during the Vietnamese refugee influx, 230,000 sought refuge in Hong Kong. Caritas was entrusted with providing all forms of services: counseling, financial assistance to resettlement, education and vocational training, health and medical services, camp management, and the organization of teams to facilitate the daily operation. Caritas was the sole agency to submit all data to the consulates to assist in oversea resettlement. Of those assisted 98% were relocated while only 1200 remained in Hong Kong.⁷⁵ During 1978-1998 overseas Catholic Church groups and organizations donated \$25.4 million, while UNHCR supplied \$21.6 million.⁷⁶

Community Development Service

In 1974, two Maryknoll sisters opened a Young Workers’ Centre in Sau Mau Ping, Kwun Tong, to support and serve young industrial factory workers.⁷⁷ In 1970 Caritas started a grass-root community problem-solving organization, focused on mutual aid, self-help neighbourhood development, bottom-up social movement to influence public authorities, the improvement of service delivery, social planning, and social and economic development of socially disadvantaged sectors.⁷⁸ It was a public educational process, aiming

⁷⁴ Caritas Hong Kong, *Caritas – Hong Kong Annual Report 1977-78* (Hong Kong: Caritas Printing Press), p. 8.

⁷⁵ Joyce Chang Sau Han, *They sojourned in our Land – The Vietnamese in Hong Kong 1975-2000* (Hong Kong : Caritas Hong Kong, 2003), p. 65.

⁷⁶ *Ibid.*, p. 75.

⁷⁷ Louis Ha and Patrick Taveirne, *History of Catholic Religious Orders and Missionary Congregations in Hong Kong, Volume Two* (Hong Kong: Centre for Catholic Studies, The Chinese University of Hong Kong, 2009), p. 531.

⁷⁸ National Association of Social Workers, *Encyclopedia of Social Work*, 18th Edition Vol. 1, 1987, p. 299.

to develop awareness of the causes of social problems, to develop capacities and indigenous leaders, and to improve the livelihood of socially disadvantaged groups. Caritas confined its work to the fishermen and farmers groups in Sai Kung, Tai Po & Tsing Yi, Yuen Long and Fanling. Two fishermen villages were built financed by the oversea funding of Catholic Relief Service and Germany (Msgr Ballin).⁷⁹ In the 1970s, out of 12 community projects, 8 were in rural areas of the New Territories, while the other 4 were in urban temporary housing areas.⁸⁰

The work of the community development services extended to include social action on larger-scale social issues, with cross-community networks and solidarity groups which become advocacy groups. This was reflected in network co-operation and solidarity with the Diocesan Justice & Peace Commission, in the area of labour, elections to District Boards & the Legislative Council in the late 1980s and the democratic movement in the 1990s.

Services to Youth

In 1966, the first Youth Centre in On Lok Yuen Building started operation.⁸¹ Following the 1967 riot, the Government's major concern was then on youth. Caritas responded to this demand by providing space and activities for youth, setting up libraries, forming clubs, conducting workshops for learning and interests groups with leadership training programmes. Five

⁷⁹ Caritas Hong Kong, *Caritas – Hong Kong 40th Anniversary 1953-1993* (Hong Kong: Caritas Printing Press), p. 59.

⁸⁰ Caritas Hong Kong, *Caritas – Hong Kong Annual Report 1978-79* (Hong Kong: Caritas Printing Press), p. 12.

⁸¹ Caritas Hong Kong, *Caritas – Hong Kong 40th Anniversary 1953-1993* (Hong Kong: Caritas Printing Press), p. 49.

centres developed after-school activities, to support their search of knowledge. Courses, training workshops were conducted, to prepare them to meet challenges, to improve their skills and to develop their potentials and leadership. The youth were encouraged to participate in civic affairs and organized volunteer service in their neighbourhood during summer holidays. In 1989, after the Beijing students movement, Caritas conducted many workshops to dialogue, and became the first agency to build exchanges and volunteer service links with youth in Canton province.

In 1980s, services to youth were expanded in 14 districts, including the 6 Community Centres and had reached out to youth at risk, the marginalized group including the night drifters, and the psychotropic drug substance abusers.

Educational Services – an Alternative Option

Parallel to Services to Youth in 1970s, 24 Day and evening Adult Education Centres started to provide more formal training in language studies, commercial and upgrading courses in career promotion. In the 1970s Caritas piloted a pre-vocational training school for younger age groups in secondary level, created a new curriculum, giving youth an alternative to the ordinary grammar school.

Rehabilitation Services for the Mentally Handicapped

In 1972, several family social workers discovered that dozens of mentally handicapped children were being tied to their beds for long hours. Parents left them unattended due to their having to work for a living. These social workers initiated a Happy Club to release partially the parents’ stress and caring burden. After a year-long trial period, the workers sought full-time

teaching for 100 children. In 1975, the government subvented the Happy Club. It became the first preliminary Special School Training Centre for moderately mentally handicapped children. Later the service expanded to include an older age group in Sheltered Workshops, and Day Activity Centres, as well as a Pre-school Centre for the severely mentally handicapped. The service developed a Toy Library for pre-schoolers and a residential home for the severely handicapped, which by 1985 served over 1000 handicapped persons.⁸² The Service also assisted in the training of teachers and helped found the Quanzhou Zhi Ling Special School with financial support from Caritas - Switzerland.

Services to the Elderly

In 1979 the family social workers also brought about a change for many elderly persons who had worked so hard to raise their families and now felt depressed, and abandoned by society as they grew fragile and physically weak. Club activities promoting health education were organized, and social, recreational and other educational programmes were conducted to enrich the life experience of the elderly and help them adapt to societal changes, thereby making life satisfying for them. In the 1980s, 10 such centres were established. For then thousand elderly people these centres provided opportunities for learning and civic volunteering, inspiring them to look on life more positively and to continue to contribute in community affairs. The Home Care Service sent home helpers to the homes of the elderly to provide personal care, meals-on-wheels and counseling.

⁸² Caritas Hong Kong, *Caritas – Hong Kong Annual Report 1985* (Hong Kong: Caritas Printing Press), p. 82-83.

In 1981, following the UN World Assembly for Ageing, Caritas spread the message that all governments should put into practice the recommendations of the Assembly to attend to the needs of the elderly. Cardinal John Wu Cheng Chung together with the six major religious leaders and the Hong Kong Council of Social Services promoted the setting aside of a Day in November as Respect the Elderly Day. Commercial enterprises followed, and during an Elderly promotion week, gave discounts on purchases made by the elderly.

In 1981, the Helpers of the Holy Souls’ Congregation offered vacant convent space to set up the first Residential Care & Attention Home in Hong Kong with a capacity of 40 places. In 1979, three Maryknoll sisters took charge of a hostel in Chuen Loong (Tai Mo Shan) accommodating 14 elderly people.⁸³ These two initiatives were Caritas pilot schemes for residential programmes for the elderly, paving the way for 9 more residential homes, 4 of which were specially built homes and 5 were set up within public housing.

Caritas Service Provisions

Caritas, the major and largest social services provider in the 1970s and 1980s, attempted to embrace all vulnerable groups, whom it set out to serve in an innovative manner and within appropriately modest means. Annex I lists all the projects tailored to respond to specific needs.

Caritas developed into a large organization, becoming the biggest social services organization, with the greatest variety of service clientele, providing a

⁸³ Louis Ha and Patrick Taveirne, *History of Catholic Religious Orders and Missionary Congregations in Hong Kong, Volume Two* (Hong Kong: Centre for Catholic Studies, The Chinese University of Hong Kong, 2009), p. 493.

large share of the social services programmes delivered by NGOs in Hong Kong as illustrated by the table below.

Statistics on Current (2000) Service Provisions Social Work Services
Division, Compared with the Overall Provision by Other Voluntary
Agencies in Hong Kong

Name of Service Programme	No. of Unit/Capacity served by Caritas	Total No. of Unit/Capacity in Hong Kong	Caritas' Market Share
FAMILY SERVICE			
1. Integrated Family Service Centre	8Units	23 Units	34.8%
2. School Social Work	42 Units	466 School	9%
3. Clinical Psychological Service	4 Psychologists	10 Psychologists	40%
4. Family Aide	2 Units	9Units	22.2%
5. Counselling & Recreational Centres (ex-drug addicts)	2 Club Houses	2 Club Houses	100%
6. Support Centre on Marriage	N 1Unit	1 Unit	100%
7. Mental Health Project	N 1Unit	1 Unit	100%
8. Counselling Hotline on Extra Marital Affairs	N 1Unit	1 Unit	100%
9. Treatment Centre for Young Drug Addicts	N 1Unit	7 Units	14.3%
10. Family Crisis Support Centre	1Unit	1 Unit	100%
11. Personal Growth Centre for Men	N 1Unit	1 Unit	100%
12. Counselling Centre for Addictive Gamblers	N 1Unit	2 Units	50%
13. Primary School Guidance Project	N 24 Units	276 Units	8.7%
SERVICES FOR THE ELDERLY			
14. District Elderly Centre	2Centres	41 Centres	4.9%
15. Elderly Centre	10 Centres	114 Centres	8.8%
16. Day Care Centre	2 Centres	50 Centres	4%
17. Home, Care & Attention Home & · Home cum C & A Unit	9Homes	125 Homes	7.2%
18. Integrated Home Care Service	15.5 Teams	60 Teams	25.8%
19. Enhanced Home and Community Care Services for the Elders	1.5 Teams	18 Teams	8.3%
20. Family Support and Networking Team	1Team	22 Teams	4.6%
REHABILITATION SERVICE			
21. Special Child Care Centre	60 Children	1,308 Children	4.6%
22. Early Education & Training Centre	185 Children	1,922 Children	9.6%
23. Sheltered Workshop	296 Workers	5,194 Workers	5.7%
24. Day Activity Centre	257 Trainees	4,211 Trainees	6.1%
25. Hostel	252 Residents	4,746 Residents	5.3%
26. Occasional Child Care Service for Disabled Pre-schoolers	4places	44 places	9.1%
27. Supported Employment Service	10places	1,810 places	0.6%
28. Comprehensive Intervention Programme for Autistic Children	N 1Unit	3 Units	33.3%
29. Parents Resource Centre	1 Unit	6 Units	16.7%
30. Special Provision for Autistic Programme	2 Units	29 Units	6.9%
31. Hired Vehicle Service	1 Unit	8Units	12.5%
32. Agency-based Occupational Therapy Service	1Unit	6 Units	16.7%
33. Agency-based Clinical Psychological Service	1Unit	6 Units	16.7%
34. Gateway Clubs	4 Units	23 Units	17.4%
35. Home-based Training & Support Service	1 Team	20 Teams	5%
36. District-based Speech Therapy Service	1 Team	8 Teams	12.5%
37. Integrated Vocational Training Centre	1 Unit	2 Units	50%

Name of Service Programme	No. of Unit/Capacity served by Caritas	Total No. of Unit/Capacity in Hong Kong	Caritas' Market
CHILD CARE SERVICE			
38. Nursery School/Integrated Programme	9 Centres	228 Centres	4%
39. Occasional Child Care Service	9 Units	208 Units	4.3%
40. Extended Hours Child Care Service	8 Teams	192 Teams	4.2%
YOUTH & COMMUNITY SERVICE			
41. Community Centre/Library	6 Centres	13 Centres	46.2%
42. C & Y Centre/Library	1 Centre	29 Centres (C & Y Centres or C & Y Centres cum <i>S/R</i>)	3.5%
43. Integrated Service for Young People	7 Teams	132 Teams	5.3%
44. District Youth Outreaching Social Work Team	2 Teams	16 Teams	12.5%
45. HUGS Centre (Counsellor Service for Psychotropic Substance Abusers)	1 Centre	5 Centres	20%
46. After School Care Programme for Children	9 Units /480 Subsidized places	128 Units /6,000 Subsidized places	7% /8%
47. Mutual Help CCC	1 Unit	22 Units	4.6%
48. School Social Work Service	10 Schools	484 Secondary Schools	2.1%
49. Young Night Drifter	1 Unit	18 Units	5.6%
50. Understanding the Adolescent Projects in Secondary School	5 Projects	292 Projects	%
51. Primary School Guidance Service	33 Schools	270 Schools	1.7%
COMMUNITY DEVELOPMENT SERVICE			
52. Neighbourhood Level Community Development Projects	7 Subvented Projects	21 Subvented Projects	33.3%
53. Filipino Social Service Project	1 Non-subvented Unit	17 Non-subvented Units	5.9%
54. Asian Migrant Workers Social Service Project	1 Non-subvented Unit	18 Non-subvented Units	5.6%
55. Supportive Service to the Unemployed	1 Project	(No available statistics)	N.A.
56. Mental Health Project for the Unemployed	1 Project	(No available statistics)	N.A.
57. Single Parent Centre	1 Unit	2 Units	50%
58. Intensive Employment Assistance Fund Project	2 Projects	65 Projects	3.1%
OTHER SOCIAL WORK SERVICES			
59. Migration & Overseas Adoption Service	Migration : 1 Unit Overseas Adoption : 1 Unit	Migration : 3 Units Overseas Adoption : 3 Units	33.3%
60. Men's Shelter	1 Shelter /30 Cases (20 Subvented & 10 Non-subvented)	1 Shelter	100%
61. Hostel for Men	1 Unit /40 Cases	1 Unit	9.1%
62. Multi-Purpose Women Hostel	1 Unit	11 Units	100%
63. Girl's Hostel	1 Unit	1 Unit	25%
64. Parish Social Service Unit	1 Unit	1 Unit	100%
65. Services for Refugees	1 Unit	36 Units	100%
66. Half-way House for Discharged Mental Patients	425 residents	2 Units	2.8%
67. Residential Home for Girls & School	80 residents		50%
68. Lai King Rehab. Centre	100 residents	995 residents	
- Long Stay Care Home	1 team	964 residents	42.7%
- Half-way House		1,724 residents	8.3%
- Integrated Vocational Rehab. Service Centre		11 teams	5.8%
- Community Mental Health Care Service			9.1%

Conclusion

By 1997, a whole range of social services, including 490 schools from kindergarten to secondary were being provided by the Catholic Church. It can be said that the Catholic Church, having grown with the Colony, has been a solid partner of the Hong Kong Government these 100 years. It has been a major resource in the provision of educational, social and medical services.

The Catholic Church has been a key player in social development. It has played various roles as pioneer, innovator of services, educator, leader, mediator, advocate for change and policy-maker as well as a norm-setting in the quality of services. Together with 200 other NGOs, the Catholic Church provides more than two-thirds of all the social services in Hong Kong. The UN Secretary General, speaking on the Millennium Development Goal, proposed that every government should address the needs of its people, especially the impoverished and the elderly, providing them with access to social services, to financial, legal and social protections to uplift them out of poverty, and ensuring their rights to dignified, productive and healthy lives.⁸⁴

The Catholic Church as caregiver, service provider, and educator has reduced the rates of poverty, improved access to social and health services and supplied education and work opportunities.

Some people may ask “What have all these social developments cost the church in terms of resources, finance and manpower?”, “Is its involvement consonant with its goals and mission?”. Cardinal John Wu Cheng Chung, the 3rd local Bishop of Hong Kong and over 25 years in office (1975-2002), once

⁸⁴ ICSW Africa – R. Nakirya, e-mail, “Secretary General Message to mark International Day of Older Persons 2010”, September 30, 2010.

summarized his vision. He remarked that for Christians, faith in God compelled them to love others and perform acts of service. Service recipients, who may not be Christians, experience services to themselves as actions of love before they encounter God, and faith follows thereafter. He proposed “Service of Love” as the motto of the Church. It is love that initiates and motivates believers and shapes their life of love in the service of hope. Hence acts of love are manifestations of their Christian life. They enrich and keep their faith alive, for “where there is love, there is God....” (I Cor., 4:13).

The Cardinal saw the Church in Hong Kong built on three pillars. In his first visit to Beijing (1985) he shared the strategies of the Catholic Church which contributed to Hong Kong’s development, i.e. through Education, Social Services and Pastoral Services. Through education, the Church disseminates knowledge and truth, and introduces the way to a happy life. By drawing out the potentials of creation, the Church invites all to become co-creators, managers and careers of the environment. Through the love and care on which its social welfare services are based, the Church embraces all people, gathers all and unites them in a spirit of service and solidarity. Through pastoral care, the Church shares its mission, values and social responsibility, becoming witnesses of Christ and disciples of love. This sounds like an echo to the 3rd Vicar Apostolic of Hong Kong in 1900 - to spread the gospel and make disciples of love.

Through these three strategies, the leaders of the Catholic Church attempt to contribute to building up a civic community of people living in peace, justice and harmony.

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[摘要] 作者集中於天主教會在一百年中的服務。在上世紀開始，教會着重傳統的社會服務：照顧孤兒，殘疾者和貧窮人士。這服務主要由三個修會團體開始推動。在戰爭期間(1917-1945)服務的重點放在照顧受傷的人，病人和在囚人士。戰後(1945-1960)教會重整服務工作，利用海外機構捐助的資源，接濟貧窮人士和難民，同時，由國內流亡到港的傳教士，組成基本的人力資源，奠下多樣化社會服務機構的基礎。教會服務的高峰期在1960年後，當時政府立法改善社會問題，因應社會的需要，發展特別的服務，推動公眾教育，服務弱勢社群。與此同時，教會面對人的需要、民事法律、社會問題，嘗試推動改革，為公義伸辯。服務的方向由救助貧困轉移為社會發展，提倡社會公義。教會在多方面扮演不同的角色：拓荒者、領導者、教育者、維權者。推動社會關懷、自由、平等、公義。教會的努力在亞洲區中成為社會服務的傑出模範。使香港在友愛服務上成為一個成熟的城市。教會在這片堅硬的島石上耕耘，藉著社會服務使它成為肥沃富饒的土地，成為一個充滿活力、有責任心、有使命感、有願景的城市。