

Editor's Word

Understanding the history of Catholicism in Hong Kong means understanding Hong Kong's history. From the Diocesan records, after the opening of the colony in 1841, the Hong Kong Catholic Mission was concurrently. Hong Kong and this Western religion began to establish a formal relationship with the growth of the colony. Missionaries from the West began to move from Portuguese-occupied Macau to Hong Kong. Since the 1860s, the Hong Kong Catholic Mission had expanded to Xin'an, Huiyang, Haifeng and Shanwei. Missionaries from the Pontifical Institute for Foreign Mission (P.I.M.E.) used Hong Kong as a stepping stone to enter the Mainland China for service. However, the political turmoil in the interior of China since the 1900s, such as the Boxer Uprising and the Eight-Power Allied Forces, made it difficult for the mainland to evangelize. Hong Kong was separated from the mainland because of its colonial status and so as its political system, she had not been tremendously hit by such political adversities. Coupled with the cession of the Kowloon Peninsula, the colonial government accelerated its development. Since the establishment of military camps in Chatham Road, Tsim Sha Tsui, at the southern tip of the peninsula, the proliferation of Catholics (the majority of which were Portuguese) indirectly contributed to the development of Catholicism in the peninsula by leaps and bounds. During the period of the Republic of China, there was continued political turmoil in South China together with the frequent occurrences of the conflicts between the nationals and the Catholics. Therefore the Pope had to send representatives to set up an office in Beijing to coordinate consultations with the Republic. Hong Kong, experiencing the shrinking economy in the 1920s and 1930s, the churches and religious institutes had to bear the social and educational work that the colonial government did not want to expand. In 1928, the *Kung Kao Po* began publication and the connection between Catholicism and civic

society was growing, especially the support to women's services has increased. This formed the foundation on which pastoral work was promoted in the districts in future. In 1931, the Regional Seminary of South China in Aberdeen was established (in 1964 it was reorganised by the Diocese for the training of the clergy). However, with the Japanese approaching, mainly Italian missionaries or priests became citizens of the enemy and some clergy were trapped in the concentration camps.

During the Japanese occupation, the number of Catholics in Hong Kong was sharply reduced from 20,000 to only 3,000, according to the Bishop Valtora.¹⁴ However, P.I.M.E. missionaries persisted in continuing missionary work and providing limited assistance to the victims through the Holy See's aid fund. With the acquiescence of the Japanese authorities, many missionaries entered the deeply uncontrolled regions in the New Territories. In order to take care of local Christians and non-Christians, they took the risk. Some missionaries, including Chinese priests Fr. Huang Ziqian and Fr. Guo Jingyun, and Italian Fr. Emilio Teruzzi, were executed in the pretext of "Japanese collaborators" and was most probably by the anti-Japanese communist guerrillas. Their deaths were considered as martyrdom but the perpetrators were unknown until now.

In 1946, shortly after the upgrading of Hong Kong together with other Chinese pastoral areas from Apostolic Vicariate to Diocese, the Kuomintang-Communist Civil War broke out. As the Chinese Communist Party succeeded in seizing power in 1949, the Diocesan activities were confined to colonial

¹⁴ See Sergio Ticozzi, *Historical Document of the Hong Kong Catholic Church* (Hong Kong, 1997), p.171, quoted from Akiko Kurata, "The Catholic Church under Japanese Occupation" in Louis Ha and Patrick Taveirne, *History of Catholic Religious Orders and Missionary Congregations in Hong Kong Vol. 1: Historical Materials* (Hong Kong: Centre for Catholic Studies, Chinese University of Hong Kong, 2011), pp.274-303.

areas. Apostolic missionaries including Bishop Lorenzo Bianchi, were persecuted and deported from the Mainland and many missionaries of the religious orders and congregations were forced to return to their home country or elsewhere, but some chose to remain in Hong Kong. Though the MEP, having served in Hong Kong for many years, had retreated from the colony in 1954, Hong Kong became a place where many missionaries continued their mission and service in the coming three decades after 1949. In 1959, Bp Bianchi set up "Caritas Hong Kong" as the official social welfare organization of the Church, and in the following year established the then Diocesan Lay Missionary Council (now known as HK Central Council of Catholic Laity). Prior to the Vatican Council in 1962, the Hong Kong Church had been localized in certain respects. For example, the Catholic Truth Society Hong Kong, founded in 1934, had translated the works of some Catholic scholars and published the biography of Jesus in the 1950s, namely Yu Xin's translation of *Jesus in History* (1951)(author of the original: the French historian Henry Daniel Rops) and Lee Ang Bo's translation of the *Biography of Jesus Christ* (4 volumes) by Joseph Ricciotti, the scholar of Roman Catholic University (Chinese name Li Qiao Di)(1956) with the permission of the Bishop, so that local Catholics could have a better understanding of the Catholic truth.¹⁵The 1967 leftist uprising also gave birth to a lot of colonial policy change towards the needs of the locals, and in such a context, Fr. Francis Hsu was appointed coadjutor bishop and two years later he became the first Chinese bishop of Hong Kong Diocese. Since then the Diocese began to be taken over by the Chinese bishops and clergy.

¹⁵ In 1992, the Catholic Truth Society also published the *Biography of Bishop Bianchi* by Piero Gheddo with a total of 15 chapters reviewing the contribution of this foreign priest in education and philanthropic business.

In 1970, Pope Paul VI visited Hong Kong. Since then, many ecclesial changes brought about by Vatican II were seen, including Fr Baptist Wu, who was appointed as the fifth bishop by the Pope in 1975 and remained Bishop for 27 years. In 1988, Bishop Wu was promoted to be the first Catholic Cardinal in Hong Kong. In 1984, after the conclusion of the Sino-British talks on the future of Hong Kong, the Diocese delegation visited the Central Government the following year. However, upon the June 4th Event in 1989, the Bishop sent a letter to the bishops worldwide urging them to call on China to implement the rule of law and democracy.¹⁶ In 1991, the Church celebrated its 150th anniversary with a celebration of the Mass at the Hong Kong Stadium¹⁷. In 1997, it was widely believed that Sino-Vatican diplomatic relations were within reach, but because of China's attitude towards ordained bishops, freedom of religion and resistance to Catholicism, the new Cardinal Joseph Zen could not open the communication channel with mainland China .

The above is only a summary of the long history of Hong Kong Catholicism. In fact, many interesting themes have not been taken into account and rarely touched upon scholars. These topics include the missionary activities in the villages, the relationship between the Church and the Japanese rulers during the Japanese rule, the Catholic history at the boundary of Shenzhen and Hong Kong, the developments of lay associations in many sectors such as commercial institutions, publication, evangelization, spirituality and other groups, which are not the mainstream historical perspectives or discourses of the Church, are seldom taken up touched by

¹⁶ See *The Special bulletin for the 150th anniversary of the Catholic Church in Hong Kong* (Hong Kong: Celebration Preparation Committee for 150th anniversary of the Catholic Church in Hong Kong, 1991), p.24

¹⁷ *Ibid*, pp.136-137.

scholars¹⁸. Compared with the historical research of Protestant Christianity or other religions, the works of the early local Catholic Church can be described as rare.¹⁹ The detailed historical studies of the Catholic Church in Hong Kong, due to the complex internal structure of its organization, was initially carried out primarily by clergy. In the early seventies of the last century, the Hong Kong Diocesan Synod has compiled the "Diocesan Synod Document", and Fr. Sergio Ticozzi in 1983, compiled the *Anecdotes of Hong Kong Catholicism*,²⁰ a chronicle account of the Hong Kong Mission. It was considered as the historical anthology covering the longest period since the Catholic Church was founded in Hong Kong in 1841 and a precursor to the history of the Catholic Church. But since it has been published more than 30 years ago, so the account of late 20th century was not included. On the reunification in 1997, Fr. Ticozzi edited *Historical Documents of the Hong Kong Catholic Church*, trying to select important encyclical and historical documents from a large number of Hong Kong Diocesan archives to explore the establishment and development of the Diocese before the end of the colonial period. In addition, a number of old parishes (such as the Cathedral of the Immaculate Conception, St. Stephen's Church, Rosary Church, Immaculate Heart of Mary

¹⁸ The work about Catholic Church in Japanese occupation includes : Akiko Kurata, "The Catholic Church under Japanese Occupation" in Louis Ha and Patrick Taveirne, *History of Catholic Religious Orders and Missionary Congregations in Hong Kong Vol. 1: Historical Materials* (Hong Kong: Centre for Catholic Studies, Chinese University of Hong Kong, 2011), pp.274-303 ; Moritaka Samejima, 龔書森譯, 《香港回想記—日軍佔領下的香港教會》(香港: 基督教文藝出版社, 1971) 。 The lay organisation includes Talentum Bookshop, Bonfire World, Advent Catholic Service Centre Limited etc.

¹⁹ Lee Pui Tak (ed), *An annotated bibliography of Hong Kong history* (Hong Kong : Joint Publishing Co LTD, 2001), pp.169-176. There were 27 books in history of Catholicism while 84 books of Christian History in Hong Kong. Though there is no figure for the last decade, on the whole, as many Christian Church or the schools associated also published a lot of special editions or historical studies, the difference is still without much change.

²⁰ 田英傑編, 游麗清譯。《香港天主教掌故》(香港: 聖神研究中心暨聖神修院校外課程部, 1983)。

Parish Church in Tai Po and St. Joseph's Church in Fanling) have written their history of opening of the church and evangelisation²¹. However, most of these special editions for anniversary of the consecration are not for sale and are for internal circulation only. In general, Catholics who are not members of the respective parish cannot easily borrow all of them fully²². This has indirectly increased the difficulty of popularizing historical research. In the same year, the book *Hong Kong History: New Perspectives (Volume 2)* edited by Professor Wang Gungwu of the Institute of East Asian Political and Economic Studies, Singapore, contained a chapter by the Rev. Li Zhigang, who specializes in the history of Christianity in China, Hong Kong and Macao entitled "The Spread of Catholicism and Christianity in Hong Kong"²³. In the book chapter, Rev Li reflected his expectation of the role of the two churches after their return to China in 1997 and their prospect of contribution in and strengthening the exchanges with the Chinese Church. The progress of the decade after the reunification in 1997 was highlighted by the publication of PIME's historical account *From Milan to Hong Kong: 150 years of Mission: Pontifical Institute for Foreign Missions 1858-2008* by Gianni Criveller, 1858-2008 (Hong Kong: Vox Amica Press, 2008) which revealed the life and

²¹ These worth-noting special editions includes the commemorative publications of the Rosary Church in 2005 and the *Anniversary of 150 Years of Evangelisation in Taipo and The 50th Anniversary of the Consecration of the Church* in 2011. The latter was in two volumes, one concerning the present situation of the Church and the other is about the history which was written by renowned historian of Hong Kong history, Dr. Patrick Hase. The history edition contained a foreword by Most Rev. John Tong, Bishop of Hong Kong and introduced the history of Tai Po Evangelisation, British and Japanese rule in both Chinese and English which was regarded as example of history in the region.

²² For example, researched and compiled by Sr. M Gabriel O'Mahony, *A Time of Transition: Columban Sisters in Hong Kong (Hong Kong: The Columban Sisters, Magheramore, Wicklow, 2005)*, published in Ireland and for private circulation only. It is not kept in public library, libraries of Chinese University or University of Hong Kong.

²³ 李志剛,〈天主教和基督教在香港的傳播與影響〉,載王廣武主編,《香港史新編》(下冊)(香港:三聯書店(香港)有限公司,1997),頁739-782。

work of 207 missionaries sent by the Italian Mission in Hong Kong since 1858, It was also translated into Chinese which reflected the love and familiarity with the Chinese language and also their cherishing the close ties with the Chinese community. In addition, the Centre for Catholic Studies, Chinese University of Hong Kong (CUHK) started the oral history work on the Catholic Church in Hong Kong in 2007 for future research, including topics such as Hong Kong and Macau Catholicism, Catholic religious organizations and Hong Kong Portuguese Catholic Community. In 2011, Fr Louis Ha and Fr. Patrick Taveirne edited three volumes of *History of Catholic Religious Orders and Missionary Congregations in Hong Kong* which signified a new direction in the history of local Catholic churches. In 1998, Fr. Ha completed his doctoral dissertation entitled "The Foundation of the Catholic Mission in Hong Kong" (1841-1994), which was published in 2014.²⁴ His book "The History of Catholic Mission in Hong Kong 1841- 1894" is a rare reference work. In the 175 years of evangelization in Hong Kong and the 70th anniversary of the establishment of the Diocese, Fr Ha has led the Catholic Center for Catholic Studies in Hong Kong for a three-year project "History of the Catholic Church in Hong Kong in the 20th Century". The research programme will conduct a more comprehensive study of diocesan history, charity, historical figures, village missionary, church architecture and social responses through oral history, literature review, field trips and indepth interviews.

In this issue, nine articles explore the topics of Hong Kong Catholicism in the last century on various aspects and are collected as a first step in the

²⁴ From 2005 to 2009, Fr Louis Ha and other priests and academic also edited *The History of Evangelisation in Hong Kong* in 5 volumes and published by Hong Kong Diocesan Ad Hoc Committee for the Year of Evangelization. The pamphlets fully illustrated the history of missionaries in Hong Kong and provides enlightening background information to the missionary activities in the villages and urban areas.

above-mentioned study. In the first article, “The Mission and Contribution of Fr. Emilio Teruzzi, PIME, in Hong Kong”, Fr. Ticozzi, PIME, aims to explore the life of an Italian missionary priest and his relationship with the Catholic Church in Hong Kong from the early twentieth century to the war period. Tracing the deeds of Fr. Teruzzi, Fr. Ticozzi tries to map out the martyr’s sacrifice in a genuine sense as they witnessed Christ’s love, courage and determination, fill the gaps in the history of Sai Kung area in the spread of Catholicism and affirmation the martyrdom of this zealous pastor. Another article “Catholic Universities on the Chinese Soil: Precedents from Mainland China and the Prospects for Hong Kong”, Cindy Chu, through studying two Chinese Catholic Universities in history, namely Shanghai’s Aurora University (1903-1952) and Beijing’s Fu Jen (1925-1952) to see if it could serve as a beacon for the University of St. Francis of Hong Kong and to combine the recent development of Hong Kong with the history of Chinese Catholics and to look into the future. In another article related to the Church’s response to the society, namely “The Social Service Development of the Catholic Church in Hong Kong (1901-2000), Joyce Chang recalls the contribution of the Catholic Church to social services, including medical care, the elderly, women and orphans. In addition, Chang suggests that the Catholic Church has succeeded to excel in Asia as a model in social services to develop into a mature city of fraternal love through services. Since its establishment in the 1950s, the Congregation of Our Lady of Charity of the Good Shepherd has been involved in changing the situation in China and responding to the needs of the Hong Kong community. In her article “Sisters of the Good Shepherd: To Serve the Wounded and Abandoned Women”, Mary Yuen explores how and why the Congregation of Our Lady of Charity of the Good Shepherd was set up and launched in Hong Kong and provided a clear account of the needs of Hong Kong society and their mission. Yuen affirms that the Hong Kong government invited the Good Shepherd Sisters to come to Hong Kong when it

learnt almost the expertise of the Sisters and their experiences of running social services in Britain and Shanghai.

Local scholars are also concerned about the Catholic Church and the surrounding natural and human environment, to explore the history of Catholicism. There are two articles in this issue which examine the concepts of sacred spaces and the development of community. From the perspective of geography, Maurice Yip and Tang Wing Shing tell in their article “The Spatial Story of St. Francis’s Yard: A Catholic Urban Community Echoing the Urban Development Trajectory of Hong Kong” the spatial story of St. Francis’s Yard in Wan Chai from the geographical perspective, discussing how its rises and falls echo the urban development trajectory of Hong Kong. This article documents the everyday life in this urban community and the transformation of its landscape in the 20th century, and thus uses it as a case to analyse how the land (re)development regime in Hong Kong has been formulated alongside the capitalist urban processes of Hong Kong. Anthony Yang explores in the article “Pak Sha O: The Heritage of Hakka History, Culture and Catholic Faith” on how the arrival of the missionaries of Foreign Missions of Milan resulted in the establishment of a village community in which all villagers were converted to Catholicism in the 19th century. This paper also enquires how Catholicism had entered Hakka culture and its inheritance in an isolated village in the Sai Kung Peninsula.

In recent years, the trend of conservation in Hong Kong has increased and the Diocese has been active in preserving historic churches and encouraging church groups to understand parishes through the preservation of cultural relics. However, it is seldom touched upon the history of the establishment of churches under financial constraints at the beginning of the twentieth century. Bibiana Wong's article “A Preliminary Study of

Architectural Inculturation of the Hong Kong Catholic Church (1922-1941)” collected information both inside and outside the church. Wong first describes the historical background of the emergence of Chinese-style Catholic architecture and the views of two people at the office of the Papal Representative to China, Celso Costantini and Dom Adelbert Gresnigt, who were invited by the archbishop to design Chinese churches and then discuss why the process of architectural inculturation was slow before World War II (1941) in light of the British colony’s unique history and landscape, finances of the Catholic Mission and the demand of local parishioners, among other influencing factors. Anthony Chan’s article "The Evolution of the Design of the 20th Century Catholic Church in Hong Kong" also examines the architectural features and styles of the Catholic Church in the first half of the twentieth century as an example of how the Catholic Church has expressed its ideas through architecture.

There has been a rise in the history of writing from the perspective of members of the Catholic Church in recent years, such as the commemorative special issue of the parish to celebrate the evangelization. However, these works always showed the importance of the priests or clergy to the individual members in a parish. In the last article, “Li Zheng Fu and the Lives of Popes”, Lam Suet Pik helps us understand that *The Lives of Popes* provides a record of the principal events in the life of each Pope, marks the changes of the Church and also reflects the relationship between the Church and states. However, the book has not been published and by studying the author’s two manuscripts, Lam makes a critical analysis and introduces the life of the author, as he has never been studied in detail. The route of these articles reflects the writing and filling in a blank corner of Hong Kong’s history - the history of Catholicism in Hong Kong has to undergo some exploration and paradigm shift to a more thought-provoking level. The late Professor Bernard H. K Luk pointed out that

church history is different from that of traditional theology. Historians are to understand what happened in the time and place of church groups and their changes. In addition to the change church membership, changes in the teachings, ideas and literature, spirituality and ministries, the Church's economic and political participation in history²⁵. Are we now embracing the above elements in the history of the Catholic Church? Church history also helps us to adjust the meaning and identity of Christians from the direction or perspective of church development²⁶. It is hoped that through this academic interaction, the role of the Catholic Church in Hong Kong's social development will emerge. Otherwise, the relationship between church history and the general public will become alienated. And historically, local Christians have been less concerned almost or interested in history, and historiography has generally been regarded by the Church as non-primary work or problem. In fact, apart from being written for believers, the history of the church should also have some elements of social interaction, so that non-believers can feel the Church's efforts and contributions to the Hong Kong community. We are convinced that pastoral work is important, and that we should get rid of the low-key approach, so a review of previous hard work by the church and society will also enhance the believer's sense of belonging, which will help spread the gospel ministry and respond to believers' expectations.

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²⁵ Bernard Luk "Theory and Method for Research on Church History" (compiled and recorded by Tsang Ka Lok in Bernard Luk's speech on 21 November 2006.

²⁶ 梁鳳玲編寫，郭偉基神父審閱，《教會史》（普及神學教材系列）（香港：聖神修院神哲學院，2014），頁1。

contribution of the material on Fr. Teruzzi. I would also like to extend my thanks to Fr. Mario Marazzi, P.I.M.E., Sr. Louise Kam, RGS and the Government Records Office for the courtesy of the historical photos.

I hope readers will be more interested in the history of Catholicism in Hong Kong!

Yuen Chi Wai

〈二十世紀香港天主教歷史〉