

# The History of Catholicism in Hong Kong

March 22, 2012 Lesson 12

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## Church renewal after Vatican II

The maturing of a society and a Church from the 1960s to the 1980s

Dr. Peter K.H. Cheung

# From the 1960s to the 1980s

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## Maturing of a World

Maturing of  
a Society

Maturing  
of a Local  
Church

Maturing  
of a  
Global  
Church

# Vatican Council II 1962-65

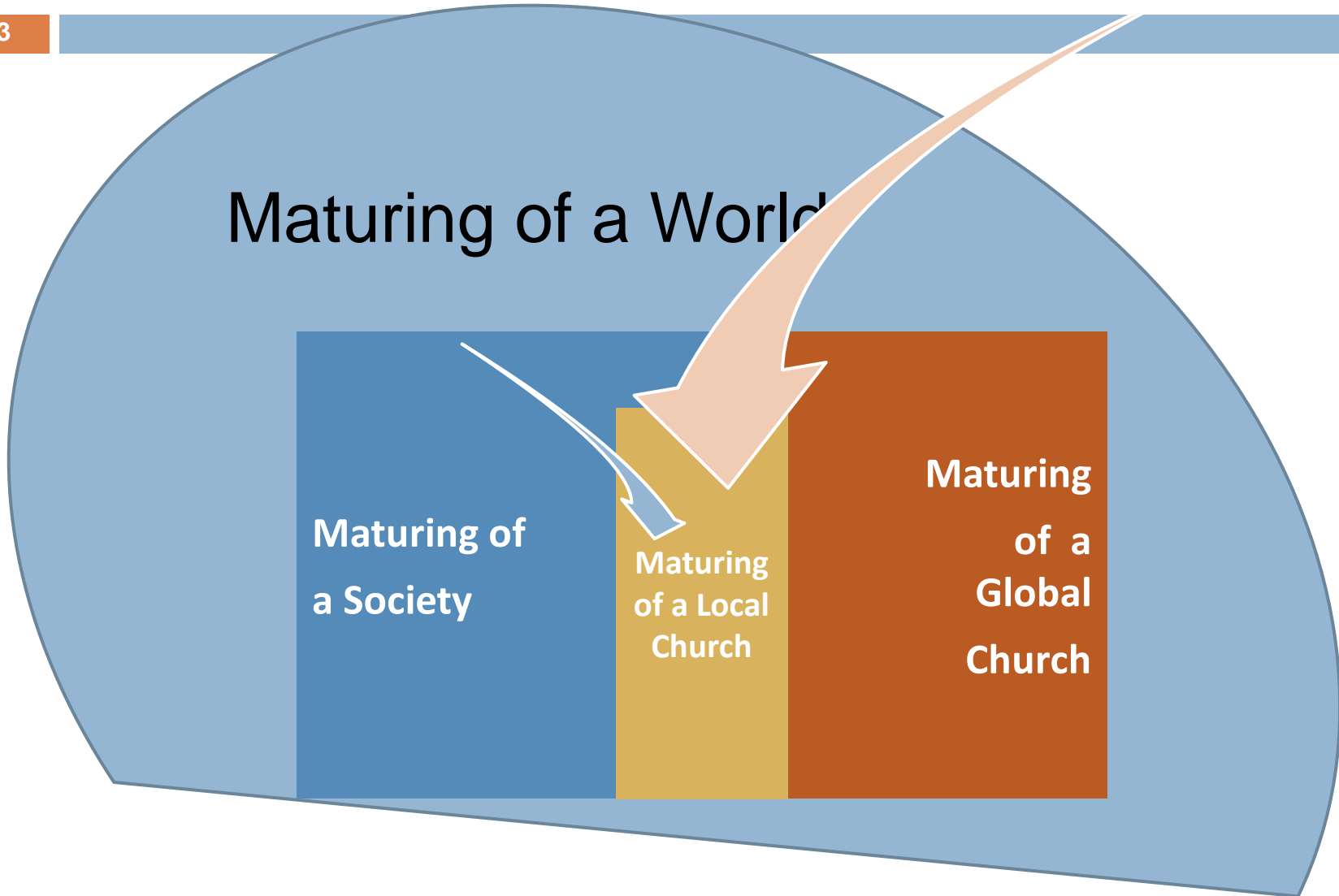
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## Maturing of a World

Maturing of  
a Society

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Church



# COUNCIL OF VATICAN II

1. Aggiornamento
2. Diocesan Convention
3. Liturgical Renewal
4. Ecumenism
5. Laity in the Church

## 1950-60s 經濟

- 1953石硤尾大火
- Local Export 1960 70%
- 1971 Manu Empl 50%

### Income

- 1966 (60%↓) 25.4%
- 1967 (60%↓) 29.5%

### Born in Hong Kong

- 1961: 47.7%
- 1966: 53.8%
- 1967 五月風暴

## 1970s 社會

- Bank Property Servic  
1971: 17.5% 1981:26%
- Industry 26.1 → 24  
1981 Manu Em 41%
- 1971: 6Y教育 1978: 9Y
- 1972:10年建屋計劃
- 1970 保衛釣魚台
- 1973 葛柏 1974 ICAC
- 1974 中文 1977 金禧  
盲人 清拆 電話加價
- 1979 SCOPG report
- Consultn & Consensus

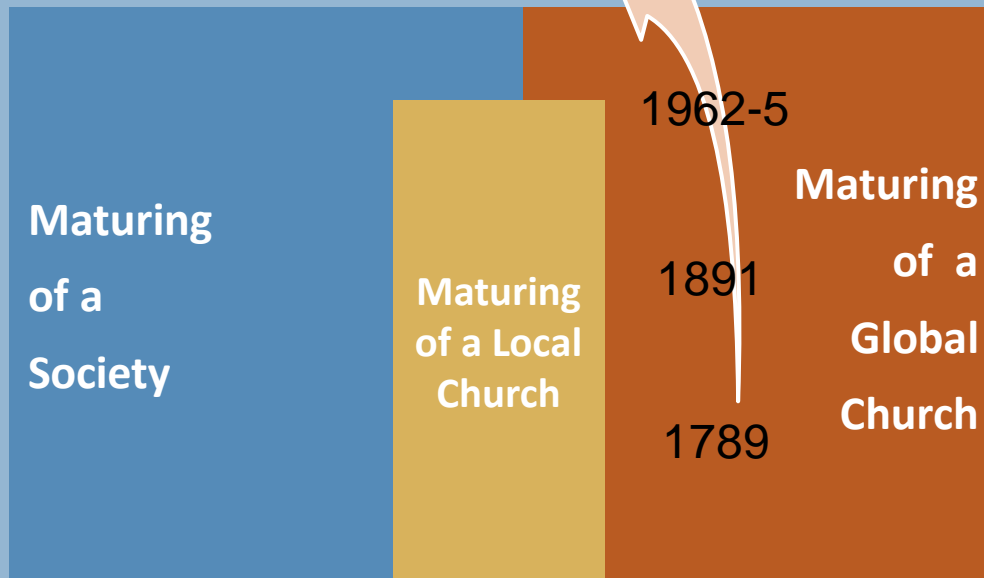
## 1980s 政治

### Re-exports

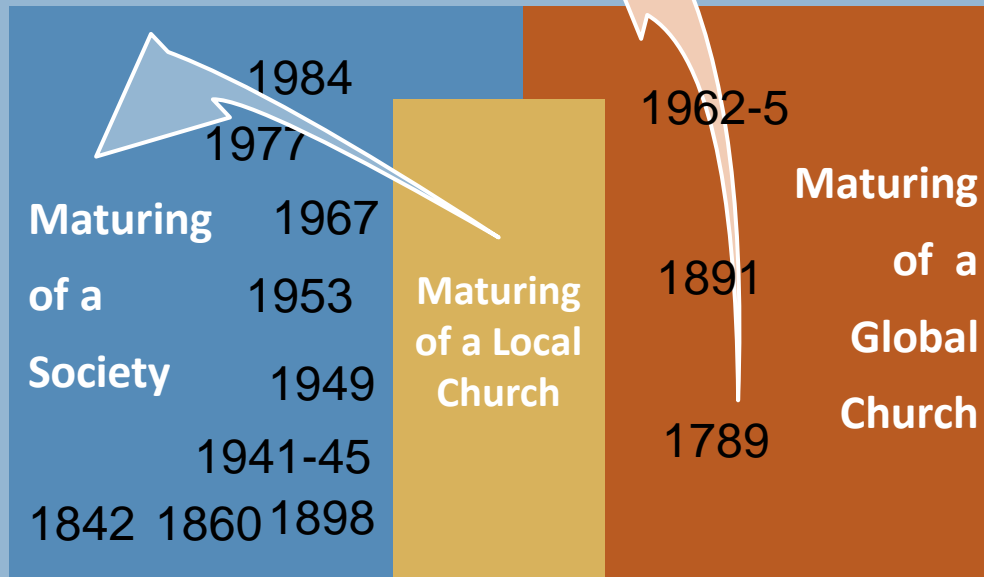
1950:89 1960:27 1984:38

- 1979 McLehose: 投資者
- 1982 Thatcher visit BJ  
移民 撤資 遷冊
- 1982 District Council EI
- 1984 Sino-British Accord
- 1986 BNO not subjects
- 1989 June 4

## Maturing of a World



## Maturing of a World



# Aggiornamento

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- 1789 French Revolution; conflict : modern industrial & traditional agricultural
- 1801 Concordat; Pius VII (-1905 Church/State separation) : abandon claims to church lands confiscated; State nominate bishops, pay clerical salaries, clergy swore allegiance to State
- 1804 Napoleon's Coronation (Pius VII)
- 1961 Unification of Italy (w/o Venice and Papal States)
- 1870 Vat I. Papal Infallibility; Pius IX: Prisoner in Rome
- 1891 Rerum Novarum (Leo XIII) (Between Socialism & Capitalism . This stand of Church became evident after World War II when the world was divided into 2 major camps)
- 1929 Lateran Treaty: Vatican City State
- 1962-65 Vat II



# Aggiornamento (Gaudium et Spes)

- From self-imprisoned in **fortress** to **dialogue** with the world and other religions
- "I want to **throw open the windows of the Church** so that we can see out and the people can see in."
- No more cassocks; Salutation of Peace; Student Guitar Mass (Utrecht); Worker priests; Shalom Movement (Holland); Self-examination (Sociology of Religion, F. Houtart)

# From Vat I 1870 to Vat II 1962-5

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- Vatican I adjourned in 1870:  
Papal Infallibility.  
Cut short when Italian Army entered Rome  
Pastoral and dogmatic issues were left un-discussed.
- 5 more popes till Vatican II  
Pope John XXIII, the 21<sup>st</sup> Ecumenical Council.

# 4 future Popes at Vatican Council II

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- Vat II 1962-65 (Convened by John XXIII at 80, closed under Paul VI)
- 4 future Popes took part in the council's opening session: Paul VI; John Paul I; John Paul II; and
- 35-year-old Father Joseph Ratzinger, a theological consultant, 40 years later became Pope Benedict XVI.

# Aggiornamento (Gaudium et Spes)

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- Sense of Urgency: *“The Church cannot afford to delay.... if it is not to perish, to proclaim its ancient principles with vigor.”*
  - Return to roots: Scripture, apostolic, patristic traditions.
  - Divine / Human, Mystery / visible, tangible reality
- Already/ Not yet: Pilgrimage; Church of Sinners
- Coming of a World Church: from Jewish; to Greek; to World

# Criticisms

## From the Right (1)

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- Cardinal Manning:

"to convoke a General Council except when absolutely demanded by necessity, is to tempt God" (to deal only with heresies, schisms)

- Pastoral, not Dogmatic Council:

"avoided solemn dogmatic definitions backed by infallible authority"

# Criticisms

## From the Right (2)

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- For two years 871 international scholars prepared drafts on the instructions of Pope John. In 1962, Dutch and German clergy arrived in Rome. The Dutch hierarchy suggested a complete re-writing. The great majority of the Council Fathers voted FOR this.
- "It was no longer possible," one bishop said, "to speak about Our Lady" as Mother of the Church and Mediatrix of all Graces. Four cardinals from the Rhine countries said these titles were "not in keeping with the ecumenical tendencies of Protestantism".
- *"If the Church were not divine this Council (Vatican II) would have buried it."* - Cardinal Giuseppe Siri

# Criticisms

## From the Left

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- Just Catching Up with the 1789 French Revolution
- The Church has not yet accepted values of 1789:  
Liberty, Equality, Fraternity
- Not responsive to problems of a world disenchanted, principally guided by market and empirical, evidenced-based principles.

Issues not tackled:

Nature/ Free Choice: Gender, Sexuality, Genetics/Ethics

Development / Ecology; Internet;

Poverty; Violence; Violations of Human Rights ....

.....

# Vatican Council II 1962-65

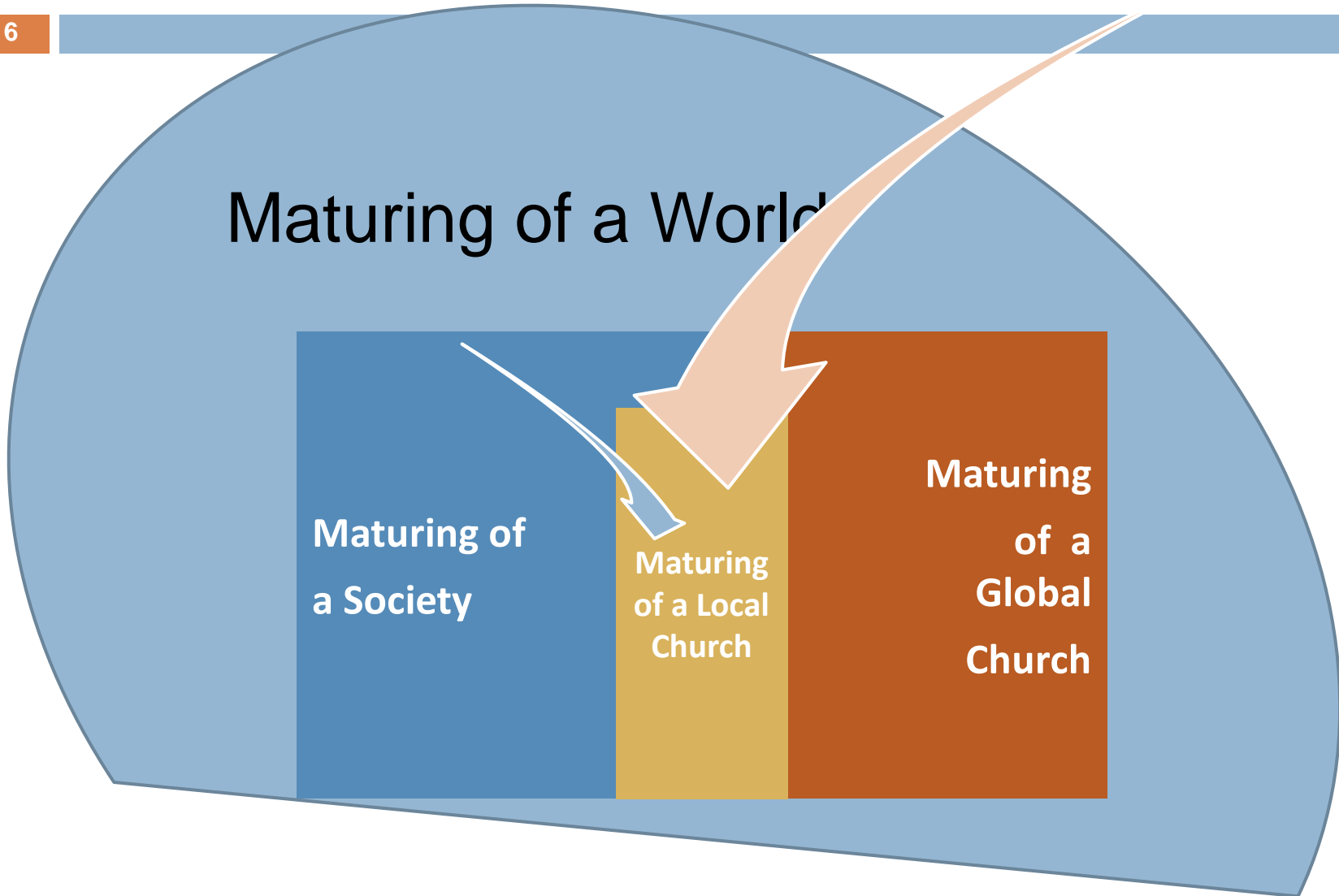
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## Maturing of a World

Maturing of  
a Society

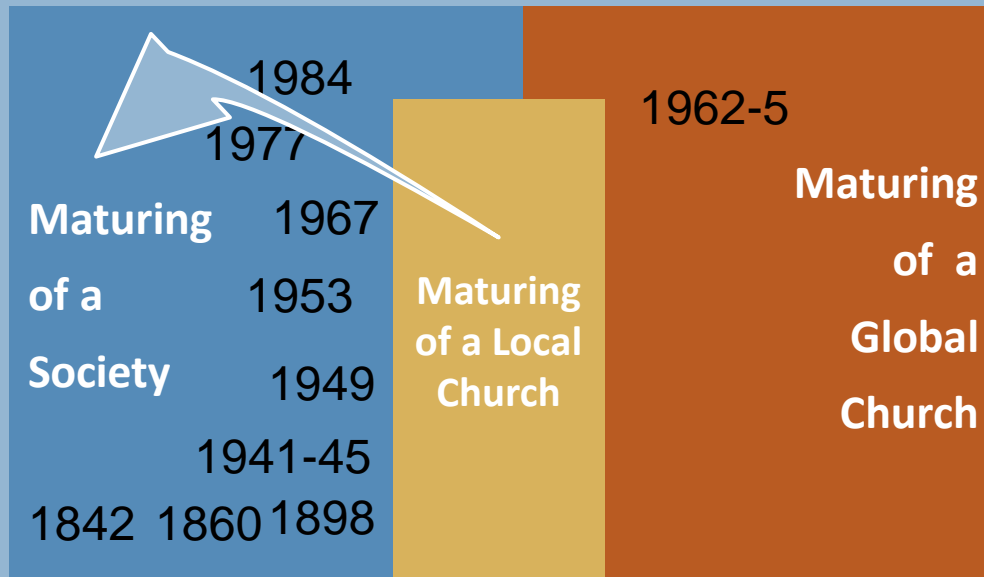
Maturing  
of a Local  
Church

Maturing  
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## Maturing of a World



# Diocesan Convention 1970-71

Bishop Francis Hsu 1969-73

- 「我們必須對福音忠實，像在過去任何時代一樣。今天，我們應該問自己：此時此地，基督的福音對我們有甚麼要求？」
- 「教區會議的目的乃根據大公會議的決議，檢討本教區的工作，並策劃未來的發展。」

Vat II and HK Church

# Diocesan Convention 1970-71

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Bishop Francis Hsu 1969-73

An Impetus from the Centre

In the service of

Diocese? Church? God's Kingdom?

# Vatican II and Hong Kong

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In Rome, it started from the Periphery to the Center: Renewal from below. Prepared by e.g.

- Liturgical Movements (Taize)
- Biblical Movements (Return to the Source)
- .....

□ Encountering Resistance at the Center

In Hong Kong movement from Center to Periphery?

- Resistance?
- Some apathy (clergy? laity?)
- Something is missing

- 1973 徐誠斌 逝世
- 1974 李宏基 逝世
- 1975 - 2002 胡振中

# Vatican II and Hong Kong Church

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**1969–73 Bp Francis Hsu**

1970-1 Dioc. Convention

**1975-2002 Bishop JB Wu**

1977 J & P Commission

1978 六宗教領袖座談會

**1979 民族發展亞洲中心**

**1983 信仰探討中心**

**1986 公教教研中心**

1988 Wu: Bright Decade (BCC)

1989 神哲學院宗教學部

1991 DPC for Disabled

DPC for Labor

1995 DPC for Youth

# Vat II and Liturgical Renewal

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- From Latin to Vernacular: Mass, sacraments  
(participation, experience-near)
- Mass facing the people instead of East
- Lectern for scripture
- Community prayer of the faithful

# Vat II and Liturgical Renewal

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- Communion in the hand (condemned as abuse in 650 Synod of Rouen; 16<sup>th</sup> century, testified to real presence against reformation's symbolic presence);
- Eucharistic fast
- .....



# Liturgy Fons et Culmen

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- Liturgy: Culmen et Fons? Rooted in life experience? 「禮儀實為教會行動所指向的高峰，同時又是教會一切力量的泉源」(SC#10)
- Liturgy of Life (*A. Pieris: Spirituality & Liberation*)
- Secular Liturgy (E. Schillebeeckx)
- Life: Culmen et Fons of Liturgy?

- Design Prayers for traditional celebrations : New Year; Ching Ming; Chung Yeung; ...
- Architectural Designs Adapting to Chinese Cultural Aesthetics

# In-culturation 教會禮儀與民間習俗

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But

- How do we understand offering Mass for the deceased every 7<sup>th</sup> day after death? and
- Allowing Catholic and traditional funeral rites simultaneously (in NT)?
- Accompanying the dying and the living in facing the reality of death (cognitively, emotionally, and spiritually) in time-conscious and efficient HK 英雄脫孝
- Responding to worldly desires: 祈求福祿壽 ..... (為己所用)  
& Responding to God's Call (用跟隨主)

# Matrimony in the 21<sup>st</sup> Century

- Increasing fragility of the marital relationship in the 21<sup>st</sup> century (dis-embedded)
- Response: Tying the sacrament of matrimony to the Pre-Marriage Program. Is this an adequate response?
- What about re-marriages outside the church?  
Same-sex marriages?  
Co-habitation?  
Single but not celibate?

.....

# Ecumenism

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## □ No salvation outside the Church

This is the one **Church of Christ** which in the Creed is professed as one, holy, catholic and apostolic, ... which He erected for all ages as "the pillar and mainstay of the truth". This Church constituted and organized in the world as a society, **subsists** in the Catholic Church, which is governed by the successor of Peter and by the Bishops in communion with him, **although many elements of sanctification and of truth are found outside of its visible structure**. These elements, as gifts belonging to the Church of Christ, are forces impelling toward catholic unity. (LG#8)

# Ecumenism

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## No salvation outside the Church

- For it is only through Christ's Catholic Church, which is "the all-embracing means of salvation," that they can benefit fully from the means of salvation. We believe that **Our Lord entrusted all the blessings of the New Covenant to the apostolic college alone, of which Peter is the head, in order to establish the one Body of Christ on earth to which all should be fully incorporated** who belong in any way to the people of God. (Decree on Ecumenism #3)

# The Religious and the Human Ecumene

E. Schillebeeckx (1989) in *the Future of Liberation Theology*,  
Edited by Marc Ellis & Otto Maduro. Orbis. Pp 177-188

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## Christian Religion vis-à-vis Other Religions

- **Exclusivist:** 「我是道路、真理、生命，除非經過我，誰也不能到父那裡去。」 (若 14:6)

「除他以外，無論憑誰，決無救援，因為在天下人間，沒有賜下別的名字，使我們賴以得救的。」 (宗 4:12)

- **Inclusivist:** 其他宗教亦擁有真理及美善(anonymous christians)
- **宗教私人化:** 稱基督宗教為唯一真宗教；但對人及對公眾生活無關

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問題是：如何界定基督宗教的身份，

- 一方面尊重其他宗教身份，同時又因應自己的獨有訊息，挑戰其他宗教及被其他宗教挑戰？
- 在眾宗教中定自己的位置，既不將自己絕對化或相對化，亦不貶抑其他宗教？



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## Uniqueness

- Jesus of Nazareth: historical manifestation, limited, in personal, cultural reality; unique historical fact pointing towards God
- 基督宗教的獨特貢獻就是重演耶穌在歷史中走過的道路：拒絕權力，十字架的道路。

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- Ecumenical in living the unique character of the Christian calling

對窮人的優先選擇不是牧民工作重點的選擇，是啟示的內容。

在耶穌身上，道不但取得血肉，成為人；

在耶穌身上，上主認同了窮人及受壓迫者。

# The Religious and the Human Ecumene

E. Schillebeeckx (1989) in *the Future of Liberation Theology*,  
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- Ecumenical in responding to what concerns every human being, nation

基督徒要回應這個大公召喚，在具體歷史處境中，維護人權，實踐正義。

大公的，因為對每個人(貧的、富的、強的、弱的)每個民族、每個文化都有這個召喚。

大公的，因為每個人(不是少部份人)的人權、自由都要被維護。

- 實現福音的大公性

– 愛德服務 (caritative diaconia) 重要 (印度德蘭修女)

– 政治服務 (political diaconia) 面對結構性的不義，同樣重要。

- 在仁愛的啟迪下，完成正義的大業 (GS)

- Respect and friendship: meals and socials
- Collaboration in social concerns: aged, education, welfare of workers, democracy
- Spirituality and prayer (for Christian unity)
- Theological dialogue (Catholic and Lutheran statement on Justification)

H. Naylor (1976-94 Chairman, HK Catholic Diocese Ecumenical Commission)

# 1. Partners in the Church?

- The Parish Priest and the Pastoral Council: Power to veto?
- 主體意識 (教研調查1987) A: 同意 D: 反對
- 教友的角色是聽命受教 D 70%
- 在建設教會工作上，神職人員的地位比教友的重要 A 50% D 40
- 對堂區活動或禮儀提意見 不會／或者會 85%
- 傳教是神職人員而非教友的責任 D 90%
- 主動跟別人分享我的信仰 不會／或者會 90%
- 我有盡力支持本堂區的經費 A 5%
- 期望高；難落實 神職主導／教友主體？ 共建教會的夥伴？

## 2. Partners in Mission?

Benedict XVI quoting John Paul II to Church in Rome: "The parish must seek itself outside itself" and find itself ... in the places where the people live.

- As individual Christians (What kind of presence? Trained?)
  - In the family
  - At work
  - In socio-political groups
- As a Christian Community (What kind of presence?)
  - Functional in the service of liturgy 善會
  - Mutual help 小團體
  - J & P group 正義和平小組

# 《2010教友尋夢》 楊孝明 (2008) Lay Participation

團體；福傳；見證

39

	天主教	基督教
教友人數	24萬	32萬
神學院數目	2間(聖神修院；聖經學院)	18間
每年畢業神學生	30人 (投身不足5人，因沒需求)	300人
每年佈道會	全港不足30場次	全港超過2000場次
每年接觸未信者	不足5萬人次	超越20萬人次
接觸電子媒介	一電台節目，由更新團體主持	擁有一條電視頻道
聚會點數目	100 (41教堂；34小堂；27禮	1400 (大小及樓上教堂)
報章	1	2
聖堂機構及教友機構	100	250
戒毒中心	0	25
牧職人員	約500 (包括神父、牧職修女)	約3500 (以每間教堂2.5 牧職人員計)
教友 / 牧職人員比例	480:1	90:1
活躍教友(團體成員)	5,000	50,000

# Mission in Polis

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- 「教會憑其職責和管轄範圍決不能與政府混為一談，亦不與任何政治體系糾纏在一起；教會是人類超越性的標誌及監護者。」 (GS#4)
- 「教會不能、也不應該自己介入實現正義社會的政治角色中；.....正義的社會不能由教會來實現，而是由政治來實現。可是教會特別要努力地為正義而開放人的理智和意志。」 (2007 本篤16世致中國教會#4)



# Political Transition: Dis-embedding & Re-embedding?

民主拒共？ 民主回歸？

4

**1967 Riots in HK**

**1979 Mc LeHose BJ**

**1982 第一屆區議會選舉**

**1983 匯點**

**1986 民主民生協進會**

**1990 港同盟**

**1992 民建聯**

**1994 民主黨**

**1991 立法局直選**

**1993 魯平：另起爐灶**

**1994 彭定康政改方案**

**1997 HKSAR**

**1842 Treaty of Nanjing**

**1949 PRC**

**1966 Cultural Revolution**

**1978 十一屆三中全會**

**1982 Thatcher visited  
Beijing**

**1984 Sino-British Accord**

**1989 Tiananmen Square**

# Church Positioning in Political Transition

民主回歸？民主抗共？ Unity in Diversity?

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## 1984 胡振中《有關香港前途聲明》

香港人、中國人、基督徒三重身份

## 1988 九機構研討〈政治轉易中的港澳天主教會〉

- HK: 維持／保護現狀 或 投入新處境，抓緊機遇更新，迎向未來
- D'Souza (Goa): 必須全面認識新社會
- Bui Thi Nhu Kha (越南)：變，不變則亡

# Church Positioning in Political Transition

民主回歸？民主抗共？ Unity in Diversity?

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## 1991 直選 公教教研中心教友調查 (P action not informed by faith)

- 選民登記72% 立法會選舉投票87%
- 未讀過梵二文憲 74%
- 投票是公民責任 與信仰要求無關  
Agree 54% Disagree 31%
- 鼓勵教友盡公民責任，但限制修道人影響教友 (基督徒私人行為)  
(教區自我約束，修道人和教區和教友團體不得公開表態)  
基督徒團體不能有公開政治行為，不讓政治不同破壞信仰合一

	1950s – 60s	1970s	1980s
Economic	Survival	Distribution	Prosperity & Stability
Political	CCP/KMT;	Bureaucratic Absorption	Representative Govt
	Elsie Elliott	Pressure Groups	Political Groups
Cultural	Free frm Communism (refuge in Colony)	HK / China awareness	Free frm Communism (1 country 2 systems)
Church Response			
Faith	Charity	Justice	Hope?
Vehicle	Schools; Caritas	Dio & Parish Associatns	BCC?
Ally	HK Govt	Middle Class	Poor?
Staff	Missioners	Diocesan Clergy	Laity?
Spirituality	Legalistic/Devotional	Liturgical / Social participation	Charismatic?

# Aggiornamento?

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- Divine / Human; Already / not-yet
- Sunday Liturgy in Church / Liturgy of Life
- Ecumenism and the Christian character
- Church as Hierarchy / People of God
- Church in Pluralist Politics

End of Presentation.

Thank you.