

二十世紀香港天主教會歷史研討會 (視像會議)

The History of the Hong Kong
Catholic Church in the 20th Century
(web conference)

會議場刊

Conference Programmes

2020 年 8 月 4 至 7 日

August 4-7, 2020

會議主要以廣東話及英語進行

The Conference will be conducted mainly in Cantonese and English

會議程序 Conference Schedule

8月4日 August 4

14:00-14:10 開幕致謝 Welcoming Speech

第一節 Session One : 傳教歷史 Evangelization History

主持人 Moderator : 夏其龍神父 (Fr Louis Keloon Ha)

14:10-15:30 論文發表 Papers Presentation

鍾炳基先生	從《六位香港神父的故事》看教區傳教工作的特色
黎秀容女士	首八位顯主會修女的傳教經歷
鄧明輝先生	粉嶺聖若瑟堂的本地化
鄧藻輝先生	從八鄉金錢圍鄭氏公教村看天主教會在元朗城鄉傳教重心的轉移

15:30-15:45 小休 Break

15:45-17:05 論文發表 Papers Presentation

Fr Gianni Criveller (柯毅霖神父)	Threefold Evangelization Methods of PIME Missionaries
Fr Peter Barry (溫順天神父)	Maryknoll's Work Among the Refugees in Hong Kong in the 1950s and 60s
M ^o Aurelio Porfiri (龐保頤先生)	NOVA ET VETERA: The Inculturation of Church Music in Hong Kong Before and After Vatican II
Sr. Beatrice K.F. Leung (梁潔芬修女)	Bishop Francis Hsu Cheng-pin (1969-1973): Building a Solid Foundation of the Hong Kong Catholic Church

17:05-17:35 問答環節 Q&A

8月5日 August 5

**第二節 Session Two : 教會內的團體
Organizations and Communities in the Church**

主持人 Moderator : 田英傑神父 (Fr Sergio Ticozzi)

14:00-15:20 論文發表 Papers Presentation

馮勝利先生	香港教區神職人員培育概略
彭家維博士	大修院的小歷史：一位華工眼中華南總修院的日常
黃惠蘭女士	一個俗世會的歷史神恩及挑戰
Dr. Joyce Chang Sau Han (陳秀嫻博士)	Sister Mary Aquinas Monahan, Sister Gabriel O'Mahony, And The Columban Sisters

15:20-15:35 小休 Break

15:35-16:35 論文發表 Papers Presentation

Ms. Theresa Kung and Mr. Stephen Pong (龔聖美女士、 龐永輝先生)	50 th Anniversary of the Focolare Movement in Hong Kong
Fr Jay Francis Flandez (范進鋒神父)	Migrants are Called to Mission!
Fr Agustinus Guntoro (奧古斯汀·雷敖神父)	Liberation as a Mission Aspect on Pastoral Ministry to Migrant Workers

16:35-17:00 問答環節 Q&A

8月6日 August 6

第三節 Session Three : 教會與社會 Church and the Society

主持人 Moderator : 譚永亮神父 (Fr Patrick Taveirne)

14:00-15:20 論文發表 Papers Presentation

林榮鈞博士、陳樂信先生	香港天主教大專聯會與社會運動
梁迭起先生	圖閣藏珍：港大利瑪竇宿舍圖書館歷史初探
鄭生來神父	邁向廿一世紀的二十世紀——香港天主教會本地化
徐錦堯神父	以梵二精神反省香港及中國天主教近代史並試找尋出路——為什麼天主教不能在香港和中國真正扎根？——

15:20-15:35 小休 Break

15:35-16:55 論文發表 Papers Presentation

張傳聖先生	《中和日報》與《南星雜誌》：1930年代曇花一現的香港天主教中文報紙與雜誌 <普通話>
Dr. Anthony S.K. Lam (林瑞琪博士)	The Catholic Print Media in Hong Kong: its Development and Social Involvement
Dr. Vicky Lee (李美琪博士)	Innovative Sacramental Ministry in Hostile Environments: Siege of Hong Kong December 8th-25th, 1941 and the Covid 19
Mr. John Clancey (關尚義先生)	A Pastoral Approach to the Federation of Catholic Students in a Time of Theological Change

16:55-17:30 問答環節 Q&A

8月7日 August 7

第四節 Session Four : 教會的服務 Services of the Church

主持人 Moderator : 夏其龍神父 (Fr Louis Keloan Ha)

14:00-15:00 論文發表 Papers Presentation

柴宇瀚博士	從《工商日報》報導探討寶血醫院的服務
馮國安博士、熊志忠先生	明愛社區教育服務的沿革
吳灼棣先生	服務工青及明愛的力理得神父

15:00-15:15 小休 Break

15:15-16:15 論文發表 Papers Presentation

Dr. Joyce Chang Sau Han (陳秀嫻博士)	Monsignor Charles Herman Vath, Founder of Caritas Hong Kong
Dr. Mui Hing June Mak (麥梅卿博士)	Missionary Work of Canossian Sr. Bertilla Masolo in Nursing Education
Dr. John K. Tan (陳岡博士)	Jesuit Education in 20th Century Hong Kong – a Comparative Historical Analysis of International Influences in Education

16:15-17:45 總結討論 Concluding Panel

小組成員 Panelists : 田英傑神父 (Fr Sergio Ticozzi)

夏其龍神父 (Fr Louis Keloan Ha)

彭家維博士 (Dr Pang Ka Wei)

譚永亮神父 (Fr Patrick Taveirne)

二十世紀香港天主教會歷史研討會

Conference on the History of the Hong Kong Catholic Church in the 20th Century

論文摘要

Abstracts

8月4日(星期二) August 4

Evangelization History

傳教歷史

1) 鍾炳基先生 (Mr. Anthony CHUNG)

從《六位香港神父的故事》看教區傳教工作的特色

Evangelization Stories of Six Priests in Hong Kong

〔摘要〕白英奇主教 (Bishop Lorenzo Bianchi) 在 1951 年接任後的當務之急，就是救濟生活在水深火熱中的難民，解決他們在衣食住行燃眉之急，為此他邀請了世界各地的修會，到香港辦學校、開醫院、派發衣物糧食。

從「六位香港神父的故事」可以看到二十世紀香港教區社會福利工作的一點驕人成績，但在傳揚福音信仰方面，是否因此而被忽畧了？

作者鍾炳基將兩年來寫書的生動經歷，加上「麵粉教友」的背境，跟大家現身說法。

[Abstract] The 60's and 70's are particularly a controversial time in Hong Kong. With a huge influx of refugees from Mainland China, people in general lived in absolute poverties.

The Chinese Revolution, the Second Vatican Council challenged the people of Hong Kong to change their "Status Quo." This has created an extra hardship and conflict. Although the people of Hong Kong appreciated an awakening sense of freedom, they longed to return to their homeland in China.

2) 黎秀容女士 (Ms. Iris LAI)

首八位顯主會修女的傳教經歷

Missionary Experience of the First Eight Sisters Announcers of the Lord

〔摘要〕歷史上，香港獨特的地理和政治位置，給予它扮演了一個傳教「中轉站」的角色。1911 年清朝被推翻，很多外國修會來到香港，暫作為一個到中國傳教的「中途站」，向北支援傳教士在中國的工作。

1949 年中華人民共和國成立，香港的角色因應轉變了，成為中國神職人員和傳教士的避難所。這「逆向」的發展，對香港的天主教又帶來另一新現象。

第一節~~傳教歷史

1952 年中國政府正式驅逐所有外國傳教士，與此同時也有不少華籍神職人員以及備修生逃來香港，他們絕處逢生，從此在香港落地生根。

本論文記錄顯主女修會八位修女從中國逃來香港，重新展開傳教工作和服務，建設修會並發展教育各項工作的事蹟；這八位修女的故事為「天主教與國家／政府重大事件」的其中一項歷史見證。

[Abstract] Historically, Hong Kong's unique geographical and political position gave it a role as a missionary “transfer station” to China. In 1911, the Qing Dynasty was overthrown. Many European missionaries came to Hong Kong temporarily as a “stop” to move into China for further missionaries there.

After the People's Republic of China was founded in 1949, the government officially started to expel all foreign missionaries in 1952. This historical development in China changed the role of Hong Kong, which became a destination for missionaries escaping from China.

The arrival of foreign missionaries and Chinese clergies to Hong Kong brought another new development to the Catholic Church in Hong Kong. Many of these Chinese clergies and missionaries stayed in Hong Kong and started rebuilding of their convents.

Hong Kong's societies also undergone enormous changes with the influx of refugees from China. This created big demands for social services and education. The participation of the Catholic Church for the building of schools was a critical contribution to Hong Kong's social development in the 1960s and 1970s.

The Sisters Announcers of the Lord was among those missionaries escaped to Hong Kong from China in the 1950s and then embarked for new establishment, particularly education, in Hong Kong.

This paper focuses on the story of the eight sisters of the Sister of the Announcers fleeing from China to Hong Kong in 1953, with the support of Salesian Priest Reverend Father Joseph Cucchiara. They stayed in Hong Kong to rebuild the convent, and started new missionary works and services. The story of these eight sisters was one of the historical witnesses of the Catholic Church development under evolving historical and political changes in the past century.

3) 鄧明輝先生 (Mr. Matthew TANG Ming Fai)

粉嶺聖若瑟堂的本地化

Localization Process of St. Joseph's Church, Fanling

〔摘要〕堂區運作本地化是以社會環境、地區情況及發展需要為主。本文從四方面探討粉嶺聖若瑟堂運作本地化的歷程：

禮儀

六十年代末，禮儀本地化後，彌撒的讀經交予平信徒負責，平信徒的參與便日漸增加。為了實行梵二後的禮儀改革，協助禮儀的善會——聖若瑟聖詠團及輔祭組——開始建立。到了八十年代前期，香港天主教區訓練平信徒參與舉行禮儀，各區聖堂推薦平信徒接受特別課程，以便平信徒熟習主持沒有神父的祈禱禮儀，負責講道與分送聖體。

司鐸及牧職修女管理堂區

至今服務粉嶺堂區，以非華籍的司鐸及修女為主，他們回應社區及發展需要，建立教會，在不同時代因應著社區的需要及轉變，以服務實現本地化。

平信徒參與堂區活動

七十年代中，粉嶺堂區人數不多，教育水平不高，平信徒的積極性也不足夠，《堂區通訊》加強平信徒與堂區的聯繫。直到九十年代初，從市區遷進粉嶺的平信徒增加，市區人口的遷入改變粉嶺堂區的組成，善會數目日漸增加，平信徒參與堂區活動已經成為恆常的事情。

平信徒參與堂區管理

七十年代時並沒有全面管理堂區的概念，及至八十年代，堂區議會成為決策機構，作為平信徒及神父溝通的橋樑。另外，粉嶺聖若瑟堂有一個值得留意的地方，就是原住粉嶺及遷入粉嶺的平信徒在協助堂區發展上的融合。

粉嶺堂區運作很大程度上實現了本地化，而且本地化的進程繼續在進行之中。

[Abstract] Localization of the Catholic church is based on the social environment, community status and developmental needs. This article explores the localization of St. Joseph's Church, Fanling from four aspects:

Liturgy

At the end of the 1960s, after Vatican II's Liturgical Reform, local Chinese laypeople took up the role of lector in the Mass, and lay participation in the church through liturgy increased accordingly. Besides, in order to implement the Liturgical Reform, St. Joseph Choir and Altar Servers' Group were established. In the early 1980s, the Catholic Diocese of Hong Kong trained the laypeople to lead prayer in liturgies due to the uncertainty that might cause after the Handover of Hong Kong in 1997. All parish priests recommended their laymen attending special courses so that they can get familiarized with the praying rituals without priest, and be responsible for giving sermon and offering the Eucharist.

Management of parish by priest and sister

To date, St. Joseph's Church, Fanling, is still being served mainly by non-Chinese priests and sisters. Through their services, it is capable to respond the community developmental needs.

第一節~~傳教歷史

Participation of layman in parish activities

In the mid-1970s, there was lack of believers in Fanling church and their level of education was relatively low. They also lacked enthusiasm to their faith. The publication of the “Newsletter of St. Joseph’s Church” strengthen the connection between believers and the parish. Until the early 1990s, the number of believers who moved from urban area to Fanling increased. The migration of the urban population changed the composition of Fanling church. Different faithful associations established gradually for the sake of church development. Now, it is common for laypeople participating in the parish activities.

Participation of layman in parish management

In the 1970s, the concept of participation of layman in parish management was not fully emerged. In the 1980s, the parish council became a decision-making body, and as a communication channel between believers and the parish priest. In addition, there is one thing worth paying attention for St. Joseph’s Church, Fanling, and that is, the integration of indigenous “Fanlinger” and newcomers from the urban area since the 1990s, both of which assist the development of the parish.

To a large extent, St. Joseph’s Church, Fanling is successful to implement localization in Fanling.

4) 鄧藻輝先生 (Mr. Joseph TANG Cho-fai)

從八鄉金錢圍鄭氏公教村看天主教會在元朗城鄉傳教重心的轉移

Mission Station of Kam Tsim Village in Yuen Long

〔摘要〕天主教因應元朗和錦田的社區需要及人口分佈，去推展傳教工作，從而形成當地鄉村的傳教模式。該區天主教團體其後因應人口及經濟重心遷移，逐漸把傳教重心從鄉郊移向市中心。

本文探討天主教會傳教工作與元朗鄉郊村落的互動，其中以元朗八鄉金錢圍村及其聖母七苦小堂為研究例子，帶出牧民工作、教育和慈惠教育工作對居民生活的影響。

在元朗鄉間，一九二零年代，荃灣鄭氏遷入元朗金錢圍，而在一九三五年的端午節，全村改奉天主教，翰鵬鄭家祠同時作為「聖母七苦小堂」，這壯大了元朗的天主團體，該村亦曾成為鄉間傳教重心之一。

在元朗市區，隨著墟市以至大路於二十世紀不斷發展，市中心的傳教重心，逐漸取代鄉間的傳教點。

本文主要透過口述歷史等資料，從傳教活動重心之演變，帶出元朗市與鄉的互動發展，以及天主教會在社區發展過程中的參與。

[Abstract] In response to the community needs and population distribution in Yuen Long and Kam Tin, the Catholic Church formed an evangelization model for the local villages. The Catholic community in the area subsequently moved to the town center as there was the migration of the population and a shift in economic center.

This paper explores the interaction between the missionary work of the Catholic Church and the rural villages in Yuen Long. It takes Kam Tsim Village of Pat Heung and the Our Lady of Seven Sorrows Chapel as a case study example to bring out how the pastoral work, education and charity education work affect the residents.

In the 1920s, the Cheng clan in Tsuen Wan moved to Kam Tsim Village in rural Yuen Long. On the day of Dragon Boat Festival in 1935, the whole village was converted to Catholicism. The ancestral hall of the Cheng clan was served as the Our Lady of Seven Sorrows Chapel. The move strengthened the Catholic community in Yuen Long and the village became a center of missionary in the rural area.

In the town center of Yuen Long, as the market town and the road continued to develop in the 20th Century, the mission station in the rural area was gradually replaced by the one in the town center.

Through sources obtaining from oral history and other sources, this paper is to show the shifting focus of missionary activities, the interactive development between the town center and rural village in Yuen Long as well as participation of the Catholic Church in the community development process.

5) Fr. Gianni CRIVELLER (柯毅霖神父)

Threefold Evangelization Methods of PIME Missionaries

宗座外方傳教會的三種傳教方式

[Abstract] The paper will expand the three ways by which the Milan/Pime missionaries have evangelized in Hong Kong Vicariate and Diocese in the 20th Century. I would identify the first way as “the kerygmatic preaching and the catechizing by the itinerant missionaries and the local catechists.” The second way for evangelization would be the academic education imparted to children and young people through the foundation of numerous schools in proximity of the missionary stations. The third way for evangelization would be the various form of social services for the people in need, such as orphanages, clinics, institutions for persons with disabilities. I will also illustrate the social awareness for the plight of the workers and concern for human rights by the missionaries.

〔摘要〕本文將闡釋米蘭／宗座外方傳教會士在二十世紀香港代牧區和教區傳播福音的三種方式。我將第一種方式確定為「走動的傳教士和本地傳道員一起巡迴傳教和講授教理」。福傳的第二種方式是通過在傳教點附近建立許多學校，為兒童和年輕人提供教育。福傳的第三種方式

第一節~~傳教歷史

是為有需要的人提供各種形式的社會服務，例如孤兒院、診所、殘疾人機構。我還將說明對工人處境的社會醒覺及傳教士對人權的關注。

6) Fr. Peter BARRY (溫順天神父)

Maryknoll's Work Among the Refugees in Hong Kong in the 1950s and 60s

1950 至 60 年代，瑪利諾會在香港的難民中工作

[Abstract] According to Google, under the title "Hong Kong Statistics, 1947-1967," the population of Hong Kong doubled during the period, from 1.8 million people in 1947 to approximately 3.9 million in 1967. This was due to the influx of refugees into Hong Kong after the change of government on the mainland. For the most part, the refugees lived in flimsy shacks on the hillsides of Kowloon and Hong Kong Island, which were in danger of destruction from elements of weather, such as typhoons, or from fire. Foreign missionaries were also leaving China due to expulsion. Most moved on to other countries of Asia, or even to other mission territories in the world. Because of the good relationship built up over the years between the Maryknoll missionaries of the Kaying Diocese (now called Meizhou), under the leadership of Bishop Francis X. Ford, and the PIME Fathers in that part of Guangdong Province, which came under the jurisdiction of the Hong Kong Diocese, four Maryknoll Fathers were permitted to stay in Hong Kong to work among the refugees coming out of China. This paper covers the history of Maryknoll's work of providing food, clothing, shelter and education for the refugees and their families during this difficult period, as well as the evangelization efforts among them. Witnessing the charity of the Maryknoll priests, Brothers and Sisters, many refugees were moved to take instructions in the Catholic faith and enter the Church through Baptism. The Maryknollers were extremely grateful to God having been given the grace to participate in this conversion movement. Their four refugee areas later became separate parishes in the Hong Kong Diocese.

〔摘要〕根據谷歌網站的說法，在「1947-1967 年香港統計」的詞條下，在香港人口翻了一番，從 1947 年 180 萬人增加到 1967 年 390 萬。這是由於大陸政權更迭後難民湧入香港所致。在大多數情況下，難民生活在九龍和香港島山坡上的簡陋棚屋中，這些棚屋面對被颱風等天氣因素或火災等危險因素。與此同時，外國傳教士也被驅逐離開中國大陸。大多數人移居亞洲其他國家，甚至到全球各地的傳教區。由於多年來在福特主教（Bishop Francis Ford）的領導下，嘉應教區（現稱梅州教區）的瑪利諾傳教士，與管轄香港教區所涵蓋的廣東省部分地區的宗教外方傳教會士建立了良好關係，四名瑪利諾神父獲准留在香港，以便在大陸難民中工作。本文介紹瑪利諾會在這段困難時期為難民提供食物、衣服、住所和教育等工作的歷史，以及他們的福傳工作。許多難民目睹了瑪利諾神父、修士及修女的慈善事業，受感動而接受了天主教信仰，並通過洗禮進入教會。瑪利諾會士非常感謝天主賜予了參加此一傳教運動的恩典。他們的四個難民區後來成為香港教區的獨立堂區。

7) M^o Aurelio PORFIRI (龐保頤先生)

NOVA ET VETERA

The Inculturation of Church Music in Hong Kong Before and After Vatican II

梵二會議前後香港教會音樂的本地化

[Abstract] The liturgical reform following the Second Vatican Council has had a huge impact on Catholic communities around the world. Allowing more space for the vernacular languages meant that there was a need to introduce new liturgical songs to fulfill the need for music in languages other than Latin. This was already a big challenge in Europe, but it was even more so in Asia, where there were not many composers up to the task of creating pieces that had all the qualities of good sacred music, qualities highlighted by St. Pius X in his 1903 Motu Proprio *Tra le sollicitudini*.

One case of a good attempt at liturgical music that is inculturated but still retains the good qualities requested for the liturgy are the compositions by Doming Lam Ngok-pui (1926), who is considered “the father of Hong Kong contemporary music.” Born in Macau, educated in Canada, he has spent most of his life in Hong Kong, where he still resides. Already in his *Missa Laudis* he demonstrated how it was possible to blend Chinese elements with Western ones in a way that is respectful of both cultures and of the liturgy. In his liturgical music in Chinese he has tried to show that one does not need to renounce good musical writing in order to demonstrate respect for one’s own culture. This paper will consider this attempt and will also touch on other attempts, including ones by missionaries, always trying to offer new liturgical songs that can be still considered worthy of the temple.

〔摘要〕梵蒂岡第二屆大公會議之後的禮儀改革對全世界的天主教團體產生了巨大影響。給予地方語言更多空間意味著有必要引入新的禮儀歌曲，以滿足非拉丁語音樂的需求。對歐洲來說，這是一個巨大的挑戰，但在亞洲這挑戰就更大了，因為那裡沒有太多的作曲家能夠創作出具有所有出色神聖音樂質素的作品，這是聖比約十世在他 1903 年的自動手諭《在善牧職務中》（*Tra le sollicitudini*）中所強調的。

嘗試將禮儀音樂本地化並同時保留禮儀所要求的良好質素的代表，就是林樂培（1926）的作品。林氏被視為「香港當代音樂之父」。這位澳門人在加拿大接受教育，一生大部分時間都居於香港，至今仍是。他在其《讚頌彌撒曲》（*Missa Laudis*）中展示了如何以尊重文化和禮儀的方式將中西方元素融合在一起。他的中文禮儀音樂，試圖表達人們不必為了表現出對自己文化的尊重而放棄好的音樂寫作。本文將探討這種做法，並涉及其他的嘗試，包括傳教士所做的嘗試。他們努力地創作被認為值得聖殿之用的新禮儀歌曲。

8) 梁潔芬修女 (Sr. Beatrice K.F. LEUNG)

Bishop Francis Hsu Cheng-pin (1969-1973):

Building a Solid Foundation of the Hong Kong Catholic Church

徐誠斌主教 (1969-1973 年) : 為香港天主教會建立堅實基礎

[Abstract] In Hong Kong Church history, Bishop Francis Hsu (1969-1973) the first Chinese Bishop in the Hong Kong Catholic church, played a prophetic role externally guiding the Church to ride the tide of rapid socio-political changes after the pro-Communist riot in Hong Kong 1967. Internally the universal church after Vatican II asked for the implementation of the teaching of Vatican II calling for the renewal of the local church. Bishop Hsu took up the internal and external challenges within a short year of his office, and laid a solid foundation for Catholic Church development to cope with the intensive economic-political progress of Hong Kong society in the 1970s heading towards industrial development later which would later, makes it one of the financial centres of the world.

〔摘要〕在香港教會史裡，徐誠斌主教（1969-1973 年）是香港天主教會首位華人主教。當時香港在 1967 年親共組織引發的暴動後，社會和政治產生迅速變革，他指導教會順應時勢，扮演著先知的角色。在內普世教會在梵蒂岡第二屆大公會議（梵二）後，要求實踐梵二的訓導，更新本地教會。徐主教在短暫的任職期間，擔負起內外的挑戰，為香港天主教會的發展，奠定了堅實的基礎，以應對 1970 年代香港社會在經濟政治方面快速的進步，並朝著工業的方向發展，更使其後來成為世界金融中心之一。

8月5日(星期三) August 5

Organizations and Communities in the Church

教會內的團體

1) 馮勝利先生 (Mr. Joseph FUNG Sing-li)

香港教區神職人員培育概略

A Summary of Priestly Formation in Hong Kong

〔摘要〕天主教會的聖召是指一位司鐸於晉鐸後畢生從事的一項宗教使命。培育青少年成為司鐸的地方就是修院。在香港，華南總修院（自 1931 年原由耶穌會士管理）和聖神修院（自 1946 年由香港教區管理的小修院）於 1964 年合併為現今的聖神修院。

事實上，自梵蒂岡第二屆大公會議（1962-1965）以來，聖神修院經歷過許多的轉變。1976 年小修院的結束，以及拉丁文不再作為指定的學習語言便是兩個明顯的例子。

在過去幾十年來，由於種種因素，香港教區一直面對神職人員嚴重短缺的問題。十二年免費教育為孩子們提供了充裕的學習機會。再者，香港政府推行的家庭計劃使家庭中孩子的人數減少。而最關鍵的是，在當今世界科技迅速發展的影響下，大眾都在追求舒適和享樂，結果導致想要過司鐸生活的年輕天主教徒越來越少。

雖然如此，近年來香港教區卻從沒有停止推廣司鐸聖召以協助解決這一問題。

[Abstract] Vocation in the Catholic Church refers to a type of religious mission for a priest to undertake for his whole life after his ordination. The place for training youngsters to be priests is a seminary. In Hong Kong, South China Regional Seminary (formerly run by the Jesuits since 1931) and Holy Spirit Seminary (the minor seminary run by the Hong Kong Diocese since 1946) were combined as the present Holy Spirit Seminary in 1964.

In fact, Holy Spirit Seminary has undergone a lot of changes since the Second Vatican Council (1962-1965). Two obvious examples are the close of the minor seminary in 1976 and the end of using Latin as a compulsory learning medium.

For the past few decades, the Hong Kong Diocese has been facing a serious shortage of priests owing to various factors. The 12-year free education has given children ample opportunities to study. Moreover, the birth control campaign launched by the Hong Kong Government has reduced the number of children in a family. Most importantly, fewer and fewer young Catholics would like to lead

a priestly life as a result of the pursuit of comfort and pleasure under the influence of the rapid development of scientific technology in this modern world.

However, the Hong Kong Diocese has never stopped promoting priestly vocation to help solve the problem in recent years.

2) 彭家維博士 (Dr. PANG Ka Wei)

大修院的小歷史：一位華工眼中華南總修院的日常

A Chinese worker and her stories of the South China Regional Seminary

〔摘要〕位於香港仔的華南總修院，是首屆中國主教會議決議成立的十四所總修院中歷史最長的一所。自 1931 年正式開課到 1964 年移交香港教區管理並易名為聖神修院的三十三年間，華南總修院培育出二百多位華裔司鐸。然而，有關華南總修院的紀錄，主要以總修院的大歷史（如總修院的建立及停辦、修院神長與修生的故事）為主。在大歷史中，修院華工的身影有如鳳毛麟角，而婦孺更只限於修院的社會服務援助對象。本文希望透過聆聽一位居於香港仔、於戰後曾服務華南總修院逾二十年的女性華工——黃亞妹的生命故事，嘗試重塑戰後修院的小歷史。

[Abstract] The South China Regional Seminary (1931-1964), now Holy Spirit Seminary, was the first major seminary in Hong Kong dedicated to training Chinese clergy for the local diocese. The historical records and scholarly literature of the Seminary have primarily been stories of its establishment and closure, anecdotes among its Jesuit Fathers and Chinese seminarians, as well as its services to the poor Chinese. In this androcentric metanarrative, voices of the Chinese workers serving in the Seminary have never been heard. By listening to the life stories of a female Chinese worker, Wong Ah-mui, on her 20 odd years of service at the Seminary, this paper hopes to weave her stories and the missing voices into the history of the Seminary in post-war Hong Kong.

3) 黃惠蘭女士 (Ms. WONG Wai Lan)

一個俗世會的歷史神恩及挑戰

History, Charisma and Challenges of a Secular Institute

〔摘要〕二十世紀是一個驚天動地的世紀，因為它經歷了兩次世界大戰，第一次世界大戰結束於 1918 年，而第二次世界大戰結束於 1945 年。十九世紀科學進步，不但人及物的運輸更為方便，人的思想也能迅速地由世界的一端傳到另一端。因此，地球的某處所發生的任何重要事件，很快便會影響到整個世界，在天主教會，歷史也不停地發展著。

大約在 1920 年至 1940 年期間，有許多俗世會的男、女團體蓬勃起來，適逢在這個時代，意大利的畢子宜神父（Fr. Filippo Piccinini）在 1929 年建立了仁慈聖母婢女俗世會，普世教會也研究俗世會的情況，它們早在 1947 年《眷顧之母》宗座憲章被認可了，又在 1948 年宗座詔書 *Primo Feliciter* 再次被表揚和承認，並且在梵蒂岡第二次大公會議文獻——《修會生活革新》法令中，連俗世會亦屬於此法令所指導範圍內。在 1960 年當慈幼會的張默石神父往羅馬深造之時遇到畢子宜神父，畢神父希望張神父會將婢女會傳入中國、香港及台灣，如今畢神父的願望已達成了。筆者將描述天主仁慈婢女俗世會（即之前名為仁慈聖母婢女俗世會）的歷史、神恩、挑戰及前瞻。

[Abstract] The 20th Century is a very special century because it experienced two world wars. The First World War ended in 1918 whereas the Second World War ended in 1945. Secular institutes developed rapidly between the years of 1920 and 1940. First of all, Pope Pius XII had given recognition to the secular institutes via the *Provida Mater Ecclesia* in 1947. Secondly, Pope Pius XII confirmed again that these secular institutes were recognized in the motu proprio known as *Primo Feliciter* in 1948. Moreover, Pope Paul VI had given some recommendations to the secular institutes in the *Perfectae Caritatis*, which was a decretum of the Second Vatican Council in 1965.

Fr. Filippo Piccinini had set up a female secular institute in 1929. In Macerata, he observed that several ladies who wanted to enter into the convent but for some reasons, they could not do so. The name of the institute was known as Istituto Secolare Ancelle Della Misericordia. Fr. Peter Tsang, a Salesian priest of Hong Kong went to study in Rome in 1960 and met Fr. Piccinini who expressed his wish that he wanted to set up this secular institute in China, Hong Kong and Taiwan. His wish was fulfilled because Fr. Tsang had set up a female secular institute in Hong Kong, some cities in China and Taiwan in 1996 and 1998 respectively. The writer will explore the history, charisma and challenges of the Istituto Secolare Ancelle Della Misericordia.

4) 陳秀嫻博士（Dr. Joyce CHANG Sau Han）

Sister Mary Aquinas Monahan, Sister Gabriel O'Mahony, And The Columban Sisters.

聖高龐隆傳教會及其兩位醫生修女

[Abstract] In 1949, Sr. Aquinas arrived with 5 Sisters to take up the management of Ruttonjee Sanatorium as its first Superintendent. The Columban Sisters were responding to the call of an urgent health problem—tuberculosis epidemic. The new hospital was built to commemorate the prominent Parsee, Mr. J.H. Ruttonjee's daughter, Tehmi, who died of tuberculosis.

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In 1947, a team of Columban sisters, who were nurses and therapists, arrived in Hong Kong after having been expelled from China. In 1950, the team was joined by Sr. Gabriel and later many more arrivals from Ireland.

They adopted a holistic clinical approach in work. They tackled tuberculosis, meningitis, poliomyelitis, and orthopaedic tuberculosis in children. Besides clinical work, they took up teaching in the medical school at the University of Hong Kong. They also set up a training school for nurses in Ruttonjee Sanatorium. They co-operated with the British Medical Research Council in research and treatment modules to control and reduce tuberculosis. Their professional contribution to Hong Kong was astounding.

From 1964 to 1977, the two physician sisters, supported by the team of Sisters, acted as consultants for the Sandy Bay Convalescent Home for the Society of Disabled children. They were led by Professor Hodgson to care for hundreds of children undergoing pioneer orthopaedic spinal surgery and congenital hip surgery.

In addition, the two doctors spent their weekends at the Caritas Ta Koo Ling Clinic, on the Chinese border, to care for the Hakka village patients who refused to attend the Government clinic at the Queen Elizabeth Hospital.

Their apostolic zeal was commendable. Together with Fr. Fergus Cronin, SJ, they founded the Doctors' Guild and Nurses' Guild to provide Christian fellowship and formation for doctors and nurses. They set up the first Praesidium of the Legion of Mary in 1949.

Sr. Aquinas was an extravert, with a "big heart." She was active in the drug rehabilitation field, the soroptimist, (professional woman). Sr. Gabriel, was the introvert, sensitive to others' needs. Together they extended hospitality to many groups and brought fruitful benefits to numerous families. They had lived up to the motto Bishop Valtorta gave them at the opening on 24-2-49, "Be simple and modest." The two saints' relics, St. Simplicius and St Modesta were embedded in their chapel.

Their influence and leadership transcended culture, class, religion and brought about unity, goodness and kindness among people.

〔摘要〕1949年，區桂蘭修女（Sr. Mary Aquinas Monaghan，又稱亞規納）與另外五個修女一起來到律敦治療養院，擔任管理的工作，由區修女成為第一任院長。這些聖高龐隆傳教會的修女回應當時一個緊急的衛生問題—結核病。新醫院的建立是為了紀念著名拜火教信徒律敦治（J.H. Ruttonjee）的次女蒂美（Tehmi），她因結核病去世。

1947年，聖高龐隆會一批護士和治療師修女被驅逐出中國大陸後抵達香港。1950年，紀寶兒（Sr. Gabriel O'Mahony）修女成為她們的一份子，後來又有更多來自愛爾蘭的醫護人員到港。

她們在工作中採用整全的臨床方法，解決兒童的結核病、腦膜炎、小兒麻痺症和骨科結核病。除了臨床工作，她們還在香港大學醫學院任教，又在律敦治療養院建立起一所護士訓練學校。

她們與英國醫學研究會在研究和治療療程方面合作，以控制和減少結核病。她們對香港的專業貢獻令人欽敬。

在 1964 至 1977 年間，上述兩位修女醫生在其他修女的支持下，出任大口環療養院的顧問。她們由霍奇森教授（Professor Hodgson）領導，照顧數百名接受創新骨科脊柱外科手術和先天性髖關節手術的兒童。

此外，這兩位醫生常常在周末到位於大陸邊境的明愛打鼓嶺診所，照顧那些拒絕前往伊利沙伯醫院政府診所的客家村病人。

她們心懷宗徒的熱忱，值得人們稱許。她們與龔樂年神父（Fr. Fergus Cronin, SJ）一起成立醫生協會和護士協會，為醫護人員提供基督徒團體和培育。她們又於 1949 年成立聖母軍第一個支團。

區桂蘭修女個性外向，有著「寬廣的胸懷」。她活躍於藥物康復領域，是專業女性組織「蘭馨國際」的一員。紀寶兒修女是個內向的人，敏於他人的需要。她倆把熱情好客的特質帶到許多團體，並為許許多多的家庭帶來了豐碩的惠益。她們活出了恩理覺主教（Bishop Valtorta）在 1949 年 2 月 24 日開幕式上給她們的座右銘：「簡單謙虛」。聖辛普利修斯（St. Simplicius）和聖摩德斯塔（St. Modesta）的聖髑就埋在她們的小堂裡。

她倆的影響和領導超越了文化、階級、宗教，在人群中帶來了團結、善良和慈愛。

5) 龔聖美女士、龐永輝先生（Ms. Theresa KUNG and Mr. Stephen PONG）

50th Anniversary of the Focolare Movement in Hong Kong

普世博愛運動在港五十年

[Abstract] 2020 is the 50th anniversary of the Focolare Movement in Hong Kong. It is a good occasion for us to give thanks to God for His abundant graces bestowed on us in these 50 years. Indeed, it is a moment for thanksgiving, a moment for a good review and reflection, a moment to acknowledge our failures and to pray God for His guidance in future.

Like all the works of God, it is like a seed which has to die in order to grow, we can say that also the Focolare Movement underwent difficult moments before it can start to work for His Kingdom and then to bear some fruits for His glory.

We can categorize the Focolare Movement in these 50 years into three phases:

First period: to establish the Men and Women Focolare Centers, to let ourselves be known in the Diocese and difficulties encountered.

Second period: To bring the charism of Unity in the Hong Kong environment, to form our own members before they can render service to the Church and to the Society. Main branches of the

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Focolare Movement being established: the New Family Movement which focus on the unity of the family, the Gen Movement which focus on the overall formation of the young people, the branch of the volunteers who want to bring back God to the society, the Parish Movement which wants to bring unity in the parishes, etc. However, formation is always hand in hand with service, therefore early in 1978, Collaboration with the Diocese such as for Marian Year, the launching of first satellite live broadcast with Rome for Family Fest in 1993.

Third period: More Involvement in various parishes, in various Diocesan Commissions, the yearly Mariapolis in a larger scale, the international Band of the Focolare Movement, Gen Verde in Hong Kong for the young people, the Word of Life groups in different regions of Hong Kong so as to assure the Gospel is put into practice in everyday life as all our points of spirituality are all rooted in the Gospel, only in Christ we can bring the unity.

May the Holy Spirit strengthen and enlighten our hearts so that we may accomplish the plan of God on the Focolare Movement in Hong Kong.

〔摘要〕2020 年是普世博愛運動在香港成立五十周年。對我們來說，這是個良機，讓我們感謝天主在這五十年來所賜予的豐富恩典。這確實是一個感恩的時刻，一個好好回顧和反思的時刻，一個承認我們的失敗並祈求天主對我們的將來作出指引的祈禱時刻。

就天主的一切事工，它就像種子一樣必須死掉才能成長。我們可以說，普世博愛運動也經歷了艱難的時刻，才開始為祂的國度工作，為祂的榮耀結出果實。

我們可以將普世博愛運動這五十年分為三個階段：

第一階段：建立男女普世博愛運動中心，讓人們知道我們在教區中的臨在及所遇到的困難。

第二階段：將團結的神恩帶到香港的環境中，並陶成我們的成員，然後讓他們為教會和運動服務。普世博愛運動成立了主要的分支：關注家庭團結的新家庭運動；關注年輕人的整體陶成的 Gen 運動，矢志將天主帶到社會的義工組；矢志在各堂區帶來團結起來的堂區運動。然而，培育工作始終與服務並駕齊驅，因此，早於 1978 年，我們已與教區合辦活動（例如聖母年），又於 1993 年的家庭節，與羅馬合作推出第一次衛星直播。

第三階段：更多地參與不同堂區、不同的教區委員會；每年有更大規模的瑪利亞之城；國際普世博愛運動的樂隊；為香港年輕一代的「綠新青」；在香港不同地區的聖言生活小組，以確保福音能夠在日常生活中付諸實踐，因為我們所有的靈修觀點都植根於福音，只有在基督內我們才能帶來團結。

願聖神增強和啟發我們的心，使我們能夠實現天主借由普世博愛運動在香港的計劃。

6) Fr. Jay Francis FLANDEZ (范進鋒神父)

Migrants are called to Mission!

外來移民教友受召傳教

[Abstract] In the late 70's Filipinos start migrating to Hong Kong as entertainers and musicians. And in the 80's another batch of Filipinos came to Hong Kong not as musicians but as household workers.

Since the number of the migrant workers are increasing the Catholic Diocese started to establish an office and shelter houses to cater their needs. The Diocesan Pastoral Centre for Filipinos was established in 1987. This was opened to help the Filipino household workers especially those who are distressed and abused by their employers. Recently, since other nationalities are coming to Hong Kong to work as Household workers, the name of the Centre was changed to Diocesan Pastoral Centre for Migrants.

The Chaplaincy to the Filipino Migrants was established in the 90's. The mission of the Chaplaincy was to create programs for the spiritual nourishment of the Migrants and to encourage them to participate in various apostolic work of the Church.

We organize annual recollections, liturgical seminar, Christian leadership seminar and formation. We help those who are distressed through counselling. The Chaplain visits also Filipino communities in different parishes to listen to their various problems and needs. Through this, we can make programs on how to better help the Migrants in their holistic formation as Christian.

We established also a group for Prison and Hospital visitation. Their mission is to visit Filipinos who are in prison and in the hospitals. Our volunteers assist them, especially those are sick, to contact our Philippine Consulate for their inquiries.

The Chaplaincy also organises a talk or seminar on employment rights of the foreign domestic helpers. This is to help and guide them of their rights as foreign domestic workers. We hope that through this seminar they will be confident to work and express their labor rights.

We also go to the streets and parks where the Migrants are spending their time on their day-offs. We call this apostolate, Street Evangelization. This is to give our Catholic presence in the streets. We distribute prayer leaflets, rosaries and sometimes we give short instruction and catechesis to them.

From our street evangelisation apostolate we encountered Filipino Catholics who have not yet receive the sacrament of Confirmation. Our volunteer catechists help them prepare for the reception of the sacrament.

Our mission is to remind the Migrants that the Church is their home! And, as members of the Church they are also called to participate the mission to bring good news to all peoples and nations.

第二節~~教會內的團體

〔摘要〕七十年代後期，菲律賓人開始以藝人和音樂人的身分移居香港。在八十年代，另一批菲律賓人來港，但不是以音樂人身分而是以家庭傭工的身分前來。

由於移民工人的數量增加，天主教教區開始成立辦公室和庇護所以滿足他們的需要。教區菲籍人士牧民中心成立於 1987 年，目的是幫助菲籍家庭傭工，特別是那些遭受僱主騷擾和虐待的家傭。最近，由於其他國籍的人來港做家傭，該中心更名為教區移民牧民中心。

菲籍人士專職神師設立於九十年代，職責是為移民提供活動以滋養他們的靈修，同時又鼓勵他們參加教會的各種使徒工作。

我們組織周年聚會、禮儀研討會、基督徒領袖研討會和培育。我們通過輔導來幫助受困擾的人。神師還探訪不同堂區的菲律賓團體，聽取他們的各種問題和需要，藉此制定如何更好地幫助移民作為基督徒的整體培育方案。

我們還成立了一個監獄和醫院探訪小組。他們的使命是探訪在監獄和醫院裡的菲籍人士。我們的志願者協助他們（尤其是病人）聯繫菲律賓領事館作查詢。

專職神師還組織有關外籍家傭職業權益的講座或研討會，幫助和指導他們作為外籍傭工的權利。我們希望通過這些研討會，他們能有信心地工作及表達自己的勞工權利。

我們還去移民度休閒時光的街道和公園。我們稱這使徒工作為「街頭福傳」。這是為了讓天主教臨在於街上。我們分發祈禱單張、念珠，有時還會給他們簡短的指導和教理講授。

在街頭福傳之時，若遇到尚未領受堅振聖事的菲律賓教友。我們的義工傳道員會幫助安排他們領受聖事。

我們的使命是提醒移民，教會是他們的家！而作為教會的成員，他們也受召參與把福音帶給所有民族和國家的使命。

7) Fr. Agustinus GUNTORO, SCJ (奧古斯汀·雷敖神父)

Liberation as a Mission Aspect on Pastoral Ministry to Migrant Workers

解放，為外地工牧靈服務的任務

[Abstract] The issue of liberation remains a significant issue in today's world due to the fact that it is still far from truth, justice, love and freedom. In particular, the Catholic Church in Hong Kong faces more or less the same issue, especially in serving migrant workers. The Indonesian Catholic Community in Hong Kong is one of the ethnic groups in the Catholic Church in Hong Kong and presents a challenging ministry for the Church in Hong Kong,

Following the needs of the world, mission of the Church in Hong Kong is being challenged in the recent times to be part of the liberation movement. This movement has taken on a new meaning as we continue our search for the why, what and how of Mission and of a New Evangelization at the dawn of a new Millennium. As one of the members of the Church who am involved in her mission, in

particular with the Indonesian migrant workers in Hong Kong, I am interested in these concerns and challenges and wish to reflect on two important insights as part of the struggle for missions, 1) Jubilee and 2) Reign of God.

Adveniat Regnum Tuum (Thy Kingdom Come) is a prayer of Jesus and at once the core of Jesus' mission. Fr. Dehon challenged his members to put it as the main purpose of our mission, "*We should be an effective sign that it is the Kingdom of God and His justice which should be sought above all and in all.*"

It is becoming obvious in my way of reflection, according to the inspiration of my founder, that Jubilee and the Reign of God is the core content of our mission, as well as our dream to liberate people from any kind of injury to their dignity. The points of Jubilee and the Reign of God are going to be explored in the context of liberation as a mission, in which this reflection would focus on the Gospel of Luke.

〔摘要〕由於世界局勢離實現真理、正義、愛與自由還很遙遠，解放問題仍然是當今世界的重要問題。香港天主教會或多或少也面臨同樣的問題，尤其是在為外地工服務方面。香港印尼天主教會是香港教會中的一個多種族群體，對於香港教會來說，這將是現實，同時也是充滿挑戰的工作。

隨著世界的需要，香港教會的任務最近也正面臨挑戰，如何參與解放工作。面對這些憂慮和挑戰，作為一個參與教會任務的成員之一，我有興趣反映出一項重要見解，為任務而奮鬥，這就是神的國。

神的國是耶穌任務的核心。耶穌聖心司鐸會的創始神父 **Fr. Dehon** 挑戰他的成員將其作為任務的主要目標：「我們應該成為神的國的一個有效標誌，首先應尋求祂的正義。」

顯而易見，神的國是我們的核心任務，讓我們努力使人們擺脫憂傷而找回尊嚴。神的國將在解放的框架下作為任務來探索，其中的反思將集中在路加福音中。

8月6日(星期四) August 6

Church and the Society

教會與社會

1) 林榮鈞博士、陳樂信先生 (Dr. Anselm LAM and Porson CHAN)

香港天主教大專聯會與社會運動

Hong Kong Federation of Catholic Students and Social Movements

〔摘要〕二十世紀六十年代為香港社會和香港天主教會均是改革的年代。為香港社會，六七暴動和之後的連串社會運動為香港帶來極大的改變。香港人開始去探索自我身份究竟是香港人還是中國人，殖民地的社會政策是否分化階級和愚民政策？天星小輪加價、中文運動、釣魚台事件到反貪污捉葛柏等等衝擊著整個社會。而學生在這些運動中擔當著重要的領導角色。天主教徒一向予人有溫順和親建制的印象。然而天主教大專學生卻與其他大學生走在群眾前，與權威對抗。是甚麼原因使天主教大學生有這巨大的轉變？天主教大專聯會在當中有何角色？本文透過 1964 至 1975 年間天主教大專聯會的一些幹事的口述歷史，展示他們當時的社會參與和個人發展改變，探索信仰與社會參與的關係和影響。

[Abstract] The 20th Century was a period of reform for both Hong Kong society and the Hong Kong Catholic Church. The riots in 1967 and the subsequent series of social movements brought great changes to the Hong Kong society. The local people began to explore their identity whether as a Hong Konger or a Chinese. Did the colonial social policies differentiate social classes and policies of obscurantism? Star Ferry's fare increase, Chinese campaign, Diaoyutai Incidents, anti-corruption and the arrest of Peter Gerber, etc. impacted the entire society with students playing important leading roles in these social events. Catholics always give people the impression of being meek and pro-establishment. However, in those days, Catholic college students walked in the frontline with the other college students, confronting the authority. What made the Catholic college students having this huge change? What was the role of the Hong Kong Federation of Catholic Students? Through the oral history of some former officers of the Federation between 1964 and 1975, this article will show their social participation and personal development changes at that time while exploring the relationship and influence of faith and social participation.

2) 梁迭起先生 (Mr. Nixon Tit-hei LEUNG)

圖閣藏珍：香港大學利瑪竇宿舍圖書館歷史初探

Tombs of Such Cannot Die:

A Brief History of Ricci Hall Library, The University of Hong Kong

〔摘要〕1929年，天主教耶穌會於薄扶林道93號成立香港大學利瑪竇宿舍，為港大唯一天主教男生宿舍，亦為耶穌會在大學與社會的重要學術及傳教基地。本文透過梳理宿舍檔案、出版物及口述歷史，初探與宿舍肇始於同時的宿舍圖書館歷史，強調圖書館如何與宿舍教育理念相和相應，館藏怎樣反映宿舍創立前後耶穌會士及宿生對「知識範疇」的認知。圖書館飽歷1941年香港保衛戰及日據時代烽火塗炭，亦為戰後復原開花結果的本港燦爛人文風景一環，是本港及天主教會歷史的重要見證。本文亦探討宿舍圖書館在宿舍的角色嬗變，近年配合教會、宿生與校友的需要，透過校友和學界專業人士的鼎力支持，轉型為集保育、展覽、體驗式學習等多用途公共空間的經過和發展。

[Abstract] Established in 1929 by the Jesuits, Ricci Hall is the first Catholic male hall in the University of Hong Kong (HKU) and it serves as an important site for academics and preaching in university and Hong Kong. Informed by archival research and oral history, the paper aims to emphasize on how Ricci Hall Library echoes with the educational philosophy of Ricci Hall, which reflects Jesuits and residents' understanding and perceptions of the concepts of knowledge before and after its establishment. The Library has survived from the Battle of Hong Kong in 1941 and the Japanese occupation period, and has been evolving and improvising to meet the needs across generations, which has become an important witness of the history Hong Kong and the Catholic Church. The paper also discusses the Library's transformation of role, with the support from alumni and professionals, to a public space for conservation, exhibition and experiential learning in the hall setting, for fulfilling the needs of church, hallmates, graduates and various stakeholders of Ricci community and society.

3) 鄭生來神父 (Fr. Anthony CHANG)

邁向廿一世紀的二十世紀——香港天主教會本地化

Approaching Inculturation of the Catholic Church in Hong Kong

〔摘要〕我會以在香港和香港教會內成長過程中，探討邁向著廿一世紀中的二十世紀香港天主教會本地化。

第三節~~教會與社會

兒童少年期

父親落葉歸根的深層次肯定，影響我中國心生根，心向中國及中國人民

與天主初會

基督為模範：

- 愛與服務，尤其為貧窮者（與人接近）
- 山園祈禱：按照天父的旨意做（「阿爸！父啊！一切為你都可能：請給我免去這杯罷！但是，不要照我所願意的，而要照你所願意的。」谷 14:36）

經常的念經祈禱：

- 深層地意會天主的臨現，在心中
- 天主處處都在：在花草樹木中、在天空內、在海洋

梵二（1962-5）：聖神帶動封閉內向的教會變成開放對外，與人類息息相關的教會

- 語言本地化，教會本地化
- 與全人類息息相關（地球人身份）
- 解放神學、社會性的分析與正義

1966-1970：在羅馬神學院讀神學。常與香港同學，談香港教會本地化和重視基層。我們三位選擇回港進鐸，要求主教在較窮區的教堂進行。

1997 後：香港天主教信徒三個身份：

- 1. 天主教徒
- 2. 香港人
- 3. 中國人
- 第四個身份：地球人
- GS#1 及若 10:10

與香港人、中國人、全人類及大地感同身受、共命運、共創更豐盛的將來。愛主愛人愛大地。

邁向廿一世紀

宇宙觀與生態觀：宇宙基督

天主一生的祝福與愛

- 天主的創造
- 婚姻內的祝福與愛
- 愛嬰新世代
 - 祝福和愛護胎兒

- 自然分娩（也談 oxytocin 愛的荷爾蒙）
Gut Microbiome 腸道菌群，建立嬰兒的免疫系統
- 母乳育嬰：母乳鞏固嬰兒菌群和免疫系統
- 繼續祝福和愛護嬰兒，讓嬰兒身心靈整全地和強壯地成長
- 嬰兒受洗的祝福與愛，家人和代父母的參與

邁向愛嬰的新世代家庭、堂區和社會

與香港人、中國人民、全人類、大地與天主整個創造 感同身受、共命運、共創更豐盛的生命和將來，團結在基督內、由聖神帶引、邁向天父之國的成全；愛主愛人愛大地的本地化，修正現用的白活文天主經，把在「人間」改回用在「地」上。

[Abstract] In the process of my growing up in Hong Kong and in the Hong Kong Church, I will explore the inculturation of the 20th Century Hong Kong Catholic Church as it approached the next century.

Childhood:

Care for China and its people influenced by my father's deep sense of belonging and rootedness in Chinese soil.

First conscious contact with God

Christ as a model:

- Love and service, especially for the poor (close to people)
- Prayer in the Garden of Gethsemane: Do as the Father's will ("Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will." Mark 14:36)
- Frequent praying:
- Feel deeply in the heart the presence of God
- God is everywhere: in flowers and trees, in the sky and in the ocean

Vatican II (1962-5): The Holy Spirit led the introverted Church into an open one, a Church that is open to the outside world and closely related to human beings.

- Vernacular language
- Closely related to all human beings (the identity as an earthling or earth person)
- Liberation Theology, Social Analysis and Justice

1966-1970 : Did theology in Rome with fellow seminarians from Hong Kong. Often talked about Inculturation of the HK Church and care for the poor. We three chose to be ordained in Hong Kong and asked the Bishop to ordain us in a church situated in a poorer area.

After 1997: The three Identities of Hong Kong Catholics

- 1. Catholic
- 2. Hong Konger

第三節~~教會與社會

- 3. Chinese
- Fourth identity: global Earth person
- GS#1 and John 10:10

Shared destiny with Hong Kong people, the Chinese people, all humankind and the Mother Earth, towards joint creation of a bountiful future; love of God, love of humans and love of the earth

Towards the 21st Century

Cosmology and Ecology: Cosmic Christ

God's life-long blessing and love

- God's creation
- Blessings and love in marriage
- A New Baby-loving Generation
 - blessing and loving the fetus
 - natural childbirth (also connected with oxytocin, called a love hormone)
 - Gut Microbiome, which establish baby's immune system
 - Breastfeeding: Breast milk consolidates baby's immune system
 - continued blessing and love of the baby, wholesome growth in body, mind and spirit of the baby.
 - Infant baptism (continued blessing and love)

Towards a new generation of baby-loving families, parishes and society

Hong Kong people, the Chinese people, all humankind, the Mother Earth, together with the whole creation of God all share and feel the same fate and create a bountiful future. United in Christ, they march towards the Kingdom of Heavenly Father, through the guiding of the Holy Spirit.

4) 徐錦堯神父 (Fr. Luke TSUI)

以梵二精神反省香港及中國天主教近代史並試找尋出路

——為什麼天主教不能在香港和中國真正扎根？——

Does the Catholic Church root in Hong Kong and China?

〔摘要〕真正的扎根，代表天主教已能完全融入香港和中國，成為地上的鹽和世界的光。像基督教之於歐美，成為歐美文化的根，或像佛教之於中國，雖經多次「滅佛」，仍能屹立不倒，甚至發揚光大。

鹽可以防止腐化和讓信徒活得有味道，光可以讓人找到通往全部人生的康莊大道。全部人生包括宗教生命、靈性生命、道德生命、群育生命、美育生命、理性生命、感情生命、身體生命八個範疇，也抱括天上和地下，今生和來世。這要求天主教要真心而完全地扎根在本地和在中國文化中。

利瑪竇音樂劇的完成，是個好開始，如何延續？才是千里之行的第一步。

[Abstract] Having genuinely rooted means the Catholic Church is fully integrated into Hong Kong and China, becoming the salt of the earth and the light of the world. Like Christianity in Europe and the United States, it has become the root of the European and American cultures. Or like Buddhism in China, although there were repeated destruction to Buddhism, it can still stand up and even flourish.

Salt can prevent things from decomposition while let believers live with a taste. Light can make people find a royal road to their whole lives. This whole life includes eight categories: religious life, spiritual life, moral life, community life, aesthetic life, rational life, emotional life, and physical life. It also covers heaven and earth, this life and the afterlife. This requires the Catholic Church to be truly and completely rooted in the local and Chinese culture.

The completion of the musical on Matteo Ricci is a good start. But how to continue? That's just the first step of a long-distance journey.

5) 張傳聖先生 (Mr. Michael CHANG Chuan Sheng)

《中和日報》與《南星雜誌》：1930年代曇花一現的香港天主教中文報紙與雜誌

“Zhonghe Daily” and “Nanxing Magazine:”

Short-Lived Hong Kong Catholic Chinese Newspapers and Magazines in the 1930s

〔摘要〕自香港天主教於1873年及1877年出版第一份葡文刊物 *Catholico* 及英文報紙 *The Hong Kong Catholic Register* 以降，香港天主教刊物發行迄今已有超過一百四十年的歷史。然而，相較於十九世紀後半便開始創辦外文刊物，香港天主教中文刊物的出版則要延遲到五十年之後。

伴隨1919年教宗本篤十五世 (Benedict XV) 頒布「夫至大牧函」(Maximum Illud) 之後對於中國教會產生的巨大作用，香港天主教中文刊物發行活動隨之而生。自1928年香港天主教創辦了第一份中文官方報紙《公教報》之後，1930年代則更進一步嘗試創辦中文日報及雜誌。1931年2月11日，一份教區參與投資的報紙《中和日報》開始發行，之後並發行晚報。同年7月15日，一份由海豐教友出資創辦的雜誌《南星雜誌》亦開始出版。然而，這兩份刊物均未能維持較長的發行時間。

本文將透過研究者所取得的《中和日報》及《南星雜誌》部份原件及殘件，佐以香港天主教教區檔案處典藏之一手文件，對於 1930 年代香港天主教這波鮮為人知卻意義重大的中文刊物發行活動進行爬梳，文中並將針對刊物內容以及發行者相關背景進行介紹與分析。

[Abstract] Since the Hong Kong Catholic Church published the first Portuguese publication, *Catholico*, and the English newspaper *The Hong Kong Catholic Register* in 1873 and 1877 respectively, Hong Kong Catholic publications have been in circulation for more than 140 years. However, compared to the start of foreign language publications in the second half of the 19th Century, the publication of Hong Kong Catholic Chinese publications came only until 50 years later.

Along with the tremendous effect on the Chinese Church after the promulgation of *Maximum Illud* by Pope Benedict XV in 1919, Hong Kong Catholic Chinese publication activities began. Since the Catholic Church of Hong Kong introduced the first official Chinese newspaper, the *Kung Kao Pao* in 1928, in the 1930s, it tried further to publish a Chinese daily newspaper and a magazine in the 1930s. On February 11, 1931, the *Zhonghe Daily*, a newspaper with the diocese's investment, began to publish. It later introduced an evening paper. On July 15 of the same year, *Nanxing Magazine*, a magazine funded by the laypeople of Haifeng, also came into being. However, neither of them were able to maintain for a long time.

This article will use some of the originals and fragments of the *Zhonghe Daily* and *Nanxing Magazine* obtained by the author, along with firsthand documents from the archives of the Catholic Diocese of Hong Kong, to comb through the little known publication activities of the Hong Kong Catholic Church in the 1930s. This article will also introduce and analyze the contents of the publications and the relevant background of the publishers.

6) 林瑞琪博士 (Dr. Anthony S.K. LAM)

The Catholic Print Media in Hong Kong: Its Development and Social Involvement

香港天主教印刷媒體：它的發展與社會參與

[Abstract] Few have acknowledged that the Catholic Chinese Weekly *Kung Kao Po* (《公教報》) is the oldest newspaper in Hong Kong. It was established in 1928 by a PIME priest, Fr. A. Granelli, in partnership with a local Chinese priest Fr. Philip Lo (盧履中神父). The English Catholic Weekly *Sunday Examiner*, found by Fr. Maestrini in 1947, is also a publication in the city with a long history.

Hong Kong has played a very special role in the development of inter-cultural exchange in modern China, as well as with the Catholic Church in China. Among all the cultural activities, Catholic evangelization work also makes an important impact on the local culture of the City. Such impact also extends to mainland China.

Actually the history of Catholic periodical publication can be traced to an even earlier period to *The Hong Kong Catholic Register* (《香港天主教紀錄報》), which was started in 1877. In this paper I would like to draw a thorough picture of Catholic publications in Hong Kong. Besides the above-mentioned newspapers, other periodicals including *Kung Kao Po*, *Sunday Examiner* and *the Rock* will also be discussed.

Through the elaboration of the development of Catholic Newspapers and periodicals in Hong Kong, I seek to examine their social value for the last two centuries and to evaluate the contribution of Catholic periodicals to the Church and to society in Hong Kong.

〔摘要〕很少有人認識到《公教報》是香港最古老的報紙。它由宗座外方傳教會顏思回神父（A. Graneli）與國籍盧履中神父合作於 1928 年創辦。1947 年由師人傑神父（Maestrini）創辦的英文天主教周報 *Sunday Examiner* 是這城市歷史悠久的出版物。

在現代中國以及中國天主教會的發展中，香港發揮了非常特殊的跨文化交流作用。在所有文化活動中，天主教福傳工作也對香港這個城市的地方文化也產生了重要影響。這種影響也擴展到中國大陸。

實際上，天主教期刊出版的歷史可以追溯到更早的 1877 年《香港天主教紀錄報》。在本文中，我想對香港的天主教出版物作一個全面的鉤勒。除上述報紙外，還會討論《公教報》、*Sunday Examiner* 和《磐石》等其他期刊。

通過詳細闡述香港天主教報紙和期刊的發展，我試圖研究它們在過去兩個世紀中的社會價值，並評估天主教期刊對香港教會和社會的貢獻。

7) 李美琪博士 (Dr. Vicky LEE)

Innovative Sacramental Ministry in hostile environments:

Siege of Hong Kong December 8th-25th, 1941 and the Covid 19

緊張局勢中施行聖事的創新精神：

1941 年 12 月 8 至 25 日被圍攻之下的香港與新冠肺炎

[Abstract] Innovative ways of sacramental ministry are not uncommon in the history of the Catholic Church in times of wars and hostile environments. As the world is fighting the pandemic Covid 19, creative forms of sacramental ministry such as ocular communion in Eucharistic live-streaming, drive-through confessions have emerged. This paper shall revisit some innovative ways of sacramental ministry during the 1941 battle in Hong Kong which innovativeness resonates strongly with the changes that the Covid-19 has brought to sacramental ministry. The first Japanese bomb was dropped at the Kai Tak aerodrome at 8:00 am on December 8, 1941. Hong Kong was besieged for 18 days. What

was religious life like for Catholics then? Where and how were Sacraments administered as the fighting intensified? This paper shall first examine the “new normal” for Hong Kong war-time Catholics in the city. Quiet corners in social spaces like restaurants, social clubs, and open streets/markets were randomly converted into new religious/spiritual spaces as Churches become too exposed and dangerous. I will then examine the religious needs of Catholics on the front line and the wounded and dying in the hospitals where many, like Covid-19 victims, died without the comfort of the last rites. In reaching out to these Catholics, perilous journeys to isolated pillboxes and machine gun outposts across Hong Kong were undertaken by Auxiliary Chaplain Corps. Lastly, I will look into some of the symbolic and spiritual union of Catholics and non-Catholics in moments of general absolution under life-threatening circumstances and the re-orientation of views towards the Catholic Church in times of hostility.

〔摘要〕在戰爭和局勢緊張的環境中以創新方式來施行教會聖事，在天主教史上並非罕見。當世界正在與新冠肺炎疫情奮戰之際，在直播中神領聖體、在汽車通道上辦告解等具創意的聖事施行形式，也開始出現。本文將回顧 1941 年香港戰役中教會施行聖事的一些創新精神，它們與新冠肺炎疫情給聖事施行所帶來的變化極其相似。日本皇軍於 1941 年 12 月 8 日早上 8 時，在啟德機場投下第一枚炸彈。香港奮力抵抗了十八天才投降。在這段時間裡，天主教徒的宗教生活是怎麼樣的？隨著戰事加劇，各種聖事是在何處和如何施行呢？本文首先將研究天主教徒在戰時香港的「新常態」。當教堂因太顯眼而變得危險之時，餐廳、社交俱樂部、露天市集和街道等社交空間裡的寧靜角落，也轉化為宗教/靈修的新空間。接著，我會檢視前線天主教徒及醫院中的傷者和瀕死者的宗教需求，他們許多就如新冠肺炎的病人一樣，在沒有得到終敷之下死去。而為了接觸教友，輔助隨軍牧師踏上危險的道路，走訪各個孤立的地堡和軍事前哨站。最後，本文會探討，在生命受到威脅的情況下，天主教和非天主教徒「未經個別告明的集體赦罪」的時刻，他們所顯示的一些象徵上和精神上的合一，以及對緊張局勢裡的天主教會的諸多看法重新定位。

8) Mr. John CLANCEY (關尚義先生)

A Pastoral Approach to the Federation of Catholic Students in a Time of Theological Change

在神學思潮轉變時期對大專聯會的牧民方法

[Abstract]

1. Arrival in Hong Kong shortly after the completion of Vatican Council II.
2. Reality: Pastoral Thinking and Practice still centered on church activities; clerical dominance of decision-making and orientation of activities undertaken by laypersons.

3. New Orientation: focus on the Kingdom of God; with the role of the laity being key and most important.
4. Spirituality: (a) Old: the world is evil, with the focus on getting to heaven and doing one's best to be separated from the evil world. One ideal was the Trappist monks, whose lives focused on prayer and work in a place cut off from the world; next in that hierarchy were priests and then sisters and brothers, and at the bottom were laypersons who were involved in "worldly" activities and thus had very little time for prayer. (b) New: the call is to go into the world and work to contribute to the development of the kingdom (reign) of God by loving and serving others and by working for justice, peace, and truth. The persons in the church were most suited for this task were laypersons who were in intimate contact with problems and thus could find ways to love their neighbors and work towards bringing about changes in unjust institutional structures.
5. Theological concepts: (a) Old: studying the dogma as reflected in the catechisms. (b) New: focus on studying the Gospels and theological reflection how to live the good news of the Gospel in the reality in the world. This called for a better understanding of society by using the tools of social science to grasp the reality of the unjust structures of society and then using the values of Gospel to discuss and decide what actions were needed to make a contribution towards building the reign of God in society. A key starting point was the approach used by Jesus of making a clear option for the poor.
6. Concrete programs: (a) Establishment of small cells of students to use the approach of "Action-Reflection- Action" also known as "Think- Judge- Act." (b) Training programs that started with a period of immersion in society to concretely experience the problems of working class people; then to reflect on what had been experience; then analyze that experience with the assistance of social science tools; then to do reflection on the Gospel and theological reflection; then to develop an orientation of what to do as students and later on as young intellectuals.
7. Experience of the Belfran Road Community: a unique experience of an experimental basic Christian community.
8. International Solidarity: 24 hours fast at the Cathedral for torture victims in the Philippines; support for Soweto victims; support for Italian missionaries in the Philippines, etc.
9. Later work with the International Movement of Catholic Students and the Office of Student Chaplains and Education of the Federation of Asian Bishops Conference, which built on and further developed the same approach, both on the regional level and within countries.
10. Experiment with lay chaplains.
11. Anti-Vietnam War activities; Contributions to the establishment of the Justice and Peace Commission; solidarity with workers' groups and unions, as well as for grassroots people's movements.

[摘要]

1. 梵蒂岡第二屆大公會議結束後不久抵達香港。

第三節~~教會與社會

2. 現實環境：牧民的思想與實踐仍以教會活動為中心；由神職人員主導決策和方向，平信徒負責活動的方向。
3. 新方向：專注於天國；平信徒的角色成為關鍵和最重要。
4. 靈修：(a) 舊靈修：世界是邪惡的，專注於進入天堂並儘力遠離邪惡的世界。有一種理想是熙篤會隱修士，他們的生活專務祈禱和工作，與世隔絕。那層級再下來是神父，然後是男女修會會士，最底層是平信徒，他們參與「屬世的」活動，因此很少時間祈禱。(b) 新靈修：受召走進世界，並通過熱愛他人和為他人服務，以及為正義和平與真理而努力，為天主（統治）的國度的發展作出貢獻。教會中最適合完成這項任務的人，是與這些問題有密切聯繫的平信徒，因此他們可以找到愛他們的鄰人的方法，並努力為不公義的體制帶來變化。
5. 神學概念：(a) 舊概念：研讀反映在天主教教理中的教義。(b) 新概念：專注於研讀福音和神學反思，以達至如何在現實世界中活出福音的喜訊。這要求通過使用社會科學的工具來掌握社會不公義結構的現實，從而更好地理解社會，然後利用福音的價值觀來討論和決定需要採取什麼行動，為在社會中建立天主的國度作出貢獻。一個關鍵的起點是耶穌採取的方法，即與窮人站在一起的明確選擇。
6. 具體計劃：(a) 建立使用「行動-反思-行動」方法（又稱「思考-判決-行動」）的學生細胞小組。(b) 培訓計劃始於一段社會體驗時期，從中具體地體驗工人階級所面對的問題；然後反思這些經歷；再借助社會科學工具分析有關經驗；然後對福音和神學進行反思；並確定作為學生和以後的青年知識分子的行動方向。
7. 巴芬道團體經驗：一個實驗性的基層基督徒團體的獨特經驗。
8. 團結國際：在主教座堂為菲律賓遭受酷刑的受害者作 24 小時禁食；支持索韋托的受害者；支持在菲律賓的意大利傳教士等。
9. 後來與國際公教學生運動及亞洲主教團協會的學生神師及教育辦公室合作，建基於同一模式，並在不同國家及地區層面進一步發展。
10. 嘗試採用平信徒神師。
11. 反越戰活動；導致正義和平委員會的成立；聲援工人團體和工會，以及支持基層民眾的各種運動。

8月7日（星期五）August 7

Services of the Church

教會的服務

1) 柴宇瀚博士（Dr. Gabriel CHAI Yu Hon）

從《工商日報》報導探討寶血醫院的服務

The Service of Precious Blood Hospital from Reports of The Kung Sheung Daily News

〔摘要〕《工商日報》是香港一份發行超過半世紀的報紙，曾被視為「香港三大報章」之一，自二十年代起，一紙風行，直至八十年代停刊，殊感可惜。《工商日報》資料詳實，有助我們從事各種研究，其中包括寶血醫院的歷史。寶血醫院在 1937 年 7 月成立，由寶血女修會創辦，致力改善香港的醫療服務。然而，華人衛生意識不足，由來已久，加上香港自 1950 年代起，人口暴增，醫療系統不勝負荷，於是寶血醫院申請擴充，獲得各界資助，服務大眾。《工商日報》與寶血醫院的資料互為表裏，見證《工商日報》務實求真的作風，也見證寶血醫院本着基督精神，一直肩負濟世為懷的使命。本文藉此讓各界人士認識香港報章，實為天主教服務的佐證。

[Abstract] The Kung Sheung Daily News issued over a half of decade between 1920s and 1980s, was one of the three major newspapers in Hong Kong in the 1950s. The Kung Sheung Daily News reported accurate details, including the history of Precious Blood Hospital. Precious Blood Hospital was founded in July 1937 by the Sisters of the Precious Blood in Sham Shui Po. Precious Blood Hospital improved the medical service in Hong Kong. However, since the Chinese, especially the poor and the illiteracy, lacked of health awareness, Precious Blood Hospital decided to make more effort to provide medical service in Hong Kong.

During the 1950s, Hong Kong medical system could not afford the rapid growth in population, so Precious Blood Hospital applied to expand and raise fund from Hong Kong and overseas. With the financial support, Precious Blood Hospital established the new wing (the George Washington Wing) in 1975. This article re-examines archival information from both The Kung Sheung Daily News and Precious Blood Hospital. It not only manifests the development of the Catholic Church and Precious Blood Hospital through The Kung Sheung Daily News, but also shows that the local newspapers can be the best witness of the Catholic service and historical studies.

2) 馮國安博士、熊志忠先生 (Dr. Patrick K.O. FUNG and Mr. Leo C.H. HUNG)

明愛社區教育服務的沿革

History of Caritas Community Education Service

〔摘要〕香港明愛（明愛）的社區教育服務自 20 世紀的中後期（1963-1999）秉承明愛「以貧為先」的理念，在社會服務的框架下為年青學生和待業或在職的成年人士提供學歷和職業培訓課程，使其在主流的教育系統以外得以持續學習，從而增加升學和就業機會。明愛的社區教育始於 60 年代初的補遺補缺式的課程，除了成人基本學習班外，以實用夜中學最廣為人知。實用夜中學為失去正規教育機會的人士提供全科中學教育，當中也包括商科和工科的訓練。其後明愛於 70-80 年代為配合社會工商業發展的人材需求，基本成人教育更拓展至多項有關商業、電腦、設計、酒店和旅遊業等職業教育及專業訓練課程。至 90 年代明愛又增加多項專上課程，同時開辦分別為新來港兒童和失業人士的適應課程和再培訓課程。

本文除論述明愛如何在轉變中的宏觀環境為當時的弱勢社群提供非主流的社區教育服務外，亦分析明愛和學院的微觀和內在環境，即領導和管理如何促進社區教育的發展，包括夥拍政府和專業團體開辦多元的課程，正確地在社會服務的框架下為弱勢社群提供教育服務，促進人人平等的終身學習機會，使「教育社區化」的成效更為彰顯，而於過程中高層管理人員至誠投入和洞悉先機的領導最為關鍵。

回顧歷史的目的之一是要從歷史中學習，以創建未來。面對不斷轉變的環境和時代徵兆，明愛社區教育服務正要堅持天主教的辦學理念，積極前瞻和維持良好的管治，加上有機性的組織和共融的工作文化，為弱勢社群提供適切的教育服務。

[Abstract] During the period from the middle to late 20th Century (1963-1999), Caritas-Hong Kong (Caritas) has provided community education services in accordance with its mission of “preferential option for the poor and the underprivileged”. Within the framework of community service, Caritas ran academic education and vocational training programmes to young students as well as the unemployed and working adults. These programmes are outside the mainstream education system and help the students to further their studies and enhance their employment opportunities. Caritas Community Education Service in the 1960s is a more remedial type of education. It ran courses in basic knowledge and skills for adults. It also ran “Practical Evening Schools” with a combined curriculum of formal secondary education subjects and business/technical training, which were much sought after by prospective applicants. In the 1970s to 1980s, Caritas introduced more vocational education and professional training programmes in the business, computing, design as well as the hotel and tourism disciplines, which meet the manpower needs of business and industry that time. Additional post-secondary programmes were offered in the 1990s, together with community-based programmes for newly-arrived children as well as skill development courses of the Employees Retraining Board.

This paper describes how Caritas has provided programmes outside the mainstream education system for the underprivileged in changing macro environments. It also presents the micro factors on leadership and management that facilitate the development of community education, including partnership with government and professional institutions for resources and recognition. Education for different learning communities and in different districts helps to promote equal opportunities for lifelong education. In this context, top management involvement and insightful leadership are crucial for defining goals and leading the process.

Looking back in retrospect, Caritas Community Education Service has to learn from its experience and build on it, while recognizing the changing environments as well as the signs of the time. It must stick to its mission to help the underprivileged to get proper education, develop forward-looking strategy, and support quality community education services by good governance, organic organization, as well as collaborative work culture.

3) 吳灼棟先生 (Mr. Augustine NG Cheuk Tai)

服務工青及明愛的力理得神父

Father Lerda, Hong Kong Young Christian Workers and Caritas Hong Kong

〔摘要〕吳灼棟先生於 1998 年從明愛香港退休。吳先生曾在他的恩師兼上司力理得神父 (Fr Francesco Lerda) 之下工作四十多年，目睹了香港公教職工青年會和香港明愛在 1956/57 至 1998 年間的發展，尤其是明愛，最初是在中環一個小型共享辦公室中成立，當時這個慈善組織只有三名員工，由力理得神父領導。

吳先生在職業生涯初期，作為公教職工青年會的全職員工，曾到工廠打工，為吸毒者的復康工作和釋囚就業服務。約在 1962 年，力理得神父剛加入明愛會，就把他派去西貢一個漁村，用了一年左右的時間，建成可容納六十二個漁民家庭的聖伯多祿村。那時，他僅接受過初等教育，隨後於 1964 年（菲律賓澤維爾大學）接受農業社區發展的進一步教育，於 1968-69 年（加拿大聖方濟各沙勿略大學科迪國際學院）再進修社區發展教育。在力理得神父的同意下，他於 1970 至 1972 年短暫加入九龍巴士公司，領導其新成立的員工福利部，並且白天到巴士公司引進福利改革的同時，在傍晚和周末自願地繼續為明愛服務。

吳先生於 1972 年重回明愛。從那時起，他在多個中心和辦公室工作過，還從一線的社會工作者轉變為中心行政人員，負責監督明愛旗下的各個綜合性社會福利中心和學校。同時，他還積極參與地方治理。他獲任命（隨後於 1982 年當選）為屯門區議會議員，在 80 和 90 年代更是多個政府委員會的成員。

「授人以魚不如授人以漁。」這是力理得神父的願景，從一開始就通過明愛來實踐。吳先生也很高興看到他在明愛的工作不僅成功地為有需要的人提供了幫助，而且還幫助他們找到了方法，可以自給自足、合作互利，並引向有尊嚴的生活。

第四節~~教會的服務

[Abstract] Mr. Augustine NG Cheuk Tai retired from Caritas Hong Kong in 1998. Having spent 40 plus years of his working career with Father Lerda, his mentor and superior, Mr Ng witnessed the development of Hong Kong Young Christian Workers (HKYCW) and Caritas Hong Kong (Caritas) from about 1956/57 to 1998, and in particular, Caritas from its humble beginning in a small shared office in Central with 3 staff headed by Father Lerda to the charitable organization at present.

Early in his career, as a full time staff of HKYCW, Mr. Ng has served factory workers, rehabilitated drug abusers and post-release prisoners. In about 1962, having newly joined Caritas, Father Lerda sent him to a fishing village in Sai Kung. In a year or so, St. Peter's Village, which housed 62 fisherman families was completed. Having only received primary education back then, he subsequently received further education in agricultural community development in 1964 (Xavier University, the Philippines) and in community development in 1968-69 (Coady International Institute, St. Francis Xavier University, Canada). With Father Lerda's consent, he joined Kowloon Motor Bus Company briefly in 1970 to 1972 to head their new welfare section for staff. Whilst introducing welfare reforms to the bus company during the day, he continued to work voluntarily for Caritas in the evenings and weekends.

Mr. Ng re-joined Caritas in 1972. He has since then worked in various centres and offices and also has shifted from the front line duties as a social worker to a centre administrator, responsible for overseeing various integrated social welfare centres and schools under Caritas. In the meantime, he was also active in local governance. He was appointed to (and subsequently in 1982 elected to) the District Council in Tsuen Mun and was also a member of various governmental committees in the 80's and 90's.

"Give a man a fish and you feed him for a day; teach a man to fish and you feed him for a lifetime."
This is the vision of Father Lerda and is practised through Caritas from the very beginning. Mr. Ng is also glad to see that his work at Caritas was successful in not merely giving help to those in need, but also helped them to find a way to self-sustain, to co-operate for mutual benefit and to lead a dignified life.

4) 陳秀嫻博士 (Dr. Joyce CHANG Sau Han)

Monsignor Charles Herman Vath, Founder of Caritas Hong Kong

天主教社會服務的功臣華德中蒙席

[Abstract] Monsignor Charles Herman Vath, a German, born in Rhineland in 1909, became a successful manager for Bayer Pharmaceuticals in Shanghai. At the age of 38, he abandoned the business field and entered Beda College for late vocations. He was ordained priest in 1952 and incardinated in the Hong Kong diocese.

Monsignor Vath spent the last 22 years of his life serving the diocese of Hong Kong. He was assigned as editor of the Sunday Examiner, Director of the Catholic Truth Society and Catholic Centre.

From 1960, he devoted his efforts to the building up and founding of a Social Welfare agency—Caritas Hong Kong. The author has explored his leadership and managerial skills, his vision and social mission, realized in various projects. In less than 15 years, he had made the organization one of the largest NGO in Hong Kong and the Far East.

In 1970, he was elected President of Caritas Internationalis. He was then residing in Rome and later in Germany when ill health limited his activities, but his circle of friends, who shared his vision, continued to realize his plans for Hong Kong.

In the sixties, he brought in experts to remedy the shortage of manpower resources and to nurture their development. His German friends matched Hong Kong as sister diocese of Essen. Misereor, Missio, Friends of Children, Goertz Catechetical Training Centre, all matched Hong Kong as Asian partners of development in areas of manpower, training and funding support.

Locally, he set up hospital and clinics, social work services and educational services in 6 social centres.

Forty years later, his far-sighted vision corresponded to all MTR stations built in the vicinity. That demonstrated his decisions in the insight and analysis of population and transportation network.

Although he had transferred his business skills, his vision and mission to his charity work, he was a man for others, loving and compassionate, generous and full of consideration. The author gathered six stories of what he did for his neighbours.

His Christian life is a model for businessmen, professionals and educators; men who could be transformed to follow Christ and have a great impact on the development of his surroundings.

Monsignor Vath's achievement improved people's livelihood, upgraded their health and quality of life, reduced illiteracy and poverty, provided job training, empowered many with a sense of hopefulness and a sense of life achievement.

〔摘要〕1909 年出生於德國萊茵蘭的華德中蒙席（Monsignor Charles Herman Vath）在上海拜耳製藥公司成為一位成功的經理。他在三十八歲之齡，放棄從商，進入比達學院回應其遲來的聖召。他於 1952 年祝聖為神父，在香港教區接受晉鐸儀式。

華德中蒙席將他人生的最後二十二年，獻給香港教區。他獲任命為 *Sunday Examiner*（英文公教報）的編輯，以及天主教真理學會和公教進行社的主任。

從 1960 年開始，他致力於創辦一個社會福利機構—香港明愛。作者從他實現的各種項目中，探視其領導和管理技能、遠見和社會使命。在不到十五年間，他使該組織成為香港以至遠東地區最大的非政府組織之一。

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1970 年，他當選為明愛國際的總裁，之後居於羅馬，後來因健康問題回到德國居住，限制了他的活動。然而，他身邊的朋友分享他的遠見，繼續實現他對香港的計劃。

在六十年代，他為本地引進專家，彌補人力資源的短缺，並培育人才。他的德國朋友居中協調，使得香港與德國埃森締結為姊妹教區。米索爾基金會、Missio，兒童之友、格爾茨教理培訓中心，都與香港結為亞洲區的合作夥伴，在人力發展、培訓和資金方面提供支持。

在本地，他在六個社區中心開設醫院和診所、社會工作和教育服務。

四十年後，他的超卓眼光對應了區內所有地鐵站的建設。他的決定證明了他對人口趨勢和運輸網絡的洞察力和分析。

儘管他將自己的商業技能、遠見和使命轉移到慈善事業上，他是一個以人為先的人，既充滿愛心和同情心，也慷慨大方，且處事深思熟慮。作者收集了他為鄰人所做的六個故事。

他的基督徒生活為從商者、專業人士和教育工作者樹立了榜樣，轉變他們成為基督的追隨者，並對周圍環境的發展產生重大影響。

華德中蒙席的成就改善了人們的生活，提升了他們的健康和生活質素，減少了文盲和貧窮，提供職業培訓，使許多人充滿了希望和成就感。

5) 麥梅卿博士 (Dr. Mui Hing June Mak)

Missionary Work of Canossian Sr. Bertilla Masolo in Nursing Education

嘉諾撒仁愛會馬德蘭修女在護理教育的傳教工作

[Abstract] Sister Bertilla Masolo was born in Italy in 1939. She joined the Canossa in 1957 and began her missionary life. She came to Hong Kong in 1970. As she was a Nurse tutor, she started her missionary journey in nursing education at Caritas Medical Centre. Altogether she spent about 14 years in Hong Kong, four years in Australia and one year in Africa. Unfortunately, she died in a serious shipwreck in Tanzania in 1996. With reference to her correspondence, reflections of her friends, colleagues and students, people will know more about her life and her contributions to nursing and nursing education in Hong Kong. She was a committed Christian and she had great faith in God. She had great loving care to her patients, family, friends, students who stayed in different parts of the world. She had kept in touch with people and sharing her belief. Her compassionate caring spirit has inspired many people who included both the believers and non-believers. Sister Bertilla Masolo had undoubtedly written a remarkably essential page in the history of Hong Kong Catholic Church in the 20th Century.

〔摘要〕馬德蘭修女 (Sr. Bertilla Masolo) 於 1939 年出生於意大利。她於 1957 年加入嘉諾撒仁愛會，開始了她的傳教生活。在 1970 年她抵達香港。由於她是一名護士教師，便順理成章

在明愛醫院護士學校工作，開始了護理教育的傳教之旅。她在香港教育及傳教，一共工作了十四年，她在澳洲工作四年和在非洲工作了一年。不幸的是，她於 1996 年，在坦桑尼亞的一次沉船意外中去世。噩耗傳到香港，大家都非常傷心難過。根據她的書信，她的朋友，同事和學生的反映，大家会更加認識和了解她的使命生活以及她對香港護理教育的貢獻。馬修女是敬虔的信徒，她對上帝完全信賴。她對自己的家人，朋友，在世界各地的學生和她服侍的年老體弱修女，都給予莫大的關愛。她總是喜歡與人保持聯繫並與他們分享自己的信念。她的憐憫心和關懷精神啟發了很多人，當中包括信徒和非信徒。毫無疑問，馬德蘭修女在二十世紀香港天主教會的歷史上，寫下非常重要的一頁。

6) 陳岡博士 (Dr. John K. TAN)

Jesuit Education in 20th Century Hong Kong –

a Comparative Historical Analysis of International Influences in Education

二十世紀香港的耶穌會教育——以比較歷史方法分析教育中的國際影響

[Abstract] Since the opening of its first school for lay students in Messina, Sicily in 1548, the Society of Jesus, a Roman Catholic religious order founded by St. Ignatius of Loyola, succeeded in building up what has been described as “the greatest international system of secondary and higher educational institutions known in history.”¹ St. Francis Xavier founded the first Jesuit school on colonized territories in Goa, India in 1543,² and the Irish Jesuit Superior sent his first men to Hong Kong in 1926 who first founded a Catholic college of residence in the then only university in Hong Kong, then established a regional seminary for training of priests for Hong Kong and South China, and later received a Catholic secondary school from the hands of its lay Chinese founder.

Hong Kong was under colonial rule by Britain for almost the whole 20th Century (until 1997), and Jesuit education in this century reflected certain patterns of missionary education observed in other British colonial systems. The formats of educational provision, the international forces influencing this provision (especially from Ireland, China, the United States and Britain), and the alumni output are analyzed in comparison with missionary education in other British colonies and Irish Jesuit missionary education in colonial Australia, Northern Rhodesia (now Zambia), with similarities identified and the uniqueness of the Hong Kong Jesuit educational experience explained.

〔摘要〕自 1548 年在西西里島港口城市黑西拿開設第一所平信徒學生入讀的學校以來，由聖依納爵·羅耀拉 (St. Ignatius of Loyola) 創立的天主教會耶穌會成功建立了被譽為「歷史上最

¹ Hans, N. (1958) *Comparative Education: A Study of Educational Factors and Traditions* (3rd ed.). London: Routledge and Kegan Paul, p.107.

² Cesareo, F. C. (1993) ‘Quest for Identity: The Ideals of Jesuit Education in the Sixteenth Century’. In Chapple, C. (ed.) *The Jesuit Tradition in Education and Missions: A 450-year Perspective*. Scranton: University of Scranton, p.19.

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偉大的中學及高等教育機構國際系統」。¹ 聖方濟各·沙勿略 (St. Francis Xavier) 1543 年在印度果阿建立了第一所位於殖民地上的耶穌會學校。² 愛爾蘭的耶穌會省會長於 1926 年派遣第一批會士到香港，首先在當時香港唯一的大學中建立了一所天主教學生宿舍，然後建立了一所區域性的修院，為香港和華南地區的準司鐸提供培育。後來，耶穌會接收了一所由華人平信徒創辦的天主教中學。

香港幾乎在整個二十世紀（直到 1997 年）都受到英國的殖民統治，而這個世紀的耶穌會教育反映了在其他英國殖民地中觀察到的某些傳教士提供教育的模式。本文分析影響香港耶穌會教育當中的國際力量（特別是來自愛爾蘭、中國、美國和英國的影響）和對外「輸出」的校友，將此與傳教士在其他英國殖民地及愛爾蘭耶穌會士在殖民時代的澳大利亞和北羅得西亞（現為贊比亞）提供的教育作出比較，指出及分析當中的異同和香港耶穌會教育經驗的獨特性。

¹ Hans, N. (1958) *Comparative Education: A Study of Educational Factors and Traditions* (3rd ed.). London: Routledge and Kegan Paul, p.107.

² Cesario, F. C. (1993) 'Quest for Identity: The Ideals of Jesuit Education in the Sixteenth Century'. In Chapple, C. (ed.) *The Jesuit Tradition in Education and Missions: A 450-year Perspective*. Scranton: University of Scranton, p.19.