THE BUILDING PROCESS AND THE LAITY INVOLVEMENT OF OUR LADY OF MOUNT CARMEL CHURCH IN WANCHAI, HONG KONG

Church building system of the Catholic Diocese of Hong Kong

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The laity participated in the redevelopment, implemented in the governance approach, of Our Lady of Mount Carmel Church in Hong Kong from 1997 to 2001. The project was managed by the Diocesan Building and Development Commission founded in 1995. The manner of the involvement differed: they were building professionals or non-professionals, and belonged to the Diocese or the parish. The laity of the Diocese managed the project as professionals. The laity of the parish designed certain spaces as their own places according to their own needs, while the clergy were solely dedicated to the design of the liturgical space.

Keywords: Catholic, Church building, Laity, Involvement, Liturgy, Hong Kong

1. Laity Involvement in Church Building Projects

Since the 1990s, the laity became involved in church building projects of the Catholic Diocese of Hong Kong (the Diocese).

In Hong Kong, the relation between Churches and state had been very close since the colonization in 1841 having formed a striking contrast to the general “secularism” trend in the West that emerged since the 19th century. It, in some states, led to the “separation of church and state.” After the Second WW in Hong Kong, the relationship became even closer and more inter-dependent, which was defined by Leung as a “contractual relationship.” Until the 1970s, the Churches built and operated educational, medical, and social services facilities being subsidized by the government. The Diocese was able to maintain parish churches within the subsidized Catholic schools. Although the laity involvement was called for and promoted officially by the Second Vatican Council (Vatican II, 1962 to 65), it did not come into practice in Hong Kong until the 1980s.

The authors hypothesize three backgrounds of the laity involvement especially in the Diocesan building projects:

1. It could be understood as a remedial measure to the handover of Hong Kong declared in 1984. Facing this political shift, Churches anticipated “state domination of church” under the communism rule after 1997. The Diocese decided to plan for the worst situation that new church sites might not be available in the future. At the same time, the Diocese needed to meet the actual demand for new churches in the various newly developed districts in Hong Kong, especially in the New Territories. Therefore, the Diocese launched about eleven new church building projects between 1985 and the 2000s without being dependent on the government as before. It is often pointed out by the Church members, but not recognized by previous studies that the increased church building projects were the response of the Diocese to the threat posed by the changing church and state relation. In such a situation, it was not possible that the clergy could handle so many projects only by themselves, hence, necessitated the involvement of the professional laity.

2. Many previous studies have already revealed how the Hong Kong identity issue arose in the 1980s. It can be assumed that the Diocese, by increased building projects, intended to secure the Catholic community as well as the Catholic identity. Therefore, it may be assumed that the laity were searching for, and trying to establish their own identity through being involved in building projects. This cannot be proved only by this study, but

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The Catholic Church in Hong Kong was established in 1841 in the same year as Hong Kong became a British colony. In Wanchai, St. Francis Xavier Chapel was commenced by the Church in 1843 and completed in 1845 (B in fig.1). The chapel was apparently rebuilt in 1864 and renamed as St. Francis Xavier Church. In 1922 or 1923, it was demolished. The Church planned to purchase a new site in the same district to build a new church. In the meantime, a chapel within St. Francis Xavier Hospital was used as a public church by the Church (C in fig.1).

Finally, on 13 December 1939, the Church acquired the new site of 14,500sq.ft. (about 1,347m²), which was purchased from the Hong Kong Electric Company for 47,850 Hong Kong dollars (A in fig.1). On this site, in 1950, Holy Souls’ Church, as a parish church, was built as a complex building, which housed a Catholic primary school named Ki Lap School that was established in response to the rapid increase of the population in the district (A in fig.1). It was a four story-complex which had a six story-tower erected from the fourth floor. The lower three stories were used as the school. The fourth floor and the tower were church premises, which had a hall of a rectangular plan with seating for 531 people (fig.2). The tower accommodated a bell and priest quarters. In 1957, the church was renamed as Our Lady of Mount Carmel Church, and it survived until 1997.

Meanwhile, the building project management of the Diocese had been rapidly modernized. Until the mid-1980s, the Diocese practiced the traditional project procurement system that resulted in various defects. Since the 1980s, the Diocese began to consider setting up a Diocesan commission specialized in building project management, which employed professional staff equivalent to a Project Manager (PM). In 1995, the DBDC was established.

The DBDC consists of paid professional and technical staff, and the Commission members, most of who are volunteer professionals from the laity.

Ki Lap School was closed in 1994 because of the decreased population, especially for primary students. The vacant school premises were not used except for occasional church activities. The Diocese was convinced of the necessity to utilize such a prime urban space. It was difficult for parishioners, many of whom were elderly, to climb up over a hundred steps to the church on the fourth floor without a lift.

3. Pre-design Phase

Because the new building was a large-scale complex, it was not possible to manage by only the clergy. Therefore it required the involvement of the professional laity.

3.1 The clergy and the laity

As table 1 shows, the Procurator, the clergy in charge of the Diocesan finance, played a leading role in feasibility studies and the briefing to the parish.

The laity of the DBDC played an important role in the briefing to the parish, soliciting the parish requirements, forming the Task Force and the selection of the designer. The laity of the parish were able to make decisions on parish requirements to some extent.

3.2 Feasibility Study

In 1996, the Diocese and the developer Cheung Kong began to discuss the joint redevelopment of the site. In 1997, both parties agreed to demolish...
the church/school complex, and build a forty-two story residential building that would accommodate a new church on the first floor. Cheung Kong bore the cost of planning and construction of the entire building and the sale of the residential units. The proceeds were split between the Diocese and Cheung Kong in a proportion agreeable to both parties. Independently the Diocese would at its own expenses provided for the design and interior fitting-out of the church. The Diocese also employed the received proceeds on major repairs of some older church buildings and on the construction of new churches. In May 1997, Cheung Kong became the registered owner of the land of 1,299.703m² (net site area 1,227.326m²).)

3.2.1 Agreement of the Diocese and Cheung Kong in 1997

The above mentioned agreement in 1997 defined the church premises as below:

1. The church premises will be placed on the ground and first floors of the podium of the building, and whose height will be restricted by the government regulation;21

2. The permitted plot ratio is 1500% for non-domestic, which is 18,409.89m², and 800% for domestic.26

3.3 Briefing to the parish and parish requirements

The Procurator, based on the agreement with Cheung Kong, further developed the schematic design of the church premises and defined the gross floor area. Then, in late 1997 or early 1998, it held the project briefing with the OLMC parishioners. The bishop explained that the new church premises would have less space than that of the previous building, hence, it needed to be used efficiently. Simon Li and Philip Kwok as the DBDC chairperson and the vice chairperson elaborated on the floor layout plan in relation with project constraints, and the governmental regulations from the professional and technical aspects (table 1). The parish responded to it expressing there weren’t enough practical spaces for such areas as the Sunday School. After the briefing, the parish, requested by the bishop, submitted their requirements for the necessary rooms, their areas and the gross floor area. Apparently the Diocese accepted a part of their requirements, and asked Cheung Kong to revise the initial design to add a mezzanine floor so as to increase the gross floor area for practical spaces.26

3.4 Forming the Task Force and Committee, 1998

Regarding the organization for the project, after the briefing to the parish, Philip Kwok and Victor Kwok were appointed as coordinators among the DBDC members as the Diocesan agents to advise the parish (table 1). They proposed to form the Task Force (TF), which would enable the parish to take the initiative. However, it did not work as planned, therefore, was re-organized into the Committee, which embraced the TF members and the Diocese took the initiative instead.

When the Diocesan building projects are implemented, usually the DBDC sets up a TF (or called as project committee, project team, or

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project development committee), which is composed of the Procurator, representatives of the DBDC, the clerical members of Diocesan Liturgy Commission (DLC), a parish priest, and a few representatives from the parishioners. The Task Force is designed, where possible, for the parish to elect the chairperson in order to take the initiative and discuss new church premises with other members from the Diocese. Works Committee (WC), a sub-committee of the DBDC, is responsible to advise the TF and provide guidelines by one to three project coordinators appointed among WC members.

3.4.1 The Task Force
Philip Kwok as a coordinator proposed to set up a TF in the preparatory meeting organized by the Diocese. He advised that participants from the parish to the TF should be the parish priest and the parishioners' representatives (PR) whose number should be no more than three as if they were. He recommended David Chan, Anna Kwong, Thomas Law, Giovanni Giampietro, Carlos Jimenez to be the TF members along with the PR (table 1).

First, Stephen Fok became the PR since he was the president of the Parish Council at that time. Fok asked Chan Chi Ming to join the TF. They conveyed parish requirements as representatives of parishioners who were the end users even though they were not professionals in the building industry.

The parish preferred to have a professional laity to join the TF, therefore, they invited Philip Kwong, who was not residing in Wanchai, but was familiar with the parish, to be the chairperson of the TF. He was a civil and structural engineer, and also practiced as a construction project manager.

"Role of the Task Force" defined roles of the parish to: 1) lead the TF, 2) summarize the requirements and represent the TF in working with A+T with regards to building layout, 3) appoint and supervise interior consultants, and 4) appoint and supervise interior contractors for the finishing and building services works; roles of the Procuration to 1) liaise with developer regarding joint agreement matters, and 2) formal contact with the developer; roles of the DLC to advise the TF regarding liturgy matters; roles of the DBDC to 1) advise the TF in appointing interior consultants and contractors, and 2) advise on the building requirements.

Simon Li, Philip Kwok and Victor Kwok participated in the meetings when deemed necessary (table 1). The Task Force held meetings from 29 September 1998 to January 2000 for the project named Proposed Church Redevelopment at No.1 Star Street approximately once a week. However, the TF did not work as expected. One possible reason was, as explained by the chairperson Philip Kwong, he perceived difficulties to coordinate and represent the OLMC parish to which he did not belong. Another reason was parishioners did not feel that they were consulted enough at the feasibility study stage in which the Diocese and Cheung Kong had already decided the building structure, gross floor area, and other basic elements.

Anna Kwong, as the Administrator and permanent professional staff of the DBDC, participated from this stage. According to interviews, she substantially acted as the PM throughout the project.
Commission Redevelopment at No.1 Star Street representatives (PR) whose number should be no more than the parish to the TF should be the parish priest and the parishioners’ by the chairperson Philip Kwong, he perceived difficulties to coordinate members.

Guidelines by one to three project coordinators appointed among WC premises with other members from the Diocese.

Parishioners.

When deemed necessary (table 1). The Task Force held meetings from 29 advise on the building requirements.

The DLC to advise the TF regarding liturgy matters; roles of the DBDC to joint agreement matters, and 2) formal contact with the developer; roles of services works; roles of the Procuration to 1) liaise with developer regarding feasibility study stage in which the Diocese and Cheung Kong had already process.

In order to select a designer, the TF asked the an ad-hoc architect as well as Philip Kwok and Victor Kwok to provide the necessary.

The words imply that the services to others will be enabled if people follow Jesus. It is assumed from the MM that Law proposed this theme. In fact, he explains later that this theme represents the history of the OLMC Church, which has always been dedicated to orphans, the sick, the poor and the local community, and reminds parishioners to “follow the example of Mary who always tends to the needs of others.” The Parish Representatives favored the theme representing the identity of the parish. It was Law who took the initiative in establishing the church theme.

4.2 Church theme

The Task Force discussed the overall theme of the church in preparing the client brief for tendering, and agreed to use the words of Mary, the patron saint of the Church, “do whatever he tells you” at the Wedding at Cana. The words imply that the services to others will be enabled if people follow Jesus. It is assumed from the MM that Law proposed this theme. In fact, he explains later that this theme represents the history of the OLMC Church, which has always been dedicated to orphans, the sick, the poor and the local community, and reminds parishioners to “follow the example of Mary who always tends to the needs of others.” The Parish Representatives favored the theme representing the identity of the parish. It was Law who took the initiative in establishing the church theme.

4.3 Church hall

The plan of the previous building, built in 1950 before Vatican II, was rectangular (fig.2). The sanctuary and the hall were divided by the arch and raised platform. The altar was placed at one end and the seats were far from it in a parallel configuration.

Members from the Diocese instructed repeatedly to adopt the plan of St. Francis Church in Ma On Shan built in 1995 (fig.3). Evidently they had no intention to follow the plan of the previous building. In the preparatory meeting in July 1998, Simon Li, Philip Kwok, and Anna Kwong recommended the PR to visit churches in the Diocese, especially St. Benedict Church in Sha Tin (built in 1993), St. Francis Church, and St. Thomas the Apostles Church in Tsing Yi (1999), all of which were located in the New Territory. These three churches were built in the 1990s, and their sanctuaries were without barriers and embraced by the assembly seating arranged in a fanned-out shape. Consequently, it is the common feature that the sanctuary and seating together compose an oval plan. This plan presumably became a standard for the Diocese by the 1990s.

St. Francis Church was designed by Vincent Ng, a Catholic architect. He studied liturgical architecture and designed a number of churches in Hong Kong. It has seating for 322, which is similar to that of the OLMC church hall. It is one of the first churches that adopted the fan-shaped church hall in the Diocese. The Task Force had David Chan, Anna Kwong, Philip
Kwong, staff from Cheung Kong and Daniel Lin visit this church in October 1998. Soon after that, the Diocese and Cheung Kong held the Coordination Meeting to discuss the building structure, in which Lin proposed “a sitting plan . . . with spacing following the Ma On Shan [St. Francis] Church standard.” In November 1998, the TF requested the size of the church to “follow Ma On Shan Church spacing standard” in the tender documents prepared for the selection of the designer. The Selection Panel strongly recommended to visit three churches: St. Francis, St. Benedict, and SS. Cosmas and Damian Church. These records indicate St. Francis Church was the major reference for the OLMC church.

Remaining plans of the church hall include the previous church building as well as schematic and development phases of the OLMC, which made it possible to ascertain how the design of the sanctuary, seat configuration, and church hall plan had developed along with Law, Lin and others (fig.2 and 4a-4e).

The design development could be divided into three phases:

1) fig.4-a - 4b: schematic designs before the selection of the designer. In this phase, the sanctuary was clearly separated from the seating so that a priest would face the assembly. In most cases, the plan was rectangular or trapezoid with the parallel seating. These were draft plans by A+T and did not reflect opinions of the DLC. In fact, Khong and Law pointed out that, in the early design stage, Lin had a presumption that an ordinary church hall had a rectangular plan. 1436

2) fig.4-c - 4d: design development phase. After the selection of the designer, the altar on the sanctuary was integrated into the fan-shaped seating area so that a priest and the altar would be surrounded by the assembly. Various plans, polygonal or semicircular, were examined. The meeting minutes indicate Law and Giampietro mostly instructed Lin, therefore, these developments were initiated by them. The meeting minutes on 11 March 1999 records proposals such as “the altar to be widened” and “the seating to be re-arranged to surround the altar.” These are in line with the spirit of Vatican II. The arrangement of the sanctuary and seating clearly follow those of St. Francis Church (fig.3);

3) fig.4-e: the altar on the sanctuary remains integrated into the fan-shaped seating area. The sanctuary, altar, and seating together form an oval scheme. Law explains his intention after completion that the seating in oval configuration surrounding the circular altar denotes that people are gathered by gospels of God. 1436

4.4 Sanctuary

The design of the sanctuary began once the design of the church hall was fixed. Then, other liturgical furniture and mural mosaics were discussed.

Law and Giampietro reminded members of the TF that the Church was not the “house of God”, but the “house of people of God.” They instructed Angel Kwok of A+T to design the altar, pulpit, cross, canopy and skylight over the altar, and baptismal font, as well as, select the presider’s chair on the sanctuary. Other instructions included: “the back of the altar should be symmetrical”, “the size of the altar might have to be reduced”, “the altar would be about 450mm (3 steps) above the floor,” the appropriate height of the altar in relation with the eye level of the assembly when they stand up and “Father Law would provide a photograph and possibly an actual Object for use.” 1436 After completion, Law describes the design of the sanctuary to “symbolise heaven and Earth, past, present and future. The skylight means heaven, the crystal beads hanging down like a waterfall denote the manifestation of salvation, and the suspended cross is Jesus coming down from heaven to save us.” 1436 It was Law and Giampietro who took the leadership.

4.5 Mural Mosaics

The Task Force requested “the architect should express the theme with the above story [Wedding at Cana] in his interior design. . . . The story at Cana could be reflected e.g. in the font, backdrop, water, or by putting some jars in the church.” 1436 The plan of fig.4-c, drafted right after the selection of the designer, is different from previous ones as it has a wide concave vertical wall behind the sanctuary, which was first referred to as backdrop by the TF. In August 1999, the TF decided finally to place the mural on this backdrop. 1436 It asked members to recommend artists for the proposed artwork.

The Task Force, in August 1999, requested A+T that “the concave vertical backdrop behind the altar should be studied further. It should not appear too hard or too heavy. It had to be in harmony with the scene of Cana.” 1436 The proposal from A+T was apparently adopted.

A Mexican artist, Francisco Borboa, was selected among recommended ones. He belonged to a religious order and was well versed in the Bible and liturgical art. Law, Giampietro and Jimenez recommended him because of his previous art works for the Diocese. According to interviews by the author, Jimenez strongly expressed his desire to select Borboa. At the TF on 19 November 1999, Borboa’s design was chosen since it had more sense of liturgy. 1436 He also designed the Stations of the Cross placed in the church hall.

The Task Force, especially Law and Giampietro, instructed Borboa in detail during the production phase as well. By October 1999, the TF decided to use mosaic tiles for the mural. 1436 Further, it considered styles of the altar, pulpit, tabernacle, and baptismal font to be in harmony with the mural. 1436 It selected one or two designs among several by Borboa for Law and Giampietro’s design development. 1436 The instructions stated: “The figures should be directed towards the altar. The scene should be integrated with the altar,” and “Apostles could appear in the background, but their number should not be more than twelve.” 1436 The veil was hung from the ceiling in between the altar and the mural, which, according to Law and Giampietro, symbolized the wedding chamber. 1436 Law explained afterward that “the veiled part of the painting represents the historical miracle, while the unveiled part reminds us that Jesus and Mary are still with us, and continue to turn water into wine and keep us from want.” This scene of the mural is embodied on the altar in the Mass, which is the design enhancing the continuity of time and space. 1436

It was again Law and Giampietro who took the leadership in design.

4.6 Baptismal font

Concerning the location of the baptismal font, Law and Giampietro proposed to place it in the lobby on the same architectural axis as the altar (B in fig.4-c). One reason was, when placed in the lobby where all assembly members pass through, it could remind them that a Christian journey had begun with baptism, therefore, they could gather as a Church. The other reason was the lobby must have enough room for the number of people gathering for baptism. 1436 However, Jimenez and the PR objected that it would
be inconvenient for gatherings and activities for parishioners to have the font in the center of the lobby. The Task Force respected the parish opinion, and instead, decided to place it inside the church hall near the entrance (A in fig.4c-e). Giampietro points out that this location is not ideal as it blocks the flow of people during the Mass.  

Regarding the style of the font, the Diocese used to use a small dish, originally meant for infants baptism, for adults. This style prevailed in Hong Kong, including the previous church building of the OLMC, and other regions in the world along with the spread of Catholicism since the modern era. Giampietro emphasized the necessity to replace this style of font because it did not allow for an act of immersion as an embodiment to die with Jesus and rise with him, hence, was inappropriate for adults baptism. The Parish Representatives were also in favor of it. Law and Giampietro designed the font for immersion, and called it the *revived font*. The Parish Representatives perceived baptism significant for them, therefore, requested special lighting.

A channel to connect this baptismal font and the altar was proposed by Anna Kwong (fig.4c-e). Living water flows through it from the altar towards the font and circulates. Law describes that the relationship among the font, altar, living water, seating and assembly, signifies fruits grown on trees with water and “our future everlasting life” based on descriptions from the Bible. Further, Law and Giampietro proposed to engrave the abstract image of “Tree of Life” described in the Bible on the church hall main entrance door, which would be the backdrop of the font when viewed from the altar.

4.7 Lobby
Anna Kwong proposed to create a void on the ceiling of the first floor through the mezzanine floor (fig.4c-e, fig.5). This was to “enhance and foster such communal spirit by connecting and integrating the many religious activities of both the main levels.” The void also served to increase the openness of the first floor whose ceiling height was low due to the mezzanine floor added later. She also proposed to provide a multipurpose space by dividing a corner of the lobby with a movable partition (C in fig.4-c). It could be used for the crying room, a space for the overflow in feasts or the bride’s room. The wall on the church hall side was to be glass with a curtain to better serve these purposes. Anna Kwong took the leadership in designing the lobby. Besides being a PM, she made several design proposals for both of liturgical and practical spaces. In the interview, she mentioned that she worked as a designer for other Diocesan building projects on a smaller scale.

5. Design Phase: Practical Spaces
Parish offices, meeting rooms, toilets, pantries, storages, a catechumen room, and a choir room fall into this category (table 1). The meeting rooms, a catechumen room, and a choir room are also used for Sunday School as demanded by the parish (D-F in fig.5).

5.1 The clergy and the laity
The DLC clergy were not the decision makers of the practical spaces. The parish priest, Jimenez, took the initiative and made decisions. The laity of the DBDC and Philip Kwong assisted the parish representatives in soliciting their requirements. The lay parishioners, together with the parish priest, made decisions and represented the interests of the parishioners at large as end users.

5.2 Involvement in practical spaces
This paper does not examine the details of the layout, but analyzes the people involved, and the way they participated.

Jimenez and the PR expressed their requirements for practical spaces in the TF. They organized parish meetings other than the TF for planning attended by Jimenez, Fok, Chan Chi Ming and Philip Kwong to coordinate parish requirements and proposals. The parishioners other than the PR also attended when necessary. After the selection of the designer, Jimenez and the PR directly discussed with A+T about the floor layout of parish office and meeting rooms, and proposed their own plan.

Philip Kwong coordinated the parish requirements and proposed a floor layout to the TF. Philip Kwok and Victor Kwok also attended parish meetings when needed to explain technical aspects such as project constraints, necessity of building services, and the location of lift and stairs. Based on discussions at parish meetings, they conducted value engineering, constructability studies, cost reduction, life cycle costs studies together with a quantity surveyor contracted by the Diocese. They advised professionally and technically so that both the parish and the Diocese could compromise.

Giampietro commented that a room should be designed for the catechumen. Anna Kwong proposed to provide pantries for parishioners. Jimenez expressed his wish to have a parish office on the mezzanine floor. However, Anna Kwong proposed to have it on the first floor for better accessibility.

6. Conclusion
The findings of this case study cohere with three backgrounds suggested in Chapter 1 as follows: 1. This laity involvement system is not dependent on the Government subsidies and it was a result of the Diocesan remedial measure to a political shift; 2. Especially the practical spaces, planned and decided by the parishioners themselves, could be an act of creating their own places; 3. The laity were responsible for the project management and coordination tasks as professionals. It may explain the matured professionalism among the local Hong Kong people as well as Catholics. In relation with the background 2, further research may also indicate that such an act of parishioners is a part of their religious identity.

This study revealed the followings: the OLMC Church project was too complex for the clergy to deal with its management. It was the laity as building professionals who were fully responsible for it. The share of the responsibilities among the clergy and the laity differs according to the phases and the liturgical or practical spaces as below:

1. Pre-design phase: The redevelopment of this site also contributed to provision of funds for several new churches. It was the Procurator alone who negotiated with the developer in the feasibility study.

Once the agreement was reached between the Diocese and the developer, the laity of the DBDC were called on for the task of the project management, which required their professional expertise, and to be coordinators between the Diocese and the parish laity, while the latter were asked for their opinions
as users.

2. Liturgical spaces in design phase: The differences in roles between the clergy and the laity seems to have existed. The former decided the essential design of liturgical spaces, and the latter were in a position to express their opinions but did not have much design input. Anna Kwong, the Administrator of the DBDC, assisted the clergy as a project manager throughout the design phase.

3. Practical spaces in the design phase: Contrary to the liturgical spaces, the laity of the parish were users and also decision makers of practical spaces. The DBDC volunteer professionals as well as the Administrator assisted the parish laity professionally and technically.

The laity designed certain spaces as their own places according to their own needs. They were involved, though the manner differed at the Diocesan and parish level, not just as voluntary helpers for the clergy, but rather as co-workers and directors in partnership with the clergy.

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*8) St. Francis/ Holy Souls Parish, Wanchai. Section IV-02 Territorial Subdivision, Hong Kong Catholic Diocesan Archives (HKCDA). The Documents reproduced with permission of the Hong Kong Catholic Diocesan Archives. © The Roman Catholic Church in Hong Kong, Licence No. HKCDA-DOC/001/2012.

Notes
1) Kudo, Yoko: Shokyuus vs. Kokka. Furansu Seikyu Buuni to Shimin no Tanjou [Religion vs. State: Separation of church and state and the birth of the citizen in France], Kodansha, p.8, 2007. Kudo defined “secularism” as a process in which the social role and publicity of a religion decreases.; Onishi: pp.10-12. “Separation of church and state” is that church (religious organization) and a state avoid constitutional union, separate activities and a religion are authority of both parties, and recognize the differences and independence of spheres of each it. He assures, from the viewpoint of the citizen, freedom, religious tolerance, and freedom of thought.; Rémond, René: L’invention de la laïcité. De 1789 à demain, Bayard Culture, 2005. Translated by Yoko Kudo and Kiyonobu Date as Seikyu Buuni wo Toinaousu, EU to Mucurimu no Hazama de (Tokyo: Seidosho, 2010). In France, the concept of “laïcité,” French secularism of a strict separation of church and state, has been adopted since the 19th century. In 1905, the Law of Separation between Church and State was enacted.; Onishi: p.22. In the U.K., the union of church and state has been maintained under constitutional recognition of Anglicanism as the state religion, which, at the same time, assures freedom and religious tolerance.; Onishi: p.14. In the U.S., separation of church and state has been adopted in a legal structure in a less rigid way.; Leung: pp.14-16. In the socialist states, the state domination of church, another type of secularism, has been practiced.
3) Li Ng: p.121, p.142.
5) Interview with clerics by the author, Hong Kong, 23 August 2010, 20 September 2012, 19 December 2012. (these interviews were conducted confidentially, and the names of interviewee are withheld by mutual agreement).
7) Caryl, Christian: Building the Dragon City, History of the Faculty of Architecture at the University of Hong Kong, Hong Kong University Press, pp.12-39, 2012. The first introduction of architectural education in Hong Kong was in 1950 by the University of Hong Kong though engineering education had been provided since 1912. The first architectural class graduated in 1955.
8) Fukushima: Catholic Laity Involvement.
9) A short history of St. Francis Xavier’s Church, 18 September 1949, folder 2. St. Francis/ Holy Souls Parish, HKCDA: The author directly accessed unpublished materials such as letters, reports, meeting minutes of the redevelopment project, sketch drawings and photos at Hong Kong Catholic Diocesan Archives, the DBDC Office and the OLMC Parish.
11) see note 9 and 10 above; Vicar Apostolic of Hong Kong: Re: St. Francis Church, 12 November 1945, folder 2, St. Francis/ Holy Souls Parish, HKCDA; Tioozzi, Sergio: Historical Documents of the Hong Kong Catholic Church, Hong Kong Catholic Diocesan Archives, p.37, 1997. In 1852, the church opened St. Francis Xavier Hospital.
14) Fukushima: Catholic Laity Involvement.; the Liturgical Art and Architecture Group of Hong Kong Catholic Diocesan Liturgy Commission: Proposal for the establishment of a client body for all construction, alteration and maintenance works of the Hong Kong Diocese, 30 May 1988, folder named Client’s Body, Diocesan Liturgy Commission (DLC Client Body); Diocesan Liturgy Commission: Appendix 1, Diocesan Planning and Land/Building Development Commission, 10 November 1992, DLC Client Body; Greenhalgh and Squires: p.42.; Walker, Anthony: Hong Kong - The Contractors’ Experience, The Hong Kong Construction Association, p.58, 1995. Project management emerged in Britain in the mid-1980s. Project procurement systems were imposed on Hong Kong and on other colonies by the British colonial administration. Hence, it is assumed that project management approach began to prevail in Hong Kong by the late 1980s.
15) Fukushima: Catholic Laity Involvement.
17) Simon Li, interview by the author, Hong Kong, 13 September 2010; the author conducted interviews in Hong Kong during the period between 2009 and 2012 with most of the participants of the OLMC redevelopment project.
18) Edward Khong, interview by the author, Hong Kong, 20 May 2010. Edward Khong, then Procurator, was the representative of the Diocese in the negotiation. In the 1980s, the Diocese sold the land in Central district to Cheung Kong for redevelopment. According to the interview, the Diocese perceived it was a successful and satisfactory project.
19) This new building was named as No.1 Start Street.
20) see note 18 above; Edward Khong, e-mail message to author, 19 December 2012.;
22) Daniel Lin, interview by the author, Hong Kong, 3 June 2011; Edward Khong, interview by the author, Hong Kong, 24 November 2011. This arrangement was in line with Khong’s requirement, in which he emphasized the importance and necessity of the church to be on the ground floor, accessible for the community from the street and noticeable by the passers-by. This was also favorable for Cheung Kong because the residential spaces were usually priced higher on higher floors. Furthermore, as mentioned below, the site coverage is permitted differently for residential and church premises, hence, the church premises with higher permitted site coverage had to be in the podium.
23) A+T Design: Calculation(2), Proposed composite building at No.1 Star Street Wanchai H.K., September 2000, HKBD. Actual site coverage and plot ratio were respectively 29.928% and 760% for residential and 40.873% and 119% for church premises.
24) Ibid.
25) Simon Li, interview by the author, Hong Kong, 26 March 2010.
26) Philip Kwok, interview by the author, Hong Kong, 26 Nov 2011; interview with a parishioner, Hong Kong, 14 September 2010 (this interview was conducted confidentially, and the name of interviewee is withheld by mutual agreement); see note 17 above.; The gross floor area of the church was decided to be 1,458m².
27) DBDC: Meeting Minutes, 7 September 1996, DBDC Office.
28) DBDC Works Sub-Committee: Minutes of First Meeting, 12 July 1996, DLC Office. “The terms of reference of the sub-committee were agreed to be: … c) to provide guidelines and check lists for the project committees and professionals involved in church projects.” “III. Short term and long term objectives. 3. The committee should play an advisory or assisting role for the project teams in church projects.”
29) DBDC: 團結聖母聖堂重建事宜 第一次會議 [Redevelopment project for Wanchai Our Lady of Mount Carmel Church], 9 July 1998, OLMC Parish.
30) Philip Kwok, interview by the author, Hong Kong, 26 November 2011.
31) DBDC: Proposed Church Redevelopment at No.1 Star Street Meeting Minutes(MM), The designer, A+T, participated in the TF meetings from 29 September 1998 to February 1999 as Cheung Kong’s architect and provided the Diocese with materials needed to prepare tender documents. In March 1999, A+T participated in selective tendering for design of church premises’ interior and was selected. Since then, they participated in the Committee as the designer for the Diocese.
35) Philip Kwong, interview by the author, Hong Kong, 6 October 2010 and 25 November 2011.
36) Interview with a parishioner, Hong Kong, 14 September 2010 (this interview was conducted confidentially, and the name of interviewee is withheld by mutual agreement).
37) Anna Kwong, interview by the author, Hong Kong, 1 September 2010; Philip Kwong, interview by the author, Hong Kong, 25 November 2011.
38) Dorsey, Robert W.: Project Delivery Systems for Building Construction, Associated General Contractors of America, p.151, 1997.; Greenhalgh and Squires: p.42, p.97; Greenhalgh and Squires argue that in the 1980s there was the emergence of expert private-sector client, who had the necessary in-house resources to manage large projects and a substantial ongoing construction programme. The Diocese is equivalent to this type of client, which employs the DBDC Administrator as an in-house PM.
39) see note 34 above.
40) Stephen Fok, interview by the author, Hong Kong, 23 November 2011.
和文要約

カトリック香港教区では一般信徒の参画が、1980年代より始まり1990年代では特に建設活動において大変活発になった。こうした一般信徒の参画は、1960年代の第二ヴァチカン公議において提唱されたものであるが、香港では次の三つの背景において位置づけられている。

1. 予想される宗教の危機への対応。1984年に香港返還が決定されると、教会やその信徒たちは、やって社会主義体制においては宗教が統制されることを予想し、危機感を感じた。教区は、それまでの政府との「契約関係」に頼らず自立自立の必要性を感じ、教会堂が新規に建設できなくなるかもしれない事態に備えて、新しい多くの教会堂の建設に着手した。こうしたことは既刊文献や既往研究ではまだほとんど触れられていないもので、現地の教会関係者は「活発な建設活動は、宗教統制に対する予防措置である」と指摘している。そうした大量建設は聖職者だけでは処理できないので、一般信徒たちの参画が重要であったことを示している。

2. アイデンティティという課題。返還決定後、教会に限らず、一般的に香港市民の間では香港アイデンティティのあり方について多くの議論が行われている。カトリック教会が教会堂を多く建設しようとするとき、いかにカトリック・アイデンティティを守ろうとすることを位置づけられる。参画した一般信徒たちも、まず市民としてこの一般的なアイデンティティ希望の傾向と無関係ではないだろうし、建物活動を通じてカトリック・アイデンティティを求めるのではないかと推測することができる。

3. 香港社会の成熟とガバンンスの状況。80年代から香港は、資本が大手に投入され、都市プロジェクトが盛んに商業活動の傾向であった。そうしたなかで、「教区建築及び発展委員会（DBDC）」が設立され、そこで一般信徒は重要な役割を担った。彼らは建築、土地、計画など専門家の協力により、地元の大学で高等教育を受けた世代であって、80年代には社会の村が活躍する年齢層に達し、専門知識を活用しつつ教会運営に積極的に参画するようになった。これにより聖職者不足という課題を克服した。同時に、教区総務（財務）司祭が教会建設全般をとり纏むという古典的なやり方を過去のものとして、一般信徒が活躍した専門家として、とくに香港特別行政区でのガバンンス的な方針により、それ自体が複合的な都市建築となった教会堂の建設に参画するという新しい状況を生んでいる。

本稿ではこのような文脈のなかで一般信徒は教会建設に参画しているという構想を念頭におきつつ、彼らが「聖母聖堂」建設という具体的な事例でどのように建設活動に参画したか、聖職者とのどのように協力しあるいは役割分担をしたかを明らかにすることを目指とした。