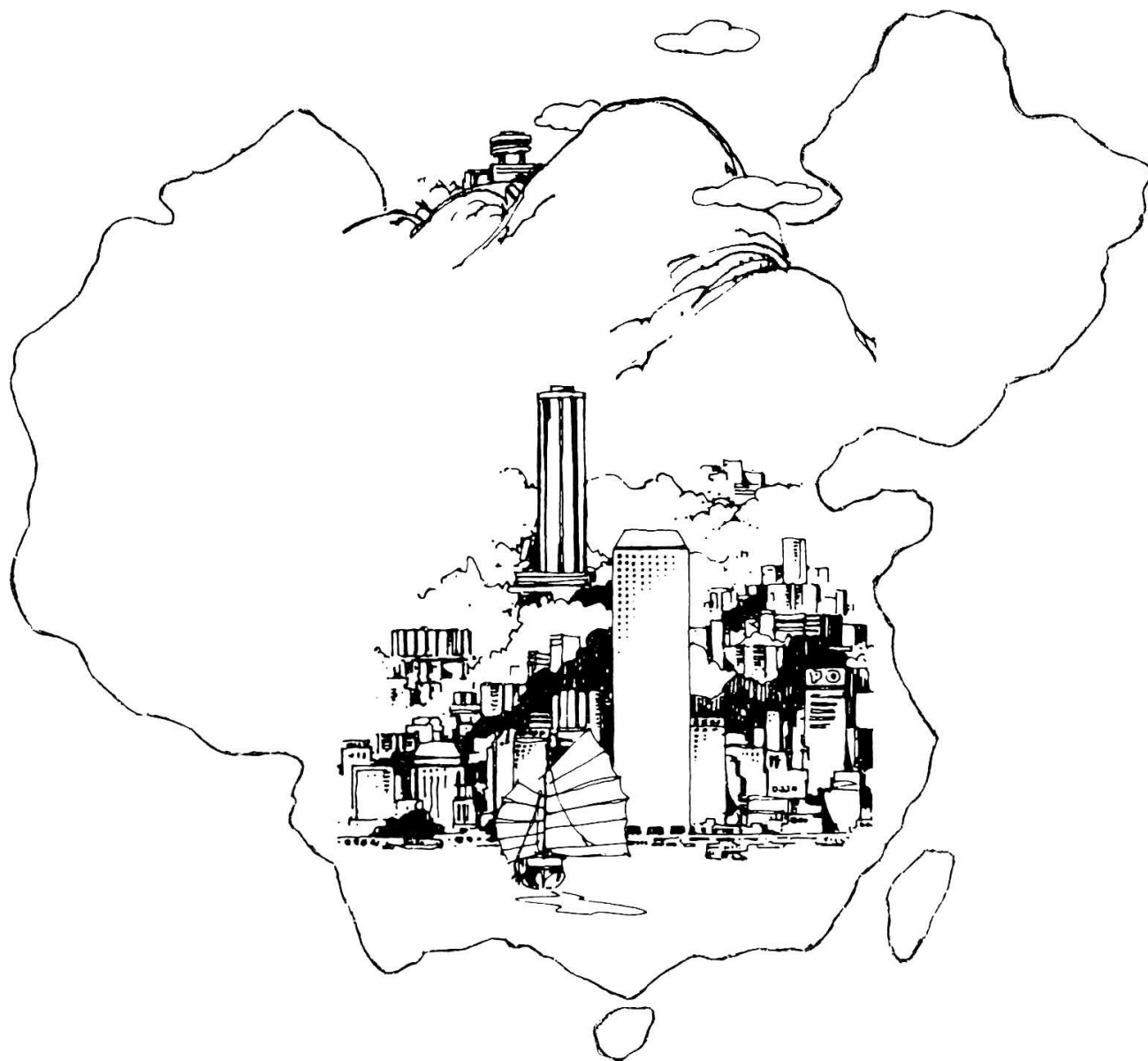


# **NEW CHINA - HONG KONG RELATIONS**

and its consequences for the Church

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Among the notable recent events in the history of Hong Kong, the death of Chairman Mao Zedong (9th September, 1976) and the arrest of the "Gang of Four" (October, 1976) are surely not the least in significance. On the Mainland, these were followed by a liberalization and a political opening that had no precedence since the "Liberation" of 1949. These changes have had repercussions in practically every sector of life and activity in Hong Kong: an intensification of economic links, the establishing of cultural and commercial relationships, sports meetings between the Mainlanders and the Hong Kongites and more numerous trips into China by the people of the British enclave. The consequences of this new state of affairs are now of the greatest variety. They have developed steadily until the present day even though during the last two years China has been hesitating on how far the liberalization should go.

Rather than attempt to analyse the economic and political repercussions of these new relationships, this article considers life in the British enclave at its base: that is, it examines what has really changed for the ordinary people of Hong Kong since the death of the "Great Helmsman". In the second part of this work, we will study the consequences upon the local Church that have been brought about during the same period of time. The Christian community lives in the very heart of the world. Social problems are thus not alien to the Church. These issues lead to questions and provoke her reflection. The authenticity of her life depends on the quality of her listening and her analysis, in the light of the Gospel, as well as on the generosity of her response, since her vocation is to be the leaven in the whole dough.

## **CHINA'S PRESENCE IN HONG KONG**

Let us begin with one of the most negative effects of this opening up: the problem of illegal immigrants. The government of Hong Kong has hardened its policy towards them. This was not an arbitrary decision of the colonial power but the outcome of the wish of the majority of the Hong Kong people. The churches themselves have been silent on the situation. No doubt they feel powerless to effect any change. Let us glance back a little to examine this problem.

The Beijing convention (Peking) of 1898 regarding the cession of the New Territories to Great Britain, stipulated that "All Chinese people have the right to enter and establish themselves in Hong Kong, as well as to leave". And it is a fact of history that continuous waves of refugees have poured into Hong Kong. Ever since its foundation and up to the present it has served as a haven to the people of the Chinese interior. Although from humble circumstances, these people have become Hong Kong's

main riches. This abundant and skilled labour, this diligent and docile working force are at the very heart of the "Miracle of Hong Kong". The present paradox is this: the refugees, these craftsmen of the present prosperity, now threaten the development of tomorrow. To absorb again such masses of refugees would encumber considerably the colonial budget and moreover aggravate its deplorable housing and transport problems. The overpopulation is such that one fears to be overwhelmed. That is why the former governor of Hong Kong, Sir Murray Mac Lehosé, went to China in 1979 and 1980, to attempt to resolve this serious problem threatening the very stability of the territory. As a result of these meetings, draconian measures were taken by the respective governments to hinder the influx<sup>1</sup>, but many Mainlanders still managed to penetrate into the British enclave to settle down. The figures shown below explain how the "anti-illegal dams" are effective but are far from being fool-proof. (These statistics in all likelihood are far from the reality. Nevertheless they are the only ones published until now).

September 1980 (before the measures taken against the illegals)

450 illegals arrested daily in the New Territories<sup>2</sup>

1981 average for the year: (After the agreement went into effect)

21 illegals arrested daily. (No need to say there are no accurate statistics concerning those who manage to slip through the police nets.)

And the Beijing convention? It is unnecessary to say that nobody talks about it any more. The governments do not, because of economic interests, and the inhabitants of Hong Kong don't either, as they become more inhospitable towards the new arrivals. In this regard perhaps one can talk of latent racism, as certain people even blame the illegal immigrants for all the social ills of the Colony. It was with a kind of unhealthy satisfaction that Hong Kong people received the news of the 1980 restrictive measures. The refugees of the 1950's evidently have a short memory! Would not their reaction be merely that of those who having begun to move up the social ladder now refuse to share with others? Between the two communities of China and Hong Kong, there is a great gap. This first part allows us to begin to perceive it.

## HONG KONG'S INFLUX TO CHINA

Since 1949, relations between China and Hong Kong have never been totally interrupted. There were ups and downs according to the political events of the Continent. Most of the time contacts were cautious and based upon ideological compatibility. Only a very small number of Hong Kong people could enter the Mainland and that, under very limited conditions.

With the return of Deng Xiaoping to power, the various obstacles were removed one by one. Today it is possible for a broad spectrum of people to enter China. They can establish or re-establish contact with the masses there. In these few years, the curve of progression of trips into China has climbed sharply and steadily, somewhat like an attack of tropical fever.<sup>3</sup>

One of the immediate effects of these expeditions has been the stimulation of interest in all aspects of China. The mass-media has greatly increased production as well as perfected its quality when presenting problems about China. A certain number of specialized reviews have been initiated<sup>4</sup> and the television channels rival the printed word in creativity to bring out the most captivating programs on the Continent. China sells well!

The rediscovery of members of the same family after such a long separation has been for all a particularly moving event in their lives and has been felt on both sides. At last they could meet again, talk in all confidence and relate events that could be only vaguely reported by mail. But, as could easily be foreseen, after the shock and emotion of the first meetings, big problems surged forth rapidly. The great gulf between the communities has surprised many people.

From the very beginning, the differences from the economic point of view were apparent. Hong Kong has developed at a fast pace and in spite of its social injustices many families enjoy a degree of material comfort. Television sets, telephones and refrigerators are current consumer goods in Hong Kong that are practically unavailable in China. The variety of leisure activities possible in the British enclave does not exist on the other side of the border. Workers of Guangzhou earn five times less than their counterparts in Hong Kong. (But prices of some commodities are also lower). Repercussions from such a disparity soon surfaced. The fantastic descriptions of comfort in the Colony have had a deep effect on the Mainlanders. They feel terribly frustrated as they listen aghast to their colonized compatriots speak on the style of "Disco", or when they hear descriptions of the latest Japanese gadget...Consciously or not the Hong Kongites display a superior attitude which is quickly perceived by their listeners. And so, people on the Mainland beg their relatives to bring these consumer items along on their next visit to the North, as these seem to be the key to happiness! Trips to China have rapidly become back breaking safaris. In the stations, at the airport, on the wharves, one can see groups of tourists overloaded with excessive baggage and luggage bound for China. Clothes, food, transistor radios, tape recorders cross the border, occasionally even by illegal means. It has been estimated that, during such

excursions, more than 200,000 television sets reached China in 1979 alone.<sup>5</sup> Today the passion for the small screen is gaining ground in southern China, where thousands of spectators intently watch American films or Japanese serials diffused through the Commercial channels of Hong Kong. During my last trip to Guangzhou, I could personally measure the impact of television in a people's commune. The majority of houses reveal antennae (popularly called "fishbones") and people willingly comment on the programs 'most in vogue'!<sup>6</sup>

During the grand distributions of gifts, conflicts and misunderstandings often arise. On the one hand, people become more and more demanding and cannot understand why they do not receive more, since there is a superabundance in Hong Kong. On the other hand, in the leased territory, people realize that their relatives on the Mainland do not understand the value of what is given to them, and so they always expect more from them. The Mainlanders tend to take on the mentality of recipients. Human relationships thus become falsified.

But other more important elements are at the base of these difficulties in communication. The down-trodden refugees of the 50's have become inhabitants of a large modern city. Their children have received primary and often secondary education. Hong Kong is in full development. It benefits from the most recent techniques and methods of work which have been utilized in New York and Tokyo. However in China, the countryside has remained very traditional and the cities have evolved in a very different manner from the rest of the world. The freedom of thought, action and enterprise taken for granted in the British enclave, do not exist on the other side of the border. All this influences the ways of thinking and living. The gap between the two communities appears again. The inhabitants of Hong Kong feel they are more advanced because they are better educated and further up-dated on international life and modern techniques. People in China easily get the impression that the visitors from the Colony look down upon them and consider them as backward people. The Mainlanders then resent this, while envying the life style of their callers. Hong Kong is like an alluring lover irresistibly attracting certain Chinese youth, a cultural model upon which many people focus.<sup>7</sup>

## **POLITICAL CONSCIENCE OF HONG KONG**

The population of Hong Kong, so often described as a-political, was in fact a community which knew what it refused rather than what it wished for. It wanted "Neither Communist nor Nationalist, and yet was not in favour of the British order." Mentalities have evolved in conjunction with the transformation of Hong Kong's neighbour, the socialist giant.

The era of the Red Guards (a period of white heated ideology, if I dare to say) is past history and may it never be repeated. Those who believed in Maoism and its dogma have been shaken in their convictions. The U.S.A. and Japan, formerly enemies, have been reconciled with China and the latter is now described as its best ally. The victims of the Cultural Revolution were rehabilitated a few years ago and now are firmly in control of power. In spite of recent publications of his works, Mao's star has become tarnished, and the little "Red Book" has taken the road to oblivion. In Hong Kong, all these events have provoked a shift in public opinion for those who are in favour of the Beijing regime. On one side, the minority of die-hards of the Revolution have become disenchanted, while a multitude of ordinary people, formerly with eyes fixed on the abuses committed in the name of Mao, are starting to rediscover China as it is now. But what exactly is expected?

Between 76 and 79 the term "normalization" was widely used in Hong Kong as elsewhere to describe the recent evolution in China. It is a very ambiguous term. It may signify that having achieved maturity, China now rejects the abuses of the Cultural Revolution and adopts a policy in line with that of the "Liberation". In this case, the norm is the policy between 1949 and 1966. But it could also mean that the standard is the Capitalist West, the consumer society, competition between individuals, companies and states. This China which was searching for its way in other directions had many people worried. Now it steps into line and becomes wise; it throws itself into a consumer society. So the rest of the world becomes reassured. China's manner of acting has become "normal" once more, because it is more like the rat race competition of capitalist countries. The norm in this case is of a quite different nature.<sup>8</sup>

We could easily multiply examples and show that we are projecting on a China in evolution our own desires and aspirations. Actually, the way in which certain groups or newspapers talk about the Middle Kingdom, often reveals more about the way their heart is turning, rather than the real situation of the Mainland. Is it really understanding if we always refer everything to our own way of thinking? This new face of China, apparently more conciliatory, tends to make many people forget the concrete way of life of the Chinese masses, their aspirations and choices. It is a very real nation that one must discover and finally love.

## UNDERSTANDING OF CHINA

The inhabitants of Hong Kong do not really comprehend China or at least do not know it well. Most of the time their knowledge remains on a very superficial level. It would be necessary for researchers, both

academic and specialized, to undertake a systematic study of the different aspects of life on the Mainland - economic, political, sociological, cultural and religious.<sup>9</sup> To set up a fine, detailed and rigorous analysis of solid references in Chinese would be a most precious asset. This would give a better understanding of the socialist giant, allowing people of Hong Kong to better grasp the diversified and complex reality of that world which is evolving so rapidly. Primary and secondary schools should teach more thoroughly the various aspects of life in contemporary China. Television should give more information to the public on the realities of the Mainland. In this area a great deal of work still remains to be done.

‘In spite of these reservations and the grave divergencies mentioned above, the balance sheet of the last few years remains definitely positive. Journeys into China, this new form of transhumance which periodically stirs the leased territory during vacations and public holidays, has already had the effect of causing sensitive vibrations in the hearts of many. A real conscientization is taking place. Many people seem to have re-discovered their roots. They have discovered a truth, however elementary it may seem, which had remained in the dark all these years: Hong Kong is an integral part of China and its inhabitants are fully Chinese. China is no longer a taboo subject; quite the contrary, people speak about it with a sense of national pride. These journeys have awakened more than a mere tourist infatuation.

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## Part II

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# **THE CATHOLIC CHURCH IN HONG KONG AND CHINA<sup>10</sup>**

The diocese of Hong Kong has suffered during the past three decades of isolation from the other Catholic Chinese communities (a certain number of its parishes cannot be reached because they happened to be on the other side of the border). The dioceses of Taiwan are living in an altogether different context. They are far away and do not speak the language of the Colony. Those communities on the Mainland, separated after the 1949 Liberation, had seemed to cease existing from the beginning of the Cultural Revolution on. In spite of this heavy handicap, the diocese had developed

very rapidly, experiencing numerous adult baptisms every year, local vocations and lively parish communities. However, the effects of this isolation have been felt on the level of ideas and reflection. In spite of the valuable work of many local priests, most of the inspiration in pastoral and liturgical domains has come from outside; theological research has not borne much fruit. For example, most of the publications by Catholic Truth Society are translations from foreign authors.

The same characteristics of the evolution of the society of Hong Kong can be found in the Catholic Church, strong points as well as weak ones. The relationships between Christians on both sides of the border consist of shadow and light, with light predominating.

## CONSCIENTIZATION

The majority of local priests, religious and lay Chinese have visited relatives and friends on the Continent the last few years. On these occasions, they have begun or resumed contacts with the Mainland Church. Many have heard pressing requests on these occasions: Christians of China expect from the Church of Hong Kong help on the spiritual and catechetical level. Besides, numerous young Mainlanders, brought up far from the Faith, now wish to discover what Christianity is all about. Quite contrary to the Louvain conference in 1974 which provoked no echo in the Colony, the Colloquium of Hong Kong in February 1979 has raised interest among the Chinese clergy.<sup>11</sup> Since then many articles have been published regularly in the Chinese as well as in the English Catholic press. Now they speak openly of the Chinese Church and her problems. For the past thirty years only a few people ever dared to touch this rather 'taboo' topic. The election of the bishop of Beijing, Mgr. Fu, and the re-opening of churches have raised questions for numerous Christians. There is much to say about these events. For Vocation Day of 1979, the diocese had book marks printed, on the one side of which was a picture of the panda, symbol of China and, on the other side, a wish for the Mainland: "Nine hundred million are trying to move forward. Let us hope that this progress will also be spiritual..."

A priest with some Christians has started the review called "YI" (China Message) in order to sensitize the local community of the Colony to the problems of China and its Church, with the hope of reducing the distance between the two communities. In 1980 the diocese of Hong Kong established the Holy Spirit Study Centre to coordinate the work that pertains to China. Documentation, publication and liaison between China - interest groups are its main tasks. The local Church realizes that to be truly Christian, she must challenge herself to relate to new China. The



Ricci Study Team was also founded at about the same time. The principal aim of this group is to maintain the link between the different religious congregations in all that regards China. The horizons of the Hong Kong Church have visibly been enlarged. The newness and the authenticity of the witness from the other side of the border do not cease to provoke the faith of Hong Kong's Christians. Joy for the elders to see in their brothers of the Mainland such fidelity to Christ in spite of all tribulations! Joy for the younger ones to discover they belong to a much larger family than they had expected! This widened ecclesial communion is a fact that already has had positive consequences for the lives of the Christian communities in general. Mutual exchanges have become more frequent and richer.

### **GOOD WILL BUT AWKWARDNESS**

As soon as possible, thousands of Christians have tried to contact and assist believers inside the country. In spite of so many years of separation, the fraternal links are still intact and the hopes of mutual assistance are also very much alive. This is an absolutely remarkable fact. Problems arise, however, when it comes time to search for a concrete means to help one's brothers and sisters in the Faith. Everyone feels inadequate. Then they become satisfied with distributing rosaries, medals and crucifixes, not perceiving the real but less visible needs of the Christians inside the country.

After the joys of rediscovery, the split between the two communities then becomes very apparent. The Church of China has not evolved at the same pace as that of Hong Kong. The works of Vatican Council II are just beginning to be known over there. Because of their particular situation, Chinese Christians feel much more the need to "hold on" than to change. The applications of Vatican II do not seem urgent to them. Certain brothers and sisters in Hong Kong seem to lack basic pedagogy. In their sharings, they do not insist sufficiently on the continuity of the Church before and after the Council. They flaunt what intervened in the Church without enough explanation: Mass in Chinese, Ecumenism, suppression of Friday abstinence etc...Unconsciously, they have often given the Mainland Christians the impression that the latter are outdated. This is aggravated by the fact that the material well-being of Hong Kong is not criticized by Hong Kongites, but seems rather to be supported by them. Is it because they have become part of the system? (Ordinarily at home countless Hong Kong people complain bitterly about their fate in life.) Many injustices and anomalies of the Hong Kong system are passed over in silence: exploitation of the labouring class, wastage, uncontrolled materialism. They are much more critical of the Communist regime than of the colonial system.

They hesitate to deflate the latter's overestimated reputation in front of the Mainlanders. They use unequal criteria to judge two realities. This is too bad, for the Christians of Hong Kong would gain by listening to the various realities of China. They feel slightly superior to their listeners, and by this fact are more concerned to give and to talk than to receive and to listen. The sharing is unbalanced and does not bear all the fruit that one could expect.

## QUESTIONABLE APPROACHES TO CHRISTIAN LIFE

What is said and written about the Church in China is interesting to analyze. Too many of the articles revolve around the Chinese hierarchy (Bishops, priests) church buildings, language of the liturgy. It is a sign! This vision of the Church which stresses exterior structures is not that of Vatican II! It is more the viewpoint of Christians from outside (Hong Kong, Macao, Chinese diaspora, foreigners) than the actual life of the Chinese communities themselves. These latter have not waited for the Council decrees to insert themselves into human life and witness the love of Him who animates them. "The Church is the universal Sacrament of Salvation".<sup>12</sup> She must therefore prolong the presence and the work of Christ among the people. It is normal that the tensions among Mainland believers resulting from how the Church should relate to a Marxist government preoccupy the minds of Hong Kong Christians. But this should not absorb all our energies and make us forget that the Mission of the Church is to live in the heart of the world and to witness to the Resurrected One.

When returning from their journeys, Hong Kong Catholics do not speak much about the grassroots Christian life of their brothers and sisters in the Faith: in a people's commune, a factory, a production unit. The essentials of the life of the Church on the Mainland and its diversity are mostly beyond them. This is due in part to difficulties in communication, but also to the fact that people are often not well prepared for a real sharing. If this is so, we would do well to promote a better knowledge of the life of believers at the grassroots level by suggesting to visitors from Hong Kong some steps to follow. For example, by starting to pay attention to difficulties that their brothers and sisters have in witnessing in their own milieu, to Christian life in the families, to prayer in Catholic villages, to the attitude of local authorities in regard to the religious phenomena. The tissue of life of these believers is doubtless rich in divine grace, even if for the most part, they do not know how to express it. Visitors from Hong Kong should be attentive, and in their sharing have a real concern for reciprocity. Then the encounters will be even richer and bear more fruit.

A fact that should move the people of Hong Kong is that this Church of China, deprived in so many ways, is full of vitality! The Christian community may be less visible but is more alive than that of Hong Kong! There are neither institutions nor buildings but the Holy Spirit is there. Acknowledging this could raise certain questions and bring about fruitful reflection on the life of the Church in Hong Kong. The 'Norm' which constitutes ecclesial life, is always beyond that which Christians realize. We must always be questioning ourselves and forever striving to go forward. These encounters with our brothers and sisters of the Mainland are excellent occasions to do this. We have not yet taken full advantage of these opportunities.

But there is something more regrettable yet. The phenomena of projecting on China one's own political hopes is found once more in the Church on the religious level. What normalization? For what end? Some persons have very clear ideas on what the Church of China should become, and they are busy making these known. They range from those who would wish to see the return of foreign missionaries, to others who would favour a general rally to the Patriotic Association, to those who wish to form charismatic groups etc...Each one pulls on his own side of the blanket, and there is a wide scale of ideals. But the Church of China is not sufficiently loved for her own sake, just as she is today. No doubt, she has an urgent need of solicitude from other local Churches, but the attitude of these must be one of respect, gentle dealing, discretion and unselfishness, as any friends must have who simply wish their relations to grow. We must first, of all strive to accept the fact that it should be the members of the Church of China themselves who take their own situation and future into their hands.<sup>13</sup>

## INSUFFICIENT KNOWLEDGE

Between those who consider the Church of China identical with that which they knew thirty years ago and others who would wish the Church to conform to their own aspirations, there are some who really want to comprehend the reality better. But are these in the majority? Sending assistance to Christians inland is necessary and at the very beginning that was all that one could do. But now, one could go further. In agreement with the priests and Christians of the Mainland, we could tend toward some pastoral reflection. The Church of Hong Kong would then limit herself, in a humble manner, to do what the brothers and sisters of the Mainland cannot yet accomplish.

The knowledge that Christians of Hong Kong have of the realities of the Mainland is clearly insufficient, but their understanding of its Church

is still more so. Already some militant Catholic and Protestant groups have set to work in order to try to understand more fully the Christian communities of China. Several periodicals are now published in Chinese. This already shows considerable progress but it is still insufficient. These Christians are only a very small minority and their bulletins have limited circulation. Other groups would also need to become involved, ministers and lay people together, in order to attain a better knowledge of, and a greater love for, the Church of China. In the Christian communities of Hong Kong, an enormous amount of information and conscientization still needs to be imparted. The task remaining is a gigantic one.

### **HYPER-SENSIBILITY**

The questions regarding the Church of China are still difficult to broach in the press of Hong Kong: voices get loud and passions soon surface.<sup>14</sup> The nomination of Bishop Deng Yiming aroused a considerable amount of emotion among the Catholics of the Colony, and the debates that took place in the newspaper Kung Kau Po prove to all that the wounds of the past are still not healed.<sup>15</sup> In the present situation, we would suggest that Christians might make a further effort to be objective, to analyze the new situation of the post-Cultural Revolution Chinese Catholic Church, and to be open to reconsider their positions. The events surrounding the case of Bishop Deng have ended many speculations about the future of the Church in China. Perhaps it would now be the time to be more realistic and pragmatic while approaching these actual problems. All that can be done now is to allow the passions to subside so as to be able to face more objectively what can concretely be done in the present situation.

### **PERSPECTIVES**

In China relations between those who have refused to adhere to the Patriotic movement and members of the clergy accepted by the Government are very tense. Christian forgiveness is very difficult to live out while the wounds of the past are still causing pain. It will take time and much love to accomplish this. In fact, perhaps the positions are not so diametrically opposed as the newspapers would like us to believe! Nuances do exist at grassroots level but do not appear anywhere in public statements. On the one hand, members of the Patriotic Association whenever expressing their opinions are obliged to follow a certain literary style, must toe the official line and avoid giving personal considerations. On the other hand, the others in order to maintain their convictions and strengthen their brothers in the Faith, have a tendency to harden their position. In the Oriental context, reconciliation is often brought about by an inter-

mediary person who tries to bring the antagonists into contact and dialogue. Could not the Christians of Hong Kong play a role in helping to bring this about? It is quite possible. As a matter of fact, regarding this conflict, some Christians are holding back from making any clearcut statements in order to avoid poisoning the hearts of the people. This prudent reserve, which Westerners would quickly label as non-involvement, is in fact for many a presumption that the future will bring forgiveness among brothers and sisters temporarily divided. It would be most important to conscientize the Hong Kong Christian communities regarding the importance of this mission. The contacts between Beijing and the Vatican are important, but without doubt most of the work of rapprochement can be best carried out at the grassroots level. The wounds must first be healed and then new links forged. The future of Christianity in China can be enhanced through the contribution of Hong Kong Christians at precisely this level.

China is now part of the interest of a certain number of priests and religious. They talk about it very much in meetings and community bulletins. However, we can ask ourselves if this is really a powerful and durable wave of interest which has its origin in Jesus Christ. This sudden interest of some and rather suspect impatience of others does raise certain questions. For example: "Why is the Church of Hong Kong interested in China? Why does she wish to renew contact with her sister-Church? Is it to extend her influence and become more powerful like the commercial firms that hope to get the Chinese market? Or, on the contrary, is it for love of the Chinese people, in fidelity to the mission which Christ confided to her?" In that case she should manifest very clearly her intentions: i.e. not to seek self satisfaction, to accept to be challenged by the Christians of the Mainland and to have as firm an attitude towards the pragmatic materialism of Hong Kong society as towards the atheistic Marxism of Beijing.

The Gospel has already taken root in Chinese soil but the young plant is still very fragile. It can nevertheless raise gigantic challenges: that of Marxism, that of modern society. It must accept to be stripped and to face the folly of God which Saint Paul affirms to be superior to all human wisdom. This requires a conversion of mentality and of heart. Are we ready? The trends which the socialist giant is inaugurating redound on Hong Kong and the Church. The counterparts of China are sending forth to the Christians of the leased territory a more exact image of themselves than they did in the past. These contacts reveal to the communities of the British enclave what they are, their good qualities as well as their weaknesses. It is now up to us, the Christians of Hong Kong, to take this opportunity to review our lives: to humbly accept that others play a role in our own conversion.

## References And Notes

1. For its part, the Hong Kong government has abolished the rule whereby any immigrant who had successfully crossed into the New Territories without being caught, and who had managed to reach the city, was authorised to remain (October 1980). Furthermore all persons residing in Hong Kong must now carry some form of identification. Illegal immigrants are mercilessly sent back across the border. Some young women, who had just given birth, were sent back to China while their new-born babies were allowed to remain (because born in Hong Kong).

2. Here are the statistics published by the Hong Kong government before the measures of October 1980 were taken against illegal immigrants (Hong Kong 81').

	Arrested and sent back	Escaped and remained in Hong Kong	Total
1977	1,800	6,600	8,400
1978	8,200	28,100	36,300
1979	89,900	108,700	198,600
1980 (Until Oct.)	80,500	69,500	150,000

3. In 1977, 2,200,000 visitors went to China by train. In 1981, 7,700,000. ("Hong Kong 82" publication of Hong Kong Government).

4. Here are some of the numerous reviews concerning Mainland China: 'Pai Shing'; the 'Mirror'; the 'Seventies'; 'Cheng Ming'; the 'Truth'.

5. According to the Hong Kong Ta Kung Pao (5-3-1982) 11,000,000 Chinese families have a television set on the Continent. (電視在中國).

6. Unfortunately recently Chinese authorities have taken restrictive measures against the 'fishbones'. "The Hong Kong Television mania will not spread to Guangdong; the story behind pulling down the 'fishbones' antennas." Mingbao 14-6-1982 "T.V. antennas come down in Guangdong" Hongkong Standard 15-6-82.

7. Numerous articles mention this fact. Let us cite here a few: "Hong Kong's big influence on Guangzhou" Hongkong Standard 7-1-80; "Hong Kong's Influence 'Unhealthy'" South China Morning Post 4-12-81; Beijing accusing overseas reviews for their unhealthy ideas penetrating the country" Ming Pao 4-12-81.

8. In a rather curious article, "There is contradiction between the

Communist administration and the Four Modernizations," an editorial of Ming Pao comments on the situation in places such as Hong Kong, Singapore, Taiwan, South Korea. According to the author, they are also suffering, as in China, from bureaucracy, lack of efficiency, and maladministration. However, continues the editor, while the former have somewhat overcome their difficulties, China is stagnated. In such an article the norm is very clear.

9. This year, Hong Kong people interested in Chinese matters have benefited from an excellent series of conferences given from 26-3-82 to 17-4-82 by different specialists, organized by the Centre of Asian Studies, Hong Kong University.

10. It would be important to make a similar study on the Protestant Churches of Hong Kong. I do not mention them, not for lack of interest - I am convinced of the importance of ecumenism, particularly in the Chinese context - but because I am not familiar enough with the situation of our brothers and sisters from other Churches, and also because I must limit myself in the scope of this article.

11. See "Chinese theologians' Colloquium" in Sunday Examiner 16-2-1979.

12. Lumen Gentium, I

13. During the Conference in Montreal 2-9 October 1981, one of the Chinese delegates, Mr. Zhao Fusan criticized those who "tend to maintain a paternalistic mentality of a sense of superiority, unconsciously. Though disagreeing with the old pattern of missionary activities, they tend to treat the third world countries and their peoples as if saying: 'I know you better than you do yourself' 'I am your teacher, judge and saviour'. This kind of approach and mentality is obviously an anachronism and justly considered by the third world Christians as the remnant influence of colonialism." We fully agree with Mr. Zhao's statement. (YI, February, 1982, #23, page 25, China Message)

14. A relatively minor problem, a trip to Guangzhou organized by the Hong Kong Catholic Youth Council, raised a controversy in the local press: "Who is in charge here?" Sunday Examiner 11-12-81; 'Father Bazzo's voice of the heart,' Kung Kau Po 11-12-81; 'Some people in the Church consider it wrong to return to Guangzhou to participate in the Christmas liturgy' Oriental Daily 15-12-81; The Holy Spirit Study Centre answers Mrs. Chan Kung Kau Po 18-12-91; Cecilia Fung's letter Sunday Examiner 18-12-81.

15. See Kung Kau Po 17-7-81 and subsequent letters commenting on the nomination of Bishop Deng Yiming.