



「深涌Haven:大自然、生態與人的皈依」 研究成果報告

“Sham Chung Haven: Restoring the Relationship between Nature, Ecology and Human” Research Outcome Report

(January 2022)

鄉郊保育辦公室 鄉郊保育資助計劃
文物建築復修計劃書的擬定

Countryside Conservation Office
Countryside Conservation Funding Scheme
Formulation of Proposal on Restoration of Built Heritage

關於「古道行」

教區「古道行」工作小組成立於2018年，為天主教香港教區屬下的一個工作小組。

主要負責：

- 復修、保育及管理西貢半島的天主教小堂；
- 整理、研究及出版教會早期在該地區的傳教歷史；
- 活化、推動及發揮這些小堂在靈修、朝聖、文化及福傳方面的潛在功能。

關於「深涌Haven」

「古道行」屬下的工作室，成立於2020年末，希望活化深涌三王來朝小堂成為身心靈培育基地，恢復大自然、生態與人的關係。

About “Following Thy Way”

The Diocesan Working Committee for “Following Thy Way” was established in 2018 under the Catholic Diocese of Hong Kong. Our works include:

- Restore, conserve and manage Catholic chapels situated on Sai Kung Peninsula of the Diocese;
- Organise, research and publish history of missionary during the early years of the Church in the region;
- Revitalize, foster and promote the potential of these chapels in connection with spiritual formation, pilgrimage, cultural aspect and evangelisation.

About “Sham Chung Haven”

The “Sham Chung Haven” project office was established in late 2020 under “Following Thy Way”. The project office aspires to revitalize The Epiphany of Our Lord Chapel in Sham Chung into a human enrichment base to restore the relationship between nature, ecology and human.

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李俊輝先生提供照片

項目背景

「古道行」工作小組於2020年6月初向環境保護署鄉郊保育資助計劃遞交一項名為「深涌Haven：大自然、生態與人的皈依」的申請，同年8月成功獲得批款資助。資助項目為「文物建築復修計劃書的擬定」，而研究復修的目標建築為深涌的三王來朝小堂。

資助項目由2020年11月30日到2021年11月29日進行，為期一年。「古道行」為此設立專責的「深涌Haven」項目工作室，就建築與工程、自然保育以及歷史文化兩方面，與專家顧問和學者合作，進行活化小堂作身心靈培育基地（Human Enrichment Base）的可行性研究報告工作。

此外，「深涌Haven」亦曾舉辦一系列的活動，包括展覽、講座、工作坊及考察等，亦一直與深涌有淵源的持份者保持聯繫。

項目願景

一如項目的主題，「深涌Haven」項目的願景是透過深涌的資源修復大自然、生態與人的關係。

「深涌Haven」的願景亦呼應教宗方濟各任內的第二道通諭《願祢受讚頌》，提倡「保護我們共同的家園，最迫切的任務包括如何將人類大家庭團結起來，一同尋求永續及整體的發展」（第十三節）。

主要目的

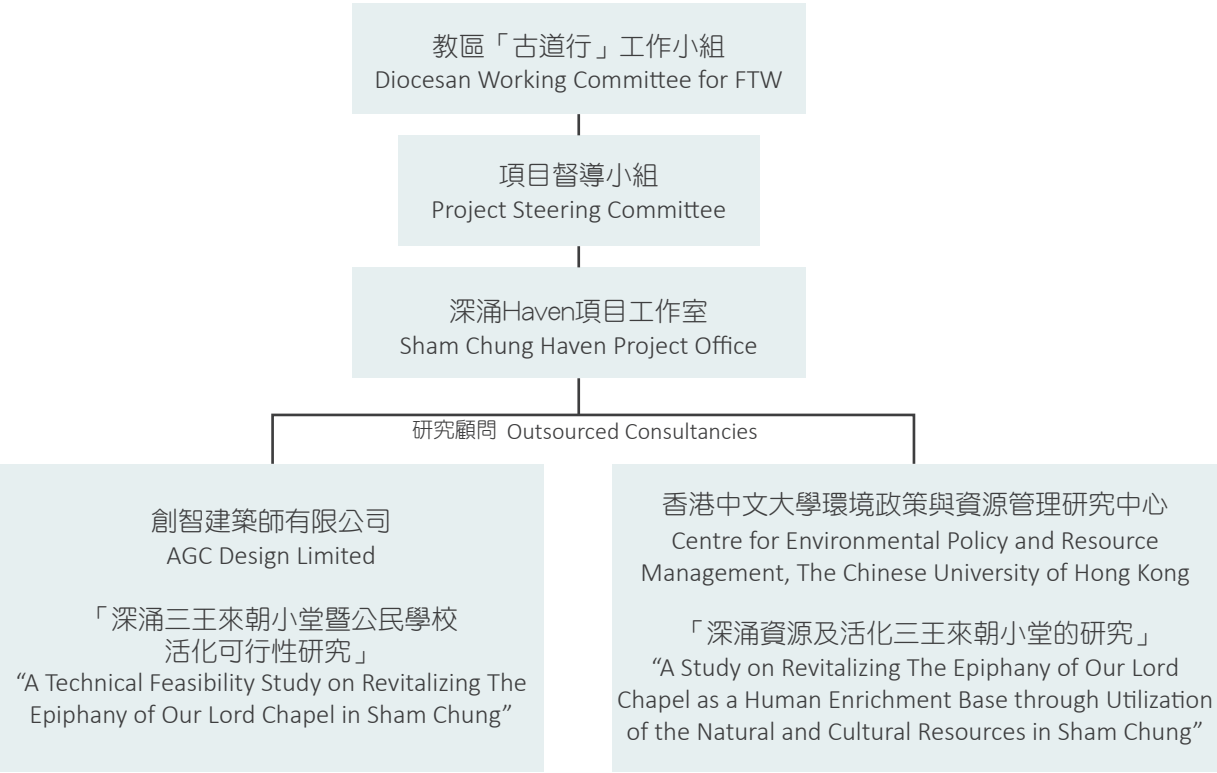
- 活化深涌三王來朝小堂作為引發恢復大自然、生態與人的關係，及探索大自然生態如何自我復修的起步點，並作為藉大自然洗滌身心靈的港灣（Haven）；
- 以此活化計劃為偏遠鄉村發展作重新定位的示範，啟發新一代回歸並探索該村可持續發展的可能性；
- 藉活化小堂作為身心靈培育基地，展示深涌豐富的生態與文化資源，並吸引老村民分享他們的故事及收集社會各界對未來可持續發展的願景。

研究方法

為達致「深涌Haven」的項目願景和目的，項目進行了以下的幾項研究，包括：

1. 為復修和活化三王來朝小堂，進行一項建築技術可行性研究；
2. 研究深涌的自然和文化資源，並利用以上資源研究活化小堂作為一個身心靈培育基地；
3. 舉辦各類型的先導活動，並收集參加者的意見，為探討日後在活化後的小堂的活動。

此項目亦委託了兩個顧問團隊與我們協作，分別為以上第一及第二項提供專業研究。項目架構可見下圖：



Project Background

Approval was given in August 2020 under the Countryside Conservation Funding Scheme (CCFS) of the Environmental Protection Department for the Catholic Diocese of Hong Kong Diocesan Working Committee for “Following Thy Way” (FTW) to implement a Formulation of Proposal on Restoration of Built Heritage Project. The project title is “Sham Chung Haven: Restoring the Relationship Between Nature, Ecology and Human”. The subject built heritage is the Epiphany of Our Lord Chapel in Sham Chung (hereafter called “the Chapel”).

The project period is from 30 November 2020 to 29 November 2021 and FTW set up a dedicated Sham Chung Haven Project Office to handle the Project. Studies were conducted over 2 main aspects: architectural and engineering; nature conservation, history and culture with professional consultants and scholars, in order to investigate the feasibility of revitalizing the Chapel into a human enrichment base.

Sham Chung Haven Project Office has also organised a series of pilot programmes such as exhibitions, lectures, workshops and field trips, and have maintained close contacts with relevant stakeholders of Sham Chung.

Project Vision

As captured in the project title, the project vision is to restore the relationship between Nature, Ecology and Human in the context of Sham Chung.

The project vision echoes with the call to “protect our common home which includes a concern to bring the whole human family together to seek a sustainable and integral development” (Pope Francis, LAUDATO SI’, 13).

Key Objectives

- To revitalize the Chapel as an inspiration for restoring the relationship between nature, ecology and human and exploring how the nature restores itself, and as a place for cleansing human soul through nature;
- To take the revitalization project as a role model for re-adaptation of village type development in the remote countryside and inspire the new generation to return to explore the possibility of sustainable village life;
- To display the rich history and culture of Sham Chung through revitalizing the Chapel as a human enrichment base, through which to attract old villagers and anyone interested to gather and share their own stories and visions, for the future sustainable development of the community.

Study Approach

The Project adopts the following approaches in order to fulfill the project vision and objectives:

1. To conduct an architectural and engineering feasibility study of the restoration and revitalization of the Epiphany of Our Lord Chapel;
2. To investigate the natural and cultural resources of Sham Chung that can be utilized in the revitalization scheme for human enrichment;
3. To organize various types of activities as pilot programmes, which can serve as a reference for planning future public education and community engagement activities; and meanwhile, to collect public comments on the revitalization options of the Chapel.

Two consultancies are outsourced to support the research of the above items 1 and 2. The project organization is shown in the diagram on P.4.

細說深涌

深涌位於西貢半島西北部，三面環山，面向企嶺下海。「深」意指深入內陸；而「涌」泛指河涌流入大海鹹淡水交界之處。所以「深涌」就代表了這兒的地理特徵：海岸線向內彎，灣篤深處的一條河涌注入海中。

距今200多年前南遷的李氏客家人到此定居，並建立了五個聚落，稱之為「圍」。村民適應了這兒的環境條件，主要以務農為生。他們依賴並善用着大自然的資源，過着自給自足的生活，與自然環境和諧共存。

自六十年代中，隨着城市發展村民陸續搬離深涌。為了有更便利的居住環境、更多的教育和工作機會，有的村民搬到市區，也有的移民到英美等地。深涌的農地亦日漸荒廢，當中一大片農地賣了給發展商，後來被夷為一片人工草地。但因為深涌地理位置遠離市區，這裏至今仍保存了自然寧靜的鄉郊氣息。

雖然深涌範圍不大，卻有着豐富的人文、自然和靈性資源。香港中文大學環境政策與資源管理研究中心(CEPRM)透過不同方式搜集深涌的初級和次級資料，例如以深入訪談、實地視察、及文獻研究理解及整理深涌的歷史和宗教資源；而自然資源以生態環境調查、航空照片分析、繪製土地覆蓋圖等方式研究。

About Sham Chung

Sham Chung is located in the north-western part of the Sai Kung Peninsula. Surrounded by mountains on three sides and facing Three Fathoms Cove in the west, it is where Hakka migrants from the north once settled. The word “Sham Chung” in Chinese literally means that the coastline is deeply indented with a river discharging into the sea where fresh water meets salt water.

Around 200 years ago, the Lee clan settled in Sham Chung and established five Wais (Clusters) in the village. Villagers adapted to the environment and practiced agriculture to make a living. They made use of natural resources to attain self-sufficiency and maintained a harmonious relationship with the environment.

Since the mid-1960s, villagers started to emigrate to western countries, mainly to Britain and the United States. Villagers who remained in Hong Kong also moved to urban areas for more convenient transportation, better jobs and better educational opportunities for their children. With the moving out of villagers, the abandoned agricultural lands were transferred to the hands of a local developer, and later turfed into an artificial grassland. However as Sham Chung is located in such a remote and rural site, the rural and tranquil atmosphere is still maintained until today.

Despite being a small haven, Sham Chung possesses rich socio-cultural, natural and spiritual resources. The Centre for Environmental Policy and Resource Management (CEPRM) of CUHK has collected primary and secondary data for Sham Chung by a variety of research methods. The socio-cultural and religious resources are based on in-depth interviews, site visits and desktop research, while natural resources are investigated through field assessment, aerial photo interpretation and land cover mapping.

人文資源

深涌的歷史可追溯至十七世紀清朝乾隆年間，客家人李氏由廣東南遷而來到深涌定居。李氏來自廣東長樂縣（現稱五華）錫坑村，幾位兄弟輾轉來到烏蛟騰，再先後來到深涌，建立五條圍，並以務農為生。

雖然在鄉村接受教育的機會不多，但村民按着經驗和一代傳一代的智慧，解決了許多生活日常的問題。村落的布局以山、林、屋、池、田排序，構成一個好風水又聚氣的居所，背靠高山，面向大片田地。昔日農民把山坡開墾為一級一級的梯田，就地取材以石頭堆砌田基，亦方便水向低流灌溉每一級農地。另外，由於深涌地勢低窪，後來有外籍傳教士來到，村民亦和傳教士一起築建一條長堤隔住海水，海堤以內的土地便可種植更多農作物。深涌農作物的分布亦考慮了地勢、水文等環境條件，展現出村民的傳統知識（Indigenous Knowledge）。例如近海土地村民會種可淹浸的水稻，在山坡峯地則種較耐旱的薯仔、花生、芋頭，兩者中間就可以種蔬菜。村民的傳統知識智慧，讓他們「靠山吃山、靠水吃水」，善用環境資源而可持續地生活。

許多村民都已搬離深涌，當年的生活文化都依賴靠口述歷史追溯。雖然有約一半村民歸信天主教，但拜祭伯公、哭嫁等傳統亦在村內並行共存。最特別的是在1956年天主堂重建的祝聖慶典上，又或是每年的三王來朝瞻禮，村民都會以舞麒麟、燒爆竹等傳統方式慶賀。隨着村民離開，許多傳統客家技藝都逐漸失傳。當年女村民會織花帶、以薯莢染布，到今天已難以在深涌欣賞到。

Socio-Cultural Resources

Sham Chung village has a long history dated back to the 17th century of the Qing Dynasty. Hakka villagers migrated from Xikeng Village, Changle County (now known as Wuhua), Guangdong. The Lee brothers moved southwards and settled in Wu Kau Tang, and later came to Sham Chung, established five Wais (Clusters) and made a living by agriculture.

Although education was deprived, villagers resolved challenges based on their experience and indigenous knowledge. The village setting is based on the sequence Mountain, Woodland, Houses, Pond, Agricultural land, forming a Fung Shui landscape. The village is protected by the mountain at its back, and facing the open field in front of the village. Terrace farming was practised in the past where terraces were formed with local stones. Rainwater irrigated the terraces from the top and gradually infiltrated to lower terraces. Besides, since Sham Chung is located in a low-lying area, missionaries encouraged the villagers to build a bund to separate seawater from the farmland. A larger farmland was thus formed with more crops being grown. The spatial distribution of crops can also reflect the indigenous knowledge of villagers, taking into consideration the topography, hydrology and environmental conditions. For instance, paddy rice was grown in the central at land where accumulation of water was possible, while on the periphery where the lands were dry, terrestrial crops such as potatoes, peanuts and taros were grown. Vegetables were grown in between the paddy and dry crops. Given the environmental constraints and opportunities, villagers were living by the mountain and water in a sustainable manner.

Since a lot of villagers had moved out of the village, the living culture in the past could only be recorded through oral history. Although about half of the population were Catholics, traditional rituals such as Pak Kung worship and Bride Weeping were still practised together with the Christian religion. It is worth noting that during the blessing of the new Chapel building in 1956 and on the Epiphany feast day of every year, villagers would celebrate the festival with Hakka Unicorn Dance and firecrackers burning. However, as villagers moved out of the village, a lot of Hakka traditions and customs were not inherited by the next generation. Traditional techniques like band-weaving and yam natural dyeing are no longer visible in Sham Chung nowadays.

自然資源

深涌擁有多樣性的生境，為不同物種提供棲息地。研究以航空照片分析繪製土地覆蓋圖，可見深涌的生境有紅樹林、沼澤、無植物濕地、河溪、人工池塘、林地、風水林、灌木和草地。

深涌的河溪為村民和農業提供了非常重要的水源，時至今天深涌的用水依然是靠河流山水。當中南面的一條河溪更被漁護署例為具重要生態價值河溪(EIS)，調查曾發現約40種淡水魚類物種，亦包括唯一以「香港」命名的淡水魚—香港鬥魚 (Hong Kong Paradise Fish)。另外，風水林也是一個非常重要的生境，亦算是一個最自然的原始林。昔日村民保留了村屋後的山林，不會隨意砍伐，讓樹林為村落作為天然屏障。深涌的風水林樹木生長得較高較密，植物多樣性亦較高，為生物提供重要棲息地。

研究亦進行了實地生態環境調查，以理解各生境的狀況。深涌中央的大片人工草地，物種單一而且有割草的痕跡，生態價值低。至於周邊的半天然草地，草長得較高較茂盛，但亦發現有大量薇甘菊 (*Mikania micrantha*) 入侵和蔓延，對本地物種構成威脅。深涌的林地屬於結構複雜的次生林，亦可找到不少本地原生品種，例如蝴蝶寄主植物紫玉盤 (*Uvaria macrophylla*) 和受法例保護的香港大沙葉 (*Pavetta hongkongensis*)。另外，深涌的紅樹林生長在海堤後方，因農地荒廢後加上海堤水閘日久失修而逐漸形成。雖然紅樹林範圍受海堤所限，但仍能找到本港八種真紅樹品種中的五種，包括秋茄、桐花樹、欖李、鹵蕨、海漆。

研究透過比較歷史航空照片，理解了深涌從1963年到2020年的土地覆蓋轉變。最主要的轉變是由昔日的農田，到80年代荒廢後一度成為沼澤地，到2001年變為人工池塘和草地。隨着土地覆蓋的重大轉變，深涌的生態多樣性亦受到影響。但亦隨着深涌人去樓空、生境的自然演替下，深涌的林地亦逐漸成熟擴大。政府於2004年推出的新自然保育政策，把深涌選定為12個須優先加強保育的地點之一。

Natural Resources

Sham Chung has a great variety of habitats. With aerial photo interpretation and land cover mapping, Sham Chung is found with mangroves, marsh, non-vegetated wetland, stream, artificial pond, woodland, Fung Shui wood, shrubland and grassland.

The stream in Sham Chung provides eco-services and an important water source for villagers and agriculture even until today. The southern tributary has been listed as an Ecologically Important Stream (EIS) by Agriculture, Fisheries and Conservation Department. Around 40 freshwater fish species were found at the Sham Chung EIS, including the endemic Hong Kong Paradise Fish. Besides, the Fung Shui wood is also a habitat of ecological importance. It can be considered as primary woodland and represents the most mature type of forest in the territory. Villagers carefully maintained the Fung Shui wood in the past since it gave protection to the village. The trees there are generally of greater heights and diversity and are important habitats for biodiversity conservation.

Field assessment is conducted to verify and understand the habitat conditions. The grassland in the central field is artificial with signs of mowing. The grassland is relatively homogeneous with a low species diversity compared to the semi-natural grassland where plant density is higher. However invasive species such as *Mikania micrantha* are seen in the semi-natural grassland which poses threats to native species. Woodland is a major type of terrestrial habitat in the higher elevation zones in Sham Chung. The secondary woodland generally has a complex structure with a high diversity of plants in terms of species, growth forms and heights. Native species such as *Uvaria macrophylla* and the protected *Pavetta hongkongensis* are found in the woodland. Besides, mangroves are found at the area between the bund and land, which was formerly abandoned farmland. The coverage of mangrove vegetation was seen expanded possibly due to increased intrusion of sea water as the sluices age. Despite the propagation of mangroves is limited due to the geographical setting, five true mangrove species are still found, including *Kandelia obovata*, *Aegiceras corniculatum*, *Lumnitzera racemosa*, *Acrostichum aureum* and *Excoecaria agallocha*.

Comparing the historical aerial imagery from 1963 to 2020, Sham Chung has undergone major land cover change at the central field area. In the 80s, nearly all farmlands were abandoned and naturally turned into marshes, but later changed drastically into artificial ponds and grassland in 2001. The biodiversity was also affected with the major land cover change. However, as people moved away from the village, the nature developed itself by succession, and the naturalness of Sham Chung is supported by significant increase of woodland. Sham Chung is listed as one of the 12 Priority Sites for Enhanced Conservation under the New Nature Conservation Policy promulgated in 2004.

靈性資源

除了人文和自然資源外，深涌亦擁有獨特的靈性資源。深涌是「古道行」現時管理的十間西貢小堂其中之一，亦是當年米蘭外方傳教會(即宗座外方傳教會前身)在西貢其中一個傳教點。當年香港被視為面向中國內陸傳教的一塊「踏腳石」，因而教會亦將傳教工作擴展到當時仍在清朝管治下的新安縣地區，當中包括大埔和西貢。

1870年代，和神父 (Rev. Luigi Piazzoli, 1845-1904) 來到西貢深涌展開傳教工作。客家人在地位和地理上都處於社會邊緣，神父亦看準客家人的需要，從日常生活中協助他們。在深涌，和神父除了傳授福音道理外，亦鼓勵村民修建海堤以擴大農地，又提供生活救濟品。三王來朝小堂建於1879年，後來神父在小堂內開設「公民學校」，讓村童有學習機會。按1872年香港天主教徒人口統計，深涌當年有30位教徒，到1959年增至120位。雖然深涌沒有神父長駐，但教友每逢周日都會到小堂念經祈禱。現時的小堂於1956年於原址重建，以容納更多的教友。

另外，還有一樣很重要的靈性資源，就是深涌遼闊寧靜的環境。在遠離市區、遠離繁囂的一片自然環境，可以讓人靜下，感受與大地的連結。

Spiritual Resources

Other than socio-cultural and natural resources, Sham Chung has unique spiritual resources. Sham Chung is one of the ten chapels in Sai Kung under the management of “Following Thy Way”, and was one of the missionary locations of Pontifical Institute for Foreign Missions (P.I.M.E.) on Sai Kung peninsula. Hong Kong was seen as a stepping stone for the evangelisation of Catholicism into Mainland China, thus the Church has expanded its missionary work in Tai Po and Sai Kung, when they were still under the sovereignty of the Qing Dynasty.

Rev. Luigi Piazzoli (1845-1904) began his mission in Sham Chung in 1870s. In the past, Hakka people were socially and geographically marginalized. The missionaries understood the needs of these people and helped out through daily services. Besides preaching the words of God, Rev. Piazzoli encouraged villagers to build a bund to reclaim more farmland, and supplied the villagers with daily necessities. The Epiphany of Our Lord Chapel was established in 1879, and Catholic priests later operated the Kung Man School inside the chapel, providing the village kids with education opportunities. According to statistics, there were 30 Catholics in Sham Chung in 1872, and increased to 120 in 1959. Although there were no priests stationed in the village, villagers would gather at the Chapel every Sunday to pray. The existing Chapel was rebuilt on the same ground in 1956 in order to accommodate more faithfuls.

Other than the Chapel and the religious history of the village, the tranquil environment of Sham Chung is also a good resource in the spiritual aspect. As located away from the hustle and bustle of urban areas, the natural environment is unique for connecting people to nature.

三王來朝小堂 The Epiphany of Our Lord Chapel

小堂簡介

和神父 (Rev. Luigi Piazzoli, 1845-1904)於1870年來到西貢傳教。當年，西貢已有約350名天主教徒，分布在12條村落，包括鹽田仔、赤徑、大浪等。到十九世紀末，傳教士來到深涌，並在村內的一條圍建立三王來朝小堂。這條圍後來被村民稱為「教堂圍」。

三王來朝小堂始建於1879年，並於1956年原址重建，是米蘭外方傳教會在西貢區的一個傳教點。重建後的小堂能夠容納120人。深涌在1959年約有120位教友，佔村內人口的一半。當年神父每周或每月會來舉行彌撒，並在小堂留宿。彌撒開始前，教友會敲響小堂的銅鐘，讓鐘聲響徹全村。

公民學校

傳教士除了教授聖經道理外，還為村民解決日常生活的問題。神父在1930年代三王來朝小堂裏開設了公民學校，好讓村裏的孩童有接受教育的機會。公民學校隔年開辦一三五或二四六年級，學生共約三十人，有兩位老師教授中英文、數學和宗教等科目。小堂前方的空地也是學生活動的操場。

避靜場所

由於村民的遷出，在八、九十年代，大埔聖母無玷之心堂助理主任司鐸溫以政神父利用這些在赤徑、深涌、白沙澳等鄉村裏逐漸凋荒的小堂作避靜的場所，去延續及豐富這些小堂的功能，深涌三王來朝小堂是其中之一。溫神父和教友負責這些鄉村小堂的管理和維修，直至九十年代末交回大埔堂區管理及使用，間中舉行教會活動與朝聖、彌撒及靈修活動等。

小堂的意義

三王來朝小堂具有歷史、建築、社會和地區性的意義。小堂的歷史可追溯到1860年代，亦反映了天主教教會在鄉郊地區傳教的事蹟。教會在村落裏還擔任着教育、社區服務等社會性的意義。在地區性上，小堂坐落在「教堂圍」裏，是新界唯一以天主教教會而命名的客家村落。小堂的屋頂豎立了標誌性的十字架，還寫上「天主堂」和「公民學校」，特出於旁邊的客家村屋。

Introduction to the Chapel

In 1870, Rev. Luigi Piazzoli (1845-1904) went to the Sai Kung Peninsula for missionary work. At that time, there were already 350 Catholics living in 12 villages in the area, including Yim Tin Tsai, Chek Keng and Tai Long, etc. In the late 19th century, Catholicism extended to Sham Chung and the Epiphany of Our Lord was built in one of the Wais, later named as Kau Tong Wai.

The Epiphany of Our Lord Chapel was built in 1879 and rebuilt in 1956, which was part of a mission by the Pontifical Institute for Foreign Missions (P.I.M.E.) alongside several other chapels scattered around Sai Kung. The Chapel could accommodate around 120 people. There were 120 Catholics in Sham Chung in 1959, which was about half of the then population. The priest came to the Chapel to hold the mass irregularly from once a week to once a month, and the priest would stay overnight at the Chapel. The Church bell rang before the mass and the Catholics would come and join the celebration.

Kung Man School

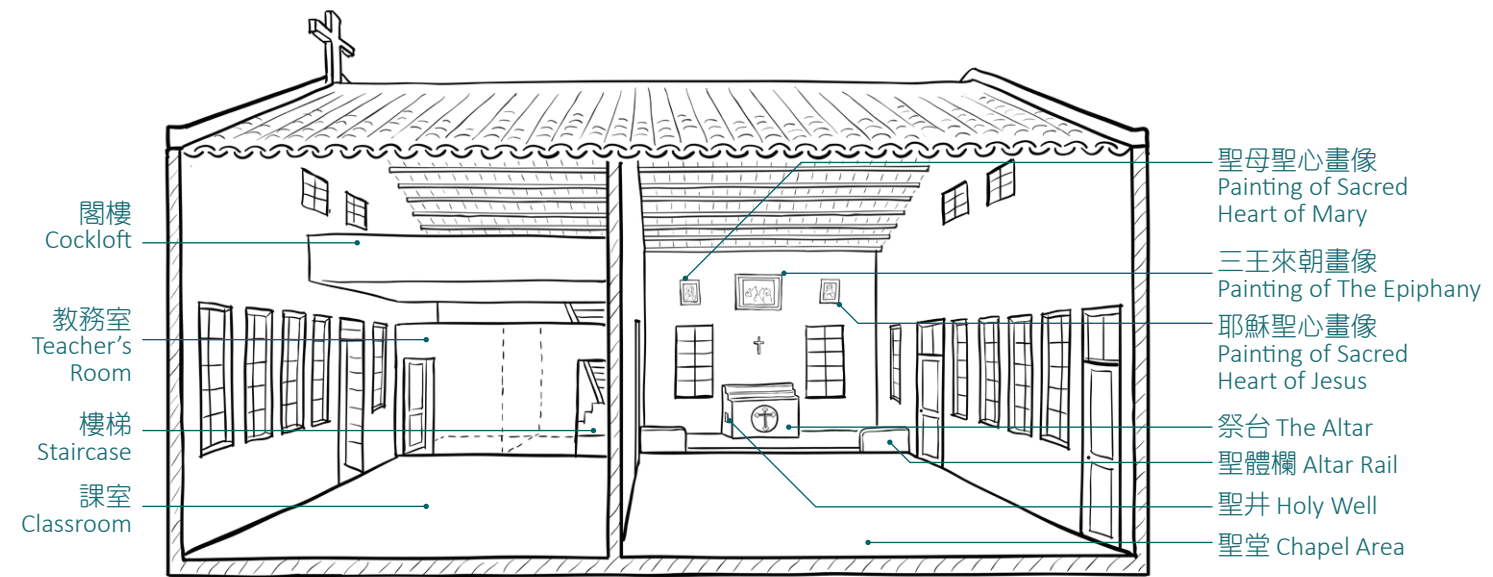
The Chapel also housed a school set up by missionaries called the Kung Man School, which can be traced back to the 1930s. The school offered classes of primary 1,3,5 or primary 2,4,6 in alternate year. There were about 30 students with 2 teachers teaching subjects such as Chinese, English, Mathematics and Religious Education. The front yard of the Chapel was also used for student activities.

The Chapel as Retreat Site

In 1980s-90s, Rev. Paul Wan Yee Tseng, the Assistant Parish Priest of the Immaculate Heart of Mary Church in Tai Po, served various Catholic communities in Chek Keng, Tai Long, Sham Chung and Pak Sha O, etc. Following the moving out of villagers, Rev. Wan, with the help of some faithfuls, was in charge of managing remote chapels to further continue and enhance their usages, including the Epiphany of Our Lord Chapel in Sham Chung. The Chapel was used as a retreat site until the late 1990s. Tai Po Parish then resumed the management of the Epiphany of Our Lord Chapel, and continues to use the chapel for various religious activities including pilgrimage, mass and retreat.

Significance of the Chapel

The Chapel has historical, architectural, social and contextual significance. In terms of historical value, the Chapel is significant as a demonstration of evangelisation of Catholicism in remote Hakka Village in Sai Kung, with a long history that can be traced back to the period in 1860s. The Chapel shows the importance of the Catholic missions in the Hakka village which provides education and other social services to villagers. Contextually, the Chapel is located in “教堂圍” (Chapel Village), a cluster named after the Catholic church and has been an integral part of the cultural heritage of Sham Chung. The pitched roof with a Latin cross on top and the Chinese characters “天主堂” (Catholic Church) and “公民學校” (Kung Man School) are symbolic among other village houses.



小堂的佈局

三王來朝小堂座北向南，面積約11米x12米，有一層高。小堂的正門在南面，門前三級樓梯。正立面上豎立着一個十字架，並寫上「天主堂」及「公民學校」，標示了此建築物的用途。

建築物分為兩大空間。由正門而進先是授課用的多用途空間，靠近山坡的那邊是設有祭台的聖堂。課室旁邊有兩個小房間，分別是教務室和通往閣樓的樓梯。閣樓從前用作神父宿舍。

Layout of the Chapel

The Epiphany of Our Lord Chapel sits at the foothill with the main entrance facing south. It is a single-storey building with about 11m x 12m on plan. There are three steps to the main entrance of the Chapel. On the front elevation a Latin Cross is erected on the pitched roof, and the names of the building are inscribed below the cross, indicating the functions of the building.

The Chapel is separated into two main spaces. The front space was the classroom area with two smaller rooms by the side, one for the teachers and one housed a timber staircase to the cockloft floor, which was the priest's quarter. The space closer to the slope is the chapel area with the altar.



圖片來源：天主教香港教區檔案處

活動回顧

過去一年，我們嘗試向大眾分享深涌的故事，並收集大家對深涌的願景。活動主要分為三個層次，先是透過展覽、出版刊物等讓大眾認識深涌，然後以講座、攝影比賽等活動提升對深涌的興趣，繼而以考察、靈性體驗等活動讓參加者親身感受深涌。

經驗及資源

我們在過去的一年舉辦了各類型的先導活動，並從中累積了一些資源和經驗，可用作支援小堂的活化計劃。

當中，靈性活動強調情感、五感和體驗。在現今緊張急速的社會環境中，許多人的精神健康不穩定。過去活動的反饋亦表示希望有更多類似的活動，以調劑平日急速繁雜的生活節奏。靈性活動適合不同背景的公眾參加，不一定需與宗教掛勾。

另外，我們一直希望讓深涌成為一個戶外學習場地，除了知識上的學習外，更是一個感知和環境學習的地方。過去我們的先導活動曾帶領教師及義工在深涌進行考察，希望在疫情緩和後亦能夠帶領更多學生到訪深涌。

社區參與

在過去一年，我們積極與村民和與深涌有關的人士聯繫，一方面以口述歷史記錄深涌文化故事，另一方面也收集各持份者對深涌未來的願景，亦積極尋求合作的機會。

在過往舉辦的各類活動，我們也與合作夥伴建立了良好關係，包括學校、自然教育導師、靈修嚮導等，他們也支持活化小堂的願景，重新開放小堂作為活動的聚腳地。我們期望在小堂活化之時與這些夥伴繼續緊密合作，籌辦更多多元化的活動。

此外，我們在過去招募了約100位義工，並為部份義工舉辦了兩次深涌考察活動。我們將計劃更長遠的導賞訓練，讓更多人可以協助擔任深涌導賞員。

✦ 深涌Haven項目開幕禮、展覽揭幕、《揭示深涌與三王來朝小堂的歷史意義》講座

✦ 義工考察團

✦ 《我們與大自然的關係》網上講座

✦ 深涌森林浴

✦ 「古道行」情意自然體驗

✦ 「深涌留影」攝影比賽

✦ 地理教師專業發展實地考察

✦ 【想像·深涌】焦點小組會議

✦ 深涌生態與藝術靈修工作坊

✦ 義工考察團

✦ 文物建築復修計劃書的擬定研究發佈會



November March

April

May

June

July

August

September

October

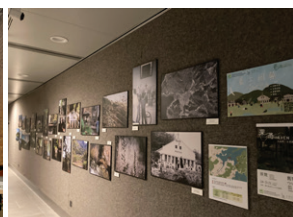
November

✦ 研究成果展覽

2020 2021

✦ 深涌Haven項目工作室成立

✦ 巡迴展覽



Past Activities

In the past year, we have shared the stories of Sham Chung to the general public, and collected public opinion towards the future of the village. The activities we have organized can be divided into three levels. Firstly is to introduce Sham Chung to the general public via exhibitions and publications, then to raise interest through public lectures and photography competition, and finally to experience Sham Chung in first person with spiritual and learning activities.

Experience and Resources

During the project period, various activities were held as pilot programmes and certain resources were obtained from the different activities ranging from exhibitions, lectures, field trips and experiential activities, etc. The experience of these activities can also be incorporated in the revitalization plan of the Chapel.

Spiritual activities emphasize on the exercise of the mind, senses and experience with nature. Amidst tensions, polarisation and fast tempo of the modern society, people in Hong Kong are in need of spiritual activities to improve mental wellness. These activities need not be related to specific religious beliefs and are suitable for all people.

Besides, we aspire to make Sham Chung an outdoor learning field site, in order to let people learn beyond knowledge but also affective and environmental education. We have organized pilot field study programmes for teachers and volunteers, and we aspire to put forward our field experience to students after the pandemic.

Community Engagement

During the project period, we actively engaged with villagers and people who share connections with Sham Chung, in order to record the oral history from them and to collect their visions towards future Sham Chung. We are also looking forward to collaborations with these communities in our revitalisation scheme.

Through organizing different types of activities, we have established partnerships with schools, nature education guides, spiritual guides, etc., who are supportive to the revitalization vision of the Chapel. Further collaborations with these organizations are possible to organize a wide range of activities for visitors.

Besides, about 100 volunteers were recruited during the project period and two field studies were organized for some them. Volunteers can be further trained as docent guides to introduce Sham Chung to visitors.

刊物出版

我們在過去的活動出版了幾份刊物，包括宣傳單張、互動地圖、《深涌:人與環境考察》手冊、地理考察工作紙、《細說深涌》一書等等，皆可活用於日後的活動。我們在義工考察時也試行了導賞深涌村落的路線及資料本，以便日後準備導賞員的訓練活動。

公眾期望

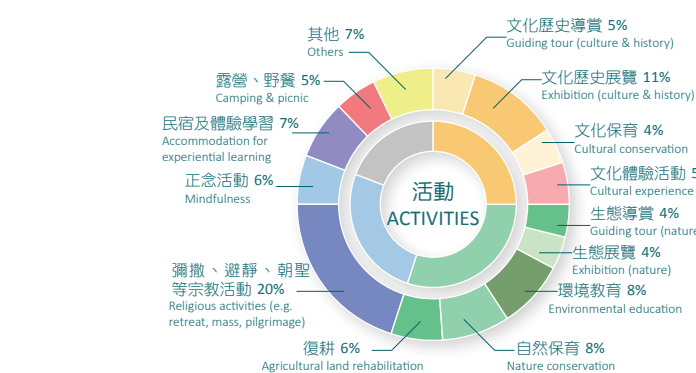
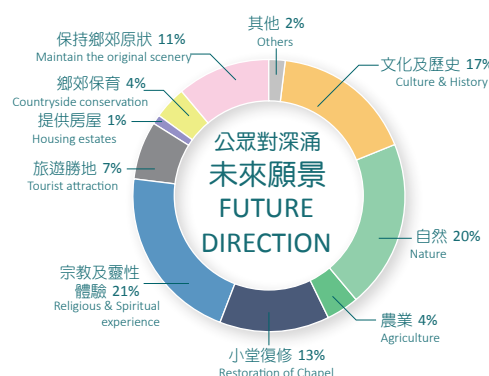
我們在過去的活動收集了共200多份意見，從意見分析可見，大部分的持份者，包括村民、教友、以及其他到訪深涌的遊人，都渴望三王來朝小堂得以復修及活化，並配合現今的社會需要延續她的歷史使命。

Publications

A few publications were published during the project period, including leaflets, a Sham Chung Field Guide, interactive map, field study notes for geography teachers, and a book about Sham Chung. These publications can be utilized for future activities.

Public Aspirations

Public opinions on the future outlook of Sham Chung were collected during the past activities. Altogether, more than 200 comments were received and analysed. According to the opinions collected, most stakeholders, including villagers, Catholics, and other visitors to Sham Chung, anticipate the restoration and revitalization of the Chapel and continue the historical missions of the Chapel in the present day context.



影響活化的因素

Key Factors Affecting the Revitalization

地政因素

三王來朝小堂和附屬廚房位於丈量約份第190約地段第77號，而小堂前的空地屬於同一地段第651號。

第190約屬於集體官契。翻查官契，核實77號屬「羅馬天主堂宗座代牧」擁有；而651號屬「香港羅馬天主教主教」。地契上並沒有標明土地用途限制。

Land Matters

The Epiphany of Our Lord Chapel is located on D.D.190 Lot 77, whereas the Chapel front yard is on Lot 651 of the same Demarcation District.

D.D.190 is leased under a Block Crown Lease. Based on the land registry results, the current owner of Lot 77 is The Vicar Apostolic of the Roman Catholic Church; and the owner of Lot 651 is The Bishop of the Roman Catholic Church in Hong Kong. There is no specific restriction on the land use of the subject lots from the lease conditions.

規劃因素

深涌的分區計劃大綱圖（編號：S/NE-SC/3）於2010年獲核准。整體的規劃意向是為保育具高度生態價值的土地，保存鄉郊特色，以及維持該區獨有的景觀特色和文化遺產。

小堂位置位於「鄉村式發展」地帶，涵蓋深涌村及適宜作鄉村擴展的土地。跟據分區計劃大綱圖的《註釋》，現存的用途可繼續使用，無須另行申請規劃許可。但若果需要更改土地用途，則要參考《註釋》內的用途表「第一欄」（經常准許的用途）和「第二欄」（須向城規會申請許可的用途）。

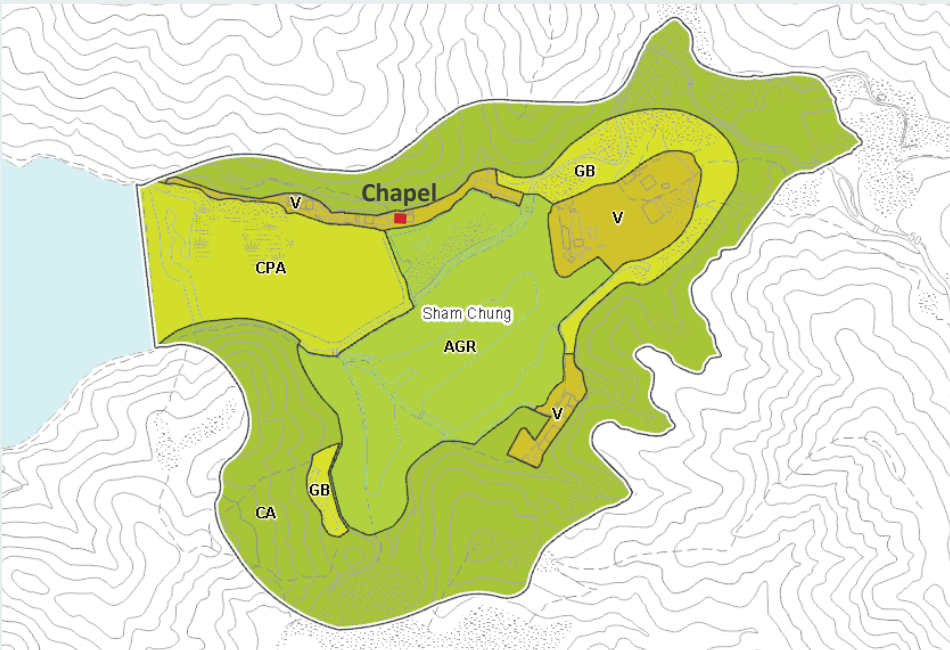
Planning Matters

The latest Sham Chung Outline Zoning Plan (OZP) No. S/NE-SC/3 was gazetted under Town Planning Ordinance in 2010. The general planning intention is to conserve areas of high ecological significance and to protect the rural character, the unique landscape and cultural heritage of Sham Chung.

The Chapel is located in the Village Type Development Zone (V Zone), which includes the existing village house areas and a buffer for expansion. Under the Explanatory Statement, existing uses are always permitted and planning application is not required for continuation of use. In case of change of use, refer to Column 1 (Uses always permitted) and Column 2 (Uses may be permitted on application to TPB) under the Schedule of Notes.

- (V) Village Type Development 鄉村式發展
- (CPA) Coastal Protection Area 海岸保護區
- (AGR) Agriculture 農業
- (GB) Green Belt 綠化地帶
- (CA) Conservation Area 自然保育區
- The Epiphany of Our Lord Chapel 三王來朝小堂

深涌分區計劃大綱圖 No. S/NE-SC/3
Sham Chung OZP No. S/NE- SC/3,
Town Planning Board, HKSAR



公共設備因素

水 Water	深涌沒有水務署的食水、沖廁水、消防水供應。因深涌人口低而設備成本高，政府未有計劃為深涌供水。深涌的水源主要靠山水供應。小堂的供水可以接駁源自山上蓄水池的水喉，接駁時須與深涌村長協調。
電力供應 Electricity	深涌的供電由中華電力提供，小堂亦曾有電線駁通，可是電線損壞未曾修理。小堂的供電可從鄰近的電線杆接駁。
污水收集 Drainage and Sewerage	小堂現時沒有廁所，而深涌沒有公廁及污水收集系統。就活化後的小堂運作而言可考慮設立環保廁所。
電訊設備 Telecom-munications	深涌設有香港電訊固網電訊，近年亦鋪設光纖線，但因小堂位置偏僻固網線路未曾駁至，但小堂位置能夠接收微弱的無線通訊信號。
煤氣 Gas	深涌沒有煤氣供應。

Utilities Services

There is no potable, flushing or fire services water supply in the vicinity of Sham Chung provided by the Water Supplies Department. Due to remoteness and low-cost effectiveness, the government is not planning to provide water supply to Sham Chung. The existing water pipe in Sham Chung is supplied by stream water, which can be connected to the Chapel upon coordination with the village representative.
There is electricity supplied to Sham Chung by CLP Power and there was electricity supplied to the Chapel in the past. Power supply to the Chapel can be fed from the existing distribution board on the nearest electric pole.
There is no toilet at the Chapel, and there is no public toilet nor drainage and sewage pipework at the vicinity of Sham Chung. It is recommended to install eco-toilets for the revitalised Chapel.
There are existing poles and overhead telephone lines in Sham Chung provided by Hong Kong Telecom. However there are no telecommunication facilities in the vicinity of the Chapel. Weak mobile signals can be received near the Chapel.
There is no gas supply to Sham Chung.

可達性因素

公共交通 Public Access Route	深涌主要靠翠華船務經營的航線連接。另外可從榕樹澳或荔枝莊的山路到達。榕樹澳位於禁區位置，除的士外，車輛進入需先申請通行許可證。
建築物料運輸和廢物處理 Construction Material Delivery and Waste Disposal	深涌碼頭旁設有垃圾收集點。但建築廢料等大量廢物，承判商須跟據環保署的「建築廢物處置收費計劃」處理。建築物料和廢物建議以船運搬到或搬離深涌。
深涌碼頭改善工程 Sham Chung Pier Improvement Works	深涌碼頭建於六十年代，現已殘舊老化。政府計劃於2022-2024年為碼頭進行改善工程，新碼頭設有無障礙設備，亦位於較深水位置，屆時大型船隻也可以停泊。新碼頭預計會為深涌帶來更多的人流。工程期間，政府會設置臨時碼頭讓渡輪乘客上落。運輸物料時承判商可與有關政府部門協調。
三王來朝小堂的可達性 Accessibility to the Chapel	深涌村內設有水泥路通往小堂，但路段日久失修有多處破爛，特別是有些過溪的橋已塌下。小路兩旁雜草叢生，令小堂的可達性低。

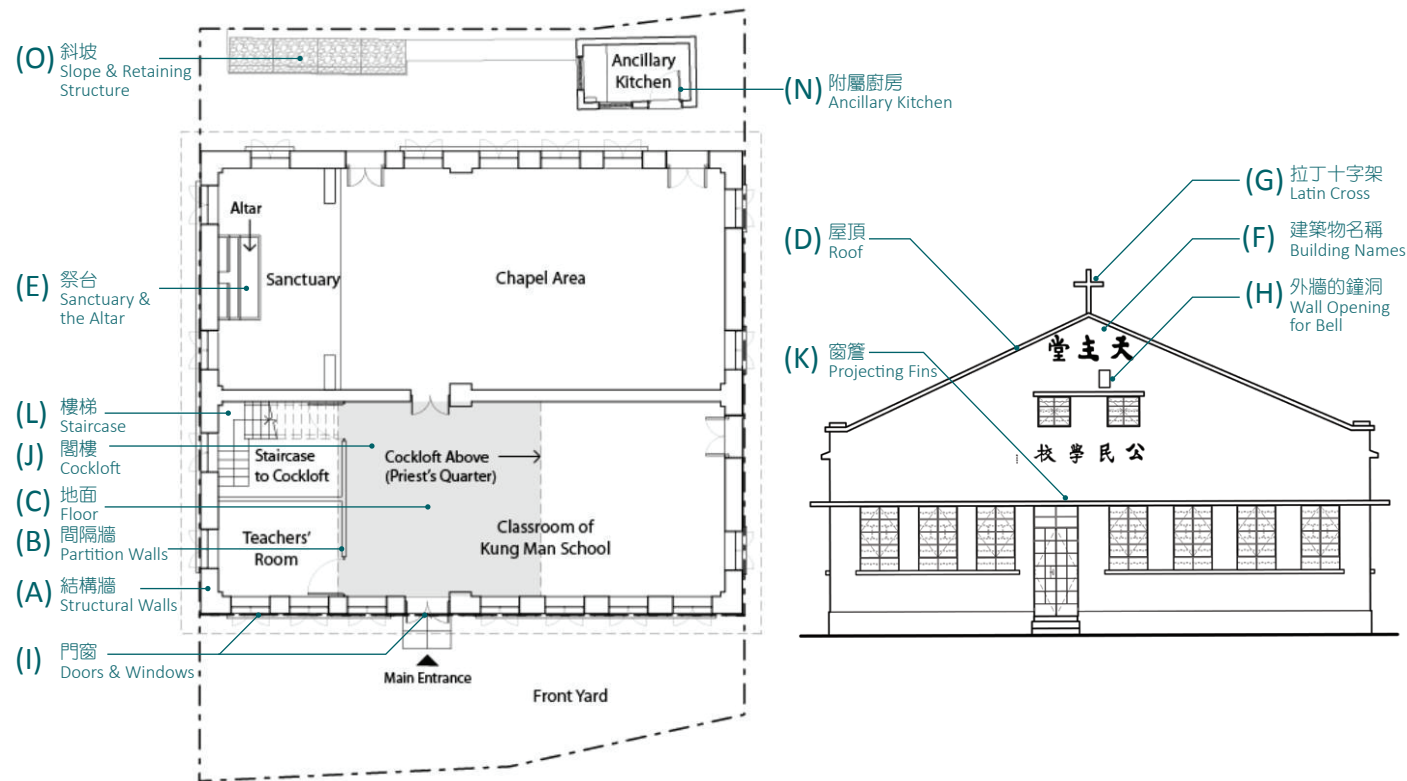
Accessibility

Sham Chung is mainly accessed by ferry operated by Tsui Wah Ferry Service. There are also hiking routes from Yung Shue O and Lai Chi Chong. However, Yung Shue O is located at a Special Area and a permit is required for vehicular access except taxis.
There is a refuse collection point near Sham Chung Pier. However, for construction waste, contractors should follow the Construction Waste Disposal Charging Scheme under the Environmental Protection Department. It is recommended that the contractor deliver construction material and waste via water transport.
Sham Chung Pier was built in the 1960s and is now aging. The government is planning to implement the Sham Chung Pier Improvement Works with new barrier-free facilities and an extended pier at deeper water. It is expected larger size boats can be berthed and the renewed pier will increase travelling capacity to Sham Chung. During the pier improvement construction, a temporary pier buoy will be provided for berthing. Contractors are recommended to communicate with relevant governmental departments for the arrangement of logistics during the restoration period.
There is a concrete paved footpath network to the Chapel. However due to lack of maintenance, part of the footpaths are in deteriorated condition, and some bridges have collapsed. There is vegetation overgrown on both sides of the footpaths, which make access to the Chapel difficult.

樓宇狀況調查 Building Condition Survey

我們委託了建築保育團隊為三王來朝小堂進行樓宇狀況調查 (Building Condition Survey)。調查以測量、目視檢查、歷史檔案研究等方式進行。由於小堂的復修及保育工作現正進行中，小堂及附屬廚房建築不對外開放。請勿擅自進入建築物內。

A condition survey has been conducted as part of the consultancy study by architects and structural engineers based on visual inspection, historical and desktop research. **Since the repair, maintenance and restoration plans are underway, the Chapel and the Ancillary Kitchen are not open to the public. Unauthorized entry is prohibited.**



(A)結構牆 Structural Walls

小堂外牆主要以石建成。外牆有批盪裂開、剝落，還有植物和黴菌入侵。牆頂的樑以混凝土建造，承托屋頂的木樑。部分混凝土剝落，露出鋼筋。

The structural walls of the Chapel are masonry. There are debonded finishes, cracks and vegetation intrusion at the renderings. There is concrete capping beam on top of the walls, however concrete spalling has exposed part of the reinforcement.



(C)地面 Floor

地面滿佈植物、物料碎片和廢料。課室位置部分地面鋪上水泥砂漿。

The floor is covered with vegetation, debris, and fallen roof materials. Cement sand floor finish is observed at the school area.



(B)間隔牆 Partition Walls

間隔牆以磚砌成，外鋪上批盪和油漆。牆身潮濕，有黴菌入侵。

Partition walls are brick walls with plastering and paint finish. There are cracks, damp surface and mould on the walls.



(D)屋頂 Roof

屋頂以傳統客家瓦片和木樑、木桁條砌成，但被植物壓住，部分屋頂已塌下。

The roof is built in traditional Hakka style with tiles supported by timber purlin and battens. Major portion of the roof is covered with vegetation and partially collapsed.



(E)祭台 Sanctuary and the Altar

祭台靠着牆擺放，是梵蒂岡第二屆大公會(1962-1965)前天主教聖堂的擺設方式。祭台立面刻有圖形和十字架的圖案，油漆現已脫落。祭台兩旁有設有聖體欄，在「梵二」前讓教友跪領聖體。祭台一側有聖井，神父會把使用過的聖水往裡澆。

The altar is erected by the wall, which was a typical church setting before the Second Vatican Council in the 1960s. There are circle and cross inscribed on the elevation, but the paint is fading. There are altar rails on two sides which were used during the eucharist. There is a Holy Well at one side of the altar, where used water would be drained to the hole.



(F)建築物名稱 Building Names

學校和小堂的名字題在小堂的正立面。校名由當時大埔官立漢文師範學校陳本照校長所題。

The Chinese characters of the building names are inscribed on the front elevation. The school name was written by then principal of Tai Po Vernacular Normal School.



(G)拉丁十字架 Latin Cross

十字架豎立在金字頂上，以混凝土建造，上半截已斷掉。十字架是小堂的主要特徵。

The Latin cross on top of the pitched roof is made with concrete and is the symbol of the Chapel. However it is now partially collapsed.



(H)外牆的鐘洞 Wall Opening for Bell

牆上開了一個洞用作掛銅鐘用。村民會在彌撒前響鐘示意彌撒即將開始。現在銅鐘擺放在大埔聖母無玷之心堂。

A bell was hung at the wall opening, which rang before masses in the past. The bell is now kept at Immaculate Heart of Mary Church in Tai Po.



(J)閣樓 Cockloft

閣樓以鋼筋混凝土而建，部分位置出現剝落及裂縫。

The cockloft is built with reinforced concrete supported by the masonry walls. There is concrete spalling and cracks.



(L)樓梯 Staircase

通往閣樓的木樓梯座落在磚石基座上，可是部份木梯級已破爛塌下。

Timber staircase connecting to the cockloft sits on a masonry plinth with steps and landing. The timber staircase has fallen apart.



(N)附屬廚房 Ancillary Kitchen

廚房以磚建成，牆身批盪剝落，有植物和黴菌入侵。木門和窗框破爛，窗框內的鐵枝生鏽。

The kitchen is built with brick walls. Vegetation intrusion, mould, and debonded finishes are observed. Timber doors and window frames are broken; iron window bars are rusty.



(I)門窗 Doors and Windows

鐵門窗大多生鏽，部分玻璃已破碎，木門亦已破爛。

Metal doors and window frames are in rusty condition. Some glass panels are broken. Timber doors are broken.



(K)窗簷 Projecting Fins

窗簷混凝土有輕微破裂，但狀況大致尚可。

There are minor spalling and cracks on the projecting fins, but in general the conditions are fair.



(M)屋宇設備 Building Services

從前的小堂有電力供應，現在仍隱約可見電箱位置和電線痕跡，亦可見有壞掉的光管、電燈和風扇。

There was electricity supply to the Chapel. Traces of electric box and power lines could be observed. There are also damaged fluorescent lights, lamps and fans.



(O)斜坡 Slope & Retaining Structure

小堂背後有一已登記的斜坡，以石籠和混凝土擋土牆組成。坡面有石塊因風化而碎裂，被保護鐵網所圍封，整體狀況尚可。

There is a registered slope behind the Chapel which includes gabion wall and concrete retaining structure. Local fragments of weathered rock are retained by the protective wire mesh, and the feature is in a fair condition.



活化建議 Revitalization Recommendations

深涌的特色是展現了人與大自然環境之間的和諧。因此，我們希望延長三王來朝小堂的歷史和宗教使命，活化成為一個身心靈培育基地，好讓大眾前來放鬆心情，靜下來感受上天的創造。

我們參考了公眾和各持份者的意見，並希望延續小堂宗教和教育上的角色，以呼應當今社會的需要。有關的土地用途及復修不涉及改動及加建工程，不需要繁複的申請程序。

註：如個別活動涉及私人土地，須取得相關土地持有人的同意。

1. 三王來朝小堂內的靈性體驗

深涌與天主教傳教史有深厚的淵源，因此靈性體驗是活化三王來朝小堂重要的核心。小堂將延續她的靈性用途，除了彌撒以外，亦可加入退修、靜觀、正念體驗、和治療等活動。各類型的靈性治療可以讓身心靈排去負能量，重新注入療癒的能量。結合大自然資源的靈性治療更可以放開我們的感官，讓大自然的能量灌注我們的內心。

1. Spiritual Experiences at the Chapel

Sham Chung has a deep relationship with Catholic missionaries, thus spiritual experience is a core theme of the revitalization of the Chapel. The spiritual function of the Chapel will be prolonged with masses, retreats, mindfulness practice, meditation exercise, spiritual services, etc. Spiritual therapy is an alternate form of freeing the mind of negative energies and replacing them with positive healing energy. Spiritual therapy with nature as a medium can stimulate our senses and fill our body with the energy from nature.

2. 戶外的正念體驗

除了在小堂室內的靈性體驗工作坊外，我們也希望在戶外大草原或是海堤範圍進行戶外正念體驗。大自然萬物都是天主的創造，在戶外親身體驗和欣賞大自然，是拉近人和環境關係最好的方法。我們可以開放五官感受大自然，亦可以正念行走或靜坐感受大自然的療癒。

2. Outdoor Mindfulness Experience

Other than spiritual workshops inside the Chapel or at the garden, we would like to promote outdoor mindfulness experience at the scenic landscape of Sham Chung. We believe all living creatures are gifts from God and outdoor spiritual experience is the best way to experience these gifts and reconnect the relationship between human and nature. Participants can open up their five senses and practice walking or sitting meditation at the lawn area or on the bund.

Driven by the vision of restoring a harmonious and sustainable human-environment relationship in Sham Chung, the Chapel is proposed to be restored and revitalized into a human enrichment base which welcomes people from all walks of life to join the spiritual and learning activities. This is consistent with the historical roles of the Chapel in terms of its missionary, pastoral and educational functions, and responds to the current societal needs. The proposed revitalization will not involve change of land use or Alteration and Addition to the Chapel.

Remarks: Shall there be any activities encroaching private premises, prior consent from landowners is necessary.

3. 在小堂前空地設立心靈花園

我們希望能夠在深涌設立一個心靈花園，作為一個展現深涌故事和進行園藝治療的場地。小堂前方的心靈花園會作為一個試驗計劃，花園內可種有深涌的原生植物、昔日村民會運用的植物、或是與宗教故事有關的植物。透過打理和欣賞植物，可以平靜身心靈，亦可加強參加者對自然的賞惜。

3. Therapeutic Garden at the Front Yard

We aspire to establish a therapeutic garden to display the stories of Sham Chung and as a ground for horticultural therapy. As a pilot scheme, a small therapeutic garden is suggested to be created at the front yard of the Chapel. Native species and any plants pertinent to Christianity can be grown. Through appreciating plants and taking care of them, the participants can learn to appreciate nature and cultivate spiritual calmness.

4. 自然學習空間

為拉近人和大自然的關係，環境學習也很重要。昔日公民學校作為教育村民子弟的場所，今天也可以成為一個自然學習空間，並可以配合其他戶外活動，成為一個室內的聚腳點，用作舉辦工作坊、展示資訊等等。我們收集回來的文物可在小堂展出，附屬廚房也可以用作存放物資。

4. Green Learning Haven

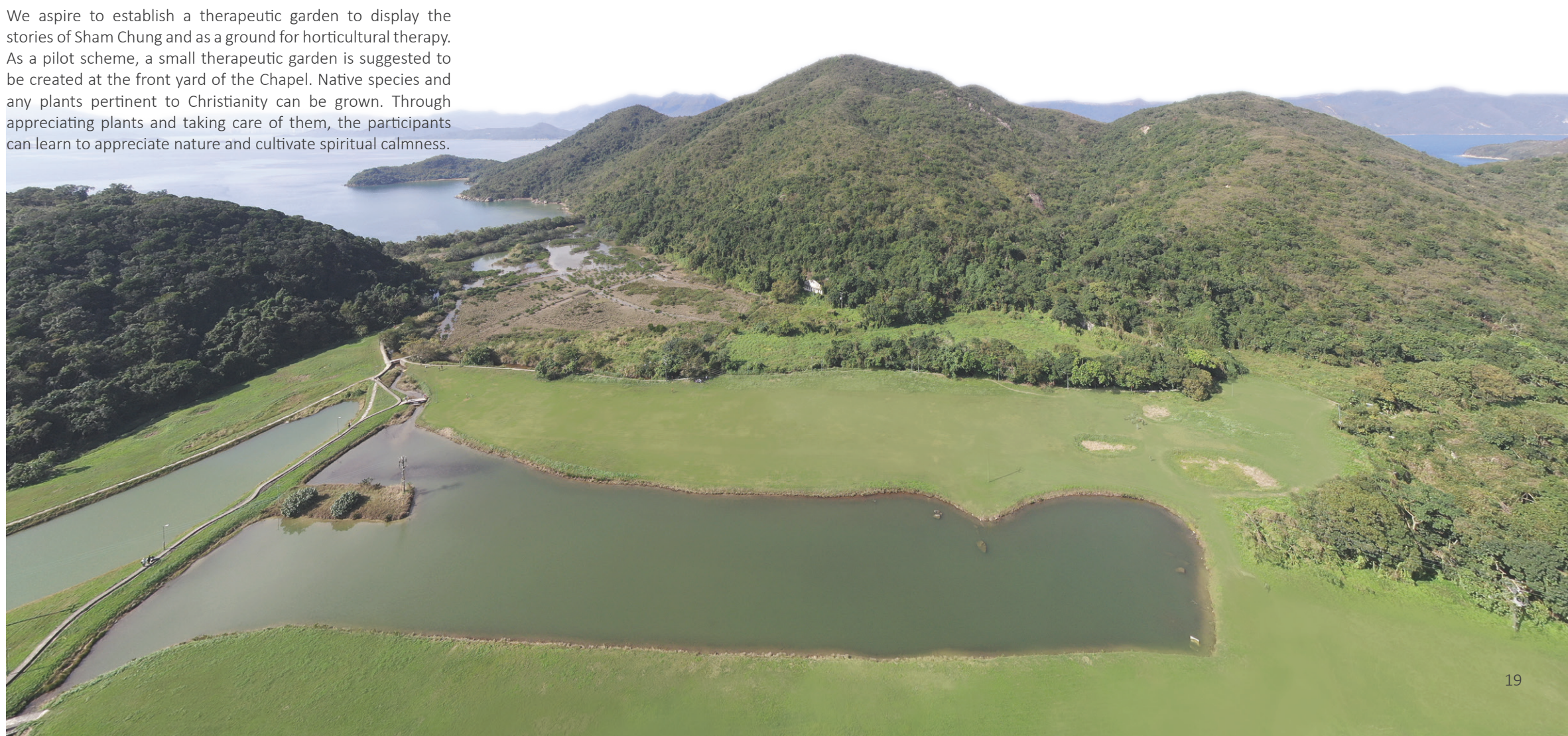
Spiritual experience can be supplemented by the promotion of nature learning activities. In the past, the Kung Man School was accommodated in the Chapel. Similarly, the revitalized Chapel can be partly used as a Green Learning Haven. The Chapel can act as a gathering point, and for holding workshops and display artefacts of the village. The Ancillary Kitchen can also be used as a storage space.

5. 野外學習和體驗學習

小堂的角色可以支援在深涌舉辦的野外考察和體驗學習。學習領域可涵蓋多元的題材，包括人文、自然、地理、宗教、歷史等，以考察、生態旅遊、文化體驗等方式進行。例如，參加者在感受人與環境的和諧時，需要先理解昔人客家人的生活狀況和多年來的土地變遷。我們也希望能邀請村民分享他們昔日的生活點滴。

5. Field-based and Experiential Learning

The Chapel can support outdoor field-based learning and experiential learning activities. Learning programmes can be multi-disciplinary over the topics of humanities, nature, geography, religion, history, etc., in the form of field-based learning activities, (eco-) tours, cultural experience, etc. For example, participants need to have a good understanding of the Hakka culture, history, wise use of indigenous knowledge and changes in land use, in order to experience the harmonious human-environment relationships. Villagers can be invited as tour guides to share their living experiences and tell the stories of Sham Chung.



復修、保育計劃

Repair, Maintenance & Restoration Proposal

小堂的重要性

三王來朝小堂對於深涌的社區和香港天主教傳教史，皆擁有重要的歷史和宗教價值。小堂與其所在的深涌，也展現了傳統客家村落的組合價值。小堂建築的特色和風格都保留了原貌，值得保育。

保育原則

保育小堂的主要原則是修舊如舊，以最少的干預和最大的可逆性保存小堂的外貌。小堂的復修盡量使用傳統物料和工藝，也需要完整地保存建築物的定義特徵元素（P.16-17（D）-（I）項）。

保育方式

三王來朝小堂不屬於新界豁免管制屋宇，復修時小堂可能涉及建築物（小型工程）規例，須根據相關條例處理。跟據規例，涉及指定豁免工程的項目則毋須事先獲得屋宇署批准及同意。

我們以維修的方式為復修小堂的主要方向，避免為小堂進行改動及加建工程，以保育小堂原貌。

公眾參與

復修工作也建議可招募義工和村民參與，以增加保育項目的社會價值，也提高參加者對小堂以至深涌的情感連繫，以及對鄉郊保育的興趣。

小堂維修、維護及復修方案

三王來朝小堂的維修、維護及復修包括了下頁的項目：

Significance of the Chapel

The Epiphany of Our Lord Chapel has historical and religious significance, in the community of Sham Chung and also to a wider context to the evangelisation history of Catholicism in Hong Kong. The Chapel also shares the group value with the traditional Hakka village in Sham Chung. The original features and characters of the architecture are mostly retained and should be conserved.

Conservation Principles

The key conservation principles are to conserve building fabric with minimum intervention and maximum reversibility. Traditional materials and craftsmanship will be used as much as possible. Special attention will be given to conserve the integrity of the character-defining elements (Item (D)-(I) on P.16-17).

Conservation Approaches

The Chapel is not a New Territories Exempted House (NTEH) under the Buildings Ordinance. Restoration of Chapel may involve Building (Minor Works) Regulation, which Designated Exempted Works does not require any statutory submission or approval under the regulation.

It is not intended to carry out any Alteration and Addition (A&A) Works to the Chapel so as to conserve the original outlook.

Community Engagement

It is proposed to involve community engagement during the repair and restoration works, to add social value to the project and raise the participants' sense of attachment to the place, and their interest on countryside conservation. Volunteers and villagers can be recruited and trained to participate in the restoration process.

Proposed Repair, Maintenance and Restoration Works

The proposed repair, maintenance and restoration of the Epiphany of Our Lord Chapel include items on the following page:

(1) 復修前期準備及維護

Site Protection & Preparation

- 清理前往小堂的路徑
- 場地保護（包括定義特徵元素）
- 清理場地（保留可重用或有價值的物料）
- 移除危險（鬆脫的瓦片及屋頂、吊扇、樹木枝條等）
- Maintain site access
- Site protection (including Character-Defining-Elements)
- Site clearance (salvage reusable and valuable materials)
- Remove danger (loose tiles and roof structure, ceiling fan, trees at risks, etc.)

(3) 復修小堂內部

Repair of the Interior of Chapel Building

- 修補內部牆身並重新髹油，包括地腳線和牆墩等
- 以水泥砂漿修補地面不平位置
- 修補閣樓，包括木樓梯、樑、樓板、圍欄等
- 修補木樓梯及其基座
- 參考舊照片，以修補祭台至原貌
- Repair and repaint internal walls including skirting and wall piers
- Patch up uneven floor areas with cement sand screeding
- Repair cockloft including beams, slab and parapet
- Repair timber staircase and plinth
- Repair the altar with reference to historical pictures

(5) 接駁水電及基本機電設備

Utilities Connection & Basic Building Services

- 向電力公司申請接駁電力供應
- 為小堂及附屬廚房安裝電力裝置
- 接駁深涌村落的供水系統
- Apply for power supply from utility company
- Electrical installation for the Chapel and ancillary kitchen
- Water connection to the village supply system

(7) 添置小堂基本傢俱

Basic Furniture & Fixtures

- 為小堂添置傢俱，以配合靈性和學習活動，如桌椅、展示櫃、活動屏風等
- Install furnitures to facilitate the proposed spiritual and learning activities, e.g. tables and chairs, display cabinets, movable panels, etc.

(9) 額外可選取的項目

Other Optional Items

- 安裝資訊科技設備
- 安裝通訊固網設備
- 安裝環保設備，如太陽能燈柱
- 安裝冷氣及通風設備
- IT application and facilities
- Telecommunications connection
- Environmental installation e.g. solar light bollard
- Air-conditioning and mechanical ventilation

(2) 復修小堂基本結構及外部

Repair of Structure & Enclosure of Chapel Building

- 復修客家屋頂
- 以原本的物料及工藝修補或更換門窗
- 修補外牆並重新髹油，包括地腳線、外牆的題字、拉丁十字架等
- 修補正門入口的梯級
- Restore the Hakka roof construction
- Repair or reinstate doors and windows with original materials and similar construction
- Repair and repaint external walls, including skirting, building names and the Latin cross
- Repair steps at front entrance

(4) 復修附屬廚房

Repair of the Ancillary Kitchen

- 維修及重新安裝屋頂結構
- 維修或重置門窗
- 修補戶外及室內牆身
- 以水泥砂漿修補地面不平位置
- Repair and reinstall roof structure
- Repair or reinstate windows and door
- Repair external and internal walls
- Patch up uneven floor areas with cement sand screeding

(6) 斜坡維修及維護

Slope Repair & Maintenance

- 維修地界內的已登記斜坡（8NW-A/CR3(1)）
- 為斜坡進行定期結構檢查及維護
- Repair the registered slope within lot boundary (8NW-A/CR3(1))
- Conduct regular engineering inspection and routine maintenance for the slope

(8) 其他附屬項目

Necessary Ancillary Works

- 在小堂前空地設置心靈花園
- 增設環保廁所
- Set up a therapeutic garden in front of the Chapel
- Installation of ecological toilet

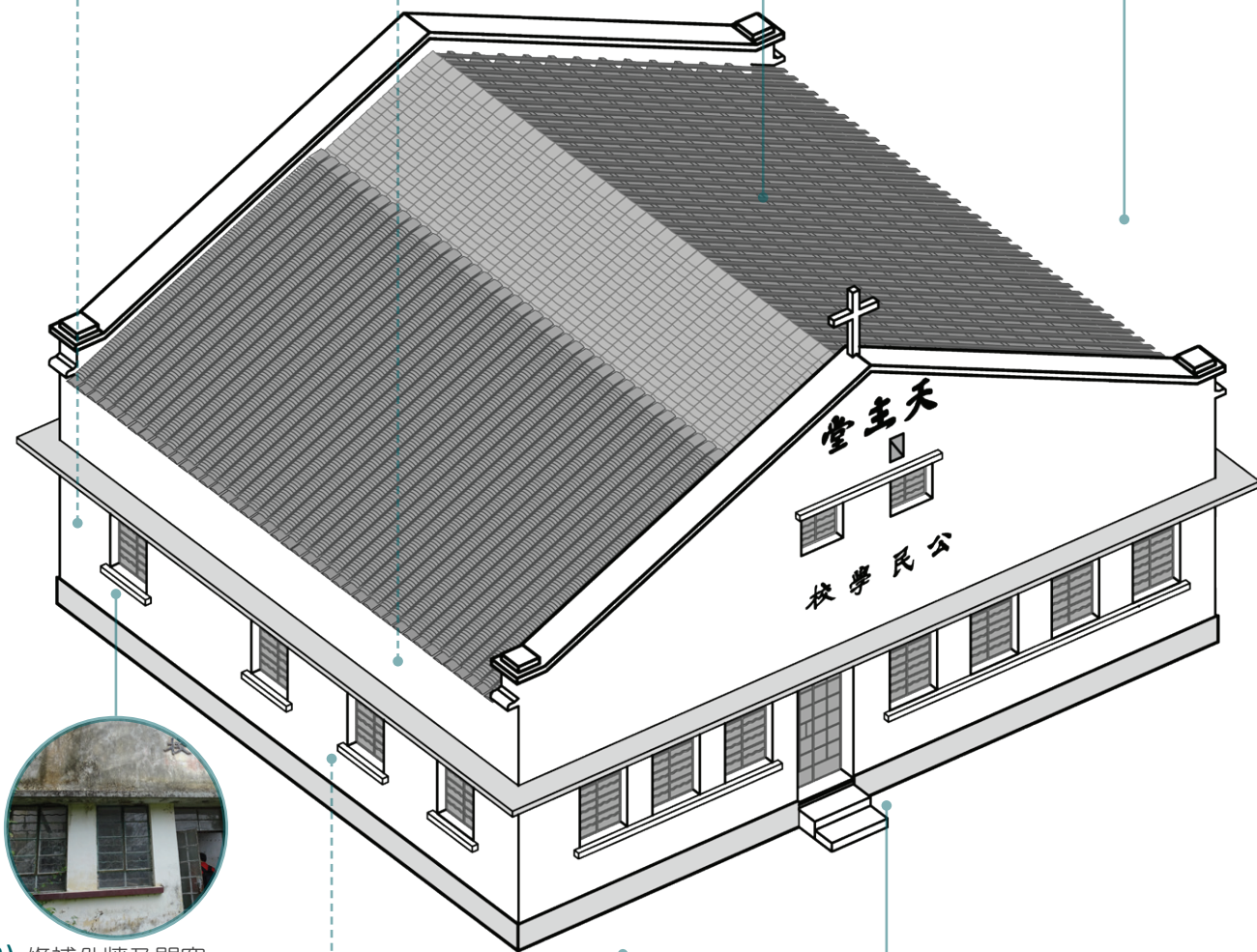


(5) 接駁電源到小堂
Connect electricity to Chapel



(8) 設置環保廁所
Install a ecological toilet

- (3) 復修祭台 (3) 復修閣樓及樓梯 (2) 復修客家屋頂 (1) 移除入侵的植物枝條
Repair and retore the Altar Repair the cockloft and staircase Repair and reinstate the Hakka roof Remove intrusive vegetation



(2) 修補外牆及門窗
Repair exterior wall, windows and doors



(1) 修補前往小堂的路徑
Reinstate access path



(3) 修補地面不平位置
Patch-up uneven floor area



(8) 設立心靈花園
Set up a therapeutic garden



(2) 修補正門梯級
Repair entrance steps



(5) 接駁水源到小堂
Connect water to Chapel

建議復修安排

小堂的復修建議一次性整體地進行，以減輕時間和資金的需求。若復修資金有限，保育工作可分階段進行，以盡快重新開放小堂給公眾使用和參觀。如分階段復修小堂，主要工序可參考以下的流程，每項詳情可參考第21頁。

Proposed Implementation Arrangement

Restoration works in one go is recommended so as to minimize the interfacing work between phases, and hence cost and time required can be minimized. However, subject to the availability of financial resources, phasing arrangements may be considered so that the Chapel can be opened as soon as possible. The proposed phasing arrangement is summarized as follows and the details of each item can be referenced to P.21.

建議分階段復修小堂的流程 Flowchart of Proposed Phasing Arrangement

- | | |
|-----------------|--|
| (1) 復修前期準備及維護 | Site Protection & Preparation |
| (2) 復修小堂基本結構及外部 | Repair of Structure & Enclosure of Chapel Building |
| (6) 斜坡維修及維護 | Slope Repair & Maintenance |
| (7) 添置小堂臨時傢俱 | Basic Furniture & Fixtures (Batch 1) |

小堂局部開放，在安全情況下讓公眾參觀

Partial opening of the Chapel to allow public visitation under safe conditions

- | | |
|--------------|--|
| (3) 復修小堂內部 | Repair of the Interior of Chapel Building |
| (4) 復修附屬廚房 | Repair of the Ancillary Kitchen |
| (5) 接駁小堂基本設備 | Utilities Connection & Basic Building Services |
| (7) 添置小堂傢俱 | Basic Furniture & Fixtures (Batch 2) |

小堂全面開放，可開放室內空間作活動用途

Full opening of the Chapel, interior space are opened for activities

- | | |
|--------------|---------------------------|
| (8) 其他附屬項目 | Necessary Ancillary Works |
| (9) 額外可選取的项目 | Other Optional Items |

改善並豐富參觀者的體驗

To improve and enrich visitor experience

總結和展望

回顧過去一年，我們為三王來朝小堂進行了復修和活化的可行性研究。「深涌Haven」也舉辦了各類型的活動，帶領大家認識並深入體驗深涌。從過往的活動可見，不論是教友或非教友，都對小堂的故事感興趣，大多亦支持小堂的復修及活化。

雖然現時三王來朝小堂狀況殘破，但復修和保育是可行的。抱着復修大自然、生態和人的關係的願景，我們冀望三王來朝小堂能活化成一個身心靈培育基地，成為一個進行靈性和學習活動的場所，以延續小堂和公民學校在傳教、牧民和教育上的使命。深涌擁有豐富的人文、自然和靈性資源，這些資源也可活用於我們的活化計劃當中。

復修及活化的成功因素，關鍵在於足夠的財政和人力資源，以及交通、基本設備等配套，還有各持份者的支持，當中特別是村民、政府和土地持有人。我們會積極與這些持份者聯繫，為尋求他們的支持和參與。

活化過後的小堂會成為深涌的一個聚腳點，共同達至與大自然修補關係的願景。小堂的復修活化，以及心靈花園的設立，將會為其他鄉村復育作示範，啟發其他村民或下一代探索鄉村的保育和可持續發展。我們也樂見，在近半年有幾位村民也間中回到深涌，回來打理維修祖屋。我們期望，小堂的復修及活化，為活化保育深涌鄉郊的漫漫長路踏出重要的一步。

Conclusion and Way Forward

In the past year, we have conducted research over the restoration and revitalization proposal of the Epiphany of Our Lord Chapel. We have also organized various activities to bring people experience Sham Chung. Most participants, whether Catholics or not, are interested in the stories of the Chapel and are supportive to the restoration and revitalization of the Chapel.

Despite being in dilapidated condition, it is technically feasible to restore and conserve the Chapel. Guided by the vision to restore a harmonious and sustainable relationship between nature, ecology and human, the Chapel is proposed to be revitalized into a base for spiritual and learning activities, in consistent with its historical roles in terms of its missionary, pastoral and educational functions. The rich socio-cultural, natural and spiritual resources in Sham Chung will also be incorporated and utilized in the revitalization scheme.

For the successful implementation of the restoration and revitalization works, apart from the required financial resources and human resources, infrastructure and basic facilities are necessary. Moreover, support from the villagers and local stakeholders is vital for the smooth running of the project. We will continue to liaise with these stakeholders and engage them in our revitalization activities.

The revitalization of the Chapel offers an opportunity to bring people together to reconnect with nature in a sustainable and integral way. With the restoration and revitalization of the Chapel and construction of a therapeutic garden at the front yard, the project will act as a role model to inspire villagers to return. We are pleased to see some villagers coming back in the past months to repair their village houses. It is anticipated that the revitalization of the Chapel can act as a catalyst, to initiate further collaborations with villagers and various stakeholders to achieve countryside conservation in Sham Chung.

鳴謝

雖然「深涌Haven:大自然、生態與人的皈依」資助項目已完結，但我們在深涌的工作才剛開始。感謝環境保護署鄉郊保育資助計劃的資助，讓深涌Haven項目得以展開，並且感謝鄉郊保育辦公室同事對本工作室進行的研究和舉辦的活動予以支持和肯定。感謝香港中文大學環境政策與資源管理研究中心，以及創智建築師有限公司兩個顧問團隊，為復修及活化深涌三王來朝小堂定下基礎。也感謝過往活動的合作夥伴和講者，為深涌Haven項目協辦了各類環境、靈性和學習活動，豐富了參加者在深涌的體驗。這一年裡我們到訪了四季的深涌，有幸認識了不少村民和關心深涌的朋友。感謝他們樂意接受訪問，分享他們與深涌的故事，和對深涌的願景。

保育活化深涌鄉郊仍是漫漫長路，我們希望以三王來朝小堂作為起點，讓深涌成為一個療癒身心靈的港灣，復修大自然、生態與人的關係。

Special Thanks

Although the funded “Built Heritage” project has come to an end, our works in Sham Chung has just begun. We would like to express our profound gratitude to our sponsoring fund the Countryside Conservation Funding Scheme under the Environmental Protection Department, who has shown support and recognition to our research and activities. Heartfelt thanks to Centre for Environmental Policy and Resource Management, CUHK and AGC Design Ltd for their efforts and contribution as our consultancy partners, which has set the basis for the restoration and revitalization of the Epiphany of Our Lord Chapel. Thanks to our collaboration partners and speakers of our past activities, who have brought us and participants to experience Sham Chung from different perspectives through environmental, spiritual and learning activities. We are also grateful to have visited Sham Chung in different seasons, getting to know villagers and friends who care about Sham Chung, and who are willing to share their precious stories and visions of Sham Chung.

It is a long road ahead to conserve and revitalize the countryside of Sham Chung. We aspire to set the Chapel as a starting point, to make Sham Chung a haven for physical and spiritual wellness, in order to restore the relationship between nature, ecology and human.



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