

Sai Kung Catholic Churches and Villages Cultural Walks Construction Programme

Feasibility Study Report

2023

Organization:

Catholic Diocese of Hong Kong Diocesan Working Committee for “Following Thy Way”

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Executive Summary

The Catholic Diocese of Hong Kong Diocesan Working Committee for “Following Thy Way” (FTW) has obtained approval and funding from the Countryside Conservation Office (CCO) of the Environmental Protection Department on the implementation of research activities in connection with a project entitled “Sai Kung Churches and Villages Cultural Walks Construction Programme” (CVW). CVW involves ten chapels and their associated villages located in the Sai Kung Peninsula. The “Cultural Walk” refers to a walk which carries values, enriching experience of the hikers on both knowledge and spiritual dimensions, contributing to the local communities and the society by revealing the historical, cultural and ecological resources of the areas along the walk.

The Project has been systematically carried out with reference of and understandings on a wide range of contexts, concepts and opportunities through several research methods / activities ranging from desktop study of literatures, community engagement, brainstorming sessions, trial activity programmes and site visits. Literatures of the missionary history in the villages of Sai Kung with reviews of villagers’ routes in the old days which could offer an alternative narrative of the rural development of old Hong Kong. Community Engagement and brainstorming sessions conducted have adopted a participatory approach which engaged local stakeholders, environmentalists, cultural workers, and religious communities in the hope to involve a wider audience base so as to explore the general views towards the Cultural Walk in terms of the Five Dimensions.

The feasibility study provides evaluation of each section of the route against five dimensions, suitability of the chapels (destinations) for being the starting/exit points, provision of supporting facilities of the chapels, infrastructural capacity of the nearby areas, as well as existing economic values of the nearby areas. The feasibility study provides recommended routings and a Conceptual Master Plan with 5 themed clusters as a guiding framework for the next stage of the study, with emphasis on:

- the key dimensions of elements found along the route and associated villages;
- recommendations on enhancement of basic supporting facilities along the route;
- potential functions of the chapels as anchor points to develop a brand new hiking / walking / travelling experience to the public while increasing the value and attractiveness of the cultural walk;
- potential economic values to be explored; and
- an indicative programme (in short / medium / long terms) indicating the timeframe for carrying out the respective enrichment and improvement works of the CVW Project with an aim to attract local, national and international participation (*which in turn helps to facilitate village rehabilitation and countryside revitalization, school / youth and family education, ecological conservation and tourism, etc*).

It is concluded that success of construction of the Cultural Walk would highly rely on collaboration with all the stakeholders, including (i) the villagers, (ii) the Government, (iii) scholars, (iv) parish church groups, (v) educators and students, (vi) non-governmental organizations, (vii) tourism business operators and (viii) individual visitors, so as to work hands-in-hands together.

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**Sai Kung Catholic Churches
and
Villages Cultural Walks Construction Programme**

Feasibility Study Report

1. INTRODUCTION

1.1 Background

1.1.1 The Catholic Diocese of Hong Kong Diocesan Working Committee for “Following Thy Way” (FTW) has obtained approval and funding from the Countryside Conservation Office (CCO) of the Environmental Protection Department on the implementation of research activities in connection with a project entitled “Sai Kung Churches and Villages Cultural Walks Construction Programme” (CVW). CVW involves ten chapels and their associated villages located in the Sai Kung Peninsula. The “Cultural Walk” refers to a walk which carries values, enriching experience of the hikers on both knowledge and spiritual dimensions, contributing to the local communities and the society by revealing the historical, cultural and ecological resources of the areas along the walk.

1.1.2 With the aim to establish a Cultural Walk to link up the ten chapels, FTW has commissioned a feasibility study to evaluate and assess the feasibility of such proposals having regard to their contents in five dimensions: (a) Historical (歷史), (b) Cultural (文化), (c) Ecological (生態), (d) Physical (健行), and (e) Spiritual (靈性).

1.2 Project Description

1.2.1 The project is divided into 6 stages:

Stage 1: Design and plan the strategic conceptual framework

Stage 2: Preparation on the activities; Collection of Data; Contact the consultant and advisors

Stage 3: Execution of activities to receive more data in practical situation

Stage 4: Evaluation the data and information collected

Stage 5: Refine the activities to better fit in the objectives of our project

Stage 6: Report Writing

1.3 Project Mission, Objectives and Key Performance Indicators

1.3.1 As a testimony to the communal spirit of selfless sacrifice by the early Catholic missionaries and the village residents, the Project will attract local, national and international participation which in turn will facilitate village rehabilitation and countryside revitalisation, especially relationship between religion and society/ education, ecological conservation and tourism, school/youth and family education in the format of physical exercise of walking and nature appreciation.

1.3.2 The Project has the following key objectives:

- (a) Work together with local organizations where the ten chapels are located to scan and research into the resources and feasibility of proposed activities;
- (b) Plan how the locations of the ten chapels may be dynamically linked up together;
- (c) Plan how the supply of facilities including communication, living, learning, leisure and emergency services in each of the ten locations;
- (d) Solicit opinions from different sectors of society toward the project, and design communication platforms between users and service providers in the walks.

1.3.3 A set of Key Performance Indicators (KPIs) is set out in **Table 1.3.1** to provide an analytical basis to evaluate the critical indicators of the Project outcome in achieving the project objectives: The achievement result of the KPIs is provided in **Section 3.4**.

Table 1.3.1 Key Performance Indicators (KPIs)

Topic	KPI	Evaluation Method
● Community related	1.1 Foster partnership with local community / local organization to co-design / co-plan the routes	No. of local community / local organization
	1.2 Gather collective ideas from different stakeholders in the society	No. of public engagement activities
		No. of participants involved (e.g. brainstorming session)
● Economic activities and built environment related	2.1 Enhance the existing use of heritages and attractions	No. of chapels and attractions included in the routes
		No. of routes proposed included in the UNESCO Global Geopark
● Traditional knowledge related	3.1 Resources Mapping – Organize, analyse and illustrate resources along the routes	Create factsheet on the 10 villages and 10 churches
		Comprehensive SWOT analysis result on all 10 proposed routes
		No. of educational programme with the public and promotion within primary and secondary school
● Connectivity (social / physical) related	4.1 Promote inclusive dimensions of the Walk (Historical, Cultural, Physical, Spiritual, Environmental)	No. of historical exhibition held / No. of participants
		No. of cultural events held / No. of participants
		Include UNESCO Global GeoPark and biodiversity in the 3 of the 10 routes proposed
		No. of spiritual events organized / No. of participants
		No. of orienteering competition organized / No. of participants
		No. of activities held that serve UNESCO sustainability goal

1.4 Structure of the Feasibility Report

1.4.1 Following this introductory section, the Guiding Principles of the Project will be set out in **Section 2**. **Section 3** describes the methodologies of the Project. The recognition and acceptance of the Project by the public will be reviewed and the experience from community engagement will be consolidated in **Section 4**. **Section 5** evaluates the readiness and feasibility of recreating a Five-Dimension Cultural Walk in the Sai Kung Countryside by providing baseline analysis of the existing trail conditions, mapping of the Five-Dimensional resources, delineates the general operation of the Cultural Walk. **Section 6** summarises the key issues, opportunities and constraints of the Cultural Walk and presents the Conceptual Master Plan which shall provide a framework guiding the direction on the next stage of the study to be further explored. Further opportunities along the Cultural Walk will also be explored. **Section 7** concludes the Feasibility Study Report.

2. GUIDING PRINCIPLES

2.1 The Five Dimensions

2.1.1 By reflecting on the prevailing concepts in leisure/recreational travel and cultural tourism, purposeful travel, imaginative travel and spiritual journey, the guiding principle of the Five Dimensions has been developed to serve as the cornerstone of the conceptual framework of this Project. The works of the Project will follow and answer to the conceptual framework as set.

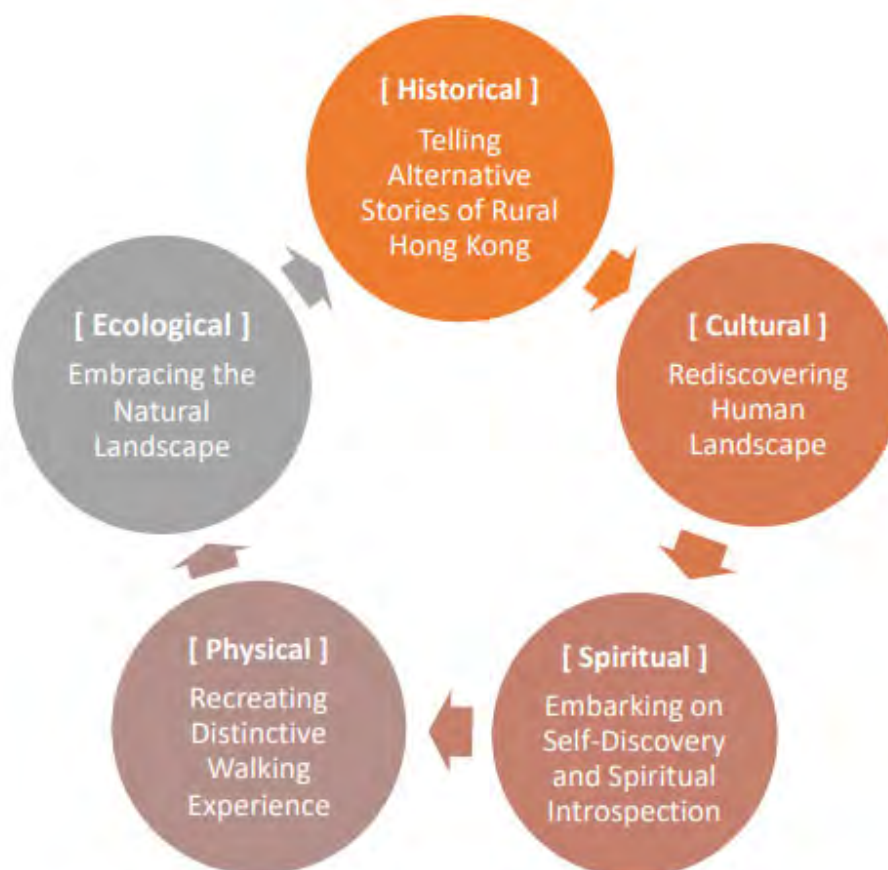


Figure 2.1.1 Five Dimensions as Guiding Principles for Constructing the Cultural Walk

Historical Aspect – Telling an alternative story of the rural Hong Kong

- 2.1.2 The emergence of Catholic villages in Sai Kung was due to a common good for the once forbidden lands and the villagers who returned to the territories after the release of the Sea Ban a few centuries ago. Along the frontier in Southern China, the serendipity of these new comers from the mainland and the evangelists from Europe had set an interesting scene to tell an alternative Hong Kong story. For the ten Catholic chapels & villages within the Sai Kung Peninsula being situated at secluded spots according to Hakka's fung shui preference, which are now mostly hidden and almost forgotten from our mainstream Hong Kong history, the Project is about highlighting their independent merits and collective potentials in the context of rural conservation.

Cultural Aspect – Rediscovering Human landscape of community and nature

- 2.1.3 Adopting the concept of "human landscape", the Project will conceive the attempt as a rediscovery of the total environment that demonstrates the inseparable relationships including physical, cultural, psychological attachments between the community living, cultivating and relying on the territories of lands or waters that in return nurture the community. This reciprocal relationship between people and place should be self-reinforcing if the conditions are appropriate and sufficient. In principle, this idea of integration between the living hosts [people] and the living environs [place] should be germinated from a genesis of 'common good' for both.

Ecological Aspect – Embracing the natural landscape

- 2.1.4 Areas of ecological interests in the Sai Kung Peninsula include but not limited to fung shui woods, secondary woodland, shrubland, farmland, natural streams, mangroves and sandy shores. Possible floral and faunal species to be encountered would be identified and those of potential to enrich the trail walk experiences and/or activity programme for visitors would be highlighted. Ecological constraints and sensitive areas for trail design, alignment and future facilities would be identified.

Physical Aspect – Recreating a five-dimension thematic trail with attractions

- 2.1.5 While using the 10 chapels as the anchor points, the Cultural Walk will be designed to link up existing villages, hiking trails and nearby attractions to welcome the general public from religious and non-religious backgrounds. It is believed that the Cultural Walk would create a meaningful, moving experience in which hikers can enrich their understanding of a local environment and broaden their understanding of the five dimensions of sustainable developments.

Spiritual Aspect – Nurturing a new spatial relationship through participatory approach

2.1.7 It is considered that the Cultural Walk would nurture “spiritual reunion”, meaning “a reencounter with one’s inner self, and conference with nature while slowly progressing along the route, generally on foot”¹. One would also consider hiking as a way of meditation to cultivate mindfulness and awareness of appreciating the nature, the rural setting, and the relationship between human life and the environment. The routes connecting the ten chapels are mostly embraced by the natural areas and rural villages, along or between the vegetation, the seaside, the mountain range and local tracks, etc., providing opportunities for one’s self reflection and spirituality cultivation.

2.2 Spatial Relationship of Point, Line, Face and Body

2.2.1 The five dimensions identified in **Section 2.1** will be interactively integrated into the Point (點), Line (線) and Face (面) /Body (體) (**Table 2.1** refers) in order to develop a wide range of routes which will suit different stakeholders of the community and encourage them to participate in the realization of the vision and mission of the project of conservation and revitalisation of the Sai Kung countryside. Temporal relationship will also be placed together in the matrix and multiple perspectives of study of how the routes connecting the 10 chapels can be planned and also how the village cultural revitalisation can be mapped out.

Point 點 •Chapels as the anchor points so that the fuller picture of the historical evolution of the cultural environments may be revived and historical imagination be reshaped •Chapels and the neighbourhood villages with different attractions in the 5 dimensions •Strengths & weaknesses; opportunities for development, and threats to continual existence of these neighbourhood villages
Line 線 •Routes linking up a pair of point with different lengths, walking difficulties, presence of attractions en-route (linkage areas) etc.
Face and Body 面及體 •Land & sea transport network covered by the routes that create a multitude of possibilities to suit different interests.

Table 2.1.1 Point, Line, Face and Body Spatial Relationship

¹ Mosecarelli, R, Lopez, L. and Gonzalez, R. C. L. (2019), “Who Is Interested in Developing the Way of Saint James? The Pilgrimage from Faith to Tourism”, *Religions* 2020, 11, 24; doi: 10.3390/rel11010024

3. METHODOLOGIES

3.1 Literature Review

Follow in the Missionary Footsteps – The evolution of the Catholic Mission in Sai Kung (1841-2000)

3.1.1 The history of Catholic mission in Sai Kung associated with the FTW is based on the ten historical chapels and their related villages. Apart from the historical values of the architectural features of these chapels, these chapels have witnessed the evolution of Hong Kong's early traditional rural society to the modern city today.

3.1.2 In the past, Sai Kung was isolated from the central district of Hong Kong by stretches of mountains. Nevertheless, the then Sai Kung (which was still under the jurisdiction of San On County of the Qing Government) was the first training place who wished to get in touch with the Chinese culture. From a historical/political viewpoint, Sai Kung was a bridge between Hong Kong and other places in the southern Chinese Mainland. The missionary history in the villages of Sai Kung offers an alternative narrative of the rural development in Hong Kong in terms of historical and geographical perspectives, by shedding light on the densely populated area of Catholic villages including Pak Sha O, Tai Long, Chek Keng, Sham Chung, Tan Ka Wan, Tai Long, Sai Wan, Long Ke, Leung Shuen Wan, Pak Tam Chung and Wong Mo Ying. The Bishop Raimondi's visit to the Sai Kung Villages in 1875 and the three indicative main historic routes by early missionaries as below are illustrated on both old-day map and current map in **Figures 3.1.1a** and **3.1.1b** respectively, while a zoom-in of the indicative historic routes in villages of Sai Kung Peninsula on current map is illustrated in **Figure 3.1.1c**:

- (1) Sai Kung District route: starting from Wong Mo Ying, via Tai Mong Tsai to Pak Tam Chung and Leung Shuen Wan (including Sha Tsui and Pak A) with Long Ke and Sai Wan as the main destinations; a route running basically northwest-southeastward on Sai Kung Peninsula;
- (2) Tai Long District route: taking path along the coastline through Tai Long, Tai Long Au, Ko Lau Wan, Tan Ka Wan and Chek Keng; and
- (3) Tai Po District route: taking Pak Sha O as the centre, passing through Nam Shan Tung to Lai Chi Chong (Siu Tong), getting through She Shek Au to Sham Chung, then southward to Yung Shue O and climbing with the "Sky ladder" to Cheung Sheung, ending with stepping down to Ko Tong and returning to Pak Sha O.

3.1.3 Being inspired by Camino de Santiago in Spain, FTW have intended to pursue the vision to build pilgrimage routes of the Hong Kong Catholic Church, thereby

revitalise, foster and promote the potential of these chapels in connection with spiritual formation, pilgrimage, cultural aspect and evangelization.

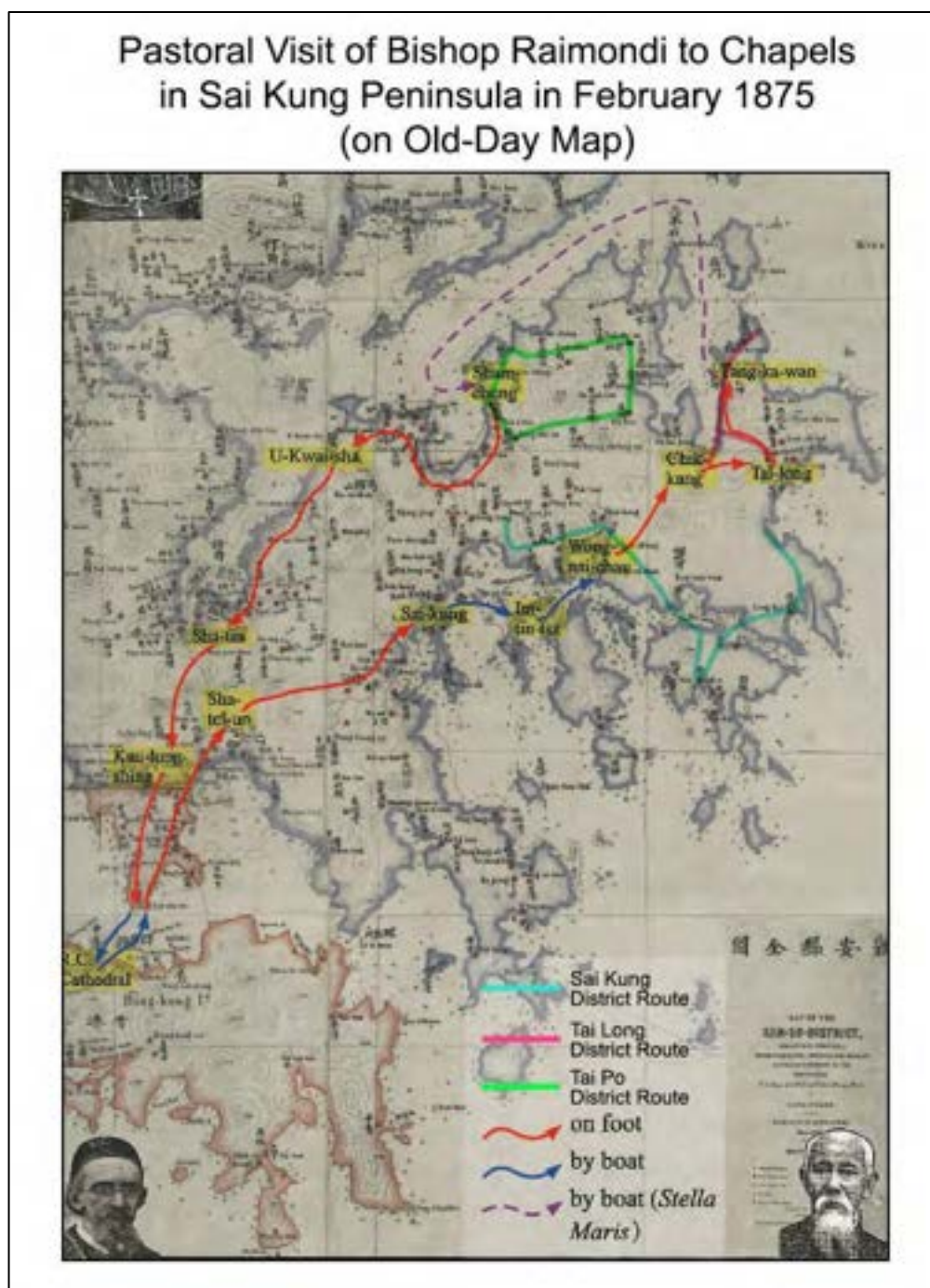


Figure 3.1.1a Bishop Raimondi's Visit to the Sai Kung Peninsula (1875) and the Three Indicative Main Historic Routes by Early Missionaries (On Old-Day Map) ²

² Extracted and edited from Yuen Chi-wai (2022), "Follow in the Missionary Footsteps – The evolution of the Catholic Mission in Sai Kung (1841-2000)", Chung Hwa Book Co., (H.K.) Ltd., p.69.

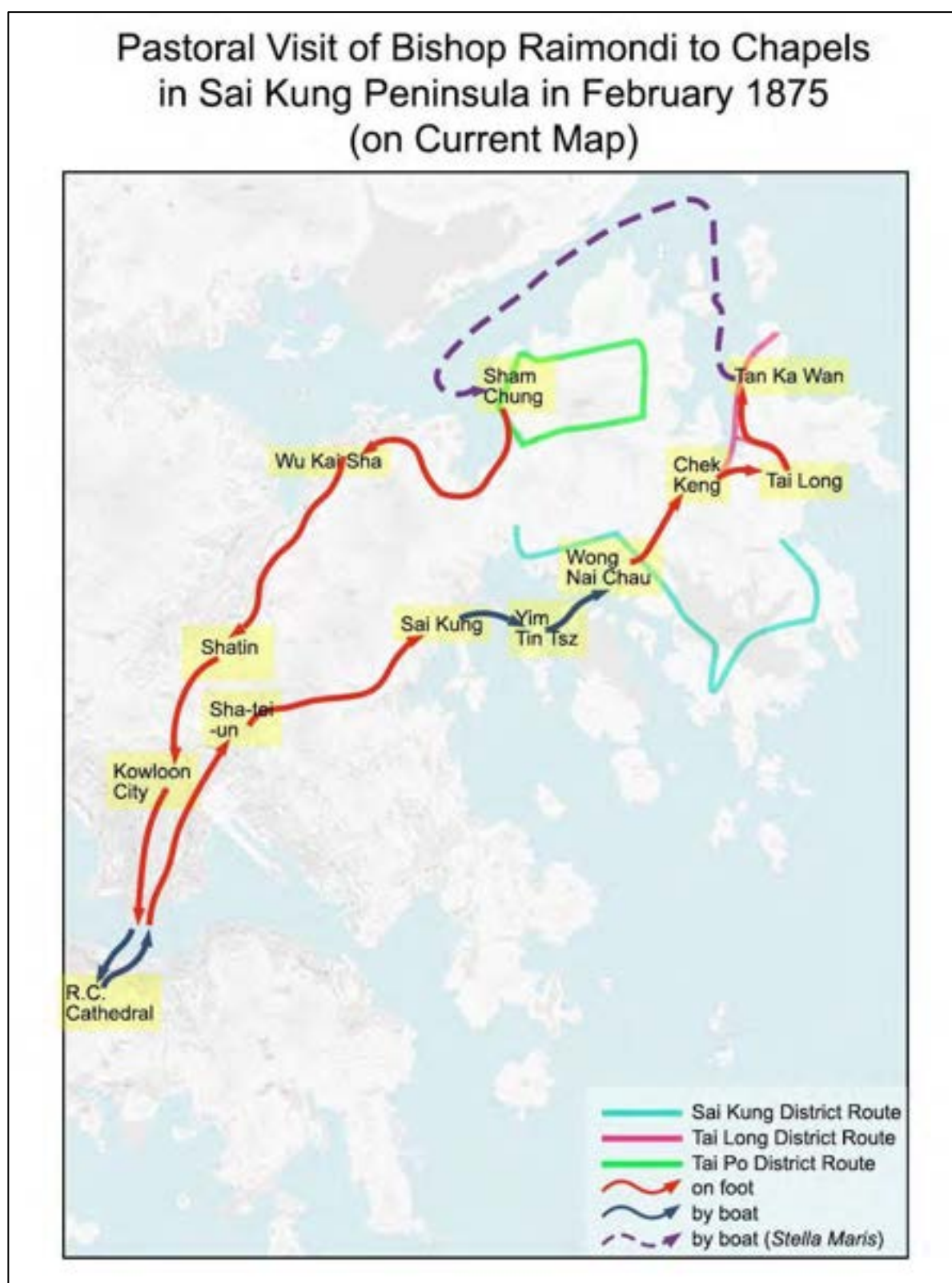


Figure 3.1.1b Bishop Raimondi's Visit to the Sai Kung Peninsula (1875) and the Three Indicative Main Historic Routes by Early Missionaries (On Current Map)

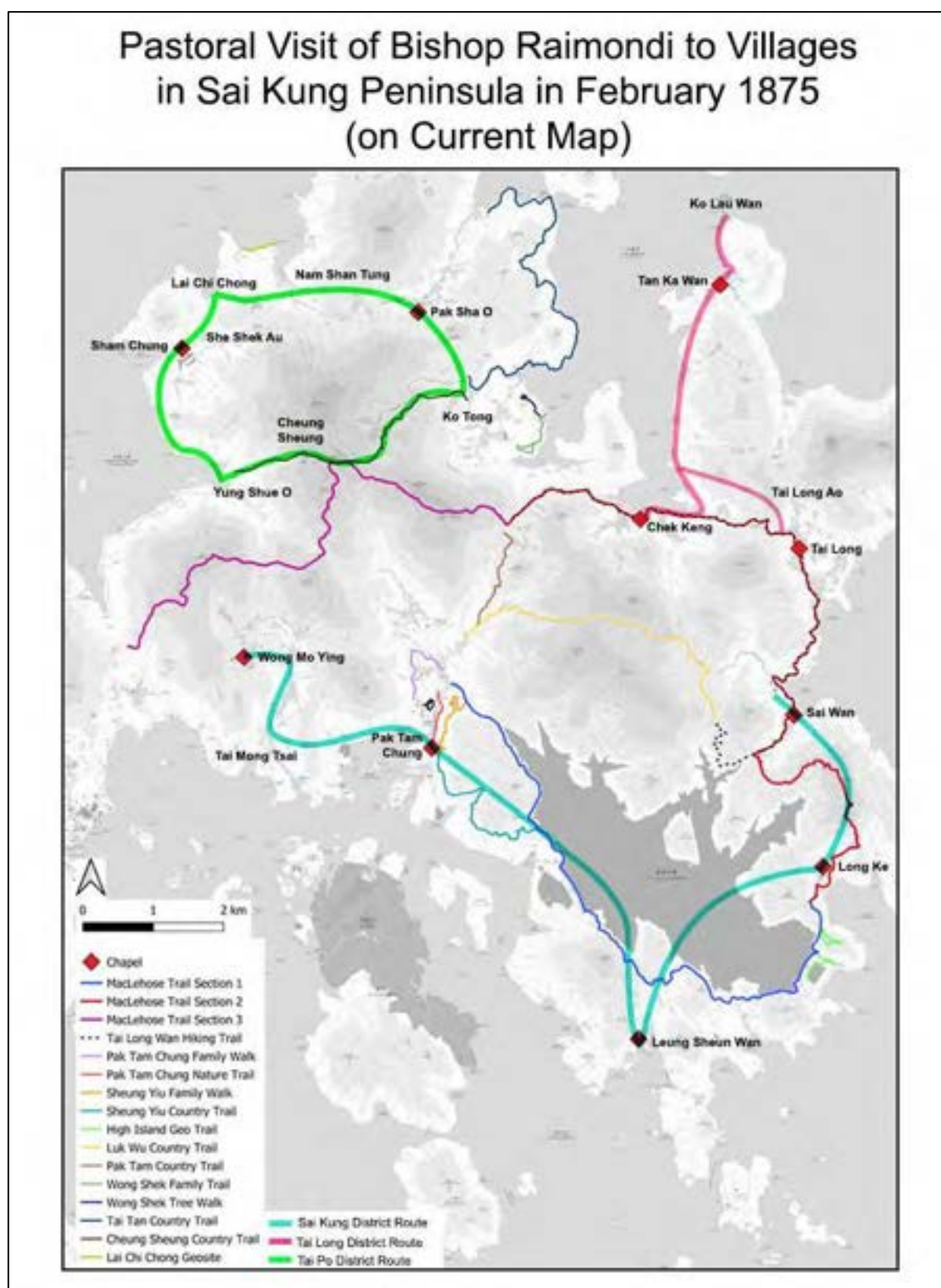


Figure 3.1.1c Bishop Raimondi's Visit to the Sai Kung Villages (1875) and the Three Indicative Main Historic Routes by Early Missionaries (On Current Map)

Pilgrimage Routes as an Opportunity for Local Growth and Collaboration

- 3.1.4 Many renowned pilgrimage routes in the world (e.g. *Cammino de Santiago*, *Via Francigena*) proved to be a positive opportunity for growth and collaboration for local contexts. These routes encouraged many local initiatives of local rehabilitation, and the start-up of numerous engagement activities designed to enrich the travel of pilgrims. In the successful examples, the most critical factor is the continuous action of integration and coordination between different stakeholders involved in the process. The Project echoes that this public coordination effort will also be conducive to planning and management to protect the areas against the risks of infiltration of mass tourism as well as to reduce the negative externalities to the natural ecosystems and cultural landscapes.

Adopting the Concept of Responsible Ecotourism in Designing Activity Programmes

- 3.1.5 Balancing sustainable natural resource management, economic and social development as well as cultural and historical revitalisation is a pressing challenge for the modern society. Mass tourism often focuses on the potential contribution of tourism to the economy. This kind of travel measures the outcome of tourism development is predominantly by means of number of visitor arrivals and tourists' spending, which usually brings about negative externalities to the carrying capacity of the natural environment and cultural landscapes.
- 3.1.6 The mode of "Ecotourism" has been suggested to overcome the infiltration of mass tourism. According to the International Ecotourism Society, ecotourism is defined as "responsible travel to natural areas that conserve the environment, sustains the well-being of the local people, and involves interpretation and education". Bearing in mind the concept of ecotourism, the feasibility report will underline the positive outcomes of the community engagement undertaken in Stage 3 of the Project. The core motivation of curating a series of "Responsible Ecotourism" activities shall become a key element behind the construction of Cultural Walk itself. The Project aims in putting forward a breath of location-specific ecotourism activity programmes by critically evaluating environmental, cultural and economic factors along the Cultural Walk with the prime objective to minimize potential negative impacts of conventional tourism, while actively promoting recycling, energy efficiency, water conservation, and creation of economic opportunities for local communities.
- 3.1.7 The ten chapels covered by the scope of the Project are located in different areas of the Sai Kung Peninsula, more than half of which are classified by the Government as Grade II to Grade III historic buildings. Surrounded by natural coastal assets such as the renowned World GeoPark and other locally preserved cultural heritages, the Project would meaningfully knit the chapels with these resources with the first religious heritage trail in Hong Kong to promote the cultural uniqueness of Hong Kong through ecotourism.

Villagers' Routes in the Old Days

- 3.1.8 Apart from the Bishop Raimondi's route and the historic routes by early missionaries, there were records about the villagers' routes to and from Sai Kung Town and other part of the territory. The early-day routes of the villagers in the ten villages are summarized in **Table 3.1.1** below and illustrated in **Figure 3.1.2**.

Table 3.1.1 Villagers' Routes in the Old Days ³

Village	Villagers' Routes in the Old Days
Tan Ka Wan, Ko Lau Wan	In the early days before Ko Lau Wan Pier was completed and the ferry route came into service, the villagers made their living by fishing in Tai Po Sea, and transported the catches to Sha Tau Kok Market and Yim Tin Market for sale.
Chek Keng	In the early days before Chek Keng Pier was completed in 1970s, the villagers mainly relied on waterway or hiking to Wong Shek for connecting to Sai Kung Town and other parts of the territory.
Pak Sha O	In the early days before completion of Hoi Ha Road, the villagers needed to walked to Lai Chi Chong for waterway to Tai Po Market.
Sham Chung	In the old days, even though the ferry service connecting Sham Chung, Tai Po and Ma On Shan was established in 1952, the waterway transportation to and from Sham Chung was still inconvenient as the village had no pier at that time and the ferry could only stay in the middle of the sea. Passengers and agricultural products transportation needed to be connected by small boats to reach the ferry for boarding.
Wong Mo Ying	There is not much information about the villagers' routes in the old days from the literature. It is believed that the villagers could walk along Tai Mong Tsai to Sai Kung Town even though the public vehicular road had not been well established. The village representative shared that the villagers often hiked across the hill to the southwest towards Wong Chuk Wan to reach Sai Kung Town.
Sheung Yiu, Pak Tam Chung	In the old days, before the completion of Tai Mong Tsai Road connecting Pak Tam Chung around 1962, the villagers mainly relied on waterway via the piers at Wong Keng Tei and Sheung Yiu to and from Sai Kung Town.
Pak A, Leung Shuen Wan	In the old days, the villagers mainly relied on waterway via Tung A Pier and Sha Ki Pier to and from Sai Kung Town.
Long Ke	In the old days before the completion of High Island Reservoir, the villagers mainly relied on waterway via Kwu Mun Shui Tou to and from Sai Kung Town.
Sai Wan	In the old days before the completion of High Island Reservoir, the villagers mainly relied on waterway at Shui King Teng Pier via Kwu Mun Shui Tou to and from Sai Kung Town.
Tai Long	There was record that villagers in the old days traded the farm and seafood products in Ngau Chi Wan via a 4-to-5-hour walk, or to and from Shau Kei Wan / Aberdeen for purchasing necessity via a boat trip.

³ Source of reference: Yuen Chi-wai (2022), "Follow in the Missionary Footsteps – The evolution of the Catholic Mission in Sai Kung (1841-2000)", Chung Hwa Book Co., (H.K.) Ltd.

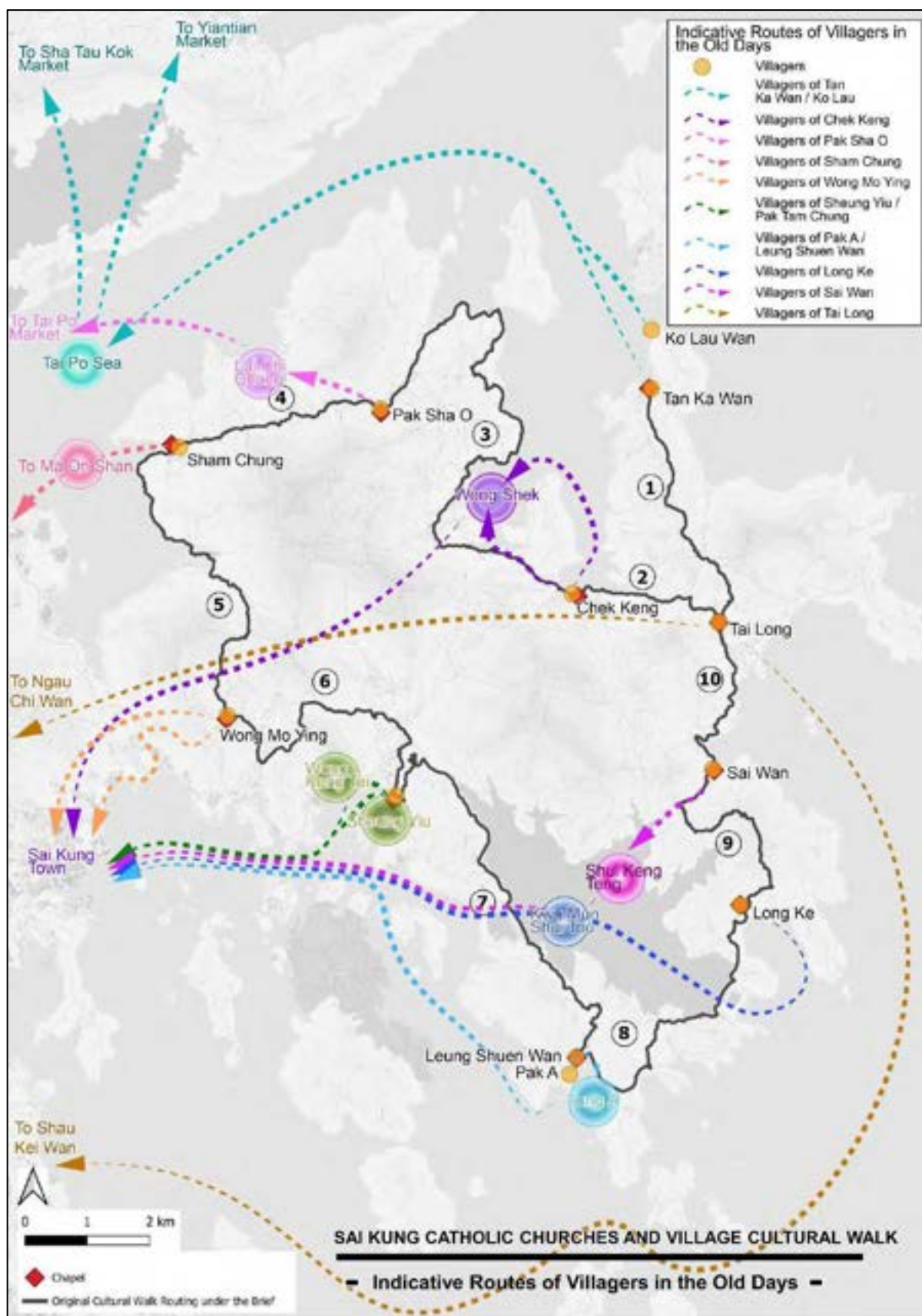


Figure 3.1.2 Villagers' Routings in Early Days

3.2 Community Engagement

3.2.1 The Cultural Walk will build up a new spatial relationship between the urban dwellers and these rural Catholic communities in the Sai Kung. In order to attract visitors who are interested in contribution, the proposal will take a 'participatory approach' that will engage both the local stakeholders, environmentalists, cultural workers and religious communities. The strategy will take an initiative of thinking and linking the relationship between the historical development of Catholic evangelism and Hakka villages.

3.2.2 Connecting the stakeholders serves as the methodology for resources mapping between the FTW and those who possess resources in the Sai Kung area. The ultimate goal of conservation and revitalisation of the countryside will be tackled by networking widely and effectively different sectors of the community to know, come and enjoy in the routes of the walk to be designed and developed.

3.2.3 Under these strategic directions, FTW have implemented a series of outreaching and public engagement encouraging feedbacks from the community in "action-reflection revised action-further reflection cycle" facilitating an ongoing process of continuous enhancement of performance.

3.2.4 In addition to conventional publicity work (webpage, electronic media, poster, leaflets, feature reports and articles), activities of public relation will be designed together with activities of social networking and community engagement. These activities will also provide opportunities of mutual reinforcement in knowledge/skills enhancement and participation between the project and different stakeholders and the community in general.

Brainstorming Session

3.2.5 In order to facilitate initial discussions on the Cultural Walks Construction Programme, two Brainstorming Sessions were conducted in August 2021 and September 2022. The objectives of the Brainstorming Session are to introduce "Following Thy Way" not just to the church members but also to the general public, as well as to seek collaboration opportunities with other non-governmental organizations (NGOs) to promote the appreciation of countryside resources mapping. Views were collected in the form of focus group discussions led by facilitators from FTW. The discussion topics included the expectation of the public in the Five Dimensions of Sustainable Development, how the Cultural Walk can be positioned as a conservation tool to the environment, and also how the routes may promote the history of the villages around the chapels. The insights of the stakeholders are discussed in the subsequent **Section 4** in details.

Activity Programmes

3.2.6 FTW have continuously been conducting a number of activity programs in Sai Kung Countryside since October 2021 in the chapels and surrounding village areas. The series of activity programme were designed to involve various

dimensions and participants that can achieve a host of expected outcomes. FTW have engaged instructors from different backgrounds to conduct the activity programmes. The activities successfully held are summarised as follows:

Table 3.2.1 Activities Successfully Held in the Chapels and the Surrounding Village Areas

No.	Activity (Completed)	Core 5 Dimensions	Routes	Stakeholders
1	味遊七苦小堂 (Artistic creation) Date: 31/10/2021	Spiritual, Historical, Cultural	Pak Tam Chung Our Lady of the Seven Sorrows Chapel to Sheung Yiu	1. Parish Church groups 2. Individual Visitors (the public) 3. Villagers 4. Artistic instructors
2	民以植維生 (Agriculture appreciation) Date: 14/11/2021	Ecological Spiritual, Cultural	Sai Wan Pavilion to Sai Wan Star of the Sea Mass Centre	1. NGO 2. Individual Visitors (the public) 3. Tourism Business (Transportation Operator) 4. Villagers (Sham Shung) 5. Parish Church groups 6. Scholars Consultants
3	心·沖·咖啡 (Meditation and Coffee- making) Date: 21/11/2021	Spiritual, Physical, Cultural	Sham Chung to Lai Chi Chong	1. Individual Visitors (the public) 2. Tourism Business (Transportation Operator) 3. Villagers (Sham Shung) 4. Parish Church groups 5. NGO
4	瞳行古道 (Disability inclusion) Date: 18/12/2021	Cultural, Physical, Ecological	Pak Tam Chung, Our Lady of the Seven Sorrows Chapel	1. Visually-impaired persons 2. NGO 3. Government 4. Individual Visitors (the public) 5. Tourism Business (Transportation Operator)
5	身心靈工作坊 -- 讓身體說話 (Stretching and Mindfulness) Date: 27/12/2021	Physical, Spiritual, Historical	Tan Ka Wan St. Peter's Chapel	1. Individual Visitors (the public) 2. Mindfulness Instructor 3. Tourism Business (Transportation Operator)
6	澳夜探生態 Date: 30/7/2022 & 20/8/2022	Ecological, Spiritual, Cultural,	Pak Sha O Village and around Immaculate Heart of Mary Chapel	1. NGO 2. Individual Visitors (the public) 3. Tourism Business (Transportation Operator) 4. Villagers (Sham Shung) 5. Parish Church groups

				6. Scholars Consultants
7	PhotoWalk 北潭涌 Date: 7/8/2022	Physical, Ecological, Cultural	Pak Tam Chung	1. Individual Visitors (the public) 2. Ecological photography Instructor 3. Parish Church groups
8	PhotoWalk 西灣 Date: 23/10/2022	Physical, Ecological, Cultural	Sai Wan. Star of the Sea Mass Centre	1. Individual Visitors (the public) 2. Ecological photography Instructor 3. Parish Church groups
9	PhotoWalk 深涌 Date: 27/11/2022	Physical, Ecological, Cultural	Epiphany of Our Lord Chapel	1. Individual Visitors (the public) 2. Ecological photography Instructor 3. Parish Church groups

3.2.7 Questionnaires surveys were distributed (prior to and after) the activity programme to gauge the participants' views and feedbacks on the activities. Questionnaire survey includes the following aspects: background of participants, comments on the activity objective, expected outcome, accessibility and walkability of the routes involved, logistics arrangement and availability of transportation, experience on the Five Dimensions and post-activity reflections for improvements. The insights of the participants will be incorporated in **Section 4**.

3.3 Site Visit to the Sai Kung Countryside

3.3.1 Early site visits to the Sai Kung countryside were conducted by FTW in the early stage of the Project as early as 2021, and site visits along the routes to the ten chapels were also conducted by the Consultant in 2022. The site visits along routes to the chapels also provided the chances to discover ecological, physical, spiritual, historical and cultural elements for the Cultural Walk. During the site visits, the feasibility of the cultural walk was assessed, including the suitability of the walk for different age groups (e.g. the elderly) and people with physical disabilities (i.e. the physical impaired). The evaluation of the routes and recommendation to the routes will be discussed in **Sections 5 and 6**.

3.4 KPIs Evaluation

3.4.1 Table 3.4.1 below sets out the progress insofar the Project has been able to meet. It has clearly indicated that the respective KPIs as set out at the beginning of the Project have majority been able to achieve.

Table 3.4.1 KPIs Evaluation of the Proposed Cultural Walk

Topic	KPI	Evaluation Method	Achievement / Progress	Achieved?
1. Community Related	1.1 Foster partnership with local community / local organization to co-design/ co-plan the routes	No of local community/ local organization involved	FTW have connected with 6 local community/ local organization, including: ▪ OWLHK ▪ HK Discovery ▪ Trailwatch ▪ 瞳行 ▪ 西貢區社區中心 ▪ 深涌農莊 ▪ 香港歷史文化研究會 There are also individuals who had helped us in planning the routes: ▪ 陳天權先生 ** ▪ 馮漢城先生 ** Village Representatives (VRs) interviewed / connected: ▪ 李俊輝先生 (VR of Sham Chung Village) ▪ 黎育如先生 (VR of Sai Wan Village) ▪ 黃樹基先生 (VR of Sheung Yiu Village) ▪ 鄧遠志先生 (VR of Wong Mo Ying Village) ▪ 湛錦生先生 (VR of Tai Long Village)	✓
	1.2 Gather collective ideas from different stakeholders in the society	No of public engagement activities	Up to 15 Dec 2022, FTW have organized 10 activities testing the feasibility of the routes	✓
		No of participants involved	There were around 15-20 participants in each of the activities. This is an optimal number, as the capacity of the chapel is limited. ** In the Brainstorming Session held on 2 Sept 2022, about 20 participants joined, including two members of District Council, Mr TAM Yi Pui (Sai Kung North Constituency of Tai Po District Council), and Mr CHEUNG Mei Hung (Wan Po South of Sai Kung District Council)	✓

2. Economic activities and built environment related	2.1 Enhance the existing use of heritages and attractions	No of attractions included in the routes	Existing economic activities being the attractions along the route evaluated (Section 5.2.3 of the Feasibility Report referred)	✓
		No of routes proposed included in the UNESCO Global GeoPark	3 out of 10 sections of the route involve UNESCO Global GeoPark, including: 1. Pak A (Leung Shuen Wan) to Long Ke 2. Sai Wan to Tai Long 3. Pak Sha O to Sham Chung (Lai Chi Chong)	✓
3. Traditional knowledge related	3.1 Resources Mapping – Organize, analyze and illustrate resources along the routes	Create factsheet on the 10 villages and 10 churches	Factsheet had been created	✓
		Comprehensive SWOT analysis result on all 10 proposed routes	SWOT analysis completed (Section 6.1 of the Feasibility Report referred)	✓
		No. of educational programme with the public and promotion within primary and secondary school	The promotion to the school had been done, and the activities were postponed due to the pandemic situation. We are replanning the visit to the latter half of 2022	✓
4. Connectivity (social/physical related)	4.1 Promote inclusive dimensions of the Walk (Historical, Cultural, Environmental, Spiritual, Physical)	No of historical exhibition held/ No. of participants	The exhibition was cancelled due to the pandemic. We have change to an online exhibition which will be held online in Mid-May 2022.	N/A
		No of cultural event held/ No of participants	FTW have organized an 8-episode Facebook Live show starting 15 April 2022 in every Friday night. The no of participants are as followed: Episode #1 聖周中的古道: 34 viewers on that day and accumulate to 1260 people	✓
		Include UNESCO Global GeoPark and biodiversity in the 3 out of the 10 routes proposed	The 3 sections of the route include: 1. Pak A to Long Ke 2. Sai Wan to Tai Long 3. Pak Sha O to Sham Chung All 3 sections are located within the Geopark Boundary and reflect diversity species and habitat. Section 1 includes the Pak Lap habitat which involves village, sandy and rocky beach and also wetland and mangroves. Section 2 includes sandy beach, mangroves, freshwater stream Section 3 includes secondary forest, mangroves and freshwater stream.	✓

			Three activities were being held, which were involved within the GeoPark and reflected the biodiversity, including: - 民以植維生 was held in Nov 2021, which involve the route from Sai Wan Pavilion to Sai Wan Village (西灣亭至西灣村路段); - PhotoWalk 西灣 was held in Oct 2022, which involved the route from Sai Wan Pavilion to the estuary of Kam Mang Hang (夾萬坑河口); - 心・沖咖啡 was held in Nov 2021, which involve the route from Lai Chi Chong to Sham Chung (荔枝莊至深涌路段) - PhotoWalk 深涌 was held in Nov 2022, which involved the route from Sham Chong to Lai Chi Chong	
		No of Spiritual events organized/ No of participants	There were 3 spiritual events out of the 10 activities: 味遊七苦小堂：14ppl 心・沖・咖啡：19ppl 讓身體說話：4ppl	✓
		No of orienteering competition organized/ No of participants	Interrupted due to COVID-19	N/A
		No of activity held that serve UNSECO sustainability goal	All 6 activities serve the SDG goal: Goal 3 Good Health and Well-Being Goal 4 Quality Education Goal 6 Clean water and sanitation Goal 10 reduced inequalities Goal 11 Sustainable cities and communities Goal 12 Responsible consumption and production Goal 13 Climate action Goal 14 Life under water Goal 15 Life on Land	✓

3.5 Summary

3.5.1 The Project has been systematically carried out with reference of and understandings on a wide range of contexts, concepts and opportunities through several research methods / activities ranging from desktop study of literatures, community engagement, brainstorming sessions, trial activity programmes and site visits. Literatures of the missionary history in the villages of Sai Kung with reviews of villagers' routes in the old days which could offer an alternative narrative of the rural development of old Hong Kong. Community Engagement and brainstorming sessions conducted have adopted a participatory approach which engaged local stakeholders, environmentalists, cultural workers, and religious communities in the hope to involve a wider audience base so as to explore the general views towards the Cultural Walk in terms of the Five Dimensions.

4. RECOGNITION AND ACCEPTANCE BY THE PUBLIC

4.1 Identification of Stakeholders



Figure 4.1.1 Identification of Stakeholders in the Project

- 4.1.1 In order to develop a social and resources network with different stakeholders of the local community, the Project has identified 8 groups of stakeholders prior to carrying out extensive external consultation. The stakeholders in this Project involve (i) the villagers, (ii) the Government, (iii) scholars, (iv) parish church groups, (v) educators and students, (vi) non-governmental organizations, (vii) tourism business operators and (viii) individual visitors. These stakeholders identified in the Project would contribute valuable knowledge and experience in terms of village culture, heritage restoration, navigation, ecology and spiritual education. It is the ultimate goal of the Project to maximise the social benefits of the construction of Cultural Walk and to further explore further opportunities to realize the shared vision and goals of countryside conservation and revitalisation.
- 4.1.2 The Project will provide a strong justification for engagement of a wide spectrum of public stakeholders in materializing countryside revitalisation, ecological conservation and spiritual education via construction of the Cultural Walk in the Sai Kung Peninsula as illustrated in the potential input of stakeholders in **Figure 4.1.2** below.

4.2 Consolidation of the Experience in Community Engagement



Figure 4.1.2 Engagement of Stakeholders in Materializing the Construction of Cultural Walk

4.2.1 With the effort to facilitate knowledge sharing and foster discussion among stakeholders towards the construction of the Cultural Walk, brainstorming sessions were held in August 2021 and September 2022 respectively (**Section 3** refers). The stakeholders generally agreed that the conceptual framework of the Five Dimensions can serve as a good departure point of recreating the physical, ecological, historical, cultural, and spiritual dimensions of traveling along the tailor-made walk. In particular, it is recognised that the 10 chapels can serve as portals to integrate the values of the five dimensions.

4.2.2 The participants of the Brainstorming Session provided constructive insights towards the guiding principles of the Five Dimensions. Their initial understandings and views are summarised below accordingly.

- a) **History:** Focusing on the early days of the missionary work of the church and the Catholic Church's active interaction with Sai Kung Villagers (including not only preaching, but also education, charity work and social services) from a bottom-up perspective, archival is essential to represent interesting anecdotes and oral history of the interactions among churches and the villages.
- b) **Culture:** The local villagers can introduce the local Hakka culture, historical culture and life experience to improve the interaction between them and the participants, and at the same time reinforce a stronger sense of belonging and sense of identity in culture conservation.
- c) **Physical:** FTW can accommodate the needs of participants and arrange suitable hiking activities, family outing activities, arrange visits to local elderly villagers, develop a volunteer network to foster sustainable development.
- d) **Spirituality:** Spirituality is a subjective matter which relies on the feelings and self-reflection of oneself. The Cultural Walk can recreate the routings of the ancient paths travelled by the missionaries along different chapels to provide opportunities for meditation and introspection as a self-

discovery, even as a self-therapy for body and mind well-being.

- e) **Ecology:** The area where each chapel is located has a unique ecological value, which can strengthen its role in education. At the same time, local villagers can be invited to participate in the community engagement activities, and they can be represented as local guides to introduce the ecological environment by cooperating with other NGOs.

Resource Mapping of the Sai Kung Countryside

4.2.3 It was in general agreed by the participants that the ecological resources and cultural heritage resources in Sai Kung were rich. Local culture, historic economic activities and lifestyle of the local villages around the chapels would be worthy of exploration. Activities promoting the experience in the natural environment, such as star gazing, eco-tour, natural walk, may promote nature appreciation as well as spiritual experience.

4.2.4 The representatives of Trailwatch, a NGO launching an app to enable users to report trail and park misuse, as well as sharing hiking experience, shares that a total of 1.3 million photo records from the app users were related to the ecological resources in Sai Kung. He mentioned that AFCD had even partnered with Trailwatch in conducting ecological survey and study on the photos recorded on the app.

Publicity of the Cultural Walk

4.2.5 There has been suggestion that FTW can be widely promoted together with the village attractions and local history through small-scale exhibitions, guided tours, public talks, etc. Some stakeholders made reference to the cultural exchange events and art-related events in Mui Tsz Lam and Sham Chung in the past few years, which were some positive examples of promoting the cultural and ecological resources to the public.

4.2.6 Besides, it was suggested that some signages, QR code (for access to the introduction of the chapels on the Following Thy Way website) and maps showing the locations of the chapels along the popular trails, if possible, would strengthen the image of the Cultural Walk and the chapels. More promotion of the chapels and the route through online media would help.

4.2.7 It was discussed that each of the hiking route should be full of historical elements (i.e. history of the village, the design of the chapel) and thus FTW should package each of the hiking routes as an unique story. The storytelling of Sai Kung history and the mentality of the bishop in priesting to different villages would bring strong connection of the five dimensions to the public.

Accessibility of Some Sections of the Cultural Walk

- 4.2.8 It was commonly agreed that Pak Tam Chung was the only convenient access point for the hikers with diverse transportation options. However, due to limited transportation facilities provision in the remote areas, most of the original villagers have left, leaving the village houses around the chapels dilapidated. Particularly, while some villagers are turning old, they find it difficult to access the other places from their villages. Some stakeholders considered improving the existing piers or constructing new piers, and improving the local public roads or trails, whereas appropriate, might benefit the accessibility of the local villagers as well as village revitalisation.
- 4.2.9 One of the members from Sai Kung District Council also shared that some local villagers in Hoi Ha / Pak Sha O had complained the operation hours and frequency of public transport services were limited, which would discourage residents staying in the villages. They recommend extending the operation hours of the minibus service during weekdays. Stakeholders advised that the design of the Cultural Walk needs to take into account the availability public transportation, preferably the start/end point of any section of the route would locate in a place with convenient public transportation.

Other Supporting Facilities Needed / Potential Economic Activities

- 4.2.10 There were no accommodation available along the route except a few holiday camps and youth hostels run by NGOs, as well as different official camping grounds in close proximity to the route. It is basically not feasible to complete the route connecting all the 10 chapels continuously in one trip without accommodation and water supply. Some stakeholders suggested that FTW could consider opening a few chapels particularly in remote areas for hikers (with prior reservation and basic charge as appropriate) to take rest and to appreciate the architectural merits and learn the history of the chapels.
- 4.2.11 By interviewing with Tai Long Village Representative (湛村長), a lot about the history and the wild plant life along the trail have been learnt. The knowledge gained has facilitated the activity 民以植維生 held in 14 November 2021, attracting people from the urban area to learn about how the villagers live with the plant around them and the relationship between the environment and people. Drawing visitors to the villages would promote economic activities as well.
- 4.2.12 To gauge the views of stakeholders from the villages in Sai Kung on the construction of Cultural Walk, interviews with several Village Representatives were conducted in November to December 2022. The Village Representative of Sai Wan, Mr Lai Yuk Yu (黎育如) expressed that he had suggested several proposals to the Government on upgrading the local facilities and improving the living quality of the villagers, including (small-scale) on-site sewerage treatment works, allowing conversion of village house into hostel, etc.. Nevertheless, most of the proposals have not been put forward, but only the trail between Sai Wan

Pavilion and Sai Wan Village has been widened and paved so as to allow “farm carts” movement. Although there is a programme named “Rehabilitation Project for Sai Wan Area” (西灣地區復育計劃) involving the government, villagers, scholars and green groups, Mr Lai, as one of the steering committee members, considered the programme still relies on funding support by the Government and may not be economically sustainable in the long term.

Aspiration in Countryside Revitalisation

4.2.13 A face-to-face interview with the Village Representative of Sham Chung, Mr. Lee Chun Fai (李俊輝), was held in November 2022. After returning to Sham Chung in late 1990s, he converted his ancestor’s house into a venue welcoming visitors by tasting Hakka cuisine, which is known as the Sham Chung Manor (深涌農莊) and becoming a resting place for hikers for refreshments and meals till the present.

4.2.14 Mr Lee has proposed to the government widening the access road to Sham Chung so that the access would enable wheelchairs and vehicles to come through, and increasing the frequency of ferry services. But all these have not been committed by the Government. Nevertheless, he considered the development proposal raised by a developer in developing Sham Chung for resort development with proposed ecological enhancement work⁴ could be an opportunity to bring win-win solution by upgrading the and supporting facilities as well as committing ecological management. The local villagers hoped that the individuals, Government departments, local developers and environmental groups could resolve disputes by working together to improve the village surrounding environment, to encourage the development of ecotourism with long-term environmental management measures as soon as possible to materialize countryside revitalisation.

Engagement with the Local Villagers

4.2.15 Apart from the above, phone interviews with Mr Wong Shue Kei (黃樹基) and Tang Yuen Chi (鄧遠志), the village representatives of Sheung Yiu Village and Wong Mo Ying Village respectively, have also been conducted. These two villages are not located in the very remote areas, but most villagers have left or moved abroad, although quite a lot are still in connection. While the two chapels in these two villages are available after refurbishment, they observed that the chapels are often closed and not available for the locals or the public to visit. They consider it would foster a closer relationship between the villagers and the church group by allowing greater involvement of the villagers, if possible, such as allowing more casual visits into the chapels, organizing more events at the chapels welcoming the local villagers and the visitors to join.

⁴ The Planning Application No. A/DPA/NE-SC/1 for Proposed Temporary Ecological Enhancement Works in Sham Chung was rejected by the Town Planning Board in March 2010 for reasons that the proposal has failed to demonstrate that the proposed works would not have any adverse ecological, environmental, visual and landscape impacts on the surrounding environment; and there was a lack in details on the operation, management and maintenance of the proposed ecological enhancement works.

4.3 Summary

- 4.3.1 Public acceptance and availability of resources are critical in determining the operation and sustainability of the Project. The Project has identified 8 major groups of stakeholders who would respectively play a role, be it direct or indirect, in facilitating the operation of the Project. To gain a first-hand understanding of the existing resources available and challenges, face to face and phone interviews with the village representatives and Sai Kung District Council members were conducted. In general, the village representatives and District Councillors expressed that the liveability of some sections of the Cultural Walk is constrained by the lack of resources and poor accessibility. That being said, provision of reliable transportation services along the Cultural Walk would be essential in the future.
- 4.3.2 Besides, apart from transportation facilities, it is also agreed that supporting facilities, for instance, accommodation along the Cultural Walk would be pivotal. Some villagers considered that a lot of bottom-up proposals such as upgrading of local facilities (small scale) on-site sewage treatment works, conversion of village houses into hostels, increasing the frequency of ferry services, constructing new piers, etc. had not been put forward. Economic and social commitment are considered essential for enabling provision of basic and supporting facilities as well as materializing countryside revitalisation in the chapels and villages.

5. READINESS AND FEASIBILITY OF RECREATING A FIVE-DIMENSION CULTURAL WALK

5.1 Baseline Analysis of Existing Trail Conditions and Mapping of Five Dimensional Resources along the Cultural Walk

5.1.1 Overview of the Study Area

5.1.1.1 The ten chapels are located in the Sai Kung Peninsula largely covered by Sai Kung East Country Park and Sai Kung West Country Parks, which consist of numerous uplands and coasts, and have the largest number of bays and coves among all country parks in Hong Kong.

5.1.1.2 The ten chapels (**Figure 5.1.1.1** and **Table 5.1.1a** referred) as the anchor points as well as the attractions along the Cultural Walk can serve as simple spots of appreciation, a site for cultural workshops and an overnight accommodation with supporting facilities depending on the length of visiting time.

5.1.1.3 The major mode of travel of the Cultural Walk is mostly the land-based trails which include all forms of recreational walking and experiences from a leisurely stroll to strenuous treks across rugged terrain to cater for various fitness levels and natural features. In addition, trails can be complemented by water-based transportation in the form of ferry and boating to connect the remaining churches near the shore with water access. For example, chapels in Sham Chung, Tan Ka Wan and Chek Keng are connected by ferry services from Ma Liu Shui Public Pier.

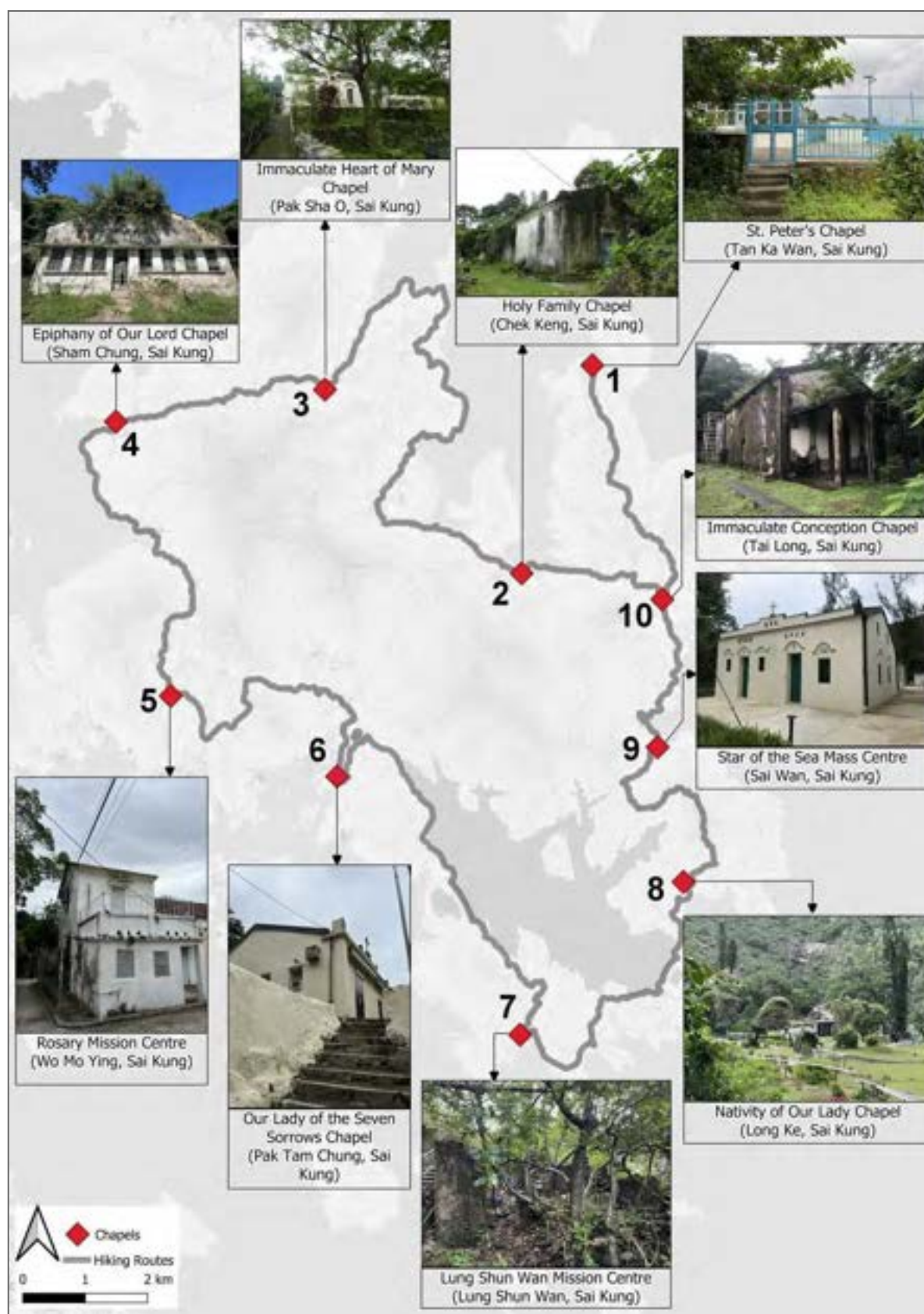


Figure 5.1.1.1 Locations of the Ten Chapels

Table 5.1.1a Brief Information of the Ten Chapels ⁵

Location	Chapel	Year of First Built of the Chapel in the Village	Year of Built of the Existing Building	Grading Status of the Existing Building
1. Tan Ka Wan	St. Peter's Chapel #	1873	1908	Not listed
2. Chek Keng	Holy Family Chapel *	1867	1874	Grade 2
3. Pak Sha O	Immaculate Heart of Mary Chapel #	1880	1916	Grade 3
4. Sham Chung	Epiphany of Our Lord Chapel *	1879	1956 (currently dilapidated)	Grade 3
5. Wong Mo Ying	Rosary Mission Centre #	1880	1920 (1939 incl. extension part)	Grade 2
6. Pak Tam Chung	Our Lady of Seven Sorrows Chapel #	1900	1900	Grade 3
7. Leung Shuen Wan	Lung Shun Wan Mission Centre *	1910	1910 (currently dilapidated / ruin)	Not listed
8. Long Ke	Nativity of Our Lady Chapel @	1918	1918	Grade 3
9. Sai Wan	Star of the Sea Mass Centre #	1953	1963	Pending Grading
10. Tai Long	Immaculate Conception Chapel *	1867	1932	Grade 3

Notes:

The chapels have been renovated and are available.

* The chapels are pending renovation or rebuilding.

@ Nativity of Our Lady Chapel in Long Ke is structurally sound but not available as being currently occupied by another organization.

5.1.1.4 Throughout the year, there also relevant festivals in relation to the chapels, which are listed out in **Table 5.1.1b** below. The festivals would be the opportunities to hold the events to attract the Catholics as well as the villagers and the public for gathering and sharing. Apart from these festivals, key festivals including Easter and Christmas are always the important event dates for Catholics.

⁵ Source of reference: Yuen Chi-wai (2022), "Follow in the Missionary Footsteps – The evolution of the Catholic Mission in Sai Kung (1841-2000)", Chung Hwa Book Co., (H.K.) Ltd.

Table 5.1.1b Relevant Festivals in relation to the Chapels

Location	Chapel	Festival	Date of the Festival	Annual Key Religious Events
1. TKW	St. Peter's Chapel 聖伯多祿小堂	聖伯多祿聖保祿	29 th June	Easter and Christmas
2. CK	Holy Family Chapel 聖家小堂	聖家節	The first Sunday after Christmas on 25 th December	
3. PSO	Immaculate Heart of Mary Chapel 聖母無玷之心小堂	聖母無玷之心	17 th June	
4. SC	Epiphany of Our Lord Chapel 三王來朝小堂	三王來朝	6 th January	
5. WMY	Rosary Mission Centre 玫瑰小堂	玫瑰月	October	
6. PTC	Our Lady of Seven Sorrows Chapel 聖母七苦小堂	聖母七苦	15 th September	
7. LSW	Lung Shun Wan Mission Centre 龍船灣天主堂	N/A	N/A	
8. LK	Nativity of Our Lady Chapel 聖母聖誕小堂	聖母聖誕	8 th September	
9. SW	Star of the Sea Mass Centre 海星彌撒中心	聖母升天	15 th August	
10. TL	Immaculate Conception Chapel 聖母無原罪小堂	聖母無染原罪	8 th December	

5.1.2 Overall Evaluation of the Ten Sections

- 5.1.2.1 The following section will attempt to determine to what extent the Cultural Walk linking up the ten chapels and their associated villages can implement the idea of the 'Five Dimensions' in terms of (a) history, (b) culture, (c) ecology, (d) physical connection and (iv) spirituality.
- 5.1.2.2 To echo with the framework of the Five Dimension, the trail experience of the Cultural Walk is multi-faceted — it shall offer stimulation of the senses, act as a place for learning and appreciation of the nature, culture and history, and provide re-creation for the soul as well as exercise for the body. The rating criteria (of 1 to 5) for mapping of Five Dimensional Resources are shown at **Figure 5.1.2.1**. There are analytical scores in assessing the five dimensions to each section of the route given by the consultants after reviewing the background and context of the anchor points and the route. Should there be relevant activities held at the ten chapels and/or along the route, there will be stakeholders' scores presented, based on the ratings and feedback collected from the participants.

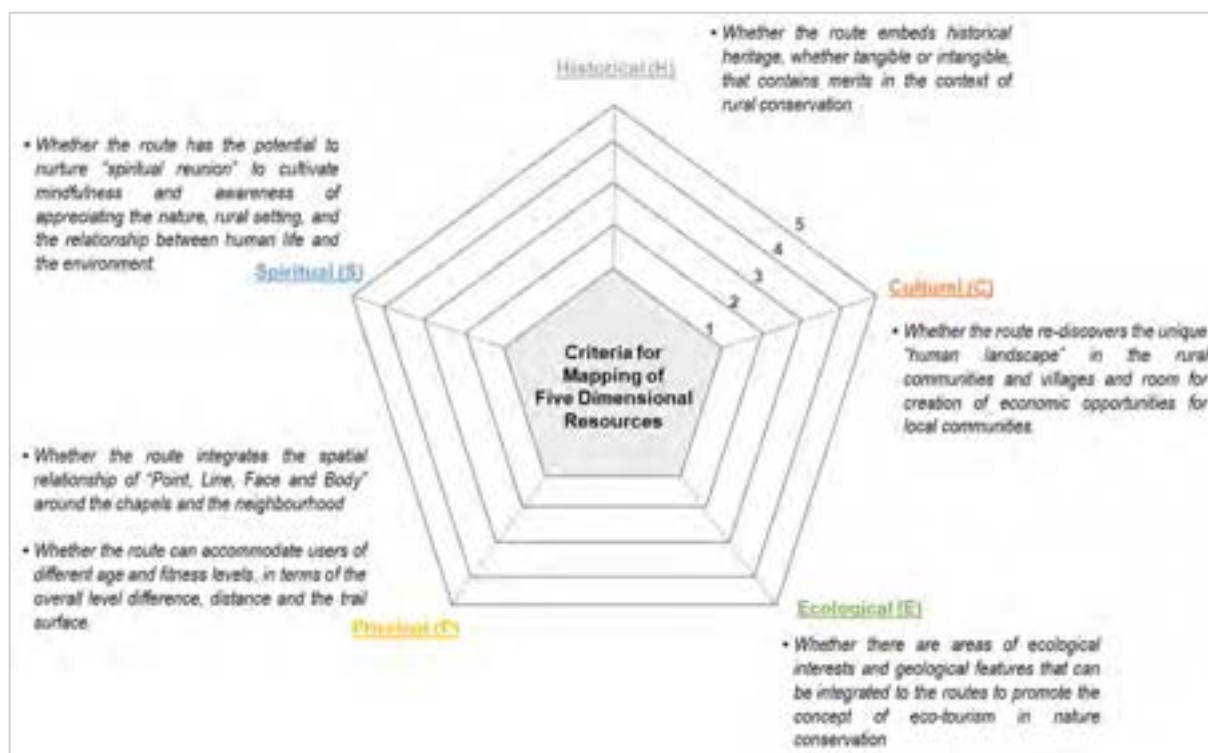


Figure 5.1.2.1 Rating Criteria for Mapping of the Five Dimensional Resources

5.1.2.3 The overall ratings of the ten sections (Sections A to J) against the five dimensional resources (in 1 to 5 scores) based on analysis by the consultants and scores in () given by the participants (if any) are summarised in **Table 5.1.2** and **Figure 5.1.2** below. Average scores will be given should there be more than 1 time of activities at the relevant points and/or the route. Stakeholders' scores will be not applicable if there have never been any activities held. More detailed discussion of the five dimensional resources of the ten sections is provided in the **Appendix A**.

Table 5.1.2 Overall Ratings of the Ten Sections against the Five Dimensional Resources

Sections		Historical (H)	Cultural (C)	Ecological (E)	Physical (P)	Spiritual (S)
A	TKW to TL (Distance: 4.8km)	3.5 (3.2)	3 (3)	2.5 (2.9)	2 (3.4)	4 (3.6)
B	TL to CK (Distance: 2.8km)	3	2.5	4	4.5	3
C	CK to PSO (Distance: 11.3km)	4 (3)	4 (3)	5 (5)	3 (2)	4 (4)
D	PSO to SC (Distance: 3.6km)	3.5 (2.4)	4 (2.6)	4.5 (3.3)	3.5 (3.5)	3.5 (3)
E	SC to WMY (Distance: 6.8km)	4	2.5	2.5	3.5	1.5
F	WMY to PTC (Distance: 6km)	4 (3.3)	4.5 (3.6)	5 (3.6)	4 (3.4)	4 (3.6)
G	PTC to LSW (Distance: 8.6km)	3	3	2	3.5	1
H	LSW to LK (Distance: 5.8km)	1.5	3	4	3.5	3
I	LK to SW (Distance: 4.6km)	4 (4)	4 (3.6)	4.5 (4.4)	2 (4)	4.5 (3.6)
J	SW to TL (Distance: 3.5km)	4	3.5	3.5	3	2.5

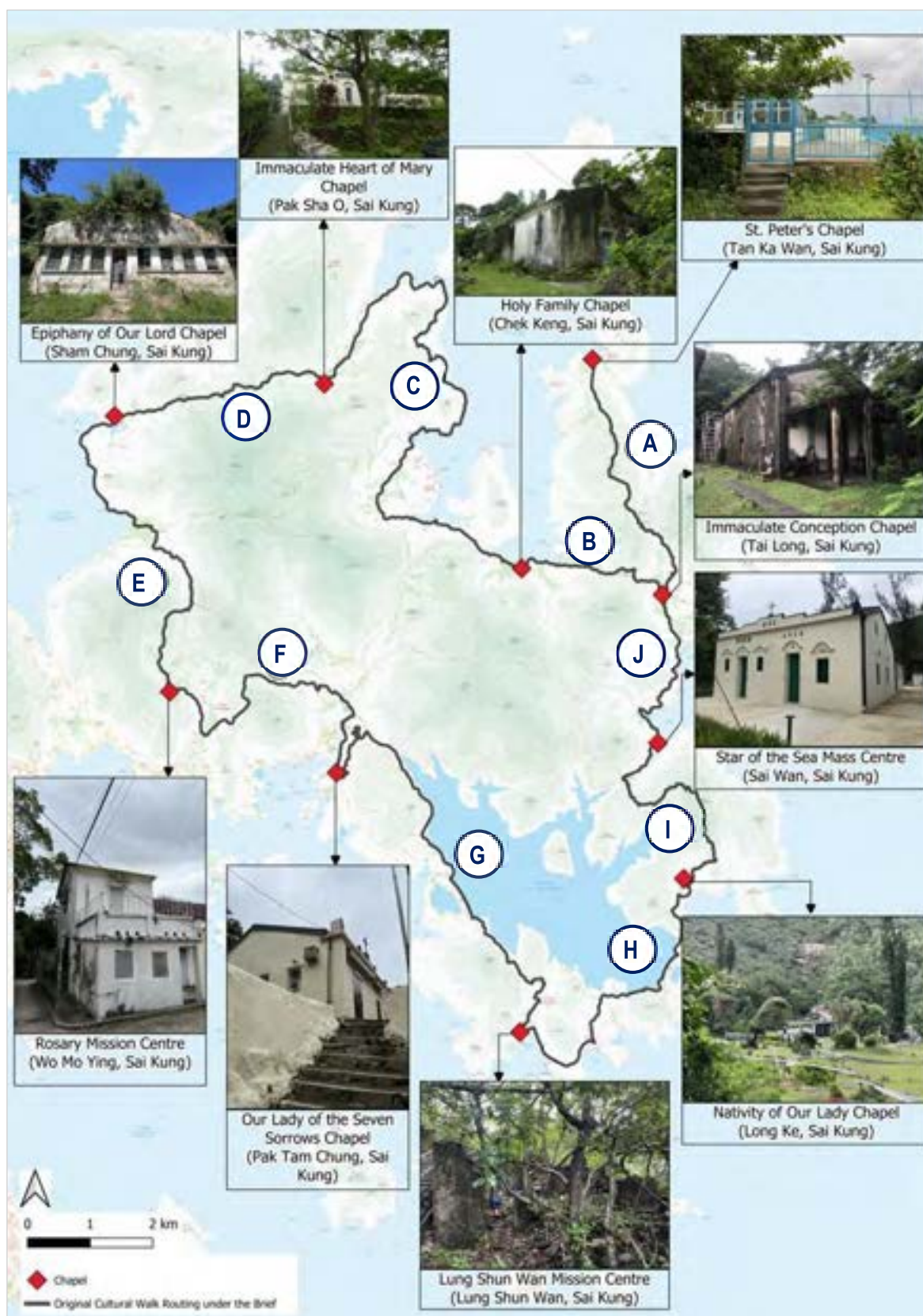


Figure 5.1.2 The Ten Sections of the Route to be Evaluated

5.2 General Operation of the Cultural Walk

5.2.1 Transportation Assessment

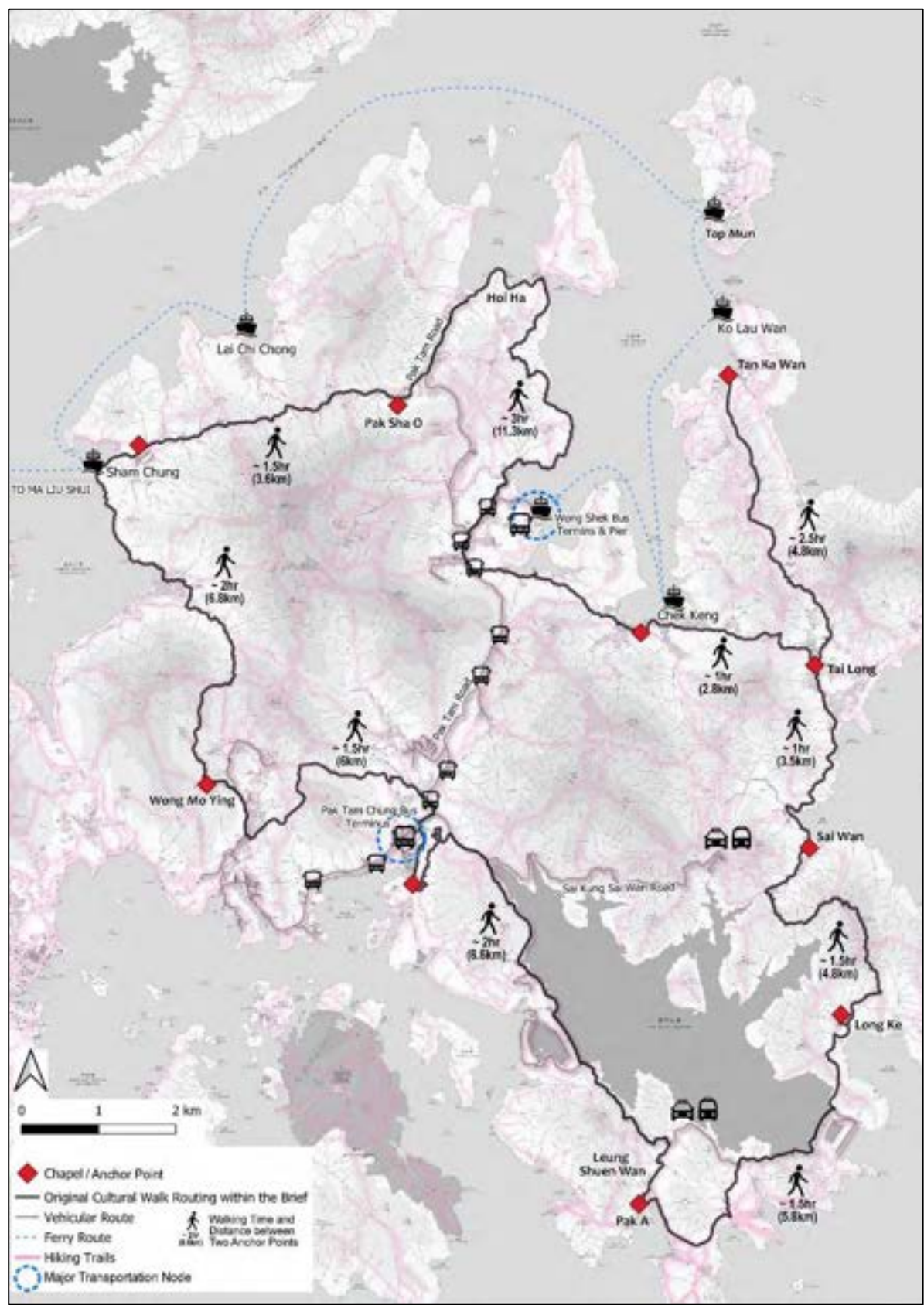
5.2.1.1 Access to public transportation of the chapels and the existence of exit point(s) along the route would be important for constructing the Cultural Walk along the relevant sections. The exit points and access to public transportation of the ten sections are presented in **Figure 5.2.1** with evaluation summarised in **Table 5.2.1** below.

Table 5.2.1 Evaluation on Access to Public Transportation of the Ten Sections

Chapel / Route		Exit Points / Access to Public Transportation	Suitability for the Chapel to be the Starting / Exit Point (1 to 3 ✓)
Chapel	Location		
St. Peter's Chapel	TKW	Ferry Service at Ko Lau Wan Pier to Ma Liu Shui Public Pier (The ferry service also stops at Tap Mun, Chek Keng, Wong Shek, Lai Chi Chong and Sham Chung) (Service Frequency: Weekday & Weekend: 4 times each day)	✓✓
The route from TKW to TL		No exit point along the route until reaching Chek Keng Pier	N/A
The route from TL to CK		The only nearest exit point is Chek Keng Pier	N/A
Holy Family Chapel	CK	Ferry Service at Chek Keng Pier to Ma Liu Shui Public Pier (Service Frequency: Weekday & Weekend: 4 times each day)	✓✓
The route from CK to PSO		There are a number of exit points along this route, including: 1) Pak Tam Road, the major vehicular access between the two country parks; 2) Wong Shek Pier with ferry service to Ma Liu Shui Public Pier; and 3) Hoi Ha Road which is another vehicular access branching off Pak Tam Road near Ko Tong.	N/A
Immaculate Heart of Mary Chapel	PSO	A 20-minute walk from Hoi Ha Road	✓✓
The route from PSO to SC		One can take the ferry at Lai Chi Chong via another nameless path branching off the original route near Nam Shan Tung. (Service Frequency: Weekday: 4 times each day Weekend & Public Holiday: 6 times each day)	N/A
Epiphany of Our Lord Chapel	SC	Sham Chung Pier (Service Frequency: Weekday: 4 times each day Weekend & Public Holiday: 6 times each day)	✓✓
The route from SC to WMY		One can exit from Yung Shue O which is connected with a vehicular access leading to Kei Ling Ha and connected with Ma On Shan.	N/A
Rosary Mission Centre	WMY	Wong Mo Ying Village is well connected with vehicular access, via Mo Ying Road, Yan Yee Road and Tai Mong Tsai Road.	✓✓

		(Routes & Service Frequency: GMB No.7: every 30 mins (Mon to Sat) / 20 mins (Sun and PH) GMB No.9: every 30 mins (Weekday & Weekend) Bus No. 33R: every 1 hour (Weekend & PH only) Bus No. 74R: every 1 hour (Weekend & PH only) Bus No. 94: every 15 – 40 mins (Weekday & Weekend) Bus No. 96R: every 18 – 30 mins (Weekend & PH only) Bus No. 289R: every 30 – 60 mins (Weekend & PH only))	
The route from WMY to PTC		The vehicular access near Wong Mo Ying, such as Yan Yee Road. There is no exit point between Ping Tun and Pak Tam Chung. (Routes & Service Frequency: GMB No.7: every 30 mins (Mon to Sat) / 20 mins (Sun and PH) GMB No.9: every 30 mins (Weekday & Weekend) Bus No. 33R: every 1 hour (Weekend & PH only) Bus No. 74R: every 1 hour (Weekend & PH only) Bus No. 94: every 15 – 40 mins (Weekday & Weekend) Bus No. 96R: every 18 – 30 mins (Weekend & PH only) Bus No. 289R: every 30 – 60 mins (Weekend & PH only))	N/A
Our Lady of Seven Sorrows Chapel	PTC	A 20-minute walk from the bus terminus at Pak Tam Chung	✓✓✓
The route from PTC to LSW		There is no exit point in the first half until reaching Sai Kung Man Yee Road. The second half rides mostly on Sai Kung Man Yee Road which is a vehicular access connected with Tai Mong Tsai Road. (Routes & Service Frequency: GMB No.7: every 30 mins (Mon to Sat) / 20 mins (Sun and PH) GMB No.9: every 30 mins (Weekday & Weekend) Bus No. 33R: every 1 hour (Weekend & PH only) Bus No. 74R: every 1 hour (Weekend & PH only) Bus No. 94: every 15 – 40 mins (Weekday & Weekend) Bus No. 96R: every 18 – 30 mins (Weekend & PH only) Bus No. 289R: every 30 – 60 mins (Weekend & PH only))	N/A
Lung Shun Wan Mission Centre	LSW	A 20-minute walk from Sai Kung Man Yee Road	✓✓
The route from LSW to LK		Similarly, there is no exit point in the first half until reach Sai Kung Man Yee Road. The second half rides mostly on Sai Kung Man Yee Road until reaching the East Dam of High Island Reservoir.	N/A
Nativity of Our Lady Chapel	LK	A 30-minute walk from the East Dam which is the eastern end of Sai Kung Man Yee Road available for public transportation (Routes & Service Frequency: GMB No.9A: every 20 mins (Weekend & PH only)	✓
The route from LK to SW		No exit point	N/A
Star of the	SW	A 45-minute walk to Sai Wan Pavilion at the eastern end of	✓

Sea Mass Centre		Sai Kung Sai Wan Road available for public transportation. Some villagers drive patrol farm carts along this elevated paved trail to and from Sai Wan Pavilion. (Routes & Service Frequency: NR29: 4 services a day (Weekday) / 8 services a day (Weekend & PH))	
The route from SW to TL		No exit point	N/A
Immaculate Conception Chapel	TL	Only accessible from Chek Keng Pier via 40-minute walk along Tai Long Wan Hiking Trail (part of MacLehose Trail Section 2), or road traffic at Sai Wan Pavilion via MacLehose Trail Section 2 all the way to Sai Wan	✓



5.2.2 Assessment of Supporting Facilities

- 5.2.2.1 Provision of supporting facilities would be one of the key factors determining the success of the Cultural Walk. Provision of utilities such as water supply, power supply, mobile data network, toilets and relevant equipment in the chapels or the nearby areas would enhance the attractiveness and enable a certain types of activities to be conducted inside or near the chapels. Please find **Table 5.2.2** presenting the status of supporting facilities of the ten chapels and the nearby areas (**Figures 5.2.2.1** and **5.2.2.2** referred).
- 5.2.2.2 To sum up, the chapels in Pak Sha O, Wong Mo Ying, Pak Tam Chung and Sai Wan are considered well-equipped as the chapels are being constantly in use or have been recently renovated. The one in Tan Ka Wan has also been recently renovated but less equipped. The ones in Tai Long and Chek Keng are being planned for renovation. The ones in Leung Shuen Wan and Sham Chung have been seriously broken and require substantial renovation or rebuilding. The remained one in Long Ke should be in fairly good condition but now not in use by the church.
- 5.2.2.3 Should FTW consider appropriate and applicable, there is potential to provide accommodation in some of the renovated and to-be-renovated chapels for hikers joining the Cultural Walk.

Chapel		Condition of the Chapel		Capacity of the Chapel (No. of persons (p))		Provision of Supporting Facilities							Status of Provision of Supporting Facilities (1 to 3 ✓)
Chapel	Location	Availability [Note 1]	Outdoor Area / Grassland	Within the Chapel	Outdoor Area / Grassland	Air-con	Water Supply	Power Supply	Mobile Data Network	Toilet	Other Equipment		
St. Peter's Chapel	TKW	Available	Available	40-50p	40-50p	Yes	No	Yes	Weak	No	Film projection	✓✓	
Tan Ka Wan, Ko Lau Wan		The nearest toilet is the public toilet near Ko Lau Wan Pier The village areas in Tan Ka Wan are provided with electricity and telephone services as well as potable water supply, but there is neither existing public sewer nor any committed/planned sewerage project for the area. At present, on-site discharge system such as septic tanks and soakaway pits are generally used in traditional villages.											
Chek Keng		There is public toilet at Chek Keng. The village areas in Chek Keng are provided with electricity and telephone services as well as potable water supply, but there is neither existing public sewer nor any committed/planned sewerage project for the area.											
Holy Family Chapel	CK	Pending Renovation	No	Currently 0p (Up to about 190p in the past)	No	No	No	No	Weak	No	No	0	
Pak Sha O		There are public toilets at Wong Shek Pier, Hoi Ha and Pak Sha O. Pak Sha O is provided with electricity and telephone services as well as potable water supply, but there is neither existing or planned public sewerage and drainage system for the area. At present, on-site discharge system such as septic tanks and soakaway pits are generally used in traditional villages.											
Immaculate Heart of Mary Chapel	PSO	Available	Available	40p	60p	No	Yes	Yes	Covered	Yes	With existing altar	✓✓	
Sham Chung		There is an emergency helpline kiosk at the fork of the trail towards Lai Chi Chong, between Nam Shan Tung and She Shek Au. Another emergency helpline kiosk is found in Sham Chung. There is no public toilet in Sham Chung except the toilet offered by Sham Chung Manor. There are overhead lines/underground cables and telephone network within and in the vicinity of Sham Chung. However, there is no existing or planned public drainage, sewerage and water supply system to serve the area.											
Epiphany of Our Lord Chapel	SC	Pending Renovation	Not available	Currently 0p	No	No	No	No	Weak	No	No	0	
Wong Mo Yin		There is public toilet in Yung Shue O.											

		In Wong Mo Ying, there is portable water supply, electricity supply network and telephone network service. There is an existing gas main running along Tai Mong Tsai Road to Sai Kung Town. But there is no public sewerage system. Septic tanks and soakaway pits are generally utilized in traditional villages.										
Rosary Mission Centre	WMY	Available	No	30p	0p	Yes	Yes	Yes	Weak	Yes	No	✓✓✓
Pak Tam Chung		There are public toilets near the bus terminus in Pak Tam Chung. In Pak Tam Chung, there is portable water supply, electricity supply network and telephone network service. However, the chapel falls within Sai Kung East Country Park area. The chapel is equipped with water supply and electricity supply, but any new utility infrastructural work would require consent from the County and Marine Parks Authority. There is no public sewerage system. Septic tanks and soakaway pits are generally utilized in traditional villages.										✓✓
Our Lady of Seven Sorrows Chapel	PTC	Available	Available	30p	30p	Yes	Yes	Yes	Weak	Yes	No	✓✓✓
Leung Shuen Wan		There are an emergency helpline kiosk at M010 and a public toilet near M010 of MacLehose Trail Section 1 (Sai Kung Man Yee Road). The nearest public toilets to the chapel are found in Sha Kiu Tau and Tung A. The villages in Pak A and Tung A are supplied with electricity and telephone services, as well as portable water supply. However, there are neither committed/planned sewerage and drainage systems nor gas supply projects for the area.										✓✓
Lung Shun Wan Mission Centre	LSW	Pending Renovation	Not Available	Currently 0p	0p	No	No	No	Weak	No	No	0
Long Ke		There are public toilets at Long Ke near the beach. Since the chapel is now in used as the meeting place of the Male Adult Training Centre, there is electricity supply and portable water supply. However, the chapel falls within Sai Kung East Country Park area such that any new utility infrastructural work would require consent from the County and Marine Parks Authority.										✓
Nativity of Our Lady Chapel	LK	Occupied by Other Use	No	Currently 0p	0p	Not Available	Not Available	Not Available	Covered	Not Available	Not Available	✓
Sai Wan		There are public toilets at Sai Wan near the beach. The chapel falls within Sai Kung East Country Park area. The existing chapel together with the Sai Wan Village area is equipped with water supply and electricity supply, but any new utility infrastructural work would require consent from the County and Marine Parks Authority.										✓✓

Star of the Sea Mass Centre	SW	Available	Available	30p / 4 rooms	30p	No	Yes	Yes	Covered	No	No	✓✓
Tai Long		Available	Available	30p / 4 rooms	30p	No	Yes	Yes	Covered	No	No	✓
		There is no public toilet. The nearest toilet is the toilet provided by the stores near Ham Tin Wan. Tai Long is at present unsewered. There are no planned drainage and sewerage facilities but only septic tank and soakaway pits for the village houses in Tai Long Wan. Electricity and potable water supplies, and telephone services have been provided for the village clusters of Tai Long and Ham Tin.										
Immaculate Conception Chapel	TL	Pending Renovation	Might be available after renovation	Currently 0p (up to about 200p after renovation)	Currently 0p (up to about 50p after renovation)	No	No	No	Weak	No	No	0

Table 5.2.2 Evaluation on Provision of Supporting Facilities of the Ten Chapels and Infrastructural Capacity in the Nearby Areas

Note:

[1] Some of the chapels are currently not available as the premises are in use by other parties or the structure is dilapidated or broken.

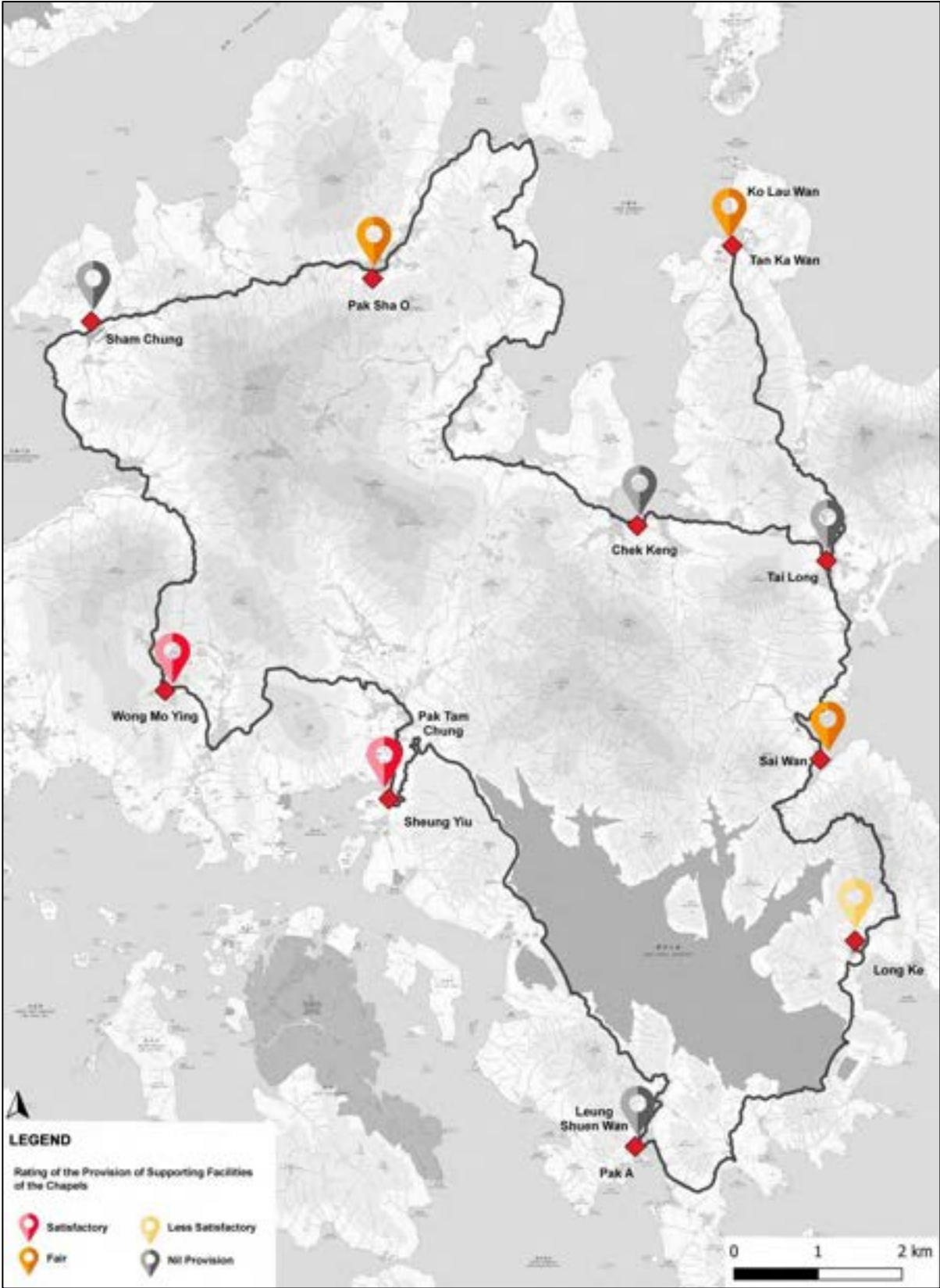


Figure 5.2.2.1 Status of Provision of Supporting Facilities of the Chapels

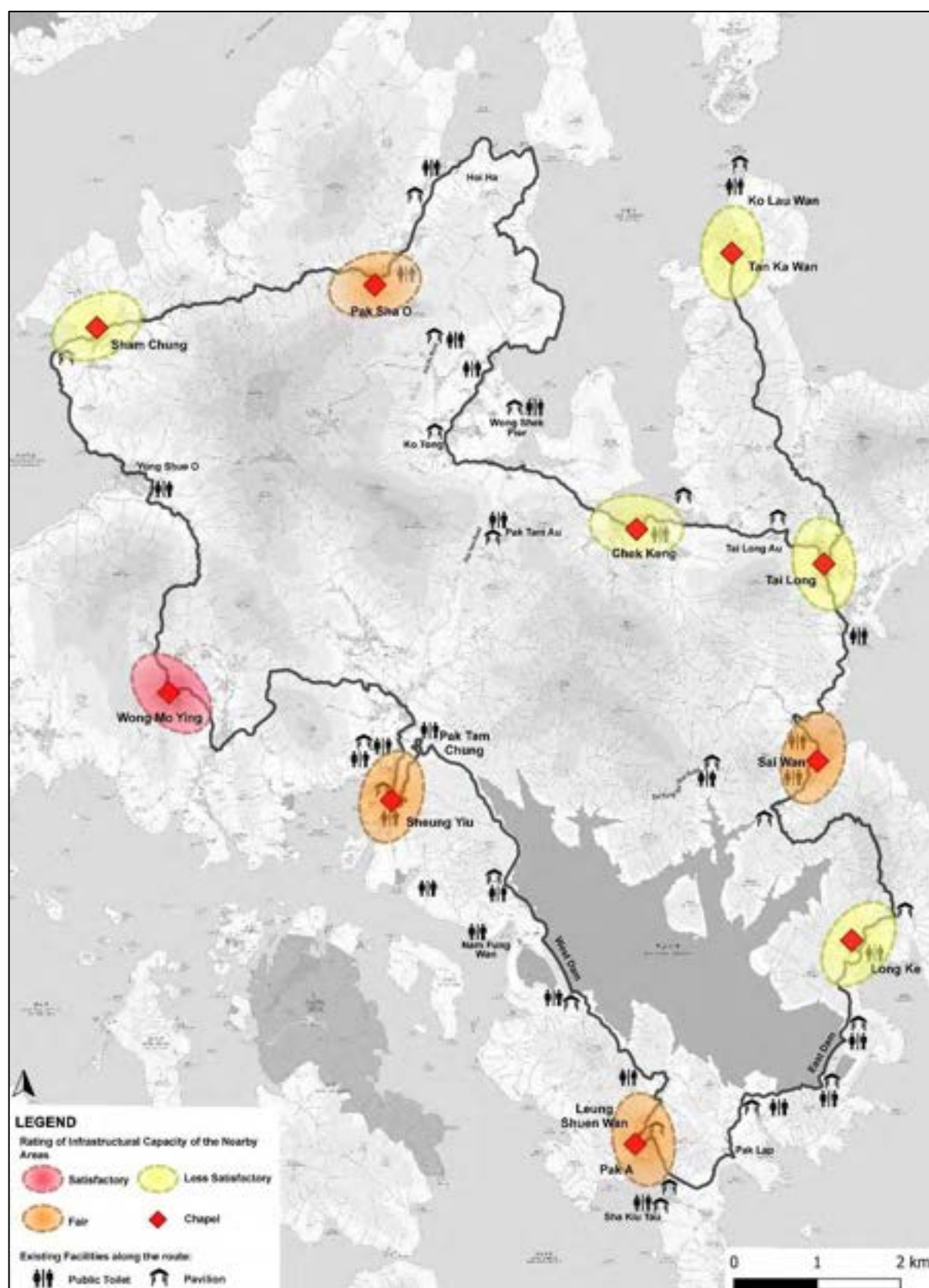


Figure 5.2.2.2 Status of Infrastructural Capacity in the Nearby Areas

5.2.3 Existing Economic Values

5.2.3.1 Assessment on existing economic values at the ten villages that the chapels are situated as well as the nearby areas along the route has been conducted. It is identified that there are six major economic activities including restaurant, refreshment store, accommodation, water sports equipment rental, waterway service as well as farm revitalisation. The economic values are evaluated as summarized in **Table 5.2.3** and **Figure 5.2.3**.

Table 5.2.3 Existing and Potential Economic Activities Nearby

	Chapel		Economic Activities	
	Chapel	Location	Existing Economic Activities in the Village / Nearby	Status of Existing Economic Values Nearby (1 to 3 ✓)
1	St. Peter's Chapel	TKW	There are a few seafood restaurants in Ko Lau Wan Village.	✓
2	Holy Family Chapel	CK	A refreshment store in the village along MacLehose Trail Section 2, a must-pass-through stop for hikers	✓
3	Immaculate Heart of Mary Chapel	PSO	There is limited economic activity targeting visitors in Pak Sha O village, but there is a YHA Youth hostel at Hoi Ha Road offering overnight accommodation services. In Hoi Hai, there are stores for refreshment and for rental of water sports equipment.	✓ (PSO) ✓✓ (Hoi Ha)
4	Epiphany of Our Lord Chapel	SC	There is "Sham Chung Manor" (深涌農莊) operated by the villagers	✓✓
5	Rosary Mission Centre	WMY	There is no economic activity in Wong Mo Yin, but there are stores in Yung Shue O along the route from Sham Chung to Wong Mo Ying.	0 (WMY) ✓ (Yung Shue O)
6	Our Lady of Seven Sorrows Chapel	PTC	There are a refreshment kiosk near the bus terminus in Pak Tam Chung, and one eating place / refreshment store nearby on Tai Mong Tsai Road, which are about 20-minute walking distance from the chapel	✓✓✓
7	Lung Shun Wan Mission Centre	LSW	No, but there are seafood restaurants in Tung A	✓ (LSW)
8	Nativity of Our Lady Chapel	LK	No, but there are restaurants in Pak Lap which is about 1-hour walking distance from the chapel	0 (LK) ✓✓ (Pak Lap)
9	Star of the Sea Mass Centre	SW	There are several stores offering cooked or packed food, and some shops for renting water sports equipment near the beach. There are also rehabilitated farmland to reintroduce traditional farming	✓✓✓
10	Immaculate Conception Chapel	TL	There are several restaurants offering cooked food near Ham Tin Beach, with private irregular boat services near the beach connecting to Sai Kung Town	✓✓✓

- 5.2.3.2 It is concluded that Tai Long and Sai Wan are considered to have high economic values due to the popular beach with the established clusters of stores. The other villages with few stores are considered to have fairly or less economic values. Wong Mo Yin and Long Ke are considered to have no economic values as there are no existing economic activities. Economic activities are only found near by (i.e. Yung Shue O and Pak Lap).

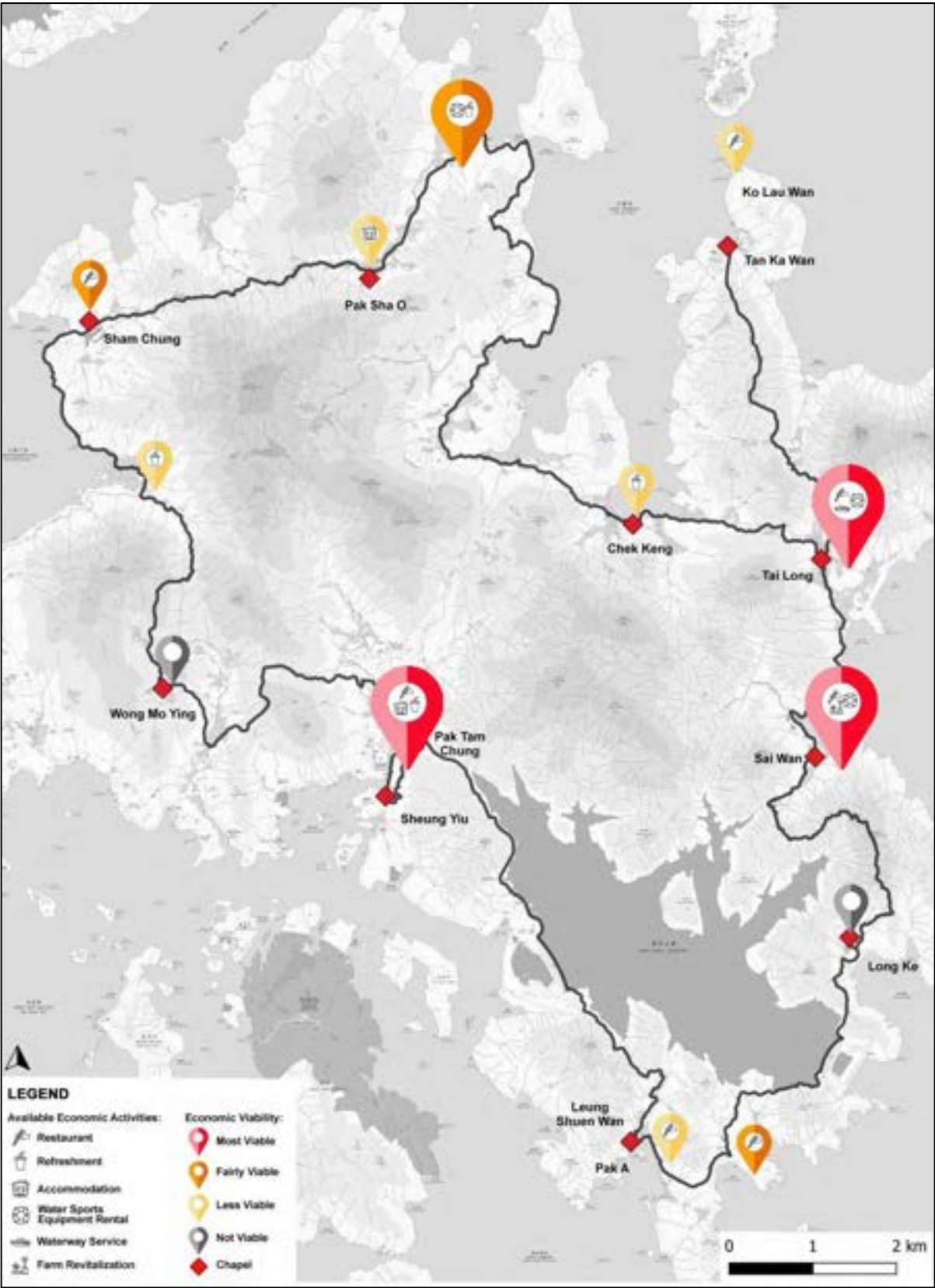


Figure 5.2.3 Existing Economic Values in the Nearby Areas

5.2.4 Zoning Considerations

- 5.2.4.1 The main criteria in devising different attractions for the chapels are to match the proposed attraction within a compatible planning context. It means that the statutory land use zonings should allow room for recreational activities (with or without permission from the Town Planning Board (TPB)). Among the ten chapels, six of them are zoned “Village Type Development” (“V”) under the respective outline zoning plans (OZPs), one of them is zoned “Government, Institution or Community” (“G/IC”), while three of them fall within Sai Kung East Country Park area. The zonings of the chapels are listed in **Table 5.2.4** and shown in **Figures 5.2.4.1 to 5.2.4.10**.
- 5.2.4.2 There is discussion on providing accommodation at the chapel for hikers joining the Cultural Walk in the future. Should it be run as ‘holiday house’ use, this requires planning permission from the Town Planning Board (TPB) for such use in the concerned “V” zones (in Ko Lau Wan, Chek Keng and Leung Shuen Wan only) and the “G/IC” zone in Pak Sha O. Relevant impact assessments to prove the feasibility (i.e. in terms of utility supply) and “no adverse impact” in terms of traffic and environmental impact would be required. However, if it is used for accommodation purpose occasionally and not open for public booking, it may not be regarded as ‘holiday camp’ use in town planning terms.
- 5.2.4.3 Apart from the chapels, there are some underutilized or broken village houses nearby. There are potentials to convert them into ‘holiday house’, ‘place of recreation, sports or culture’ or ‘shop and services’ use through submitting planning application to TPB (applicable to those situated in “V” zones in in Ko Lau Wan, Chek Keng and Leung Shuen Wan only). The development restrictions of the “V” zones covered by Tai Long Wan and Sham Chung OZPs are more restrictive as the two areas have higher ecological concern.

Table 5.2.4 Zoning Considerations of the Ten Chapels

	Chapel	Location	Zoning	OZP covered	Development Restrictions
Lowest ← Restrictiveness → Highest	Immaculate Heart of Mary Chapel	PSO	"G/IC"	S/NE-PSO/2	▪ Potential for Adaptive Reuse through Planning Application ▪ For the chapel zoned "G/IC", 'Place of Recreation, Sports or Culture' use is always permitted ▪ 'Holiday Camp', and 'Shop and Services' use are Column 2 uses which can be enabled through obtaining planning permission from the TPB. ▪ For other village houses in "V" zone, 'Hotel (Holiday House only)', 'Place of Recreation, Sports or Culture' and 'Shop and Services' are Column 2 uses which can be enabled through obtaining planning permission from the TPB.
	St. Peter's Chapel	TKW	"V"	S/NE-KLW/2	▪ Potential for Adaptive Reuse through Planning Application (e.g. 'Hotel (Holiday House only)', 'Place of Recreation, Sports or Culture s' and 'Shop and Services' are Column 2 uses which can be enabled through obtaining planning permission from the TPB) [1]
	Holy Family Chapel	CK	"V"	S/NE-CK/2	▪ The same as [1]
	Lung Shun Wan Mission Centre	LSW	"V"	S/SK-TA/2	▪ The same as [1]
	Rosary Mission Centre	WMY	"V"	S/SK-TMT/4	▪ Potential for Adaptive Reuse through Planning Application (e.g. 'Shop and Services' and 'Place of Recreation, Sports or Culture' are Column 2 uses which can be enabled through obtaining planning permission from the TPB) ▪ However, there is no provision of 'Hotel' or 'Holiday Camp' uses under the Schedule of Uses of the "V" zone.
	Immaculate Conception Chapel	TL	"V"	S/NE-TLW/5	▪ Requirement more restrictive than the "V" zones that the other chapels fall within - there is no provision of 'Hotel (Holiday House only)', 'Place of Recreation, Sports or Culture' and 'Shop and Services' under the Schedule of Uses of the "V" zone [2]
	Epiphany of Our Lord Chapel	SC	"V"	S/NE-SC/3	▪ The same as [2]
	Our Lady of Seven Sorrows Chapel	PTC	Falls within Sai Kung East Country Park		▪ Restricted Area (Country Park)
	Nativity of Our Lady Chapel	LK	Falls within Sai Kung East Country Park		▪ Restricted Area (Country Park)
	Star of the Sea Mass Centre	SW	Falls within Sai Kung East Country Park		▪ Restricted Area (Country Park)



Figure 5.2.4.1 St. Peter's Chapel falling with "V" zone under Ko Lau Wan OZP No. S/NE-KLW/2



Figure 5.2.4.2 Holy Family Chapel falling with "V" zone under Chek Keng OZP No. S/NE-CK/2

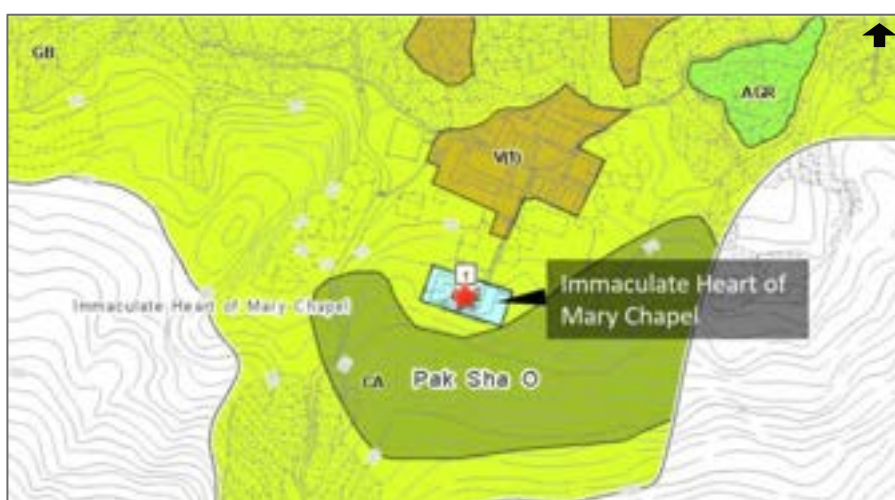


Figure 5.2.4.3 Immaculate Heart of Mary Chapel falling with "G/IC" zone under Pak Sha O OZP No. S/NE-PSO/2

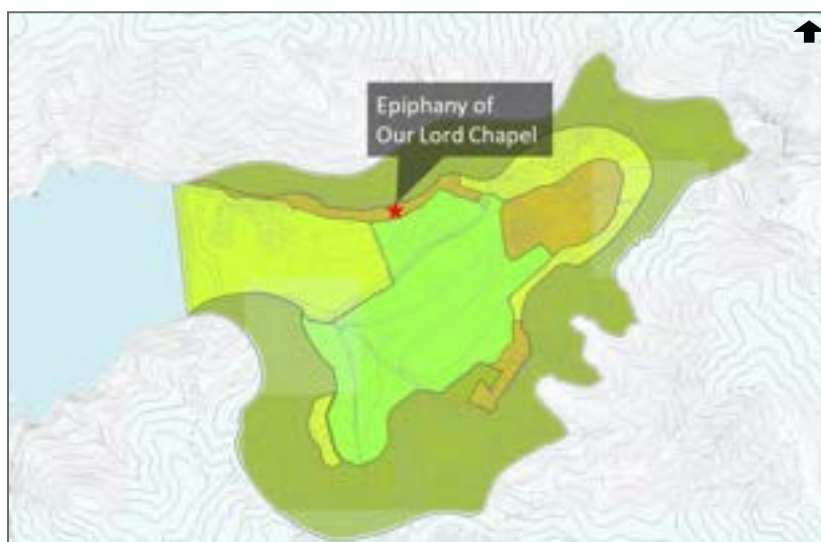


Figure 5.2.4.4 Epiphany of Our Lord Chapel falling with “V” zone under Sham Chung OZP No. S/NE-SC/3

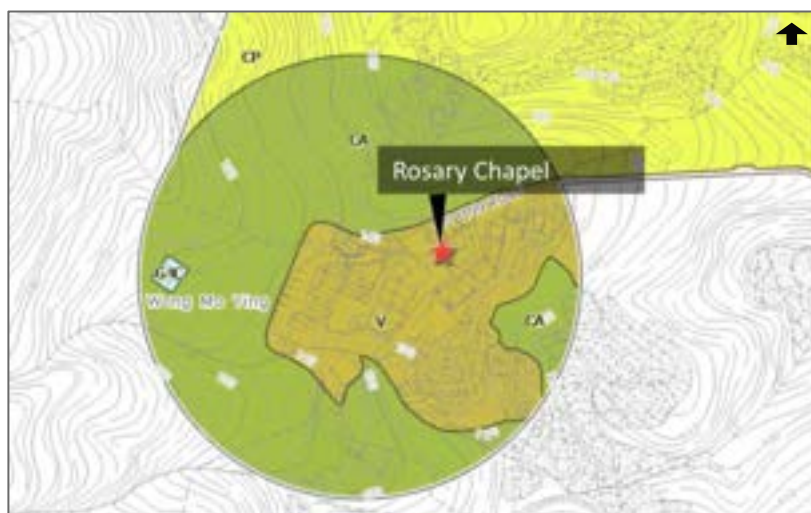


Figure 5.2.4.5 Rosary Mission Centre falling with “V” zone under Tai Mong Tsai OZP No. S/SK-TMT/4



Figure 5.2.4.6 Our Lady of Seven Sorrows Chapel in Sheung Yiu, Pak Tam Chung, falling with Sai Kung East Country Park



Figure 5.2.4.7 Lung Shuen Wan Mission Centre falling with “V” zone under Tung A and Pak A OZP No. S/SK-TA/2



Figure 5.2.4.8 Nativity of Our Lady Chapel in Long Ke falling with Sai Kung East Country Park



Figure 5.2.4.9 Star of the Sea Mass Centre in Sai Wan falling with Sai Kung East Country Park

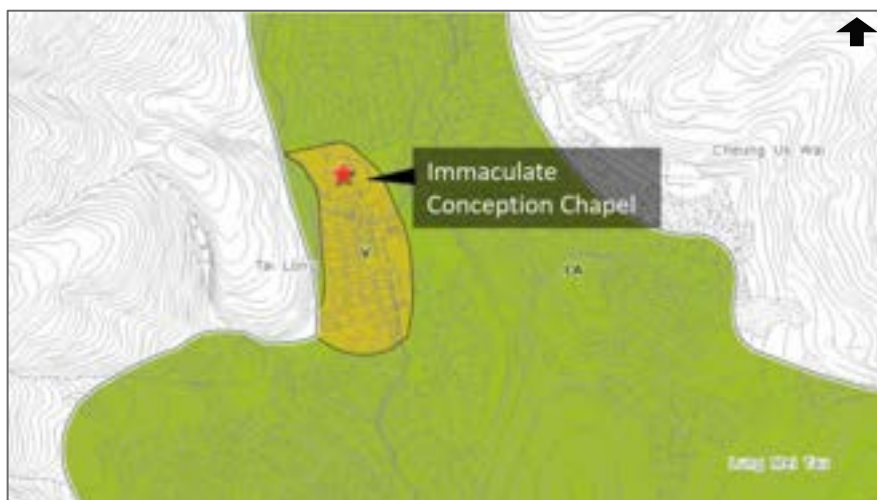


Figure 5.2.4.10 Immaculate Conception Chapel falling with “V” zone under Tai Long Wan OZP No. S/NE-TLW/5

5.3 Summary of Baseline Evaluation

- 5.3.1 Section 5 provides evaluation of each section of the route against five dimensions, suitability of the chapels (destinations) for being the starting/exit points, provision of supporting facilities of the chapels, infrastructural capacity of the nearby areas, as well as existing economic values of the nearby areas. The overall baseline evaluation is summarized in **Table 5.3.1** below.

Table 5.3.1 Summary of Baseline Analysis and Evaluation

Locations of the Chapels (Anchor Points)	5-Dimensional Analysis (with strong emphasis) of the 10 Sections	Suitability for being the starting/ exit points	Provision of supporting facilities of the chapels	Infrastructural capacity	Existing economic values
TKW	(A) TKW to TL: ▪ Historic ▪ Spiritual	✓✓	✓✓	✓	✓
CK	(B) TL to CK: ▪ Ecological ▪ Physical	✓	0	✓	✓
PSO	(C) CK to PSO ▪ Ecological ▪ Cultural	✓✓	✓✓	✓✓	✓ (PSO) ✓✓ (Hoi Ha)
SC	(D) PSO to SC ▪ Ecological ▪ Cultural	✓✓	0	✓	✓✓
WMY	(E) SC to WMY ▪ Historical ▪ Physical	✓✓	✓✓✓	✓✓✓	0 (WMY) ✓ (Yung Shue O)
PTC	(F) WMY to PTC ▪ Cultural ▪ Ecological ▪ Physical	✓✓✓	✓✓✓	✓✓	✓✓✓
LSW	(G) PTC to LSW ▪ Physical	✓✓	0	✓✓	✓ (LSW)
LK	(H) LSW to LK ▪ Ecological	✓	✓	✓	0 (LK) ✓✓ (Pak Lap)
SW	(I) LK to SW ▪ Ecological ▪ Spiritual	✓	✓✓	✓✓	✓✓✓
TL	(J) SW to TL ▪ Historical ▪ Cultural ▪ Ecological	✓	0	✓	✓✓✓

Scoring marks:

From (0), one tick (✓) to three ticks (✓✓✓) with three ticks being the most effective and available.

6. SWOT ANALYSIS OF THE CULTURAL WALK

6.1 Summary of Key Issues, Opportunities and Constraints of the Cultural Walk

6.1.1 The key issues, opportunities and constraints of the Cultural Walk are summarised in the SWOT analysis in **Section 6.1** and presented in **Table 6.1** below.

Strength 1: Historical Status of the Chapels Widely Recognised

6.1.2 The 10 chapels in this Project display the importance of Sai Kung as one of the earliest and most important Catholic parishes in Hong Kong. Among the 10 chapels, 2 are awarded Grade 2 status, 5 are awarded Grade 3 status and 1 is under grading process. This reflects the values of the Cultural Walk in the historical dimension.

Strength 2: Having a Unique Position with a Rich Religious and Cultural Background in Rural Hong Kong

6.1.3 The missionary history in the villages of Sai Kung offers a unique story of the rural development in Hong Kong in terms of historical and geographical perspectives. Aspired to make reference to the globally renowned pilgrimage routes like Camino de Santiago, the construction of the Cultural Walk will present the new and revitalised footsteps of early missionaries on Sai Kung Peninsula. The Cultural Walk will become the first religious heritage trail in Hong Kong to promote the cultural uniqueness of Hong Kong.

Strength 3: Rich Cultural and Ecological Values Displayed in the Villages and its Surrounding Environment

6.1.4 Various types of ecologically important habitats can be found along the Cultural Walk in the ancient villages and its surrounding environment. The continuous community engagement activities held by FTW have successfully promoted the value of the various cultural and ecological resources to the stakeholders.

Strength 4: Proximity to Popular and Established Hiking Trails and Flexibility for Less Common Routes

6.1.5 Most chapels (except the ones in Tan Ka Wan, Pak Sha O and Sham Chung) are located along or close to the MacLehose Trail. It demonstrates that the Cultural Walk can accommodate users of different age and fitness levels while incorporating diverse trail elements/ modes of travel to enrich the physical dimension of the trails.

Strength 5: Church's Continuous Effort in Promoting Community Engagement for the Cultural Walk

6.1.6 The construction of the Cultural Walk is more than just a simple trail design, but the outcome of knowledge-sharing of different stakeholders in the continuous community engagement activities. Feedbacks from the community have been

used to facilitate an ongoing process of continuous enhancement of Project outcome. The previous media coverage has also attracted more public participants to join in the FTW's activities.

Weakness 1: Relatively Low Accessibility in terms of Means of Public Transportation

- 6.1.7 A number of chapels in the Cultural Walk are located in remote areas with limited means of public transportation and low frequency of public transportation (i.e. ferry services). Such a deficiency in public transportation would limit the visitor's capacity of the Cultural Walk, discourage interested visitors to participate in long-distance hikes and pose further difficulties in upgrading of village utilities and supporting infrastructure.

Weakness 2: Lack of Sufficient Supporting Facilities along the Cultural Walk

- 6.1.8 Some supporting facilities (such as water dispensers, public toilet, pavilion, where appropriate), trail enhancement measures (for control of soil erosion at the trails), wayfinding signage (at the diverging points in less common trails) and barrier-free access facilities along some sections of the proposed routings are considered inadequate. The lack of sufficient supporting facilities may affect visitors' satisfaction in using the route as well as the indigenous villagers from returning to the villages.

Weakness 3: Some Villages along the Proposed Routings are Dilapidated

- 6.1.9 The vacant / underutilized village houses could be the resources for village revitalisation. However, as some villages are becoming dilapidated, it is difficult to propose an adaptive re-use of the village houses, which would be more difficult after the building condition is further degraded.

Weakness 4: Inadequate Publicity of Cultural Walk in the Early Stages

- 6.1.10 Over the course of the Project, continuous effort was paid to implement a series of outreaching and public engagement in forms of publicity medium such as electronic media, leaflets, feature reports and articles and community engagement activities. Yet the scope of collaboration for implementing community engagement activities was still limited. While there were schools, villagers and NGOs involved in the activities, participation from tourism operators and government was lacking. It represented challenges in engaging some key stakeholders in the early stages of the Project.

Opportunity 1: Potential to Explore Coordination Opportunities with Stakeholders

- 6.1.11 As discussed in Section 4.1, there are 8 groups of stakeholders identified, who would be able to share valuable knowledge and experience regarding the construction of Cultural Walk. The engagement activities have enabled connections with members of these groups, and the FTW will continue to engage them more widely and deeply with an aim to materializing countryside revitalisation, ecological conservation and spiritual education.

Opportunity 2: Potential to Link Up Nearby Attractions along Cultural Walk through a Tailor-made Navigation Signage System

- 6.1.12 There is potential to engage local artists in designing a tailor-made navigation signage system with carefully chosen symbols and weather-resistant materials, which would make the chapels easier to locate by the future hikers. This will also help to advertise the new trail network as well as to direct hikers to attractions and significant monuments along the trails.

Opportunity 3: Potential to Strengthen Rural Economic Activities and Promote Village Self-sustainment by Engaging Villagers

- 6.1.13 There are various rural economic activities observed in the villages surrounding the chapels targeting to provide refreshments, equipment rental and boat services to the visitors. At the moment, the income of these rural businesses is mostly dependent on visitors' spending. In future, economic initiatives may be introduced in suitable areas so that the economic growth of the villages could be more diverse and self-sufficient.

Opportunity 4: Potential to Carry out Community Engagement in (Soon-to-be) Renovated Chapels and Revitalised Villages

- 6.1.14 The chapels and the outdoor open areas are considered suitable activity spots to carry out community engagement that can accommodate 30 to 50 participants at a time. The village houses have great potential for opening up and holding exhibitions in introducing village culture to visitors (i.e. serving as the Ancestral Hall (祠堂) or a community hall in a village).

Opportunity 5: Opportunities brought by Religious Related Festivals and Annual Key Events

- 6.1.15 As discussed in **Section 5.1.1**, there also relevant festivals throughout the year in relation to the chapels as well as annual key festivals including Easter and Christmas. The festivals would be the opportunities for the Catholics as meaningful event(s) to connect, reinforce and attract local, national and international participation.

Threat 1: Extent of Future Community Engagement Highly Dependent on Renovation Progress of the Chapels

- 6.1.16 At the moment, there are 4 chapels pending renovation or rebuilding. Renovation progress of the remaining chapels are time-consuming for engaging professionals to conduct structural appraisal and structural integrity assessment of the heritage buildings as well as securing the funds for the costs of renovation and retrofitting.

Threat 2: Potential Overload of Carrying Capacity of the Natural and Social Environment by Increase in Visitors

- 6.1.17 Construction of the Cultural Walk would eventually bring more visitors to the chapels and villages. Without proper visitor management, Sai Kung would be

exposed to the adverse effects as a result of increase in visitor intakes. These would result in potential overload of the carrying capacity of the natural and social environment. There should be balance between increasing popularity of the Cultural Walk and respecting the natural environment and the villages' culture.

Threat 3: Conflicts between Nature Conservation and Village Revitalisation

- 6.1.18 Due to the proximity of the chapels and the adjoining villages to ecologically sensitive areas and country parks, new developments may adversely affect the natural character of the immediate natural environs and the habitats of wild species from nature conservation perspective.

Threat 4: Limited Resources to Upgrade and Revitalise Villages

- 6.1.19 Provision of access roads, public sewage, public toilet and drainage disposal facilities, etc. are dependent on consultation with government departments and are subject to development programme and availability of funds. The lack of public resources in basic infrastructural provision would bring technical hurdles in revitalising village houses and village environment.

Threat 5: Uncertainty of Villagers' Willingness for Collaboration

- 6.1.20 FTW have touched base with villagers for their willingness in collaboration for the construction of Cultural Walk. Some villagers expressed willingness of collaboration with FTW such as sharing of the history, while some observed that the chapels in their villages were often closed and felt distant from the church group. Long time will be required to establish mutual trust with villagers.

Threat 6: Statutory Restrictions in Adapting the Chapels for Other Beneficial Uses

- 6.1.21 Although half of the chapels have been recently renovated/are considered structurally sound, which are available for adaptive re-use, the long-term uses of these renovated chapels are limited, subject to statutory zoning restrictions under the Town Planning Ordinance and Country Parks Ordinance that prevent incompatible developments in the rural context, as well as the lease conditions. These will limit the potential of the chapels to be retrofitted to offer proper overnight accommodation and supporting facilities, thus limiting the prospective for the Cultural Walk in opening the chapels to offer a unique accommodation to visitors and developing multi-day hiking itineraries.

Table 6.1.1 SWOT Analysis of the Cultural Walk

Strengths	Weakness
1. Historical Status of the Chapels Widely Recognised 2. Having a Unique Position with a Rich Religious and Cultural Background in Rural Hong Kong 3. Rich Cultural and Ecological Values Displayed in the Villages and its Surrounding Environment 4. Proximity to Popular and Established Hiking Trails 5. Church's Continuous Effort in Promoting Community Engagement for the Cultural Walk	1. Relatively Low Accessibility in terms of Means of Public Transportation 2. Lack of Sufficient Supporting Facilities along the Cultural Walk 3. Some Villages along the Proposed Routings are Vacated/Dilapidated 4. Inadequate Publicity of Cultural Walk in the Early Stages
Opportunities	Threats
1. Potential to Explore Coordination Opportunities with Stakeholders 2. Potential to Link Up Nearby Attractions along Cultural Walk through a Tailor-made Navigation Signage System 3. Potential to Strengthen Rural Economic Activities and Promote Village Self-sustainment by Engaging Villagers 4. Potential to Carry out Community Engagement in Soon-to-be Renovated Chapels and Revitalised Villages 5. Opportunities brought by Religious Related Festivals and Annual Key Events	1. Extent of Future Community Engagement Highly Dependent on Renovation Progress of the Chapels 2. Potential Overload of Carrying Capacity of the Natural and Social Environment by Increase in Visitors 3. Conflicts between Nature Conservation and Village Revitalisation 4. Limited Resources to Upgrade and Revitalise Villages along Cultural Walk 5. Uncertainty of Villagers' Willingness for Collaboration 6. Statutory Restrictions and Lease Conditions in Adapting the Chapels for Other Beneficial Uses

6.2 Recommended Routings

6.2.1 The main route for connecting the ten chapels has been divided into ten sections, as illustrated and evaluated against the five dimensions in **Section 5**. The overall length of the main route is about 56km.

6.2.2 For some sections along the route, alternative routings for the Cultural Walk have been explored in this feasibility study report, which are mainly based on two key factors: (1) alternative as short cut to the original routing; and (2) alternative route for visiting the nearby attractions to enhance the hikers' experience along the route. The possible detour/diversion of the Cultural Walk is recommended in **Figure 6.2.1** below.

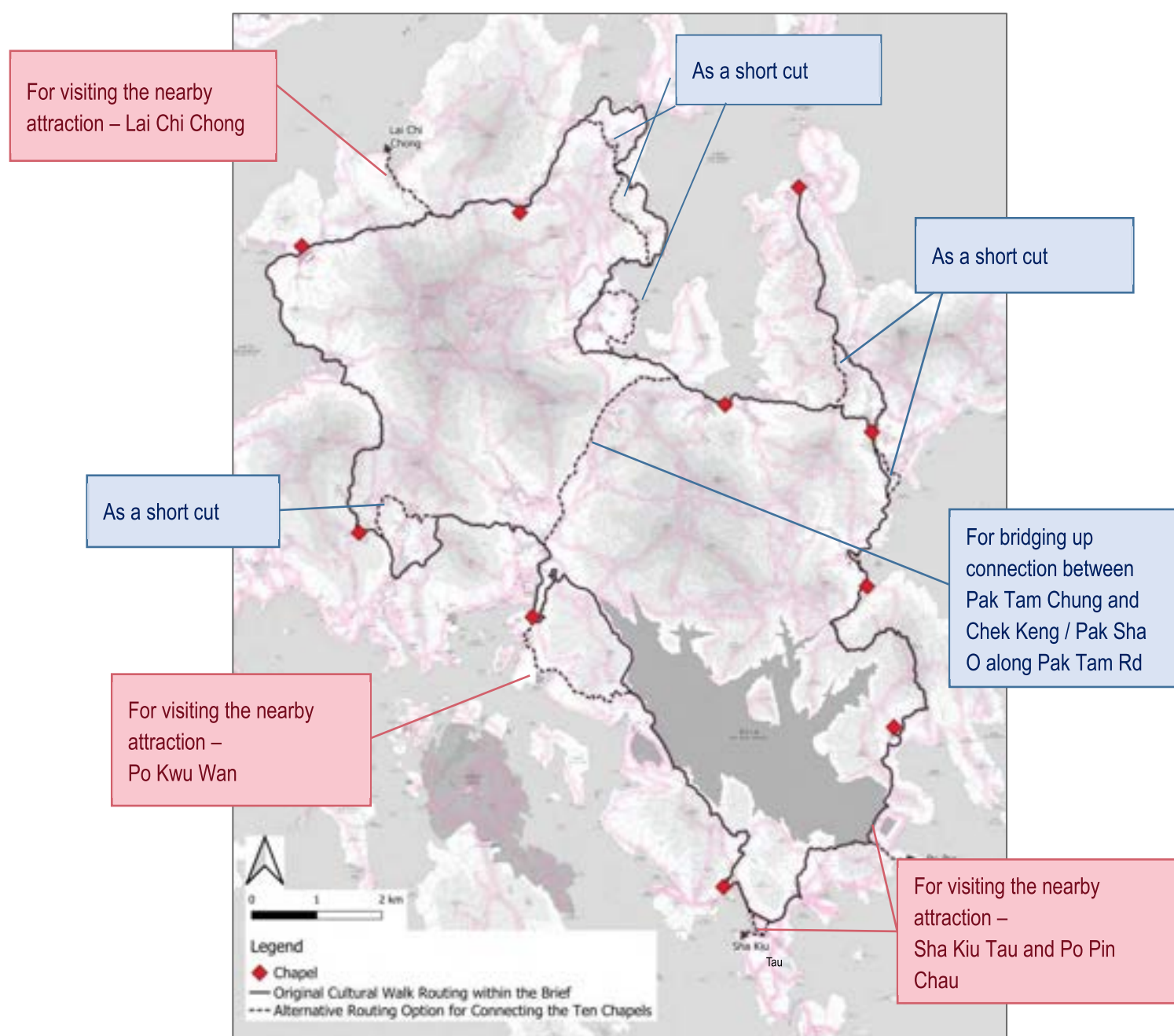


Figure 6.2.1 Recommended Routings Connecting the Ten Chapels

6.3 Exploration of Further Opportunities along the Cultural Walk

6.3.1 Based on the stakeholders' views collected and the consultant's analysis, it is concluded that there is a series of opportunities related to improvement of supporting facilities as well as economic and recreation opportunities which would strengthen the five-dimensional elements along the Cultural Walk and the adjacent areas. Further opportunities are summarized below:

Hardware Improvement Opportunities

(1) Supporting facilities along the routes in remote areas:

6.3.2 In remote areas along the route, there is lack of transportation connection and supporting facility such as resting place and public toilet. Provision of pavilions and eco-friendly mobile toilets along the routes requiring high physical demand, whereas appropriate, would definitely increase the popularity of the routes. For example, the route between Tan Ka Wan and Tai Long / Chek Keng, and that between Long Ke and Sai Wan could be the target routes for improving supporting facilities.

6.3.3 In most of the villages along the route there are public toilets nearby, except in Sham Chung and Tai Long that there are no public toilets but only toilets offered by the local stores. Provision of public toilets at appropriate locations would be one of the key components to enhance attractiveness of the Cultural Walk.

(2) Improvement to the sewerage system of the villages:

6.3.4 In most of the villagers that the chapels are situated in, there is no public sewerage system. Villages mainly rely on on-site discharge system such as septic tanks and soakaway pits. Improving the sewerage system would not only enhance attractiveness of the Cultural Walk but also improve the living quality of the local villagers so as to benefit village revitalisation. Even if connection of public sewerage system would be complicated, suitable environmentally-friendly on-site sewerage treatment systems at the remote villagers should be explored by the Government.

(3) Accommodation Opportunities:

6.3.5 Quite a lot of the stakeholders consulted have expressed their view that they believed providing more accommodations along the route would make the Cultural Walk more attractive, either at the chapels or other premises such as village houses. As listed out in **Table 5.2.4** under **Section 5.2.4**, four of the ten chapels (including other village houses in the same zonings) are situated in zonings where 'Hotel (holiday house only)' can be enabled through obtaining planning permission from the TPB (i.e. Tan Ka Wan, Chek Keng, Pak Sha O, and Leung Sheun Wan). There is opportunity to implement holiday house use in these villages as long as the potential environmental impact is well mitigated.

- 6.3.6 Reference can be made to Lai Chi Wo. The project named “Hakka Life Experience Village @ Lai Chi Wo” initiated by The Hong Kong Countryside Foundation which obtained funding by the Hong Kong Jockey Club Charities Trust to conserve and restore a group of village houses, for operating experiential learning programmes and providing accommodation for programme participants. The planning applications for converting the 20 more village houses into proposed hotel (holiday house) were approved in 2017 and 2019, with some already in operation today.



(Revitalised Village House as Hostel in Lai Chi Wo)

(4) Making Use of the Underutilized Premises in the Villages:

- 6.3.7 During site visit to the chapels and hiking along the route, it is observed that there are some vacant premises nearby, such as some old village houses and some old school blocks. There is potential to convert some into visitor centres, place-making hubs, mini-museum, storey-telling spots, etc. as appropriate. There is opportunity to implement small-scale use in these villages as long as the potential nuisance and environmental impact is well mitigated.



(Gated / underutilized village houses in Wong Yi Chau)

(5) Provision of the “Cultural Walk” Signage along the Hiking Trails:

- 6.3.8 For publicity and increasing the public awareness of the Cultural Walk, it would be appreciated to work with the Government by providing more relevant signage of the “Cultural Walk” along the hiking trails, similar to those installed along MacLehose Trail and other trails. Along the hiking trails, hikers would be able to know the direction and distance to the nearest chapel through the signages. Such proposal, which would involve limited cost only, could be further put forward after the chapel renovation is completed and the Cultural Walk programme is more mature, through Government’s initiatives, or through FTW’s initiatives with the Government’s support and approval.

(6) Regular maintenance of other accessible trails apart from MacLehose Trail

- 6.3.9 Apart from the major route, there are connected trails as short cut or leading to attractions nearby. Should there be regular maintenance such as weed clearance, there would bring in more attractions to the Cultural Walk.

(7) Exploring feasibility to construct temporary landing point(s) / floating pontoon(s) at remote area

- 6.3.10 There is opinion from the local villagers / village's representatives in remote area requesting for construction of a pier. In order not to induce adverse impact to the natural coastline, the Government might consider to explore the feasibility to construct temporary landing point(s) / floating pontoon(s) at remote area, subject to further study on technical feasibility.



(Reference Photo of a floating pontoon from the Internet)

Intangible Resources Opportunities

(8) Bringing Up the History of the Missionaries' Involvement in the Villages

- 6.3.11 Since the missionaries stepped into Sai Kung Peninsula starting from early 1800s, the missionaries and the church had high involvement and contribution in improving the living quality of the villagers apart from preaching, including provision of education opportunities, setting up schools, provision of medical services, etc. which had particular significance in some remote villages. Some villages also became the guerrilla bases during the Japanese Occupation period. In some villages, the missionaries and some local villagers were facing the hard time and some were sacrificed. Despite the dark history, it formed part of the history of the villagers, which is important for more Hong Kong people to learn about. All these could be well illustrated through display boards, exhibition, activities, guided tours, etc. available for public.



(The chapels in Chek Keng and Wong Mo Ying were involved in the history of East River Column during the Japanese Occupation Period)

(9) Organizing Public Events by Cooperating with the Local Villagers:

6.3.12 Some local villagers have expressed their aspirations by closer connection with the chapel(s) in their villages, in particular those chapels which have been refurnished and available for use. They would look for more activities at the chapels, which are available for the public or the local villagers to join, or arrange more frequent opening days of the chapels for public visit. Some old villagers would also like to be engaged in the church group's activities in sharing more their daily life in the old days with the participants. This point could be further considered by FTW.



(Public activity of visit to Wong Mo Ying Rosary Mission Centre)

7. FORMULATION OF CONCEPTUAL MASTER PLAN

7.1 Conceptual Master Plan for the Recommended Cultural Walk

7.1.1 Based on the evaluation of the 10 routes against the five-dimensional resources and general operations in **Section 5**, SWOT analysis and further opportunities discussed in **Section 6** above, a Conceptual Master Plan has been formulated to:

- i. identify the clusters of “points” and “lines” with grouped themes or attractions
- ii. highlight the dimensions of elements found along the route for further development at the next stage
- iii. list out the recommendations on enhancement of basic facilities along the route
- iv. propose potential functions of the chapels as anchor points along the cultural walk as well as potential economic values to be explored
- v. propose implementation programme (in short / medium / long terms)

Most importantly, this Conceptual Master Plan provides a conceptual guiding framework on the direction of the next stage of the Study.

7.1.2 Under the Conceptual Master Plan, there are five themed clusters formulated based upon the point, line, face / body approach with various activities and/or functions identified at the ten chapels as anchor points to develop a brand new hiking / walking / travelling experience to the public while increasing the value and attractiveness of the Cultural Walk:

(1) Rural Culture Theme

Chek Keng – Pak Sha O – Sham Chung

- This corridor links up the old villages in the northern Sai Kung Peninsula. In particular, Chek Keng and Pak Sha O were large-scale villages in Sai Kung (with up to more than 100 villagers). There is potential to make use of the chapels in these villages as mini-museum / cultural exchange “living room” for study, share and promote the rural culture of these old villages.

(2) Anti-Occupation Theme

Chek Keng – Wong Mo Ying

- The chapels in Chek Keng and Wong Mo Ying were once used as the base of East River Column during the anti-occupation period. The history of the missionaries’ involvement, the chapels and the villages was part of the Hong Kong history, which is important knowledge for all to learn. The two chapels can serve to present and exhibit the relevant history to the public.

(3) Coastal Ecological Hub

Pak Tam Chung

- Pak Tam Chung Nature Trail and the estuary of Pak Tam Chung with mangrove are valuable ecological resources for people to learn about and appreciate the nature. The chapel at Pak Tam Chung is suitable for being an eco-cultural classroom for conducting various environmental related activities or workshops.

(4) Historical Waterway Corridor

Leung Shuen Wan – Long Ke – Sai Wan

- The village life of the villagers in these areas had changed after the closure of “Kwun Mun Shui Tou” for construction of the High Island Reservoir. It is worthy to explore the change and map out the old villages around High Island Reservoir.

(5) Coastal Eco-recreation Corridor

Long Ke - Sai Wan – Tai Long – Tan Ka Wan

- Long Ke, Sai Wan and Tai Long are now popular spots for water sports, while Tan Ka Wan Village was a fishermen village. There is potential to link up these areas to accommodate a diversity of ecological and recreation activities.

7.1.3 Refer to **Table 7.1.1** on the key elements of the Conceptual Master Plan including the potential functions of the chapels and the identified upfront improvements to be carried out in association with the related villages and the relevant sections of the Cultural Walk. The Conceptual Master Plan of the Project is shown in **Figure 7.1**.

Table 7.1.1 Conceptual Master Plan of the Cultural Walk

Chapels / Route	5 Dimensions (with Strong Emphasis)	Recommendation on original route, if any	Potential Chapel Function	Potential Economic Value Riding on Renovation of the Chapel at Destination (Magnitude)
St. Peters Chapel (Tan Ka Wan)  Section 1 – Tan Ka Wan to Tai Long  Duration: ~ 2.5 hrs Difficulty: 5 stars ↓ Leading to	Historic - the chapel was built earliest in 1873 - the chapel established Shung Ming School (崇明學校) in early 1900s, which was then used as a catholic clubhouse - The villages in Ko Lau Wan to Tan Ka Wan were fishing villages Spiritual - The route is physically challenging, one could attain self-fulfilment	- Add signages/display along the route, especially at Yi Ao (二坳) with 5 intersections - Provide pavilion(s) as resting stop(s) along the route - Regular maintenance such as weed clearance - Improve mobile network	Youth Outward Bound Training Camp (available in short term)	- As there is a public pier with public ferry service at Ko Lau Wan, there is potential to capitalize on the existing private marine transport & vibrancy in the villages, there are opportunities to explore and improve the types and numbers of shops & services, and expand the capacity - Improve basic facilities including sewerage, telecommunication coverage, electricity etc. to lay foundation for generating higher economic value

Chapels / Route	5 Dimension (with Strong Emphasis)	Recommendation on original route, if any	Potential Chapel Function	Potential Economic Value Riding on Renovation of the Chapel at Destination (Magnitude)
Section 2- Tai Long to Chek Keng  Duration: ~ 1hr Difficulty: 1 star ↓ Leading to Holy Family Chapel (Chek Keng) 	Ecological - Rich in ecological features (i.e. river bank near Shek Keng) Physical - Well-paved and relatively accessible	- Add signages/display along the route - Improve mobile network	Community Hall and History Museum, displaying the history of East River Column (東江縱隊) in Chek Keng during Anti-Occupation Period (available in medium term)	- Enjoy high accessibility as near existing pier, there are opportunities for rural and village revitalisation including improving sewerage / infrastructural facilities - legalized tent camping ground

Chapels / Route	5 Dimension (with Strong Emphasis)	Recommendation on original route, if any	Potential Chapel Function	Potential Economic Value Riding on Renovation of the Chapel at Destination (Magnitude)
Section 3- Chek Keng to Pak Sha O  Duration: ~ 3hrs Difficulty: 3 stars ↓ Leading to Immaculate Heart of Mary Chapel (Pak Sha O) 	Ecological - High biodiversity observed, suitable for night-time eco-tour Cultural - Hakka Houses in Pak Sha O Village	- Propose a short cut on the easier routing with the need of regular maintenance such as weed clearance - Add road sign - Recreational and camping elements are strong with pier and bus terminus; therefore, it is essential to increase the frequency/ operation time of the transportation - Improve mobile network	Hakka Culture Living Room (available in short term)	By increasing the frequency/operation time of the transportation, it can add value to the route

Chapels / Route	5 Dimension (with Strong Emphasis)	Recommendation on original route, if any	Potential Chapel Function	Potential Economic Value Riding on Renovation of the Chapel at Destination (Magnitude)
Section 4- Pak Sha O to Sham Chung  Duration: ~ 1.5hrs Difficulty: 2 stars ↓ Leading to	Ecological - Hong Kong UNESCO Global Geopark (Lai Chi Chong) nearby Cultural - Hakka Cuisine offered by “Sham Chung Manor”	- Add hiking route to Lai Chi Chong - Improve the legibility of the chapel (i.e. getting there) - Regular maintenance such as weed clearance so that the chapel can be clearly seen	Museum on Missionaries and Sham Chung (傳教士與深涌歷史博物館) (available in long term)	- Legalised tent camping ground (in Sham Chung and/or Lai Chi Chong if applicable) - Revitalisation of the village houses into suitable uses such as hostels, through cooperation between Government and villagers / property owners
Epiphany of Our Lord Chapel (Shum Chung) 				

Chapels / Route	5 Dimension (with Strong Emphasis)	Recommendation on original route, if any	Potential Chapel Function	Potential Economic Value Riding on Renovation of the Chapel at Destination (Magnitude)
Section 5- Sham Chung to Wong Mo Ying  Duration: ~ 2hrs Difficulty: 3 stars ↓ Leading to Rosary Mission Centre (Wong Mo Ying) 	Historical - History of Wong Mo Ying / East River Column Physical - Rather Easy	- Add road sign display - Improve mobile network	Display Centre on the History of Missionaries and East River Column (東江縱隊) during Anti-Occupation Period (available in short term)	Maintain the current character of Wong Mo Ying Village

Chapels / Route	5 Dimension (with Strong Emphasis)	Recommendation on original route, if any	Potential Chapel Function	Potential Economic Value Riding on Renovation of the Chapel at Destination (Magnitude)
Section 6 - Wong Mo Ying to Pak Tam Chung  Duration: ~1.5hrs Difficulty: 2 stars ↓ Leading to Our Lady of Seven Sorrows Chapel (Pak Tam Chung) 	Physical - Rather easy for different age groups Cultural - Sheung Yiu Folk Museum and the old lime kiln Ecological - Pak Tam Chung Nature Trail; the estuary of Pak Tam Chung with mangroves	- Add signages of the Way along the route - Improve mobile network	Eco-Cultural Classroom (available in short term)	Not Applicable, only by improving the legibility of the route (from the junction of Yan Yee Road to PTC)

Chapels / Route	5 Dimension (with Strong Emphasis)	Recommendation on original route, if any	Potential Chapel Function	Potential Economic Value Riding on Renovation of the Chapel at Destination (Magnitude)
Section 7 - Pak Tam Chung to Leung Shuen Wan  Duration: ~2hrs Difficulty: 2 stars ↓ Leading to Lung Shun Wan Mission Centre (Leung Sheun Wan) 	Physical One of the most accessible starting points	- Add scenic elements and attractiveness through alternative route to Po Kwu Wan (曝苦灣)  - Provision of supporting facilities eg. Shelter, pavilion & public toilets =	there would be high constraints in rebuilding the chapel on-site due to the existing trees. The existing structures might be kept as monumental relic.	- Some underutilized houses and structures found along the route (e.g. near Wong Yi Chau) with potentials to be renovated - Revitalise the abandoned holiday resort at Tai Shei Wan (大蛇灣) - Pak A is evolving gradually with Pak A pier (that some houses are turned to holiday resort) - Lung Shun Wan Mission Centre could be a living heritage showcasing the history of catholic culture/values - Explore opportunities to make use of the former Leung Shuen Wan Public School as natural classroom or education centre (i.e. mapping the old villages around High Island Reservoir)

Chapels / Route	5 Dimension (with Strong Emphasis)	Recommendation on original route, if any	Potential Chapel Function	Potential Economic Value Riding on Renovation of the Chapel at Destination (Magnitude)
Section 8 – Pak A/Leung Sheun Wan to Long Ke  Duration: ~ 1.5hrs Difficulty: 3 stars ↓ Leading to Nativity of Our Lady Chapel (Long Ke) 	Ecological - marsh & wetland along the coast - Hong Kong UNESCO Global GeoPark nearby (i.e. the High Island Reservoir East Dam, Po Bin Chau)		Retreat Centre (心靈洗滌靜修中心) with mini-museum illustrating the villagers' life before and after closure of "Kwun Mun Shui Dou" (available in medium to long term)	- Tung A is rich in aquatic / marine lives - Stream & natural beach found in Tung A - There are seafood restaurants at Sha Kiu Tau - The estuary between Pak A and Tung A can be developed as an ecologically-themed garden - Pak Lap to be established as recreational node with water sports facilities & camping sites

Chapels / Route	5 Dimension (with Strong Emphasis)	Recommendation on original route, if any	Potential Chapel Function	Potential Economic Value Riding on Renovation of the Chapel at Destination (Magnitude)
Section 9 – Long Ke to Sai Wan  Duration: ~1.5hrs Difficulty: 5 stars ↓ Leading to Star of the Sea Mass Centre (Sai Wan) 	Spiritual ● High elevation Ecological ● Ecological resources in Sai Wan	● Provision of pavilion ● Installation of emergency helpline points	● Residence Art Centre for creative art workshop, making use of seaside advantage and rich ecological resources in Sai Wan (available in short term)	● rich in aquatic / shelled animals ● presence of stream & natural beach ● potential for an eco & recreational themed area ● Rich existing economic facilities (i.e. eating place & water sports equipment services) ● Exemplar of rural & farmland revitalisation ● Located in a recreational hub with a sizable visitor pool, to further develop the existing economic value

Chapels / Route	5 Dimension (with Strong Emphasis)	Recommendation on original route, if any	Potential Chapel Function	Potential Economic Value Riding on Renovation of the Chapel at Destination (Magnitude)
Section 10 – Sai Wan to Tai Long  ↑ 85 m · ↓ 77 m 79m 79 m 1 m Duration: ~ 1hr Difficulty: 2 stars ↓ Leading to Immaculate Conception Chapel (Tai Long) 	Historical & Cultural - Tai Long Village recently graded as Grade 2 Historic Buildings Ecological - Rich in ecological features i.e. Sheung Luk Stream & Sai Kung Rock Pools	- Add signages - Provision of replenishment points with showering facilities	Educational Outreach Camp (體驗營) (together with Yuk Ying School) (available in medium to long term)	- Presence of rich natural resources, especially along the coastline, opportunities to explore tent camping ground along the route apart from Ham Tin Beach - Explore village revitalisation at a minimal scale, including renovate the obsolete graded buildings, based on cooperation between the Government and the villagers / property owners - Encourage provision of supporting eating place, holiday camp / hostel uses in the revitalised village

7.2 Different Packages of Different Routes

7.2.1 To cater for the need, interest, physical strengths and constraints of different types of travellers, the following routes are proposed as appended in **Appendix B**. The routes are worked out taking into account the relevant themes of the nearby chapels, nearby attractions, physical conditions, distance and time needed of the routes.

1. Routes of Easy, Moderate, Moderately Strenuous, and Strenuous Levels;
2. Routes for the Impaired;
3. Routes for Family Trips;
4. Routes for School Trip for Kindergarten Students, Primary School Students, Secondary School Students and University Students;
5. Routes for History Lovers;
6. Routes for Culture Lovers;
7. Routes for Ecology Lovers;
8. Routes for Spiritual Lovers / Routes to follow the steps of Missionaries;
9. Routes to follow the steps of old villagers;
10. Routes to visiting the 10 chapels in one go, with the suggestion of the location of the accommodation (e.g. potential hostel, wild camping ground, chapels, etc.)

7.3 Recommended Programme

7.3.1 Implementation Programme of the Proposals under the Conceptual Master Plan is subject to various factors, including the readiness and availability of the ten chapels in terms of renovation status (which is also in relation to funding support) and infrastructural support, feasibility and programme of infrastructural works / upgrading to be initiated by the Government, and availability of local resources by the local stakeholders. In this regard, it is recommended to derive the programme in short, medium and long terms as below:

Short Term Programme (within 5 years):

7.3.3 While the five chapels which have completed renovation are already available, these chapels can be gradually converted into the proposed after-use. Particularly, the chapels can be opened for the events in relation to the chapels. This could be an opportunity to connect, reinforce and attract the locals including the Catholics, villagers and the public as well as nation and international visitors to participate and visit the chapels as well as the villages. The festivals already have religious significance of remembrance which could also be opportunity to recall the history and stories of both the chapels and the associated villages. The short term programme is listed out in **Table 7.3.1** below.

Table 7.3.1 Short Term Programme

Location	Chapel Available	Proposed Theme / After-use	Improvement Required	Festival
Tan Ka Wan	St. Peter's Chapel 聖伯多祿小堂	Coastal Eco-recreation Corridor: Youth Outward Bound / Training Camp	- electricity supply to be installed - communication network to be improved	聖伯多祿聖保祿 (29 th June)
Pak Sha O	Immaculate Heart of Mary Chapel 聖母無玷之心小堂	Rural Village Corridor: Hakka Culture Living Room		聖母無玷之心 (17 th June)
Wong Mo Ying	Rosary Mission Centre 玫瑰小堂	Anti-Occupation Theme: Display Centre on the History of Missionaries and East River Column	communication network to be improved	玫瑰月 (October)
Pak Tam Chung	Our Lady of Seven Sorrows Chapel 聖母七苦小堂	Coastal Ecological Hub: Eco-cultural Classroom	communication network to be improved	聖母七苦 (15 th September)
Leung Shuen Wan	Lung Shun Wan Mission Centre 龍船灣天主堂	Historical Waterway Corridor: As monumental relic (and make use of another premises as natural classroom)	communication network to be improved	
Sai Wan	Star of the Sea Mass Centre 海星彌撒中心	Historical Waterway Corridor & Coastal Eco-recreation Corridor: Residence Art Centre		聖母升天 (15 th August)

Medium Term Programme (5 to 10 years):

7.3.4 This refers to the four chapels requiring renovation, which are expected to be available only within 5 to 10 years as well as the associated improvements to be carried out by phases throughout the Route (subject to next stage of investigation and detailed design study). Once the renovation of the chapels is completed, the chapels can be opened at appropriate timing such as the relevant festivals. The medium term programme is listed out in **Table 7.2.2** below.

Table 7.3.2 Medium Term Programme

Location	Chapel Available	Proposed Theme / After-use	Improvement Required	Festival
Chek Keng	Holy Family Chapel 聖家小堂	Rural Village Corridor & Anti-Occupation Theme: Community Hall and History Museum	- electricity supply and water supply to be installed - communication network to be improved	聖家節 (The first Sunday after Christmas)

Sham Chung	Epiphany of Our Lord Chapel 三王來朝小堂	Rural Village Corridor: Museum on Missionaries and Shum Chung	- electricity supply and water supply to be installed - communication network to be improved	三王來朝 (6 th January)
Long Ke	Nativity of Our Lady Chapel 聖母聖誕小堂	Historical Waterway Corridor: Retreat Centre	electricity supply and water supply to be installed	聖母聖誕 (8 th September)
Tai Long	Immaculate Conception Chapel 聖母無原罪小堂	Coastal Ecological Hub: Educational Outreach Camp	- electricity supply and water supply to be installed - communication network to be improved	聖母無染原罪 (8 th December)
Throughout the route	- Add signages, public toilets, emergency helplines, phototaking points and pavilions at appropriate locations - Improve / extend communication network coverage (particularly Tan Ka Wan, Wong Mo Ying and Leung Shuen Wan)			

Long Term Programme (more than 10 years):

7.3.5 This refers to the conversion works covering the former Leung Shuen Wan Public School into a natural classroom or education centre. However, it is understood that there is the need to overcome the geotechnical issues and slope supporting works. Besides, there are also other supporting works and local improvement works associated with the Route and related villages (subject to the next stage of investigation and detailed design study). The long term programme is listed out in **Table 7.3.3** below.

Table 7.3.3 Long Term Programme

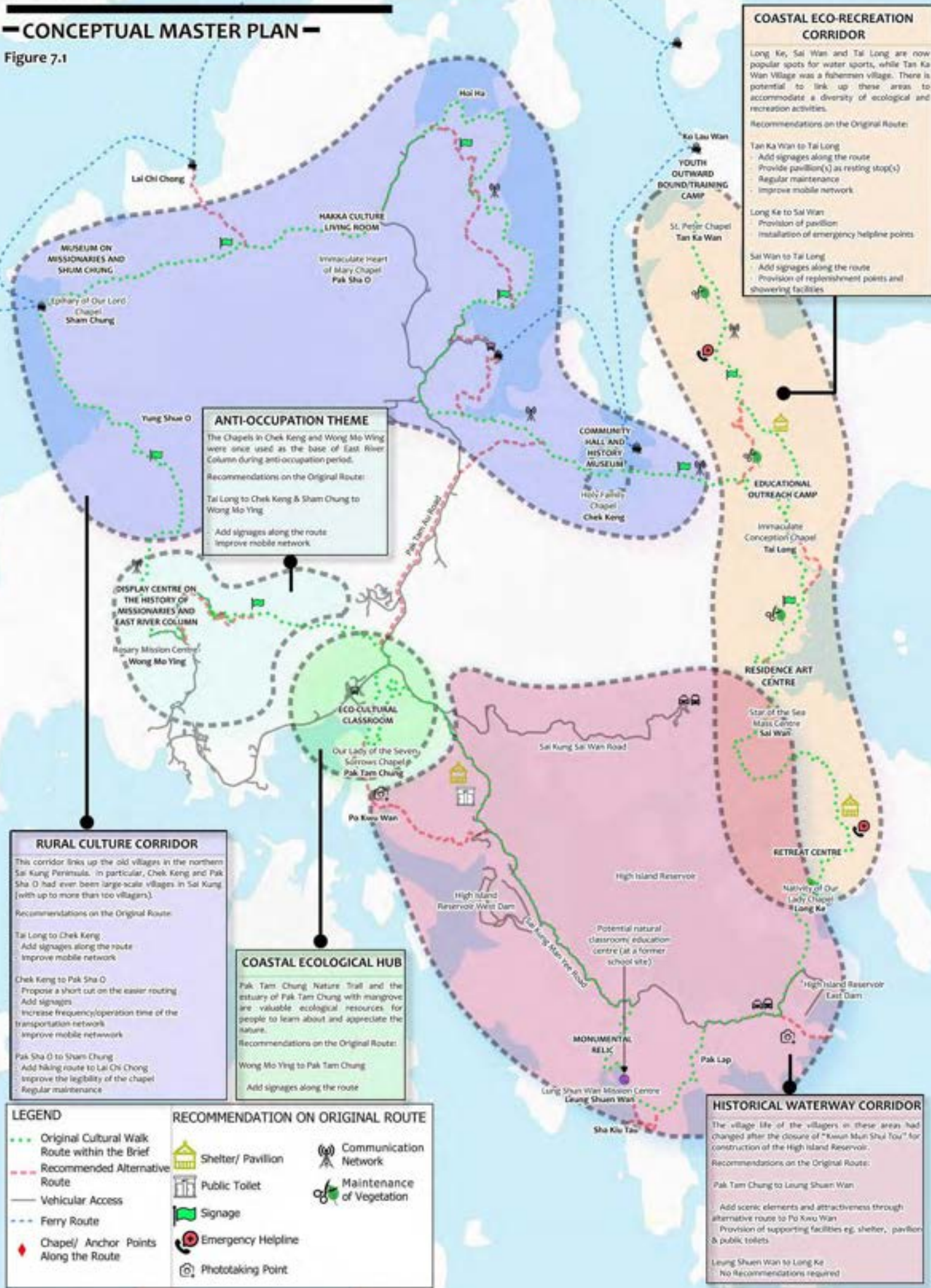
Location	Long Term Work
Leung Shun Wan	- Explore opportunities to make use of the former Leung Shuen Wan Public School as natural classroom or education centre (i.e. mapping the old villages around High Island Reservoir) - electricity supply and water supply to be installed for this new education centre
Throughout the route and associated villages	- Policy mechanism to permit eating place and hostel licence in rural areas - Upgrade sewerage, drainage and water supply infrastructural work, as well as public transport connection by the Government

7.3.6 The figure illustrating the recommended implementation programme for Conceptual Master Plan is provided in **Figure 7.2**.

SAI KUNG CATHOLIC CHURCHES AND VILLAGE CULTURAL WALK

CONCEPTUAL MASTER PLAN

Figure 7.1



—PROGRAMME—

Figure 7.2

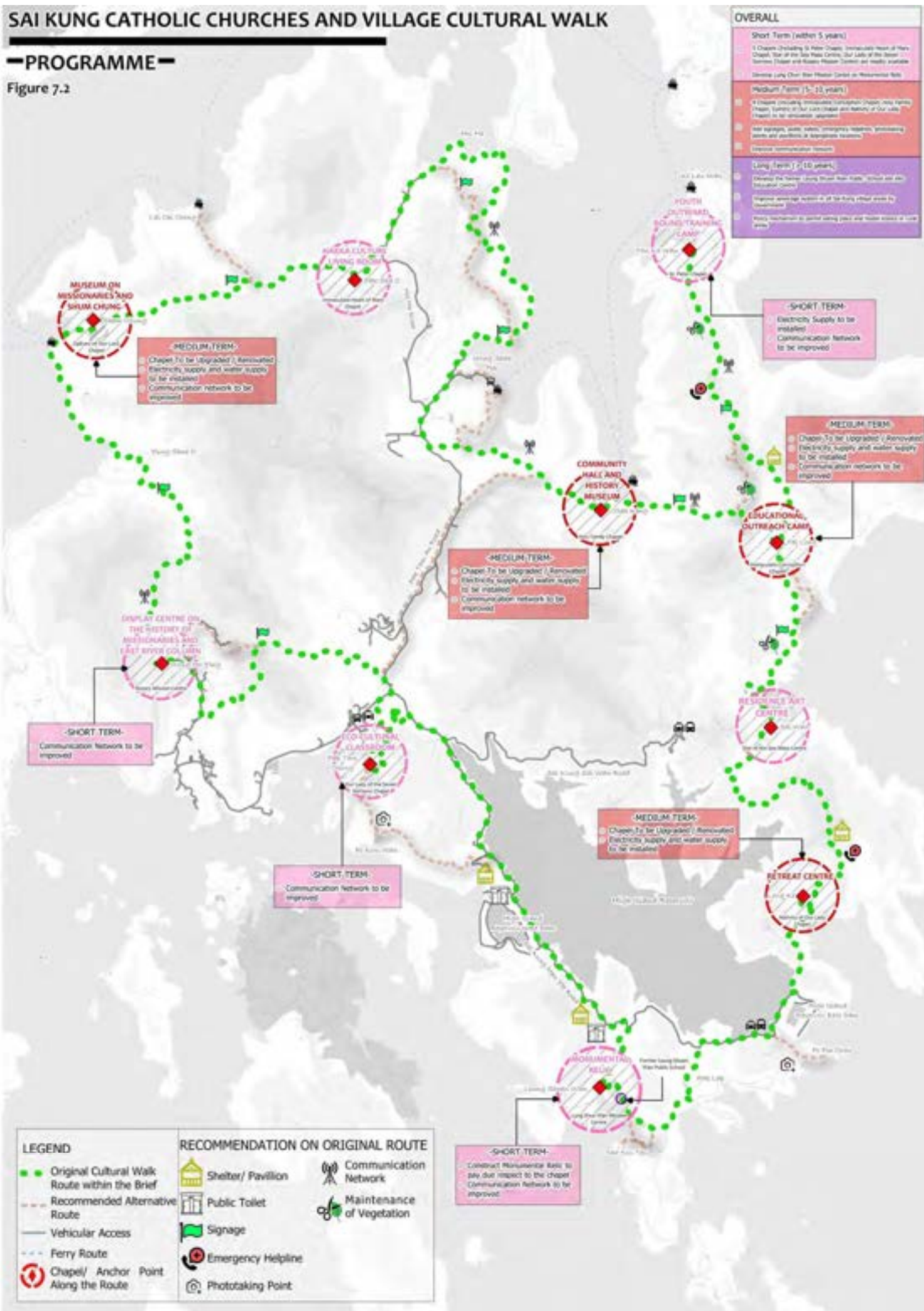


Figure 7.2 Recommended Program for Conceptual Master Plan

8. CONCLUSION

8.1 Prospect for Hands-in-Hands Together

8.1.1 It is identified that there are eight types of stakeholders who would be able to contribute valuable knowledge and experience so as to maximise the social impact of the construction of Cultural Walk and to further explore opportunities to realize the shared vision and goals of countryside conservation and revitalisation. Success of construction of the Cultural Walk would highly rely on collaboration with all these stakeholders, so as to work hands-in-hands together. The expected input and opportunities of the relevant stakeholders and vital and are suggested in **Table 8.1.1** below for reference.

Table 8.1.1 Prospect for Hands-in-Hands Together with Stakeholders

Stakeholders	Expected Input	Opportunities
Government	Policy and Funding Support	- Policy Initiatives in Village Revitalisation - Reviewing policy framework in enabling holiday house and/or shop use in villages, including those in Country Park - Programmes for improving supporting facilities in remote villages (i.e. sewerage and drainage system, public toilets, etc.) - Installing “Cultural Walk” signages as appropriate
Villagers	Local knowledge of village culture	- FTW engaging villagers in sharing the daily life and history to visitors - Exploring underutilized resources nearby for supporting the construction of Cultural Walk and village revitalisation
Tourism Business	Promotion of new ways of travel (e.g. Responsible Ecotourism)	- Exploring eco- (and cultural-) tourism in Sai Kung Peninsula, covering the relevant chapels - Promotion of the five dimension resources in the tourism package as appropriate
NGO	Collaboration with different interest groups in society	- Exploring attractions along the route - Studying local history, culture and ecology of areas along the route - Collaboration with various types of NGOs in holding visits and activities to the chapels
Education Sector	Cultivating appreciation towards countryside and deliver spiritual education	Launching student programmes to visit the chapels and Cultural Walk (e.g. hiking, orienteering, STEM projects, spiritual education, religious study programme, etc.)
Scholars	In-depth research for heritage restoration and village culture	Making use of research findings for further publicity and sharing with the public
Parish Church Groups	Promotion of values of five dimensions and facilitate interactions	Launching spiritual education and relevant activities

	among stakeholders	
Individual Visitors	Participate in Cultural Walks and provide feedbacks in community engagement	▪ FTW holding various types of activities and/or competitions to attract more participants so as to get feedback, and to raise awareness of the Cultural Walk among the public (e.g. photo capturing of the chapels to be shared in social media) ▪ Promoting sense of appreciation of the chapels, and the history of the church group's involvement in improving the villagers' living quality in the old days

8.1.2 The Conceptual Master Plan introduced in **Section 7** listed out the recommendations related to the functions of the chapels and improvements along the route in short, medium to long term. It also provides a conceptual framework guiding the direction on the next stage of the study to be further explored. With an aim to implement the recommendations for each of the chapels and the cultural routes, there is a need for engaging a multi-disciplinary consultancy team involving architect, building surveyor, land surveyor, civil engineer, planner and valuation consultant, etc. to assess the technical feasibility and work out a more detailed while practical programme.

APPENDIX A - BASELINE ANALYSIS OF EXISTING TRAIL CONDITIONS

Section A – St Peter's Chapel (Tang Ka Wan) to Immaculate Conception Chapel (Tai Long)

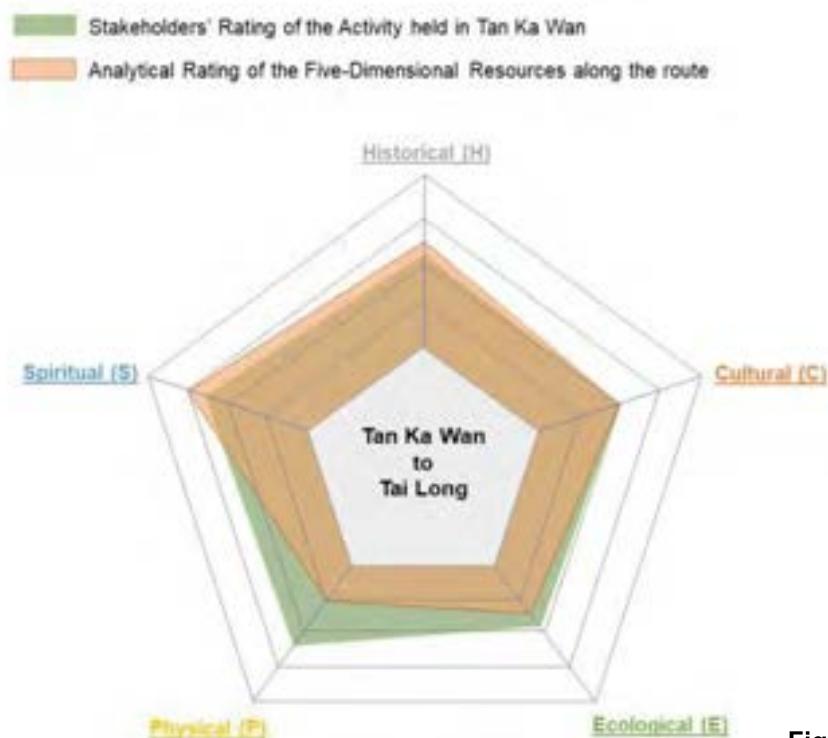


Figure X-1
Proposed Ratings for
Section A

Table X-1 Basic Information and Evaluation on the Five Dimensions for Section A

Village(s) at the destination Tan Ka Wan Village	▪ A historic Hakka village dated back to the 1860s ▪ Divided into four affiliated villages named after the surnames of local villagers, including Tse Uk, Lau Uk, Lam Uk and Mo Uk (in order from north to south) ▪ In the 1890s, with the increase of Catholic activities in Sai Kung, the church opened the Shung Ming School (崇明學校) in Tan Ka Wan to provide primary education to local children
Chapel at the destination St. Peter's Chapel (聖伯多祿小堂)	▪ First built in 1873 (near Sung Ming School, not at the same location of the current one) but seriously damaged by typhoon in 1874; Re-built in 1880 ▪ Relocated and rebuilt to the current location in 1908; Re-opened in 2021 after renovation ▪ Converted to a campsite for church's use in late 1970s ▪ Rented to the Lutheran Christian Mission in Finland as a drug rehabilitation center in 1997 and returned to the Catholic Diocese of Hong Kong in 2019 ▪ Currently owned by the Catholic Diocese of Hong Kong
Access Points	▪ Ko Lau Wan Pier (Public Ferry) ▪ hiking southwards to Chek Keng or Tai Long / Sai Wan
Distance	▪ 4.8km
Difficulties	▪ 5 stars (out of 5)
Activities held	▪ 身心靈工作坊 -- 讓身體說話 (27/12/2021)

	Objective: ○ To promote the method of mindfulness and its importance for physical and mental well-being through using different senses in a natural environment setting				
Rating on Five Dimensional Resources (out of 5)					
	Historical (H)	Cultural (C)	Ecological (E)	Physical (P)	Spiritual (S)
By Stakeholders	3.2	3	2.9	3.4	3.6
Analytical	3.5	2.5	3	2	4

Evaluation of Five Dimensional Resources

Historical

- 1.1 Tang Ka Wan together with Ko Lau Wan have historic Hakka fishermen village background back in 1860s. The missionaries established the first chapel in Tang Ka Wan in 1873 and Shung Ming School around 1890s, revealing the missionaries' footsteps here in early days. Therefore, it is considered to have above-average score in historical dimension.



St. Peter's Chapel

Cultural

- 1.2 In proximity to the Ko Lau Wan Pier lies the Ko Lau Wan Village, where local seafood restaurants are found along the shore. These local eating places by the coast are the reminiscent of the ancient fishing village landscape in the past, which has potential for the visitors in the Cultural Walk to re-discover the human landscape while contributing to the economic growth of the local businesses in Ko Lau Wan before embarking on the hike.



Former Shung Ming School

Ecological

- 1.3 The area along this route is of rural character which comprises mainly village houses and fallow agricultural land. Woodland, shrubland, grassland and natural coastlines are found in the surrounding area. There is a natural stream in Tan Ka Wan flowing from south to north towards Long Harbour. Estuarine mangrove is found at the coastal area⁶. Therefore, both stakeholders' average score and the consultant's score give average rating (out of 5) to the ecological dimension.

Physical

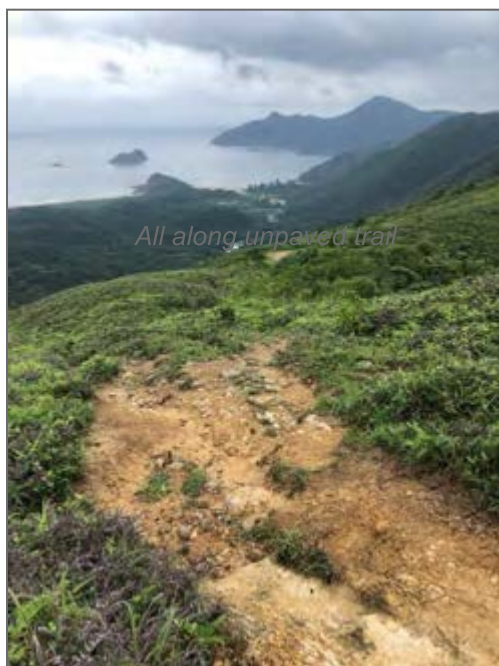
- 1.4 From Tan Ka Wan to Tai Long, the route is a scenic route which offers scenic views

⁶ Explanatory Statement of Approved Ko Lau Wan Outline Zoning Plan No. S/NE-KLW/2 exhibited on 21 July 2015 referred.

overlooking the coastal waters on both sides of the trail. Since it is all unpaved involving ups and downs, this route can be considered one of the top two physically demanding ones among the ten routes. Nevertheless, if it is aimed to conduct activities at one point (i.e. the St. Peter's Chapel) via the ferry service at Ko Lau Wan Pier, the 20-minute walk between the pier and the chapel should be manageable by most types of hikers.

Spiritual

- 1.5 Situated on a small slope overlooking the sea, the natural coastal setting of the St Peter's Chapel offers a suitable environment in organizing mindfulness activities for one's self-reflection and spirituality cultivation. This is the reason why the participants in the Mindfulness workshop (身心靈工作坊 -- 讓身體說話) offered an above-average score of in the spiritual dimension of the activity held in the St. Peter's Chapel in Tan Ka Wan.
- 1.6 The Sharp Peak, known as one of the three "sharps" in Hong Kong, is located to the east of the route with its peak at 486mPD. Due to steep relief, this section of the route may not be suitable for hikers of average levels. Only experienced hikers with certain fitness levels are recommended to travel along this route. Adding this attraction would also enhance the spiritual experience.



*Facing the Sharp Peak
along the route*

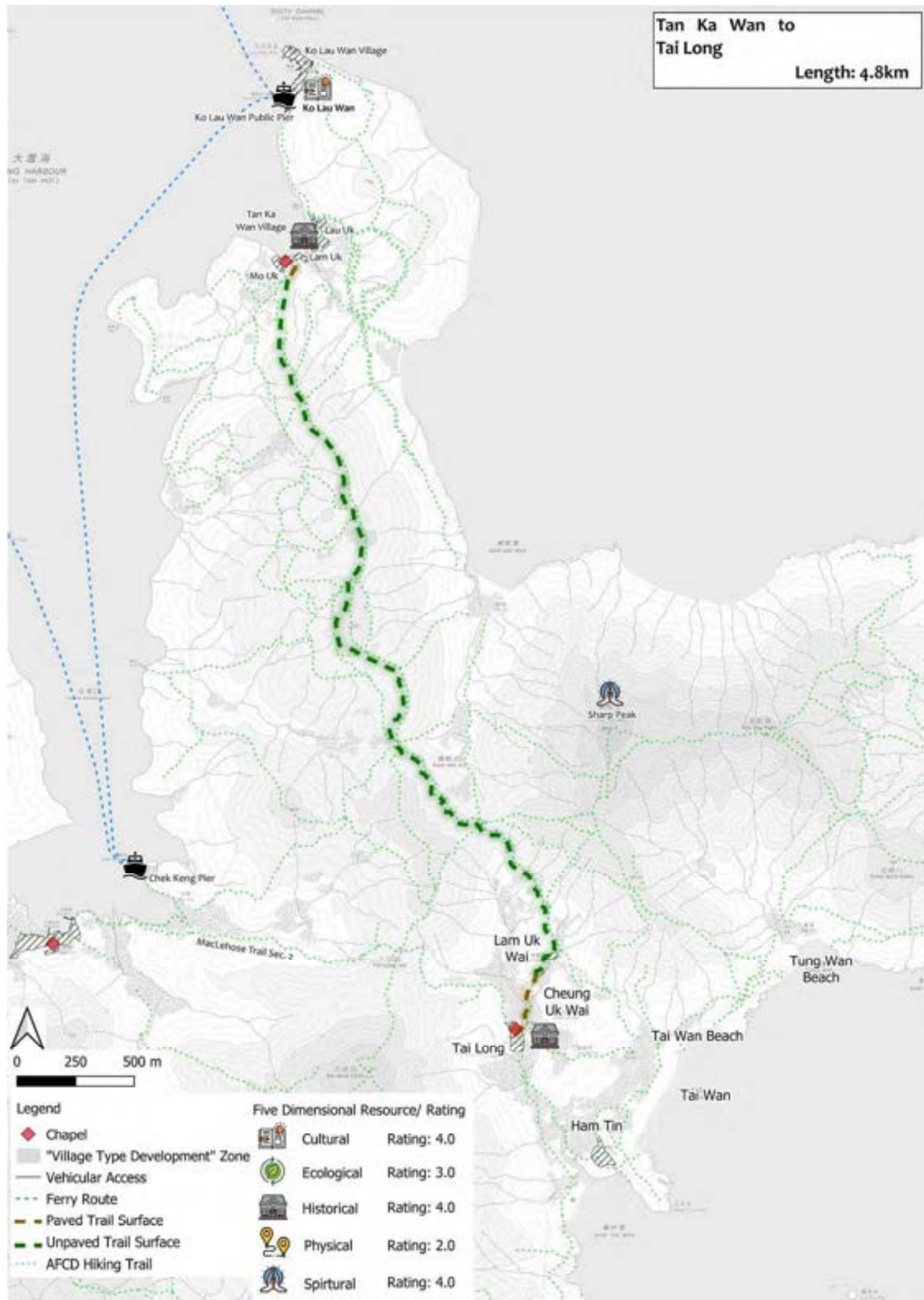


Figure X-A Section A of the Cultural Walk (Tan Ka Wan to Tai Long)

Section B – Immaculate Conception Chapel (Tai Long) to Holy Family Chapel (Chek Keng)

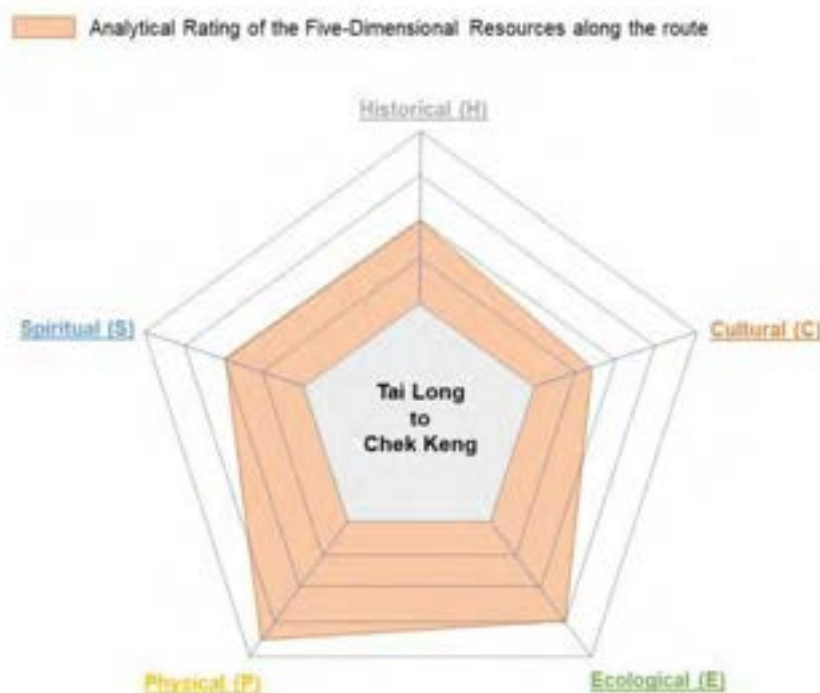


Figure X-2
Proposed Ratings for
Section B

Table X-2 Basic Information and Evaluation on the Five Dimensions for Section B

Village(s) at the destination	- Historic Hakka Village dated back to 1819 - Since the Church’s missionary work, a village house called "Priest's House" (神父樓) was set up near the church. - The whole village (with about 100 villagers) was converted to Catholicism. - During the Second Sino-Japanese War, it once became the base of the East River Column (東江縱隊).				
Chek Keng Village					
Chapel at the destination	- First built in 1867; Rebuilt in 1874 - Structurally sound - Grade 2 Historic Building - Held an important position in the Catholic history in Hong Kong as one of the three major mission centres in the New Territories back in the 19th century - A school (銘新學校) was set up next to the chapel				
Holy Family Chapel (聖家小堂)					
Access Points	- Chek Keng Pier (Public Ferry) - Tai Long is only accessible via other nearby destinations such as Sai Wan				
Distance	2.8km				
Difficulties	1 stars (out of 5)				
Activities held	N/A				
Rating on Five Dimensional Resources (out of 5)					
	Historical (H)	Cultural (C)	Ecological (E)	Physical (P)	Spiritual (S)
By Stakeholders	N/A	N/A	N/A	N/A	N/A
Analytical	3	2.5	4	4.5	3

Evaluation of Five Dimensional Resources

Historical

- 2.1 Hikes will arrive at the destination to witness the remains of a historic Hakka village dated back to 1819. It was a village with multiple surnames, with a history of more than 200 years. The living traces of the church's missionary work can be found in the village house called 'Priest's House' (神父樓) which was set up near the chapel. Chek Keng is believed to be one of the



Holy Family Chapel

more religious villages where the entire village was converted to Catholicism.

- 2.2 The missionary work started in Chek Keng in 1866. The chapel was then built in 1867, which became one of the three mission centres of the Catholic Church in the New Territories. Being rebuilt in 1874, the Holy Family Chapel in Chek Keng is now a Grade 2 historic building worthy of preservation. The chapel also once became the base of the East River Column during the Japanese Occupation.

Cultural

- 2.3 The cultural dimension is not obviously recognised as there are only a few residents and a refreshment store named 良友士多 in the village.



*The Refreshment Store
in Chek Keng Village (良友士多)*

Ecological

- 2.4 Hikers can also visually experience the transition between the backshore vegetation extending southward to MacLehose Trail and westward along the coast, forming a transition between the mangroves and the woodland ⁷. The backshore vegetation areas are ecologically linked with mangroves and the intertidal mudflat straddling the edge of the coast of Chek Keng, providing habitats for Sesamid Crabs. The two natural streams in the eastern and western parts of the Chek Keng flow through the valleys from south to north into the sea.

Physical

- 2.5 The route is well paved and easy for different ages and different abilities. It is noted that the flat land between Chek Keng Pier and Chek Keng Village is popular for wild camping although this is not legalized / formal camping ground.

⁷ Explanatory Statement of Approved Chek Keng Outline Zoning Plan No. S/NE-CK/2 exhibited on 19 February 2016 referred.

Spiritual

- 2.6 In this route, embarking the hike from the secluded Tai Long which is surrounded by mountains will give a sense of peacefulness as the hikers immerse oneself in a natural environment without disturbance. The route towards Chek Keng will offer an “off-the-beaten-track” experience for hikers, while providing them an opportunity to reflect on oneself while they travel through different terrains.



*Brick-wall Village House
in Chek Keng Village*



*Vacant Houses
in Chek Keng Village*



*Intertidal Habitat along the Coast
of Chek Keng*

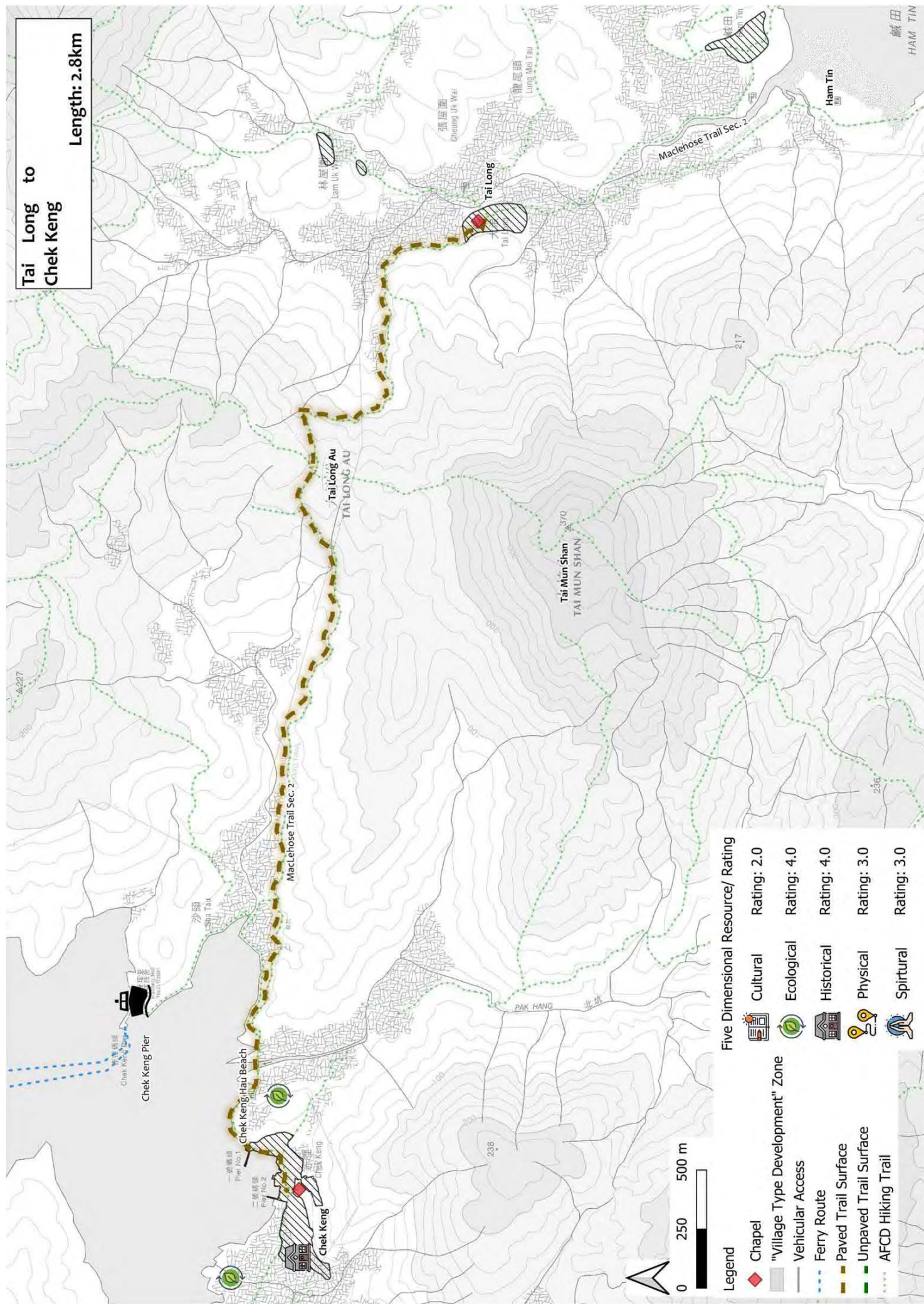


Figure X-B Section B of the Cultural Walk (Tai Long to Chek Keng)

Section C – Holy Family Chapel (Chek Keng) to Immaculate Heart of Mary Chapel (Pak Sha O)

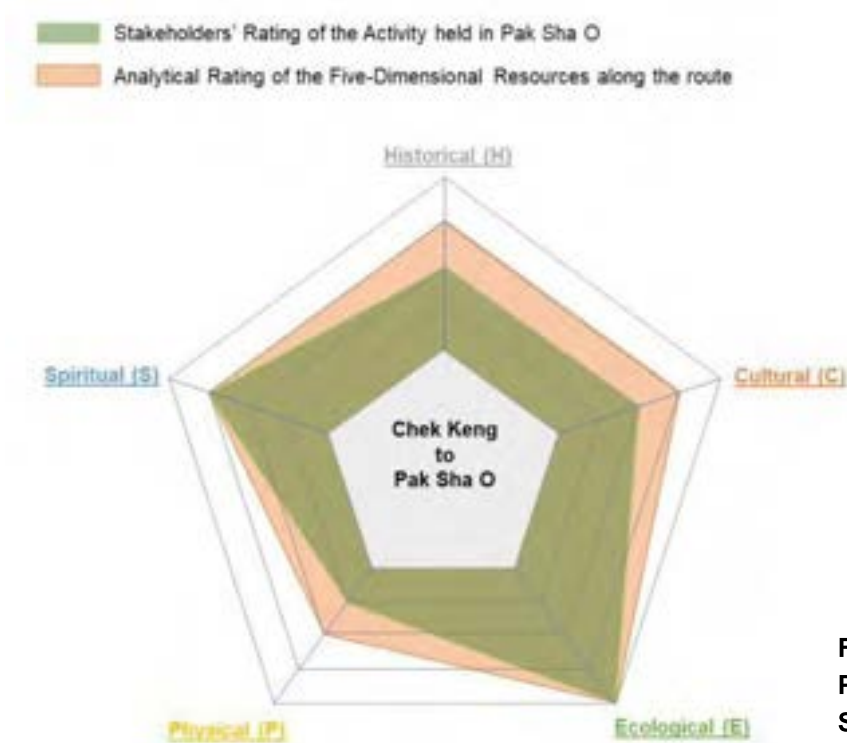


Figure X-3
Proposed Ratings for
Section 3

Table X-3 Basic Information, and Evaluation on the Five Dimensions for Section C

Village(s) at the destination	- Historic Hakka Village - Contains Ho's Ancestral Hall, Grade 1 Historic Building/ Yung's ancestral hall, Grade 1 Historic Building/ Former Ming Sun (明新) School for village youngsters in Pak Sha O and Hoi Ha - Indigenous villagers moved out since the 1970s, the village houses have been rented to expats and the agricultural land have been rented for farming activities.
Chapel at the destination	- First built in 1880 (not at the same location) and rebuilt at the current location in 1916 - Structurally sound; Grade 3 Historic Building - In the 1980s, with the relocation of the villagers, the church services of the chapel gradually ceased. Since then, the chapel has been managed by the Catholic Scout Association and the Scouts of the 117th East Kowloon Scouts, serving as a Scout activity center until 2019, when the church took over the management.
Access Points	- Chek Keng Pier (Public Ferry) - Pak Sha O via GMB or taxi on Hoi Ha Road
Distance	11.3km
Difficulties	3 stars (out of 5)
Activities held	- 澳夜探生態 (30/7/2022; 20/8/2022) Objectives: - To foster understandings on the nocturnal creatures in the area

	○ To promote the concept of symbiosis between rural and wild species ○ To raise awareness and interest in Hong Kong's wildlife that are considered “dangerous”				
Rating on Five Dimensional Resources (out of 5)					
	Historical (H)	Cultural (C)	Ecological (E)	Physical (P)	Spiritual (S)
By Stakeholders	3	3	5	2	4
Analvtical	4	4	5	3	4

Evaluation of Five Dimensional Resources

Historical

- 3.1 As early as 1869, the missionaries from the Milan Institute for Foreign Missions had already set foot in Pak Sha O. The chapel was first built in 1880 and rebuilt at the current location in 1916. The Antiquities and Monuments Office (AMO) considers that the two villages on this route, Pak Sha O and Pak Sha O Ha Yeung, are outstanding vernacular Hakka



Immaculate Heart of Mary Chapel

villages which are well preserved with interesting historical and cultural heritage buildings, including, Ho Residence and Ho Ancestral Hall (Grade 1) and King Siu Sai Kui and Hau Fuk Mun (Grade 1) at Pak Sha O Ha Yeung. Built between 1915 and 1923, the Immaculate Heart of Mary Chapel at Pak Sha O is a Grade 3 historic building.

Cultural

- 3.2 Currently, some abandoned agricultural land to the north of the village cluster of Pak Sha O has recently been rehabilitated for active agricultural use, which exemplifies rural conservation in Sai Kung. Hikers can appreciate the restored Hakka village cluster and rehabilitated farmland in Pak Sha O. The YHA Pak Sha O Youth Hostel, an accommodation facility converted from the former Ming Sun School near Park Sha O village also demonstrates a good example of rural revitalisation for hikers. These are the cultural elements making the route worthy of above-average rating.

Ecological

- 3.3 The route between Chek Keng and Pak Sha O embeds rich and diverse ecological resources from land to sea, including To Kwa Peng where extensive mangrove growth and mudflat representing coastal wetland landscape is found, and Hoi Ha Wan Marine Park which is one of the first batch of Marine Parks established in Hong Kong. The coral communities in Hoi Ha Wan Marine Park are renowned in terms of species diversity and richness.
- 3.4 In view of the rich and diverse ecological resources in Pak Sha O, two times of “澳夜探生態” were successfully held by FTW in July and August 2022 respectively. The

activities were targeted to foster understandings on the nocturnal creatures near Pak Sha O Village and to promote the concept of symbiosis between rural and wild species. According to activity feedback, participants have given a high rating (5 out of 5) for ecological dimension.

Physical

- 3.5 Despite the long walking distance, the route mainly lies along the established trails, such as MacLehose Section 2 and Tai Tan Country Trail, which are in general flat that hikers will have a glimpse of the coastline. Overall, it is suitable for hikers of different ages and different ability levels.

Spiritual

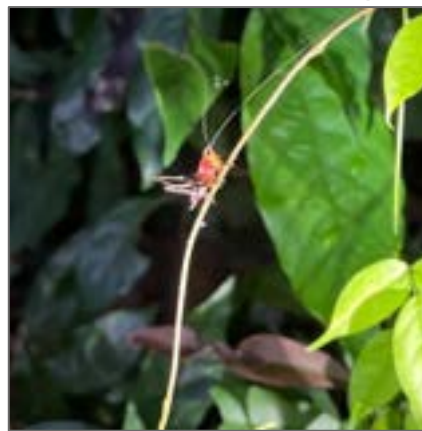
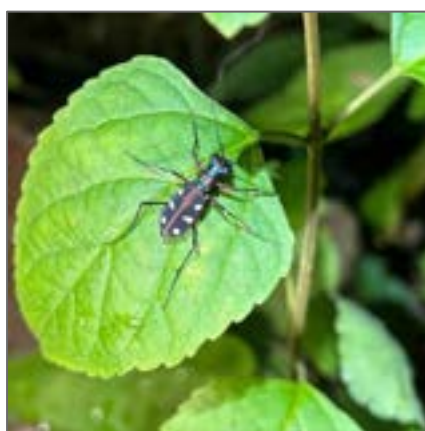
- 3.6 The village is situated in a tranquil environment as it is away from the major vehicular access, Hoi Ha Road, and is embraced by the mountain ranges to the north and to the south respectively. Although the two activities conducted in Pak Sha O were related to ecology, participants in general considered night walk in such an environment had enabled their self-reflection on their relationship with the environment and wildlife. With this unique physical setting, there is potential to conduct activities for enhancing spiritual experience at the chapel and its outdoor grassland area, as well as the nearby area where appropriate.



*Hakka House
in Pak Sha O Village*



*Intertidal Habitat along the Coast
of To Kwa Peng*



Ecology / species observed in Pak Sha O

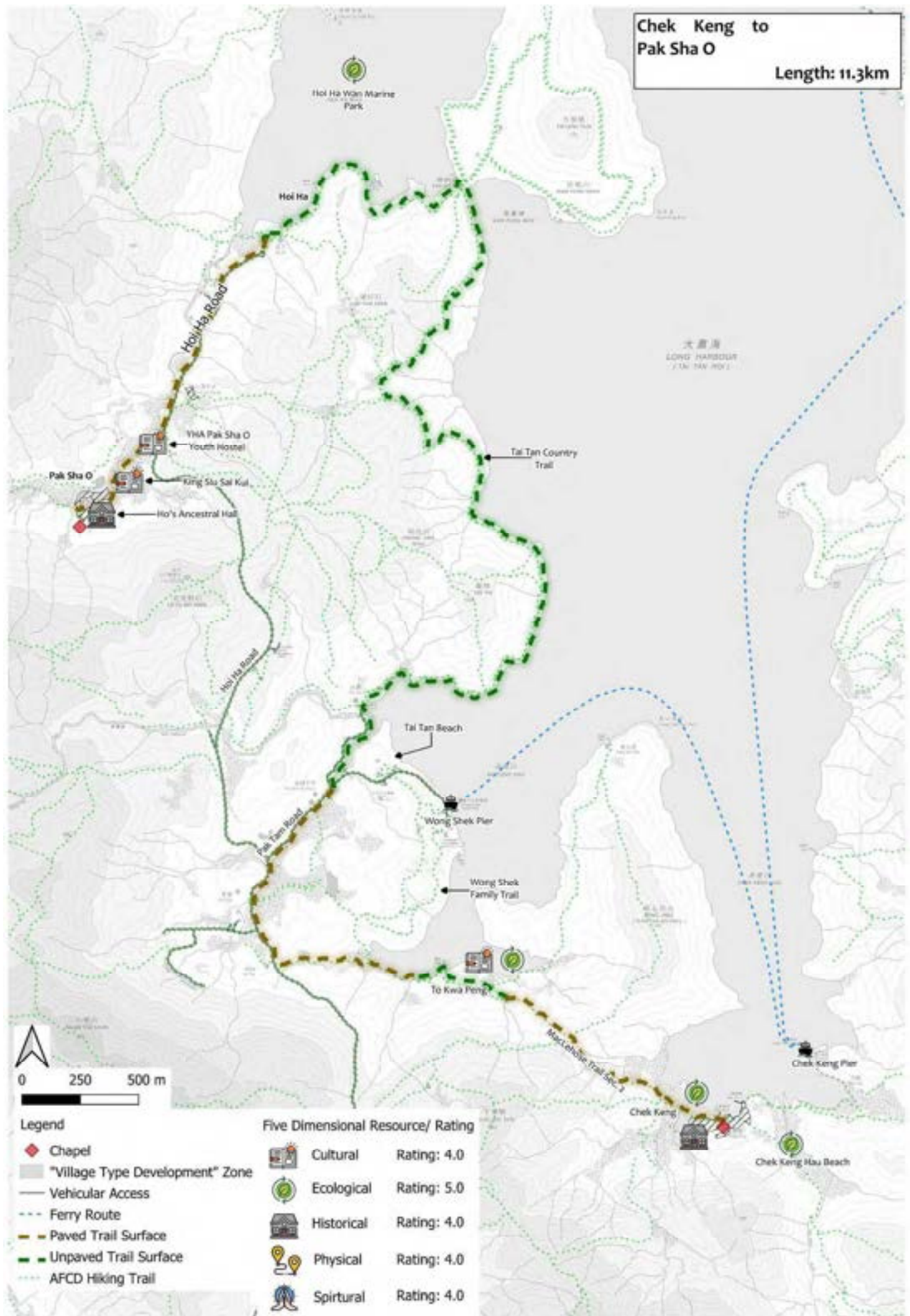


Figure X-C Section C of the Cultural Walk (Chek Keng to Pak Sha O)

Section D - Immaculate Heart of Mary Chapel (Pak Sha O) to Epiphany of Our Lord Chapel (Sham Chung)

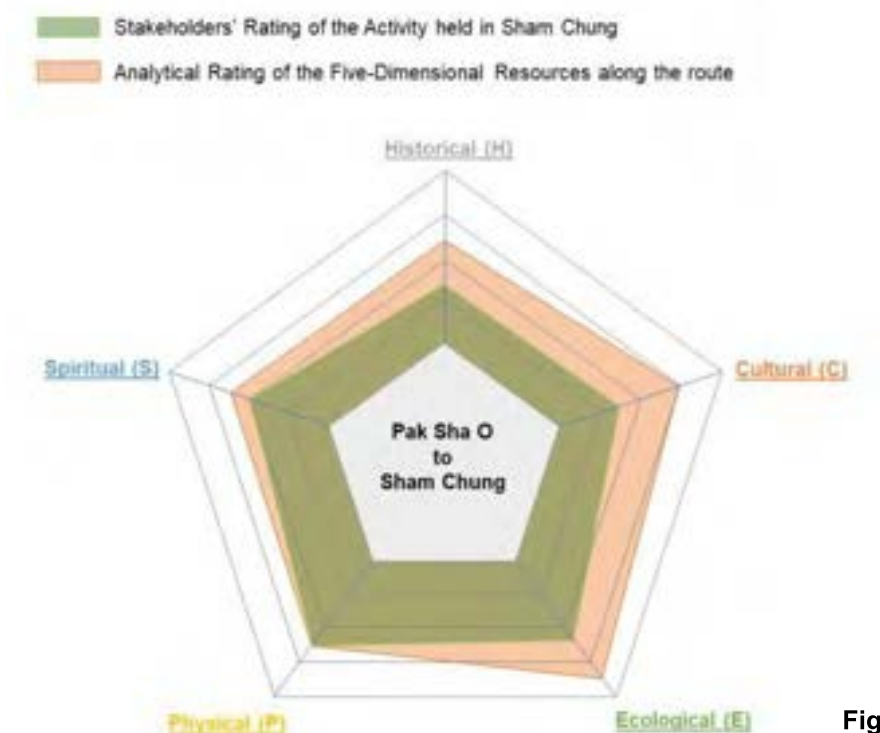


Figure X-4
Proposed Ratings for
Section D

Table X-4 Basic Information, and Evaluation on the Five Dimensions for Section D

Village(s) at the destination Sham Chung Village	- Historic Hakka Village with history traced back to the Qianlong period of the Qing Dynasty - Sham Chung is a remote village located at a shallow bay on west coast of the Sai Kung Peninsula. - A long embankment (with 210m long and over 6m tall) was built by the villagers with the assistance of the priest to prevent the farmland from flooding. The embankment has stood and been seen at the present.
Chapel at the destination Epiphany of Our Lord Chapel (三王來朝小堂)	- Dilapidated - Grade 3 Historic Building, confirmed on 8 Sept 2022 - First built in 1879; Rebuilt in 1956; Currently under renovation plan - The building included the chapel and a school (Kung Man School) at the same time for education purpose and preaching
Access Points	- Pak Sha O via GMB or taxi on Hoi Ha Road - Sham Chung Pier (Ferry Service), or about 1-hour walk to Yung Shue O where road transport is available
Distance	3.6km
Difficulties	2 stars (out of 5)
Activities Held	- 心·沖·咖啡 (21/11/2021) - Objectives:

	○ To increase awareness of Lai Chi Chong as a Global GeoPark ○ To integrate coffee culture in a countryside environment ○ To create a mindfulness experience for the participants to nurture body-mind wellbeing ▪ PhotoWalk 深涌 (27/11/2022) Objectives: ○ To explore the ecology in Sai Wan and the nearby estuary ○ To nurture the participants' reflection on their relationship with the natural environment through wildlife photography				
Rating on Five Dimensional Resources (out of 5)					
	Historical (H)	Cultural (C)	Ecological (E)	Physical (P)	Spiritual (S)
By Stakeholders	2.4	2.6	3.3	3.5	3
Analytical	3.5	4	4.5	3.5	3.5

Evaluation of Five Dimensional Resources

Historical

- 4.1 At the destination, there is Sham Chung Village which indeed includes five small-scale villages namely Wan Tsai (灣仔), Shek Tau King (石頭徑), Pao Nei Tsai (包尼仔), Ha Wai(下圍, 又名“聖教堂村”) and Dui Min Tsuen (對面村). Sham Chung Village was first established in early 1700s (Qing Dynasty), whereas the Lee clan members came from Wu Kau Tang and settled in Sham Chung.



Epiphany of Our Lord Chapel

- 4.2 The chapel located to the north of the large piece of agricultural land was first built in 1879 and rebuilt in 1956, which incorporated the function as a school in 1950s, named as “Kung Man School” (公民學校). Sham Chung School, located to the east of the large piece of agricultural land, was then built in late-1950s, which is now vacant. The villagers' daily life in the old days and the missionaries' contribution to the village would be interesting stories for the public to learn about Sham Chung.



*Former Sham Chung School
(Vacant)*

Cultural

- 4.3 Although most villagers have left the village, a 1936-built Hakka style village house has been converted by the Lee's family into a commercial store named “Sham Chung Manor” (深涌農莊). This has become a place of gathering by the villagers and visitors. The Lees also take a chance to promote Hakka cuisine.

Ecological

- 4.4 There is high diversity of natural habitats in the area, including mangroves, streams, freshwater wetland and woodlands. There is *fung shui* woodland behind the village house in the southeastern part of the area⁸. In the western part, there includes mangrove along the coast, a stream of high ecological significance flowing from south to north through the area and a



Sham Chung Manor

freshwater wetland in the southern part. The stream and freshwater wetland also provides important habitat for aquatic macro-invertebrates such as mayflies and larval dragonflies. With its rich ecological resources and biodiversity, Sham Chung was selected as one of the twelve priority sites for enhanced conservation under New Nature Conservation Policy (NNCP) promulgated in 2004.

- 4.5 Lai Chi Chong UNESCO Global GeoPark is situated within walkable distance to the natural coast west of Lai Chi Chong Pier and within 20-minute walk from the major route between Pak Sha O and Sham Chung. There are Late Jurassic volcanic sedimentary rocks and sedimentary rocks, with tuff and other rocks. In the GeoPark, there is an established one-way trail of about 1km along the rocky coast, with signs and notice boards introducing the background information of the rocks in the GeoPark for education purpose.



*Lai Chi Chong
UNESCO Global GeoPark*

Physical

- 4.6 The route from Pak Sha O to Sham Chung is predominately flat on a well-paved path with fencing along the watercourse until reaching the fork of another nameless path leading to Lai Chi Chong. The second half of the route, though not being paved, is in general flat and gradually descending from the highest level at She Shek (蛇石) at about +120mPD. Overall, the physical demanding level is at the average level to most types of hikers.

Spiritual

- 4.7 Participants in the Mindfulness workshop (心·沖·咖啡) has offer an average score of 3 out of 5 in the spiritual dimension of the activity held in Sham Chung and Lai Chi Chong. These two places in the remote areas of Sai Kung offered the participants a chance to relax and refresh the physical body and the mind, through breathing

⁸ Explanatory Statement of Approved Sham Chung Outline Zoning Plan No. S/NE-SC/3 exhibited on 10 December 2010 referred.

deeply in a spacious outdoor environment and appreciating the nature.



Environment of Sham Chung



Existing Houses in Sham Chung

Length: 3.6km



Section E – Epiphany of Our Lord Chapel (Sham Chung) to Rosary Mission Centre (Wong Mo Ying)

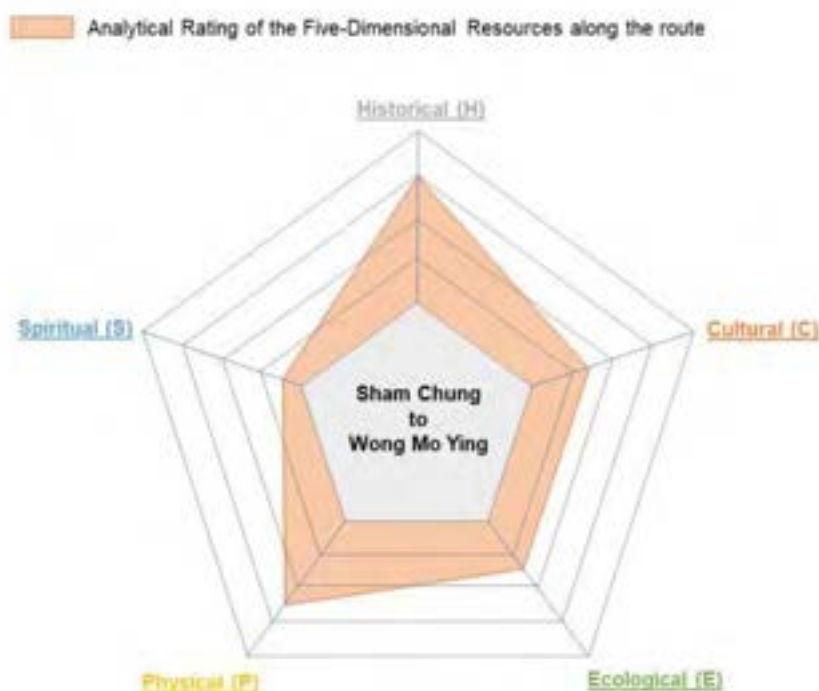


Figure X-5
Proposed Ratings for
Section E

Table X-5 Basic Information, and Evaluation on the Five Dimensions for Section E

Village(s) at the destination	- Historic Hakka Village with history traced back to the 1750s to 1840s - Wong Mo Ying once formed an alliance with 7 other adjoining villages (大網仔、蛇頭、大埗仔、坪墩、石坑、鐵鉗坑及丞笏), known as “Pat Heung”				
Wong Mo Ying Village	During the Second Sino-Japanese War, it once became the base of the Dongjiang People's Anti-Japanese Guerrilla.				
Chapel at the destination	- First built (not at the same location) in early 1880; a new chapel was built at the current location in 1923; the existing one of larger size was built in 1939. - Structurally sound				
Rosary Mission Centre (玫瑰小堂)	- Grade 2 Historic Building - Managed by the Catholic Scout Association and the Scouts of the 117th East Kowloon Scouts, serving as a Scout activity center until 2019, when the church took over the management.				
Access Points	- Sham Chung Pier (Ferry Service) - Wong Mo Ying accessible via road transport				
Distance	6.8m				
Difficulties	3 stars (out of 5)				
Activities Held	N/A				
Rating on Five Dimensional Resources (out of 5)					
	Historical (H)	Cultural (C)	Ecological (E)	Physical (P)	Spiritual (S)
By Stakeholders	N/A	N/A	N/A	N/A	N/A
Analytical	4	2.5	2.5	3.5	1.5

Evaluation of Five Dimensional Resources

Historical

- 5.1 Wong Mo Ying Village was established in around 1750 to 1840. Villagers in the old days mainly relied on farming. Wong Mo Ying Village as among the few villages in Sai Kung first with a school in the village, with the support of the church.



Rosary Mission Centre

- 5.2 In the Japanese Occupation Period, the chapel played an important role in the anti-Japanese activities. The Japanese army surrounded the chapel and detained about 20 villagers in the chapel for interrogating and some of the villagers were sacrificed. The story could be insightful for public to understand more about the issues during the Japanese Occupation Period.

Cultural

- 5.3 The current Rosary Mission Centre at Wong Mo Ying is structurally sound and recognised as Grade 2 Historic Building. However, apart from the chapel, currently there is limited cultural element found in Wong Mo Ying as the village houses are mostly rented to or occupied by non-indigenous villagers.

Ecological

- 5.4 Along this route, there is Yung Shue O which is also one of the twelve priority sites for enhanced conservation under NNCP. There is an Ecologically Important Stream (EIS) flowing from east to west in the southern part of Yung Shue O. There are natural habitats including the woodland and the streams as good habitat for butterflies, and over half of the local butterfly species are recorded in the area⁹. In Wong Mo Ying and the nearby areas, however, the ecological resources are not well known.



Mangroves along the route to Yung Shue O

Physical

- 5.5 Along the route from Sham Chung to Wong Mo Ying, only the section between Shan Chung and Yung Shue O is rather flat but the section following Yung Shue O involves hiking up to a level of about 235mPD and descending gradually to Wong Mo Ying. The physical demanding level of this second half is rather high for ordinary hikers.

⁹ Explanatory Statement of Approved Yung Shue O Outline Zoning Plan No. S/NE-YSO/2 exhibited on 19 February 2016 referred.

Spiritual

- 5.6 There is limited spiritual element in Wong Mo Ying except the chapel itself. However, the chapel is surrounded by some typical and newly built village houses, and there is no outdoor grassland outside the chapel. There is limited advantage in conducting spiritual related activities there, except the advantage of being well connected with vehicular access. Nevertheless, the chapel is structurally sound, with limited nuisance from the surrounding. The inner space is suitable for conducting activities for spiritual enhancement.



*Descent inner space
of the chapel*

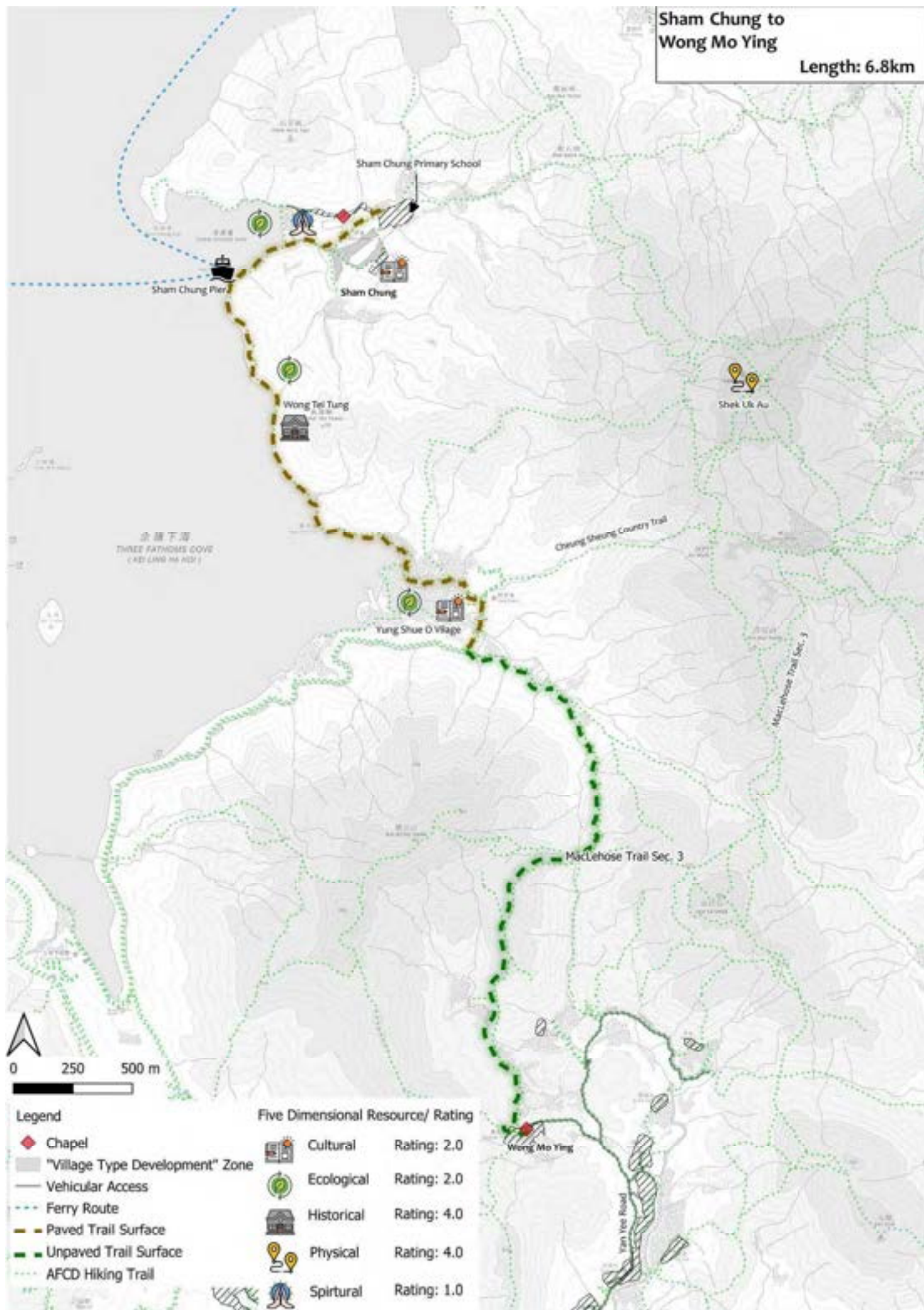


Figure X-E Section E of the Cultural Walk (Sham Chung to Wong Mo Yin)

Section F – Rosary Mission Centre (Wong Mo Ying) to Our Lady of Seven Sorrows Chapel (Pak Tam Chung)

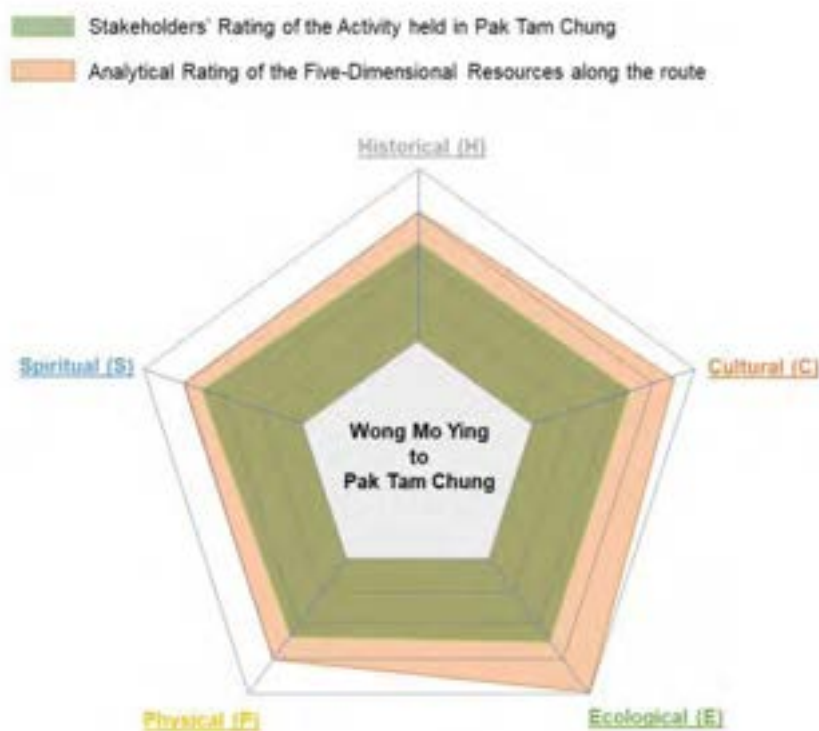


Figure X-6
Proposed Ratings for
Section F

Table X-6 Basic Information and Evaluation on the Five Dimensions for Section F

Village(s) at the destination Pak Tam Chung	- There are 6 historic Hakka Villages in Pak Tam Chung (Sheung Yiu, Wong Yi Chau, Pak Tam, Pak Tam Chung, Tsak Yue Wu, Wong Keng Tei and Tsam Chuk Wan), known as “Luk Heung” (六鄉), dated back to the 1830s at the earliest. - Since Pak Tam Chung is located in between Sai Kung Market and other villages on Sai Kung Peninsula (such as Chek Keng, Tai Lang, etc.), it was the gateway between villages and the town area.
Chapel at the destination Our Lady of the Seven Sorrows Chapel (聖母七苦小堂)	- Built in 1900 - Structurally sound - Grade 3 Historic Building - Built on the east bank of the estuary with a foundation about 2m and boats could dock beside the chapel when the tide rose. It is considered a Hakka construction method. The sun-drying field of the villagers is next to the chapel. - Divided into two parts, one for the sanctuary and the other for the priest's dormitory.
Access Points	- Wong Mo Ying accessible via road transport - Pak Tam Chung Bus Terminus
Distance	6km
Difficulties	2 stars (out of 5)
Activities Held	味遊七苦小堂 (31/10/2021)

	Objective: ○ Applying the elements of artistic creation to experience the five senses and to understand the history of Pak Tam Chung and the history of the chapel ▪ 瞳行古道 (18/12/2021) Objectives: ○ To encourage people with sightedness to "walk together" with people with visual impairment and use different senses to explore the nature and understand the biodiversity of Sai Kung ▪ PhotoWalk 北潭涌 (7/8/2022) Objectives: ○ To explore the ecology in Sai Wan and the nearby estuary ○ To nurture the participants' reflection on their relationship with the natural environment through wildlife photography				
Rating on Five Dimensional Resources (out of 5)					
	Historical (H)	Cultural (C)	Ecological (E)	Physical (P)	Spiritual (S)
By Stakeholders¹⁰	3.3	3.6	3.6	3.4	3.6
Analytical	4	4.5	5	4	4

Evaluation of Five Dimensional Resources

Historical

- 6.1 Sheung Yiu is one of the six Hakka Villages in Pak Tam Chung, dated back to 1830s at the earliest. The missionaries started to approach the local villagers in the late 19th century in Pak Tam Chung. There was no proper premises for conducting religion activities until Our Lady of Seven Sorrows Chapel was established in 1900. The chapel was originally a Hakka house contributed by one of the Sheung Yiu villagers. The chapel is now recognised as a Grade 3 Historic Building.



*Our Lady of
the Seven Sorrows*

Cultural

- 6.2 Since Pak Tam Chung is located between Sai Kung Market and other villages on Sai Kung Peninsula, it was the gateway between the villages and the town area. Apart from farming, the villages in Pak Tam Chung even conducted rural industrial activities there, including production of fertilizer, bricks, tilts and other types of building materials in the old days. Today there is Sheung Yiu Folk Museum converted from Sheung Yiu Hakka houses displaying the farming equipment and everyday objects of the Hakka people, showing the history of Sheung Yiu Village and local culture to the public. The lime kiln in front of the museum demonstrated how the villagers

¹⁰ The scores are the average scores given by the participants from the results of the three activities.

produced lime in the old days.



Sheung Yiu Folk Museum



The lime kiln

Ecological

- 6.3 Pak Tam Chung is named as “Chung” meaning there is a river entering the ease, with freshwater and back flowing sea water at high tide mix to create unique brackish habitats. Along Pak Tam Chung Nature Trail, there are different habitats observed, including stream, estuaries, mudflat and mangroves. There are mudskippers and fiddle crabs observed along the shore, and some



The estuaries

interesting plantation such as the rough-leafed Sandpaper Vine (*Tetracera asiatica*) (錫葉藤) and Incense Tree (*Aquilaria sinensis*) (土沉香) in the woodland and bamboo groves. There are also display boards introducing the rich biodiversity in this area

Physical

- 6.4 The route is in general flat and easy for most types of hikers. Along the nameless trail between Ping Tun (坪墩) and Tsak Yue Wu (鰂魚湖), the highest point is only about +160mPD. The other sections are either vehicular access or Family Walk / Nature Trail. Overall, the physical demanding level of the whole route should be below average and thus acceptable to most types of hikers.

- .6.5 Particularly, the section between Pak Tam Chung (Tai Mong Tsai Road) and the chapel is Pak Tam Chung Nature Trail which is mostly flat and paved. FTW have ever conducted an activity named “瞳行古道” aiming to encourage people with sightedness to "walk together" with people with visual impairment and use different senses to



Pak Tam Chung Nature Trail

explore nature and understand the biodiversity of Sai Kung. The experience has demonstrated that it is safe for conducting activities along this part of trail for people with visual impairment.

Spiritual

- 6.6 The chapel is close to the seaside with a small pier near the chapel, where one can observe the tidal level closely. Back in the old days, the missionaries arrived at the chapel usually by boat via this pier, and therefore they needed to take into account the tidal level when planning the routes. Such setting allows us to experience the missionaries' daily habits and constraints in the old days.
- 6.7 One activity named “味遊七苦小堂” was conducted on 31 October 2021 aiming to apply the elements of artistic creation to experience the five senses and to understand the history of Pak Tam Chung and the history of the chapel. It is reviewed by the participants that the use of music and artistic creation could enable appreciation and understanding of the missionary work in Sai Kung in the old days, and enhance participants' spiritual experience and relationship with the chapel.



The pier near the chapel



Descent inner space of the chapel

Section G – Our Lady of Seven Sorrows Chapel (Pak Tam Chung) to Lung Shun Wan Mission Centre (Pak A, Leung Shuen Wan)

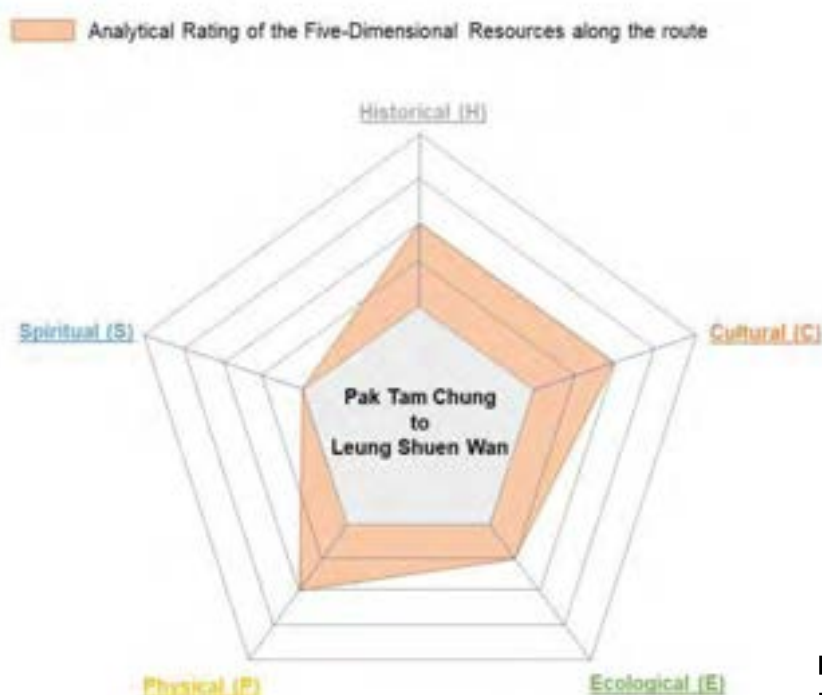


Figure X-7
Proposed Ratings for
Section G

Table X-7 Basic Information and Evaluation on the Five Dimensions for Section G

Village(s) at the destination Leung Shuen Wan Village	- An ancient Hakka Village with more than 350 years of history - Pak A together with the three adjoining villages, Tung A, Pak Lap and Sha Kiu Tau, belonged to Leung Shuen Wan Village. - Situated in a sheltered bay between the west dam and east dam of the High Island Reservoir - Compared with other villages in the Project, the church had fewer interactions with the Leung Shuen Wan Village. - As the custom of the fishermen to worship Tin Hau has been deeply rooted, it was rather difficult for Western religions to gain popularity among the villagers.
Chapel at the destination Lung Shun Wan Mission Centre (龍船灣天主堂)	- Built in 1910 - Dilapidated - It can be seen from the rubble that the chapel is divided into two main portions. Through the walls of the chapel, the arch columns made of bricks and the unique glazed tile windows can still be seen, which clearly shows the style of the chapel with the combination of Chinese and Western style walls.
Access Points	- Pak Tam Chung Bus Terminus - A 20-minute walk trail connecting Pak A to Sai Kung Man Yee Road for public transport
Distance	8.6km

Difficulties	▪ 2 stars (out of 5)				
Activities Held	N/A				
Rating on Five Dimensional Resources (out of 5)					
	Historical (H)	Cultural (C)	Ecological (E)	Physical (P)	Spiritual (S)
By Stakeholders	N/A	N/A	N/A	N/A	N/A
Analytical	3	3	2	3	1

Evaluation of Five Dimensional Resources

Historical

- 7.1 The chapel is situated in Pak A (北丫) which together with Tung A (東丫), Pak Lap (白腊) and Sha Kiu Tau (沙橋頭) belonged to Leung Shuen Wan Village (糧船灣村). In the old days, the villagers of Leung Shuen Wan Village mainly relied on trading the fish product with the fishermen, which would then be sold in the food market in Kowloon.



Lung Shun Wan Mission Centre

- 7.2 The chapel in Pak A, Leung Shuen Wan, was completed in 1910. Although it is now broken, it was recorded that the wall of the chapel had a Chinese-style window decoration design. It could be seen that the missionaries here mostly adopted the methods of combining the traditional customs of the villagers with the Western church.

Cultural

- 7.3 Just about 10-minute walk to the south of Our Lady of Seven Sorrows Chapel along Sheung Yiu Country Trail, there are some well-preserved village houses in Wong Yi Chau Village. Further to the south, there is Po Kwu Wan (曝罟灣) with an existing embankment in semi-circle shape. The embankment was use for fish farming in the old days but now it is not in use. There is potential to further explore the history of the villagers and their linkage with these facilities.



Po Kwu Wan

- 7.4 When the missionaries started to approach the villagers in Leung Shuen Wan in early 1900s, it was decided to build the chapel in Pak A with a certain distance from the Tin Hau Temple in Tung A as most villagers in this area believed in Tin Hau. The chapel was built in 1910. The missionaries encountered a lot of resistance in preaching in this village and needed to communicate with the local villagers with Hakka language. The story of the missionaries' difficulties in preaching due to cultural difference could be worthy of

sharing to the public.

Ecological

- 7.5 The area of Pak A and Tung A has high scenic and landscape value which complements the natural landscape of the surrounding country park. The shrubland and woodland are contiguous with the expanse of vegetation in the adjoining country park and form part of the wider ecosystem¹¹.



The coastal area between Pak A and Tung A

Physical

- 7.6 This route is rather long (8.6km) but mostly along the well paved vehicular access, Sai Kung Man Yee Road, which is in general flat. Overall, the physical demanding level of the whole route should be average and thus acceptable to most types of hikers.

Spiritual

- 7.7 There is limited spiritual element in Leung Shuen Wan. There is potential to enhance the spiritual element upon rebuilding of the chapel.

¹¹ Explanatory Statement of Approved Tung A and Pak A Outline Zoning Plan No. S/SK-TA/2 exhibited on 2 June 2015 referred.

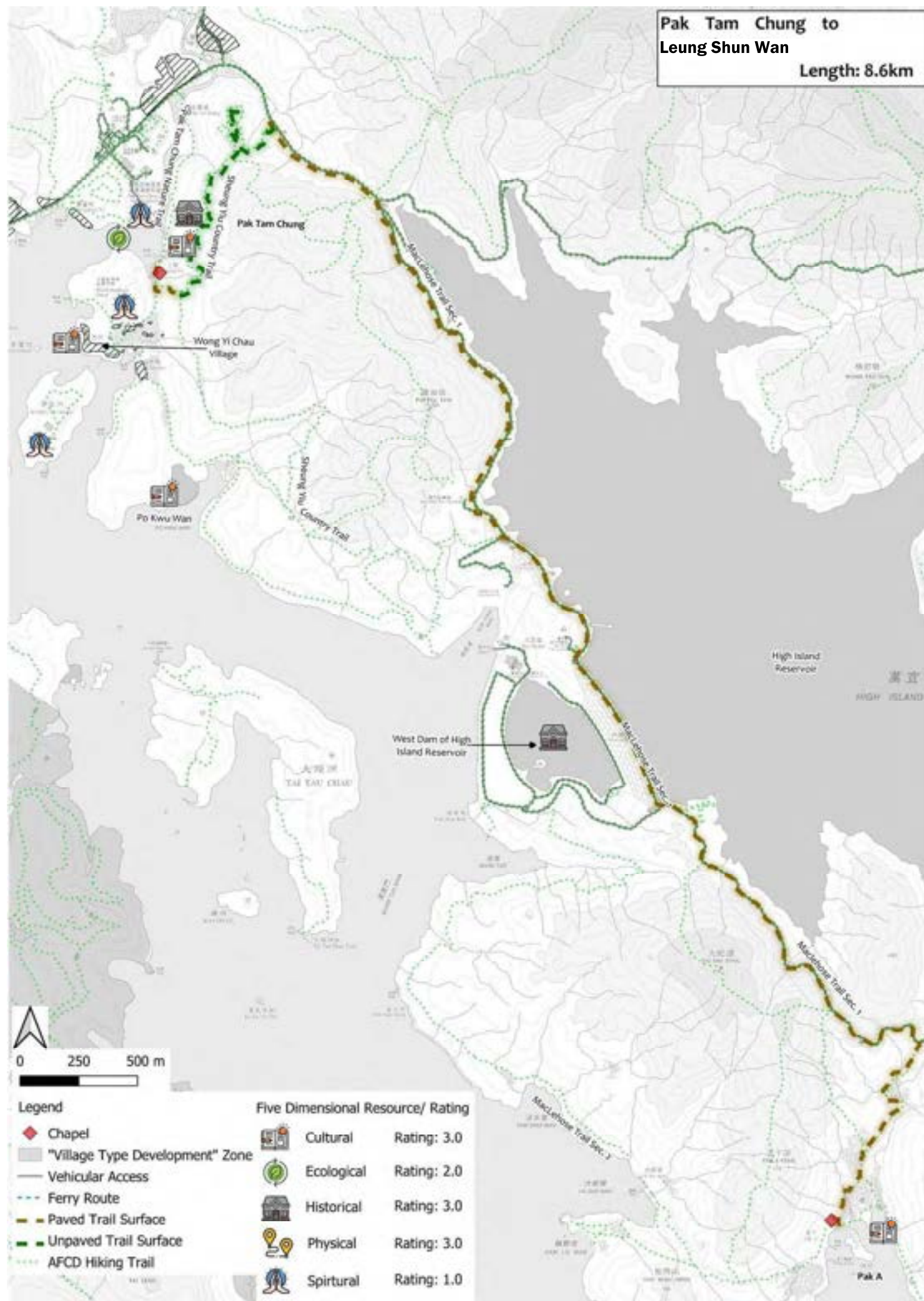


Figure X-G Section G of the Cultural Walk (Pak Tam Chung to Leung Shuen Wan)

Section H – Leung Shuen Wan Mission Centre (Pak A, Leung Shuen Wan) to Nativity of Our Lady Chapel (Long Ke)

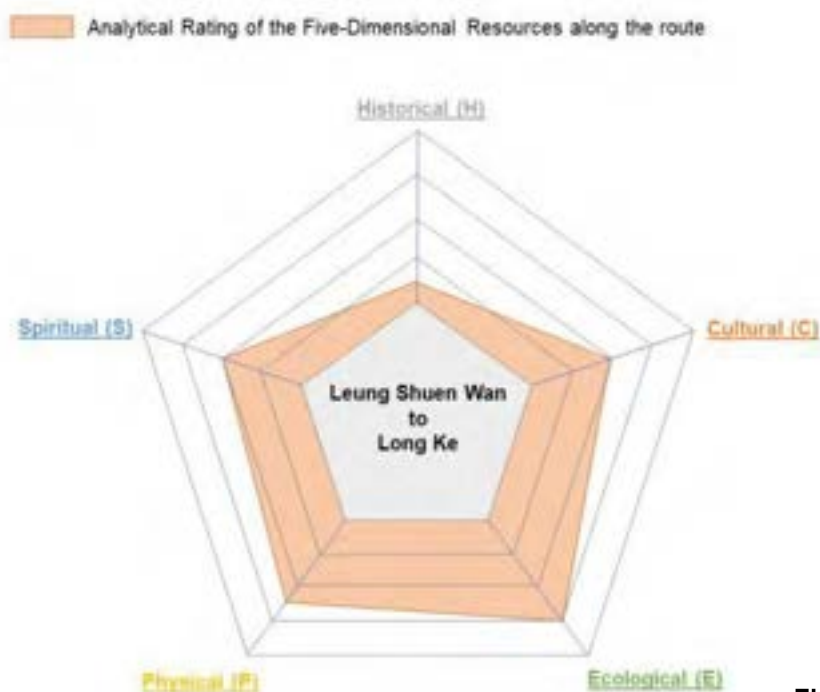


Figure X-8
Proposed Ratings for
Section H

Table X-8 Basic Information and Evaluation on the Five Dimensions for Section H

Village(s) at the destination	▪ The history of Long Ke Village has not been well recorded. Some of the villagers came from Sha Tsui Village, a village affected by the construction of the High Island Reservoir. ▪ In the late 1960s, the construction of the High Island Reservoirs greatly changed the waterway environment and the transport network to and from Long Ke.
Chapel at the destination	▪ Built in 1918 ▪ Structurally sound ▪ Grade 3 Historic Building ▪ Turned to be the meeting place of a gospel drug rehabilitation village established in 1968 ▪ Suspended in 1976 after the drug rehabilitation village moved; and becoming part of Wu Oi Gospel Drug Rehabilitation Village since 1980 (currently known as “Male Adult Training Centre”)
Access Points	▪ A 20-minute walk trail connecting Pak A to Sai Kung Man Yee Road for public transport ▪ A 30-minute walk connecting Long Ke to the East Dam with a GMB stop
Distance	▪ 5.8km
Difficulties	▪ 3 stars (out of 5)
Activities Held	N/A

Rating on Five Dimensional Resources (out of 5)					
	Historical (H)	Cultural (C)	Ecological (E)	Physical (P)	Spiritual (S)
By Stakeholders	N/A	N/A	N/A	N/A	N/A
Analytical	1.5	3	4	3.5	3

Evaluation of Five Dimensional Resources

Historical

- 8.1 There is limited historical document related to Long Ke Village and therefore it is given 1.5 score only. It is known that Long Ke Village similar to Pak A Village had smaller population, as compared to the other villages in Sai Kung. For Long Ke Village, some villagers originally came from Sha Tsui Village (沙咀村) which was affected by the development of High Island Reservoir. After



Nativity of Our Lady Chapel

High Island Reservoir was built in 1969, the waterway locally known as “Kwun Mun Shui Tou” (官門水道) had been blocked and therefore villagers gradually moved out. In late-1960s, the village was almost empty and the nearby farmland had already been fallow.

- 8.2 The existing chapel was built in 1918 but then gradually abandoned in 1960s due to decline of population. The underutilized chapel has then been used as meeting place of a gospel drug rehabilitation village. Now the rehabilitation centre has been renamed as “Male Adult Training Centre” being operated by Wu Oi Christian Centre.

Cultural

- 8.3 There are existing seafood restaurants next to Tin Hau Temple in Tung A as well as Sha Kiu Tau. Tin Hau Temple is the important gathering place of the villagers. There is large-scale event every two years that hundreds of villagers came back to celebrate the Tin Hau Festival. Pak Lap now has become a popular destination for local visitors. Some of the village houses have been renovated with colourful exterior walls available for rent. These are some cultural elements of the old villages along the route that hikers would be able to learn and experience.



Pak Lap

Ecological

- 8.4 In Pak Lap, there is woodland forming a continuous stretch of well-established vegetation with those located in the adjoining country park and being ecologically linked to the natural habitats.

- 8.5 Along the route from Leung Shuen Wan to Long Ke, hikers can easily get access to the UNESCO Global GeoPark near the East Dam and Po Pin Chau, where rhyolitic volcanic hexagonal rock columns can be extensively and closely observed. There is High Island Geo Trail along the East Dam with interpretation panels along the way to



provide information on the various landforms created by natural phenomena.

*UNESCO Global GeoPark
near East Dam*

Physical

- 8.6 In the first half before reaching Sai Kung Man Yee Road, the route along is unpaved trail in between vegetation. In some parts, the route is not obvious due to heavy vegetation, which may lead to getting lost. The second half all the way rides on MacLehose Trail Section 1 and mostly rides on the vehicular access ended at the East Dam of High Island Reservoir. Hikers can then take a 30-minute walk to Long Ke. This section is mostly flat and should be available to all types of hikers.

Spiritual

- 8.7 Although there has never been any activity conducted in Long Ke, the village is situated in a tranquil environment facing Long Ke Wan to the southeast. It is surrounded by the mountain range of the country park to the north and to the west, with abandoned farmland at the hillside and the beach on the seaside. There is potential to conduct activities for enhancing spiritual experience at the chapel and the beach, after the chapel is returned.



The tranquil environment of Long Ke Wan

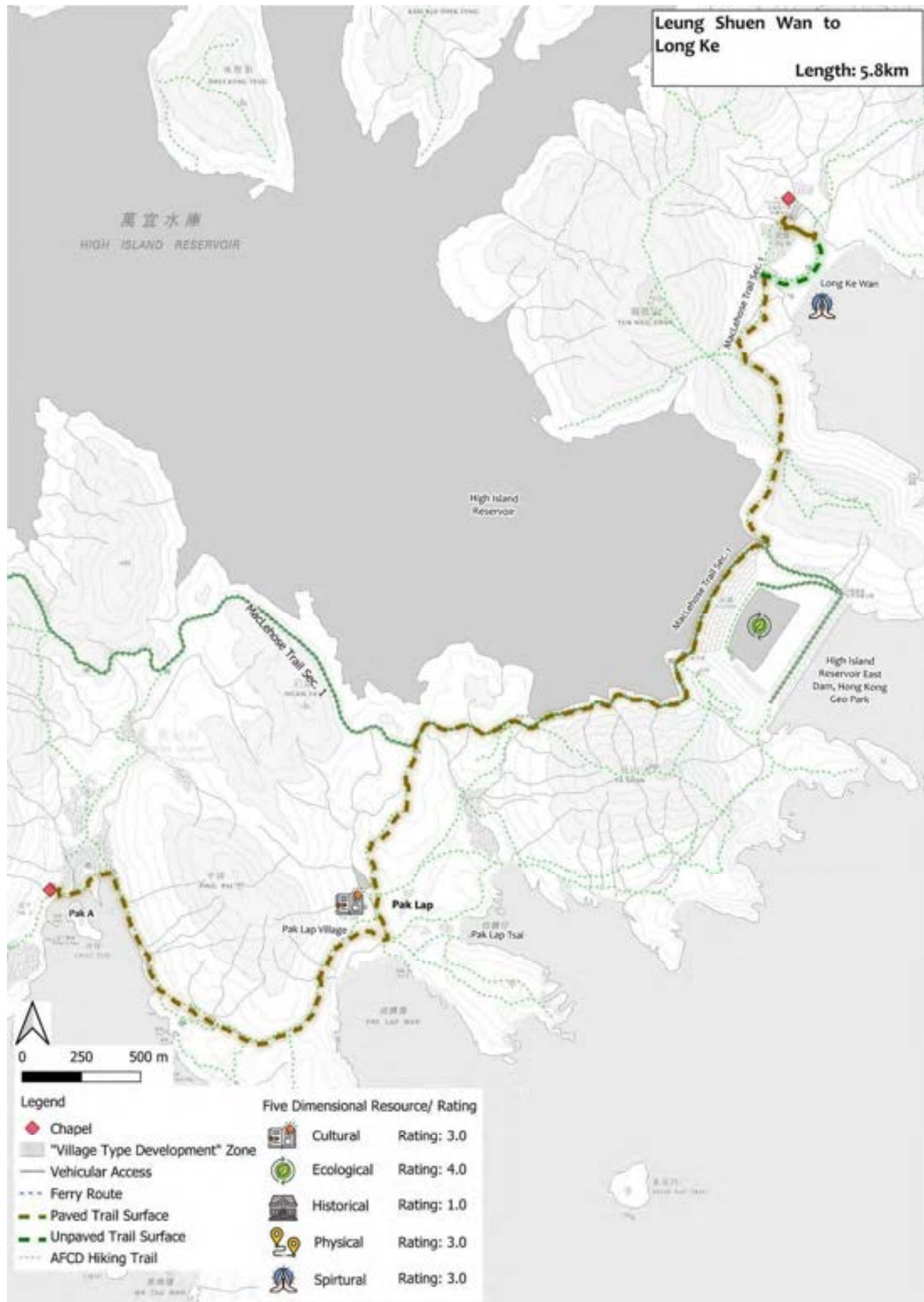


Figure X-H Section H of the Cultural Walk (Lung Shuen Wan to Long Ke)

Section I – Nativity of Our Lady Chapel (Long Ke) to Star of the Sea Mass Centre (Sai Wan)

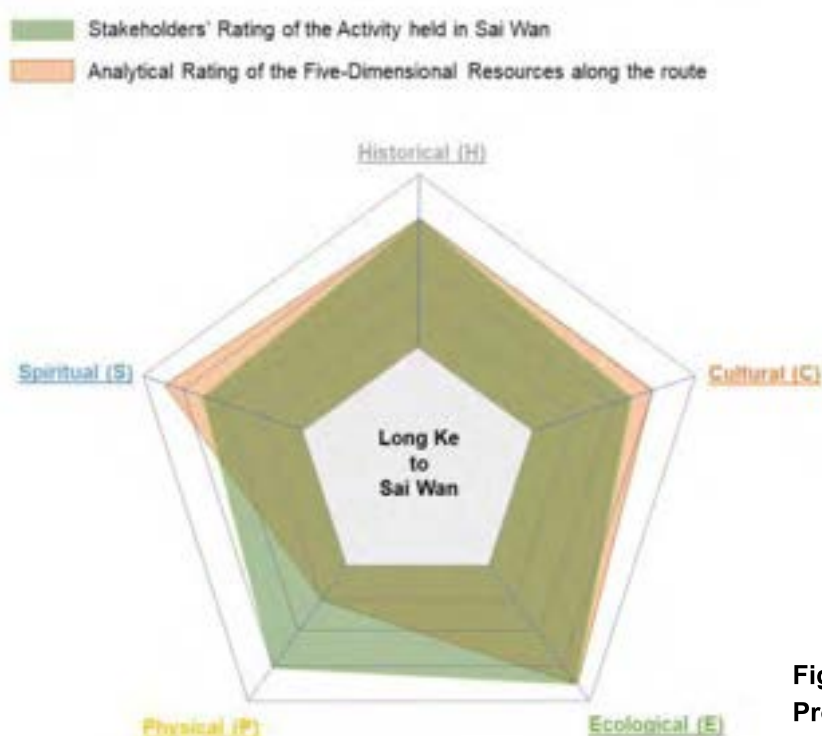


Figure X-9
Proposed Ratings for
Section I

Table X-9 Basic Information and Evaluation on the Five Dimensions for Section I

Village(s) at the destination Sai Wan Village	- History of Sai Wan can be traced back to the Ming Dynasty 600 years ago. - First known to the church in 1910s. The church provided education services to the villagers. - In the late 1960s, the construction of the High Island Reservoirs greatly changed the waterway environment and the transport network near Sai Wan. - Situated in Sai Kung East Country Park at Stage 2 of the MacLehose Trail.
Chapel at the destination Star of the Sea Chapel aka. Star of the Sea Mass Centre (海星彌撒中心)	- First built in 1953 and rebuilt in 1963 - Renovated and re-opened in 2021 - Pending grading - A single-storey building divided into chapel portion and school portion. - Damaged by Typhoon Wendy in 1962 and subsequently rebuilt in 1963. The word "1963" was engraved under the cross above the main entrance of the chapel to commemorate it.
Access Points	- A 30-minute walk connecting Long Ke to the East Dam with a GMB stop - A 45-minute walk from San Wai Village to Sai Wan Pavilion for road transport
Distance	4.6km
Difficulties	5 stars (out of 5)
Activities Held	- 民以植維生 (14/11/2021) - Objectives:

	○ To raise awareness of the preservation of wild plants in Hong Kong ○ To encourage participants to appreciate the contribution made by the villagers in the protection of ethnic plants in the rural environment ▪ PhotoWalk 西灣 (23/10/2022) Objectives: ○ To explore the ecology in Sai Wan and the nearby estuary ○ To nurture the participants' reflection on their relationship with the natural environment through wildlife photography				
Rating on Five Dimensional Resources (out of 5)					
	Historical (H)	Cultural (C)	Ecological (E)	Physical (P)	Spiritual (S)
By Stakeholders¹²	4	3.6	4.4	4	3.6
Analytical	4	4	4.5	2	4.5

Evaluation of Five Dimensional Resources

Historical

- 9.1 The missionaries had already set foot in Sai Wan in the early 20th century. At the beginning, there was no church in Sai Wan, and the priest had to say Masses in a house lent by a zealous believer. The current chapel was built in 1953. This single-storey building was divided into the chapel portion (Star of the Sea Church) and the school portion (Start of the Sea School) serving the local



Star of the Sea Chapel

villagers. The chapel was named as “Star of the Sea” (“海星”) to express the villagers’ reliance on Our Lady of Star of Sea and hoped that she would lead the villagers and bring them true light. The building was made of granite, with a Hakka-style tile roof on the roof of the Chapel. Today there are still some villagers who can recall their school time here when they were young.

Cultural

- 9.2 At present, only a small population is residing in the existing village clusters. Nevertheless, Sai Wan is a popular place for hikers, campers and water sports players, and there are some local stores at Sai Wan selling refreshments and renting water sports equipment during weekends and public holidays.
- 9.3 There is an ecological and cultural conservation project named “Rehabilitation Project for Sai Wan Area” launched in 2017, with an aim to conserve the rural

¹² The scores are the average scores given by the participants from the results of the two activities.

environment and culture of Sai Wan Area, as well as to promote the concept of sustainable development to the public. Apart from conducting activities like exhibitions, visiting of relic, guided tours and workshops for the public to gain familiarity with the lifestyle of Sai Wan, the Project also involves rehabilitating the abandoned farmlands and improving the surrounding wetland. There is a village house in Sai Wan being converted to be a Visitor Information Centre to provide information and exhibition for visitors.

Ecological

- 9.4 The estuary of Kam Mang Hang (夾萬坑河口) is close to Sai Wan Village, which is rich in freshwater species. There is also *fung shui* wood at the back of the village houses.
- 9.5 Some advance hikers along this route from Long Ke to Sai Wan would choose to visit Tai Yue Ngam Teng (睇魚岩頂), Yin Tsz Ngam (燕子岩), Cheung Ngam Teng (長岩頂) etc., which are off-track from MacLehose Trail Section 2. Visitors would be able to enjoy the scenic view towards the unobstructed seaview to the east of Sai Kung Peninsula.

Physical

- 9.6 The route from Long Ke to Sai Wan rides on the trail of large level difference between +2mPD and +314mPD. Ordinary hikers would find it physically demanding. Even if the visitors only reach Sai Wan Village from Sai Wan Pavilion, it also takes a 45-minute walk involving level difference between 3mPD and 146mPD. In general, it is quite physically demanding for participants to join activities in Sai Wan.



High elevation to the peak of Sai Wan Shan

Spiritual

- 9.7 Two activities have been conducted in Sai Wan, namely “民以植維生” and “PhotoWalk 西灣”. Participants in these two activities in general offered score of 3 to 3.1 out of 5 in the spiritual dimension. The major feedback is that they could learn more their relationship with the natural environment through learning and appreciating the natural habitats and the wildlife in Sai Wan.
- 9.8 Although the above two activities are mainly related to ecology, the history of Sai Wan Village and the relationship between the villagers and the missionaries in the old days could be further elaborated to the public through storytelling. Particularly, as the village was remote, the support and influence by the missionaries and the church had played an important role in Sai Wan villagers’ life. It is believed that the sharing

of the stories would strengthen the spiritual element of Sai Wan. Besides, the stargazing facility has been completed and in operation in recent years. Visitors can enjoy the stargazing at the natural environment without light pollution from the urban area.



Eating place at Sai Wan Village



Stargazing facilities near Sai Wan

Section J – Star of the Sea Mass Centre (Sai Wan) to The Immaculate Conception Chapel (Tai Long)

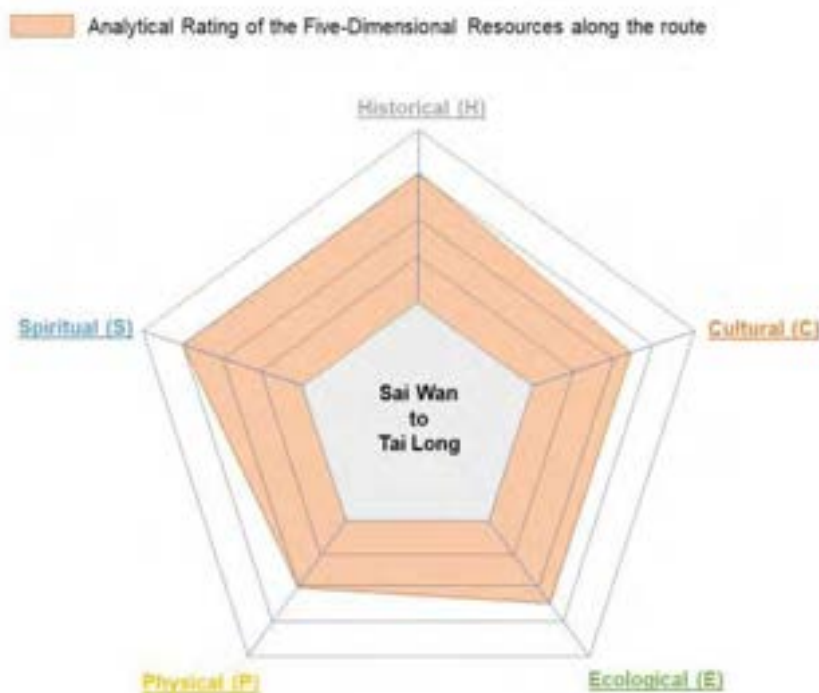


Figure X-10
Proposed Ratings for
Section J

Table X-10 Basic Information and Evaluation on the Five Dimensions for Section J

Village(s) at the destination Tai Long	- There were 5 ancient villages in Tai Long, namely Tai Long Village, Ham Tin Village, Lam Uk Wai, Cheung Uk Wai and Tai Wan Village. Tai Long Village and Ham Tin Village have over 250 years and 150 years of history respectively. - As early as the 1860s, Catholic missionaries had begun to preach in Tai Long - In the early post-war period, missionaries assisted the village in establishing a primary school known as Yuk Ying School (育英學校). - The chapel was renovated in 1979, but the chapel and the school were finally closed in 1988 due to the relocation of the villagers. Only Tai Long Village and Ham Tin Village still exist today with about or less than 10 villagers. - During the Second Sino-Japanese War, it once became the base of the Dongjiang People's Anti-Japanese Guerrilla.
Chapel at the destination Immaculate Conception Chapel (聖母無原罪小堂)	- First built in 1867 and rebuilt in 1932 - Grade 3 Historic Building - Consisted of the chapel portion and the school portion. - The architectural style of the chapel adopts Italian or Spanish style. - The local village building methods, such as exposed top beams and the use of plaster walls presents a unique architectural style.
Access Points	- A 45-minute walk from San Wai Village to Sai Wan Pavilion for road transport - Long Ke is only accessible via the other access points, such as Sai Wan and

	Chek Keng				
Distance	▪ 3.5km				
Difficulties	2 stars (out of 5)				
Rating on Five Dimensional Resources (out of 5)					
	Historical (H)	Cultural (C)	Ecological (E)	Physical (P)	Spiritual (S)
By Stakeholders	N/A	N/A	N/A	N/A	N/A
Analvtical	4	3.5	3.5	3	2.5

Evaluation of Five Dimensional Resources

Historical

- 10.1 Tai Long Village was considered to be one of the Sai Kung villages with the most Catholics. The chapel was built in 1867 and Rev. *Giuseppe Burghignoli* baptized the first batch of believers. As Tai Long Village was remote, there was high demand for providing education services within the village. The adjacent block of the chapel, which was also belonged to the church, was then converted into school in 1958, known as Yuk Ying School (育英學校)¹³. Later on, due to population downturn, the school and the chapel were then closed.
- 10.2 Tai Long Village has over 250 years of history. On 8 December 2022, Tai Long Village and Ham Tin Village were both confirmed as Grade 2 historic buildings by AAB.



Yuk Ying School



Immaculate Conception Chapel

Cultural

- 10.3 At present, only a small population is residing in the existing village clusters. Nevertheless, Tai Long is a popular place for hikers, campers and water sports players, and there are some local stores at Ham Tin and Tai Long selling refreshments and renting water sports equipment during weekends and public

¹³ Yuk Ying School is a pending item of historic buildings to be assessed, as proposed Grade 3 historic building.

holidays.

Ecological

- 10.4 The route ends in Tai Long, which is an environmentally and ecologically sensitive area comprising a broad spectrum of topographical features including natural woodland, shrubland, grassland, stream courses and sandy shore. Tai Wan, which is one of the largest remaining undisturbed sandy beaches in Hong Kong, is found in the vicinity of this route. The beach area, Tai Long Bay, has been designated as a “Site of Specific Scientific Interest” (“SSSI”), while most other areas fall within either “Conservation Area” (“CA”) under the statutory plan or Sai Kung East Country Park, except the “village type development” (“V”) zones of Tai Long and Ham Tin.

Physical

- 10.5 Overall, the route between Sai Wan and Tai Long is not long and not demanding. The level difference along the route is limited. However, as both Sai Wan and Tai Long have no direct access to public transport services, this route is usually combined other sections connecting to Sai Wan or Tai Long, such that the longer length requests for higher physical demand.

Spiritual

- 10.6 Although there has never been any activity conducted in Tai Long, the village is situated in a tranquil environment facing Tai Long to the east. The village is surrounded by the mountain range of the country park to the north and to the west, with the beach on the seaside. The chapel and the school form a historic building cluster with outdoor grassland. After renovation, it is anticipated that it will provide a tranquil and peaceful environment for the visitors to appreciate the architectural elements of the two buildings and learning the history of the missionary work in Tai Long, thus enhancing the spiritual element.



Tent camping at Ham Tin Beach

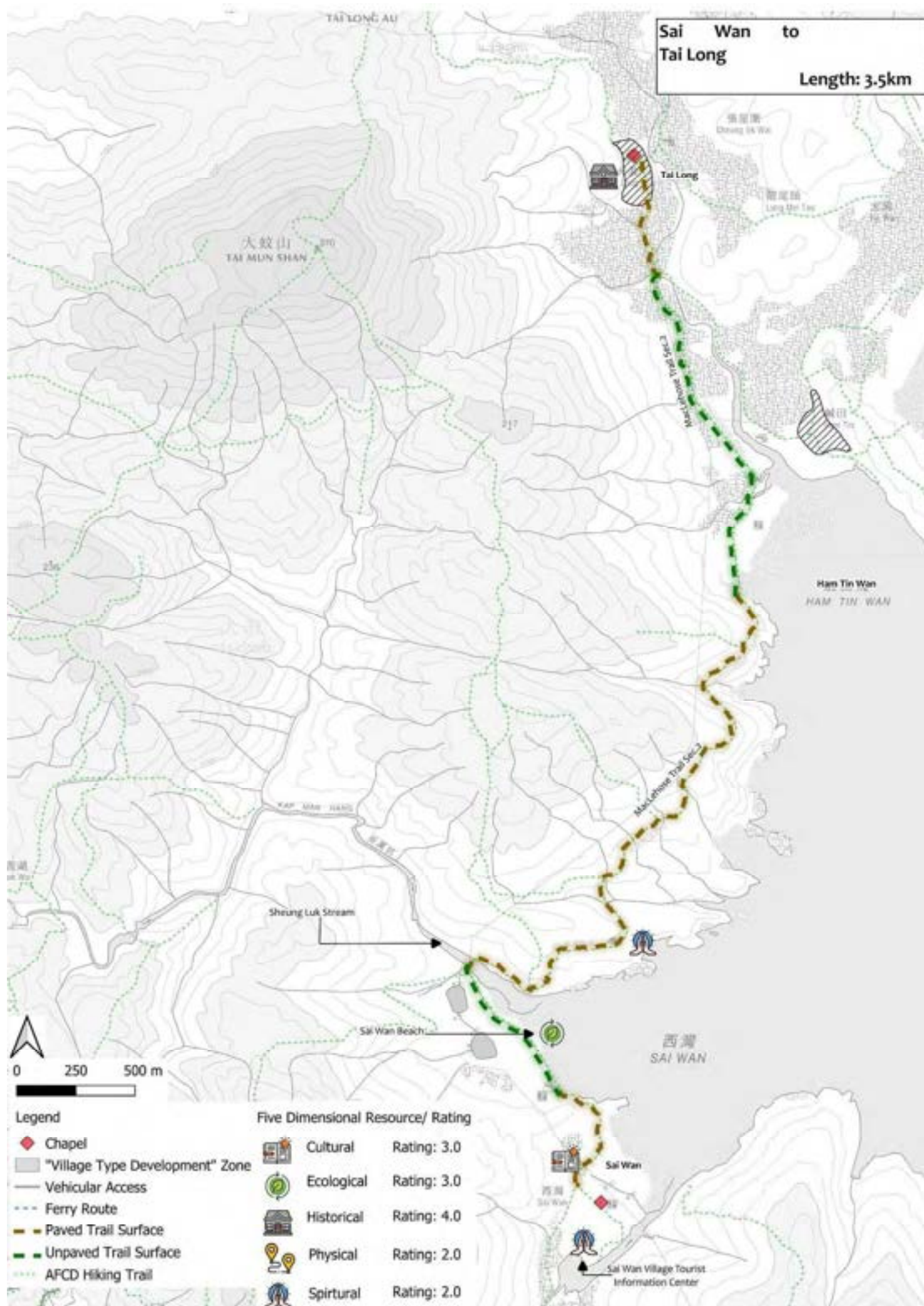


Figure X-J Section J of the Cultural Walk (Sai Wan to Tai Long)

APPENDIX B - DIFFERENT PACKAGES OF RECOMMENDED ROUTES

1.1 Routes of Easy Level

1.1.a) Ko Lau Wan Pier <> Chapel at Tan Ka Wan

(1.0 km | 12mins | Max Ascent: 21m)



1.1.b) Tai Long <> Chek Keng

(3.0km | 47mins | Max Ascent: 135m)



1.1.c) Wong Shek <> Uk Tau (屋頭)

(1.9km | 25mins | Max Ascent: 53m)



1.1.d) Hoi Ha <> Pak Sha O <> Nam Shan Tung (南山洞)

(2.9km | 40mins | Max Ascent: 101m)



1.1.e) Sham Chung <> Yung Shue O

(3.5km | 45mins | Max Ascent: 33m)



1.1.f) Wong Mo Ying <> Ping Tun (坪墩)

(3.6km | 1hr | Max Ascent: 179m)



1.1.g) Pak Tam Chung <> Sheung Yiu

(0.9 km | 12 mins | Max Ascent: 1m)



1.1.h) Tsak Yue Wu Barbecue Area <> Pak A via Sai Kung Man Yee Road

(7.0km | 1.5hrs | Max Ascent: 131m)



1.1.i) Pak Tam Chung <> Pak Tam Au (北潭凹)

(Alternative Route)

(3.3km | 47mins | Max Ascent: 136m)



1.1.j) Sai Kung Man Yee Road via Pak Lap (Distance Post M015) <> East Dam

(1.8km | 25mins | Max Ascent: 20m)



1.2 Routes of Moderate Level

1.2a) Chek Keng <> Wong Shek

(3.7km | 55mins | Max Ascent: 120m)

↑ 120 m · ↓ 136 m



1.2b) Wong Shek <> Hoi Ha

(10.7km | 2.5hrs | Max Ascent: 218m)

↑ 218 m · ↓ 222 m



1.2c) Yung Shue O <> Wong Mo Ying

(6.2km | 1.5hrs | Max Ascent: 409m)

↑ 409 m · ↓ 280 m



1.2d) Ping Tun <> Pak Tam Chung

(3.1km | 42mins | Max Ascent: 48m)

↑ 48 m · ↓ 146 m



1.2e) Sheung Yiu <> Tsak Yue Wu Barbecue Area via Sheung Yiu Country Trail

(4.7km | 1 hr 13mins | Max Ascent: 101m)

↑ 101 m · ↓ 92 m



1.2f) Pak A <> Pak Lap <> near East Dam

(2.7km | 41mins | Max Ascent: 136m)

↑ 136 m · ↓ 57 m



1.2g) East Dam <> Long Ke

(2.2km | 37mins | Max Ascent: 98m)

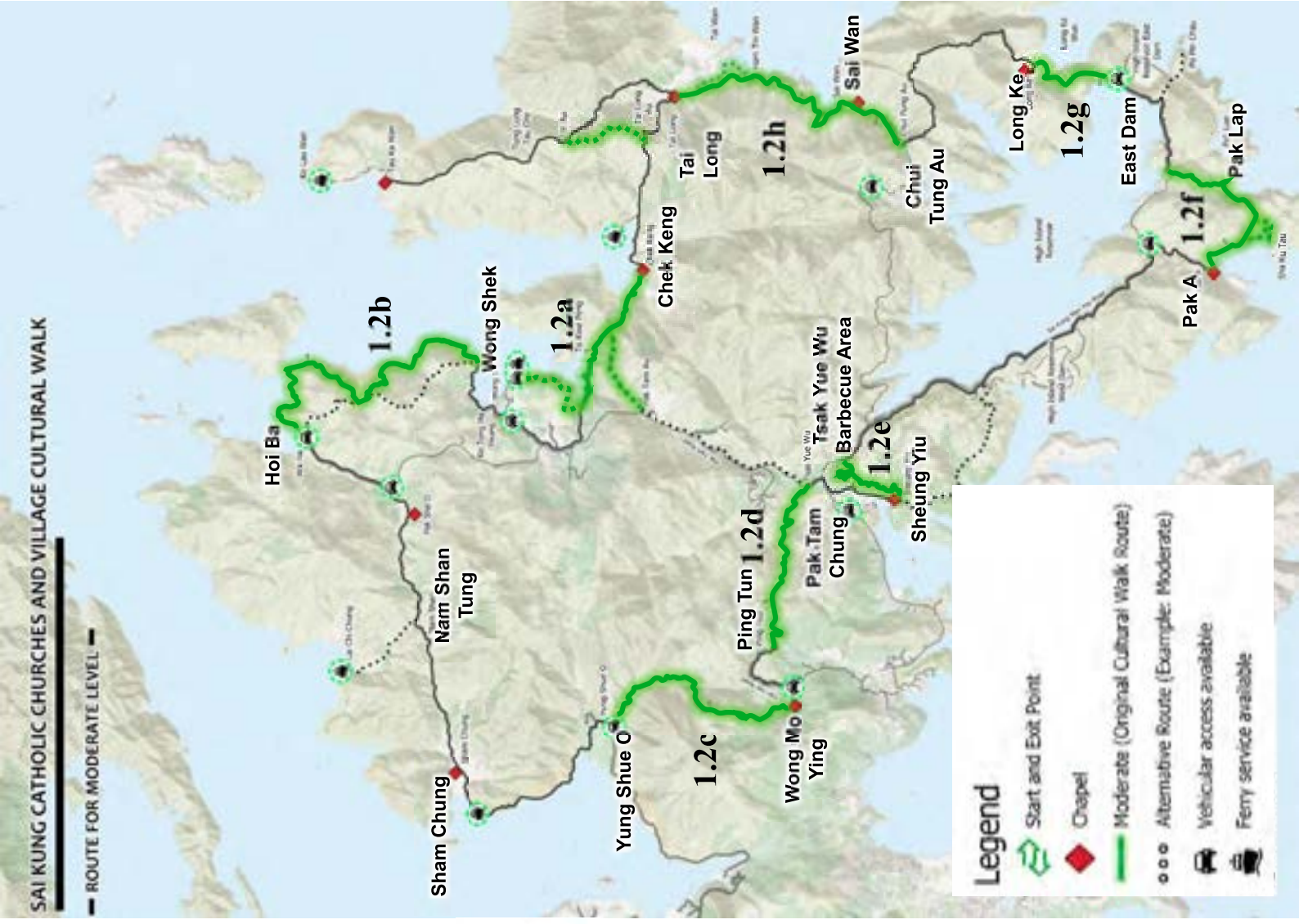
↑ 98 m · ↓ 100 m



1.2h) Chui Tung Au (吹筒坳) <> Sai Wan <> Tai Long

(4.4km | 1hr | Max Ascent: 82m)

↑ 82 m · ↓ 159 m



1.3 Routes of Moderately Strenuous Level

1.3.a) Tan Ka Wan <> Tung Lung Tau Che
(2.8km | 47mins | Max Ascent: 210m)



1.3.b) Nam Shan Tung <> Sham Chung
(3.3km | 47mins | Max Ascent: 62m)

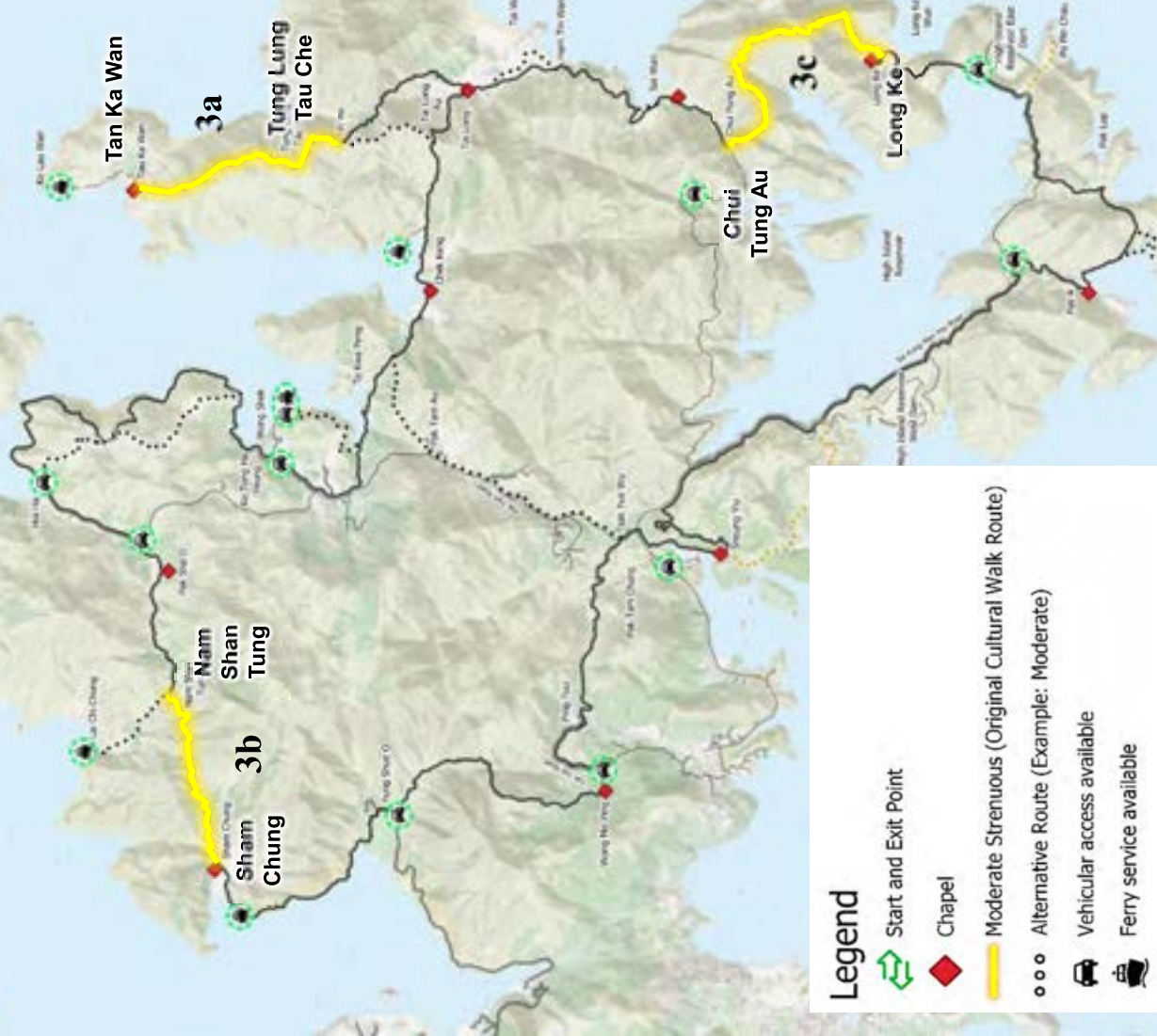


1.3.c) Long Ke <> Chui Tung Au
(4.2km | 1hr 15mins | Max Ascent: 313m)



SAI KUNG CATHOLIC CHURCHES AND VILLAGE CULTURAL WALK

— ROUTE FOR MODERATE STRENUOUS LEVEL —

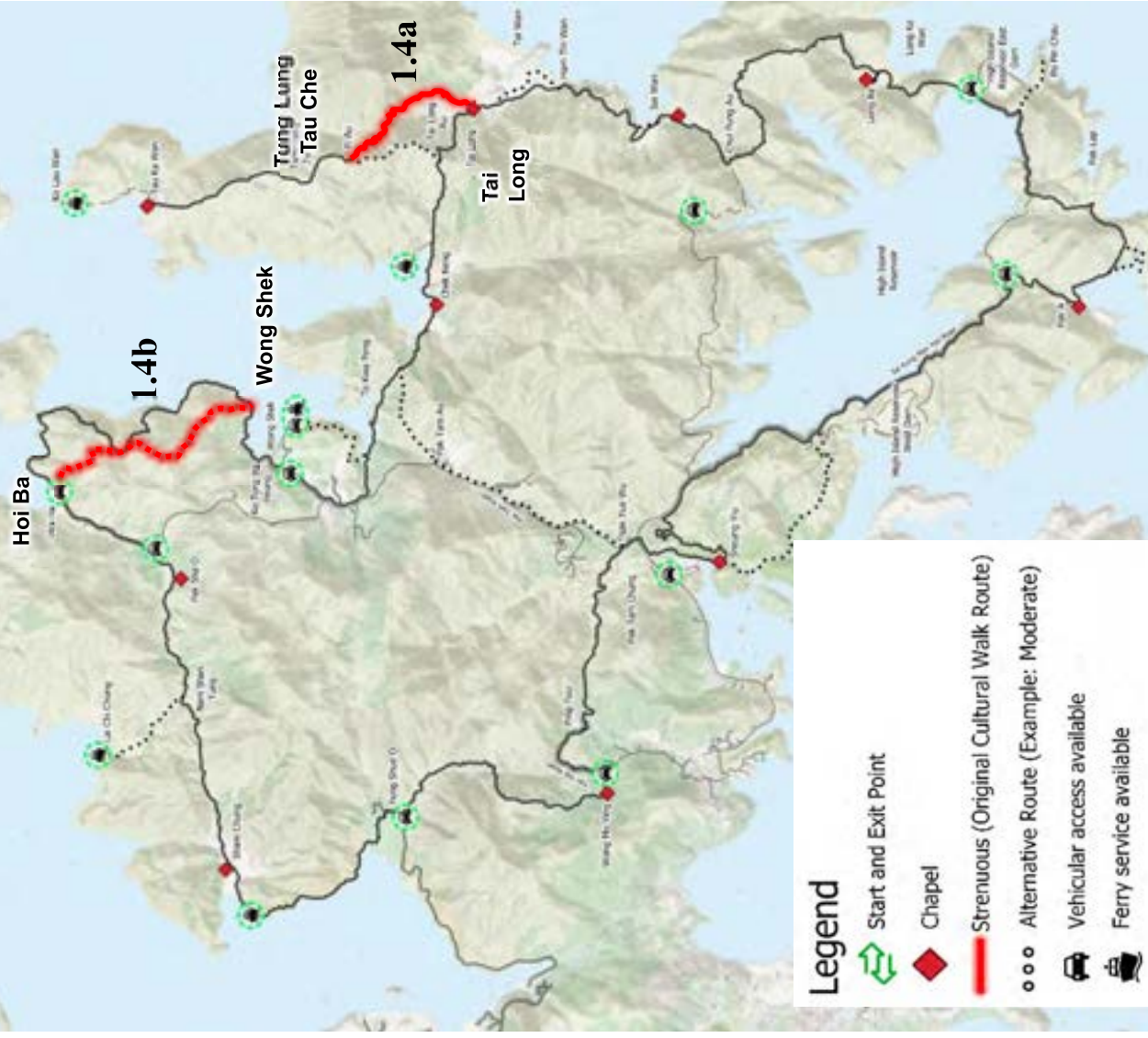


1.4 Routes of **Strenuous Level**

1.4a) Tung Lung Tau Che ⇄ Tai Long
(2.1km | 34mins | Max Ascent: 157m)

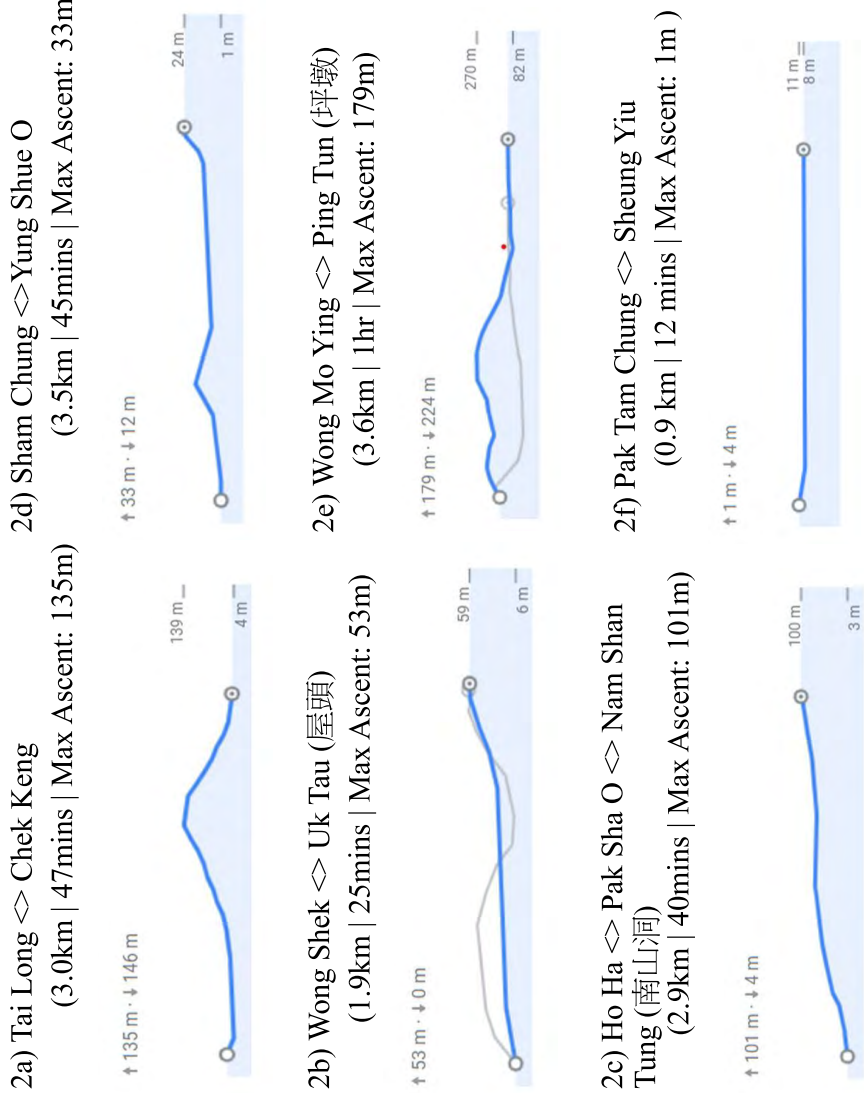


1.4b) Wong Shek ⇄ Hoi Ha (Alternative Route
via Pak Tam Rd and Hoi Ha Rd)
(5.2km | 1hr 15mins | Max Ascent: 176m)



2. Routes for the Impaired

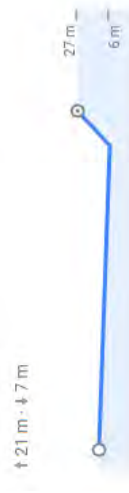
(based on Routes of Easy Level)



3. Routes for family trips

(based on Routes of **Easy** and **Moderate** Levels)

3a) Ko Lau Wan Pier <=> Chapel at Tan Ka Wan
(1.0 km | 12mins | Max Ascent: 21m)



3b) Tai Long <=> Chek Keng <=> Wong Shek
(6.7 km | 1hr 41 mins | Max Ascent: 268m)



3c) Wong Shek <=> Ho Ha <=> Pak Sha O
(2.4 km | 32mins | Max Ascent: 54m)



3d) Pak Sha O <=> Nam Shan Tung <=> Lai Chi Chong
(2.4km | 32mins | Max Ascent: 54m)



3e) Sham Chung <=> Yung Shue O <=> Wong Mo Ying
(7.3km | 1hr 47mins | Max Ascent: 288m)



3f) Wong Mo Ying <=> Pak Tam Chung <=> Sheung Yiu
(6.1km | 1hr 16 mins | Max Ascent: 50m)



3g) Sheung Yiu <=> Pak A
(8.3km | 1hr 48mins | Max Ascent: 148m)



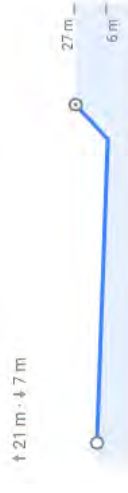
3h) Pak A <=> Pak Lap <=> East Dam <=> Long Ke
(6.1km | 1.5hrs | Max Ascent: 183m)



4.1 Routes for School Trips for Kindergarten, Primary School, Secondary School & University Students

Routes for School Trips for **Kindergarten Students**
(based on Routes of **Easy Level**)

4.1a) Ko Lau Wan Pier <> Chapel at Tan Ka Wan
(1.0 km | 12mins | Max Ascent: 21m)



4.1b) Chek Keng Pier <> Chek Keng
(0.35km | 4mins | Max Ascent: 5m)



4.1c) Hoi Ha Road at Pak Sha O <> Chapel at Pak Sha O
(0.65km | 8mins | Max Ascent: 9m)



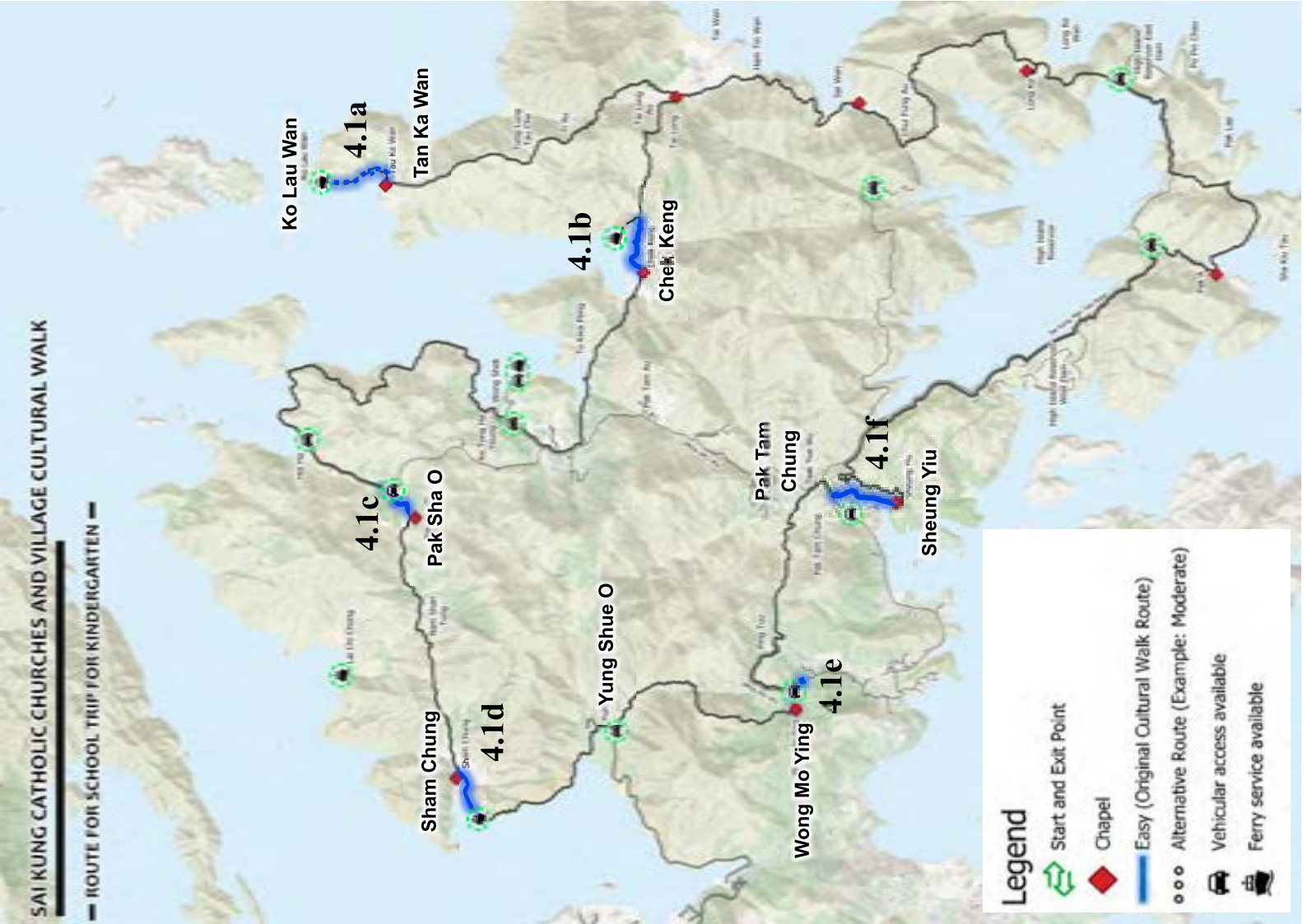
4.1d) Sham Chung Pier <> Sham Chung
(0.83km | 10mins | Max ascent: 0m)



4.1e) Yan Yee Road <> Wong Mo Ying
(0.45km | 6mins | Max Ascent: 0m)

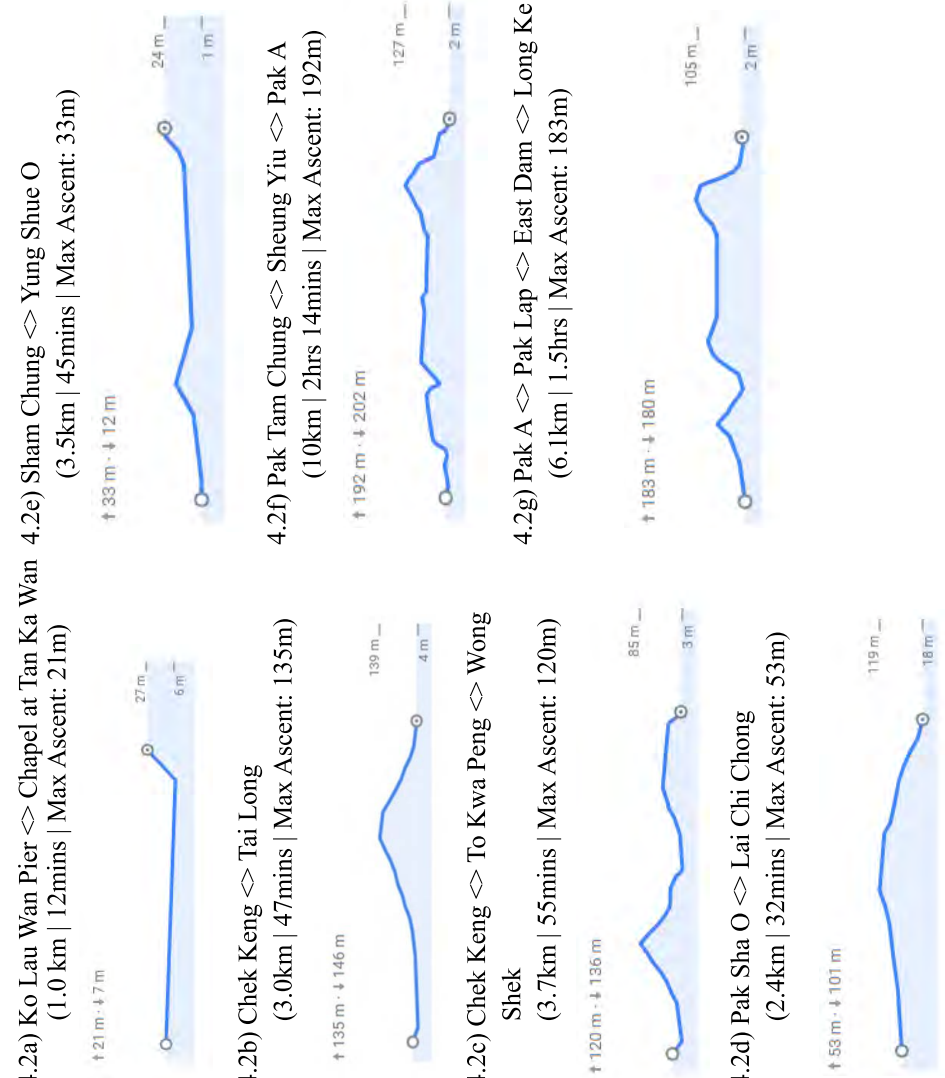


4.1f) Sheung Yiu <> Fat Kee Store
(0.85km | 12mins | Max ascent: 1m)



4.2 Routes for School Trips for Kindergarten, Primary School Students, Secondary School Students & University Students

Routes for School Trip for Primary School Students (based on Routes of Easy and Moderate Levels)



SAI KUNG CATHOLIC CHURCHES AND VILLAGE CULTURAL WALK

ROUTE FOR SCHOOL TRIP FOR PRIMARY SCHOOL



4.3 Routes for School Trips for Kindergarten, Primary School Students, Secondary School Students & University Students

Routes for School Trip for **Secondary School and University Students** (based on Routes of **Easy**, **Moderate** and **Moderately Strenuous** Levels)

4.3a) Ko Lau Wan <-> Tai Long <-> Chek Keng <-> Sheung Yiu <-> Pak A <-> Pak Lap <-> East Dam <-> Long Ke (11.8km | 3hrs | Max Ascent: 515m)



4.3b) Chek Keng <-> Hoi Ha <-> Pak Sha O <-> Sham Chung (13.7km | 3hrs 12mins | Max Ascent: 435m)



4.3c) Sham Chung <-> Yung Shue O <-> Wong Mo Ying <-> Pak Tam Chung (12.7km | 2hrs 53mins | Max Ascent: 332m)



4.3d) Pak Tam Chung <-> Sheung Yiu <-> Pak A <-> Pak Lap <-> East Dam <-> Long Ke (15.4km | 3.5hrs | Max Ascent: 331m)



4.3e) Long Ke <-> Sai Wan <-> Tai Long <-> Chek Keng (11.6km | 3hrs 4mins | Max Ascent: 544m)



5. Routes for History Lovers

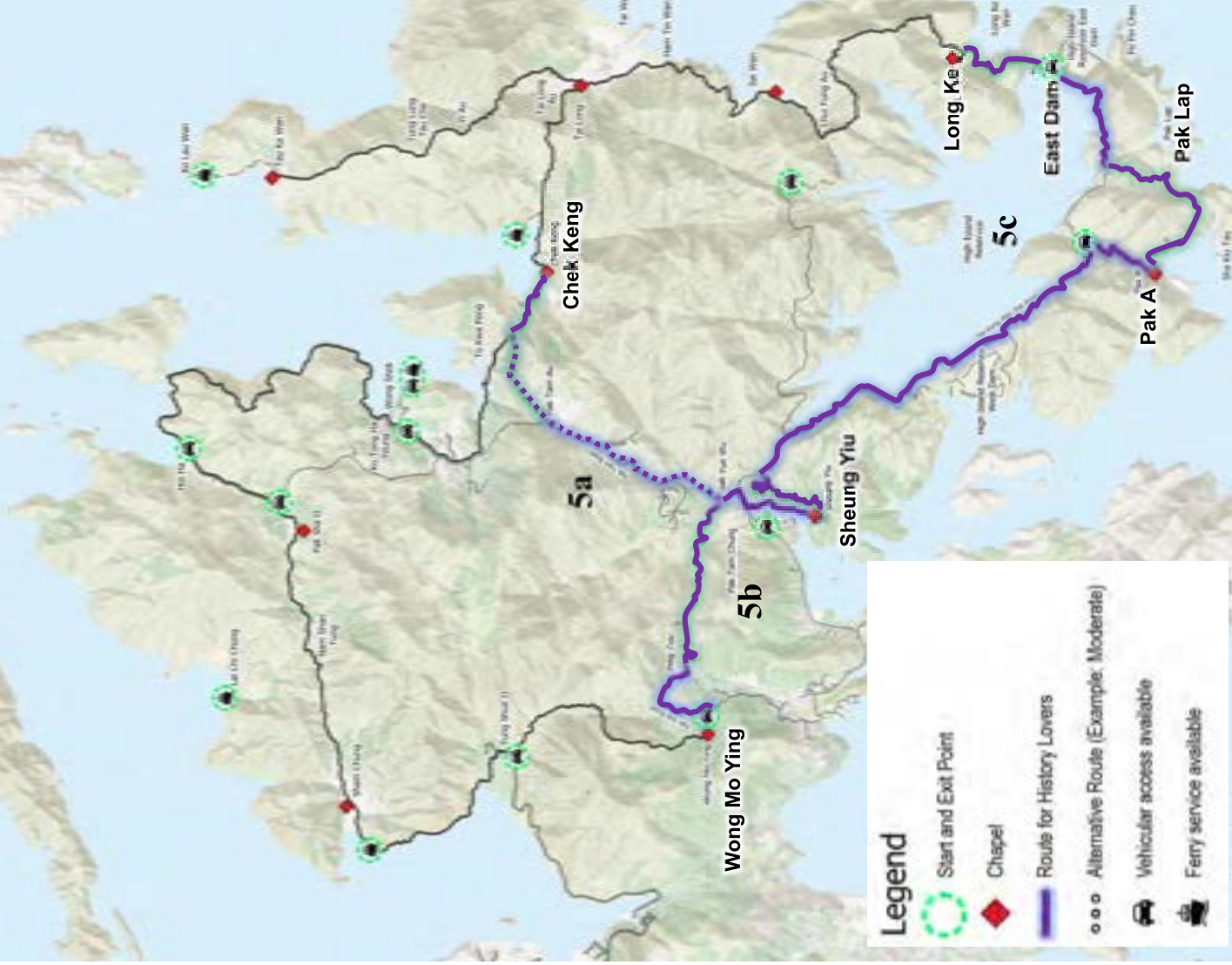
5a) Chek Keng <-> Wong Mo Ying
(10km | 2hrs 12mins | Max Ascent: 333m)
(Theme: *Anti-occupation Theme*)



5b) Wong Mo Ying <-> Sheung Yiu
(5km | 1hr 12mins | Max Ascent: 108m)
(Theme: *Anti-occupation Theme*)



5c) Sheung Yiu <-> Pak A <-> Pak Lap <-> East Dam <-> Long Ke
(13.4 km | 3hrs 7mins | Max Ascent: 343m)
(Theme: *Historical Waterway Corridor*)



6. Routes for Culture Lovers

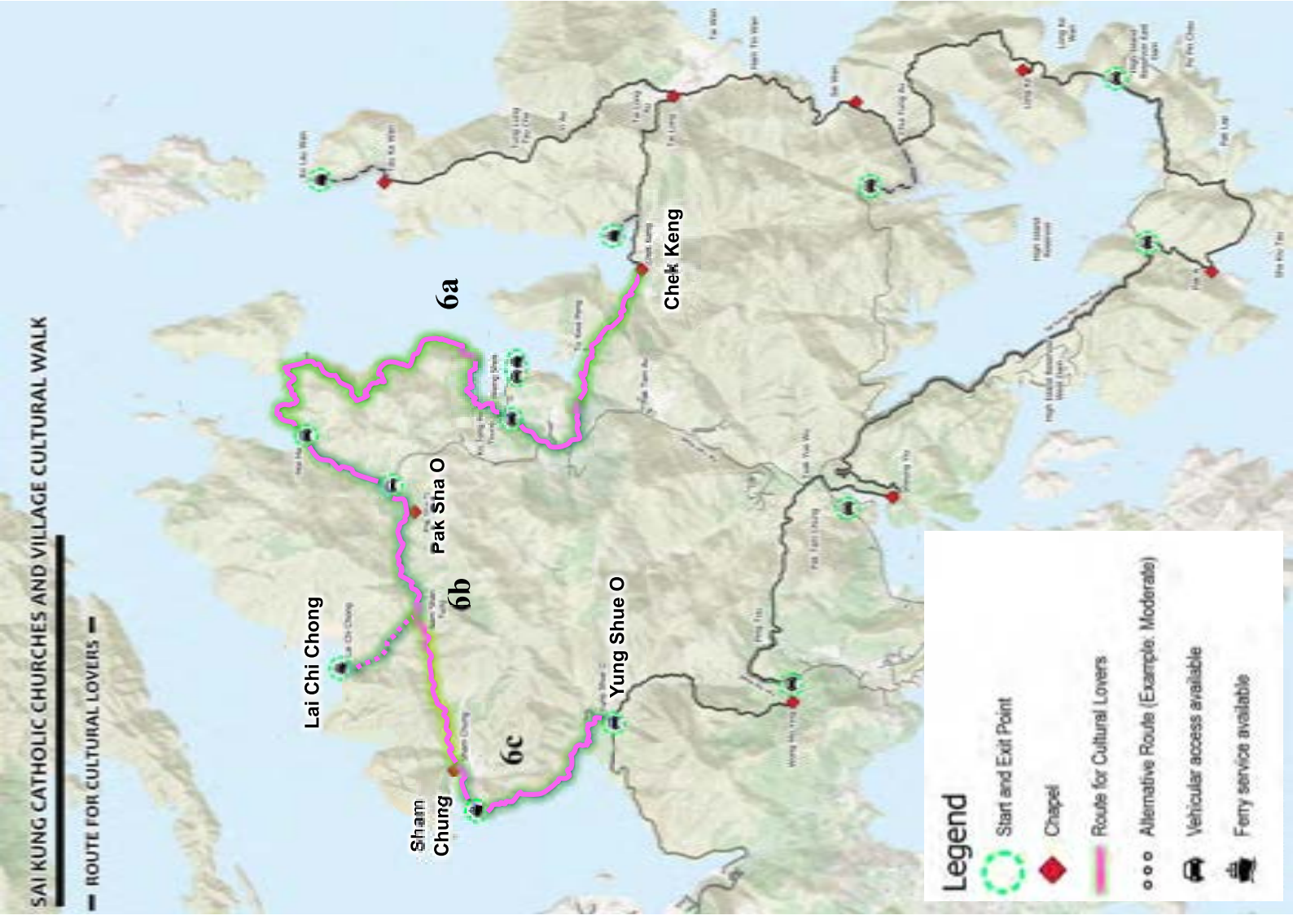
6a) Chek Keng ⇄ Pak Sha O
(12.4km | 2hrs 53mins | Max Ascent: 363m)
(Theme: *Rural Culture Theme*)



6b) Pak Sha O ⇄ Lai Chi Chong ⇄ Sham Chung
(5.7km | 1hr 20mins | Max Ascent: 179m)
(Theme: *Rural Culture Theme*)



6c) Lai Chi Chong ⇄ Sham Chung ⇄ Yung Shue O
(6.8km | 1hr 33mins | Max Ascent: 160m)
(Theme: *Rural Culture Theme*)



7. Routes for Ecology Lovers

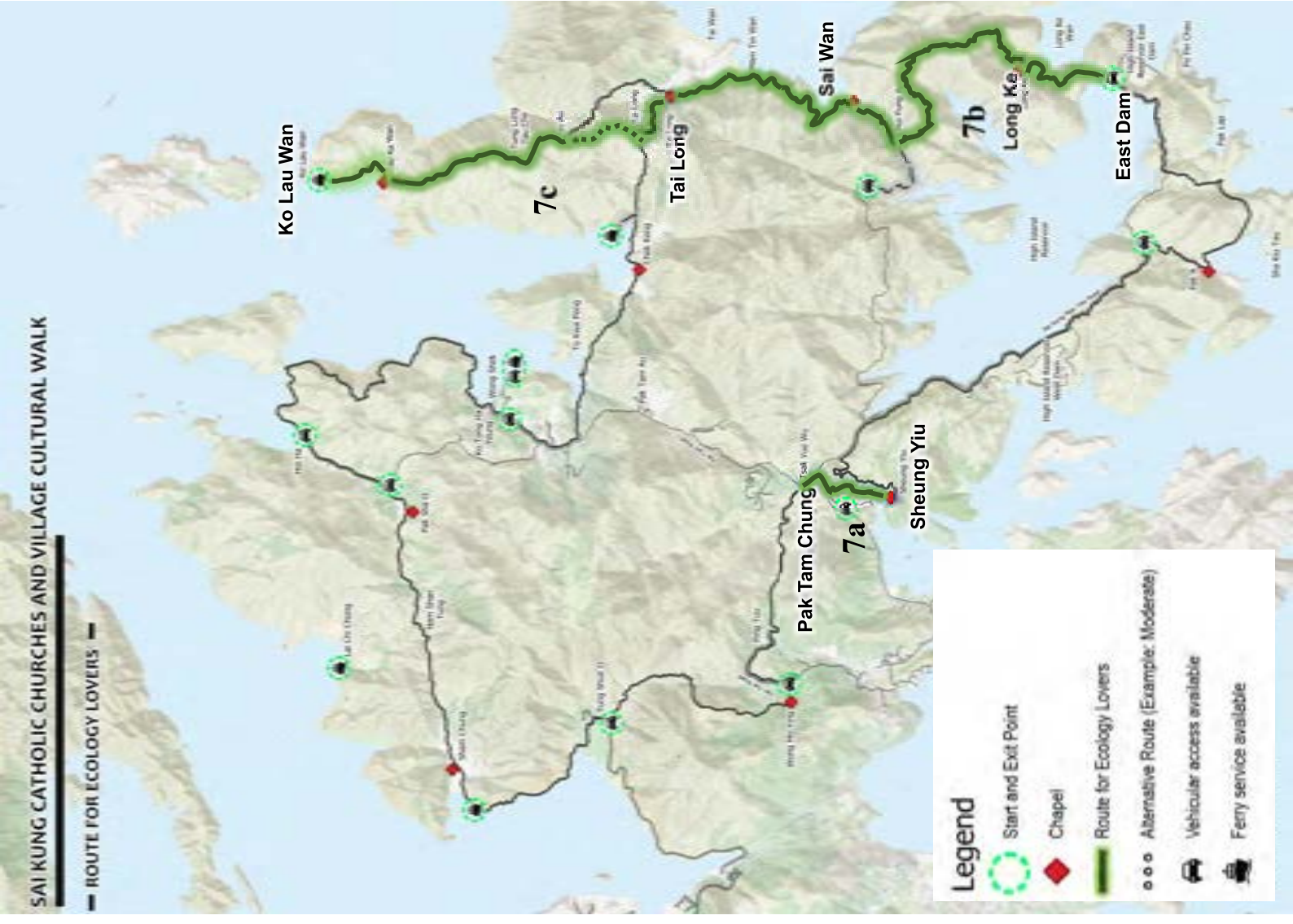
7a) Pak Tam Chung ⇄ Sheung Yiu
(0.9km | 12mins | Max Ascent: 1m)
(Theme: Coastal Ecological Hub)



7b) East Dam ⇄ Long Ke ⇄ Sai Wan
(7.3km | 2hrs | Max Ascent: 362m)
(Theme: Coastal Eco-recreation Corridor)



7c) Sai Wan ⇄ Tai Long ⇄ Ko Lau Wan
(9.2km | 2hrs 17mins | Max Ascent: 304m)
(Theme: Rural Culture Theme)



8. Routes for Spiritual Lovers / Routes to follow the steps of Missionaries

8a) Chek Keng $\diamond$ Tai Long $\diamond$ Ko Lau Wan
(8.8km | 2hrs 15mins | Max Ascent: 356m)



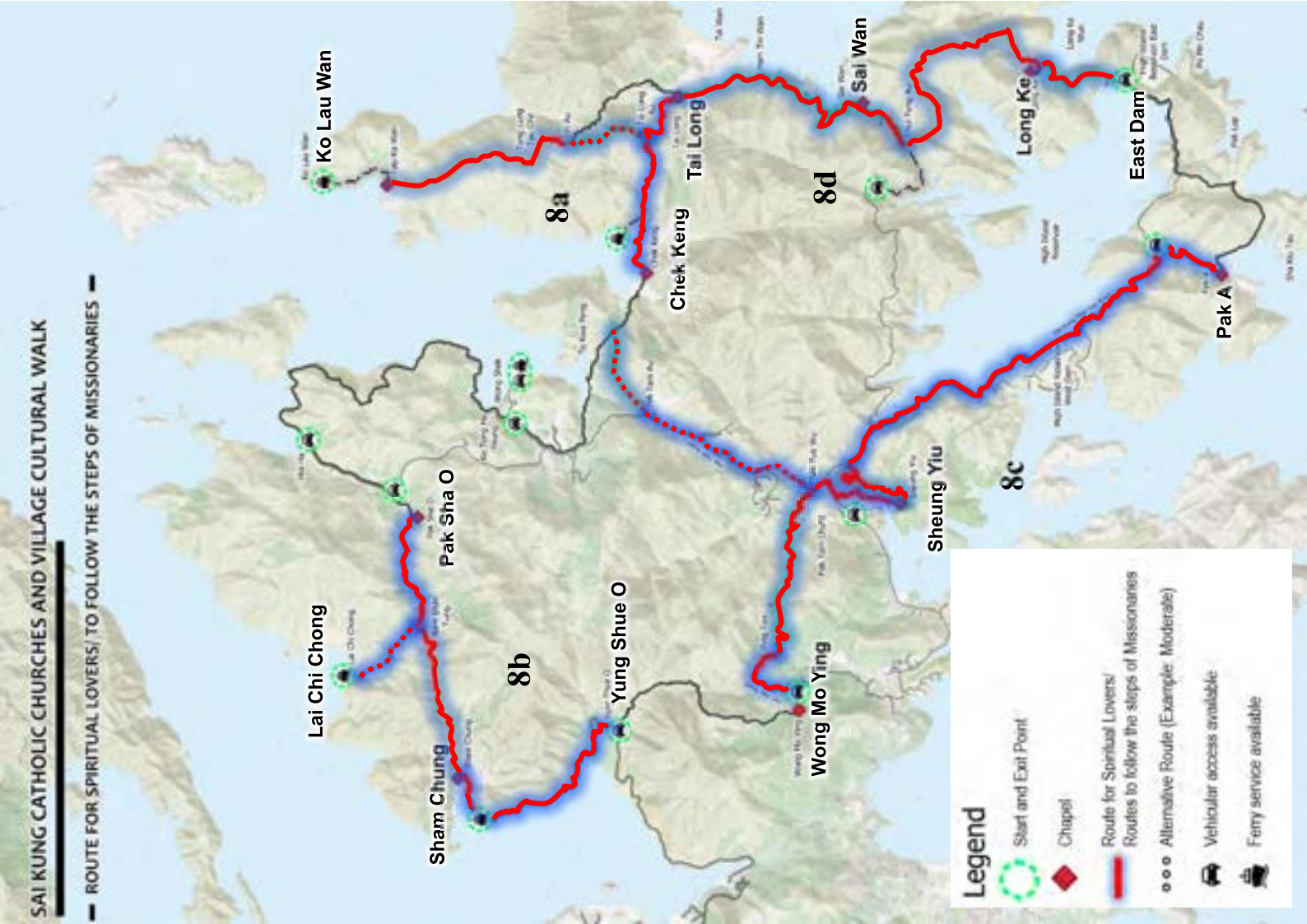
8b) Pak Sha O $\diamond$ Lai Chi Chong $\diamond$ Sham Chung $\diamond$ Yung Shue O
(5.7km | 1hr 20mins | Max Ascent: 179m)



8c) Wong Mo Ying $\diamond$ Sheung Yiu $\diamond$ Pak A
(14.1km | 3hrs 6mins | Max Ascent: 211m)



8d) East Dam $\diamond$ Long Ke $\diamond$ Sai Wan
(6.8km | 1hr 56mins | Max Ascent: 362m)



9. Routes to follow the steps of old villagers

9a) Ko Lau Wan Pier <> Tan Ka Wan
(0.9km | 10mins | Max Ascent: 4m)



9e) Pak A <> Sha Kiu Tau
(4.0km | 1hr | Max Ascent: 133m)



9b) Hoi Ha <> Pak Sha O <> Lai Chi Chong
(4.3km | 1 hr | Max Ascent: 121m)



9f) Sai Wan <> Tai Long
<> Chek Keng
(6.7 km | 1hr 40mins | Max Ascent: 230m)



9c) Lai Chi Chong <> Sham Chung <> Yung Shue O
(6.8km | 1hr 33mins | Max Ascent: 160m)

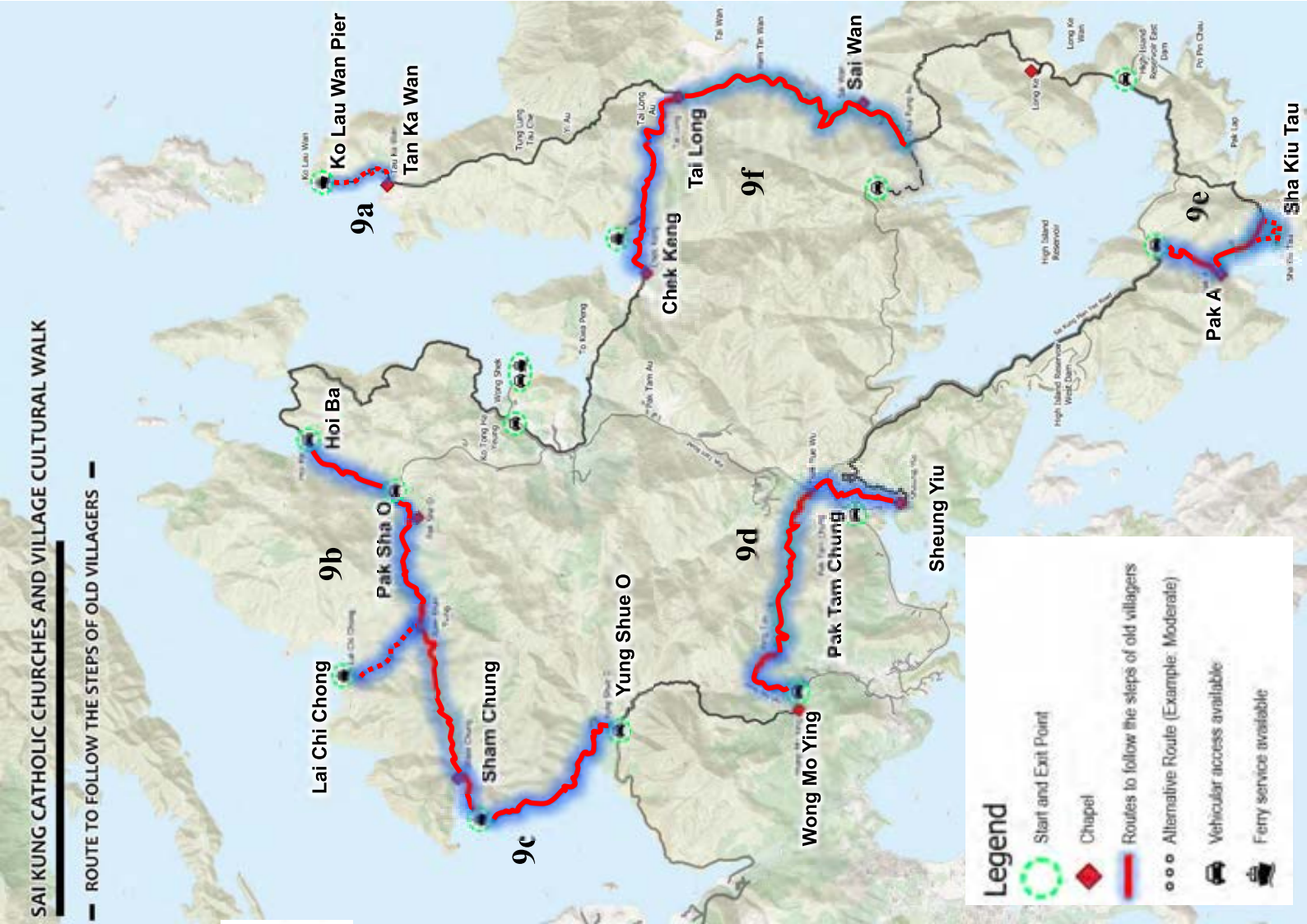


9d) Wong Mo Ying <> Pak Tam Chung <> Sheung Yiu
(6.1km | 1hr 15mins | Max Ascent: 50m)



SAI KUNG CATHOLIC CHURCHES AND VILLAGE CULTURAL WALK

— ROUTE TO FOLLOW THE STEPS OF OLD VILLAGERS —



10. Accommodation / Camping Grounds Along the Routes

Existing Accommodation / Hostel:

- Chek Keng
- Pak Sha O
- Pak Tam Chung
- Lady Maclehorse Holiday Village

Existing Camping Ground:

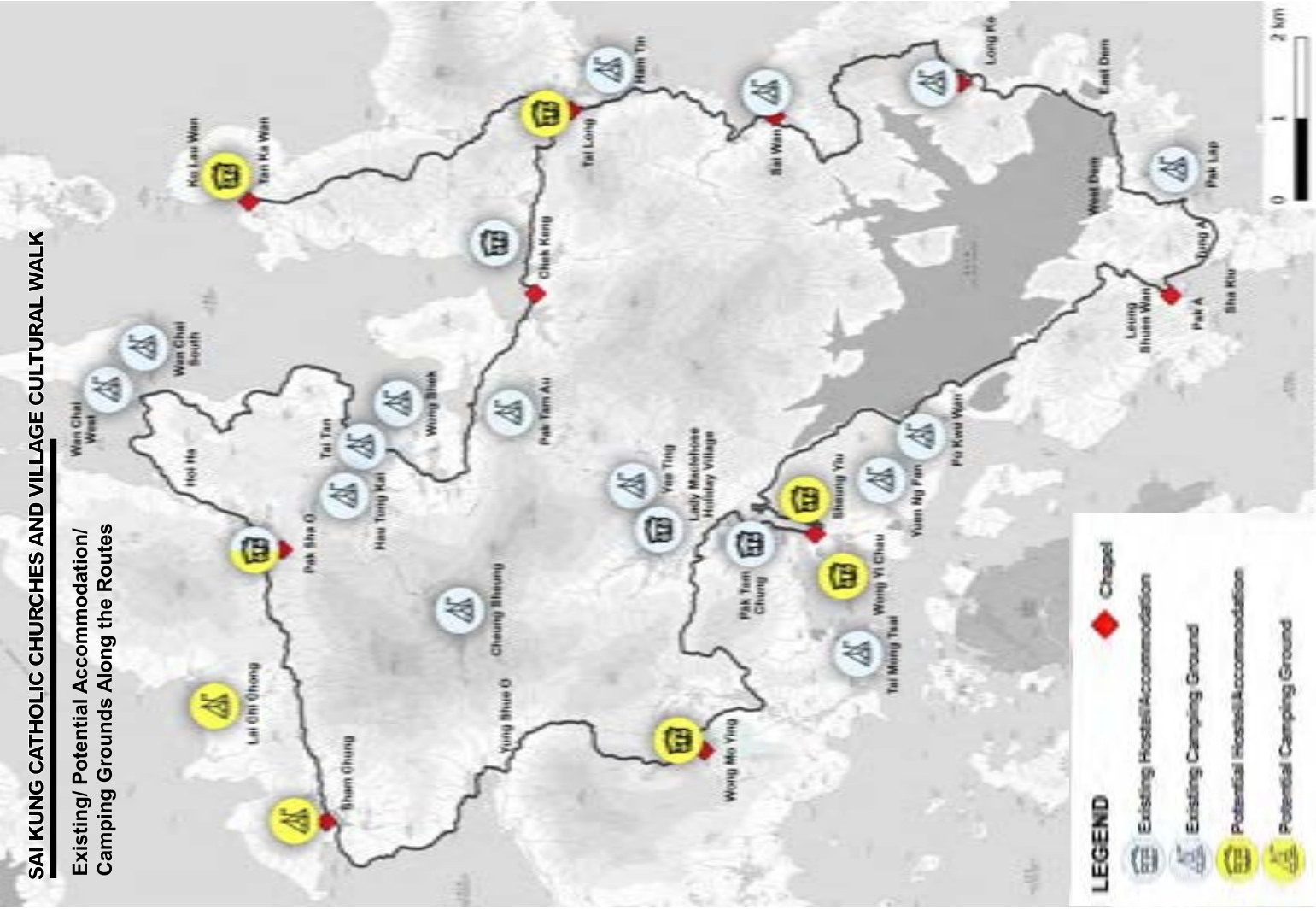
- Pak Tam Au • Pak Lap
- Wong Shek • Long Ke
- Tai Tin • Sai Wan
- Hau Tong Kai • Ham Tin
- Wan Chai South
- Wan Chai West
- Cheung Sheung
- Yee Ting
- Tai Mong Tsai
- Yuen Ng Fan
- Po Kwu Wan

Potential Accommodation / Hostel:

- Pak Sha O
- Wong Mo Ying
- Wong Yi Chau
- Sheung Yiu
- Tai Long
- Tan Ka Wan

Potential Camping Ground:

- Lai Chi Chong
- Sham Chung



MAJOR SOURCE OF REFERENCE

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- Approved Pak Sha O Outline Zoning Plan No. S/NE-PSO/2
- Approved Sham Chung Outline Zoning Plan No. S/NE-SC/3
- Approved Tai Mong Tsai Outline Zoning Plan No. S/SK-TMT/4
- Approved Tung A and Pak A Outline Zoning Plan No. S/SK-TA/2
- Approved Tai Long Wan Outline Zoning Plan No. S/NE-TLW/5

Previous work consolidated by the Working Group:

- 《細說深涌：大自然、生態與人的皈依》（作者：天主教香港教區、教區「古道行」工作小姐、深涌 Haven 項目工作室）2021 年 11 月
- 《古道行十村研究報告》
- “Following Thy Way” webpage: <https://thyway.catholic.org.hk/>