

東西薈萃：

香港天主教的傳教歷程

編輯：天主教研究中心

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天主教會在十九世紀已將傳教活動從香港島擴展至包括新界以內的中國內陸地區。這對天主教在整個香港以至華南地區曾有十分重要的影響。進入二十世紀，隨著香港人口增長，不少傳教點因應社區特色，例如教友的文化背景和傳統中國文化互動，興建不同的聖堂建築。戰後，隨著政局改變，香港教區只能發展香港境內的傳教工作，加上難民大量湧入，社會服務需要急增，地區傳教亦配合當時的社會需求。進入八十年代，面對回歸的考量和新市鎮的急促發展，不少堂區正式建立，以利聖堂的建設和傳教工作。在梵蒂岡第二屆大公會議（以下簡稱「梵二」）的改革後，對禮儀空間有明確要求，即聖堂建築的形象和功能，除了要更能顯出教會的使命，配合梵二禮儀的運作與推行外，更要有效地建立本地基督徒團體，使信友進入聖堂，有受歡迎和歸家的感受，並有助向社區福傳，因此應與當地文化及都市計劃互相配合和加強互動。

本小冊子不單會介紹香港各地域：港島區、九龍區及新界區的教堂及教會建築物，還會從宗教、信仰、文化及教育等角度追溯二十世紀天主教在香港這個東西交匯處境下的長期發展，並以傳教活動與教會建築作為經緯去重構香港天主教與地方發展的關係，如社區變遷或政府的新市鎮計劃如何影響傳教活動的推展。此外，亦希望在考據教堂建築遺跡及形制發展的同時，提供對本地傳教活動變遷的線索，冀望以教會建築為物證，客觀地呈現香港天主教的發展歷程。

1841 年香港開埠後三個月，即在清政府還未跟英國正式簽訂《南京條約》割讓香港島前，香港已脫離澳門教區成為「宗座監牧區」，首任監牧為瑞士籍若瑟神父（Theodore Joset, 1804-1842）。香港自此正式與這個從西方傳入的宗教建立關係，同步成長。來自外國的傳教士開始從葡萄牙佔領的澳門，轉移到香港，於 1842 年在中環威靈頓街建立了一座聖堂及宿舍，將香港島作為面向中國內陸傳教的踏腳石，因為當時隔著維多利亞港的九龍半島及內陸（後來被租借為「新界」）仍屬於清廷的統治範圍。

首先，在開埠早期已有沙爾德聖保祿女修會（1848）及嘉諾撒仁愛女修會（1860）在灣仔區為基層華人服務。前者在現今的莊士敦道位置創辦棄嬰院「聖童之家」，又陸續開辦學校（即銅鑼灣聖保祿學校的前身）、照顧殘疾者及老婦人的醫療救濟所，以及一間為華人婦孺而設的醫院（即聖保祿醫院的前身）。後者則創辦嘉諾撒聖方濟各學校、醫院（山頂道嘉諾撒醫院前身）及收容視障孤兒的學校等。

除了中環及灣仔，香港仔是天主教會另一個較早建立的傳教點，並且於 1849 年在香港仔岸邊田灣獲得一幅為期九百九十九年的地皮，建成教堂、學校及宿舍。1860 年代，這一帶的船塢日益發展，教會向在這裡工作的中外工程師、工人、水手及漁民傳教，直至後來造船維修業在香港仔式微，神父才改為不定期的探訪。1890 年代，嘉諾撒仁愛女修會曾於香港仔為漁民服務，並於 1897 年設立聖家會院，其後開辦私塾（嘉諾撒培德學校前身）及免費診所。

中環堅道主教座堂：面向中國大陸傳教的基地

時至今日，港島區最重要的天主教建築仍是位於中區堅道的聖母無原罪主教座堂。1842年6月7日，在距離簽署南京條約前兩個多月，位於維多利亞城「中環」威靈頓街與砵典乍街交界的香港首座天主教堂聖母無原罪堂舉行奠基禮，但1859年一場大火將整座建築嚴重焚燬，其後雖經過復修，但教會決定將威靈頓街的用地賣出，於堅道16號忌連拿利別墅地段興建新的總堂。1888年，新的聖母無原罪總堂於12月7日舉行首次獻祭。該總堂在落成五十年後於1938年12月8日補行祝聖大典。1946年教廷將香港宗座代牧區升格為「教區」，恩理覺主教



圖：聖母無原罪主教座堂

(Enrico Valtorta, 1883-1951) 於 1948 年就職為首任教區主教，「聖母無原罪總堂」改稱為「聖母無原罪主教座堂」。為符合梵二會議的禮儀改革，座堂正祭台於 1969 年被移至聖堂中央高塔之下，堂內的座椅、擺設及裝飾等也重新佈置。2000 禧年，教宗聖若望保祿二世把中國一百二十位殉道者列入聖品，教區將這座仿歌德式主教座堂的苦難祭台改裝為中華殉道聖人小堂，置放十六位中華聖人之聖髑於祭台下，又裝嵌了兩扇富中國風的中華聖人彩繪玻璃窗，表達與中華諸聖的共融和祈禱，並於同年 10 月慶祝中華殉道宣聖彌撒。這正是一種中西文化融合的表現。

中環公教進行社：設立首份教區中文報章

成立於 1945 年的公教進行社（公進社）是香港教區宗教、社會和文化活動組織的中心，位於中環的中心區域，是公教真理學會和《公教報》早期的辦公地點，亦是教區與本地信徒建立緊密聯繫的場所。公進社除了設有書籍聖物部，專門售賣宗教書籍及聖物外，也是香港及台灣兩大天主教中文出版社——公教真理學會及光啟出版社的總經銷。公進社原位於干諾道中五層高大廈皇帝行內，距郵政總局以西不遠處，後來再搬進隔鄰經過重建的大昌大廈。公進社在三樓設有聖母無玷之心小堂，除了假期每天都開放，早上和黃昏均有彌撒，以配合希望在工餘及午膳時間前來參加感恩祭、祈禱或想要半刻靜默的上班一族。不少在中區工作的中外白領，在這裡渡過他們成長最神聖的時刻。

《公教報》是本地天主教會首份中文報章，於 1928 年創刊，在日佔時期結束而社會還未正式恢復秩序時，搬進這座大廈內繼續辦公，後來再遷至堅道教區中心。《公教報》雖是中文周報，但首任主編是意大利籍顏思回神父（Andrea Granelli, PIME, 1892-1976），可說是西方視野與華人文化的一個交流園地。

灣仔聖母聖衣堂：源於教友聚落「進教圍」

「下環」（軍器廠街至跑馬地一帶的舊稱，現今的灣仔）原是維多利亞城偏僻之地，只有華人聚居，之後歐洲商人、葡萄牙人、印度人和非洲人陸續到來居住，使灣仔名符其實成為華洋雜處的社區。

在香港開埠早期，政府在「下環」一幅山坡地開闢基督教和天主教墳場。墳墓遷往維多利亞城外的跑馬地後，天主教會在灣仔墳場舊址興建房屋，租給本地的教友及由澳門來港工作的葡籍人士，成為教友村，稱為「進教圍」。1860年，教會又在附近興建聖方濟小堂，是繼威靈頓街聖母無原罪總堂外，香港第二座聖堂，以耶穌會聖人聖方濟各沙勿略（St. Francis Xavier）為主保，故又名聖方濟各沙勿略堂。「進教圍」英文為 St. Francis Yard，中文名字則帶有昔日廣府人圍村的文化影子。今天前往進教圍會經過一條斜坡路，名為「聖佛蘭士街」，「聖佛蘭士」就是取自「聖方濟各 St. Francis」的中文音譯。

到了二十世紀三十年代，當時的代牧區恩理覺主教因應教友增長，開始籌建新堂，並得到黃姓恩人的捐款購置堂址。由於第二次世界大戰爆發，迫使籌建工作暫停。戰後，恩主教再次呼籲各界捐助興建新堂的費用，而本堂神父理雅各（Giacomo Zilioli, PIME, 1898-1960）及各區教友便積極地奉獻煉靈彌撒以集資，新堂最終於1950年建成，名為「煉靈堂」，新堂並附有一所小學名為「基立學校」。煉靈堂除福傳以外，

亦以救濟品協助了不少貧困家庭。到了 1957 年，煉靈堂再易名為「聖母聖衣堂」。



圖：未拆卸前的聖母聖衣堂（1990 年）

雖然基立學校曾培育了不少學生，但其後因區內適齡學童人口銳減而於 1994 年停辦。不過，嘉諾撒仁愛會則一直在此區為女童提供教育。三年後的 1997 年，教區與發展商合作，將原聖堂拆卸，新的聖母聖衣堂在原址星街一號新大廈內重建成今貌。教會在這華洋匯聚的地區，繼續一方面傳教，一方面從事教育，培育心與靈的成長。

銅鑼灣聖保祿機構：鬧市中罕有的宗教建築群

位於銅鑼灣道的聖保祿機構建築群屬於沙爾德聖保祿女修會。修會在香港的歷史可以追溯到 1848 年，是第一個抵港的外國女修會。

修女們來港後立即發現每天都有嬰兒被遺棄，大部份是女嬰，且瀕臨死亡，故此照顧棄嬰成為她們當務之急。1851 年修女得到法國「聖童協會」資助，將「聖童之家」(Asile de la Sainte Enfance) 孤兒院搬到海傍附近一幢大宅。隨著孤兒漸漸長大，並因應需要，修會陸續開辦學校、醫院以及年老病弱者的庇護所，收容病人和傷病的海員。



圖：基督君王小堂

由於工作不斷增加，地方不敷應用，修女們於 1916 年決定遷往銅鑼灣，在那裡建成一間修院及初學院、一所孤兒院、一間英法文學校以及私營的聖保祿醫院。在整個建築群的中間，有一座宏偉莊嚴的聖堂，

名為「基督君王小堂」，於 1930 年 5 月 10 日祝聖，使基督成為修女們生活的中心。

聖堂風格屬於古典復興式，正門有巨型的科林斯柱子支撐該大型建築物，並在十字型的平面交叉點建有一大圓頂。正門和兩個側門入口被修造成為門廊。小堂的一端附有鐘樓，斜屋頂是雙層中式瓷磚。巨大的柱子在建築物周圍形成一個開放的柱廊，並在閣樓支撐著一個開放的廊道。內部有拱形天花板、連接內部閣樓的螺旋樓梯、古典風格的裝飾、豐富多彩的馬賽克地磚和天使雕塑，均為小堂增添了不少色彩。這間優雅的教堂，以古典圓頂、寬廣的門廊和柱廊立面形成本地相當罕見的建築特色。教堂至今幾乎沒有改動過，仍保留著在建成時的狀態。更為重要的是，教堂在高樓環伺之下，從咫尺之遙的銅鑼灣繁忙街道進入其內彷彿置身靜修之所，使人有種遠離塵囂的感覺。聖保祿修院早年被稱作「法國修院」，而聖保祿醫院更廣為人知的名字是「法國醫院」，顯示修會來自法國的根源。即使今天外籍修女人數漸見減少，但她們的服務對象，從一開始都是以本地華人為主，見證著華洋共融的實例。

香港仔工業學校：工藝美術的經典

早於1849年，天主教傳教士已來到香港仔開展傳教事業。二十世紀初，隨著香港仔人口增加，天主教徒數目上升，教會於1929年在距離香港仔市中心不遠處的山坡建立聖伯多祿堂。聖堂前身為一座牛房，由意籍嘉樂神父（Giuseppe Carabelli, PIME, 1874-1936）擔任首位主任司鐸。至1949年該堂升格為堂區，由於戰後香港仔區的擴展，教會於1961年將教堂重建成今天的模樣，信徒後來達到二千人。除了香港仔市區，有教徒亦來自對岸當時仍是漁村的鴨脷洲，而且更有一大部份是來自漁民社區。由於他們要出海捕魚或到另一個港口作業，未必每個主日都可以參與彌撒，教會對此採取寬容態度。此外，聖堂主保聖伯多祿也是漁民的主保，因此每年6月29日的主保瞻禮，更由主教親自到聖神修院附近的港口為漁船舉行祝福禮，以西方帶來的儀式，配合本地漁民的需要。



圖：早年的香港仔工業學校

香港仔工業學校於1935年建成，1952年更名前，原稱香港仔兒童工藝院，建校費用獲馮平山和何東爵士等社會領袖捐贈，目的是為貧困家庭的男孩提供職業培訓，由鮑思高慈幼會負責管理。該會於1859年成立於意大利，其主要目標是教育青年。第一任校長金以義神父（Vincent Bernardini, 1887-1962），曾任聖類斯中學的校監。

第二次世界大戰前夕，學校被英國人徵用為海軍基地，其後作為傷兵輔助醫院。當1941年底香港淪陷後，日本人用它作為守衛南方的水上飛機基地。翌年獲日本軍政府允許學校重開裁縫和製鞋部門，並宣佈學校為「自由學校」。

這所當時位置偏遠的寄宿學校，秉承天主教慈幼會的傳統，為宿生提供有規律和均衡的團體生活；後來交通改善、學生人數增加，直至八十年代初改為選擇寄宿，九十年代終止寄宿服務，直 2012 年再復辦。香港仔工業學校的學生俗稱「香工仔」，而又由於為慈幼會屬校，故又稱「慈幼仔」。

該校於 2010 年獲評定為三級歷史建築，其主樓是其中一個早期現代建築的例子，由幾個不同設計、高三層而交錯並列的建築組成 L 圖形，在設計上受到一定的裝飾藝術風格影響，如長直形的陽台、舷窗、富有特色的柱和一個結合正門的方形塔的建築特色。內部的裝飾藝術亦可見於主廳和主樓梯的設計上。上海式石膏和使用拋光水磨石飾面是該時期的典型設計。

學校後方的附屬大樓是神父宿舍，這座三層高建築有繪圖裝飾的牆壁、平屋頂和金屬窗花。雖然在 1935 年跟學校同時興建，但建築風格更為新古典或新喬治亞式的外觀。此校是繼西方工業革命後，在香港比較早期成立的工業學校，因為具有罕見的價值及建築價值，成為本地工業教育歷史典範及黃竹坑工業發展的標誌。

薄扶林伯大尼修院及露德聖母堂：發源港島古村落

除了早期香港島幾個重要傳教點因配合城市的興起繼續有所發展外，一些主要的教會機構和歷史建築的沒落也體現香港在二十世紀的轉變。

薄扶林見證內地人口於不同年代遷移到香港的歷史。早於清康熙年間的《新安縣志》已有薄扶林村的記載，可見最早於清初已有原居民在薄扶林村居住，足證該村是港島區歷史最悠久的原居民村之一。薄扶林村居民大部份為潮汕人，多信奉中國傳統宗教，因此其隔鄰的教友村、納匝肋印書館員工宿舍「太古樓」，可說是此區罕有地由天主教徒建立的信仰群體及聚落。

1875 年，巴黎外方傳教會在港島西部薄扶林興建了一所照顧老弱會士的療養院——伯大尼修院，每年平均有四十至八十多位傳教士居於此。院內的小堂是按東京的總堂模式建成，是香港出色的新歌德式教堂。1949 年中華人民共和國成立後，在內地的傳教士相繼離開，加上醫藥進步，伯大尼修院的角色逐漸減低。1975 年，傳教會在修院落成百周年之際，將之售予香港置地。土地發展商原先計劃拆卸興建住宅，但香港政府提出以現時置富花園的地皮交換伯大尼修院及牛奶公司牛棚，因而變成為政府產業，並於 1978 年交予香港大學出版社使用，在原教堂裝置印刷機，同時用作儲存書籍及檔案，直至 1997 年再交還予

香港政府產業署管理。2003 年由香港演藝學院接手復修，改建為電影電視學院校舍。

巴黎外方傳教會於 1885 年開辦納匝肋印書館。因印書館後來發展迅速，傳教會於十年後購入位於薄扶林道 144 號的德格拉斯堡，改建作納匝肋修院及印書館之用。修院及印書館高峰時期有五十位員工，從事排版、處理字模和操作印刷機等工作。印書館成立初期至 1934 年間，每年平均出版二十九部作品，印行逾六萬二千冊。出版物包括不同語種，其中百分之廿八是中文讀物、近百分之廿二是安南（越南）文、近百分之十二是法文刊物，甚至有藏文刊物，是香港作為中西文化薈萃角色的又一明證。



圖：香港大學大學堂宿舍（前納匝肋印書館）

由於偏離市中心，印書館員工需要就近的宿舍，傳教會於是向太古洋行購置土地興建小屋，故名為「太古樓」。1935年傳教會開始策劃新聖堂及學校，當時太古樓已有四十八戶人家，村民接近三百人。早期的太古樓居民大多數來自順德、東莞等地，由傳教士招攬來港工作，後來另一條公教村西貢鹽田梓的居民亦前來工作及居住。新聖堂在1938年祝聖，並命名為露德聖母堂。在第二次世界大戰後，太古樓與薄扶林村一帶居民日益增加。露德聖母堂門前的空地俗稱為「大地」，是附近孩童玩樂的地方。在1967年法例禁止私人燃放煙花爆竹以前，每逢新年過節，居民都會在太古樓範圍燃放爆竹，有時他們更會將一串巨型的爆竹掛在露德聖母堂堂頂，然後從底部開始燃放，場面壯觀。教友對服務該堂區十九年的明之剛神父（Rene Chevalier, MEP, 1909-1981）十分尊敬。明神父視薄扶林村為南區的福傳中心，在他服務期間教友增至二千人。教堂的管轄範圍曾一度伸延至南丫島，於1957年在該島榕樹灣建立小堂及學校。

納匝肋印書館結束後，傳教會把太古樓的業權轉給香港教區，工人為了另覓工作，便離開太古樓。1976年，教區將太古樓出售，發展成今天的薄扶林花園，而露德聖母堂舊堂亦須另覓新址重建。1982年，位於置富徑一號的天主教余振強紀念第二中學落成，附設新建的露德聖母堂。相隔三十多年，已分散於港九各區及海外的太古樓居民仍保持聯繫，成立了「太古樓之友」團體維持彼此情誼。

黃竹坑聖神修院：首座中西合璧的天主教建築

黃竹坑惠福道六號的聖神修院是香港的教區修院。其前身是創辦於1931年的華南總修院，培育來自韶關、梧州、廣州、江門、嘉應、汕頭、汀州、廈門、福州、建寧、福寧、北海、瓊縣以至香港的修生成為神職人員。古端敏神父（又名古端獻，Thomas Conney, S.J. 1896-1985）是總修院首位長上，其他來自愛爾蘭的神父教授包括范達賢（又名芬戴禮，Daniel Finn, SJ, 1886-1936）、嘉利華（Richard Gallagher, SJ, 1887-1960）等。范達賢神父除了在修院教授神學，亦熱衷於收集中國文物，對香港早期考古學的貢獻尤大。他曾在大嶼山等離島作深入的考古發掘，出土文物豐富，又鼓勵修生搜購古物，亦曾對香港仔的漁民習俗進行研究。

在第二次世界大戰爆發前夕，華南總修院與香港仔工業學校因鄰近海岸，被徵用為英國海軍基地及員工宿舍。中國天主教抗戰援助協會在此期間成立，提供人道服務。香港淪陷後，由於缺乏來自羅馬和愛爾蘭的資金支持，全體修生一度要轉往屬於中立地區的澳門的聖若瑟修院。總修院於1945年8月重開，自建院以來，有逾二百五十名神父晉鐸，除了部份屬於香港教區，其他的都到了不同國家和地區服務。這些神父主力於傳教工作，但卻時擔任了促進中西文化交匯共融的角色。除了提供神職培育，修院曾為窮困學童開辦義學，又參與社會救濟，例如出版《院聲》以擴闊神父對社會的公益服務與貢獻。修院培養了許多著名的宗教領袖，包括已故香港教區主教胡振中樞機。

由於政局的關係，教廷傳信部於1964年解散總修院，交由香港教區使用，正式易名為「聖神修院」，兼備大小修院功能。直至七十年代，社會環境及教育政策改變，教區逐步停收小修生；與此同時，聖神修院神哲學院於1970年在同一院址內成立，目前由香港教區、澳門教區、耶穌會、慈幼會及方濟會合辦。



圖：聖神修院



圖：黃竹坑新圍的傳統中式民居

修院大樓具有中西合璧的建築，屬中國文藝復興式，代表當時教會希望將信仰本地化的願景，是西方基督教文化與東方建築結合的傑出象徵，希望藉此融合各種文化、種族與宗教的元素。無獨有偶建築的用色與附近黃竹坑新圍這一傳統中式圍村民居非常相近，互相輝映。聖神修院的中華之后小堂於1956年建成，外觀屬現代中國折衷主義式，如使用綠色琉璃瓦屋頂、紅色柱子、灰色牆壁、花崗岩基座和複雜的裝飾圖案，並以現代方式融合在一起。教堂內部空間寬敞，在屋頂桁架、窗戶和祭壇頂篷上展現傳統中國幾何圖案，並以有趣的建築方法將磚和磚石結合在一起，是不可多得的建築遺產。1967年修院在東北角建造了一座新建築，即神哲學院大樓，但與前者在建築風格並不相稱。從整體而言，聖神修院小堂與修院的主樓風格維持了原來的容貌。

九龍區

天主教會在香港的傳教區自1860年代擴展至新安、惠陽、海豐及汕尾等地後，來自米蘭外方傳教會（宗座外方傳教會PIME的前身）均以香港作為基地進入中國內陸服務。1860年10月中英簽署《北京條約》，九龍半島界限街以南割讓給英國，兩個月後，已有神父從港島來到九龍半島南端尖沙咀，每周為駐守九龍的英兵開彌撒。九龍半島此後進行了不少填海工程，惟在戰前，大多為私人進行。種種因素使得九龍都市發展始終有限，中部更曾被標示為「此一帶皆係山岡不毛之地」，半島區的傳教工作，要到1898年中英簽署《展拓香港界址專條》，租借新界九十九年之後才迅速發展。此時九龍一帶地方大多仍是鄉村之地，分佈有不少傳統村莊等。隨著更多信奉天主教的葡萄牙籍民眾遷居至此，以及嘉諾撒仁愛女修會在九龍半島南端開始傳教活動，玫瑰堂亦在此建立，成為九龍區重要的天主教傳教站。其後，因「新九龍」納入市區範圍，傳教工作得以從玫瑰堂向北擴展至深水埗及九龍塘，教會先後興建聖德肋撒堂及聖方濟各堂等。

第二次世界大戰後國共內戰，加上五、六十年代難民潮的湧入，九龍東部如黃大仙、鑽石山及鯉魚門等地出現了許多寮屋區。惡劣的居住環境，最終發生1953年的石硤尾六村大火。火災後，政府興建兩層臨時徙置區安置災民。天主教會則從社會服務及救濟方面協助災民和難民，並向他們傳播福音。四十年代，為回應九龍城居民的需要，嘉諾撒仁愛會曾於1940年開辦一間規模不大的學校，至戰後1954年在九龍城

正式開辦聖家女學校。該校處於戰後發展蓬勃的區域，至六十年代已有超過八百名學生。另外位於東頭村的溥仁小學，由比利時聖母聖心傳教會的修女於1965年創立，是全港新區裡首間擁有獨立校舍、符合政府標準廿四班編制的小學，成為常接待外賓參觀的典範。嘉諾撒仁愛會於1969年在黃大仙開辦嘉諾撒小學，供區內警察子弟就讀，於1972年再開辦一所中學嘉諾撒聖家書院。鄧鏡波學校則是由慈幼會於1953年開辦，位於九龍城農圃道與天光道交界，以慈善工業家鄧鏡波命名。該校早期為工業學校，設有小學部、初中、高中、職業及工業等學部，1955年更增辦夜間小學六年制義學。職業部設有印刷、造字、釘裝、裁縫及製鞋等課程，而工業部專為畢業後投身工程界的學生而設，六十年代曾有超過一千五百名學生。此外，來自愛爾蘭的聖高隆龐女修會亦在中國內戰後來到香港，初時於灣仔律敦治醫院服務，其後發展教育，並於1977年在秀茂坪曉光街創立梁式芝書院。

尖沙咀玫瑰堂：中葡社區的肇始

玫瑰堂是九龍區現存最古老的聖堂，見證此地中國籍及葡萄牙籍教友共同發展堂區的歷史。二十世紀開始，中國內陸出現義和團及八國聯軍等的政治動盪。香港為了加強防務，於漆咸道建立了軍營，不少軍人為愛爾蘭籍及印度籍天主教徒。傳教士於周末到九龍軍營提供牧靈服務。香港因為殖民地的身份，與內地制度分隔，政治未受太大衝擊，數十年間，紅磡及油麻地一帶逐漸發展了工業。因應船塢的建立以及九龍半島的加速發展，許多人從港島搬來九龍尤其是尖沙咀居住，其中許多是葡籍人士。

在九龍傳教的先行者德若翰神父（Giovanni Spada, PIME, 1867-1950）於 1900 年借用嘉諾撒仁愛會在尖沙咀柯士甸道與漆咸道交界購置的土地上的一個大房間舉行主日彌撒。由於新移居的天主教家庭增加，香港代牧區於 1901 年興建可容納八百人的小聖堂，但不多久便不夠容納眾多信徒，而玫瑰堂在葡籍教徒甘曼斯醫生（Anthony Simplicio Gomes）資助下完成，由德神父擔任首任司鐸。這座典型哥德式風格的建築於 1905 年 5 月 8 日落成，成為之後超過四分之一世紀，九龍區唯一開放予公眾的天主教堂，並成為聖雲先會、婦女會、青年會等善會的根源。此堂區的信徒起初以愛爾蘭和印度的軍警、外籍商人和澳門的葡萄牙移民為主，隨著市區發展，逐漸有華人聚居，不同國籍的信眾在大公精神中匯集成一個信仰團體，增進社區跨民族的共融。



圖：2003 年建過翻修後的玫瑰堂

該堂的神職人員在二、三十年代，亦需要照顧九龍塘、九龍城以至油麻地一帶的教友，直至 1932 年太子道聖德肋撒堂及 1955 年深水埗聖方濟各堂建成為止。1949 年，玫瑰堂升格為堂區。戰後，為了容納當時從中國湧入的難民及不斷增加的本地信徒，聖堂於五十年代重建為今天的面貌。1990 年，香港古物諮詢委員會將之列為二級歷史建築，2010 年改列為一級歷史建築。

嘉諾撒仁愛會於 1887 年開始在九龍服務，讓出部份地作聖堂用的尖沙咀臨海土地亦是由甘曼斯醫生資助購買，建成聖瑪利學校（嘉諾撒聖瑪利書院前身）。學校於 1900 年正式開辦，初期為男女校，只有三十名學童，並且以葡籍兒童為主，其後不斷擴建，於 1903 年首先加建了兩座校舍，到了 1924 年再增建現今面向漆咸道的聖彌額爾大樓，並

於三十年代演變為女子學校。日治期間該校一度停課，至 1945 年復課，學生亦陸續增加，至 1953 年成為九龍區最大的一間女子學校，曾有超過二千七百名學生。這所具西式建築風格的學校，由昔日的外籍修女創辦，隨著她們逝世及老去，已交由華人修女管理。

聖德肋撒堂：東西風格的折衷

在聖德肋撒堂建成之前，九龍塘區的信徒要參與彌撒就需要前往尖沙咀的玫瑰堂或者牛池灣聖若瑟安老院內的聖堂。兩處的彌撒禮儀均由玫瑰堂的神父主持。

1923 年時，由於九龍的人口增長，天主教會開始尋找地點去興建新教堂。在 1924 年 2 月 11 日，一群有影響力的天主教徒寫信予當時的宗座代牧師多敏主教 (Domenico Pozzoni, PIME, 1861-1924)，表示願為新聖堂籌募經費，並促請成立籌備委員會。當時的天主教會在柯士甸道已購了一塊土地，但實在太近已有的玫瑰堂了。與此同時，耶穌寶血女修會計劃在深水埗興建總會院，也會附設小堂方便教友，所以教會的考慮便落在正發展龐大屋宇計劃的九龍塘，而其時不少葡籍家庭也支持在該區興建新堂。1928 年 11 月 13 日，天主教會在沒有競爭者的情況下，以底價投得位於太子道與窩打老道交界的土地。

其後，恩理覺主教找來自荷蘭的本篤會士格寧神父 (Adalbert Gresnigt, O.S.B., 1877-1965) 籌劃建築事宜。格寧神父曾設計北京的輔仁大學的中國式校舍以及香港黃竹坑的華南總修院的四合院建築。恩主教去信當時身在北京的格寧神父，希望他能建一座紀念聖女小德蘭 (聖德肋撒) 的中式教堂。另一方面，他也在信中表示中式設計在香港未必為人接受。格寧神父於 1929 年寄來了初步圖樣。一如所料，中式建築不太受歡迎，格寧神父於是糅合了其他兩位建築師 (A.H. Basto 和 M.

Van Wylick) 的心思，將聖德肋撒堂建成一座有圓頂和尖塔的拜占庭式教堂。



圖：早年的聖德肋撒堂

1932 年 12 月 18 日，恩主教到臨主持了祝聖典禮。聖德肋撒堂於 1949 年正式升格為堂區。多年來，聖德肋撒堂在崇拜、教育、醫療和社會服務都扮演了相當的角色，以致在和靈導神父 (Carmelo Orlando, PIME, 1907-1979) 及黃德祥神父 (1930-1993) 服務該堂期間，神職人員常笑指聖德肋撒堂的主任司鐸為「九龍區主教」。

聖德肋撒堂的形狀成一拉丁十字架，採用了羅馬式圓勻意念的設計，側廊採用了圓拱為主題。堂內的石柱則是採用科林斯式。頂樑的材料為三合土和鋼筋，但仍隱約露出一些中國宮廷建築的莊嚴氣味。

在聖德肋撒堂的外部建有一小屋，是九龍第十三旅的童軍所使用的童軍室。後方建有九龍聖德肋撒英文學校及幼稚園的三層高校舍，獲得葡籍教徒鼎力支持，可惜卻因設施跟不上時代需求而於 2008 年停辦。不過，這所有著五十七年歷史的學校，見證了逾半個世紀東西文化薈萃的轉變。此外，在教堂的西面有明愛九龍服務中心大樓，於 1967 年建成後為這地區提供各類社會服務。

深水埗聖方濟各堂：教會對華人聚居地的開拓

在城市發展之前，深水埗一帶已經有村落聚居，有位於北面的元洲村，東南的田寮村，西面的菴由村，以及西北的馬龍坑村。1912 年以前，政府並未熱衷於發展深水埗區，區內主要的道路設施僅有 1902 年鋪設的大埔道及其後建成的青山道，其餘的發展，如南昌街至桂林街一帶的填海工程，則由私人發展商小規模進行。

原屬意大利嘉諾撒仁愛會第三會的本地耶穌寶血女修會早於 1930 年代於深水埗大埔道附近建立修院及診所，並開放小堂供本地教徒參與彌撒。五十年代初，教會有意在此區建立新教堂。1953 年，石硤尾木屋區大火，政府緊急推行公共房屋計劃安置災民，並於翌年撥出石硤尾東盧花園後面的園地及附近山地共二十五萬平方呎，作為建堂之用。聖五傷方濟各天主堂於 1955 年 3 月 25 日由白英奇主教（Lorenzo Bianchi, 1899-1983）主持奠基禮，同年平安夜啟用，是當時區內最高的建築物。



圖：聖方濟各堂

該堂以歌德式建築糅合中式元素而建立。教堂的頂部是紅瓦斜屋頂，並設有富於中國特色的鐘樓。內呈尖拱型，再以花窗戶作修飾，以突顯莊嚴神聖的空間。教堂設有三個圓拱門入口，進入大門後前方可見有左右兩邊的螺旋形樓梯，好像天主張開兩手歡迎所有進入祂的國度的人，往上走時亦可見天花有仿中式建築橫樑上的斗拱式設計。教堂的入口設於二樓，門外是以富有中國特色的橫樑作支架，再配用三扇中式大門與三個正門大拱門互相對應。聖堂內由十二枝拱型支柱組成，象徵教會繼承十二位門徒的訓誨，而整座雲石大祭台及聖洗池則是建堂時，由聖德肋撒堂轉贈，可見兩個堂區的關係密切。1994 年大維修時，為符合梵二改革後所提倡的共融精神，將祭壇向前推移，並由胡振中樞機主持祝福禮。

此堂的屬校聖方濟各小學是於 1955 年 10 月落成。除了牧靈及教育，該堂還首創於政府註冊的儲蓄互助社。聖方濟各儲蓄互助社由儲運先驅、耶穌會士郭樂賢神父（John Collins, SJ, 1912-1997）及蘇國榮先生倡議發起，於 1964 年 9 月 17 日成立，至今已半個世紀。儲蓄互助社運動由西方帶動，傳入香港後，為當時戰後普遍貧窮的華人居民提供經濟上的互助。此組織的宗旨為「非為牟利、非為救濟、乃是服務」，主要服務對象為該堂的教友及其直系家屬，鼓勵社員善用金錢，養成節儉習慣，有計劃地儲蓄；另一方面，把社員的儲蓄股金集腋成裘，透過穩健程序借貸予在經濟上需要緊急援助的社員，渡過難關。這是西方架構配合中式運作動力的極佳配搭。

鑽石山聖則濟利亞堂：曾屹立市區的石屋教堂

東九龍區有不少舊有的客家古村如衙前圍村、竹園村、牛池灣村及大磡村。位於飛鵝山腳的大磡村原本是一條以朱姓為主的村落。朱氏原居於廣東南雄長樂縣（民國後改名五華縣），先祖為客家石匠朱居元，他原居於港島石塘咀，在清乾隆年間帶同夫人及八名兒子遷居新安縣九龍沙埔仔，亦以採石為業。戰後，此區亦成為許多內地人逃避戰火的地方，鄰近九龍城的鑽石山是新移民蓋搭木屋的聚居地，因此當朱氏族人戰後返回原居地時，發現該地已變成寮屋區。

教會有感此地大量難民的需要，於 1952 年將鑽石山設為九龍區的固定傳教點，首任司鐸是意籍雷志遠神父（Luciano Aletta, PIME, 1910-2000）。鑽石山分為大磡村、上元嶺及下元嶺，舊有一石礦場出產白色的花崗岩，故以鑽石為名，因此該地的聖堂亦以當地物資——花崗石（俗稱大麻石）興建，於 1953 年在上元嶺（大觀片場與酒廠之間）接近斧山道落成，名為聖家小堂。中外許多古老教堂建築都是用石材為主，小堂正面可見以花崗石砌建的石牆。而由於附近村屋亦多以花崗石所建，使得小聖堂與這個華人社區非常合拍地融為一體。至 1957 年，聖家小堂聯同附近的牛池灣成為獨立堂區，由於屹立此區多年，故聖堂早年已發展有中英語的聖言宣讀組、輔祭會及歌詠團等善會，教友多達三千人，每年亦有許多人領洗。每個主日的講道均以廣東話、國語及英文進行，成為早期在該區少有的東西文化融匯之地。此外，聖堂亦附設有明愛中心，提供普通藥品及救濟物資等，後面則有聖玫瑰幼稚園。

1963 年，新的廉租屋於大磡村東面建成，名為彩虹邨，成九龍區最早的公共屋邨之一，教會因應政府有計劃重新發展該區，故將聖家堂遷往彩虹邨較為中心的地帶繼續服務居民，鑽石山小堂更名為聖則濟利亞堂，附屬於彩虹邨聖家堂區。1979 年教區把鑽石山升格為獨立的新堂區，直到 1996 年再重新納入彩虹邨聖家堂區。

雖然該堂已被拆卸，教友已轉到聖家堂，但當年雷志遠神父對教友的濃情仍像昔日般，故在 2010 年雷神父逝世十周年時，教友在聖家堂為他舉行紀念彌撒。更甚是，直到今天，在面書上仍有鑽石山聖則濟利亞堂的專頁。



圖：聖則濟利亞堂原為聖家堂，以花崗石興建。



圖：聖則濟利亞堂印鑑

鯉魚門聖雅各伯堂

除了鑽石山區，鯉魚門亦是戰後的主要寮屋區。清朝道光年間，鯉魚門與茶果嶺、茜草灣、牛頭角合稱為四山，是以客家人為主的村落聯盟。在鯉魚門村以北的魔鬼山山腳，是荒野及梯田耕地，並佈滿許多墳墓。四十年代末至五十年代初，部份因國共內戰南逃的國軍和難民在該處建嶺南新村。六十年代，政府將酒灣填海，發展成三家村避風塘；又將三家村一帶山丘夷平，發展成油塘工業區。隨着附近一帶開始發展，道路網絡亦延伸至該區。

傳教士在 1960 年代開始向三家村等漁民社區傳播福音。聖母聖心會比利時籍雷振東神父 (Octaaf De Vreese, CICM, 1900-1996) 更於鯉魚門一帶，先後建成聖雅各伯小堂、聖雅各伯幼稚園 (現改成工廠)、德基學校及診所。其中位於鯉魚門的德基學校小堂 (現成遺址) 外有一聖母岩，象徵護佑區內漁民。對大多信奉民間宗教的華人漁民而言，聖母像猶如他們的望海觀音，給他們多一重庇佑。聖雅各伯小堂於1979年升格為堂區，新聖堂於 1990 年在油塘建成。此外，聖母聖心會也在該區創立天主教普照中學及普賢社會服務中心。



圖：聖母聖心會士雷振東神父



圖：鯉魚門聖雅各伯小堂

天主教海員宗會：牧民服務的合一

除了基層社區的傳教工作，戰後香港工業起飛，教會對於工人階級的牧養也有所關注。香港海員之家源自 1863 年西環西營盤一間海員宿舍，主要由渣甸公司等商行建成，專供在洋船上工作的海員住宿。該宿舍設有跨宗派的聖伯多祿堂（聖彼得堂）。原屬於聖公會的海員傳道會於 1884 年開始在港發展，翌年獲准在聖伯多祿堂舉行崇拜。1901 年海員傳道會的宿舍於灣仔莊士敦道落成，約三十年代，海員傳道會與海員之家共同註冊為海員組織。他們後來建成的新會所，於日治時期遭嚴重破壞。新的海員之家會所於 1967 年在尖沙咀中間道落成，由時任港督戴麟趾（Sir David Trench）揭幕。兩年後，天主教的海員宗會加入此跨宗派牧民服務，及後丹麥及德國的海員傳教會也加入其中，並定每年七月第二個主日為「航海主日」。初期名為聖伯多祿海員堂的教堂同時舉行天主教彌撒及聖



圖：中間道海員之家

公會崇拜，是香港僅見宗派合一的禮拜堂。為配合「海員之家」重建，聖伯多祿堂於 2018 年 2 月底舉行結堂禮，暫時遷至佐敦臨時會址繼續服務。

另一與工人有密切關係的教區機構是位於油麻地咸美頓街與彌敦道交界的聖若瑟模範工人小堂。該堂於 1957 年建立，初名「聖若瑟模範工人要理講授所」，是教會有感於九龍區需要多些教堂來切合教徒增加的需要而建立，以填補玫瑰堂與深水埗聖方濟各堂之間的空隙。初時，該小堂只舉行感恩祭、聖洗及堅振聖事，而婚配聖事則在玫瑰堂舉行。當時來自加拿大的聖母無原罪傳教女修會曾於此開展全日制慕道班，在傳道員幫助下以廣東話及國語教授，而在課餘及工餘時間，亦開辦慕道班給兒童及工人。在最初五年內，曾有超過五千人慕道，逾半人領洗，取得華洋合作的理想成果。這些外籍修女亦探訪附近廣華醫院的貧窮階層。小堂於六十年代末併入油麻地聖保祿堂區。

新界區

香港監牧區成立於 1841 年，自始「香港島及其周圍六里地方」脫離澳門教區，由教區司鐸、傳信部駐澳門代表若瑟神父為首任宗座監牧負責管理。傳教士於 1849 年在今天屬於新界的荃灣區已開始傳教工作。1860 年代，中英政府簽訂《北京條約》，香港監牧區的範圍擴大至包括差不多整個新安縣（即寶安縣），傳教工作於是擴展到九龍半島、大埔區、西貢半島、南頭、烏溪沙等地區。1874 年，香港監牧區升格為代牧區，範圍再一次擴展，包括新安縣、歸善縣（即惠陽）和海豐縣，並委任高神父（Timoleon Raimondi, PIME, 1827-1894）為首任宗座代牧，同年 11 月 22 日祝聖成為主教。

高主教銳意發展傳教事業，派遣神職人員四處傳教，範圍不限於當時的割讓地：香港及九龍（界限街以南），還涉足當時仍屬清政府管轄的中國內陸地方，例如於現在新界東部成立大浪區（1867 年）及西貢區（1880 年），後者更成為日後香港天主教傳教士的大本營。

1898 年，根據《展拓香港界址專條》，英國向清廷租借九龍界限街以北、深圳河以南地方及附近二百多個離島，為期九十九年。以往的新安縣被劃分為中國管治的寶安縣及英國管治的「新界」，這表示教會亦需要重整傳教策略，漸漸以西貢和南頭為傳教中心。英國租借新界後，繼任主教一直拓展新界租借地的牧民工作，如 1905 年，師多敏主教繼任後，在新界首先建立大埔區，故此新界的發展與傳教的進程息息

相關。1926 年，天主教會把新界劃分為東區、西區和離島區，新界東區以西貢為中心，新界西區以大埔墟為中心（包括元朗、荃灣）。

總括而言，第二次世界大戰前天主教在新界的發展，主要是以大埔為中心，輻射北至粉嶺、上水，南至沙田、大圍，西至元朗、荃灣。而馬鞍山的傳教活動，則由西貢的傳教士負責。及至二次大戰後，難民來港，很多聚居於新界偏遠地區，天主教會在新界這些社區負起更重要的社會服務使命。

西貢聖心堂：融入社區的傳教活動

1861 年原屬廣東省新安縣（即今寶安縣）的西貢地區歸香港監牧區管理，之後不少神父到西貢開展傳教工作。和西滿神父（又名安西滿主教，Simeone Volonteri, MEM, 1831-1904）是第一位在該處傳教的神父，而同會的柯神父（Gaetano Origo, MEM, 1835-1868）則是最先在西貢定居，他們都受到當地居民的歡迎及支持。不久，第一間小教堂便開始啟用，至 1870 年已有三百五十名教友散居西貢十二個村落中。

1912 年，宗座外方傳教會的資深傳教士羅奕安神父（Angelo Ferrario, PIME, 1876-1933）從意大利養病回來後，與國籍的司徒廷昭神父（1872-1947）返回西貢區傳教，並於同年 12 月迎來同會的丁味略神父（Emilio Teruzzi, PIME, 1887-1942），陸續在深涌、鹽田仔、西貢、黃泥洲、赤徑、大浪、蛋家灣、白沙澳、輦下、黃毛應、龍船灣及浪茄等地建立及管理十五間教堂及小堂，包括位於西貢的聖心堂。這些小堂日後發展為幾個主要教友團體。由於教徒散居鄉郊，神父需要長途跋涉四出探訪教徒。據 1922 年的年報顯示，該地有一千五百五十名教友，分佈在二十二個團體中，教授要理者有十二人，還有一間聖堂、十間學校和二百六十名學生。1924 年，附屬於西貢聖心堂的崇真學校創辦。



圖：聖心堂是天主教在西貢的重要傳教點

日治時期，西貢區受到日軍前所未有的破壞，加上海盜猖獗，許多教堂及屋宇被毀，不少天主教徒死於饑荒及疾病，有些更被殺害。戰後，文明德神父（Giorgio Caruso, PIME, 1908-2004）重回西貢，傳教工作得以繼續，教堂及小學復修，有不少教徒增加，由九間聖堂及彌撒中心服務二十三條村，並有四間教會學校。1949年，戰後第一批慕道者在西灣領洗，而學習要理的水陸居民陸續增加。聖神小修院的重新開辦，更使西貢一度成為培育神職人員的搖籃，直到1957年因擴充遷至薄扶林新院舍為止。

天主教徒在 1955 年已多達八百人，包括不少水上人。由於信徒不斷增長，教會於油蔴莆小山上另建新聖堂，以代替原位於村內自 1880 年以來多次改建的小堂。1959 年，聖心堂建築完成及祝聖。1964 年由於颱風影響生計，神父幫助艇戶上岸，在「對面海」向政府租地建成樓房，成為教友村「伯多祿村」，並附有小堂。該村初期由明愛負責管理，向村民提供生活訓練，後來明愛將管理權交還村民自組的「改善生活有限責任合作社」，成為香港少見只能住不能出售的合作社房屋。林柏棟神父 (Adelio Lambertoni, PIME, 1939-2006) 自 1968 年起擔任聖心堂主任司鐸，他亦為水上人及貧苦大眾四出奔走求助，得各界支持順利地批劃太平及明順兩村。此時，堂區將傳教服務伸展至白沙灣一帶。1979 年聖心堂正式成為西貢堂區，而西貢區一直由宗座外方傳教會負責至今。



圖：位於對面海伯多祿村的小堂

鹽田梓聖若瑟小堂：歷史性的公教村

鹽田梓村位於離西貢市中心三公里處的小島，是一條客家村，村民全姓陳，先祖可追溯至廣東深圳觀瀾松元夏村的陳孟德夫婦。陳氏家族首先遷入沙頭角的鹽田，其後三房後人分別移居西貢鹽田梓、大埔鹽田仔及打鼓嶺坪洋一帶。鹽田梓建村至今已有二百多年歷史，由於村民以墾田曬鹽為生，故以「鹽田」加上「桑梓」（即故里）的「梓」為名。

1864 年，和神父與柯神父抵鹽田梓探訪及傳教，兩年後，柯神父為七位村民付洗，和神父則為陳氏家族三十三人付洗。後來，教友們捐出空地興建小聖堂和學校（1920 年創立的「澄波學校」的前身），並奉聖若瑟為鹽田梓主保。據村長表示，由於村民相信聖若瑟曾於海盜出沒時顯靈將他們嚇退，使村民免受洗劫，故將其奉若「神明」。

1875 年，鹽田梓全島村民皆已領洗，成為名副其實的教友村。1879 年，聖言會會士福若瑟神父（Josef Freinademetz, SVD, 1852-1908）抵達西貢，並曾在鹽田梓傳教。一座新聖堂在 1890 年落成祝聖，取代原有小堂。福神父曾在該村為兩名女嬰付洗。他在 2003 年因在內地及香港的傳教工作，獲教宗若望保祿二世列入聖品，成為精修聖人。



圖：經復修後的鹽田梓聖堂

進入二十世紀，鹽田梓的福傳工作更開展新一頁，為香港教區培育了不少聖召的果實。1917年，村民陳丹書（1890-1975）晉鐸成為神父，之後到惠州及汕尾傳教。另有五名原籍鹽田梓的修女，分別屬於沙爾德聖保祿女修會及寶血女修會。1979年，陳志明神父晉鐸，他在1992年被委任為香港教區副主教。

1920年，澄波學校開辦，為鹽田梓及附近村落作育英材。直至1959年，該村有一百九十三位信徒。但隨著六十年代，香港經濟衰退，生活困難，村民紛紛遷往市區甚或到外海定居，村內人口續漸減

少，但每年 5 月首主日，四散的村民教友均回來聚首一堂，慶祝主保瞻禮。身為客家人，村民在彌撒中誦念《天主經》的客語版本，至今仍有年長教友能以客家話誦念，不但體現教會本地化，也是東西薈萃的又一見證。

聖若瑟小堂曾於 1948 及 1962 年復修。1990 年，香港古物諮詢委員會將之列為三級歷史建築物。最近一次復修於 2004 年完成，並於 2006 年獲聯合國教科文組織頒發「亞太區文化遺產優良獎」。

大埔聖母無玷之心堂：墟市中的聖堂

大埔是天主教會最早的傳教點之一。傳教士從淺灣（即今日的荃灣）攀越大帽山到大埔傳教。國籍的梁子馨神父（1837-1920）與意籍傳教士穆神父（Guiseppe Burghignoli，MEM，1833-1892）及和神父（Luigi Maria Piazzoli，MEM，1845-1904，即後來的和主教），在華洋合作之下，是首批到大埔的傳教士。1860年，宗座外方傳教會的高神父（即後來的高主教）到大埔探訪碗窰村，接納和培育一位名叫馬金秀的少年為傳道員。1863年，碗窰村興建聖伯多祿小堂，翌年在汀角村興建聖安德肋小堂。

邁進二十世紀，教友人數漸增。1924年，香港代牧區內總人口已達六十五萬，當中二萬八千多人為天主教徒，六千五百人為慕道者，聖堂共有六十五間，小堂則有三百六十七間。1926年，一所較大聖堂於大埔錦山建成了，名為聖安德肋堂。以大埔為傳教中心的新界西區，首位司鐸是英國籍穀祿師神父（Richard S. Brookes, PIME, 1892-1980）。新界西區雖然比以往的新界區為小，但面積仍然遼闊，很明顯一位司鐸不足以應付所需，所以在1931年代牧區決定為新界西區派遣第二位司鐸——區鴻慈神父（Diego D'ayala Valva, PIME, 1900-1989）。當時新界西區包括大埔、沙田、元朗、荃灣等地，大多未甚發展，缺乏聖堂，舉行彌撒的地點亦只能借用民居，每個傳教點大概一個月才舉行一次主日彌撒。1937年錦山聖堂更因受颱風破壞，只有租用大埔路（鴨毛寮）樓房作臨時聖堂，直至戰後。

戰後，天主教在大埔的發展繼承之前的基礎，將大埔路（鴨毛寮）聖堂易名為聖母聖心堂。其後朱定昌家族又以低價將大埔運頭街的別墅售予教區，1961年現在的聖母無玷之心堂揭幕。此堂於1979年升格為堂區，堂內擺放了三個銅鐘，分別來自西貢半島大浪村的聖母無原罪小堂（由炮彈殼造成）、深涌的三王來朝小堂，及錦山的聖安德肋小堂，象徵延續傳教士的使命，同時展示天主教在新界的傳教歷史。



圖：錦山聖堂



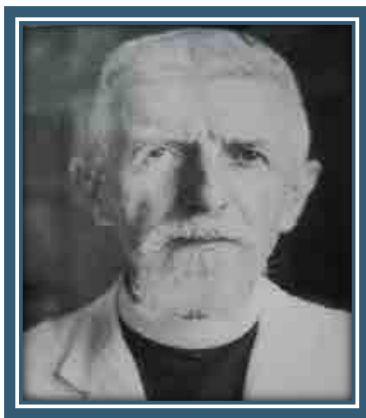
圖：2011年的聖母無玷之心堂

隨著新市鎮發展，人口增長，大埔堂區分別在 1990 和 1992 年，在恩主教書院內增設真福王亞納彌撒中心（2000 年易名為聖王亞納彌撒中心），以及在聖母聖心小學內設真福張大鵬小堂（2000 年易名為聖張大鵬小堂），祈求中國聖人護佑這塊一度見證中外天主教徒緊密合作的土地。

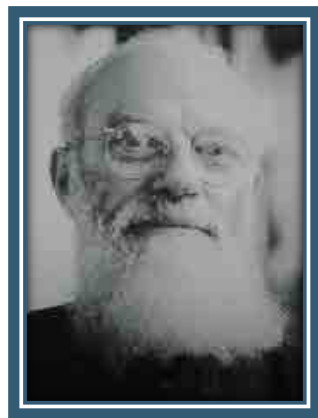
元朗聖伯多祿聖保祿堂：圍村中的聖堂

自 1840 年始，香港天主教會已在港島以外地區開展傳教工作，最初在荃灣岸邊設立學校及傳教站，其後伸延到大埔一帶，再沿著林村到達元朗平原。

在元朗，原居民在此處定居已數百年，他們十分重視祖先崇拜，奉祀中國傳統的神靈，廟宇香火鼎盛。惟傳教士仍在二十世紀初在此區建立多個傳教點。教會在此區的早年發展特色，是在鄉村設置傳統民居式的小堂，在中式建築內進行天主教禮儀，把西方傳來的宗教，融合於本土的環境內。當教友增加至一定規模，才興建教堂聚集更多教眾。



圖：毅祿師神父



圖：區鴻慈神父

宗座外方傳教會毅祿師神父是元朗區傳教先鋒，他於 1926 年任新界西區主任司鐸，管理範圍包括大埔、元朗及大嶼山的大澳及石壁。當

時有華籍男女傳道員各一人及男女教師共五人協助傳教。自此傳教工作亦推展至元朗墟。

續任的同會會士區鴻慈神父在任內招攬了許多外教徒。按他的報告，當時元朗共有教友約一百五十人：元朗墟有九十九人、上輦三十五人、下輦三人、橫台山二人、水流田五人和長莆廿五人。區神父在元朗傳教的感想是基督教與天主教的競爭很劇烈。可幸，天主教學校很被家長看重，成為支持傳教工作的實力。事實上，他認為在學校傳教比單靠傳道員傳教為佳。

元朗舊墟東頭村在 1927 年 6 月 29 日設立了新宿舍，以「聖伯多祿及聖保祿宗徒」為主保聖人，建立天主堂並開辦崇德學校。神父們四出到其他村落遊走，認識新的村民及傳播福音。昔日的教堂其實是傳統金字頂瓦片村屋，正門前壁用紅漆油上十字架，並用黑漆寫上香港天主教崇德學校。

1952 年，元朗成為獨立傳教點，此時已由外籍傳教士交由國籍神父接棒。中西傳統的傳教方式亦因人事的變動而轉換了形式。黃景賢神父（1911-1971）開始籌建位於水邊村的聖伯多祿聖保祿堂，至 1958 年啟用祝聖。余遠之神父（1914-1987）為使教友聚會時較為清涼，其後將教堂屋頂由石棉瓦改為瓦片。聖堂的木樑也改為鋼樑，先後翻新及更換跪凳，建造新的告解亭，更在堂外參照法國的「露德聖母」而建造了一座聖母山。可見天主教會內並非純粹標榜文化的相異，也在信理上接受共通的表達方式。



圖：崇德學校遺址
山牆仍見用黑漆髹成的
「香港天主教崇德學
校」，而正面牆壁仍可
見原有匾額「天主堂」
（已坍塌，餘下「主
堂」兩字）及「崇德學
校」。



錦田聖猶達堂：配合地方傳統的聖堂

八鄉包括錦田以東一帶八條較大的村落——上村、上輦、橫台山、元崗、滿崗、蓮花地、長莆和水牛田，周邊被雞公山、大刀坳、觀音山和大帽山圍繞。

錦田早於 1926 年已在八鄉上輦村建立聖家公所及錦田北圍的聖心小堂，當時的本堂神父兼任錦田學校校監。1962 年錦田脫離元朗獨立成區，得慷慨教友黃文添先生贈予錦上路吉慶圍側地段，作興建聖堂之用。新聖堂建築費約四十萬元，教友石鐘山夫婦捐助二十萬元，其餘由主教府撥款補足。1966 年聖猶達堂建成，由陳子殷神父任首任本堂。1967 年 2 月 15 日，由承德教區德化隆主教 (Joseph Julian Oste, C.I.C.M, 1893-1971) 舉行祝聖開幕禮。

聖猶達堂正門懸掛的十字架放在較低的位置，並非一般的堂頂最高點，相信與圍村習俗有關：屋頂不能高過村內之神樓，反映華洋文化的相異，也顯出傳教士尊重當地傳統的建築改動。



圖：陳子殷神父



圖：公教報報導錦田聖猶達堂舉行祝聖開幕禮

雖然聖猶達堂於 1979 年升格為堂區，但時任主教胡振中因為沒有任何神父可派往那區，要求意大利聖母無原罪傳教女修會協助，由梅樂真修女 (Luigia Mindassi) 管理聖猶達堂，其他修女加以協助。楊美玲修女繼續在元朗聖堂服務。教區於主日派神父到聖猶達堂主持彌撒，並與修女們往返各鄉村 (錦田聖堂、長莆村聖堂、金錢圍聖堂和雷公田村屋)，每月舉行一次的主日彌撒。在學校假期，由青年協助下舉辦一些戶外活動給村內兒童。雖然國籍不同，這些意大利修女在錦田一直服務至 1988 年，與鄉民建立起深厚情誼。1988 年錦全學校停辦，聖猶達堂改作彌撒中心。自 1994 年至今屬元朗聖伯多祿聖保祿堂管理，每主日派神父前來開彌撒。



圖：聖猶達堂正門

長莆村天主堂：青磚屋的教會

長莆村創建於清康熙年間，是一條雜姓的客家村落，包括鄧、曾、張及黃四個姓氏，村民以務農為生。長莆村以「莆」為名字，莆泛指水草，加上鄰近的「河背」「大邨」村落，相信昔日是水源充足的耕作好地方。

長莆村聖若望小堂，於 1928 年 6 月 24 日由司徒廷昭神父祝聖。此堂可說是中外合作的果實，皆因建堂及慶祝費用共一千五百元，三分之一由香港籌措，其餘從意大利募捐。昔日除教會活動外，直至 1951 年它亦兼辦村裡的小學，吸引了不少村內外的小孩就讀。日佔（1941-1945 年）前，金錢圍村民都會到小堂望彌撒，區鴻慈神父曾讚賞長莆的教友家庭熱心傳教。六十年代後，小堂的宗教角色逐漸被金錢圍的小教堂和吉慶圍附近的聖猶達彌撒中心取代。小堂自八十年代開始空置。

該堂外觀仿如歐洲的鄉村小堂，但用了中式的建築材料如青磚砌牆（青磚牆多採自魚塘的灰泥，然後置入窯內燒製成堅硬的青磚）。這種磚塊較硬，隔熱防水，為當時最佳的建築材料，惜價錢較貴，非一般人士能購用，可見當時傳教士對建教堂十分重視。教堂正面有一露台，圍欄上清楚標示「天主堂」三個大字，左右設綠色的琉璃瓦花窗，通花裝飾有通風透光作用；近屋頂有天窗可採光入屋增加室內的光線，是中國建築特色之一。

教堂正立面的鐘樓上懸掛着十字架，是天主教的主要象徵標誌，紀念耶穌為拯救全人類而死。正牆上清楚看到建成日期 AD1928，以中國建築傳統來說，在建築牆上註明建成日期，屢見不鮮，但用於聖堂建築則較罕見，是中西文化融合的例子。



圖：長莆村天主堂見證了天主教在鄉村中的發展

圖：梵二前靠牆的石質祭台，刻有十字架和希臘文 In Hoc Salus 的縮寫 IHS，意思是藉此（十字架）得救。石質祭台象徵基督是「角石」、「活石」（伯前 2:4），另外又可代表梅瑟用以擊石出水的石頭，有養活人民的意思。



金錢圍鄭氏翰鵬家祠：豎立十字架的祠堂

1923 至 1937 年間，當時港英政府為興建城門水塘，飭令居於城門大圍村的鄉民搬遷，並由政府負責建屋安置。鄭族第廿四世及廿五世傳人於 1929 年遷入新界八鄉金錢圍立業，全村有二十五間青磚砌成的村屋。翰鵬鄭家祠同時建成，主要在重要中國節日裡舉行祭祀，其後曾改作天主教教堂及錦全學校，之後再轉為營辦幼稚園，現時用作商議村務。



圖：祠堂內懸有原城門鄉大圍村於搬村前的照片

鄭氏村民如其他客家人一樣信奉民間宗教，以務農為生，善舞麒麟及習武。搬村初期，由於附近一帶肥沃的土地已被新界大族鄧氏所佔有，村民沒有可耕的農田，難以為生。少數村民唯有每天步行數小時，由荃錦古道經川龍來回城門圍舊地耕種，收成後再擔往荃灣川龍街附近擺賣。大部分村民則找散工幹活，或經「賣豬仔」到南洋工作。少數游

手好閒的村民以不正當的方式揮霍和玩樂過日，不但花掉了搬村的賠款和積蓄，還把公家的錢虧空了，欠下承建商的建屋費，使祠堂和部分村民的村屋也被扣押起來。

區鴻慈神父於 1932 年接替穀神父為新界西主任司鐸，開始到八鄉各村落傳教，他略懂客家話，並聘請有學識的華人傳道員協助教會工作，因在傳教態度親切，所以取得村民的信任。區神父接觸金錢圍村的父老後，答應先由教會出錢為村民向承建商贖回祠堂及部分屋契，轉作



抵押予教會，允許村民日後有錢時贖回。由於村民貧窮，教會也不時有物品接濟，令村民的生活較為好過，部分村民開始參加慕道，直到 1935 年的端午節，由區神父為全村民領洗，全村改奉天主教，並將祠堂以三百元按揭給教會改建為小教堂，名為「聖母七苦小堂」。

圖：鄭氏翰鵬家祠是以十九世祖鄭翰鵬為名的祠堂，為後人紀念其祖先而建。

小聖堂屋簷上刻上「天主堂」三個字，屋頂豎立一尊石十字架。祠內中懸的原有木匾和匾聯除去，歷代祖先的神主牌亦扔到村前的錦田河裡，村民的家中至今仍沒有擺放祖先神主牌，也沒有香案和拜桌。聖堂內又另建一靠牆石製的祭台，以供彌撒之用。當時彌撒經文是拉丁文，大部分的村民都不懂對答，只有靠輔祭以拉丁文對答。直至梵二後，彌撒經文是客家話。雖然村中婦女，全是文盲的，但她們可以朗朗上口地背誦舊式的《天主經》和《聖母經》。

金錢圍其後成為天主教會在八鄉錦田的傳教中心，而堂區亦在區內支持兩所學校，先是於 1948 年應金錢圍教友要求支持「錦全學校」繼



續運作，由區鴻慈神父斥資七百元修葺。十年後，又與元岡村、吳家村、石湖塘成立「四聯學校」。學校承諾校監由元朗天主堂本堂神父擔任，並負責行政及經費，而各級課程每星期有兩節教授《聖經》。

圖：紀念區鴻慈神父的「鴻慈堂」

隨着石崗軍營建成和社會經濟好轉，就業機會增加，村民生活稍為改善，於是從教會贖回自己的屋契，又合資贖回祠堂。只剩下一戶早年已遷往九龍居住的村民決定不贖回祖屋，物業擁有權到現在還是屬於教區。1980年代，該村屋定名為「鴻慈堂」，以紀念區鴻慈神父的傳教功績。這間村屋曾作為神父宿舍、錦全學校課室、會考補習室，現在卻變成貯物室。



圖：公教報有關金錢圍七苦小堂舉行主保瞻禮

鄭氏雖然把祠堂變成天主堂，中國傳統清明、重陽時節，村民都有帶備鮮花和燭燭到山頭拜祭祖先，因此鄭氏仍能強化本姓子孫血緣觀念。至於紅白大事，則都在教堂裡舉行，實在是東西薈萃的又一展現。直至 1966 年錦田區建立「聖猶達彌撒中心」成為該區的中心，教友逐漸轉到該處參與彌撒，而家祠交回鄭氏所有，改辦「金錢圍幼稚園」，直至 1971 年才停辦。

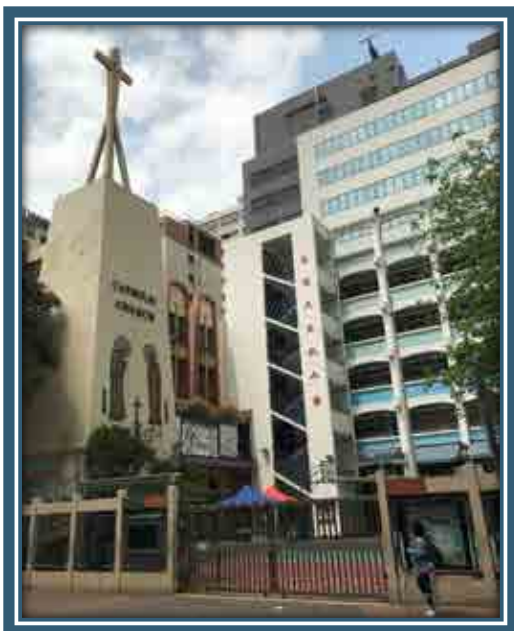
荃灣葛達二聖堂：鄉郊傳教的中途站

荃灣古時又稱淺灣，於 1898 年英國租借新界時，人口共三千，分別聚居於沿海、城門河谷、葵涌、青衣及馬灣一帶。當地原居民以務農及捕漁為生，信奉民間信仰。早在 1849 年，香港天主教會已在荃灣岸邊設立學校及傳教站。其後，梁子馨神父、和西滿神父及穆神父於 1860 年代開始從水路到荃灣後，再攀越大帽山前往大埔傳教，因此荃灣成為天主教往新界西區鄉郊傳教的中轉站。

1861 年 1 月 21 日，穆神父在荃灣定居後，建立了一間規模細小，容納四十名學生的學校。戰前，區鴻慈與穀祿師兩位神父交替牧養荃灣，他們讓一些本地人領洗入教，在這些新教友支持下，1934 年教堂由在眾安街的一間簡陋木屋遷往三棟屋的一幢堅固房舍，取名「耶穌聖心堂」，同時在教堂左右兩側開辦了男校和女校，名「德聲學校」，為荃灣區第一所天主教小學。惟淪陷時期，傳教工作停頓，耶穌聖心堂及毗鄰學校都擱了下來，至 1947 年才得以恢復。戰後，教區於 1952 年將荃灣劃為獨立區，同時負責牧養青衣島避風塘的漁民教友。

五、六十年代，大批國內同胞移居香港，但亦同時引入大量資金、技術及廉價勞工。荃灣在這個時期的工業發展蓬勃：德士古道、楊屋道、柴灣角多間工廠冒起，加速了區內的工業發展。政府亦在此時在荃灣徵收農地，以配合發展工業及興建房屋，成為衛星新市鎮。1961 至 1976 年間，荃灣就業人口有六成受僱於製造業。天主教會包括堂區、

明愛、修會等亦於此過程中積極開拓社會服務。區內人口不斷增加，教友也不停倍增，昔日座落於三棟屋旁（現時綠楊新邨）的聖心堂不敷用，加上地鐵車廠及綠楊新邨動工，聖心堂與德聲學校須予清拆。有見及此，香港教區在荃灣德華街興建一所新聖堂。新堂獲德國埃森教區主教及教友捐助，於 1969 年建成，定名為「聖葛斯默及聖達彌盎堂」，簡稱為「葛達二聖堂」，為荃灣、葵青及青衣區的教友提供禮儀生活及信徒團體的活動場所。葛達二聖堂毗鄰有荃灣天主教小學和荃灣聖母幼稚園，為社區服務之餘，致力發展周邊的福傳工作。在七十年代，葛達二聖堂國籍的劉玉亭神父及意籍的萬籟寂神父（Mario Marazzi）在荃葵青各天主教中、小學及葵芳租用住宅作彌撒中心。這些彌撒中心先後成立堂區，包括石籬聖若望宗徒堂、青衣聖多默宗徒堂，葵芳聖斯德望堂及荃灣安賢街聖母領報堂。



圖：荃灣葛達二聖堂

政府於 1961 年把荃灣列為新界第一個新市鎮後，荃灣聚居了不少工人與基層人士，社區服務未能追上居民需要，天主教會在這過程中擔起了扶貧之使命，尤其於教育與醫療工作上。1962 年香港明愛在城門道開辦荃灣社會服務中心，從事社會福利工作。時任葛達二聖堂主任司鐸、宗座外方傳教會萬籟寂神父於六十年代末、七十年代初服務該中心，令天主教在荃灣之牧民工作與社會服務更進一步。

中國內地局勢的轉變，促使很多原先服務內地的修會來港服務，他們也填補了香港社會的服務空間。聖母昆仲會修士於五十年代來港，修士一度在聖馬丁書院執教，該會於 1963 年在荃灣創立荃灣聖芳濟中學。拯望會修女從內地來港，於六十年代在此區開辦天佑小學，該校於 1976 年更增設天佑幼稚園，另外又開辦診所。荃灣仁濟醫院於 1973 年創辦前，美國天主教福利會早於區內開辦「啟明診所」，一度交由拯望會管理。啟明診所臨近荃灣避風塘及徙置區，服務貧苦大眾，其後發展為今天的明愛賽馬會荃灣診所。從以上所述可見，百多年來，本地教會及外來的天主教修會在荃灣區的牧靈、教育及社會救濟活動方面均有重大的貢獻。

粉嶺聖若瑟堂：創建神父被稱為「新界之王」

天主教在粉嶺的傳教工作早於 1926 年開始。到戰後的 1949 年，主教委派宗座外方傳教會賴法禹神父（Ambrose Poletti, PIME, 1905-1973）服務當時的新界西區。賴神父認為粉嶺有必要設獨立的教會轄區，並於 1951 年獲得聯和墟的教友鄉紳鄧坤亮慷慨借出大宅舉行彌撒，教友初時約有二、三十人，這就是粉嶺聖若瑟堂前身。兩年後，教會獲教友朱仁傑捐出聯和墟旁一塊農地（今和泰街）建堂，原名為粉嶺安樂村天主堂，附屬於大埔傳教站。聖堂於 1953 年落成，奉工人模範聖若瑟為主保，遂命名為聖若瑟堂。粉嶺區設立，脫離大埔，初時的服務範圍包括上水、粉嶺、沙頭角和打鼓嶺四地。

在外籍人士眼中，賴神父被視為中港邊境上的「看門人」，因為他每天均徒步前往羅湖邊境，協助邊境官員確認被大陸驅逐出境的傳教士。這些傳教士很多在 1949 年共產黨掌權後被拘留了一段時間，其中包括老河口教區費樂理主教（Alfonso Maria Corrado Ferroni，1892-1966），他獲釋時體重掉了一百多磅；以及白英奇主教過海關時，因衣衫襤褸而被誤當作乞丐。此外，賴神父與許多有勢力的鄉紳關係良好，也與邊境的英方軍警有密切關係，並獲准管有枝槍。這為他在本地華人中贏得了「新界之王」的綽號。

在二十年代，聯和墟附近有一些由華人及洋人擁有的歐式別墅。粉嶺聖若瑟堂是該處現存僅有的歐式建築；在新界鄉村傳教站中，也是少

有精緻完備的聖堂。它於 2011 年獲香港古物古蹟辦事處列為三級歷史建築物，於 2018 年開展擴建工程，預計三年後完工重開。



圖：粉嶺聖若瑟堂

馬鞍山村天主堂：礦場中的神聖空間

天主教會在一七〇米高的馬鞍山的傳教歷史可追溯至 1869 年，那時烏溪沙一帶只有數條小村落，西貢的傳教士不時到來福傳，當年有首名烏溪沙村民領洗。

1945 年 8 月第二次世界大戰正式結束。天主教在新界東的發展亦展開新的一頁。首先，著名的馬鞍山鐵礦場在二次大戰後發展蓬勃，曾經擁有員工及家屬近四千人。他們頗多是受過教育的人，在內地不同地方已聽聞過天主教會，只因逃避大陸的政治動亂而來到香港。從內地被驅逐出境的方濟會士，自 1952 年開始便在此地服務礦場工人和家眷，並在山上興建聖若瑟小堂。由於領洗人數眾多，為方便山下居民，便在海旁興建另一所聖堂——聖方濟各小堂，於 1955 年聖方濟瞻禮日獻堂，1979 年升格為聖方濟堂區。



圖：馬鞍山聖若瑟小堂

隨著時代變遷，礦場於 1976 年關閉，居民亦逐漸減少。政府自八十年代開始籌劃馬鞍山新市鎮，海旁的聖方濟各小堂於 1984 年被拆卸，山上的聖若瑟小堂也於 1999 年停用。其後堂區改往恆安邨聖若瑟小學內辦公及舉行禮儀。至今，馬鞍山已經發展成為超過二十萬人口的新市鎮，現今的聖方濟堂在 1996 年祝聖啟用，仍奉聖方濟亞西西為主保，服務區內二千多個教友家庭，更為未信的居民見證基督的福音。

沙田聖本篤堂：富有中國文化的聖堂

雖然沙田是現今人口眾多的社區，但天主教會傳教事業發展相較其他地方較晚，而在大圍及沙田的傳教發展，起步也與賴法禹神父有關。早於 1953 年，賴神父購入原為麗的呼聲位於沙田的棄用轉播站改建為小堂，初時名為沙田天主教公所，附屬大埔傳教站，至 1954 年，易名為耶穌聖心小堂。兩年後，同屬宗座外方傳教會的明鑑理神父（Lido Mencarini, 1916-2007）向政府購買一棟原為別墅的兩層高房屋，改建成為沙田耶穌聖心堂。新址佔地兩萬八千呎，由於空間擴大了，因而也吸引更多人的前來。

隨著政府將沙田發展為新市鎮，建成今天的瀝源、禾輦，以及由曾大屋至沙田第一城一帶的屋苑，人口因此急速增長，受洗入教的人數也顯著增加，原來的耶穌聖心堂已不敷應用。教區於是向德國的主教請求幫助，終於獲德國埃森教區的教友捐助，但捐助者要求新教堂以一位德國主教聖人為名，遂命名為「聖歐爾發堂」。聖堂於 1977 年祝聖啟用。十年後，時任香港教區主教胡振中宣佈，將沙田劃分成三個堂區，分別為聖歐爾發堂、聖本篤堂及華福堂。

聖本篤堂初期只能於乙明邨聖母無玷聖心書院有蓋操場舉行彌撒，之後於圓洲角路一個臨街舖位設立聖本篤堂區中心。現時五層高的建築物在 1993 年正式落成。由於神職人員短缺，教區不得已在 1999 年宣佈將位於禾輦邨聖華學校內的華福堂改以彌撒中心的形式運作，命名為「中華殉道諸聖及真福彌撒中心」，並納入聖本篤堂區的範圍。

聖本篤堂在彌撒中「請眾同禱」及成聖體時均由輔祭敲擊「罄」，這種中國樂器的傳統，與響鈴有異曲同工之妙，目的是使教友的祈禱能上達於天，以及使教友收斂心神。罄的使用亦頗有佛教的「禪」味，東方傳統與西方文化的融合，在此又見一斑。

另外，由於美籍的首任主任司鐸楊正義神父（John F. Ahearn）喜愛中國文化，聖堂二樓走廊放置了原西安碑林的《大秦景教流行中國碑》的拓刻本，碑文詳述景教（天主教於中亞的一分支）傳入唐朝的歷史及當時所念的經文，成為突出了東西文化交流的一項裝飾。聖本篤堂的這些禮儀或傳統均反映傳教士在地區傳教工作，會因應本地傳統而作出的調適及轉變。



圖：聖本篤堂在彌撒中有敲擊中國樂器「罄」的禮儀傳統（左）

圖：聖堂走廊牆懸掛原西安碑林的《大秦景教流行中國碑》拓刻本（右）

綜合觀察戰後天主教在新界東部的發展，不難發現，繼承戰前以大埔為中心，向南北幅射，北面的粉嶺、上水，南面的大圍、沙田，均隨著新界的開發而不斷發展。到了七十年代末、八十年代初，天主教會順應新界新市鎮的興建，在新界東部不斷拓展傳教事業。在過程中，有東西文化的衝突、交融，中西籍傳教士人事的轉變，以至教會建築、禮儀形式上的參長，可見傳教工作是一種東西文化薈萃的歷程。

結語

西方傳教士來港傳教，本身已是東西薈萃的體現，耶穌會、方濟會、鮑思高慈幼會、沙爾德聖保祿女修會、嘉諾撒仁愛女修會、巴黎外方傳教會、宗座外方傳教會、聖母聖心會、聖母昆仲會、拯望會、美國天主教福利會等幾十個大小男女修會及傳教會，在香港辦學校、醫院、療養院、印書館、報刊，從事社會服務；而教會在建築設計上，既有西式建築如聖母無原罪主教座堂、聖德肋撒堂，又有中式風格如聖神修院、金錢圍鄭氏翰鵬家祠改成的聖堂，當中的靈活和包容，都可見於此彈丸之地。外籍傳教士引入香港的，不但是基督宗教信仰，而且還有知識和價值觀，這與東方傳統信仰、文化互相切磋交流，讓香港在硬件和軟件上，既兼且融，擁有獨一無二的觀景。

百多年前，本港的福傳事業，在香港島開展之後，一直向東及南部發展，另外慢慢地拓展至人口急增的九龍半島，在尖沙咀、深水埗、觀塘及九龍城等區均有豐碩成果。在講究傳統的新界土地上，傳教士亦須不斷適應不同居民的生活方式、村落的生態及地方社會的變化等，從不少中國式教堂建築、禮儀的中式化及傳統的融入，令傳教事業不斷在這個轉變的環境中更新成長。本小冊子所回顧的歷史片段，只不過是百多年來傳教事業的一鱗半爪，希望通過這些傳教活動的歷史痕跡，我們可反省覺察外籍傳教士在回應天主的召叫時，不斷努力地與國籍的神父修女們一起去與另一個不同文化的人民作出靈性交流的那份精神。

East Meets West:

The Development of the Catholic Church in Hong Kong

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Yuen Chi-Wai

Preface

In the 19th century, the Catholic Church expanded its missionary activities from Hong Kong Island to mainland China, including the New Territories. It had an important impact on Catholicism throughout Hong Kong and even southern China. As population grew drastically in Hong Kong in the early 20th century, the Catholic Mission here built different kinds of church buildings with the characteristics of the community in mind, such as the social background of the church members and interaction with the traditional Chinese culture. After the Second World War (1939-1945), due to the change in political situation, the missionary work of the Catholic Diocese of Hong Kong was limited to the area of Hong Kong. With the influx of refugees in the subsequent decades, demand for social services increased rapidly, and the Church missionaries tried to meet their needs. In the 1980s, with the approaching of the Handover in 1997 and the speedy development of new towns, many parishes were formally established to facilitate missionary work and church constructions. After the reforms initiated by the Second Vatican Council (Vatican II, 1963-1965), there were concrete requirements on liturgical space. The appearance and functions of church building not only needed to stress its mission in order to implement the Vatican II liturgical reform, it was also necessary to establish effectively a local Christian community

so that the believers could feel welcomed and at home when entering the church. It should be beneficial for spreading the Gospel to the wider community as well. Therefore, it was essential for the Catholic Church to strengthen their interaction with the local culture and to take urban planning into consideration.

This booklet will introduce some Catholic buildings by three geographical divisions: Hong Kong Island, Kowloon and the New Territories. At the same time, it will introduce some aspects, from the perspectives of religion, culture and education, of the century-long missionary activities of the Catholic Church in this city that is known to be a place of East meets West. Through these missionary activities and Catholic buildings, it will describe the relationship between Catholicism and social development, such as how the community changes or the planning of new towns affects missionary works. In addition, this booklet also will trace changes in local missionary activities through these historic sites to present objectively the development of the Hong Kong Catholic Church.

Hong Kong Island

In April 1841, three months after Hong Kong was opened for trade, the Catholic Church in Hong Kong was established as a Prefecture Apostolic, separated from the Diocese of Macau. The first Prefect Apostolic was Fr. Theodore Joset (1804-1842), a Swiss diocesan priest and representative of the Congregation for the Propaganda of the Faith. Since then, the fishing village officially established a relationship with this religion introduced from the West. The Western missionaries began to relocate here from Macau, a Portuguese colony. In 1842, a church with a quarters was built on Wellington Street in Central. Hong Kong Island was taken as a stepping stone for missions in mainland China, as the land across Victoria Harbour, including Kowloon Peninsula and the inland area further beyond (later leased as the “New Territories”), was still ruled by the Qing government.

In these early days, the Sisters of St. Paul de Chartres, which has arrived Hong Kong in 1848, and the Daughters of Charity of the Canossian Institute, which has arrived in Hong Kong in 1860, were already there to serve the Chinese grassroots in Wan Chai. The former established an orphanage called *Asile de la St. Enfance* at the site where it is now Johnston Road. They also founded a school (predecessor of St. Paul's Convent School in Causeway Bay), an almshouse for the elderly women and a

hospital for Chinese women and babies (predecessor of St. Paul's Hospital). The Canossian Sisters founded various institutions, such as St. Francis' Canossian College, a hospital (predecessor of Canossa Hospital on Peak Road) and a Home for the Blind.

Apart from the Central and Wan Chai, Aberdeen was another early missionary site established by the Catholic Church. In 1849, the Catholic Mission acquired a 999-year lease on a site in Tin Wan, near the coast of Aberdeen. A church, a dormitory and schools were built there. In the 1860s, the ship-building and repairing industry were growing in this area. The missionaries often preached to the Chinese and foreign engineers, dock workers, sailors and fishermen there until the industry diminished in Aberdeen. Since then the priests started to make irregular visits. In the 1890s, the Canossian Sisters began to serve the fishing community in Aberdeen and established the Holy Family Convent in 1897. Later, it founded a private school (predecessor of Pui Tak Canossian Primary School) and a charity clinic that provided free medical services.

Cathedral Of The Immaculate Conception: A Base For Missions In Mainland China

To date, the most important Catholic building on Hong Kong Island is still the Cathedral of the Immaculate Conception on Caine Road. In 1842, the first Catholic Church in Hong Kong—the Immaculate Conception Church— was built at the junction of Wellington Street and Pottinger Street in the then Victoria Town. However, it was destroyed by a devastating fire in 1859. Although another one was built on the same site, the Catholic Mission decided to sell the land in Wellington Street and build a new church at No. 16 Caine Road. The new Cathedral of the Immaculate



Photo: The Cathedral of the Immaculate Conception

Conception held its first Mass on December 7 in 1888. Fifty years after completion, a solemn consecration was held on December 8, 1938. In 1946, the Holy See elevated the Vicariate Apostolic of Hong Kong to the status of “Diocese” with Bishop Enrico Valtorta (1883-1951) appointed as the first bishop. This “main church” as it called in Chinese was renamed as “cathedral”. To comply with the liturgical reform of Vatican II, the main altar was moved forward to the center of the transept in 1969. The seats, furnishings and decorations were also re-arranged. In October 2000, Pope John Paul II canonised 120 Chinese martyrs. Before that, a side chapel—Chapel of Our Lord’s Passion—was converted into the Chapel of Chinese Martyrs and Saints. A box containing relics of 16 Chinese martyrs was placed under the altar, and two patterned stained-glass windows with the theme based on the Chinese martyrs were installed to represent the communion and prayers of all Chinese martyrs. These arrangements in the Gothic-style cathedral manifested a fusion of Chinese and Western cultures.

Hong Kong Catholic Centre in the Central Business District

Founded in 1945, the Hong Kong Catholic Centre is aimed to be a central location for religious, social and cultural activities of the local Church. It is located in the Central business district, and was used as the office for the Catholic Truth Society of Hong Kong and *Kung Kao Po* in the early days. The Catholic Centre was also an essential venue for the Church to get close to the believers. Besides having departments for publications and religious articles, the Catholic Centre is also the main distributor of two Chinese Catholic publishers in Hong Kong and Taiwan—the Catholic Truth Society and the Kuangchi Cultural Group. It was originally located in the five-storey King's Building on Connaught Road, not far from the General Post Office. It later moved into the neighbouring, newly-renovated Grand Building. On the third floor, it has the Immaculate Heart of Mary Chapel, which is open daily except for public holidays. There are Masses in the morning and dawn to fit the busy schedules of the working class. The long opening hours allow them to attend Mass, to pray or to have a moment of contemplation before or after work and during lunch hours. Many Chinese and foreign white-collars who work in the Central have spent the most sacred moments of their lives here.

Kung Kao Po was founded in 1928 as the first Chinese Catholic newspaper of the Catholic Church. Its office was located in this building

before moving to the Catholic Diocese Centre on Caine Road. Although it is a Chinese weekly, the first editor-in-chief was an Italian priest, Fr. Andrea Granelli (PIME, 1892-1976). Thus, Kung Kao Po can be described as a medium for communication between Western vision and Chinese culture.

Our Lady of Mount Carmel Church in a Catholic Settlement

“Ha Wan” (now known as “Wan Chai,” referring to the area from Arsenal Street to Happy Valley) was originally a remote area in Victoria Town with only Chinese residents. Over time, European merchants, Portuguese, Indians and Africans came to reside here, turning it into an unusual multicultural neighborhood.

In the early days of port-opening, the Hong Kong colonial government allotted the land on a hillside in Ha Wan as Protestant and Catholic cemeteries. After the cemetery was moved out of Victoria Town to Happy Valley, the Catholic Church built some housing estates on the site, renting to the Chinese faithful and Portuguese migrants coming from Macau for work. It became a Catholic settlement known as St. Francis Yard. In 1860, St. Francis Xavier Chapel was built nearby, which was the second church built in Hong Kong. The Chinese word “wai” (圍) for St. Francis Yard (進教圍) might be inspired by the traditional walled villages commonly found in Hong Kong and Guangdong province. There is also a sloped road named St. Francis Street on the way to St. Francis Yard.

By the 1930s, Bishop Valtorta began the preparation of constructing a new church in response to the growing number of believers. He received a generous donation from a benefactor surnamed Wong to purchase a piece of land. However, the preparatory work was suspended due to the outbreak of the Second World War. The bishop resumed the preparation

after the war and sought donations from various sectors to cover the construction cost. Father Giacomo Zilioli (PIME, 1898-1960), the first pastor of the chapel, and the laypeople actively contributed Requiem Masses to raise funds. The Holy Souls Church was finally constructed in 1950. A primary school, Ki Lap School, was also attached to it. Apart from evangelising, the Holy Souls Church also helped many deprived families by providing relief supplies. In 1957, the Holy Souls Church was renamed as Our Lady of Mount Carmel Church.



Photo: The old Our Lady of Mount Carmel Church before demolition (1990)

Ki Lap School was suspended in 1994 due to a sharp decline of schooling population in the area while the prestigious Canossian schools remained there to provide education to young girls. Three years later, the diocese demolished the church in cooperation with a property developer. The new Our Lady of Mount Carmel Church was rebuilt inside a new building at the original site at No. 1 Star Street, Wan Chai. Today, in this

multicultural area, the Catholic Church continues to focus on both evangelisation and education, nurturing the spiritual and intellectual growth of the people in the vicinity.

St. Paul's Institution in Causeway Bay: A Rare Religious Complex in Downtown

The St. Paul's Institution at Causeway Bay Road belongs to the Sisters of St. Paul de Chartres. As mentioned above, the history of the French congregation in Hong Kong can be dated back to 1848. It was the first foreign female Religious congregation to come to Hong Kong.

Soon after their arrival, the Paulinian Sisters immediately realised that many infants were abandoned, with most of them being female and on the verge of dying. Taking care of these infants became their top priority. In 1851, the Sisters received funding from the Society of the Holy Childhood in France and moved the orphanage, *Asile de la Sainte Enfance*, to a large coastal property. To meet the needs of the orphans and of the society, the sisters began establishing schools, hospital and an almshouse for the elderly and the sick.

Space became inadequate as the work of the Sisters continued to grow. In 1916, the Sisters decided to relocate to Causeway Bay, where they built a convent along with a novitiate, an orphanage, an Anglo-French school and a private hospital, St. Paul's Hospital. In the centre of the complex, there is a magnificent and solemn private church called Christ the King Chapel. Consecrated in 1930, this chapel reaffirms that Jesus Christ is the pillar of life for the Paulinian Sisters.



Photo: Christ the King Chapel

The chapel was built in Neo-classical style, with gigantic Corinthian columns at the main entrance. There is a sizeable dome at a cross-shaped intersection on top of the chapel. The main entrance and the two side entrances are built with porticos. A bell tower is attached to one end of the chapel, and the sloping roof was constructed with double-layer Chinese-style tiles. The huge columns form an open colonnade around the building and support the balcony in the attic. In the interior, one can see the arched ceiling and a spiral staircase to reach the attic. The classic decorations, colourful mosaic tiles and sculptures of angels add a lot of flavour to the chapel. This elegant church carries a unique and distinctive architectural feature that is rarely seen in the city. Without much change for decades, it stands as if it was frozen in time. More importantly, stepping inside the

chapel from the busy streets of Causeway Bay surrounded by skyscrapers is like engaging a retreat, allowing people to escape temporarily from the madding crowd.

Next to the chapel, St. Paul's Convent was called the "French Convent" in the early years, and St. Paul's Hospital is more commonly known as the "French hospital," both of which indicates the French root of the congregation. Even though there are not many foreign sisters stationing in Hong Kong nowadays, the service target of the congregation remains to be the local Chinese, giving a real example of communion between the Westerners and the Chinese.

Aberdeen Technical School: A Model of Arts and Crafts

As early as 1849, Catholic missionaries had come to Aberdeen to carry out missionary work. At the beginning of the 20th century, the number of Catholic believers grew along with the increase of population in Aberdeen. Converted from a cowshed, the St. Peter's Church was built on the hillside not far from Aberdeen town centre in 1929. Fr. Giuseppe Carabelli (PIME, 1874-1936) from Italy was appointed to be the first rector there. In 1949, the church was elevated to the status of a parish. Owing to expansion of Aberdeen after the Second World War, the diocese renovated the church in 1961 as the number of parishioners reached 2,000. Most believers were from Aberdeen town centre, but some were from Ap Lei Chau, a fishing hamlet then across the harbour. Most of the believers were fishermen. Since they often went fishing or worked at other ports, they were not able to attend every Sunday Mass and the diocese was lenient on this. St. Peter is both the patron saint of this church and of the fishermen. In the past decades, on every June 29, the parish's feast day, the bishop would go to the port near the Holy Spirit Seminary to hold a blessing ceremony for the boats, using a rite from the West to fulfill the spiritual needs of the local fishermen.

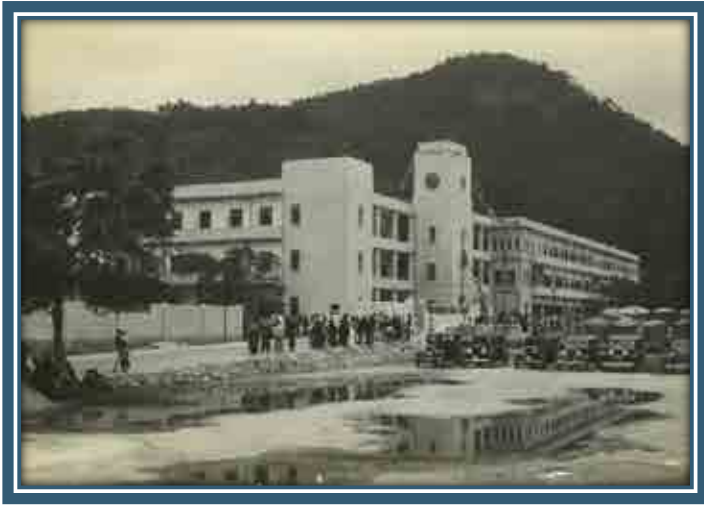


Photo: Aberdeen Technical School in its early days

Located in this area, the Aberdeen Technical School was constructed in 1935. It was originally named the Aberdeen Industrial Institute before 1952. Social leaders, such as Fung Ping Shan and Sir Robert Hotung, donated to fund the construction cost. The school was established to provide vocational training for boys from deprived families and was managed by the Society of St. Francis of Sales (Salesians of Don Bosco). The Religious congregation was founded in Italy in 1859 with educating young people as its main goal.

On the eve of the Second World War, the technical school was requisitioned by the British government as a naval base, and later as an auxiliary hospital for the wounded soldiers. When Hong Kong fell into the

hands of the Japanese at the end of 1941, the Japanese used it as a military base for seaplanes to guard the south. However, in the following year, the Japanese government declared it as a “free school” and allowed it to continue providing tailoring and shoe-making classes.

At that time, the boarding school was regarded as remote. It provided a regular and balanced community life for the boarding students in line with the Catholic tradition of the Salesians. Boarding became optional in the early 1980s. It was completely suspended in the 1990s but was re-introduced since 2012. The students were commonly known as “Heung Kung Tsai” (Boys of the Aberdeen Technical School) or “Tsz Yau Tsai” (Salesians Boys) since the school is run by the Salesians.

The school was listed as a Grade III historic building in 2010. The main building is an early example of modern architecture in Hong Kong, being built in the International Modern style. It consists of several linear three-storey blocks of different design crossing each other and arranged in an L-shaped plan onto an elongated site. In terms of the design, it has certain Art Deco influence, such as the long straight balconies, portholes, distinctive columns and the square-shaped tower embedded to the main entrance. The Art Deco influence can also be seen internally in the design of the main hall and the main staircase. The Shanghai plaster and polished terrazzo finishes are typical of the period.

The Annex Block at the back of the school is the priests' quarters. This three-storey building has detailed drawings on the walls, a flat roof and windows in metallic grilles. Although it was built at the same time as the school, the architectural style is more Neo-Classical or Neo-Georgian. Besides its rarity and architectural value, the school is also a model of Hong Kong's early industrial education history since the Industrial Revolution and a symbol of industrial development in Wong Chuk Hang.

The Béthanie and Our Lady of Lourdes Church in Centuries-Old Pok Fu Lam Village

While several important missionary stations on Hong Kong Island continued to develop in conjunction with the growth of the city, a few other major church institutions and historic buildings receded from their functions, reflecting city transformation over the century.

Pok Fu Lam bears witness to the history of mainland Chinese moving to Hong Kong in different eras. As early as in the Qing Dynasty (1644-1912), Pok Fu Lam Village was already recorded in *Xin'an Xianzhi* (Xin'an County chronicle), indicating that the village was inhabited at least from beginning of the Qing Dynasty. It is among the oldest indigenous settlements on the Island. The majority of the villagers were Teochew people, who mostly believed in folk religions. Having a Catholic village in the neighbourhood was thus an unusual scene. This Catholic village, Taikoolau, was the living quarters of the workers at Nazareth Press.

In 1875, the Paris Foreign Missions (MEP) built the Béthanie Sanatorium for the care of elder confreres in Pok Fu Lam, with around 40 to 80 missionaries residing there each year. The small chapel in the sanatorium was built according to the style of the Tokyo cathedral. It is an extraordinary Neo-Gothic-styled church in Hong Kong. After the founding of the People's Republic of China in 1949, many missionaries left mainland China. Advancement in modern medicine also reduced the need for the

Béthanie Sanatorium. In its centenary year in 1975, the building was sold to land developer Hongkong Land, which planned to demolish the building for a housing estate. However, the Hong Kong government proposed to exchange another piece of land (now known as Chi Fu Fa Yuen) for the Sanatorium and the Dairy Farm's cowshed. It then became government property and was handed over to the Hong Kong University Press in 1978. Printing machines were then installed in the building while it was also used to store books and archives until 1997, when it was returned to the Government Property Agency. In 2003, the building was taken over by the Hong Kong Academy for Performing Arts and renovated for the School of Film and Television.

MEP founded the Nazareth Press in 1885. The Press developed so rapidly that the MEP purchased Douglas Castle at No. 144 Pok Fu Lam Road in 1895 for expansion. During the peak time of the Sanatorium and the Nazareth Press, there were 50 employees working on typesetting, processing fonts and operating printing machines. From the establishment of the Nazareth Press to 1934, on average there were more than 62,000 copies in 29 titles published each year. Publications were printed in various languages: 18% were Chinese, nearly 22% were Vietnamese and almost 12% were in French, and there were even Tibetan publications. This further proves the unique role of Hong Kong as a centre for East meeting West.



Photo: University Hall of the University of Hong Kong (former Nazareth Press)

Owing to the long distance from the city centre, the Nazareth Press needed a staff quarters nearby. The MEP purchased a land plot from the Swire Group, known as Taikoo yeunghong (foreign company) in Chinese, and built the quarters, naming it “Taikoolau” (Taikoo building). In 1935, MEP began planning for a new church and a school. At that time, there were already 48 families in Taikoolau, with more than 300 residents. Most of the early residents came from Shunde and Dongguan in Guangdong province, and were recruited by missionaries to work in Hong Kong. Later, villagers from Yim Tin Tsai, another Catholic village in the New Territories, also came here to live and work. Our Lady of Lourdes Church was consecrated three years later in 1938. The open area outside the

church served as a playground for the children. Before fireworks and firecrackers were prohibited in 1967, residents would set off firecrackers outside Taikoolau during the Chinese New Year. Sometimes they would even hang a big chain of firecrackers on the church top and then start setting off from the bottom, producing a spectacular sight. The faithful deeply respected Fr. Rene Chevalier (MEP, 1909-1981) who had served the parish for 19 years. Fr. Chevalier regarded Pok Fu Lam Village as the evangelisation centre of the Southern District. During his time, the number of believers increased to 2,000. The jurisdiction of Our Lady of Lourdes Church was once extended to Lamma Island, where a small church and a school were established in Yung Shue Wan in 1957.

After the Nazareth Press closed down, MEP transferred the ownership of Taikoolau to the Hong Kong Diocese. The workers also left for other jobs. In 1976, the land was redeveloped into now private residential estate Pokfulam Gardens after the diocese sold the building. Our Lady of Lourdes Church was also rebuilt in 1982 in a new site, attached to Yu Chun Keung Memorial College No. 2 at No. 1 Chi Fu Close. After more than 30 years, former residents of Taikoolau who scattered across Hong Kong, and even overseas, have remained in contact and have set up a “Friends of Taikoolau” group to maintain their friendship.

Holy Spirit Seminary: Fusion of Chinese and Western Architecture Style

The Holy Spirit Seminary, located at No. 6 Welfare Road, Wong Chuk Hang, is the seminary of the Hong Kong Diocese. Its predecessor was the South China Regional Seminary. Founded in 1931, the regional seminary formed seminarians from Beihai, Funing, Fuzhou, Dingzhou, Guangzhou, Hong Kong, Jiangmen, Jianning, Jiaying, Qiongxian, Shantou, Shaoguan, Wuzhou and Xiamen to become priests. Fr. Thomas Conney (SJ, 1896-1985) was the first superior of the Regional Seminary. Other priest-teachers included Fr. Daniel Finn (SJ, 1886-1936), Fr. Richard Gallagher (SJ, 1887-1960) and others. Besides teaching, Fr. Conney was also keen on collecting Chinese relics and contributed much to the early development of archaeology in Hong Kong. He conducted in-depth archaeological excavations on outlying islands of Hong Kong, such as Lantau Island. He unearthed many ancient relics and he also encouraged seminarians to search for them and purchase relics they found for preservation. He also did research on the customary practices of fishermen in Aberdeen.

On the eve of Second World War, both the South China Regional Seminary and the Aberdeen Technical School were requisitioned by the British as naval bases and staff quarters due to their proximity to the coast. The Chinese Catholic War Relief Organisation was established during this period to provide humanitarian services. After the fall of Hong

Kong, there was a lack of funding from Europe, all the seminarians were transferred to St. Joseph's Seminary in Macau, which had a Third Country status as it was a colony of Portugal. The Regional Seminary was reopened in August 1945.

Since the establishment of the seminary, more than 250 seminarians had been ordained as priests. Except for those who belong to the Hong Kong Church, they serve in different countries and regions. While their main duty is to evangelise, they also bear the role of facilitating cultural exchanges between the East and the West. In addition to providing priestly formation, the seminary also offered free education to poor children and participated in social relief, such as the publication of *Vox Almae Matris* to broaden the priests' public service and contribution to society. The seminary has trained many famous religious figures, including the late Cardinal John Wu Cheng-chung of Hong Kong.

The Congregation for the Propagation of the Faith in Rome disbanded the seminary in 1964 due to political turmoil and handed over the site to the Hong Kong Diocese. It was officially renamed as the Holy Spirit Seminary and served as both a minor and major seminary. In the 1970s, with the changes in social environment and education policies, the diocese gradually stopped accepting minor seminarians. At the same time, the Holy Spirit Seminary College of Theology and Philosophy was founded as

an academic institution in 1970 through the collaboration of the Hong Kong and Macau Dioceses, the Jesuits, the Salesians and later, the Franciscans.

The seminary building combined characteristics of both Chinese and Western architectures. It belongs to the Chinese Renaissance style, representing the church's vision of inculturation. It integrates features from different cultures, races, and religions in an outstanding way. The unique colour choice is very similar to that of the traditional Chinese residence in nearby Wong Chuk Hang San Wai. The Our Lady of China Chapel of the Holy Spirit Seminary was completed in 1956. It was built in modern Chinese eclectic style, featuring green glazed tiles on the roof, red pillars, grey walls, granite bases and intricate decorative patterns, blended together in a modern manner. The interior is spacious, with traditional Chinese geometric patterns on display on the roof trusses, the windows, and a Chinese-style wooden canopy over the altar. It also combined the use of bricks and masonry in an interesting architectural way, making it an invaluable architectural heritage. In 1967, a new building for the Seminary College was erected adjacent to the seminary. However, it was not built in the same style. On the whole, the main buildings of the Holy Spirit Seminary and its chapel have maintained their original appearance and style.



Photo: Holy Spirit Seminary



Photo: Traditional Chinese residence in Wong Chuk Hang San Wai

Kowloon

Since the Catholic Mission in Hong Kong expanded to Xin'an, Huiyang, Haifeng and Shanwei in the 1860s, the Foreign Missions of Milan (now the Pontifical Institute for Foreign Missions) used Hong Kong as a base to enter and serve in the mainland. In October 1860, the Qing and British governments signed the Convention of Peking, in which areas to the south of the Boundary Street in Kowloon Peninsula was ceded to Britain. Two months later, a priest already came to the southern tip of the Kowloon Peninsula from Hong Kong Island every week to celebrate Mass for the British soldiers stationed in Kowloon. Many reclamation works were carried out in the Peninsula since then, but most of them were done privately before the Second World War. Various factors had limited the development in Kowloon, where the central part was still labelled as "barren land." It was until the Qing government and Britain signed the Convention for the Extension of Hong Kong Territory to lease the New Territories to Britain for 99 years in 1898 that missionary work there developed rapidly. At this time, Kowloon were still mostly rural areas, scattered with many traditional villages. As more Portuguese faithful moved to this area and the Canossian Sisters began their missionary activities at the southern tip of the Peninsula, the Rosary Church was built to become an important mission station in Kowloon. The missionary work

then extended to the north to Sham Shui Po and Kowloon Tong ever since the “New Kowloon” was counted as an urban area. St. Teresa’s Church and St. Francis of Assisi Church were built successively.

After the Second World War, the Civil War between the Kuomintang (Nationalist Party) and the Communist Party led to the influx of refugees into the British colony in the 1950s and 1960s. Many squatter settlements appeared in eastern Kowloon, such as Wong Tai Sin, Diamond Hill and Lei Yue Mun. The poor living environment eventually led to a serious fire accident affecting six villages in Shek Kip Mei in 1953. In response, the government built some two-storey temporary shelters to resettle the victims. The Catholic Church assisted these refugees and victims through social services and relief and spread the Gospel among them.

In response to the needs of the residents of Kowloon City, the Canossian Sisters opened a small school in 1940. It was officially opened as the Holy Family Canossian School, a primary girls’ school, in Kowloon City in 1954 after the World War. The school was located in a post-war thriving area with more than 800 students in the 1960s. In addition, Po Yan Primary School in Tung Tau Estate was founded in 1965 by the Missionary Sisters of the Immaculate Heart of Mary (ICM) from Belgium. It was the first primary school in the new districts of Hong Kong with an independent school building and 24 classrooms that were in line with

government's standards. It became a model school for foreign guests to visit. In 1969, the Canossian Sisters set up Canossa Primary School in Wong Tai Sin for the children of the local police. Three years later, in 1972, the nuns also set up a high school: Holy Family Canossian College. Meanwhile, Tang King Po School, located at the junction of Farm Road and Tin Kwong Road in Kowloon City, was established by the Salesians in 1953. It was named after philanthropist and industrialist Tang King Po. The school was a technical school in the early days. It had a primary section and high school with a vocational and industrial department. Two years later, it also ran a free six-year primary evening school. The vocational department offered courses in printing, font foundry, binding, tailoring and shoemaking. The industry department was designed for students who were preparing for the engineering profession after graduation. In the 1960s, it had enrolled more than 1,500 students. In addition, the Columban Sisters from Ireland also moved to Hong Kong after the outbreak of the Civil War in mainland China. They first served at the Ruttonjee Hospital in Wanchai and later engaged in education. In 1977, they established the Leung Shek Chee College in Sau Mau Ping.

Rosary Church in a Sino-Portuguese Community

Rosary Church is the oldest church in Kowloon, witnessing the history of co-development of Chinese and Portuguese parishioners. At the beginning of the 20th century, political turmoil, such as the Boxer Uprising and the Eight Power Expedition, took place in China. In order to strengthen defense, the colonial government in Hong Kong set up a military camp in Chatham Road of which many Irish and Indian soldiers were Catholics. Missionaries came and served at the army barrack on weekends. Owing to its colonial status, Hong Kong was not greatly affected by China's political turmoil. Local industry thus gradually developed in Hung Hom and Yau Ma Tei in the next few decades. The establishment of dockyard in Hung Hom and the accelerated development in the Peninsula attracted many people to move to Kowloon. This was especially the case in Tsim Sha Tsui, where many of those who settled in Kowloon were Portuguese Catholics.

In 1900, Father Giovanni Spada (PIME, 1867-1950), a pioneering preacher in Kowloon, borrowed a large room on the land purchased by the Canossian Sisters at the junction of Austin Road and Chatham Road in Tsim Sha Tsui for Sunday Mass. Due to an increase in the number of newly-populated Catholic families, the Vicariate Apostolic built a chapel with a capacity of 800 in 1901 but soon it proved to be too small. With the

donation from Dr. Anthony Simplicio Gomes, a Portuguese Catholic, the Rosary Church was built and completed on May 8, 1905. Father Spada was the first priest to work there. This typical Gothic-style building became the only Catholic Church in Kowloon that was open to the public for more than a quarter of a century. It was also the origin of faithful associations, such as the Society of St Vincent de Paul, the Catholic Women's League, and the Youth Association. Initially, the faithful were mainly the Irish and Indian military and police officers, foreign merchants, and Portuguese immigrants from Macau. The development of the urban area drew in many Chinese people to settle in the vicinity. Believers of different nationalities thus formed and enhanced a multi-ethnic Christian community in communion.



Photo: Rosary Church after renovation in 2003

In the 1920s and 1930s, the clerics of the Rosary Church also needed to take care of all Catholics in the territory from Kowloon City to Yau Ma Tei. This situation lasted until the building of St. Teresa's Church in Prince Edward Road in 1932 and St. Francis of Assisi Church in Sham Shui Po in 1955. In 1949, the Rosary Church was erected to the status of a parish. It was rebuilt in the 1950s to accommodate the influx of refugees from China and the growing number of local believers. The Antiquities Advisory Board listed it as a Grade II historic building in 1990 and reclassified it a Grade I historic building 10 years later.

The Canossian Sisters began its service in Kowloon in 1887. They built the St. Mary's School (now St. Mary's Canossian College) with funding from Dr. Gomes at the waterfront of Tsim Sha Tsui. The school was officially opened in 1900 with only 30 pupils, mainly Portuguese boys and girls. It continued to expand. In 1903, two buildings were added to the campus while the St. Michael's Building which facing Chatham Road was built two decades later. The school evolved into a girls' school in the 1930s. It was suspended during the Japanese occupation and reopened in 1945. By 1953, it became the largest girls' school in Kowloon as the number of students increased gradually. It once enrolled more than 2,700 students. This school, built in Western-style architecture, was founded by foreign nuns. As they grew old and deceased, the baton was passed to Chinese nuns.

St. Teresa's Church: A Compromise of East-West Style

Before the completion of St. Teresa's Church, Catholics in Kowloon Tong needed to go to the Rosary Church in Tsim Sha Tsui or the chapel inside St. Joseph's Home for the Aged in Ngau Chi Wan. The Masses there were presided by the priests of Rosary Church.

In 1923, due to population growth in Kowloon, the Vicariate Apostolic began to look for places to build new churches. On February 11, 1924, a group of influential Catholics wrote to Bishop Dominico Pozzoni (PIME, 1861-1924), the then Vicar Apostolic, expressing their willingness to raise funds for a new church and urged the establishment of a preparatory committee. At that time, the Church authority has purchased a piece of land on Austin Road, but it was too close to the existing Rosary Church. At the same time, the Sisters of the Precious Blood planned to construct their General House in Sham Shui Po with a chapel attached. Kowloon Tong was thus chosen as the district, taking into consideration that a huge housing programme was developing there. The idea was supported by many Portuguese families living in the area. On November 13, 1928, the Catholic Church won the bid on the land plot at the junction of Prince Edward Road and Waterloo Road.

Bishop Valtorta then invited Fr. Adalbert Gresnigt (OSB, 1877-1965) to design the church. The Dutch Benedictine was the acclaimed designer

of the Chinese-style buildings of Fu Jen University in Beijing and the Siheyuan-style South China Regional Seminary at Wong Chuk Hang. Bishop Valtorta wrote to Father Gresnigt, hoping that he could build a Chinese-style architecture to commemorate St. Theresa of Lisieux. At the same time, he also said in the letter that a Chinese-style design might not be acceptable in Hong Kong. Fr. Gresnigt sent back a draft in January, 1929. As expected, the design was not well received. Fr. Gresnigt thus combined the ideas of two other architects, A.H. Basto and M. Van Wylick, to turn St. Teresa's Church into a Byzantine church with a domed roof and a tower.



Photo: St. Teresa's Church in its early days

Bishop Valtorta consecrated St. Teresa's Church on December 18, 1932. It was officially raised to a parish in 1949. Ever since it was established, St. Teresa's Church has been playing a significant role in worship, education, medical care and social service in the district. The nickname "Bishop of Kowloon District" was given to the parish priest during the ministries of Fr. Carmelo Orlando (PIME, 1907-1979), an Italian priest, and Fr. Francis Wong Tak-Cheung (1930-1993).

St. Teresa's Church is designed in Byzantine-style. Its shape is like a Latin cross and features a balanced symmetry in a Romanesque style. The aisles are defined by circular arches supported by Corinthian columns. Cement and steel were used as the materials of the top beam, but it still reveals a sense of the solemn atmosphere of Chinese palace architecture.

There is a small room outside St. Teresa's Church used by the 13th Kowloon Scout Group. Next to the church were the primary and kindergarten sections of St. Teresa's School Kowloon in a three-storey building. The school received great support from the Portuguese Catholics when it was built. Despite of its closure in 2008, the school had witnessed a close interaction of Chinese and Western cultures in its 57-year history. In addition, there is the building of the Caritas Community Centre—Kowloon next to the Church, which has provided various social services to the district since its completion in 1967.

St. Francis of Assisi Church: A Church Developed in a Chinese Settlement

Before Kowloon was developed, there were already some villages (tsuen) in Sham Shui Po area, including Un Chau Tsuen in the north, Tin Liu Tsuen in the southeast, Om Yau Tsuen in the west and Ma Lung Hang Tsuen in the northwest. The government was not keen to develop this region in the early 20th century. Tai Po Road built in 1902 was the only main road there. It was followed by the Castle Peak Road. The rest of the development, such as reclamation from Nam Choeng Street to Kweilin Street, was carried out on a small scale by private developers.

The Precious Blood Sisters, originally the Third Order of the Canossian Sisters, established their General House and a clinic near Tai Po Road in Sham Shui Po in the 1930s. They also had a small chapel that allowed local Catholics to come to Mass. In the early 1950s, the diocese intended to build a new church in this area. In 1953, a notorious fire broke out in Shek Kip Mei squatter area and the government implemented an emergency mass housing scheme to resettle the victims. In the following year, a total of 250,000 square feet of land behind Shek Kip Mei Tung Lo Garden and the nearby hills was allocated for the purpose of building a church. Bishop Lorenzo Bianchi (PIME, 1899-1983) presided over a foundation stone-laying ceremony for St. Francis of Assisi Church on March 25, 1955. When it was opened on Christmas Eve in the same year, it was the tallest building in the district.



Photo: St. Francis of Assisi Church

The church has Gothic-style architecture mixed with Chinese elements. The top of the Church is a red-tiled sloping roof with a Chinese-style bell tower. The interior has pointed arches decorated with stained glasses to highlight the solemn sacred space. The church has three archway entrances and two spiral staircases on both sides of the front foyer that lead to the upper floor. It seems like the master opening his arms wide to welcome all people who enter to his house. When going up the stairs, one can see the “dougong”—a Chinese-style supporting architecture—supporting the ceiling. The entrance of the church is located on the second floor with Chinese-style roof beams. Three Chinese-style doors echo with those archway entrances. The church is supported

by 12 arched pillars, which symbolise the Catholic Church inheriting the teachings of the 12 apostles. The marble altar and baptismal font were given by St. Teresa's Church when it was built. This shows the close relationship between the two communities. In 1994, the altar was moved forward during a major renovation in order to conform to the liturgical reforms of the Vatican II.

In October 1955, the church's affiliated St. Francis of Assisi's English Primary School was completed. In addition to pastoral care and education, the parish also pioneered in setting up the first government-registered credit union among other church bodies. The St. Francis Credit Union was initiated by pioneers of credit union, Fr. John Collins (SJ, 1912-1997) and Mr. Andrew So Kwok-wing. It has been running for half a century since it was established on September 17, 1964. The Credit Union Movement was driven by the West and introduced to Hong Kong to provide mutual economic assistance to the Chinese people who suffered a lot of poverty after the Second World War. Its purpose is "not for profit, not for relief, but for service" with the parishioners and their immediate family members as its service target. It encourages the members to make good use of money, to develop thrifty habit, and to save money in a planned way. It also lends money through secure process to members who are in urgent economic need. The Western initiative turned out being a perfect match with traditional Chinese custom of saving and the spirit of mutual help.

St. Cecilia's Church: A Stone Church Standing on Diamond Hill

There were many ancient Hakka villages in eastern Kowloon, such as Nga Tsin Wai Tsuen, Chuk Yuen Tsuen, Ngau Chi Wan Tsuen and Tai Hom Tsuen. Tai Hom Tsuen, located at the foothill of Kowloon Peak, was originally a village dominated by inhabitants all surnamed Chu. The Chu clan originally resided in Changle County of Guangdong province (renamed Wuhua County after 1911). Their ancestor was Chu Kui-yuan, a Hakka stone mason who lived in Shek Tong Tsui on Hong Kong Island. During the rule of Qing Emperor Qianlong, he brought his wife and eight sons to move to Sha Po Tsai in Kowloon and made his living by quarrying. After the Second World War, this area became settlement of the mainlanders who escaped the subsequent Civil War. The new immigrants built shanty town near the Diamond Hill. Therefore, when the descendants of the Chu family returned to their native place after the war, they found it had turned into a squatter area.

Seeing the needs of the huge group of refugees, the Hong Kong Catholic Diocese set up the first permanent mission station in Diamond Hill in 1952. The first priest to work there was Fr. Luciano Aletta (PIME, 1910-2000). Diamond Hill at the time was divided into Tai Hom Tsuen, Upper Yuen Leng and Lower Yuen Leng. There was a quarry famous for white granite, so the place was named "diamond." Similar to many ancient churches, be them in China or abroad, built by stone, the Holy Family

Chapel in Upper Yuen Leng, near Hammer Hill Road, was also built with this local material commonly known as hemp stone. The church was completed in 1953. The granite wall was visible on the façade. Since the houses in the village were also built with granite, the chapel integrated perfectly into the local community. By 1957, Holy Family Chapel and the nearby Ngau Chi Wan Tsuen were carved out to become an independent parish. Since it was erected in the area for many years, a number of faithful associations were formed, such as Chinese and English lector ministries, altar servers and choirs. There were as many as 3,000 parishioners while many people received baptism every year. Every Sunday, the homilies were conducted in Cantonese, Putonghua and English, making it a special place in the early days for cultural exchanges between East and West. In addition, a Caritas Centre was also attached to the parish to provide general medicines and relief supplies. Behind the chapel, there was also the now-closed St. Rose Kindergarten.

In 1963, a new low-cost Choi Hung Estate was built on the eastern side of Tai Hom Tsuen. It was one of the earliest public housing estates in Kowloon. In response to the government's plan to redevelop the district, Holy Family Church was moved to Choi Hung Estate, which enjoys a more central location in the district, and continued to serve residents there. The chapel in Diamond Hill was thus renamed St. Cecilia's Church and affiliated to Holy Family Parish in Choi Hung. In 1979, the Catholic Diocese

erected Diamond Hill as an independent parish again until it was re-affiliated to the Holy Family Parish in 1996.

Although St. Cecilia's Church had been demolished and the parishioners were integrated with Holy Family Church, they still had deep affection to Father Aletta, their longtime pastor, and a memorial Mass was held on the 10th anniversary of his death in 2010. What's more, there is still a Facebook page of the Diamond Hill St. Cecilia's Church today.



Photo: St. Cecilia's Church, built with granite, formerly named Holy Family Church



Photo: A Stamp Chop of St. Cecilia's Church

St. James Church In Lei Yue Mun

Besides Diamond Hill, Lei Yue Mun was another main post-war squatter area. During the rule of Qing Emperor Daoguang, Lei Yue Mun, Cha Kwo Ling, Sai Tso Wan and Ngau Tau Kok in eastern Kowloon were collectively known as the “four quarry hills,” inhabited mainly by the Hakka people. At the foothill of Devil's Peak, north of Lei Yue Mun Village, it was a wilderness area with only terraced field and arable land, and was filled with many graves. From the late 1940s to the early 1950s, some of the soldiers of the Kuomintang (Nationalist Party) and refugees who fled from the north during the Civil War in China built a village called Ling Nam San Tsuen and settled there. In the 1960s, the government reclaimed Tsau Wan into Sam Ka Tsuen Typhoon Shelter and flattened the hills in Sam Ka Tsuen to develop the Yau Tong industrial zone. As the surrounding area began to develop, transport network was also extended to the area.

In the 1960s, missionaries began to evangelise to the fishing communities in Sam Ka Tsuen and nearby. Fr. Octaaf De Vreese (1900-1996) of the Congregation of the Immaculate Heart of Mary (CICM) built St. James' Chapel, St. James' Kindergarten (now converted into a factory), Tak Kei School, and a clinic there. Outside the chapel (now not in use) of Tak Kei School, there was a grotto of the Virgin Mary, who represents protection to the fishing people in the area. For the Chinese fishermen who believe in folk religions, the image of the Virgin Mary is like the Goddess

of the Sea, who likewise represents a source of blessings to them. St. James' Chapel was elevated to the status of a parish in 1979. A new church was built in Yau Tong to replace it in 1990. Besides, the CICM missionaries also established Po Chiu Catholic Secondary School and Po Yin Social Services Centre in the district.



Photo: Father Octaaf De Vreese, CICM



Photo: St. James' Chapel in Lei Yue Mun

Apostleship Of The Sea: An Ecumenical Pastoral Ministry

Apart from missionary work to the grassroots community, trade unions were also a pastoral focus of the Catholic Church when Hong Kong's industry started to develop rapidly after the Second World War. The Mariners' Club was originated from the "Sailors' Home" in Sai Ying Pun, Western District in 1863. It served as hostel provided by Jardine Matheson and other firms for seafarers working on foreign vessels. Inside the Sailors' Home, there was an inter-denominational church: St. Peter's Church. In 1885, a year after they arrived, the Missions to Seamen, formerly under the Hong Kong Sheng Kung Hui (Anglican Church), was given permission to hold services at St. Peter's Church. In 1901, the Missions to Seamen opened its hostel at Johnston Road, Wan Chai. In 1930, it jointly registered with the Sailors' Home as a seafarers' organisation. Three years later, they opened a new clubhouse at No. 40 Gloucester Road in Wan Chai. However, it was severely damaged during the Japanese occupation. The new Mariners' Club at Middle Road in Tsim Sha Tsui was opened by Governor Sir David Trench in 1967. Two years later, the Catholic Apostleship of the Sea joined in to form an ecumenical ministry. The Danish Seamen's Church and the German Seaman's Mission also joined the ministry later. The second Sunday of July is marked as "Sea Sunday." St. Peter's Seamen's Church was the only ecumenical venue in Hong Kong that could have Catholic Mass and Anglican worship service.

In line with the reconstruction of the Mariners' Club, where St. Peter's Church located, a thanksgiving Mass and de-consecration rite were held at the end of February 2018. It was then moved to a temporary location in Jordan to continue its service.



Photo: The Mariners' Club in Middle Road

St. Joseph's the Worker Chapel was another diocesan establishment closely connected to workers. It was located at the junction of Hamilton Street and Nathan Road in Yau Ma Tei. The chapel was established in 1957, initially with the name St. Joseph's the Worker Catechumenate. It was built

because the diocese felt that there was a need for more churches in Kowloon to fill the geographical gap between Rosary Church and St. Francis of Assisi Church for the increasing Catholic population. At the beginning, the chapel only held Mass, and administered the Sacraments of Baptism and Confirmation; whereas, the Sacrament of Marriage had to be held in Rosary Church. At the time, the Canadian Missionary Sisters of the Immaculate Conception (MIC) ran full-time catechism classes in Cantonese and Mandarin with the help of local evangelists. Catechism classes were opened to children and workers in their free time. In the first five years, more than half of the 5,000-strong catechumen got baptised, achieving an ideal result of cooperation between foreign missionaries and Chinese evangelists. These foreign nuns also visited the poor and sick people in neighboring Kwong Wah Hospital. The chapel was integrated to St. Paul's Church in Yau Ma Tei in the late 1960s.

The New Territories

The Prefecture Apostolic of Hong Kong was established in 1841. Since then, the "Hong Kong Island and the surrounding six leagues" were separated from the Diocese of Macau. In 1849, missionaries began their missionary work in where it is now the Tsuen Wan district of the New Territories. In the 1860s, the Chinese and British governments signed the Treaty of Beijing. The jurisdiction of the Prefecture was expanded to include almost the entire Xin'an County (later renamed Bao'an County). Missionary work was expanded to areas like the Kowloon Peninsula, Tai Po, Sai Kung Peninsula, Nan Tau, and Wu Kai Sha. In 1874, the Prefecture Apostolic was upgraded into a Vicariate Apostolic. Its jurisdiction expanded again to include Xin'an County, Guishan County (later renamed Huiyang) and Haifeng County. Father Timoleon Raimondi (PIME, 1827-1894) was appointed the first Vicar Apostolic and was ordained as bishop on November 22 the same year.

Bishop Raimondi was keen to develop missionary work and send clergy to preach in different places. The scope was not limited to the ceded land of the time—Hong Kong and Kowloon (south of Boundary Street)—but also got into the inland areas which were still under the jurisdiction of the Qing government. For example, in the eastern New Territories, ecclesiastical jurisdictions were established in Tai Long and Sai Kung in

1867 and 1880 respectively. The latter became a base of future missionaries in Hong Kong.

In 1898, according to Convention Between Great Britain and China Respecting an Extension of Hong Kong Territory, the British government leased areas north of Kowloon's Boundary Street and south of the Shenzhen River as well as more than 200 outlying islands from the Qing court for 99 years. The former Xin'an County was divided into Bao'an County governed by China and the "New Territories" governed by Britain. This meant that the Church also needed to revise its missionary strategy, gradually adopting Sai Kung in eastern New Territories and Nan Tau in Bao'an County as the two main centres of mission. After the British leased the New Territories, the succeeding bishops expanded pastoral works there. In 1905, after Father Domenico Pozzoni (PIME, 1861-1924) becoming bishop, he first established the Tai Po mission station. The missionary work in the New Territories was closely related to the development of the area. In 1926, the local Church divided the New Territories into the three ecclesiastical districts: East (with Sai Kung as the centre of mission work), West (with Tai Po as the centre of mission work), and Islands.

In a nutshell, the development of the Catholic Church in the New Territories before the 1940s was mainly centered in Tai Po, radiating

north to Fanling and Sheung Shui, south to Sha Tin and Tai Wai, and west to Yuen Long and Tsuen Wan. Missionary activities in Ma On Shan were under the responsibility of the missionaries in Sai Kung of the New Territories East ecclesiastical district. After the Second World War, many refugees who fled to Hong Kong lived in remote areas of the New Territories and the Catholic Church took on a more active social service mission in these communities.

Sai Kung Sacred Heart Church: Missionary Activities Integrated into the Community

Sai Kung, belonging to Xin'an County of Guangdong originally, was placed under the management of the Prefecture Apostolic of Hong Kong in 1861. Three years later, missionaries went there to carry out mission work. Fr. Simeone Volonteri (MEM, 1831-1904) was the first priest to preach there while Fr. Gaetano Origo (MEM, 1835-1868) was the first priest to reside there. They were welcomed and supported by the inhabitants. Soon, the first chapel was opened. By 1870, there were 350 believers scattered in 12 villages.

In 1912, Fr. Angelo Ferrario (PIME, 1876-1933) returned from Italy and went to preach in Sai Kung with a Chinese priest, Father John Situ Teng-chiu (1872-1947). In December of the same year they welcomed the companion of another priest Fr. Emilio Teruzzi (PIME, 1887-1942). They successively built 15 churches and chapels in Sham Chung, Yim Tin Tsai, Sai Kung, Wong Nai Chau, Chek Kang, Tai Long, Tan Ka Wan, Pak Sha O, Che Ha, Wong Mo Ying, Lung Shun Wan, and Long Ke, including the Sacred Heart Church in Sai Kung. These small churches later developed into several major Christian communities. As the believers were scattered, the priests needed to travel long distances to visit them. According to the 1922 annual report, there were 1,500 Catholics, 12 catechists, a church, and 10 schools with 260 students distributed among 22 communities. In 1924,

the Sung Tsun Catholic School affiliated to the Sacred Heart Church was founded.



Photo: Sacred Heart Church is an important missionary point in Sai Kung

During the Japanese occupation, Sai Kung was severely damaged. Pirates were also rampant. Many churches and houses were destroyed. Some Catholics died of famine and disease; others were killed. After the war, Fr. Giorgio Caruso (PIME, 1908-2004) returned to Sai Kung and missionary work could continue. Churches and primary schools were repaired for use, and there was an increase of believers. Nine churches and Mass centres served 23 villages. There were also four church-run schools. In 1949, the first batch of post-war catechumen got baptised in

Sai Wan while there were a gradual increase of inhabitants becoming catechumen. The re-opening of the Holy Spirit Minor Seminary in Sai Kung became the formation cradle of clergy until it was moved to Pok Fu Lam in 1957.

In 1955, the number of Catholics had increased to 800, including many boat-dwellers. As the believers continued to grow, the Diocese built a new worshipping venue on the hill of Yau Ma Po to replace the small church that had been rebuilt several times since 1880. The new Sacred Heart Church was consecrated in 1959. Severe typhoon affected the livelihoods of the boat-dwellers in 1964, the priests helped them to go ashore and rented a land plot from the government to build a village in Tui Min Hoi. This Catholic village was called St. Peter's Village, with a small church attached to it. The village was initially managed by Caritas-Hong Kong, which provided livelihood training to the villagers. Later, Caritas returned the management rights to the villagers' self-organised "Improving Life Limited Liability Cooperative," which became a rare cooperative village in Hong Kong that is available only for rent but not for sale. Fr. Adelio Lambertoni (PIME, 1939-2006) had served at the Sacred Heart Church since 1967. The Italian priest helped the local boat-dwellers and the poor greatly, and he received support from people of all walks of life. He later successfully got approval to build the Tai Ping Village and

Ming Shun Village. By this time, the missionary service was extended further to the south to Hebe Haven. In 1979, the Sacred Heart Church was raised to a parish and Sai Kung area has been under the charge of the PIME missionaries until today.



Photo: The Chapel at St. Peter's Village in Tui Min Hoi

Yim Tin Tsai St. Joseph's Church: A Historic Catholic Village

Yim Tin Tsai is an outlying island three kilometers away from Sai Kung town center. The Hakka villagers on the island all bear the surname Chan. The ancestors can trace back to the Chan Meng Tak couple in Chong Yuan Ha Village in Shenzhen, Guangdong province. One offshoots of the Chan clan subsequently moved to Yim Tin Tsai. As the villagers used to make living from the saltpans, thus the village, which has existed for two centuries, was named after Yim Tin (salt field) and the word “Tsai” (梓) refers to native place.

In 1864, Fr. Volonteri and Fr. Origo visited Yim Tin Tsai to preach there. After two years, Fr. Origo baptised seven villagers, and Fr. Volonteri baptised 33 members of the Chan family. The Catholics donated open space to build a chapel and a school (a predecessor of Ching Po School founded in 1920). St. Joseph was venerated as patron of Yim Tin Tsai since the villagers believed the saint had once made an apparition and scared away the pirates, protecting them from being looted.

In 1875, the villagers of Yim Tin Tsai were all baptised, and it became a truly Catholic village. In 1879, Fr. Joseph Freinademetz (SVD, 1852-1908) arrived in Sai Kung to preach and served in Yim Tin Tsai for two years. A new church was built in Yim Tin Tsai in 1890 to replace the old

chapel. In 2003, Pope John Paul II canonised him as a confessor saint for his missionary work in China and Hong Kong.



Photo: The restored church in Yim Tin Tsai

Entering the 20th century, Yim Tin Tsai turned a new page in its evangelisation work. It cultivated a number of vocations for the Catholic Church in Hong Kong. In 1917, villager Chan Dan-shu (1890-1975) became a priest. Five other women became nuns of the Sisters of St. Paul de Chartres and the Sisters of the Precious Blood. Fr. Dominic Chan Chi-ming was ordained a priest in 1979 and was a vicar general of the diocese for almost 30 years.

In 1920, Ching Po School was opened to educate people in Yim Tin Tsai and nearby villages. Until 1959, the village had 193 believers. Life became difficult due to economic recession in the 1960s, and villagers began to move away from the island. The population of the village continued to drop. However, every year on the first Friday of May, Catholic villagers from the city and different parts of the world would come back to celebrate the parish feast. Being Hakka ethnically, the villagers recited the Hakka version of the “Lord’s Prayer” in Mass. Today, some senior church members can still recite prayers in Hakka. This reflected the inculturation endeavours of the Catholic Church and is another cultural testimony of East meets West.

St. Joseph's Church was restored in 1948 and 1962. The most recent restoration was completed in 2004. In 1990, the Antiquities Advisory Board of Hong Kong listed it a Grade 3 historic building. It also received an Award of Merit of the UNESCO Asia-Pacific Awards for Cultural Heritage Conservation in 2005.

Immaculate Heart of Mary Church in Tai Po Market Town

Tai Po is one of the earliest mission centres of the Catholic Church. The missionaries began expanding their area of service to Tai Po by climbing over Tai Mo Shan from Tsin Wan (today's Tsuen Wan). Fr. Andreas Leong Chi-hing (1837-1920), Fr. Guiseppe Burghignoli (MEM, 1833-1892) and Fr. Luigi Maria Piazzoli (later bishop, MEM, 1845-1904) were the first missionaries to reach Tai Po. In 1860, Fr. Raimondi (later bishop) visited Wun Yiu Village in Tai Po and recruited a young man named Ma Kam-siu as a catechist. Under cooperation of the Western missionaries and local Chinese, they built St. Peter's Chapel in Wun Yiu in 1863 and St. Andrew's Chapel in Ting Kok Village the following year.

Entering the 20th century, Catholic population increased gradually. In 1924, the total population in the Vicariate Apostolic reached 650,000, of which more than 28,000 were Catholics and 6,500 were catechumens spread among 65 churches and 367 chapels. In 1926, a larger St. Andrew's Church was built in Kam Shan, Tai Po. Fr. Richard Brookes (PIME, 1892-1980) was the first rector for the vast New Territories West district with Tai Po as the mission centre. Given the vastness of the area, it was obvious that having only one priest was not enough to cope with the demand, so in 1931 it was decided that, Fr. Diego D'ayala Valva (PIME, 1900-1989) was also to be sent to the ecclesiastical district. The vastness also limited the development, and thus Sunday Mass had to be held in Catholic families

in different mission points by monthly interval as there were not enough church venues. In 1937, St. Andrew's Church was damaged by the typhoon. A building on Tai Po Road was rented as a temporary worshipping venue until after the Second World War.

The Catholic Church continued to develop in Tai Po after the war. The premise on Tai Po Road was renamed as Sacred Heart of Mary Church. Later, the Chu Ting-cheong family sold their villa on Wan Tau Street, Tai Po to the Diocese at a low price. The new Immaculate Heart of Mary Church was opened in 1961. It was elevated to the status of parish in 1979. There are three bells in the Church. They came from the Immaculate Conception Chapel in Tai Long Village (this one was made by a bomb shell), the Epiphany of Our Lord Chapel in Sham Chung and St. Andrew's Church in Kam Shan respectively, symbolising the mission of the missionaries among the Chinese while displaying the Catholic Church's missionary history in New Territories.



Photo: St. Andrew's Church

With the development of new towns, population grew even faster. The Tai Po Parish has added Blessed Anna Wang Mass Centre (renamed as Saint Anna Wang Mass Centre in 2000) inside the Valtorta College in 1990, and Blessed Zhang Dapeng Chapel (renamed as Saint Zhang Dapeng Chapel in 2000) in the Sacred Heart of Mary Catholic Primary School in 1992, invoking the blessing of the Chinese martyr-saints in a place which has witnessed close cooperation between the foreign and Chinese Catholics.



Photo: Immaculate Heart of Mary Church

Ss. Peter and Paul Church: A Church in a Walled Village

Since 1840, the Catholic missionary work had reached outside Hong Kong Island. They initially set up a school and a missionary station on the shore of Tsuen Wan, then later spread to Tai Po, and from Lam Tsuen finally reaching the Yuen Long plain.

In Yuen Long, indigenous people have settled there for centuries. They viewed veneration of their ancestors as an important matter. Temples were always prosperous with many pilgrims visiting to venerate the folk deities. However, the foreign missionaries were still able to set up multiple mission points there in the early 20th century. The early development of the Church in the locality was characterised by the establishment of small church buildings like the traditional village house found in the New Territories. Catholic liturgy performed in these Chinese-style buildings was a sign of integration of a religion introduced from the West with the local environment. After the Catholic population grew to a certain level, a proper church would be built to accommodate more followers.

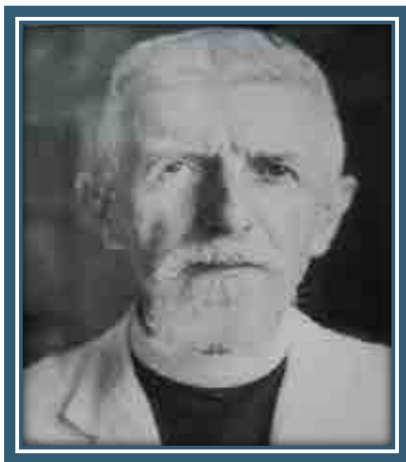


Photo: Fr. Richard Brookes

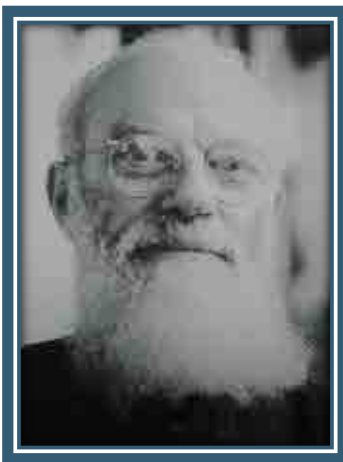


Photo: Fr. D'ayala Valva

Fr. Richard S. Brookes was a pioneer missionary in Yuen Long. He served as the rector of the New Territories West in 1926, managing areas that covered Tai Po, Yuen Long, as well as Tai O and Shek Pik on Lantau Island. At that time, there were two Chinese catechists, one male and one female, and five other teachers assisting his work. Since then, missionary work has also been extended to Yuen Long Hui (market town).

His successor, Fr. Diego D'ayala recruited many converts during his tenure. According to his report, there were around 150 Catholics in Yuen Long: 99 in Yuen Long Hui, 35 in Sheung Che, three in Ha Che, two in Wang Toi Shan, five in Shui Lau Tin and 25 in Cheung Po. Fr. Valva felt strong competition between Catholics and Protestants in Yuen Long. Fortunately, Catholic schools were valued by many parents, leading them to become a

robust support for the missionary work. In fact, he believed that preaching in schools was better than relying on catechists alone.

On June 29, 1927, a new rectory was opened in Tung Tau Tusen (village), Yuen Long Kau Hui (old market town). They established a Catholic church with Ss. Peter and Paul as patron saints and founded Shung Tak School. Priests often traveled to different villages to spread the Gospel. The old church was actually a traditional village house with pitched-shaped tiled roof and a Cross painted in red on the façade.

In 1952, Yuen Long was elevated as an independent ecclesiastical district, and was handed over from foreign missionaries to the local ones. Shuffles of clerics also brought changes to evangelisation from a Western way to the Chinese way. Fr. John Baptist Wong King-in (1911-1971) began gathering funding to build the new Ss. Peter and Paul Church in Shui Pin Tsuen. In 1958, it was officially consecrated. Fr. Thomas U Uen-chi (1914-1987) changed the asbestos tiles on the roof to ceramic ones so that the faithful would feel cooler during religious gathering. The wooden beams in the church were also replaced with steel ones. In addition, he refurbished and replaced the pews, and built a new confessional. He also built a small Marian Lourdes grotto. This shows that people of the Church do not always stress differences in cultures but also stress common points in doctrinal expression.



Photo: The words “Hong Kong Shung Tak Catholic School” painted in black could still be seen on the wall before the red cross.



Photo: The façade still bears the Chinese characters of “Catholic Church” (partially collapsed) in the above and an old plaque that reads “Shung Tak School.”

St. Jude's Catholic Church In Kam Tin: A Church Integrating Traditional Values

Pat Heung includes eight relatively large villages to the east of Kam Tin: Sheung Tsuen, Sheung Che, Wong Toi Shan, Yuen Kong, Moon Kong, Lin Fa Tei, Cheung Po, and Shui Ngau Tin. It was surrounded by hills and mountains such as Kai Kung Shan, Tai To Yan, Kwun Yam Shan, and Tai Mo Shan.

As early as 1926, two important mission points were already established in Kam Tin: Holy Family Prayer House in Sheung Che, and Sacred Heart Chapel in Pak Wai of Kam Tin. The pastor served also as the supervisor of Kam Chuen School. In 1962, Kam Tin became an independent ecclesiastical district separate from Yuen Long. A generous layman Wong Man-tim donated a piece of land on Kam Sheung Road near Kat Hing Wai for the building of St. Jude's Catholic Church. Another Catholic Shak Chung-shan and his wife donated half of the construction cost and the rest was funded by the church authority. It was consecrated by Bishop Joseph Julian Oste of Chengde Diocese (C.I.C.M, 1893-1971) on February 15, 1967.

The Cross at the main entrance of St. Jude's Church was placed at a lower position, rather than the highest point of the church building. It is believed to be related to the village custom: no roof can be higher than the ancestral hall of the village, and the design reflected the Catholic Church's respect for local traditions.



Photo: Fr. Philip Chan Chi-yan, the first priest of St. Jude's Catholic Church



Photo: *Kung Kao Po* reports the consecration ceremony of St. Jude's Church

Although St. Jude's Church was elevated to parish status in 1979, at that time Bishop John Baptist Wu Cheng-chung did not have any priests to send to the parish so he asked for assistance from the Missionary Sisters of the Immaculate Conception (PIME Sisters). Sister Luigia Mindassi was

responsible for managing this rural church while other sisters provided help. Sister Goretti Yeung Mei-ling continued to serve at the Yuen Long parish. A priest was dispatched to St. Jude's for Mass every Sunday. He would also visit various villages (Kam Tin, Cheung Po Tsuen, Kam Tsin Wai, and Lui Kung Tin Tsuen) and hold a monthly Sunday Mass in each village on a rotating basis. During school holidays, with the help of young volunteers, outdoor activities were organised for the village children. Despite different nationalities, the Italian Sisters who served at Kam Tin until 1988, built up and maintained close relations with the rural people. Kam Chuen School was closed in 1988 and St. Jude's Church was reverted into a Mass Centre the following year. Since 1994, it was placed under the management of Ss. Peter and Paul Parish in Yuen Long, with only one Mass available on Sundays.



Photo: St. Jude's Church

Cheung Po Tsuen Chapel: A Church Built with Green Bricks

Cheung Po Tsuen, a village of people with mixed surnames (including Tang, Tsang, Cheung, and Wong), was founded during the reign of Qing Emperor Kangxi (1661-1722). Villagers made their living mainly by farming. The word “Po” of Cheung Po (長莆) generally refers to water plants. Given the fact that the nearby villages were named “Ho Pui” (literal meaning: river back) and “Tai Kek” (literal meaning: great curved river), there is reason to believe Cheung Po is an ideal farmland for farming with sufficient water source.

St. John’s Chapel in Cheung Po Tsuen was consecrated by Fr. Situ Teng-chiu on June 24, 1928. It was the result of cooperation between the local and Western Church: the construction cost was raised partly in Hong Kong and partly in Italy. In the past, apart from being the venue for church activities, it was also used as the primary school of the village until 1951. It attracted many children, including those from other villages, to study there. Fr. Valva once praised the mission zeal of the Catholic families in Cheung Po. However, since the 1960s, in terms of religious services, the chapel was gradually replaced by the small church in Kam Tsin Wai (another village) and St. Jude’s Church on Kam Sheung Road. St. John’s Chapel has been vacant since 1980s.

The appearance of the chapel resembles the countryside churches in Europe, but it uses Chinese-style building materials, such as green bricks for the wall. (The green bricks are made of mud from fishpond and burnt in a kiln). These bricks, which are usually harder than normal bricks and waterproof with good heat insulation, was the best building material at that time. However, they were quite costly, and thus not commonly used by ordinary people. This reflects how the missionaries cherished the building of a church. There is a terrace in front of the chapel. Alongside the fence marked three Chinese characters that read “Catholic Church.” To both left and right sides are green glazed-tile decorative windows. The carved flower patterns not only allow good air circulation, it also lets natural light to shine through. Near the roof, the skylight also increased the number of light sources in the interior—a typical Chinese architectural characteristic.

The Cross on the bell tower on the façade is the main symbol of the Catholic Church, commemorating Jesus’ sacrifice for saving all humans. On the main wall, the date of construction completion was marked clearly: “AD1928.” In terms of Chinese architectural traditions, marking the date of construction completion is not uncommon, but it is rare to see it on a church building. This gives another example of the integration of Western and Chinese culture.



Photo: Cheung Po Tsuen Catholic Church witnessing the development of Catholicism in rural areas



Photo: The stone altar against the wall before the Vatican II, engraved with a Cross and “IHS” which is the abbreviation of the Latin words “In Hoc Salus,” meaning salvation through this Cross (also stands for Jesus Salvator Hominis). The stone altar symbolises that Christ is the “cornerstone,” “living stone” (1 Peter 2:4). It also represents the stone that

Moses used to obtain water for his people and take care of the people.

Our Lady of Seven Sorrows Chapel: An Ancestral Hall with a Cross

From 1923 to 1937, the British colonial government ordered the relocation of Tai Wai Village in Shing Mun in order to build Shing Mun Reservoir. The descendants of the Cheng clan thus moved to Pat Heung Kam Tsin Wai in 1929. The Kam Tsin Wai (wai means walled village) consisted of 25 village houses built by green bricks. The Hon Pang Ancestral Hall was also built at the same time. It was mainly used for celebrating important Chinese festivals. The ancestral hall was then converted to a Catholic chapel and Kam Chuen School. Later, it was transformed into a kindergarten and is now being used for holding meetings of village affairs.

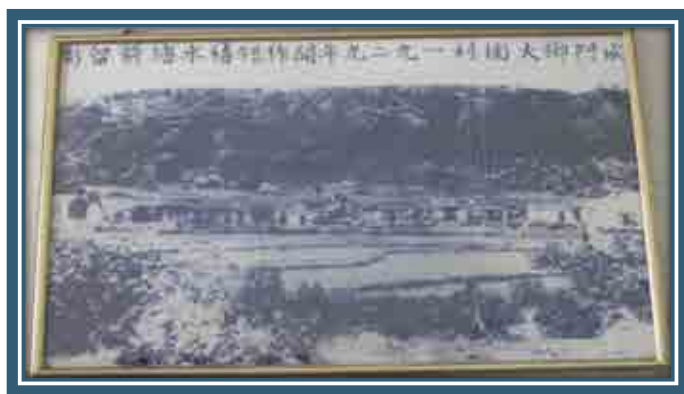


Photo: A photo of the original Shing Mun Tai Wai Village was hung inside the ancestral hall

Like other Hakkas, the Cheng clan believed in folk religions and lived by farming. They were good at “Kylin-dancing” and martial arts. In the early days of relocation, as the nearby fertile land has been occupied by the prominent Tang clan, there was no arable land for the new settlers. In order to continue farming, some villagers walked several hours every day returning to their fields in Shing Mun. After harvest, the crops would be taken to sell in Tsuen Wan. Most villagers worked as temps or were tricked and sent to Southeast Asia to work there. There were some villagers who wasted all the money they got from government’s compensation and the village’s public saving in improper ways. They even spent all the money they needed to repay for the construction of houses, leading to the seizure of the ancestral hall and some houses.

Photo: The ancestral hall was named after the 19th generation descendant Cheng Hon Pang.



In 1932, Fr. Valva became the rector of New Territories West succeeding Fr. Brookes. Fr. Valva knew some Hakka dialects and was a friendly person. With the help of educated Chinese catechists, he soon gained the trust of many villagers in Pat Heung. After getting in touch with the elders in Kam Tsin Wai village, Fr. Valva promised that the church authority would redeem the ancestral hall and the detained houses from the property contractor, and allowed the villagers to repay the Church when they could afford it. In addition, the Catholic Church often provided material relief to the poor villagers, improving their livelihood. As a result, some villagers started taking catechism classes. During the Dragon Boat Festival in 1935, Fr. Valva baptised all the villagers, and the whole village was converted to Catholicism. The ancestral hall was mortgaged to the Vicariate Apostolic at HK\$300 to be converted into a chapel, named “Our Lady of the Seven Sorrows Chapel.”

The words “Catholic Church” were engraved on the roof of the chapel, and a stone Cross was erected on the roof. The original plaques were removed and the spirit tablets of their ancestors were thrown into the nearby Kam Tin River. To date, there is no spirit tablet of their ancestors in their houses, nor do they have any incense burner table or shrine. In the chapel, there is a stone altar next to the wall for the purpose of celebrating Mass. At that time, the Mass liturgy was still performed in Latin. Most villagers did not know the language and had to rely on the altar servers to

respond. After the Vatican II, they started using the Hakka dialect for the Masses. Although the female villagers were all illiterate, they could recite the old-style “The Lord Prayer” and “Hail Mary” with ease.

Kam Tsin Wai later became the hub of the missionary work in Kam Tin. The church also supported the running of two schools in the area. Fr. Valva spent HK\$700 to renovate Kam Chuen School and continued to run it in response to the demand from Catholics in Kam Tsin Wai in 1948. Ten years later, the Sei Luen School was established jointly with three other villages, namely Yuen Kong Tsuen, Ng Ka Tsuen and Shek Wu Tong. These schools agreed to have the rector of Yuen Long serving as the school supervisor, responsible for the administration and funding. Each class would have two sessions of Bible learning every week.

With the completion of the Shek Kong Barracks and the improvement of Hong Kong’s economy, there were more job opportunities, and the villagers’ standard of living improved.

Photo: “Hung Tsz Hall” was named in memorial of Fr. D’yala Valva



They redeemed their homes as well as the ancestral hall. Only one family who has moved to Kowloon decided not to redeem their house, and the property is now still owned by the Diocese. In the 1980s, that house was renamed “Hung Tsz Hall” (the Chinese name of Fr. Valva, Au Hung-Tsz) to commemorate his missionary achievements. The usage of the house has changed along with the times: it has served as a priest rectory, a classroom for Kam Chuen School, and a tutorial classroom for public exam preparation. Now it is used as a storage space.



Photo: A news on Feast Day Celebration of Our Lady of the Seven Sorrows Chapel

Although the Cheng clan has converted their ancestral hall into a Catholic church, the villagers still bring flowers and candles and sweep their ancestors’ tombs on traditional Ching Ming and Chung Yeung Festivals, as a way to strengthen their kinship. As for weddings and

funerals, they are all conducted in the church, which is another example of the integration of Chinese and western cultures. As St. Jude's Church became the hub of faith life for the Catholic villagers in Kam Tin area after its opening in 1966, the villagers started going there for Masses instead. The ancestral hall was returned to the Cheng clan, being converted into a kindergarten, until it was closed in 1971.

Ss. Cosmas and Damian Church in Tsuen Wan: En Route Stop of Rural Mission

Tsuen Wan was called “Tsin Wan” (literal meaning: shallow bay) in ancient times. When the New Territories was leased to Britain in 1898, it had a population of 3,000, scattering along the seaside, in Shung Mun River Valley, Kwai Chung, Tsing Yi, and Ma Wan. The locals lived on agriculture and fishing and practiced folk religions. As early as in 1849, the Catholic Mission started preaching in Tsuen Wan and set up schools and mission points on the banks of Tsuen Wan. In the 1860s, Fr. Giuseppe Burghignoli (PIME, 1833-1892), Fr. Andreas Leong Chi-Hing (1837-1920) and others started coming to Tsuen Wan via the waterway, then climbed over Tai Mo Shan to preach in Tai Po. Therefore, Tsuen Wan had become the en route stop for Catholicism to spread in the more inland areas of the New Territories.

On January 21, 1861, after Fr. Burghignoli settled in Tsuen Wan, he established a small school with a capacity of 40 students. Before the war in the 1940s, Fr. Valva and Fr. Brookes took terms to offer pastoral care to the Catholics in Tsuen Wan. They baptised some locals, and with their support, in 1934, the church was moved from a hut in Chung On Street to a proper house in Sam Tung Uk, which was later named Sacred Heart of Jesus Church. At the same time, a boys’ school and a girls’ school were founded on the two sides of the church. This Tak Sing School was the first

Catholic primary school in Tsuen Wan. However, missionary work was suspended during the Japanese occupation. Both the church and the school were closed temporarily until 1947. Tsuen Wan was carved out as an independent ecclesiastic district in 1952, with responsibility also for the pastoral care of the Catholic fishing people at the typhoon shelter of Tsing Yi Island.

During the 1950s and 1960s, with a large influx of mainland Chinese to Hong Kong, they brought along a huge amount of capital, technology, and cheap labor. Many factories were built on Texaco Road, Yeung Uk Road, and Chai Wan Kok, accelerating the industrial development in the district. At this time, the government also acquired farmlands to create a satellite new town to cope with the demand for industrial development and housing. Between 1961 and 1976, 60% of the employed population in Tsuen Wan worked in the manufacturing industry. Catholic institutions were providing social services actively. With the constantly growing population, more and more people converted to Catholicism. Sacred Heart of Jesus Church near Sam Tung Uk (now known as Luk Yeung Sun Chuen) could not meet the demand. The construction of depot of the Mass Transit Railway and residential estate Luk Yeung Sun Cheun led to the demolition of the church and the school. The Diocese built a new church on Tak Wah Street to replace it. It was funded by the Essen Diocese in Germany. Since

its completion in 1969, Ss. Cosmas and Damian Church has been the venue for Catholics in Tsuen Wan, Kwai Tsing, and Tsing Yi districts to live out their faith life. In the 1970s, Fr. Gabriel Liu Yu-ting (1927-2016) and Fr. Mario Marazzi began to use the secondary and primary schools in Tsuen Wan and Kwai Tsing, as well as some residential flats in Kwai Fong, to serve as Mass Centres. These Mass Centres were successively established into parishes: namely, St. John the Apostle Parish in Shek Lei; St. Thomas the Apostle Parish in Tsing Yi; St. Stephen's Parish in Kwai Fong; and Church of the Annunciation on On Yin Street in Tsuen Wan.

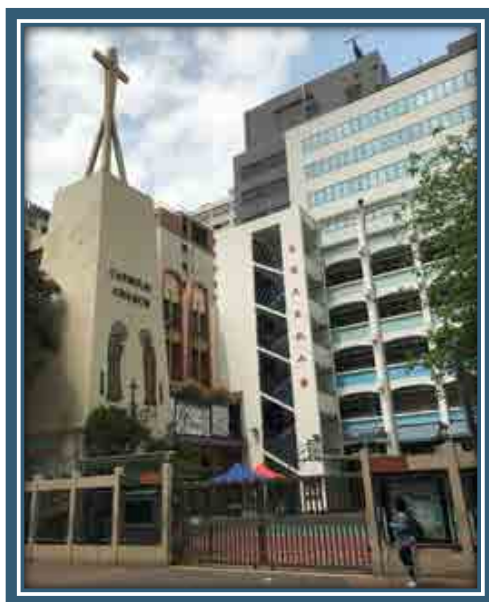


Photo: Ss. Cosmas and Damian Church

After the government established Tsuen Wan in 1961 as the first new town in the New Territories, many working-class people and grassroots moved there. However, public social services failed to meet the demands of the residents, and the Catholic Church assumed the responsibility of helping the deprived, especially in terms of medical services and education. In 1962, Caritas-Hong Kong established the Tsuen Wan Social Service Centre on Shing Mun Road to engage in social welfare work. Fr. Marazzi, the Italian parish priest of Ss. Cosmas and Damian Church, served in the centre from the late 1960s to the early 1970s.

Further to this, the changes in the political situation in mainland China forced many religious congregations to move their bases to Hong Kong. They helped meet the demands of social services in Hong Kong. After arriving Hong Kong in the 1950s, the Marist brothers once taught in St. Martin's College. In 1963, they founded St. Francis Xavier's School, Tsuen Wan. The Sisters of the Helpers of the Holy Souls also moved from mainland China to Hong Kong and established Mary of Providence Primary School in the 1960s. In 1976, Mary of Providence Kindergarten was added. Later, they also founded a clinic. Before the establishment of Yan Chai Hospital in 1973, Catholic Relief Services from the US had already opened Kai Ming Clinic, adjacent to Tsuen Wan Typhoon Shelter and the Resettlement Area, serving the deprived. It was once entrusted to the care

of the Helpers of the Holy Souls and later became what is now known as the Caritas Jockey Club Tsuen Wan Clinic. As we can see from the above, the local church and foreign Catholic institutions have made significant contributions over the past century to the pastoral care, education, and social relief services for the people in Tsuen Wan.

St. Joseph's Church, Fanling: Founding Priest Named "King of New Territories"

Catholic missionary work began in 1926 in Fanling, a crossroads to various direction of the New Territories. After the war, in 1949, Fr. Ambrose Poletti (PIME, 1905-1973) was appointed rector of the New Territories West ecclesiastical district. He believed that it was necessary to set up a district in Fanling. Catholic layman Tang Kun-leung was willing to lend his residence in Luen Wo Market to say Masses for 20 to 30 Catholics. It was how St. Joseph's Church, Fanling, came into existence. Two years later, another Catholic Chu Yan-kit donated a piece of farmland near Luen Wo Market (now known as Wo Tai Street) for the building of a new church, originally taking the name Fanling On Lok Tsuen Catholic Church. When the church was completed in 1953, it was renamed St. Joseph's Church and was under the management of Tai Po mission centre. When Fanling ecclesiastic district formally became independent from Tai Po in 1956, it served the areas including Sheung Shui, Fanling, Sha Tau Kok, and Ta Kwu Ling.

Fr. Poletti was regarded as Hong Kong's doorman on the Chinese border as he had to make daily treks to the Lo Wu border, helping the border officials to identify missionaries expelled after detention after the Communist took over China in 1949. These expelled missionaries included Bishop Alfonso Maria Corrado Ferroni of Laohekau (1892-1966),

who had lost 110 pounds when released, and Bishop Lorenzo Bianchi, who arrived in filthy rags like a beggar. Fr. Poletti was in friendly terms with many village elders, who were authoritative in the New Territories affairs. He also had a close relation with the police and British military officials at the border that he was given permission to possess a gun. This earned him a nickname “King of the New Territories” among the Chinese.

In the 1920s, there were a number of country villas in the neighbourhood of Luen Wo Market owned by Chinese and foreigners. St. Joseph’s Church, Fanling, is now the only surviving building of its type in Luen Wo Market. It is also considered a rare example of a refined and delicate church in the rural New Territories. It was listed as Grade 3 historic building by the Antiquities Advisory Board in 2011. An expansion was started in 2018, and it is expected to be reopened in three years.



Photo: St. Joseph’s Church, Fanling

Ma On Shan Tsuen Catholic Church: A Sacred Site in a Quarry

The missionary history of the Catholic Church in Ma On Shan, a mountain 700 meters in height, can be traced back to 1869. At that time, there were only a few small villages in Wu Kai Sha. The missionaries in Sai Kung often came here to preach, and in the same year, the first villager was baptised.

After the Second World War ended in August 1945, the development of the Catholic Church in the New Territories East also turned a new page. To begin with, the well-known Ma On Shan Iron Mine bloomed rapidly. At one point, there were more than 4,000 workers and their families residing there. A fair proportion of them were educated people who took refuge in Hong Kong from China and many knew the Catholic Church in different parts of China. The Franciscans who were also expelled from China had been serving the mine workers and their families since 1952, and they built St. Joseph's Chapel on the mountain, which was largely cut off from the town centre. As many people wanted to get baptised, to make attending Catholic services easier for the residents at the foot of the mountain, the foreign friars decided to build another church by the seaside named St. Francis' Chapel. The dedication service was held on the Feast Day of St. Francis in 1955.

Over time, the mine was closed in 1976 and the number of residents decreased. The government had been planning a new town in Ma On Shan since the 1980s. St. Francis' Chapel (elevated into a parish in 1979) was demolished in 1984, and St. Joseph's Chapel was closed in 1999. The parish moved its base to St. Joseph's Primary School and held services there. Nowadays, Ma On Shan has become a new town with a population of more than 200,000. The new St. Francis' Church was consecrated in 1996 with St. Francis of Assisi as its patron. The parish serves more than 2,000 Catholic families while witnessing the Gospel of Christ to the non-Catholic residents.



Photo: St. Joseph's Chapel in Ma On Shan

Church of St. Benedict in Sha Tin: A Church Full of Chinese Culture

Although Sha Tin is a populous community today, the Church mission in this area began relatively late compared to other districts. The beginning of the missionary development in Tai Wai and Sha Tin was also the work of Fr. Poletti. As early as 1953, Fr. Poletti purchased a deserted TV relay station in Sha Tin, converting it into a small chapel. It was initially named Sha Tin Prayer House affiliated to the Tai Po district. In 1954, it was renamed Sacred Heart of Jesus Chapel. Two years later, Fr. Lido Mencarini (PIME, 1916-2007) acquired a two-storey villa from the government and converted it into Sha Tin Sacred Heart of Jesus Church. The new site covered an area of 28,000 square feet. With the expanded space, it also attracted more people to come.

As the government pushed for developing Sha Tin into a new town, housing estates were constructed in Lek Yuen, Wo Che, Tsang Tai Uk, and City One Shatin, leading to a soaring population. The number of baptised also increased significantly. Sacred Heart of Jesus Church was no longer large enough to hold so many faithful. The diocese then sought help from the German bishops. Receiving funding finally from the Catholics of Essen Diocese, the donors requested the new church to be named after a German bishop, and thus it was named as St. Alfred's Church. Ten years after St. Alfred's Church was opened in 1977, Bishop John Baptist Wu of Hong Kong

divided Sha Tin into three parishes, namely St. Alfred's Church, Church of St. Benedict, and Holy Martyrs and Blessed of China Church.

In the early days, members of the Church of St. Benedict could only have Masses at the covered playground of Immaculate Heart of Mary College in Jat Min Chuen, a public housing estate. Later, they set up St. Benedict's Parish Centre at a rented venue facing Yuen Chau Kok Road. In 1993, a five-storey building for the Church of St. Benedict was finally completed. However, due to the lack of priests, the diocese had to turn the Holy Martyrs and Blessed of China Church, located in The Little Flower's Catholic Primary School in Wo Che Estate, into a Mass Centre under the auspices of the Church of St. Benedict parish.

In the masses held in the Church of St. Benedict, during the Prayers of the Faithful and Eucharistic Prayer, the altar server would ring a Chinese standing bell (磬). This traditional musical instrument aims at allowing the prayers to reach to the Heaven and help the congregants to concentrate. The use of standing bell also has a sense of Buddhist "zen," which serves as another excellent example of the fusion of Chinese traditions and other cultures.

In addition, American Fr. John Ahearn, the first priest of the church, was passionate about Chinese culture. For example, a topographical inscription is placed in the corridor on the second floor of the church. The

inscription is a replica of the Nestorian Stele from Xi'an Beilin Museum. It details the history of the introduction of the Nestorian Church (a branch of the Catholic Church in Central Asia) in Tang Dynasty (618-907) and the scriptures and prayers that were used at that time. The Chinese decoration inside a venue of a religion introduced from the West represents the cultural exchanges between the East and the West. These rituals and traditions of the Church of St. Benedict also reflect how the missionaries would adapt and transform religious practices in response to the local cultures.



Photo (left): Church of St. Benedict has the liturgical tradition of ringing the traditional Chinese standing bell during Masses

Photo (right): The topographical inscription replica of the Nestorian Stele hung on the wall of the church corridor

To conclude, it is not difficult to see that the development of Catholicism in the New Territories after the war was building on a foundation laid before the war, with Tai Po being the centre, radiating south to Tai Wai and Sha Tin, and radiating north to Fanling and Sheung Shui. All of these have been developing alongside with the social progress of the New Territories. In the late 1970s and early 1980s, the Catholic Church expanded its work continuously in these areas in response to the expansion of new towns in the once countryside. In the course of it, there were conflicts and exchanges of Chinese and Western cultures, changes of religious personnel from Westerners to Chinese, and the adaptation of Catholic buildings and liturgy. These also shows that the path of missionary work is a fusion of Eastern and Western cultures.

Conclusion

Foreign missionaries came preaching in the Chinese city of Hong Kong, the fact itself has manifested the integration of the Western and Eastern cultures. Among the 44 big and small religious congregations, some settled here long ago, such as the Jesuits, Franciscans, Salesians, Sisters of St Paul de Chartres, Canossian Sisters, Paris Foreign Missions Society, Pontifical Institute for Foreign Missions, Congregation of the Immaculate Heart of Mary, Marist Brothers, and Helpers of the Holy Souls, etc. They have been running social services like schools, hospitals, and care homes, as well as printing business. In terms of the architectural designs of the churches, there are both Western-style buildings such as the Cathedral of the Immaculate Conception and St. Teresa's Church, and Chinese-style buildings such as the Holy Spirit Seminary and the chapel converted from Kam Tsin Wai Cheng Hon Pang Ancestral Hall. Both flexibility and tolerance of cultural differences can be seen in the small city. The foreign missionaries not only introduced Christianity to Hong Kong, but also passed on knowledge and values. These interactions with the traditional Chinese beliefs and cultures, allowing Hong Kong to integrate both cultures in various aspects, obtaining a unique perspective that is hard to find anywhere else.

More than 100 years ago, the missionary work in Hong Kong started on Hong Kong Island and spread to the South and to the East. It gradually expanded to the rapidly growing Kowloon Peninsula, obtaining good results in various districts, such as Tsim Sha Tsui, Sham Shui Po, Kwun Tong, and Kowloon City. In New Territories, where traditions were highly valued, missionaries had to adopt to the different lifestyles of the long-standing rural communities. With the aid of Chinese-style church buildings, localisation of the liturgy and integration of traditions, missionary work has been growing in this ever-changing environment. The historical fragments reviewed in this booklet are just a glimpse of the missionary work that has been done throughout the century. Hopefully, through reviewing the historical traces of these missionary activities, we can gain a deeper understanding of the spirit of the foreign missionaries. These missionaries of different nationalities not only responded to the call of God, but also cooperated with their Chinese counterparts to reach out for spiritual exchanges with deep respect to the Chinese culture.

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