

新界大埔深涌 三王來朝小堂 文物價值評估報告

歷史價值

三王來朝小堂位於西貢西岸的客家村落教堂圍，¹ 教堂圍是深涌五圍之一。原有的小堂建於一八七九年，是西貢最早落成的天主教教堂之一，現時的小堂於一九五六年在原址重建。

一八四一年，羅馬天主教會在香港成立宗座監牧區，² 天主教會自始在香港傳教。早在一八六零年，香港宗座監牧區已負責新安縣（包括現時新界）的傳道工作。和神父（**Rev. Simeone VOLONTERI**，1831–1904年）和柯神父（**Rev. Gaetano ORIGO**，1835–1868年）自一八六零年代開始到訪大埔和西貢，展開他們的傳教之旅。和神父於一八六六年繪製的《新安縣全圖》，記錄他曾到訪村落的名稱和位置，當中便包括深涌。

和神父（**Rev. Luigi PIAZZOLI**，1845–1904年）是最早在深涌宣教的傳教士。一八七零年代初，他從大埔汀角的傳教站轉往西貢的客家村落，開展在深涌的傳教工作。一八七九年，首座三王來朝小堂於今日小堂現址落成。隨着傳教工作持續進行，深涌的天主教徒人數亦有所增加。

天主教神父不但照顧深涌村民的心靈需要，同時也興辦學校，為村中兒童提供教育。教會在三王來朝小堂內設立學校，名為「公民學校」，建校的年份可追溯至一九三零年代。³

現時的小堂暨學校建於一九五六年，以取代日久失修的舊小堂和學校。白英奇主教（**Bishop Lorenzo BIANCHI**，1899–1983年）於同年主持新小堂和公民學校的祝聖開幕儀式。建築物外牆上的「公民學校」題字，是由為新界地區培訓小學教師的大埔官立漢文師範學校校長陳本照所題。

然而，小堂重建後僅數年，隨着村內人口增加，公民學校已無法為所有適齡學童提供學位。政府遂於一九五九年在石頭峴另建一所新校，名為深涌學校，公民學校其後於一九六零年代初停辦。儘

¹ 深涌五圍的其他四圍包括包籬仔、石頭峴、灣仔及灣肚。

² 一般來說，「宗座監牧區」是直屬教廷傳信部的最雛型傳教區，通常由一位神父擔任宗座監牧。香港宗座監牧區在一八七四年升格為宗座代牧區，一九四六年再升格為教區。香港天主教教區檔案網站，「歷任監牧、代牧及主教」<<https://archives.catholic.org.hk/Succession%20Line/SL-Index.htm>>，於二零二二年四月二十六日存取。

³ 一份一九五七年的政府檔案，記載當時三王來朝小堂內的公民學校，為深涌兒童提供小學教育長達二十五年，顯示公民學校約建於一九三二年。（HKRS1690-1-178, “Proposed Sham Chung Public School” – *Application Form – Building for New Schools, Extensions, School Sites etc.*, 一九五七年十月十九日。）

管公民學校停辦，小堂在一九六零至七零年代仍繼續舉行天主教崇拜活動，仍然是村民參與彌撒、祈禱及聚會的地方。

自一九七零年代開始，不少深涌村民移居海外或遷往市區。至一九八零年代初，由於鄉郊小堂的使用率持續下降，時任天主教香港教區主教胡振中(1925–2002年)便建議溫以政神父成立營地小組，把位處偏遠地區的小堂包括三王來朝小堂，改建為公教營地，以供天主教教友、公教童軍及神職人員作退省宿營之用。至一九九零年代末，深涌營地關閉，三王來朝小堂自此空置至今。

三王來朝小堂為單層建築，內部劃分為兩大空間，用作學校和小堂。甫進入建築物，便是公民學校的課室，並設有教員室；高樓底的設計讓課室上方可加建閣樓，供昔日神父留宿之用。建築物後半部分是小堂，呈東西向。聖所位於高台上，祭台則設於西端的中央。建築物後方的小型建築是小堂的附屬廚房。建築物前方是露天空間，相信是為了讓學校可從南向窗戶採光，而採用前學校後小堂的布局；小堂靠近後方的山坡，也可享有相對隱蔽和寧靜的環境。

建築價值

三王來朝小堂的設計簡單、樸實，以實用為主，裝飾不多。建築物以山牆為正立面，是西式教堂建築的典型特色。拉丁十字架矗立於山牆頂端，閣樓設兩個小窗戶，窗戶上方有一小口，是昔日用來懸掛銅鐘之用。正立面寫上「公民學校」和「天主堂」，顯示建築物的用途。建築物四周立面建有外延屋簷，屋簷下設多個排列整齊的窗戶。規律地分布的窗戶、深闊的屋簷，以及實用的設計風格，反映受現代主義建築風格的影響。

小堂採用了梵蒂岡第二次大公會議（梵二，一九六二至一九六五年）前典型天主教聖堂的布局，⁴ 即祭台依牆而建，神父與會眾一起面向祭台進行彌撒，聖體欄則設於祭台前兩側，供教徒領聖餐之用。這些布局反映早期天主教傳統的禮儀。祭台採用梯級式設計，立面有圓圈，圈內有十字架（金色花蕾十字架上疊有紅色拉丁十字架）。祭台兩側設有聖櫃和聖井。

建築物的中式金字屋頂，以傳統廣東和客家瓦片鋪砌，由木椽條及檁條支撐。從建築物料和施工方法，可見小堂也受本地建築元素影響。

三王來朝小堂內部分為前後兩個空間，前面為課室，後面為聖堂，布局可說是獨一無二，因為其他西貢天主教小堂的附屬學校多建於小堂旁邊。

罕有程度、 文物建築 價值及保

⁴ 教宗若望二十三世於一九五九年一月宣布召開梵蒂岡第二次大公會議（又稱「梵二」）。大公會議在一九六二至一九六五年間四度於聖彼得大教堂舉行，雲集世界各地數千名主教，目的是回應教會與現代社會的關係，為教會的運作帶來改革。會議最終決定對教會的傳統進行大幅變革，以令天主教信仰與時並進，更貼近現代社會的需要，當中包括接受以拉丁語以外的各種語言進行彌撒，並將彌撒的儀式變得更為互動。

持原貌程度

小堂保留了大部分建築特色，包括整體外觀、原有的金屬窗戶、外延的屋簷、正立面外牆上的「天主堂」和「公民學校」題字、懸掛銅鐘的小口、內部原有的布局、外牆及間隔牆、梵二前的聖堂布局，包括依牆而建的祭台及聖體欄（雖然從舊照片看到原有的聖體欄已被改矮）。小堂雖然日久失修，顯得破落，但除了部分木門被更換外，小堂並沒有經歷大改動，因此，建築物大致保持原貌。

社會價值和地區價值

小堂不但擔當向客家社群傳播福音的宗教角色，亦承載着早期傳教士與當地村民互動的歷史。傳教士除了與村民分享信仰外，亦致力協助他們改善生活，例如在一八七零年代，當天主教傳入深涌後不久，和神父（Rev. Luigi PIAZZOLI）便動員村民修築海堤，防止海水淹沒農田，從而闢出更多耕地，令收成足以養活半條村的人口。除了協助改善鄉村的經濟外，傳教士亦回應個別村民的需要，例如提供麵包、麵粉甚至零用錢，以及協助他們尋找工作。

小堂不但見證村民參與宗教活動的熱誠，同時也是村內天主教徒及非天主教徒的主要聚集點，團結着客家社群，例如村民每年都會熱烈慶祝三王來朝節。根據《公教報》一九三二年的報道，村內天主教徒在三王來朝節前夕，籌集金錢購買紙花和旗幟，並張貼對聯布置小堂。儀式結束後，又會燃放爆竹，屠宰豬隻預備盛宴，全村均獲邀參與這項盛事，包括天主教徒及非天主教徒的所有村民。據兩位於一九五零至七零年代分別居於石頭峴及教堂圍的村民憶述，這項節慶活動一直延續至一九六零年代。村中孩童甚至裝扮成三王，戴上紙皇冠，在小堂前的空地上演話劇，隨後更會按中國傳統燃放爆竹和舉行盆菜宴。這些都展現出天主教節慶活動如何與鄉村傳統習俗互相交織，以及天主教和客家的傳統如何融入深涌的鄉村生活之中。

據一九五零至六零年代居於教堂圍的村民憶述，雖然神父並非長駐小堂，每月只往深涌一至兩次主持彌撒，但天主教村民依然主動每晚及每個周末齊集小堂祈禱。除了定期的天主教主日彌撒外，神父亦會在小堂主持婚禮及葬禮。村中虔誠的天主教徒堅持按照天主教儀式進行婚禮和葬禮等人生大事。村民憶述曾有天主教徒村民去世，其家人堅持必須等待神父到來主持葬禮，為亡魂祈禱後才安排落葬。這些例子均顯示天主教牢牢扎根於客家社群之中。

教堂圍前居民亦憶述，神父於一九五零至六零年代到村內主持彌撒的前一晚，會在小堂內留宿，村民會輪流邀請神父到家中晚膳。他們熱情的款待突顯傳教士與村民的緊密關係，而這種關係是建基於多年來建立的情誼。

三王來朝小堂與西貢其他現存的天主教小堂具組合價值，見證了天主教在西貢客家村落的發展。這些小堂包括鹽田仔聖若瑟堂（二級歷史建築）、黃毛應玫瑰小堂（二級歷史建築）、赤徑聖家小堂（二級歷史建築）、大浪聖母無原罪小堂（三級歷史建築）、白沙

組合價值

澳聖母無玷之心小堂（三級歷史建築）、浪茄聖母聖誕小堂（三級歷史建築）及北潭涌聖母七苦小堂（三級歷史建築）。

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