

百載十年的蔭庇



110 YEARS
IN THE GRACE
OF OUR LORD

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香港天主教靈修神學學會主辦

THE CATHOLIC FAITHFUL'S UNION IN THE PIONEER DISTRICTS

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香港天主教聖母無原罪主教座堂

THE HONG KONG CATHOLIC CATHEDRAL OF THE IMMACULATE CONCEPTION

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前 言

百年的大教堂在歐洲隨處可見，它們見證了過去，但許多受了種種自然災害與人為破壞，黯然展露著歲月的傷痕；當輝煌的時代逝去後，它們只留下一點象徵意義或仍負起一些世俗的功能，作為吸引遊客的景點。香港天主教主教座堂，以仿歌德式於 1888 年建成，卻能免去這厄運。在信友的熱心支持下，座堂能夠維持它的原有外觀，增添現代化設備。同時，保留它作為香港特別行政區內首屈一指的宗教活動場所。倘若沒有夏其龍神父的深入研究，在這本著作中披露這座建築物的歷史，很多過去的事跡可能亦會為世人忘卻。

在這本書內，夏神父就座堂及其沿革作了一詳盡的描述，並提供了它在不同階段的社會背景。本書還精細入微地講述座堂的各構成部份，並附上充滿藝術美感的圖片。這些圖片是由一位年青攝影家余子聰先生在夏神父之委托與指導下完成的。

夏神父初稿完成時，我們很多謝蕭耀東神父費心整理及編輯。陳愛潔女士就夏神父的初稿翻譯了一次，而何良想先生就將神父的編輯稿又翻譯了一次。現時的內文由夏神父綜合兩種翻譯再編寫而成。

本書付梓，要多謝座堂出版專責小組召集人陳爵先生及其他成員費了很多時間參與工作；秘書鄧蘇貝蒂女士安排會議和協調工作；唐中民先生指導印刷與出版，及馮英才先生在書中各部份提供寶貴意見。

本書於 1999 年 6 月 8 日經堂區議會評核認可。我希望你在閱讀時喜歡和欣賞它！

聖母無原罪主教座堂
主任司鐸
曾慶文神父

Foreword

Century old churches are found everywhere in Europe, bearing witnesses to the past; many of them have their aged appearances defaced with scars resulting from natural disasters and human calamities. Their golden years have passed. They now perform no more than symbolic or mundane duties and have become tourist attractions of their localities. All these do not apply to the Hong Kong Catholic Cathedral built in neo-Gothic style in 1888. With the ardent support of its faithful parishioners, the Cathedral is able to maintain its refreshing outlook equipped with modern facilities and retains its position as a leading centre of religious activities in Hong Kong Special Administrative Region. Had it not been uncovered by the thorough researches undertaken by Fr. Louis Ha as disclosed in this book, the eventful history would have been passed without recognition.

In this book Fr. Ha gives us a detail description of the Cathedral and its history. He gives a full account of the social background of the different phases. The book also covers every minute component part of the church with artistic and beautiful photographs taken by Mr. Alexander Yu Tsz Chung, a young enthusiastic photographer, who was commissioned to do the work under Fr. Ha's supervision and direction. Fr. Ha produced the first draft of the book. We are grateful to Fr. Denis J. Hanly who kindly rearranged the materials and performed the daunting task of editing. Ms. Chan Oi Kit did the translation of Fr. Ha's first draft, based upon which Mr. Victor Ho Leung Mau translated the work edited by Fr. Hanly. Fr. Ha assimilated the texts of different versions and produced the final proof. Without Fr. Ha's endeavour this book would not have come into existence.

This book also owes great debt to the members of the Ad Hoc Committee appointed for the purpose. They have devoted countless hours to the work. I wish to express my thanks to Mr. Christopher Chan, the convenor, who has led the Committee through to see completion of the work, to Mrs. Purple Kwong, its secretary, who has put in endless effort and time in organizing meetings and co-ordination, Mr. Domino Tong who guided us along on matters of printing and publishing and also to Mr. David Fung who has made invaluable contribution in various areas. This book obtained its final approval from the Parish Council on June 8, 1999. I hope that you will like it and enjoy reading it.

Fr. John B. Tsang
Parish Priest
Cathedral of the Immaculate Conception

主教座堂



天主教信仰是由耶穌基督宗徒薪傳下來的，這項信仰的傳承不光是精神上的，也屬於現世的，而且是可以看得到的。在香港天主教徒眼中，這種信仰傳承最能具體反映在這座建堂一百一十年，已經成為香港歷史建築物的聖母無原罪主教座堂身上。

「主教座堂」亦即教區總教堂，拉丁文的意思是「座位」，指教堂原是一個教區裏主教「寶座」的所在。主教座堂不但是主教的駐地，也是教徒學習和崇拜的中心。主教座堂通常擁有不同形式的藝術作品。在歐洲，主教座堂的牆壁、地板和天花板到處是壁畫和鑲嵌畫、彩色玻璃窗，門上布滿銅雕作品，而且觸目都是天使及聖者的塑像。過去，不曉得讀和寫的人，就是透過這些無窮無盡的聖經故事圖像及藝術化的事跡去學習，從而培養出自己的信仰和人生意義來。

The Cathedral

The Catholic faith is a tradition that has been handed down to us from the apostles of Jesus Christ. This heritage is not just spiritual but composed of things tangible and visible as well. One such object of faith precious in the eyes of Hong Kong's Roman Catholic community is the Cathedral of the Immaculate Conception, a Hong Kong landmark for the past 110 years.

The word 'cathedral' is from the Latin meaning 'chair'. It is used to designate a church as the 'seat' of episcopal authority in a diocese. A cathedral, however, is more than just a place where the bishop resides and where Christians gather to worship. It is also a centre where Christians learn about their faith. A cathedral usually abounds in works of art of every kind and description. In the great cathedrals of Europe, frescoes and mosaics adorn their walls, floors and ceilings, stained glass embellish their windows, their doors coat with bronze reliefs, and the statues of angels and saints appear everywhere. People who in ages past could neither read nor write learned from the limitless representations of biblical stories and events in artistic form the history and meaning of their faith.



在傳統的基督宗教國家，主教座堂往往建在市鎮中心，佔地利之便，信眾聚會既為了宗教的目的，也同時在教堂門前參與社交和商業活動。香港的主教座堂建在市中心邊緣，這個地理位置，也許象徵天主教在香港社會中的地位：天主教徒一直屬於少數社群。主教座堂結構簡樸而設計單純，因而缺少歐洲教堂那種輝煌氣派。然而，香港主教座堂，閱盡薪火相傳的故事，見證香港社會百多年的滄桑，自有它的特色。

一八四一年開始，香港天主教會就迥異於澳門及中國的教會，既不在葡萄牙的護教權下，也不在法國的政治庇蔭下生存。在興建威靈頓街第一座教堂時，根本上就自力更生，絲毫不曾得到殖民地政府的資助，更未得享免稅優惠。相對地，政府卻對待聖公會資助有加，撥出了可觀的金額，讓聖公會在香港島的花園道興建聖約翰大教堂。

In traditionally Christian countries, cathedrals were situated in the centre of a town, dominating the town-square where people gathered not only for religious functions but also for social and commercial activities as well. In Hong Kong, however, the Catholic Cathedral was built on the margin of the town-centre. Its geographical location, perhaps, symbolic of its status in a society where Roman Catholics were always a minority group. The structure of Hong Kong's cathedral is itself more modest, simpler in design and less grand than its European antecedents. Nonetheless, it does have its own story to tell—a story of how its sons and daughters have grown and developed throughout the decades along with the city of Hong Kong itself.

From its establishment in 1841, the Catholic Mission was unlike other local churches, such as Macau and China, in that it was politically independent and not under the protection of any of the foreign imperial powers. It was always very much on its own. While it met with no open hostility, neither did it receive any special support from the colonial government, being subject to land taxes and relying on its own resources to build its Mission House and its first church on Wellington Street. This was in contrast to the Anglican Church, which, as the established Church of England, was subsidized generously and given a handsome grant to build St. John's Cathedral on Garden Road.

一直到十九世紀六十年代末期，天主教會才成功爭取到政府優惠地稅，由每年的二百八十元減至五十元。一八七四年，颱風吹毀了花園道的聖若瑟教堂，政府終於破天荒首肯撥出三千元資助重建，以便教堂可以繼續替屯駐香港的英軍及海員教友服務。



天主教會一方面致力克服所遇到的困難，另一方面，廣泛參與了教育、醫療及社會慈善服務工作，贏得政府的敬重及支持。其他基督宗派也同時在香港找到立足之地，提供教育及社會服務，演變為香港公共福利制度中不可或缺的參與者。到了十九世紀八十年代，天主教會積極介入社區，促使當局改良社會福利政策：對不同宗教團體採取平等資助政策，按照宗教團體提供的社會服務去釐訂資助金額。這種不分教派的資助方法，逐漸建立起和諧的健康環境，促成香港不同宗教團體間的互相合作精神。

It was only toward the end of the 1860's that the Mission succeeded in having their land tax reduced from \$280 to \$50. And when the typhoon of 1874 damaged St. Joseph's Church on Garden Road, the government gave \$3,000 to have it rebuilt to help it continue to provide pastoral services for the Catholic soldiers and sailors of the British military stationed in the colony.

In time, the Catholic Mission was able to overcome its initial hardships, and it went on to win the esteem and support of the British government, largely because of its extensive contributions to the educational, medical and social needs of the community.

Christian churches of every denomination found a place in Hong Kong too. And it was not long before their educational and social service programmes became an indispensable part of the colony's public welfare system. In the 1880's, the Mission was instrumental in helping to modify the government's social welfare policy. Grants were allotted equally to the different religious groups according to the social service each offered to the community. This non-sectarian approach to funding helped provide a healthy, harmonious environment and nourish a spirit of cooperation among all the religions.

看看今天的主教座堂，不難察覺到歲月留痕，教會更新及現代化推動下的進步；然而最重要的還是前人留下來的永久遺產，見證了先賢深情而又始終不渝的信仰，過去是現實中一個不可分割的部分，研究過去，要求人以諒解的眼光看待歷史，同時亦以欣賞的態度來審視現實。



Looking at the Catholic Cathedral today, one sees the vestiges of passing time, the changes in church-life, the improvements that have come from modernization, and, above all, the many visible expressions of that deep and abiding faith, which those who have gone before us have handed down to us as their lasting heritage. The past is part of the present. To study the past is to view it with a more understanding eye and deepen one's appreciation for the present.

* * *





威靈頓街教堂

一八四一年，英國人佔領香港時，羅馬教廷立即在香港設立一個宗座監牧區，直轄於羅馬。當時，駐澳門的羅馬代表瑞士籍神父若瑟，獲委派率領傳教士前赴香港，準備全權創設當地的天主教教會事宜。可是，澳葡當局卻堅持，香港教會仍然受到葡萄牙護教權的管轄，並警告他們不得依從羅馬的指示；而當這批傳教士表明拒絕澳葡當局的要求後，就被葡方驅逐離開澳門。

他們由澳門抵達香港後，發現處境頗為惡劣。他們在沒有澳葡及港英的援助下，實行自力更生。一邊棲身於草棚裏，一邊在威靈頓街興建一座傳教士宿舍，並於翌年春季竣工。一八四二年六月七日，位於宿舍隔壁的第一座天主教教堂舉行奠基典禮。建築工程，是由一位西班牙籍方濟會士陸神父和一位來自中國山西的華籍羅修士負責監督。

Wellington Street Church

In 1841, when the British occupied Hong Kong, Rome immediately set up a Prefecture Apostolic directly under its own supervision. A Swiss diocesan priest, Theodore Joset, was the representative of Propaganda Fide in Macau. He was also appointed a Prefect Apostolic to lead a group of missionaries from Macau to establish the new Catholic Mission in Hong Kong. However, the Portuguese government insisted that Hong Kong was still under Portuguese jurisdiction on church matters and warned them against following Rome's instructions. When the missionaries refused to comply, they were expelled from Macau and told never to return.

When the missionaries arrived in Hong Kong, they found themselves in an awkward position. Without protection or help from any of the imperial powers, they had to fend for themselves. At first they lived in matsbeds while hurrying to construct a more permanent building on Wellington Street which was completed in the spring of the following year. As soon as the Mission House was finished, on 7 June 1842, they laid the cornerstone for their first church. Under the supervision of a Spanish Franciscan, Michaele Navarro and a Chinese seminarian, Thomas Lo, the church began to take shape.



一年之後，首座教堂建成，長四十三米，寬十四點六米，整個教堂可以容納一千多人。木構的頂部由八根大柱承托，每根大柱直徑一米，矗立於接近外牆兩米之處；外牆由花崗石和磚塊建成。除了由大門至木祭壇的一段通道是由花崗石塊鋪成之外，其餘地板都是由木造的。木祭壇是由菲律賓教會贈送的；教堂內的四座聖像，無原罪聖母、聖方濟、亞西西、聖道明和聖巴斯卦·比倫，也是來自菲律賓的禮物。教堂也建有兩座突出的鐘樓。

香港天主教會的第一座教堂取名聖母無原罪堂。根據傳統天主教教義，聖母瑪利亞成孕時已經免除了一切原罪。這則教義於十多年後在一八五四年頒布成為天主教的一項信條。藝術家通常根據《創世紀》第三章第十五節把無原罪聖母描繪為踏著蛇頭的女人——蛇代表了原罪，天主向亞當和厄娃應許深遣一位聖母誕下男嬰，拯救世人，使善最終戰勝了惡。

When it was finished one year later, it measured 43 metres in length, and 14.6 metres in width; it could seat about 1,000 people. The wooden roof was supported by 8 pillars, each measuring 1 metre in diameter and placed at a distance of 2 metres from the outer walls. The walls themselves were made of granite and brick. The floor was wooden, except for the main aisle, which was a strip of paving stone running from the entrance to the sanctuary proper. The altar and statues of Our Lady of the Immaculate Conception, St. Francis of Assisi, St. Dominic and St. Pasqual Baylon were carved from wood, all were gifts from Catholics in the Philippines. The church also had two prominent bell towers.

The first Roman Catholic church in Hong Kong was given the title of Our Lady of the Immaculate Conception. The traditional Catholic teaching that Mary, the mother of Jesus, was preserved from original sin from the moment of her conception, was defined as an article of faith in 1854. Mary, under this title, is depicted with a serpent under her heel, which refers to Genesis 3:15, wherein the eventual triumph of good over evil by one born of a woman is promised by God to Adam and Eve.



現在的威靈頓街 the present Wellington Street



在籌募建堂經費的過程中，一位富有的商人捐出了大筆金錢，可是這位商人的錢財來自販賣鴉片。於是就給傳教士帶來了一個道德難題：當時鴉片貿易在香港、澳門和西方國家都合法，但中國政府卻嚴禁鴉片貿易，對違禁者處以嚴刑。這個問題呈交到羅馬當局去處理。結果裁定，傳教士應遵守本地的法律，除非這些法律是違反了基督信仰實踐和倫理訓導。香港天主教會最終接受了這位鴉片商人的捐獻，用來興建教堂。

一八五二年，教堂進行重大的修葺工程，加建一座新祭台和兩旁的小堂。而教堂也加建座位以應不斷增加的教友所需。當時的教友為數已有二千。可是，到了一八五九年十月，亦即耗時六年的修葺工程即將竣工之際，聖堂受到祝融之災，被蹂躪夷為平地。而旁邊避過這場火災的傳教士宿舍，就臨時徵用為主日彌撒中心，在這個狹小的地方，每個主日早上要舉行八台彌撒。

In the course of raising funds, a wealthy donor who made his money from the opium trade offered to give a generous donation to help build the church. This posed a moral problem for the missionaries. While the opium trade was legal at that time in Hong Kong, Macau and in Western countries, it was prohibited by law in China under severe penalty. The question was referred to Propaganda Fide in Rome who ruled that local laws could be observed unless they were contrary to the practice of the faith or the moral teachings of the Church. The money was eventually accepted.

In 1852, the church underwent major renovations. A new altar and two side chapels were added. The nave was extended to make room for the growing congregation, which now numbered close to 2,000. Then, in October of 1859, just as 6 years of extensive repairs were nearing completion, a fire broke out and the entire structure burned to the ground. The Mission House was called into use as a temporary place of worship. It took eight Masses each Sunday morning to serve so many parishioners in such a confined space.



聖若瑟小堂 St. Joseph's chapel



意大利薩伏依王室徽號 the coat of arms of the House of Savoy



火災過後，教會開展籌募重建教堂經費的活動，善款來自四面八方，包括教宗、羅馬教廷的傳信部、愛爾蘭籍英軍、菲律賓呂宋的善長捐獻和本地市民等。各方慷慨解囊，其中一個葡籍教徒自己捐出五百元，並說服他服務的公司也捐出相等的金錢，這在當時來說已是一筆不菲的數目了。大火引發社會人士廣泛的同情，在各方大力捐輸之下，使到重建工作一年之內得以完成。新教堂在一八六零年三月落成，再次奉獻給無原罪聖母。

這座新教堂面積較以前大，共有五座祭台，其中主祭台和兩座輔祭台都由雲石造成。這座教堂在服務了二十五年後，到了一八八六年由一位富有的澳門華人購下，並拆卸改建為多間較小的華人商店及民居，以配合附近華人日增的需要。而在這座教堂拆卸之前，裏面三個雲石祭台被遷移至新建的聖道教堂，即是新主教座堂。這些雲石祭台留傳到今天，成為見證當年威靈頓街教堂的歷史文物。

The campaign to raise funds for a new church began in earnest. Donations came from many quarters, including the Pope, Propaganda Fide, the Irish soldiers who served in the British army, benefactors from Luzon in the Philippines and local citizens. All contributed generously, as did an anonymous Portuguese gentleman who gave \$500 and asked his company to match with \$500, a sizable sum in those days. The wave of sympathy that followed the fire engendered such strong financial support that the new church was built and paid for within a year. In March 1860 it was blessed and rededicated to Our Lady of the Immaculate Conception.

The church was large enough to contain four side altars along with the main altar. The main altar and two of the side altars were of marble. It was to serve the Catholic community for the next quarter of a century. Finally, in 1886, a wealthy Chinese from Macau bought the land for redevelopment. The church buildings were demolished and replaced by rows of houses of much smaller units, built to meet the needs of the growing Chinese community, who were moving into the neighbourhood in ever increasing numbers. Before the church was torn down, however, its three marble altars were transferred to the newly acquired property on Caine Road, which was to be the site of the new cathedral. These three altars are still in the Caine Road cathedral where today they stand as lasting reminders to the Catholic community of its Wellington Street legacy.



聖安多尼小堂 St Anthony's chapel



聖心小堂 Sacred Heart chapel

威靈頓街社鄰

香港第一座天主教堂建在威靈頓街和砵甸乍街交界，絕非偶然。早年，港英殖民地政府的政策是把香港發展成為一個歐洲化的市鎮，以維繫及保護西方的貿易。香港華人的數量遠超外籍人士，他們對香港的社會提供寶貴而不可或缺的服務，但華人也被視為麻煩的根源，威脅本地治安及社會穩定。當局通過法例限制華人樓宇的地區：局限華人居住於香港島市中心的東西兩旁的地方，亦即太平山（即現在上環一帶）、西營盤及灣仔。英籍居民則住在中環及半山區一帶。而在華人和英籍人士中間有一個緩衝區，住滿了非英籍的外國人，例如葡萄牙人、西班牙人及印度人。天主教會就位於這些諸色人種交匯的地方，在威靈頓街及砵甸乍街的交界處；即是砵甸乍街東邊山坡連接威靈頓街最高點之處。



The Wellington Street Neighbourhood

It was not by chance that the first Catholic church in Hong Kong should be built at the juncture of Wellington and Pottinger Streets. In the early years, the policy of the colonial government was to maintain the colony's identity as a European town and to protect and safeguard the western trade. While the Chinese population already outnumbered the British, the services provided by the Chinese were considered valuable and necessary, but they were also seen as a potential source of trouble and even a threat to public order and stability. Laws were passed to limit the Chinese their freedom of movement. They were restricted to live in housing located in designated districts to the east and west of the centre of the Victoria town. They lived in Tai Ping Shan (today's Sheung Wan), Sai Ying Poon and Wanchai. The British inhabited the central district and the districts rising along the upper slopes. The land between these two communities was made into a buffer zone reserved for non-British expatriates, such as the Portuguese, Spanish and Indians. The Catholic Mission took up residence in such a 'in-between' district, in the area around the junction of Wellington and Pottinger Streets. The exact location of the church itself was on the highest point of the eastern slope where today Pottinger Street joins Wellington Street.



當西人不斷由威靈頓街向上移之際，華人市集就由太平山向東遷移，逐漸在該地活躍，社鄰面貌亦為之大變。十九世紀六十年代末，威靈頓街住滿葡萄牙人和印度人，他們主要是一些商人、經紀、印刷商、鐘錶匠、旅館店東、醫生和鴉片商人等。當時甚至西班牙人也在這裏設置領事館。可是到了十九世紀七十年代，這裏變成為華人店鋪集中地，遍佈由華人開設的餐館、雜貨鋪和麵包店，也有其他行業提供不同服務，例如木匠、鞋匠、金匠、鐵匠、當舖店主和裝釘工人等。不久，這一區仍然留下來的西人，就是那些領牌經營妓院的外籍人士了。

As the westerners moved upward from Wellington Street, the Chinese market began moving eastward from Tai Ping Shan, until it gradually took over the whole area. The neighbourhood, once it began to change, changed rapidly. In the late 1860s, it was made up mostly of Portuguese and Indians, most of whom belonged to the professions: merchants, brokers, printers, watchmakers, hotel managers, physicians and opium dealers. Even the Spanish Consulate was situated there. But by the 1870s, it had become a neighbourhood of local Chinese shops catering to the new population: restaurants, grocery stores, bakeries, and shops that offered every kind of service: carpenters, shoemakers, goldsmiths, ironworkers, pawn brokers, bookbinders, and others. Soon the only westerners left in the neighbourhood were those operating licensed brothels.

在教友當中，當時都在談論教堂搬家問題，傳教士覺得，宗教場所並不適宜與妓院為鄰，而人口密集也導致防火問題更形困難。一八五九年的一場大火，使教會損失重大：



一八七八年再度發生火警，當時幸得法國領事館人員迅速協助撲救，否則教堂就再次付諸一炬。十九世紀七十年代末，教友人數激增，必須另覓更大的地方興建新教堂。當時教友人數增至五千人左右。一八七四年羅馬將香港教會升格為宗座代牧區，並將米蘭外方傳教會的高神父祝聖為主教，成為第一任香港宗座代牧，顯示香港的教務正在蒸蒸日上，興建新教堂的要求日切。加上維修舊教堂的支出越來越大，屋頂亟需修葺，而整個教堂也必須重新裝修。可幸教堂所在地因華人對這一帶住屋需求亟殷，已經升值十倍；如果賣掉教堂所在的地後，教會就能夠買入一塊較便宜地皮，興建另一所更寬敞的永久教堂。

Among Catholics, talk of relocating was prevalent. The missionaries felt that the brothels had made the area unsuitable for religious gatherings. Also, overcrowding was creating even greater fire hazards. The fire of 1859 was a portent of things to come. In 1878, had it not been for the prompt intervention of the French Consul, the church would have been burned down a second time. By the end of the 1870s, the Catholic congregation had outgrown its premises and was looking around for a larger space. Its members now numbered over 5,000. In addition, Rome had elevated the Prefecture Apostolic of Hong Kong to the status of Vicariate Apostolic in 1874, and it had consecrated Giovanni T. Raimondi of the Milan Foreign Mission Society which later became the Pontifical Foreign Missions Institute (P.I.M.E.) a bishop as its first Vicar Apostolic. Maintenance of the old church was becoming more and more of a problem. The roof was badly in need of repair, and the church itself had to be renovated. All this would take a large sum of money. Fortunately, the land itself had increased tenfold in value, so great was the demand for new housing in the area. By selling the land, the Mission could afford to buy a less expensive property and build a more spacious and permanent structure on the new site.



一八八二年，教會終於得償夙願，因為一個本地的投機商家肯以十萬元購下威靈頓街教堂的物業。但他只支付了一成訂金，就迅速轉售予另一投機商人，從中賺取差價四萬元的利潤。可是第二買家成交前宣布破產，而最初的買家也無力支付款項，於是交易程序擱置。這時，香港首席大法官對一宗同類案件作出一項聲明，指外地宗教團體不能在香港出售物業或作抵押。

原來，當年在香港的倫敦傳道會有意出售透過一傳教士以個人名義購買的物業。傳道會入稟法庭，要求承認這位傳教士只是該物業的信託人，但首席大法官宣稱傳道會並沒有在香港註冊，並不是一個法人，案中信託人因而缺乏信託對象。法官又聲明，作慈善用途的土地，除非得到法例特別許可，不能出售。

The vague hope became a concrete reality when, in 1882, a local speculator agreed to pay \$100,000 for the Wellington Street property. After giving a 10% deposit, he hurried to resell it to another speculator, hoping to make a \$40,000 profit on the transfer of ownership. However, the second buyer went bankrupt before it went through. The sale was placed on hold until another buyer could be found. In the meantime, the Chief Justice had ruled in a similar case before the court that a religious group could not legally sell their land or mortgage their properties.

In that case the London Missionary Society wished to sell a piece of their property, which had been purchased originally under the name of one of their members. When they petitioned the court to recognize that member as a trustee of the property, the Chief Justice ruled that the Missionary Society was not incorporated in Hong Kong and, therefore, the alleged beneficiary was in fact not in existence. The judge further pointed out that land designated for charitable purposes could not be sold unless authorised by a separate ordinance.



天主教會的處境與倫敦傳道會相似，而且急於要出售威靈頓街的物業，另購地皮以蓋建新教堂，於是匆匆向政府申請註冊。而當時除了聖公會擁有法定地位之外，其他宗教團體要求政府註冊，畢竟是新鮮事。立法局對於給予非聖公會宗教團體法定地位非常謹慎，甚至不准在團體名字上冠以「香港」之類字眼。經過多番爭辯之後，天主教會終於准以「羅馬天主教在香港的宗座代牧」名義註冊，主教作為法人可以代表教會轉讓名下物業。法律難題於一八八五年迎刃而解，可是房地產市場卻崩潰了。教會割價售出威靈頓街舊教堂地皮，和砵甸乍街兩幢物業，只有六萬元收益。可幸，在堅道興建新主教座堂的工程，也得以進行。

As the Catholic Mission was in the same position as the London Missionary Society, and because it was also in dire need to sell its Wellington Street property in order to buy land and build its new cathedral, it hurried to apply for incorporation. This was a novel move for a religious group to make at the time. Only the Anglican Church had legal status among religious bodies in the colony, and the Legislative Council was wary of giving legal title to non-Anglican religious groups. It would not even allow the term "of Hong Kong" or any similar phrase to be added to their title. After much hot debate, the Catholic Mission was finally incorporated under the name of its leader "the Roman Catholic Vicar Apostolic in Hong Kong". With this designation, the bishop became the legal person who could hold and transfer property for the group. When the legal problem was resolved in 1885 the property market had collapsed. The old Wellington Street church grounds and two pieces of property on Pottinger Street were sold for a sum of only \$60,000, with which the construction on the new cathedral at Caine Road could be continued.





現時的路和字號 the present Postinger Street

堅道漫話

早年，華人都叫堅道做「山頂馬路」，那是一條通往扯旗山山頂的道路，堅道附近一帶地區，往往成為上層人士理想的居停。堅道遠離山下繁忙的海旁，是一條在山坡上橫行伸展的馬路，東邊經亞畢諾道和雲咸街可通往威靈頓街及皇后大道中，西端則經般含道連接上薄扶林道。堅道其實是以一名英籍法官威廉·堅而命名的，他管轄的法庭，素以執法嚴苛著稱於時；後來，這位法官更官拜布政司以及代理總督。



On Caine Road

Caine Road was known among the Chinese as Shan-ting Ma-loo, i.e., the Peak Highway. The surrounding area had always been considered a prime location for upper class residences. The road was on level ground higher up the slope and away from the congestion of the waterfront, but it was accessible to Wellington Street and Queen's Road by Arbutnot and Wyndham Streets in the east and by Pokfulam Road in the west. Caine Road was named after William Caine, an early-resident and judge, whose court was noted for its military rigidity. Later Caine added to his titles, first becoming the Colonial Secretary, then a Colonel, and finally the Lieutenant Governor.



現時的型道 the present Cause Road





天主教會人士還未興建新教堂之前，已經非常熟悉堅道一帶環境，事緣意大利嘉諾撒女修會，老早已選擇落腳堅道。一八六零年這批修女由意大利抵達香港時，由於消息傳遞上出現毛病，香港教會事先收不到通知信函，沒有為她們預備下榻地方。結果由一對葡籍兄弟伸出援手，帶領修女們到堅道一間屬於他們兄弟倆人的房子安頓下來。

而幾乎同一時間，香港總督寶雲（任期 1854-1859）一位皈依天主教的女兒埃美莉（1833-1870），成為嘉諾撒女修會在香港第一個收錄入會的初學生。她對於修會稍後在堅道設立大量教育及社會福利機構的工作，甚有幫助。一些華人女孩子也受到修女們的使命所感召。最初兩個參與修女事工的華籍少女，是來自澳門的譚氏姊妹。譚瑪大勃納（1829-1913）協助籌辦嘉諾撒女子中文學校，出任教師。兩年後，她十八歲的親戚譚亞納（1844-1906）也加入嘉諾撒女修會工作，在堅道負責照顧孤兒。跟著越來越多華人婦女加入，不少被派至中國內地鄉村地區協助傳教士工作，當時，這些地區仍然屬於香港教區的管轄範圍。經過一段時間後，這些華人女子，按照嘉諾撒第三會規條組成團體。到了一九二二年，其中六十五位更成為了本地首個華籍女修會——耶穌寶血女修會的中堅分子。

Caine Road had become familiar territory for the Catholic Mission even before the coming of the cathedral. The first group of Catholic missionaries to live there were the Canossian Sisters, who arrived from Italy in 1860. No provision had been made because the letter that was to precede them never reached Hong Kong. But two Portuguese brothers, Leonardo and Joseph D' Almada e Castro, came to their rescue and put them up in a house they owned on Caine Road.

Almost immediately, the Sisters on Caine Road were joined by Emily Bowing (1833-1870), a convert to Catholicism who was the daughter of the Governor, Sir John Bowing. After becoming their first novice in Hong Kong, she was instrumental in helping the Sisters establish their many educational and social welfare institutions. Chinese girls were also attracted by the life and work of the Sisters. Two Chinese girls from the Tam family of Macau joined the Canossian Sisters in their work. Magdalena Tam (1829-1913) and her cousins Anna Tam (1844-1906) became members of the Canossian Sisters' Third Order. Magdalena was a teacher and Anna took care of orphans at Caine Road. Others soon followed. Many of the young Chinese Tertiaries were sent across the border to work with missionaries in villages on the mainland that were then under the jurisdiction of the Hong Kong vicariate. In 1922, sixty-five of these members of the Third Order became the nucleus of the first local congregation of religious women, the Sisters of the Precious Blood.



天主教機構

嘉諾撒女修會抵港四年後，購置了堅道一幅大面積的物業，當時是堅道二十八號，亦即今天的三十六號，作為開展活動的會院。女修會在此設有女子日間學校和寄宿學校，並設有專收容精神病患者、盲人及長者的中心，以及照顧棄嬰的孤兒院。修女認為收容棄嬰既是慈善工作，更是帶有強烈使命感的傳教工作，可藉著救助嬰孩而表達對生命的尊重。

被遺棄嬰兒當中絕大部分是女嬰，很多在發現時已瀕臨死亡邊緣。修女一方面照料倖存者，也為臨終的嬰兒施洗，讓小靈魂得到救贖。不久，附近有些年輕母親就受聘為孤兒的乳娘，把女嬰帶回家撫養，定期向修女支取薪金，直至女孩交回修會的育嬰院為止。這些女孩七歲就可入讀修女主辦的女子學校，學習閱讀和書寫中文，也學曉縫紉和刺繡的技術。修女除了為她們提供食物、住宿、教育和訓練之外，也替她們在教會機構內尋找工作。當時社會還未流行自由戀愛，修女還要負責為適婚年齡的女孤兒物色配偶。在教會其他神父協助下，這些女孩子很多時都能在教友家庭中，找到適合的結婚對象。

Catholic Institutions

Four years after their arrival, the Canossian Sisters acquired a large piece of property on Caine Road (No. 28 then, No. 36 now) which became the centre for their activities. The property housed their day schools and boarding schools for girls, and provided facilities for the mentally sick, the handicapped, the blind, the elderly, and orphans. The orphanage was for the Sisters a special work of charity for it allowed them to make a strong statement about the Christian belief in the sacredness of all human life.

Nearly all abandoned babies were girls, and many were already near death when they were found. The Sisters nursed the living back to health and buried with dignity those who died, baptizing them first in the hope that the next world would treat them far better than the one they were leaving behind. Young mothers from the neighbourhood were employed as wet-nurses. They took the babies home and cared for them at the Sisters' expense until they were old enough to enter the convent nursery. At the age of seven, the children were enrolled in the Sisters' school where they learned to read and write Chinese and were also taught practical skills, such as needlework and embroidering. Besides providing for their food and board, education and training, the sisters also found jobs for them, often in their own institutions. In a society where most marriages were arranged by parents, the Sisters found themselves taking on the unlikely role of matchmaker. With the help of priests from local parishes, they found eligible bachelors from suitable Catholic families to marry their 'daughters'.



一八六一年，兩位西班牙道明會的神父由菲律賓馬尼拉來到香港，在堅道十號（目前的十八號）成立會院。香港和菲律賓教會之間一向關係融洽，每當香港教會有財政困難時，菲律賓教會總會解囊相助。西班牙道明會的亞洲總部設於馬尼拉，卻往往透過在香港的會院，為遠東地區的傳教事工提供財政援助；後來，道明會的聖玫瑰會省在香港也積極參與學校教育事務及該會的神學訓練工作。

十九世紀七十年代，這兩位道明會神父設立自己的小教堂，提供牧民服務，但遭到香港教會其他神父反對，所提理由是威靈頓街的天主教總堂，不過是一箭之遙。經羅馬教廷審查後，道明會士得直，他們的教堂在一八七九年起向公眾開放。幾年後，道明會士搬家，原設於士丹頓街的法國傳教會總務處就遷進堅道的道明會會院。

In 1861, two Spanish Dominican priests from Manila arrived to set up a procuration at No. 10 (now No. 18) Caine Road. Relationships between the Catholics of Hong Kong and the Philippines were always strong. It was to Philippine Catholics that the Mission in Hong Kong turned for financial help at critical times in its early history. While the headquarters of the Spanish Dominicans was in Manila, their procuration in Hong Kong would help provide financial assistance for their extensive missionary work throughout the Philippines and China. Later the Dominicans set up the Holy Rosary Province whose members would become very active here in school work and in their regional seminary.

In the 1870s, the two Dominicans opened their private chapel to local Catholics for Sunday worship. Some priests of the Catholic Mission objected because the Wellington Street church was only a five minute walk away. Rome finally intervened in favour of the Dominicans and their chapel was opened for public services in 1879. A few years later, the Dominicans moved elsewhere and the Paris Foreign Mission Society, who had their procuration at Stanton Street, took over the vacated premises in Caine Road.



在一八八零年，教會買下堅道十六號的忌德拿利別墅用來興建主教座堂之前，還在堅道辦學。聖約瑟書院遷往半山顯徑區之前，於一八七五年在堅道二號臨時搭起的草棚下授課。堅道二號就是目前明愛大廈所在地點。翌年底天主教會購入堅道二十一號巴斯利之家，開設華籍兒童男校。

一八八八年，全新的主教座堂落成，成為了附近建築物的新焦點。在主教座堂後面有一幢五層高的主教府，矗立在那裏差不多九十年後，才於一九七七年拆卸，取而代之的是現時的天主教教區中心。當年主教座堂前面設有一間修院訓練立志成為司鐸的年輕人。一九四七年，這家修院成為南華中學；後於一九五八年再改為高主教書院，以至今日。而在主教座堂斜坡上方以南出現過的建築物計有：華仁書院、聖貞德中學、約瑟台和約瑟樓等；後來陸續拆卸，取而代之是一些現代高層大廈。

In 1876, the Catholic Mission purchased Buxley Lodge at 21 Caine Road and established a school for Chinese boys. In the previous year, the Brothers of the Christian Schools had arrived to open St. Joseph's College at 2 Caine Road, the present site of Caritas. The brothers taught their students in marshes before moving to more permanent quarters on Robinson Road. Finally in 1880, the Catholic Mission purchased the Glenealy Estate at 16 Caine Road on which to build the new cathedral.

After its completion in 1888, the cathedral became the centrepiece of a whole cluster of buildings. There was the Bishop's House, a five storey residence that stood along side it for nearly 90 years, until it was finally replaced by the Catholic Diocesan Centre in 1977. The land in front of the church once housed a seminary for young men aspiring to become priests. This became Nam Wah College in 1947, and then Raimondi College in 1958. The buildings on the upper terrace to the south, which at one time or another housed such institutions as Wah Yan College, St. Joan of Arc College, St. Joseph's Terrace and St. Joseph's Home, were eventually demolished by developers to make way for modern high-rise apartment houses.

堅道社鄰



主教座堂一帶環境曾經非常優美，氣氛閒適。由堅道當年一些房屋的名稱及照片中，大可印證一下這裏過去頗闊落的空間感覺，例如，堅道三十一號的「森林小築」，二十六號的「原野別墅」等都是。而主教座堂正門對著的，當年是一大片空地，現在則變成了香港動植物公園。堅道稍東邊接近花園道之處有前香港總督府，內有大片美麗的草地和花園。

十九世紀整個六十年代裏，有不少商人、裁判司和律師，都愛由中環往上方遷居至堅道。根據一八八四年出版的香港名人錄，一百二十二個名人當中，十六個住在堅道；有些學校和街道更是以他們來命名，例如：庇利羅士，連打，馬師，慶地等。十九世紀末香港山頂纜車剛剛啟用，山頂交通更為便利。從此，住在半山區的人很多越搬越高，而他們騰出來的房子就由富有的華人搬進去。到了二十世紀二十年代，不少半山私家花園洋房拆掉，改建現代高樓大廈。這裏一些闊落的房子，就分拆為四五個單位，導致堅道人口密集。居民大增後，政府就重新編配堅道街上的門牌號碼。

The Caine Road Neighbourhood

The area around the cathedral was scenic and pleasant. Some of the names of the houses along Caine Road, such as Forest Lodge at No. 31 and The Wilderness at No. 26, attest to the spaciousness of former times. There was a large open area outside the cathedral gates, which now serves as Hong Kong's Zoological and Botanical Gardens. Further down the road and below the Gardens is the Governor House, the former residence of the colonial governors, with its beautiful lawns and gardens.

During the 1860s, merchants, magistrates and barristers moved up the slope from Central to Caine Road. On a list of Hong Kong's most eminent citizens compiled in 1884, 16 of the 122 lived there. Some of Hong Kong's streets and schools still bear their names: E.R. Belilios, C.P. Chater, W.H. Marsh and H.N. Mody. Around the turn of the century, however, the newly opened Peak Tram made Victoria Peak more attractive and accessible, and many people from the neighbourhood moved up to the higher ground. Their places were taken by the more wealthy Chinese and their families. Then, during the 1920s, the private residences, with their lawns and gardens, were torn down to make way for modern apartment buildings, of which many still remain today. In some cases, the larger and more spacious of the original houses were divided and redivided into as many as four and five family units. Caine Road became more and more crowded. It had so many new residences that the government renumbered all the dwellings along the street front.



20世纪初的街道 - Cairo Road in the beginning of 20th century



現時由聖道瑪往主教座堂的石頭 steps leading from Caine Road to the Cathedral



第二次世界大戰（1939-45）結束，堅道沿街開設的店舖日多，如理髮店、裁縫店、婦女髮飾店、中藥行、電器行、米舖、蔬菜行及乾貨舖等，以服務不斷增加的華人街坊為主。當時，這裏有四個西醫、一個中醫師和兩個婦科醫生，為附近居民診症。由於開業者日多，堅道開始以醫生多和嬰兒多而聞名；嬰孩數量大增，令這一帶寧靜的環境也稍為失色。

隨之而來，堅道的學校也明顯多了起來；二十世紀初期，在堅道狹窄的街道兩旁就遍佈十家教育機構，這一點也成為堅道在教會機構林立之外的另一特色。

After the Second World War (1939-45), shops along Caine Road multiplied. They served the needs of an ever growing population, made up mostly of local Chinese families. Barbers, tailors, milliners, shops selling Chinese medicine, electrical appliances, rice, vegetables and dry goods lined both sides of the street. Four western style doctors, one Chinese herbalist, and two gynecologists catered to the medical needs of the neighbourhood. As others followed, it soon became known as a street of doctors and newly born babies. The babies, when in full chorus, threatened to put an end to its proverbial peace and quiet.

What was becoming even more evident than its strong Catholic presence was the disproportionate number of its schools. At the beginning of the present century, this small strip of road had a total of 10 full time educational institutions.

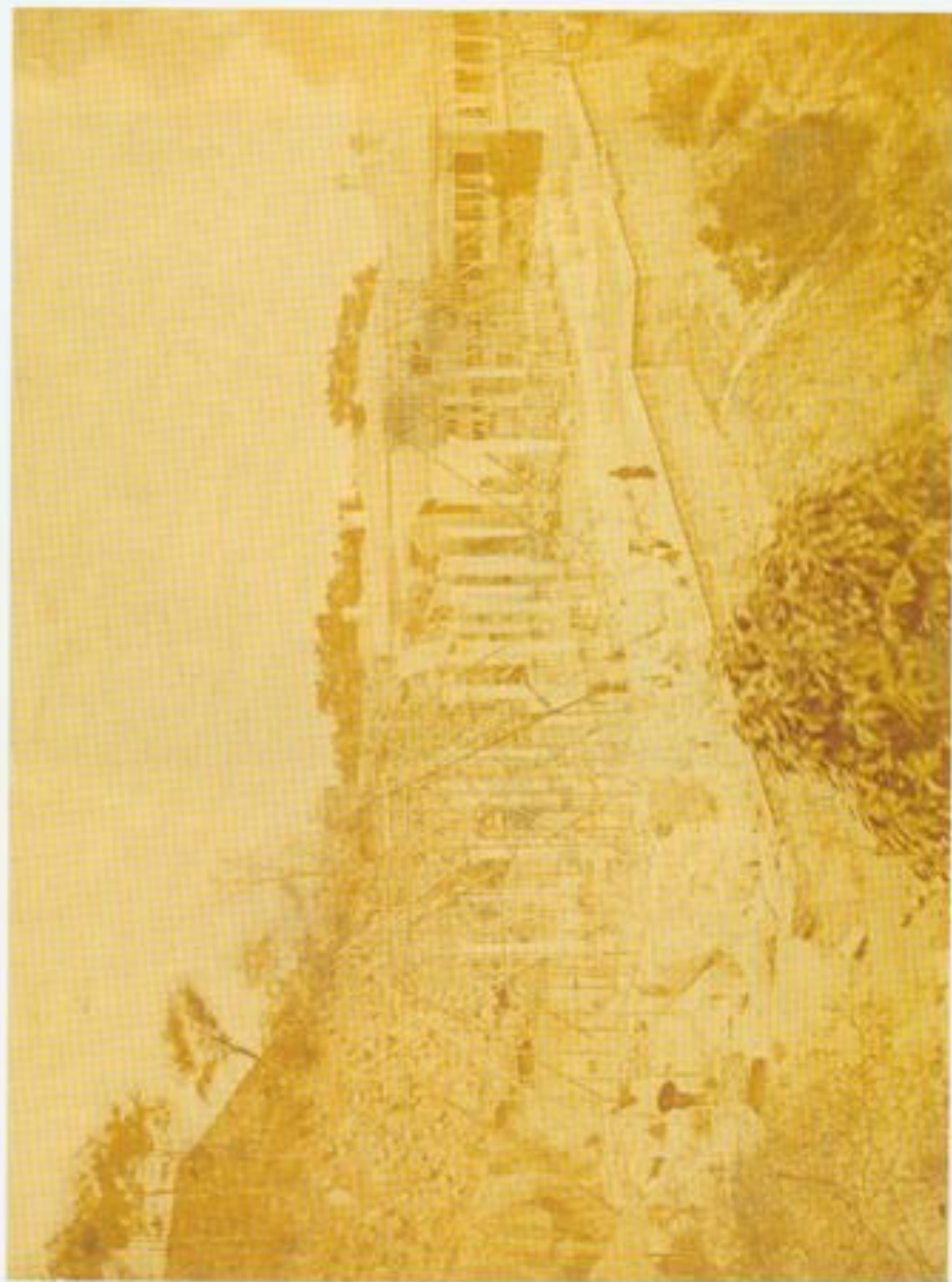


興建主教座堂

不少西方傳教士，都是在其本國宏偉主教座堂的蔭庇下成長，對他們來說，主教座堂也是當地信仰的象徵；盡量在建築規模方面，顯示上主的偉大，以及上主永遠與他的子民同在。很多傳教士都夢想，能在傳教的土地上建造這樣的教堂。正當香港忙於建造主教座堂的時候，中國和亞洲其他地區也在分頭計劃興建自己的大教堂。廣州的主教座堂比香港的遲兩年建成；一八七零年，耶穌會士在上海徐家匯建成一座漂亮的哥德式大教堂；一八七六年，在越南西貢市（今日胡志明市）的法國傳教會舉辦設計比賽，徵求新教堂的圖則，建造費用預計需十六萬元。一八六三年，一場大火摧毀馬尼拉的舊教堂，新教堂隨即動工興建，一八七九年建成，同樣命名為聖母無原罪主教座堂，亞洲興起一股建造大教堂之風，多少也促成香港教會加速興建自己的主教座堂。

Building Cathedrals

Many western missionaries had grown up in the shadow of great cathedrals in their homelands. To them a cathedral meant more than the local bishop's church of residence; it was also the visible expression of a community's religious faith. In size and grandeur, it symbolized the greatness of God and the permanence of God's presence among his people. Many missionaries dreamed of building such structures among the Christian communities of missionary lands. Around the same time Hong Kong's cathedral was being built, other cathedrals were also in various stages of planning or completion on the China mainland and in other countries of Asia. Guangzhou's was finished only two years after Hong Kong's. A Gothic cathedral of exceptional beauty had been built by the Jesuits in Xujiahui, Shanghai in 1870. And the French Mission in Saigon called for a competition in 1876 to select a design for a new cathedral whose cost was estimated at \$160,000. In 1863, a fire destroyed the old Manila cathedral, and work on a new one began almost immediately. This cathedral, which was also named after the Immaculate Conception, was completed in 16 years and consecrated in 1879. The sudden spate of cathedral-building taking place all over Asia could not but have had some positive influence on the cathedral planners of the Catholic Mission in Hong Kong.



一八八零年代興建主教座堂的情況 *building the Cathedral in the 1880s*



主教座堂正面 the front of the Cathedral



十九世紀八十年代開始，香港教會財政狀況比較充裕，就動用了五萬元，向一間西人商行購下忌地拿利別墅。堅道這物業比起威靈頓街的物業便宜，也更適合蓋建教堂。為了籌募興建費用，教會賣掉數幢房子，並將威靈頓街的物業抵押。在一八八一年十二月八日的聖母無原罪瞻禮日，舉行了奠基典禮。兩年後的同一日，第二塊基石放置在新教堂的地盤上。

In the beginning of the 1880s when the Hong Kong Catholic Mission's financial situation became more feasible, the Glenealy Estate was purchased for \$50,000 from Messrs. Glibb, Livingston & Company. The Caine Road property was cheaper and more suitable for a cathedral than the old Wellington Street site. To raise money, the Mission had sold off several houses and mortgaged the Wellington Street property. The foundation stone was laid on the Feast of the Immaculate Conception, 8 December 1881. Two years later a second foundation stone was laid on the same date.





一八八六年五月，由於要趕著把物業交給買家，威靈頓街教堂舉行了最後一台彌撒。此後，整個教會便遷到堅道新址，在施工中的主教座堂地盤旁邊展開宗教服務。新教堂花上七年建成，在一八八八十二月七日聖母無原罪瞻禮日前夕舉行獻祭。當時香港代牧高主教抱恙仍在美洲治病，啟用儀式改由來自緬甸的法籍主教波頓（Bourdon）主持，開幕程序匆匆之下完成，外牆尚未粉飾，主祭台和管風琴仍待安裝。

In May 1886, when Mass was offered for the last time on Wellington Street, the community moved to its new premises on Caine Road, holding services there while the church was still under construction around them. The cathedral took seven years to finish. It was consecrated on 7 December 1888, the day before the Feast of the Immaculate Conception. Bishop Bourdon, a French bishop from Burma, officiated because Bishop Raimondi, Hong Kong's Vicar Apostolic, was recovering from an illness in America and had not yet returned to the Colony. The blessing was done hastily; the external walls had not yet been finished; and, the main altar and the pipe organ were still waiting to be installed.





主教座堂側面 the sides of the Cathedral

教堂結構



主教座堂類似一個希臘十字架形狀，而由於地勢使然，這十字架形的建築物右邊較左邊短，十字架形的教堂最長之處有八十二米，闊四十米，座位超過一千個。教堂高二十三點七米，中央尖塔另高十米，帶來寬敞的空間感覺和更佳空氣對流。主教座堂仿英國哥德式風格建成，由一間倫敦公司負責設計，採用磚和石建造外牆，和約一米深的穩固花崗石基座。外圍建有一排扶壁，用作支撐鐵鑄的橫樑，而這些橫樑就承托著整個上層結構。跟扶壁平行的，還有三十二根各高六米的花崗石柱。在當年，這種建造方法是被視為最具有成本效益的。

The Structure

The cathedral is in the form of a Greek cross. Its north side is shorter than the south, a situation dictated by the shape of the land itself on which it stands. It measures 82 metres in length and is 40 metres wide, with a seating capacity of over 1,000. It rises to a height of 23.7 metres, except for its central tower which adds another 10 metres, creating a feeling of ample space and ventilation. Built in an elegant English Gothic style, it was designed by Crawley & Company of London. Its walls are of brick and stone, laid on a granite platform one metre high which provides a solid foundation. Buttresses run down both of its sides. These support heavy cast-iron beams that, in turn, support its upper structure. Thirty-two small pillars, made of granite and 6 metres high, are set in lines parallel to the buttresses. At the time, this was considered to be a very cost effective way to build large churches.





主教座堂側面 - 曾經是側門門廊的位置 the position where once was the lateral porch



主祭台



現時的主祭台位於雲石座上，在中殿和耳殿交匯處；造型簡樸以及位置正中，使它成為整個結構的焦點所在。祭台中間的尖塔頂，帶來充足光線。中央尖塔由四根直徑一米半、高十米的大石柱支撐。除了聖心小堂和聖若瑟小堂前面的跪椅之外，教堂所有木跪椅均面向祭台，這更鞏固了主祭台的中心位置。

在祭台的西南面，安放著主教座位；而主教座位就衍生了主教座堂，象徵主教作為教區權威，取得主教座堂合法位置。主教座位雖然突出，倒沒有蓋過祭台的顯要地位。跟主教座位同樣突出的，還有前左方大石柱旁的讀經台。

The Main Altar

The present main altar sits on an elevated platform of white marble where the nave and transepts intersect. Its simplicity and central location make it the natural focal point of the whole structure. The central tower above the altar, providing it with ample light, is supported by four solid pillars, each 1.5 metres in diameter and 10 metres high. The wooden pews in the body of the church and on the three sides of the altar platform all face the altar, except for those few facing the side-altars in the chapels of the Sacred Heart and St. Joseph. This also serves to enhance the centrality of the main altar.

On the south-west corner of the altar platform is the bishop's chair (cathedra in Latin). It is the 'chair' from which a 'cathedral' gets its name, symbolizing as it does the seat of episcopal authority entrusted to the bishop of the diocese. It is in a prominent but less eminent position than the altar. The same can be said of the lectern from which the Holy Scriptures are read and which occupies the space to the front and left of the altar.





中央尖塔（1952年加建） the central tower with a cross added in 1952

聖母像



放置無原罪聖母像的半圓壁龕高高地築在教堂正壁上，一尊聖母像仁慈地俯視眾生，將會眾目光都吸引過來。這尊公教學生捐贈的木刻聖母像，在一九五五年聖母年，由香港天主教區第二任主教白英奇主持加冠儀式。而壁龕則於一九八五年由一個在嘉諾撒修院長大的孤兒所捐出。

在祭壇後方及祭衣房門口前面的地底，安放了香港天主教會首位領袖若瑟神父的遺體。這位瑞士教區神父，一八四一年獲羅馬委為首任香港宗座監牧，可惜翌年逝世。平放在地面的石碑，以拉丁文記載了他的生平。

The Immaculate Conception

In the apse of the church, standing in a small niche high above the floor, is an attractive statue of Mary, the Immaculate Conception. She is a figure of gentle mercy and all eyes are spontaneously drawn to her. The statue is carved from wood and was donated by Catholic students. The bright golden crown was placed on her head by Bishop Lawrence Bianchi, the second bishop of the Diocese of Hong Kong, at the ceremony that ended the Marian Year of 1955. The niche that holds the statue was given in 1985 by a graduate from the former Canossian Convent orphanage.

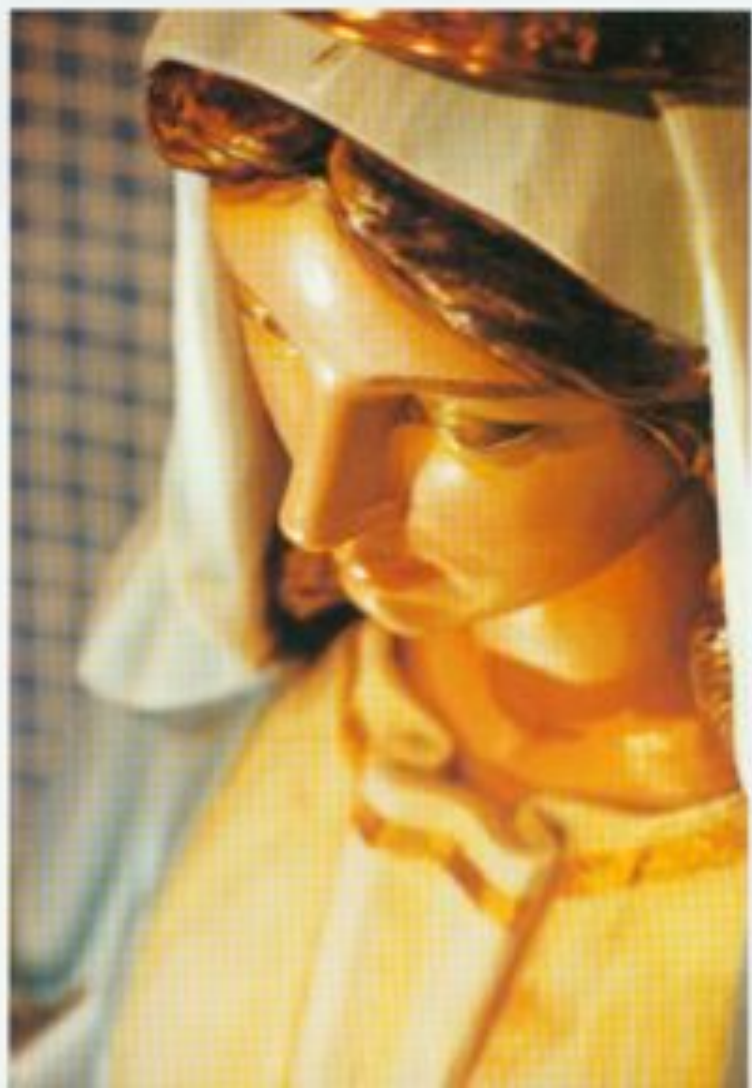
Buried beneath the floor behind the rear altar and in front of the entrance to the cathedral sacristy are the remains of Fr. Theodore Joset, the Swiss diocesan priest who was appointed the first Prefect Apostolic of Hong Kong in 1841 and who died the following year. An engraved memorial stone records his historical events in Latin.



白萬奇主教於 1955 年為聖母像加冕。 Bishop Bianchi placing a crown on the Marian Statue (1955)



聖母像的皇冠上刻有“ Ave Maria”（萬福瑪利亞） the crown with “Ave Maria” inscribed on it





小堂

主教座堂裏面共設四個小堂。南端通道的聖心小堂存放聖體，供祈禱之用；這裏的雲石祭台，原屬威靈頓街教堂的正祭台，設計者是史高拉蒂神父(1831-1901)，他在一八六一年來到香港傳教，後來出任米蘭外方傳教會總會長。另外兩個原本設於威靈頓街教堂的雲石祭台，也一併搬來這裏，其中一個擺放於祭衣房右邊苦難小堂的祭台，由葡萄牙裔教友巴拉加捐獻。另一祭台放在北端通道的聖若瑟小堂，祭台刻有意大利薩伏依王家徽號，係透過香港一個意裔貴族若瑟·瑪利亞·薩拉穿針引線而送來的，捐獻者就是後來出任意大利國王的維克托·伊曼紐爾二世。第四座小堂取名聖安多尼，聖安多尼是葡萄牙方濟各會成員，畢生時間大都花在服侍意大利巴杜亞市居民，後來成為一個備受傳誦的聖人；祭台上聖安多尼像的側翼，各有一尊聖猶達像和聖若望·維雅納(1786-1859)像。

在梵蒂岡第二次大公會議推動禮儀改革之前，教堂主祭台設於中殿末端，現在該祭台已拆掉，改成為一個小祭台，用作舉行平日彌撒，以及一些較少會眾的崇拜活動。

The Cathedral Chapels

There are four chapels in the cathedral. The Sacred Heart Chapel at the end of the south aisle is the place of reservation for the Most Blessed Sacrament and is set aside for Eucharistic devotion. Its marble altar was the former main altar of the Wellington Street church. It was designed by Fr. Giacomo Scurati (1831-1901) a missionary in Hong Kong in 1861, who later became the Superior General of the Milan Foreign Mission Society. Two other marble altars from Wellington Street were also brought to the cathedral. The one which is now in the Chapel of Our Lord's Passion, to the right of the sacristy, was donated by J.J. Braga, a Portuguese parishioner; the other, now in the Chapel of St. Joseph at the end of the north aisle, is decorated with the coat of arms of the House of Savoy. It was the gift of Victor Emmanuel II, the future King of Italy, through the mediation of Joseph Mary Sala, an Italian noble residing in Hong Kong. The fourth and final chapel is dedicated to St. Anthony. One of the most popular of the saints, Anthony was a Portuguese Franciscan who spent much of his life ministering to the people of Padua, Italy. The two statues flanking St. Anthony are of St. Jude, the Apostle and St. John Vianney (1786-1859), the Curé of Ars.

Before the liturgical changes of Vatican II, the main altar of the cathedral was in the apse. It has now been replaced by a smaller altar under the Marian niche. This altar is used for the celebration of daily Masses during the week and for liturgies with fewer people in attendance.

洗禮池



在主教座堂的正門、中殿的前方，安放了洗禮池。將聖洗池設在這地方，用意是提醒基督信徒，洗禮作為入門聖事的顯要地位。環繞洗禮池的地面是一些鑲嵌圖案，由外邊的淺藍色漸變到裏面的深藍色。中央是一個金十字圖案。藍色代表海水，池中的水不斷流動，象徵基督徒每次進入教堂時都記起自己與基督同死同生的受洗過程。懸掛在通道兩邊牆上的十四處苦路柚木浮雕，講述基督在世的最後一段路，提醒基督徒，他們的師傅所走的就是這段受苦難的道路。

The Baptismal Font

The baptismal font is at the front entrance of the cathedral, in the centre aisle at the beginning of the nave. It is placed here to draw attention to the primacy of Baptism as the Sacrament of initiation into the community of the Church. The font rests on a floor of blue mosaic tiles that are graded from a lighter to a darker shade as they approach the golden cross at the centre. Blue is the colour of the ocean and the water of the font is continually in motion. This is meant to evoke in the baptized, as they enter the church, the memory of their own passage from death to new life through the waters of baptism. The Stations of the Cross that line both walls are carved from teak wood and remind the Christian that the way of Christ is the way of the suffering servant of God.



图 2-2-10 洗礼盆的透视图

高世 the pews

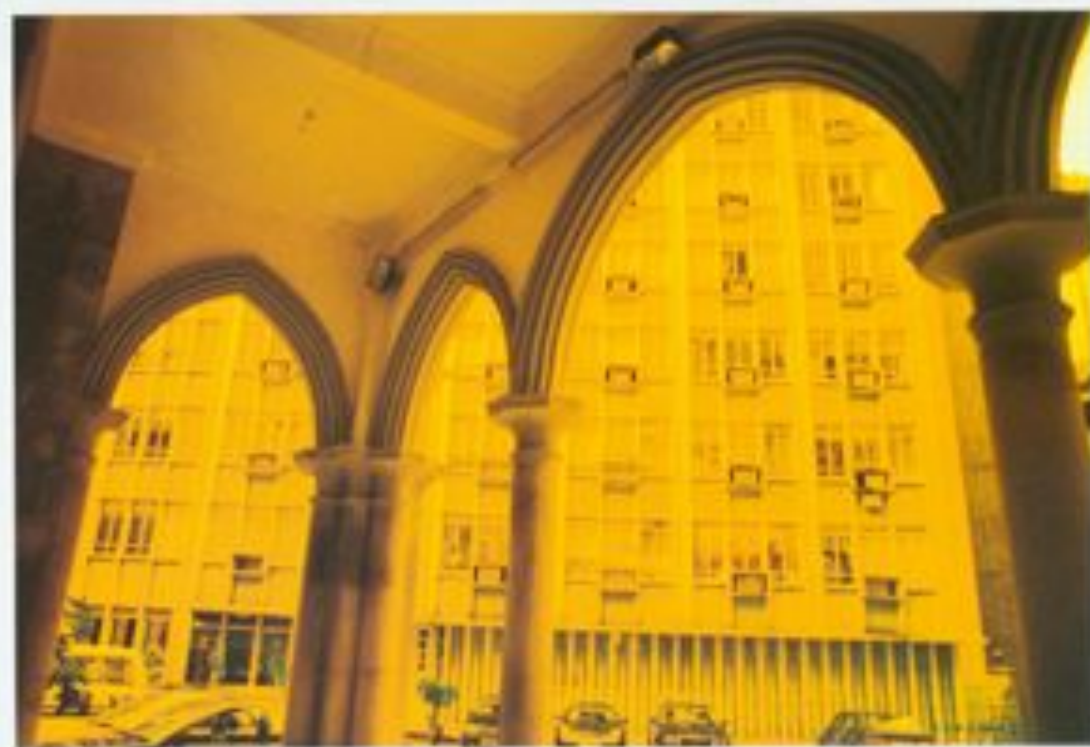


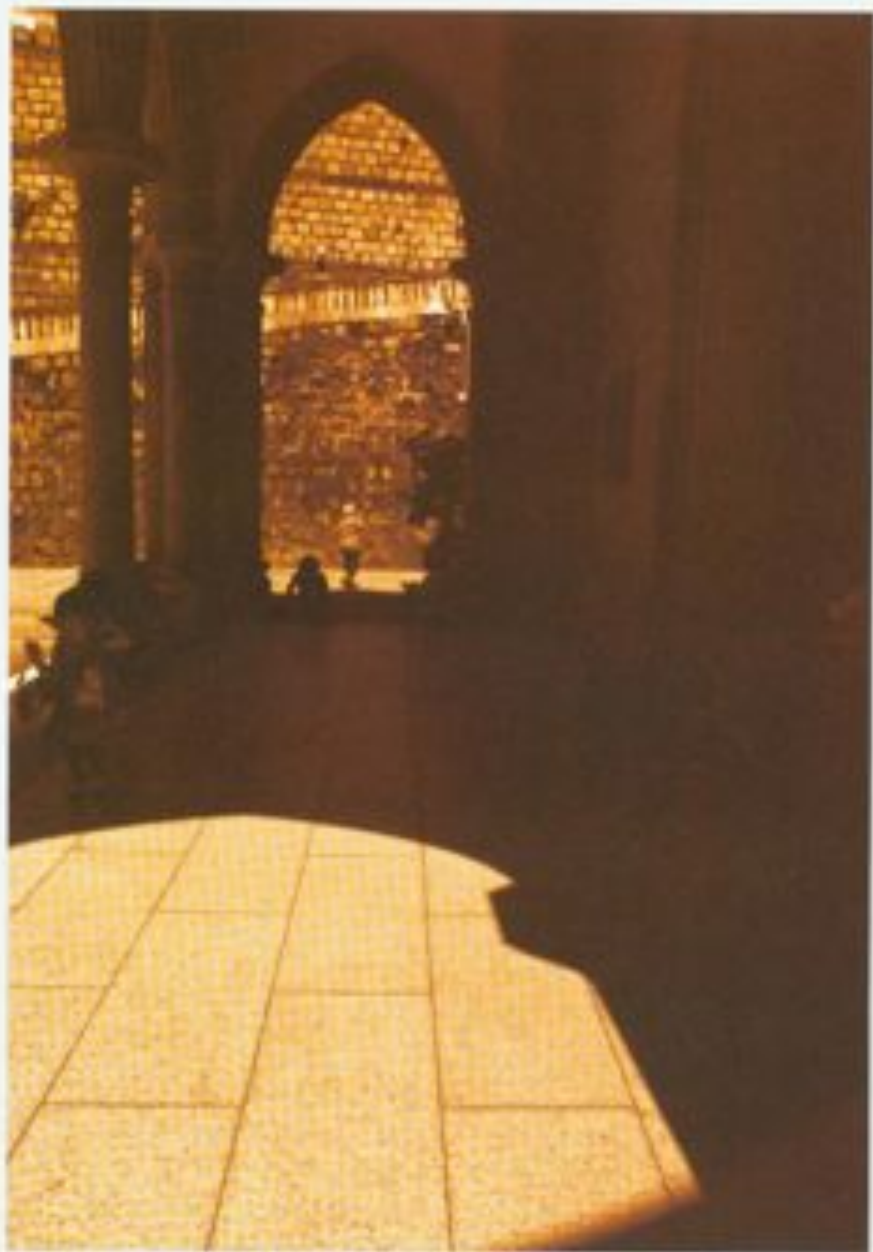


前面門廊上的耶穌像 the statue of Jesus on the top of the front porch



拱門的 最佳視角





前門門廊 the front porch

聖人



教堂是信眾聚集的神聖地方，人們來到這裏是為著追求聖德，以聖人為榜樣並從中學習。在大教堂裏，一向以來崇敬聖人的傳統不僅透過塑像和彩色玻璃窗來表現，也會在祭壇下安放聖者的遺體。香港主教座堂主祭台的雲石地板下面，目前存放著十個聖者的聖體。這個傳統，可以追溯到初期教會大迫害時期，當時羅馬基督徒要逃亡到地下墓穴躲避，而且秘密地圍繞著那些殉教的烈士墓穴，舉行彌撒。大迫害結束後，基督徒仍然崇敬這些殉教者，於是將遺體移放到教堂的祭壇下面，讓神父在祭壇主持彌撒。日後，這種傳統擴展及殉教烈士以外的聖人。主教座堂主祭壇下的聖體，計有：聖多默宗徒、聖方濟、沙勿略、聖女小德蘭、聖瑪大肋納、嘉諾撒、真福若望·脫利奧 (1816)、真福董文學 (1840)、真福盧廷美 (1858)、真福林昭 (1858)、聖文士顯 (1861) 和真福吳學聖 (1862) 等。

Holy Men And Women

A church is a sacred place where believers gather to be sanctified in the Holy Spirit and where they are encouraged to live holy lives through the example of the many saints they find represented there. In the cathedral, the ancient custom of venerating saints can be seen not only in its statuary and stained glass windows, but also in its altar relics. The relics of 10 saints are embedded in the marble of the main altar. This tradition dates back to the early days of persecution when the Christians of Rome fled to the catacombs, the burial grounds beneath the city, to worship in secret. Often the Mass was celebrated on the tombs of the martyrs who had died heroically for their faith. When the age of persecution ended, the Christians continued to venerate their martyrs by placing their relics in churches within the stone altars on which they offered Mass. Gradually, the custom was extended to include the relics of saintly men and women other than martyrs. Among the 10 saints whose relics are sealed in the marble of the cathedral's main altar are: St. Thomas the Apostle, St. Francis Xavier, St. Th. Venard, St. Theresa of Lisieux, St. Magdalena of Canossa, missionaries and martyrs in China, Blessed John a Triora, Gabriel Perboyre, Hieronymus Lau, Agatha Liu, Martin On.



裝飾在教堂石柱和牆壁上的許多聖人塑像當中，要算內殿主祭台四周的最為突出。宗徒的雕像有兩個：聖伯多祿和聖保祿；主教及神學家有三個：聖亞大納削（約 295-373）、聖安博（約 339-397）和聖奧斯定（354-430）。另外有兩個教宗及一個國王：教宗聖額我略（590-640）、教宗聖庇護十世（1903-1914）、法國國王聖路易（1214-1270）。若瑟小堂獻給普世教會的主保聖若瑟，沿著牆壁的雕像是青年主保聖賴斯（1568-1591）、教師主保聖若翰喇沙（1651-1719）、愛德修女會創辦人聖雲先（1581-1660）和嘉爾篤修會會祖聖勃諾路（1030-1101）。在南邊聖心小教堂旁邊牆上的聖女雕像是：傳教主保小德蘭（1873-1897）、聖李達（1381-1457）、聖路濟亞（死於 304 年）和聖巴巴辣（死於約 303 年）；而位於壁龕後面苦難小教堂的雕像有：聖母瑪利亞的母親聖亞納和父親聖若亞敬、無原罪聖母懷抱耶穌像（嘉諾撒修女捐贈）、和耶穌背負十字架像（受苦之主會捐贈）。在教堂裏面有超過三十個聖人的塑像、畫像或彩繪玻璃窗造像，每個均有自己不同的故事流傳下來。共同之處是他們愛主愛人的精神。

Among the many canonized saints whose statues adorn the cathedral pillars and walls, the most prominent are those surrounding the sanctuary area. There are two Apostles: St. Peter and St. Paul; three Bishops and Doctors of the Church: St. Athanasius (c. 295-373), St. Ambrose (c. 339-397) and St. Augustine (354-430); two Popes and a King: Pope St. Gregory the Great (590-640); Pope St. Pius X (1903-1914) and King St. Louis of France (1214-1270). The Chapel of St. Joseph is dedicated to the Patron of the Universal Church, and along the wall are statues of St. Aloysius Gonzaga, S.J. (1568-1591) Patron of Youth; St John Baptist de la Salle (1651-1719) Patron of Teachers; St. Vincent de Paul (1581-1660) Co-founder of the Sisters of Charity; and, St. Bruno (1030-1101) Founder of the Carthusian Order. On the south wall near the Chapel of the Sacred Heart can be found statues of: St. Therese of Lisieux (1873-1897) Doctor of the Church and Patroness of the Missions; St. Rita of Cascia (1381-1457) Mother, Widow and Religious; St. Lucia (d. 304) Martyr, Patroness of Sicily and Venice; St. Barbara (c. 303) Virgin and Martyr, one of the Fourteen Holy Helpers. In the Chapel of the Passion to the rear of the apse, St. Anne and St. Joachim, the parents of the Virgin Mary, flank the two statues of the Pietá (a gift of the Canossian Sisters) and Jesus carrying his cross (donated by the Confraternity of the Lord). There are in all over 30 canonized saints represented in the cathedral's statuary and stained glass windows, each with his and her own story to tell, but all having in common their love of God and dedicated service to others.



聖保羅 (宗徒) St Paul (c.67)



聖額我略 (教宗) St Gregory the Great (590-604)



聖安博 (主教) St. Ambrose (-397)



聖亞大納削 (主教) St. Athanasius (-373)



聖奧斯定 (主教) St Augustine (-430)



聖路易九世 (國王) St Louis of France (1214-1270)



聖庇護十世 (教宗) St Pius X (1903-1914)



聖伯多祿 (宗徒) St Peter (-64)



聖芭芭拉 St Barbara (-303)



聖露濟亞 St Lucia (-304)



聖李達 St Rita of Cascia (1381-1457)



聖女小德蘭 St Teresa of Lisieux (1873-1897)



聖猶達 St. Jude



聖達維納 St. John Vianney (1786-1859)



聖亞納與瑪利亞 St. Anna and Mary



聖若亞敬 St. Joachim



聖阿羅士·公撒格 St. Aloysius Gonzaga (1568-1591)



聖若翰喇沙 St. J.B. de la Salle (1651-1719)



聖文尼 St. Vincent de Paul (1581-1660)



聖勃諾路 St Bruno (1030-1101)



正南門廊上的耶穌像 the statue of Jesus on the top of the front porch



正門門楣上的耶穌像 the statue of Jesus on the top of the front porch





在側門上方的聖若望宗徒 St John the Apostle on the top of the lateral entrance



外壁 - an outside wall

彩色玻璃窗



教堂內的彩色玻璃窗，是相當後期才給安裝上去的，效果非常吸引人。聖心小堂的四幅彩繪玻璃，一九二三年由法國藝術家路易·格斯達繪製，內容分別是：耶穌與若望在最後晚餐、聖女加大利肋、聖巴斯卡·比倫、耶穌與瑪達肋納。而聖若瑟小堂對面牆上彩色玻璃窗，製於意大利，繪上四聖史像：聖瑪竇、聖馬爾谷、聖路加和聖若望，是一九八五年由教友潘志剛所贈。

Stained Glass Windows

The attractive stained glass windows are of comparatively recent origin. The four windows along the wall near the Sacred Heart Chapel were done by the French artist Louis Gesta in 1923. They depict Jesus and John the Evangelist at the Last Supper, St Catherine of Sienna, St. Pascal Baylon and the Appearance of the Risen Lord to Mary Magdalene. The windows on the opposite wall, by the Chapel of St. Joseph, depict the Four Evangelists: Matthew, Mark, Luke and John, which were done in Italy and donated by Mr. John Poon in 1985.



聖心小堂側的彩色玻璃窗 stained glass windows on the side of the Sacred Heart chapel





聖若瑟小堂側的彩色玻璃窗 stained glass windows on the side of the St Joseph's chapel





彩色玻璃窗的图形 patterns on stained glass windows



彩色玻璃窗外觀 the outside view of a stained glass window



中殿 the nave



建造新主教座堂所需經費的最主要捐獻是來自私人捐款，尤其是香港的葡萄牙裔教友，貢獻良多。為鳴謝原捐獻者而將善長芳名鐫刻在教堂大柱上的二十八塊石版中，就有二十二塊是刻上葡人的名字；在其他六塊鳴謝石版上，有四塊刻上華人的名字，一塊鳴謝墨西哥人，另一塊則鳴謝聖雲先會。後來鳴謝的石版陸續加上，向後期維修時大筆捐獻者致意。事實上，建堂的善款來自五湖四海，有公教的也有非公教的，有堂區的，更有香港各界市民的，以至全球各地人士的都有，總之集腋可以成裘。

The lion's share of major donations given by individuals for building the new cathedral came from members of Hong Kong's Portuguese community. Twenty-two of the twenty-eight memorial plaques acknowledging the original donors, and which are attached to the church pillars, have Portuguese names. The other six major benefactors were four Chinese, one Mexican and the St. Vincent de Paul Society. Later, plaques were added acknowledging more recent benefactors. However, generous donations came from all sides, from Catholics and non-Catholics, from the parish, the people of Hong Kong and from all over the world.



礼堂管风琴 The choir loft





鐵質螺旋梯 the iron spiral staircase



教友個人拜苦路 a christian praying with the Way of the Cross

遲來的祝聖



主教座堂落成並且啟用五十年後，才於一九三八年十二月八日金禧慶典的日子，補行莊嚴的祝聖儀式。香港教會第四任宗座代牧，即後來首任香港教區主教恩理愛解釋，祝聖儀式遲了這麼久，是因為舊教堂祝聖，將意味著這座教堂永久用作崇拜；那些只作祝禱而未祝聖的教堂，還可因特別理由轉作其他用途。當時在傳教區的教堂，一般都基於政治動盪及國家不安定的原因，罕有祝聖。戰爭、叛亂、革命、自然災害影響，加上傳教區教會建築物常受到充公威脅，甚至會遇到不友善官員褻瀆的危險，因此極少祝聖。但香港基本上不會出現類似情況，所以，香港聖母無原罪主教座堂，成為當時中國境內最早受到祝聖的教堂之一。

A Belated Consecration

The solemn consecration of the cathedral finally took place fifty years after its completion. On 8 December 1938, Hong Kong's fourth Vicar Apostolic, Bishop Enrico Valtorta, officiated at the Solemn High Mass of Dedication. Bishop Valtorta explained the reason for the long delay in his homily. He pointed out that a church building could only be consecrated if it was reasonably determined beforehand that it would be a permanent building, used exclusively for the worship of God. Churches that were only blest and not consecrated could be converted to other uses for serious reasons. Churches in mission lands were seldom consecrated because of political instability and national unrest. Wars, rebellions, revolutions, along with natural disasters plagued many mission areas, and church buildings were often in danger of confiscation by unfriendly officials, and even desecrated. However, such dangers were deemed to be rather remote in Hong Kong, and so the Cathedral of the Immaculate Conception became one of the very first to be consecrated in China.



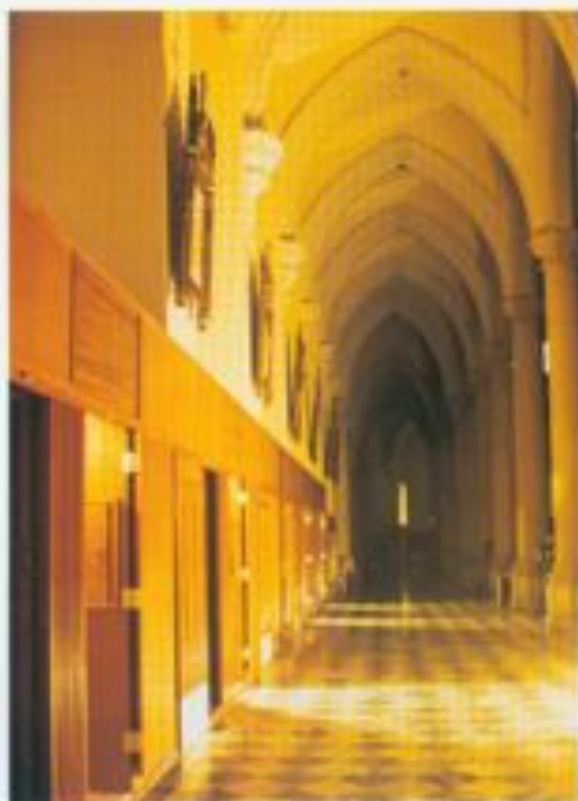
右面的側廊 the right aisle



從欄中看到的廊柱 reflection of pillars



右側面 the right side

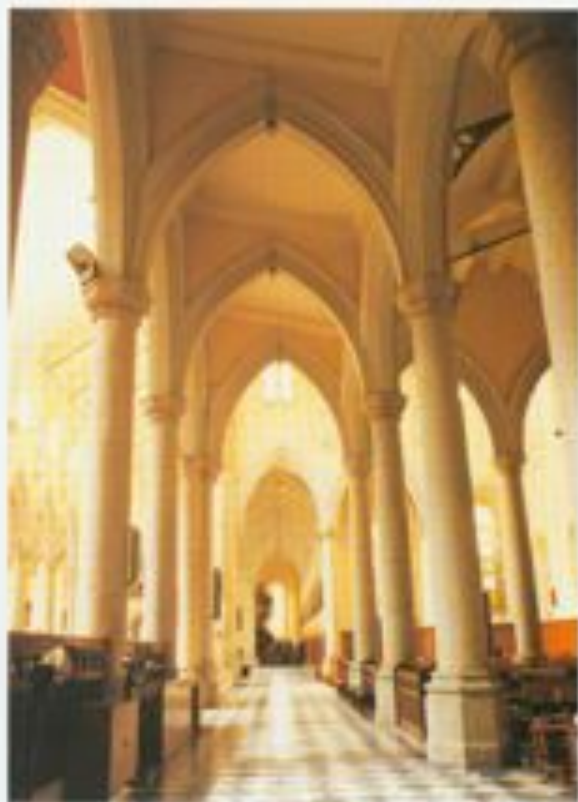


左側面 the left side

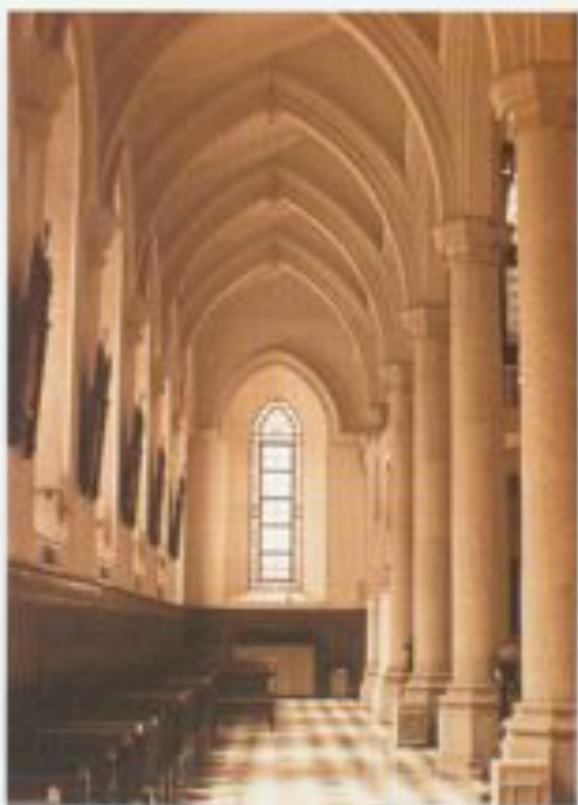


Fig. 100 the right aisle





左側視 - the left aisle



右側視 - the right aisle



左側廊 the left aisle

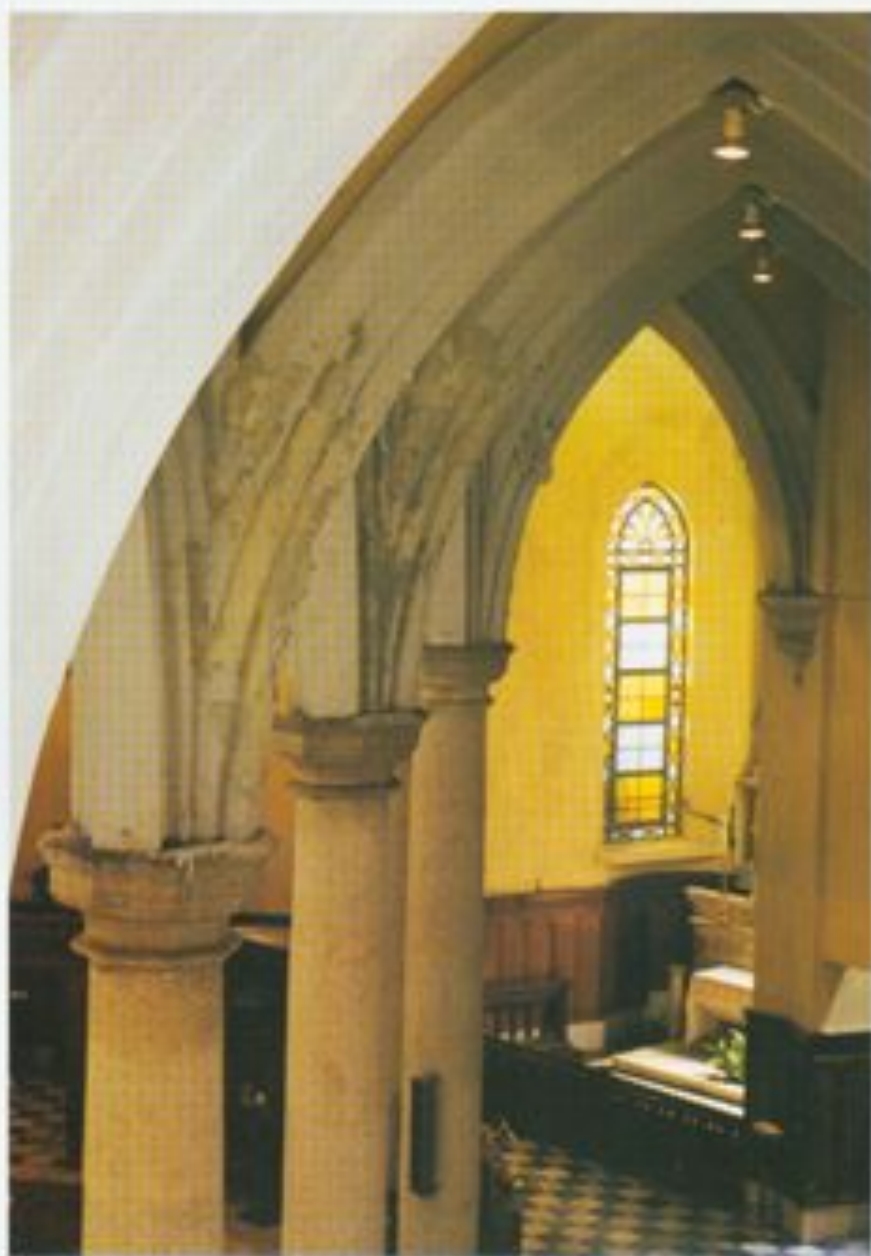
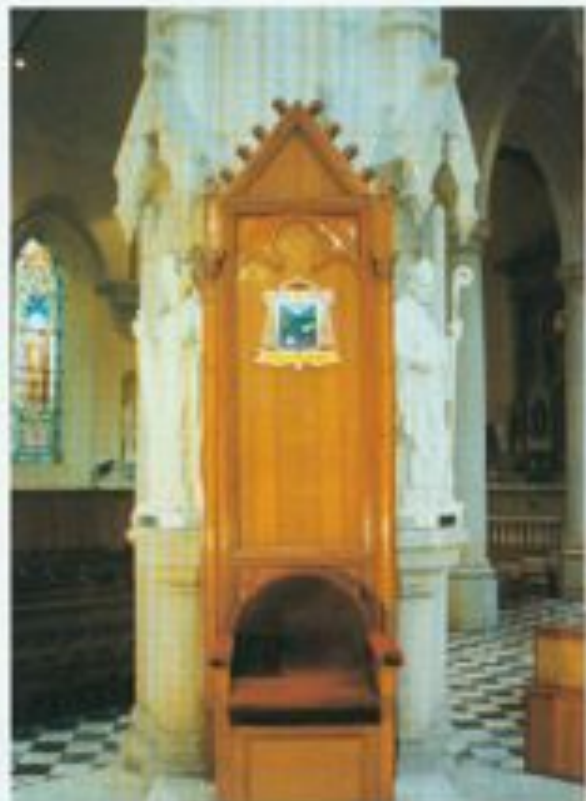


图11-30 图 11-30 the aisle from above



图 10-1-1 教堂内部





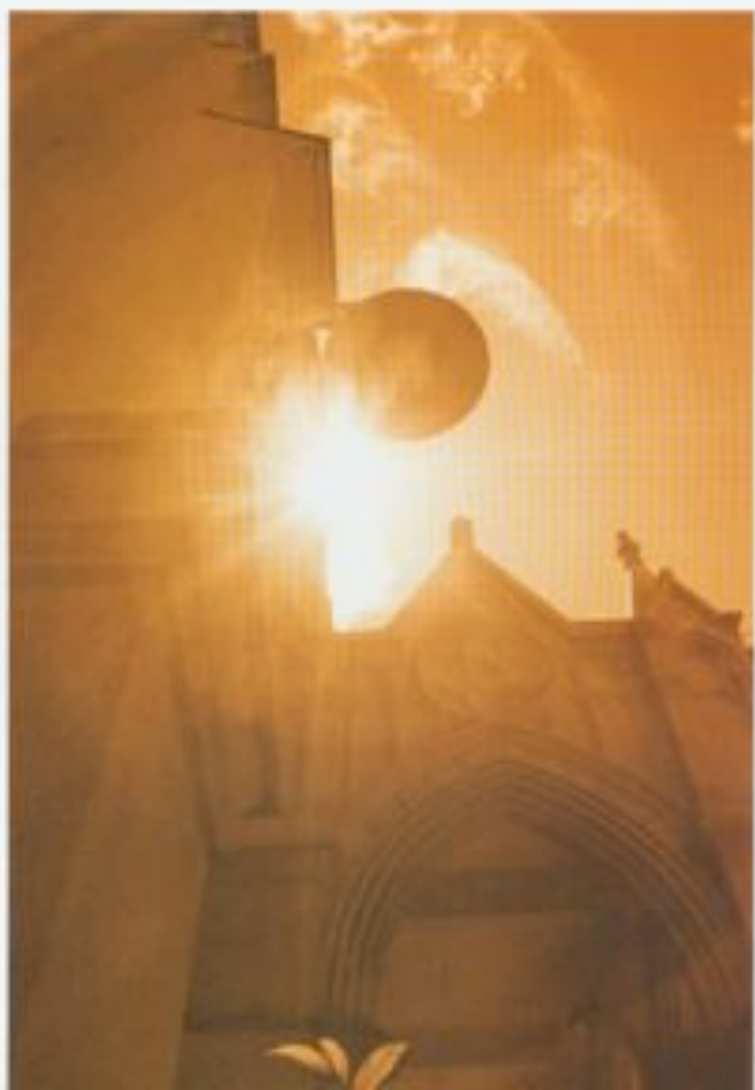
主教座位 the episcopal chair



祭衣房前的鐘 the bell at the sacristy



教堂外的照明燈 a lamp outside the Cathedral





正面門廊 the front porch



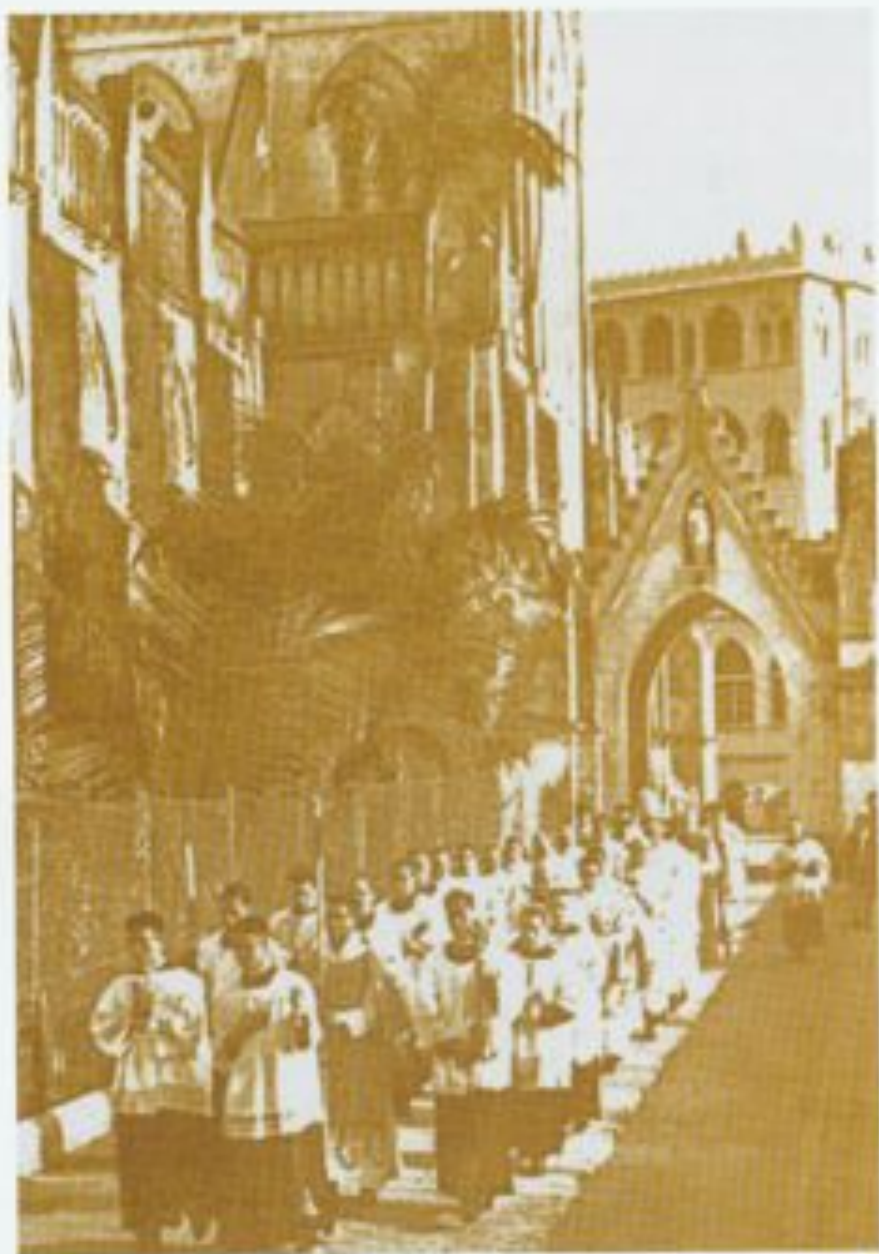
教堂結構的轉變



一座教堂的歷史，不應只限於年份的長久，還應包括教堂如何與時並進的紀錄，反映教堂怎樣去配合不同時代需要。教堂是個有生命的建築物，必須不斷維修、翻新以至更新，絕不應掉以輕心。只有這樣做，才可以不斷調適，透過重塑自我、美化形象及不斷現代化，來增強內在生命力和活力，以回應所屬社區日新又新的需求。事實上，香港主教座堂除了基石外，每個環節均各有變貌。這座主教座堂，其實也是這個地區裏，過去一百一十年來，唯一從未間斷過使用的天主教主教座堂；其他鄰近地區的主教座堂，如果不是毀於回祿之災，就是被戰火破壞，或者是不幸遭到不友善的政府所沒收。

The Cathedral's Changing Structure

A history of the cathedral should not consist merely in numbering its years, but it should also record how it changes and adjusts with the times in order to meet the needs of each new generation. The cathedral is a living structure and as such it is in constant need of repair, renovation, and renewal. This should not be seen in a negative light. For it is in the challenge of adapting it to fit the everchanging needs of its community and trying to meet the constant demands of remodeling, beautifying and modernizing it, that its inner life and vitality are made manifest. Outside the foundation itself, everything else in the Hong Kong cathedral has been subject to change. It is also the only Catholic cathedral in the region that has been in constant use throughout the whole of its 110 year history. All the others have either been destroyed in fires and wars or confiscated by hostile governments.



聖面門處未拆卸前的遊行 a procession before the demolition of the lateral porch



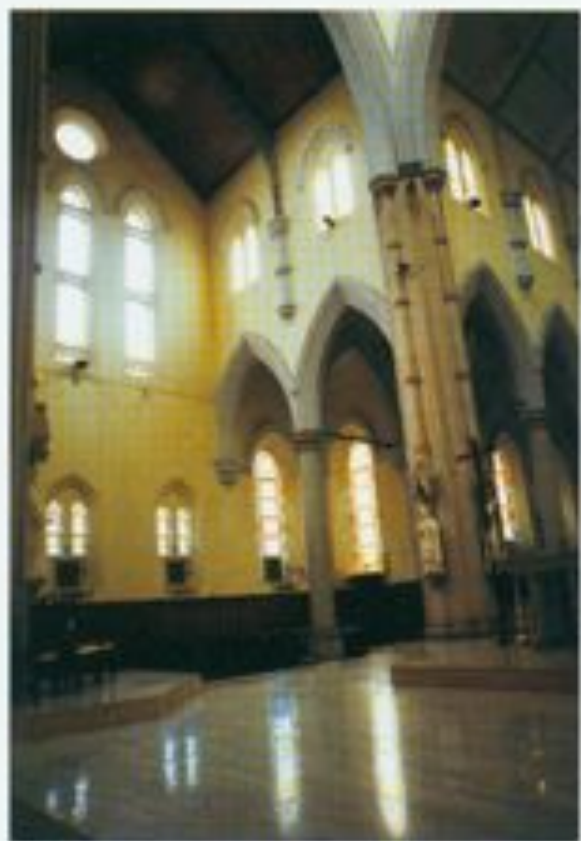
以前的主教座堂有鐘樓和側面門廊 the cathedral with the bell tower and the lateral porch



教堂內部經歷不少轉變，可是萬變不離其宗。最初，聖所設於中殿的末端，在教堂的圓龕所在之處；而主祭台設在數級的台階上，中間放置著聖體櫃；櫃上放置聖母像，禮儀進行時，銅製的台上點燃著長長的幼燭，伴著聖體櫃，旁邊又有鮮花插在不同形貌的花瓶裏。主持彌撒的神父，是面對祭台而背向信眾的。由雲石雕成的聖體欄桿圍著聖所，在彌撒舉行時使世俗人士和神職人員隔開。主教寶座位於聖所的聖體欄桿裏面，兩盞紅色的聖所長明燈，由金鏈繫於欄桿廊柱上；長明燈的作用，是向信眾指示聖體的臨在。這樣的佈置，將祭台、聖體櫃、聖母像、主教寶座位以至主持彌撒的神父本人，都集中於圓龕的範圍而不越過雲石欄桿，營造出一種莊嚴、虔誠而令人敬畏的氣氛，這種格局，展現出當時的宗教態度與今天大部分教徒迥異。

The interior of the cathedral has undergone many changes, but through them all it manages to maintain its fundamental identity. Originally, the sanctuary was at the far end of the nave, in the apse of the church. The main altar was set on a platform at the top of a flight of steps. The altar itself was against the wall, with the tabernacle at its centre. Above the altar stood the statue of the Immaculate Conception. Long thin candles on tall bronze candle-stands flanked the tabernacle and between them were placed vases of many shapes and sizes in which flowers were placed during liturgical services. The priest said Mass facing the altar and with his back to the people. A Communion railing, carved from marble, surrounded the sanctuary area, separating the laity from the clergy during Mass. The bishop's seat was placed in the sanctuary inside the Communion railing, and two red sanctuary lamps were fastened by golden coloured chains to the columns that rose high up to the ceiling room the sides of the railing. Their flames, which burned night and day, indicated to the worshippers the presence of the Holy Eucharist. This setting, in which altar, tabernacle, Marian statue, bishop's seat, and even the celebrant himself was concentrated in the apse and confined within marble railings, evoked a solemn, prayerful, almost mystical atmosphere. It bespoke of a religious attitude quite different from the one most Catholics have today.





中殿與石柱 the nave and the columns



沿著南面牆壁五個彎入的位置，設有五座側祭台，讓神職人員在此主持私人彌撒。這種傳統，在梵蒂岡第二次大公會議的禮儀改革之後，已被取消了。現在，原來側祭台的位置，已由木製的告解室取而代之了。洗禮池最初設置在教堂正門左邊靠近鐵鑄螺旋梯之處，螺旋梯可以通往唱經閣樓。

Side altars were placed in the five bays along the south wall. These were used by individual priests for saying Mass privately. This custom all but disappeared after the liturgical reforms of Vatican II when the altars were then replaced by a line of confessionals carved out of wood and placed along the wall. The baptismal font was originally placed to the left of the main entrance and close by the spiral staircase that leads up to the choir loft.

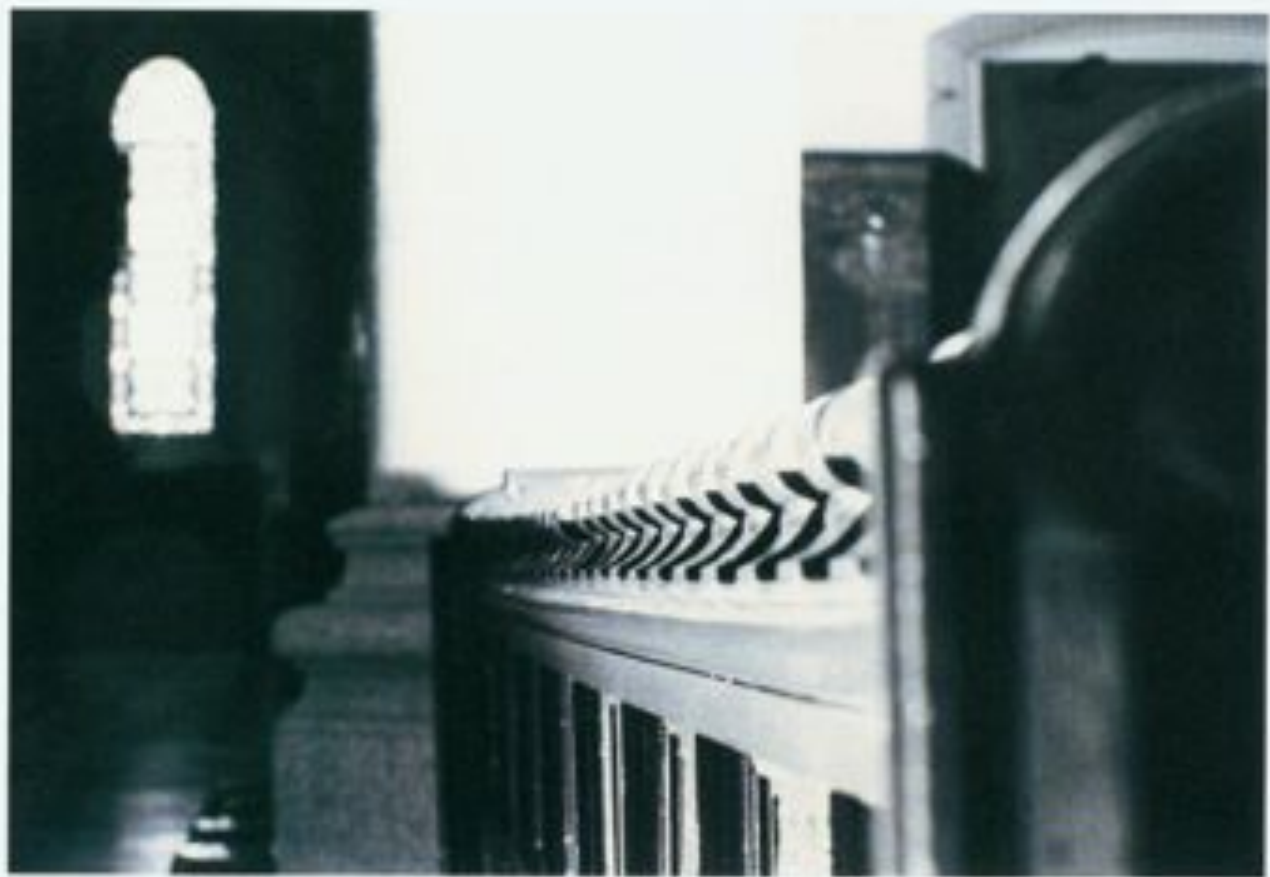




由聖衣房望向前門 a view from the sacristy looking toward the front door



禮儀更新前的主祭台 the main altar before the liturgical renewal



教堂 the pew



鐘樓、管風琴和聖母山

主教座堂前面本來建有一座鐘樓，初時大約高二十米；到了一九零四年鐘樓全面落成時，卻高達四十五米，比教堂本身還要高。本世紀四十年代日軍侵略香港時，為了購買急需的糧食，只好把鐘樓上的大鐘熔掉以換取金錢。一九四七年為了騰出空間興建南華中學，整座鐘樓就給拆卸了。

The Cathedral Bell Tower, Organ and Grotto

There was a bell tower in front of the cathedral when it was first built. Originally about 20 metres high, it was finally completed in 1904 when it soared to a height of 45 metres, dwarfing everything else around it. The bells had to be melted down during the years of the Japanese occupation in order to purchase much needed food. In 1947, the tower itself was torn down to make way for Nam Wah College.

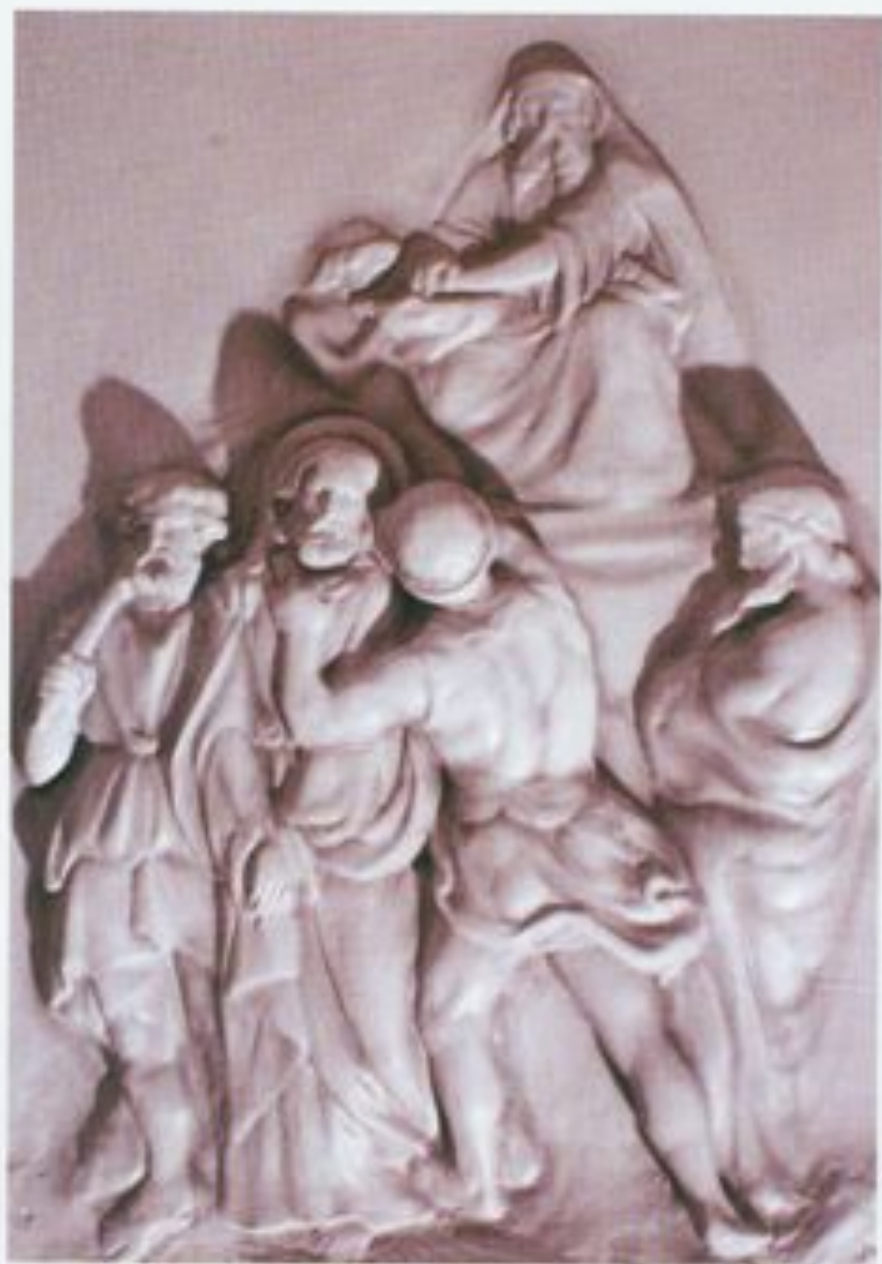




鐘樓 the bell tower



教堂正街 the front



苦路第一處 the Way of the Cross: the 1st station



苦路第二至五站 the Way of the Cross: the 2nd-5th stations





高第第六至九站 the Way of the Cross: the 6th-9th stations





苦路第十至十二處 the Way of the Cross: the 10th-12th stations





苦路第十四處 the Way of the Cross: the 14th station



隨著時日推移，經樓上的管風琴已由電子琴取代；造型優雅的銀色風琴管，如今雖然安放教堂內，卻只能默默見證光輝歲月。教堂中央的尖塔和祭衣房的二樓都是後來加設的。拜現代科技所賜，教堂也陸續安裝射燈、音響設備和中央空氣調節系統。

位於教堂正門入口門廊旁邊的大型聖母山，於一九六九年拆掉；主教座堂沒有聖母山超過十年後，於一九八一年，教堂右後側重建了另一座較小型的聖母山。面對著現時的聖母山，曾經有一座主教府，它的右邊築有一道石階，往下走可通往堅道。主教府連同教堂右側的門廊，在一九七零年代施工興建目前的天主教教區中心時給一併拆卸；而跟隨這些舊有建築物一起消失的，還有四周的樹林和灌木叢，以及開闊的海港景色。

With the passage of time, the pipe organ in the choir loft was replaced by an electronic organ, although the pipes still remain as elegant, if silent, witnesses to their past glory. Catching up with the age of technology, came first the spot lights, then the sound system and, finally, air conditioning.

There once was a large grotto of Our Lady of Lourdes next to the porch at the front entrance but it was removed in 1969. After the absence of a grotto for over a decade, a smaller version was erected next to the rear door of the sacristy in 1981. Across from the present grotto stood the Bishop's House and on its right there was a flight of stairs that led down to Caine Road. The House and porches were torn down in the 1970s to make way for the present Catholic Diocesan Centre. Lost along with the old structures were the trees and shrubbery that surrounded them and, a clear view of the harbour.



唱詩閣樓的觀點 - a view from the choir loft



重大修葺

多年來，重大維修工程大都涉及教堂的屋頂。由於屋頂內部是用木材構造，很自然就出現滲漏和白蟻蛀食問題。一九三七年的一場颱風，吹走部分屋頂並摧毀中央尖頂。而在第二次世界大戰期間所受損毀卻相對輕微：一九四一年十二月十二日，日軍一枚砲彈擊中圓龕的一根石柱造成破壞；到了一九四四年，一枚美國戰機的燃燒彈投擲在教堂前門右壁，幸而沒有爆炸。

戰後，教堂經過多次維修工程，幾乎每隔二十年就大修一次。一九五零年，鄧鏡波先生捐款重鋪聖心小堂的屋頂；兩年後，擴建了中央尖塔的屋頂部分；聖若瑟小堂擴建，在後面加一道側門。一九七零年和七五年，完成了兩次防止屋頂滲漏工程。一九九五年，將聖心小堂的屋頂更換；而一九九七至九八年的維修工程，第一期是重鋪主祭台至聖若瑟小堂的屋頂，以應付雨季的來臨，並於九八年重鋪整個屋頂。

Major Renovations

Most of the major repairs down through the years were those done to the cathedral roof. Being made of timber, the roof was subject to dry rot and termites. The typhoon of 1937 blew part of it away and also destroyed the central spire. However, the church emerged relatively unscathed from the Second World War. The only damage done was when a Japanese shell struck one of the columns in the apse on December 12, 1941, and then again in 1944, when an American incendiary bomb struck the cathedral wall to the right of the front door but did not explode.

After the war, major repairs were carried out on an average of once every twenty years. In 1950, a donation from Mr. Tang King Po paid for re-roofing the area over the Sacred Heart Chapel. Two years later the central tower and spire were added, and St. Joseph's Chapel was expanded with the addition of a new side door at its back. In 1970 and again in 1975 repairs were made to leaks in the roof, and in 1995 a new roof replaced the old one over the Sacred Heart Chapel. Again in 1997-99, repairs had to be carried out, first to the section between the main altar and St. Joseph's before the rainy season came, and then repairs to the whole roof.



颱風後的主教座堂 (1937) the Cathedral after the typhoon of 1937



其他的修葺包括一九二二年，祭衣房加建第二層；一九五二年，當時的主任司鐸要求加建中央尖塔和頂上大型十字架，此舉卻招來批評，認為加建工程破壞原設計的對稱美。

一九八八年展開龐大的內部修葺工程，中殿的主祭台加建一級；一九九三年，所有內殿裝飾柱頂及塑像四週的裝飾線都經過修整並用玻璃纖維覆蓋，並貼上保護膜以防止剝落。

改善和修護教堂，每一代人都責無旁貸。變革是無可避免的，情況一如過去所作的修葺那樣。目前有人建議座堂右側的明愛大廈將來重建時，新的設計應盡量避免遮蓋教堂，若果屬實，聖道教堂的風景也許是另一番面貌了。

In 1922 a second floor was added to the sacristy, and in 1952 the parish priest increased the height of the central tower by placing a large cross on top of it. This brought some criticism from those who felt that the addition disturbed the aesthetic symmetry of the original design.

During the general renovations of 1988, the stairway leading up to the sanctuary was raised an extra step. In 1993, the decorative capitals of the supporting columns and the intricate mouldings behind and above the statues around the sanctuary were repaired and covered with a protective coating to prevent decay.

Responsibility for the care and upkeep of the cathedral is passed on to each succeeding generation. Changes will be made in the future just as they have been made in the past. It has been suggested that someday when the Caritas House which is at the right side of the cathedral, should be torn down and rebuilt in such a way that the cathedral would become visible once again to strollers along Caine Road.



正前門廊 the front porch



▣ windows

現代化



現代社會使人類生活素質改善，也惠及主教座堂加設音響系統。傳統上，教堂設計則重融合大自然，建築強調廣闊、開放，使用石板而不設置座位；附著中央大石柱的講道壇，可由螺旋樓梯拾級而上，而講道的聲音直接向全體會眾頭頂傳達。隨著現代音響系統出現，讀經員和主持彌撒的神父，只需在聖所的讀經台透過擴音器講道便可。雖然如此，一些裝飾華麗的講道壇還是因為美學價值而保存下來，可是其餘的講道壇，正如香港主教座堂的一樣，都難逃被拆的命運。

Modernization

Modern times bring modern improvements, and the cathedral sound system is one of them. Traditionally, cathedrals were designed in harmony with nature. They were hollow, open structures made of stone, with stone floors and without pews. The pulpit was attached to a central column and reached by a spiral staircase. From there the preacher could make himself heard by projecting his voice over the heads of the congregation. With the coming of modern sound systems, the lectors and celebrant now speak from the lectern in the sanctuary. Some of the more ornate of the old pulpits have been retained for their artistic value, but most of them have been dismantled like the one in the Hong Kong Catholic Cathedral.



現代科技帶來舒適、方便甚或美感。教堂以前採用蠟燭和汽燈照明，今天全部改用那些高高掛在柱頂的射燈。碩果僅存的蠟燭，只供禮節上使用或留給列隊遊行時用，以及放在祭台四周。蠟燭有助增加慶節的肅穆氣氛。曾幾何時那些穿上紅長袍和白色外短袍的輔祭，按序逐一點燃祭台上的蠟燭，一絲不苟。今天各地教堂都只象徵式使用蠟燭，主要用來營造崇拜儀式所需的氣氛。

屋頂高聳的石教堂，通常會比較涼爽。過去，除非天氣特別酷熱，前往教堂參與禮儀的人使用紙扇便可取涼。教堂安裝了電燈之後，也逐步裝上掛簾電風扇、座地扇，以至空氣調節系統。空調系統原來不僅提供冷氣，也可以抽濕，這對於香港潮濕天氣導致地板和牆壁到處水氣瀰漫，尤其管用。

Modern technology brings with it comfort, convenience and even beauty. The cathedral that once was illuminated by candlelight, and then gas lamps, now uses spotlights which are placed high up on its columns. The only candles left are ceremonial and carried in procession or placed on stands around the altar along side of the oil lamps. The candles have always added solemnity to the great feasts, as did the altar boys who, attired in bright red cassocks and white surplices, would light those around the high altar with careful, almost scientific precision. Churches continue to use candles today for their symbolic meaning, and for the atmosphere they help to create around liturgical ceremonies.

Stone buildings with overhanging roofs and high ceilings were relatively cool. Hand fans were usually enough to make most churchgoers feel comfortable, except on the hottest days. With electric lights, came wall and standing fans, and then air conditioners. Air conditioning not only provided cool but dry air as well. This is especially important in Hong Kong where the humidity level is so high that on certain days the floors and walls are covered with a wet blanket of moisture.



聖所中央的十字架 the wooden cross at the sanctuary



苦難小堂 the passion chapel

禮儀更新

在六十年代後期梵蒂岡第二次大公會議的影響下，香港教會的禮儀不只改變語言，也從事禮儀結構上的變革。為了適應改變，主教座堂主祭台由圓壺搬到中殿的中央尖塔下。那裏有四根大柱圍著升高的祭台；這個改動並非建築師的設計原意。但新祭台位置委實不俗。後來加建的中央尖塔，使中殿和耳殿的交匯點更形重要，而四根大石柱只是為屋頂提供額外的承托而已。本來右耳殿尾有一個門及門廊，方便由祭壇進入座堂及提供教友在禮儀後在教堂外稍為歇腳的地方。現在已經拆卸，取而代之，教堂側邊加建了三道小型入口，一個位於聖若瑟小堂的後面，平日經常用作進出聖堂的輔助門口；至於餘下兩個位於耳殿前面的入口，平日就一向極少開啟。



Liturgical Renewal

The liturgical renewal that was initiated by Vatican II in the late 1960s brought with it not only changes in language but also in ceremonial structures. To accommodate these changes, the main altar was moved from the apse to the nave, where it was placed on an elevated platform surrounded by four large columns under the central tower. It proved to be an ideal location, even though it was not in the architects' original plans. The central tower had been added later to enhance the point where transept and nave intersect, and the columns were merely to provide extra support for the roof. Originally, there was a door and a porch at the end of the right transept. It allowed for easy access to the cathedral from Caine Road and was a popular gathering place for lay people after liturgical services. Now, the door and the porch are no more, instead, three side entrances were added. The one behind the Chapel of St. Joseph is in constant use as a second entrance into the body of the church, while the other two, located at the rear of each transept, are seldom opened.



祭衣室 the sacristy

梵蒂岡第二次大公會議提倡的禮儀改革不但強調彌撒中宣讀聖言的重要性，也重視感恩祭中的宴會意義。原有的聖體櫃移往聖心小堂，這樣，主祭台就更突出成為會眾注目焦點所在。舊有講壇拆掉，令到祭台旁的讀經台位置更形突出。左邊牆的側祭台移走，以鼓勵神父與會眾一起舉行共祭彌撒。最後，圍著聖所的聖體欄桿也拆了，讓神職人員和會眾之間沒有隔閡。



Vatican II placed much importance in the Mass on proclaiming the Gospel message during the Liturgy of the Word and on the communal meal aspect of the Liturgy of the Eucharist. The tabernacle was moved from the main altar to the Sacred Heart Chapel making the altar-table even more the main focus of attention. The old pulpit was taken down and the lectern given a more prominent place near the altar-table in the sanctuary. The smaller altars along the south wall were removed as priests were encouraged to celebrate Mass together, along with the community. Finally, the altar railings that had served to enclose the sanctuary in isolation were taken away to create a free and open space between priests and people.



祭衣間 the sacristy



中央石地氈 the central aisle



洗禮池位置數度更易，反映出神學思想的變化軌跡。最初，洗禮池位於正門左側；這種設計強調教友進入教堂的第一道禮儀是洗禮，象徵洗脫原罪。在梵蒂岡第二次大公會議之後，主教座堂的洗禮池首先搬到位於中央尖塔下的祭台後面，以突出洗禮和主日彌撒儀式之間的密切關係。最後，洗禮池重返正門，在入口處中央，用意是再度標誌洗禮乃進入教會的第一件必經的聖事，同時將復活蠟燭放置在洗禮池後面，以燭光象徵復活的主耶穌基督的臨在。

The shifting of the baptismal font from one place to another also reflected the theological trends of the day. In former times, the cathedral baptistry (a smaller chapel in which baptisms customarily take place) was inside the church to the left of the main entrance. This location emphasised baptism as a cleansing and entrance rite into the Christian community. After Vatican II, however, the font was moved to a position behind the altar-table, close enough to it to underline the connection between Baptism and the Eucharist. Finally, the font was returned to the main entrance to emphasize once again baptism as the initiation rite of entrance into the church. The Easter Candle is placed directly behind it. There it symbolizes the presence of the Resurrected Lord, the Light of the World.





由中央石柱望向天顶 a view from a central column looking up



若瑟神父的纪念碑 the memorial plaque of Fr. Josef

整項更新重視簡樸風格，聖所舊祭台周圍石柱上



原先那些以金鏈繫著的燈，現在一一除下，只留下一盞為聖心小堂聖體櫃作長明燈之用。目前在祭台前面有四支立地高燭台，每支上面裝有紅色的油燈，供舉行儀式時使用。座堂內的聖人塑像，現改髹上白色，以免分散會眾對祭台的注意力。聖體降福的禮儀照舊，但改在聖心小堂舉行。過去在教堂外圍進行的基督君王節遊行、聖母像出遊和聖體降福等活動，現都搬進教堂舉行，規模縮小，儀式也都簡化。部分過去曾受到歡迎的做法逐漸給淘汰，取而代之，就是更為強調福音和團體精神了。

The renewal encouraged simplicity in style and adornment. The many sanctuary lamps, which once hung from golden chains on the pillars surrounding the old altar, were removed, except the one that continues to keep vigil at the tabernacle in the Sacred Heart Chapel. There are now four floor-length candle stands at the front of the altar-table, each with a red oil lamp placed on top. These lamps are lighted only for liturgical services. The statues of the saints, which look down from their pedestals on the pillars at the corners of the sanctuary platform, have been painted over with white enamel so as not to distract attention away from the altar-table itself. Devotion to the Most Blessed Sacrament, with Exposition and Benediction, continues, but it now takes place in the Sacred Heart Chapel. The memory of the elaborate processions in honour of Christ the King, the Blessed Mother and the Most Blessed Sacrament, that once took place outside the church, are retained in smaller and simpler versions within the body of the church proper. If some of the popular devotions of the past seem to be on the wane, a strong Gospel and community centred spirituality is emerging to take their place.



慶典的場所

有時一些前來參觀的遊客會忽略教堂絕非是單純一座歷史的標記，也是基督徒經常用來崇拜及舉行宗教儀式的場所，不光在特殊節日大事慶祝，事實上經常都有不同節慶。當然，教友最為重視而且持之以恆的活動，莫過於主日彌撒了。



最初，教堂每個星期日早上舉行四台彌撒，最早一台六時正，最後一台在九時三十分。一九二九年至一九四三年，四台彌撒減至三台。抗日戰爭勝利之後，尤其是五十年代初大量難民由中國內地湧到香港，於是增加三台彌撒。到了一九五四年，加設黃昏彌撒後，主日彌撒總數變成共有七台。今天，主日彌撒是早上三台、黃昏一台，另外，加開一台星期六夜間彌撒。而在平日，也會舉行兩台早上彌撒和一台夜間彌撒。

A Place For Celebration

What is sometimes overlooked by the casual tourist is that the cathedral is not just a monument of the past, but rather an active place of worship where Christians continue to come to celebrate their faith, and not just on special occasions but on a regular basis. The central liturgical act of worship for the Catholic is, and has always been, the celebration of Mass.

In the beginning, the cathedral celebrated four Masses each Sunday morning, the earliest at 6 and the latest at 9:30. From 1929 to 1943, the number was reduced to three. After the war, and with the influx of refugees from the mainland, especially during the early 1950s, three more Masses were added. Then in 1954, an evening Mass brought the total number of Sunday Masses to seven. Today there are three morning Masses and one in the evening, with an anticipated Mass on Saturday night. There are also two morning and one evening Masses on each weekday.

從一開始，主教座堂特有的莊嚴氣氛和漂亮內觀，就吸引了無數年輕男女選擇在此舉行婚禮。一八九一年香港政府通過一項法例，賦予主教座堂合法地位去主持婚禮事宜；而法例的效力，更追溯至一八八六年五月三十一日主教座堂開始使用的日子。



With its elegant façade and beautiful interior, the cathedral has been, from its very beginning, a favourite place for wedding ceremonies. In 1891, an ordinance was passed that gave legal status to all marriages performed in the cathedral, making the license retroactive to 31 May 1886, the day the cathedral opened for services.



教堂正門 the front of the Cathedral



年輕男女選擇在此舉行婚禮
a favourite place for wedding ceremonies



高主教 (1874-1894)
Bishop T. Raimondi



和主教 (1894-1904)
Bishop A. Piazzoli



師主教 (1905-1924)
Bishop D. Pozzoni



恩理覺主教 (1926-1951)
Bishop H. Valtorta



白英奇主教 (1951-1969)
Bishop L. Bianchi



徐誠斌主教 (1969-1973)
Bishop Francis Hsu



李宏基主教 (1973-1974)
Bishop Peter Lei Wang-kei



胡振中主教 (1975年7月25日)
Bishop John Baptist Wu Cheng-chung

特殊慶典



在平日的彌撒、聖洗儀式、婚禮及喪禮以外，主教座堂也舉行特殊慶典活動，當中最令人矚目的盛事是晉鐸禮儀和祝聖聖油禮；而這兩項禮儀，足以顯示主教在教區所擁有的獨特權力。主教身為牧者，委任一些年輕教友去分享司祭的職責。每年的聖週中，主教負責祝聖教區長年使用的聖油，而所有神職人員均齊集主教座堂，顯示他們在教區工作上，與他保持一種合作和團結一致的精神。

Special Celebrations

Other than ordinary Masses, baptisms, wedding and funerals, the cathedral plays host to many special celebrations. Noteworthy among them are two solemn functions which express the authority of the bishop over his diocese in a unique way. The first is the ordination of young men to the priesthood, and the second, the Mass of Chrism, which takes place during Holy Week on the morning of Holy Thursday. The bishop is the shepherd of his flock and the pastoral mandate is invested in his office. By ordaining a young man to the priesthood, he invites him to share in his pastoral mandate. The bishop is also the ordinary minister for consecrating the Holy Oils that are to be used by his priests throughout the parishes of the diocese whenever they administer the sacraments. The priests of the diocese come together at the annual Mass of Chrism to express their unity and solidarity with their bishop in carrying out the pastoral work of the Church.





最近一次的維修 the recent refurbishment



在教區性的慶典上，更明顯地見到主教座堂和整個教區的密切關係。這些活動包括：一月份的世界和平日、九月份的教育主日，以及十二月份舉行的晉鐸、發願金禧與銀禧慶典等。每逢這類節慶，教區各方的代表，莫不羣賢畢至，齊集主教座堂共申賀忱，以顯示教區大家庭的精誠團結。

在主教座堂內也曾舉行一些頗有歷史意義的儀式，好像在香港舉行的主教會議閉幕禮，以及陳日君神父晉升香港教區助理主教及湯漢神父升任輔理主教等。也許每年最受歡迎的慶典，莫過於十二月二十四日午夜在主教座堂舉行的聖誕彌撒，吸引大量非教徒前來觀禮，尤其是年輕人，更愛在這個場合分享喜樂，或者藉此沉思默想主耶穌降生拯救世人的意義。

It is, however, in the celebrations on the diocesan level that the close relationship between the Cathedral and the entire diocese becomes most visible. These occasions include World Peace Day in January, Education Day in September, and the Gold and Silver Jubilee Celebrations of priesthood and religious profession each December. On such occasions, Catholics come from parishes all over the diocese to celebrate with the bishop and his official representatives their communion with him and each other as well as to experience in a special way their solidarity as a family.

The cathedral has also been the venue for such historical celebrations as the solemn closing of the Synod of Bishops, and, most recently, for the episcopal consecration of Joseph Zen Ze-Kian, S.D.B. as Coadjutor Bishop of Hong Kong and John Tong Hon, as its Auxiliary Bishop. But perhaps the most popular event held in the cathedral each year is the celebration of Mass at Midnight on Christmas Eve. Midnight Mass attracts Catholics and non-Catholics alike, especially the youth of Hong Kong, who come to share in the joy, and even ponder more deeply, into the meaning of the mystery of the Birth of the Saviour.



祝聖主教 consecration of bishops



本堂神父問候信眾 the parish priest greets his folk

主教座堂堂區與教區



雖然主教座堂的牧者是主教，但他委派一位主任司鐸負責處理這個堂區的日常事務，主教本人就在教堂主持幾乎所有重要慶典，例如復活節、聖誕節及其他重要節日。而主任司鐸則專責照顧堂區教友的牧民及屬靈需要。

依照教會法規，堂區是教區裏才有的地域單位，縱使主教座堂的歷史已超過一百一十年，但主教座堂堂區的出現，還只是一九四六年當香港成為教區後才開始的事。日軍侵佔香港之前，主任司鐸任期大都極短暫，唯一例外的是德若翰神父，從一九三四年服務至一九四二年。一九四一年十二月，當日軍開始佔領香港時，政治上保持中立的愛爾蘭籍耶穌會士，曾短暫接管主教座堂；而當時除了主教之外，意大利籍神父全遭英方囚禁。香港淪陷之後，所有意大利人都得到釋放，因為意大利和日本當時組成了軸心國，但是其他外籍傳教士便被囚禁，可見在民族主義狂妄的戰爭年代，國籍因素往往會令到傳教士無辜身繫囹圄。

The Cathedral Parish and The Diocese

While the pastor of the cathedral is the bishop, the day to day administration of the parish is the responsibility of the one appointed by him to the office of its parish priest. While the bishop presides over all major celebrations at the cathedral, such as Easter, Christmas and other major events, it is the parish priest who takes care of the pastoral and liturgical needs of the members of the cathedral parish.

According to canon law, the parish is a territorial unit within a diocese. Although the cathedral community has been in existence for over 110 years, it was only officially designated as a parish after Hong Kong became a Diocese in 1946. Before the Japanese occupation in 1941, the terms of most of those who served as parish priests were short, an exception being Giovanni M. Spada who served from 1934 to 1942. The Jesuits from Ireland, which was neutral during the war, replaced the Italian priests who were interned by the British when hostilities broke out with Japan in December of 1941. The Italians were released from prison after the Japanese army occupied the territory, putting in prison camps missionaries of other nationalities.

Even the missionaries were caught up in the nationalistic fever that swept over the world during the war years.





教堂與萬山外 the apex



到了一九六一年，由於推行本土化和本地化政策，開始任命華人出任主教座堂的主任司鐸一職。第一任華人主任司鐸是李宏基神父，任期由一九六一年至七一年，其中六七至六八年中斷，由陳伯良神父接任。一九七三年，第一任華人主教徐誠斌逝世，李宏基神父被祝聖繼任為主教；李主教不幸於一九七四年七月逝世。香港教區接近一年沒有主教，終於在一九七五年四月五日，教宗保祿六世委任胡振中神父為香港教區第五任主教，並於七月二十五日祝聖為主教及就職。(胡主教於一九八八年六月二十八日晉升為樞機。)一九七一年，曾慶霖神父出任主任司鐸至一九八零年。翌年由尹雅白神父接任，直至一九九二年，由曾慶霖神父的弟弟曾慶文神父出任主任司鐸，直到今天。



By 1961, the policy of the indigenization and localization became a dominant factor in appointing parish priests to the cathedral parish. The first Chinese parish priest of the modern era was Peter Lei Wang-Kei who served from 1961 to 1971, except for a brief interruption from 1967-1968 when Leo Chan Pak-Leung took his place. Later Father Lei became the second Chinese Bishop of Hong Kong when Bishop Francis Hsu, the first Chinese Bishop, died in 1973. Bishop Lei, unfortunately died one year later, on July 23, 1974. The diocese was without an ordinary (and the Cathedral without a Pastor) for almost a year. On April 5, 1975, John Baptist Wu Cheng-Chung was appointed the fifth bishop of Hong Kong. He was consecrated and installed on July 25. (Bishop Wu was made a member of the college of Cardinals on 28 June, 1988). In 1971, Anthony Tsang Hing-Lam was appointed parish priest. Then in 1981, he was followed by James Wan Nga-Pak who served for eleven years. John B. Tsang, the present parish priest and the younger brother of Anthony Tsang, took up the post in 1992.





教堂大門內的前廊 the portico near the entrance

堂區中心

一九五八年，位於主教座堂後面，五層高的堂區辦事處落成，成為處理堂區事務和召開會議的場所；直至一九七七年香港教區中心建成，這裏也是神職人員的宿舍所在。自從堂區中心落成，所有堂區事務集中同一幢大廈處理，行政效率得以改善。而且慢慢演變為堂區生活和活動的集中地。很多歷史悠久的善會仍然在此開會，例如：聖雲先會、聖體會、聖若瑟會、輔祭會、歌詠團、聖母軍和堂區儲蓄互助社等。梵蒂岡第二次大公會議鼓勵在教區之內，神職人員和教友應該加強合作和共負一轍。這樣便催生了主教座堂堂區議會。目的是推動堂區在屬靈和實務上的發展。堂區議會常在堂區中心開會，跟各式新舊善會共享堂區資源。一些新成立的善會包括：送聖體員、主日學、英語主日學、聖言宣讀員等組織。



The Parish House

In 1958, a five storey building was built directly behind the cathedral to house the parish offices and conference rooms. It also served as the priests' residence until the completion of the Diocesan Centre in 1977. This made administration of the parish easier since all parish work was concentrated in the one facility. It soon became the centre and focal point of parish life and activity. Among the many older parish associations still hold their meetings here are: the Society of St. Vincent De Paul, the Confraternity of the Blessed Sacrament, St. Joseph's Association, the St. John Berchman Altar Boys' Society, the Cathedral Choir, the Legion of Mary and the Cathedral Credit Union. When Vatican II supported the concept of close cooperation and shared responsibility between the clergy and the laity within the Christian community, it gave rise to the establishment of Parish Councils throughout the Catholic world. The Cathedral Parish Council was established and since then has actively participated with the parish priest in the material and spiritual development of the parish community. The Council meets in the parish office building as do the more recently established parish organizations, sharing space with the older parish associations. These service societies include: Eucharistic Ministers, the Cathedral Sunday School, the English Language Sunday School and Lector's Association.



主教座堂外邊的空地，近年變化頗大。教堂鐘樓早已拆卸，跟隨消失的是一叢叢的綠蔭環境。以前，這塊空地一夜之間可變成為賣物會場，或者蓋搭臨時草棚以接待來賓。目前主要的用途是停泊車輛。每逢主日禮拜就看到熱心的交通組義務工作人員，設法在這個擁擠的環境維持秩序，指揮車輛進出。

在戰時，每當空襲警報響起，不少市民都倉惶地跑進教堂裏面躲避戰機轟炸。大家認為教堂可以免於戰火的蹂躪。戰後至今，主教座堂的空地有時成為政治抗議的場所，示威者希望在這裏能夠引發市民關注重要的社會事件。

The space surrounding the cathedral building has been subject to many changes during recent years. Long gone are the church bell tower, the trees and greenery that provided cool shelters from the sun. What once was a spacious gathering place for receptions and other functions, where matsheds could be erected overnight to house the annual bazaar or to receive guests, has now give way to a parking lot, where our zealous traffic controllers try to squeeze as many cars as possible into an increasingly shrinking space for Sunday services.

During the War, many people would rush to the cathedral during air raids in fear for their own safety, hoping that the bombers would, out of respect, spare the church and its buildings. During the post-war years, and up until the present time, the church grounds were sometimes used for political demonstrations for one cause or another. The demonstrators hoped to draw people's attention to various important social issues of the day.

總結



由首次在威靈頓街建教堂起計，香港教會紮根本地社會已經歷了一段頗悠長的歲月。回首往事，教會與本地社會同步成長和發展，見證了不少平民百姓的喜怒哀樂。當威靈頓街教堂不敷應用時，教會的主力就遷至堅道，在那裏安頓下來興建主教座堂。而主教座堂在這個背山面海的優美環境中，至今已有一百一十年了。從威靈頓街起家的天主教團體，今日已遍及香港的每個角落；成為不單是一股屬靈的力量，也是社會性的參與，共同塑造香港歷史。主教座堂不只是信眾崇拜之所，擁有不平凡的過去，也可說是積極地生活於現在。在不斷發展的香港社會，新一代的信徒要努力承接前人的擔子，並以信、望、愛的精神去迎接這個城市的未來，全情投入於這塊跟中國大陸唇齒相依的地方。

Conclusion

It seems like a long time ago since the Catholic Mission first sowed its seed in Wellington Street. Down through the years, as the Mission grew and expanded along with the rest of the city, it saw many ups and downs and shared many joys and sorrows with its people. When it finally outgrew its premises on Wellington Street, it moved to Caine Road to set down permanent roots. The Cathedral quickly became a centrepiece of this scenic neighbourhood on the side of a mountain overlooking Hong Kong harbour. Here it has stood for over a hundred and ten years. But the community of people that had its beginnings on Wellington Street has spread down through the decades into every corner of Hong Kong, becoming not only a spiritual but a social force in shaping this city. The Cathedral, now, is more than a house of prayer with an interesting past. It is very much alive in the present, the centre point of an ever expanding community whose children take courage from those who have borne the burdens of the past and who commit themselves with renewed hope and confidence to the future of their city, Hong Kong, and of mainland China, their Fatherland.

香港天主教會神長

Ordinaries of the Hong Kong Catholic Mission

1841 - 1842	若瑟神父	Theodore Joset (宗座監牧 Prefect Apostolic)
1842 - 1847	裘神父	Antonio Feliciani (暫代監牧 Prefect Apostolic ad interim)
1847 - 1850	科主教	Theodore Augustin Forcade (代監牧 Pro-Prefect Apostolic)
1850 - 1855	裘神父	Antonio Feliciani (暫代監牧 Prefect Apostolic ad interim)
1855 - 1867	盧神父	Luigi Ambrosi (宗座監牧 Prefect Apostolic)
1867 - 1868	高神父	Giovanni Timoleone Raimondi (代監牧 Pro-Prefect Apostolic)
1868 - 1874	高神父	Giovanni Timoleone Raimondi (宗座監牧 Prefect Apostolic)
1874 - 1894	高主教	Giovanni Timoleone Raimondi (宗座代牧 Vicar Apostolic)
1894 - 1904	和主教	Luigi Piazzoli (宗座代牧 Vicar Apostolic)
1905 - 1924	師主教	Dominico Pozzoni (宗座代牧 Vicar Apostolic)
1924 - 1926	德若翰神父	Giovanni M. Spada (署理代牧 Vicar Capitular)
1926 - 1946	恩理覺主教	Enrico Valtorta (宗座代牧 Vicar Apostolic)
1946 - 1951	恩理覺主教	Enrico Valtorta (香港主教 Bishop of Hong Kong)
1951 - 1969	白英奇主教	Lorenzo Bianchi (香港主教 Bishop of Hong Kong)
1969 - 1973	徐誠斌主教	Francis Hsu (香港主教 Bishop of Hong Kong)
1973 - 1974	李宏基主教	Peter Lei Wang-Kei (香港主教 Bishop of Hong Kong)
1974 - 1975	林仲煒神父	Gabriel Lam Chuk-Wai (署理主教 Vicar Capitular)
1975	胡振中主教	John B. Wu Cheng-Chung (香港主教 Bishop of Hong Kong)



主任司鐸 Rectors and Parish Priests

1885	梁神父	James Leong (主任司鐸 Rector)
1900 - 1919	顏伯祿	Pietro Gabardi (主任司鐸 Rector)
1913 - 1919	文多藝	Antonio Banchi (代主任司鐸 Pro-Rector)
1920 - 1923	文多藝	Antonio Banchi (主任司鐸 Rector)
1924 - 1926	萬家珍	Luigi Banchio (主任司鐸 Rector)
1927	格慎齊	Luigi Rossi (代主任司鐸 Pro-Rector)
1928 - 1932	格慎齊	Luigi Rossi (主任司鐸 Rector)
1933	丁林略	Emilio Teruzzi (主任司鐸 Rector)
1934 - 1942	德若翰	Giovanni M. Spada (主任司鐸 Rector)
1934 - 1935	羅師祿	Antonio Rossello (代主任司鐸 Pro-Rector)
1941	耶穌會士	Jesuits (主任司鐸 Rector)
1942 - 1945	師仁傑	Nichola Maestrini (主任司鐸 Rector)
1942 - 1945	石抱璞	Felix Shek (代主任司鐸 Pro-Rector)
1945 - 1946	譚宗理	Emondo Bruzzone (主任司鐸 Rector)
1946 - 1948	唐多明	Domenico Barzo (代主任司鐸 Pro-Rector)
1949 - 1961	唐多明	Domenico Barzo (主任司鐸 Parish Priest)
1957 - 1958	利仁慈	Francesco Ricciardi (署理主任司鐸 Acting PP)
1961 - 1967	李宏基	Peter Lei Wang-Kei (主任司鐸 Parish Priest)
1967 - 1968	陳伯良	Leo Chan Pak-Leung (主任司鐸 Parish Priest)
1969 - 1971	李宏基	Peter Lei Wang-Kei (主任司鐸 Parish Priest)
1971 - 1976	曾慶霖	Anthony Tsang Hing-Lam (主任司鐸 Parish Priest)
1976 - 1977	容達榮	Giovanni Pittavino (署理主任司鐸 Acting PP)
1977 - 1980	曾慶霖	Anthony Tsang Hing-Lam (主任司鐸 Parish Priest)
1981 - 1992	尹雅白	James Wan Nga-Pak (主任司鐸 Parish Priest)
1992	曾慶文	John Baptist Tsang Hing-Man (主任司鐸 Parish Priest)

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