



*The Album of Catholic Collection*



Fu Jen Catholic University  
Catholic Museum



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## History in Brief

The Catholic Museum was founded on February 4, 1988 by Archbishop Stanislaus Lokuang, second president of Fu Jen Catholic University after its re-founding in Taiwan. With a comprehensive knowledge about museum management and avid interests in art, Archbishop Lokuang considered that the university must shoulder the responsibility of collecting and preserving Catholic art works and cultural artifacts. For him, establishing a gallery showcasing items related to the Church and its history is one way of promoting evangelization. The Catholic Church Museum was thus established at Fu Jen Catholic University.

In 1990, after the expansion of Yu Pin Administration Building, the Museum was allotted a larger floor space totaling some 500 square meters. Its rich collections are displayed in three connected halls: The Paul Cardinal Yu Pin Memorial Hall, the Catholic Gallery, and the Hall for the Special Collection of Archbishop Stanislaus Lokuang. The Catholic Museum has since then become a must for visitors to the university.

Major sources of this rich collection in the Museum include donations from His Eminence Paul Cardinal Yu Pin, the Divine Word Missionaries and the Congregatio Discipulorum Domini, with the bulk coming from Archbishop Stanislaus Lokuang. There are also art works and items purchased by the museum.

The collection of the Museum can be grouped into the following main categories : Concise Biographies of Church Dignitaries, Mass Vestments, Altar Vessels, Missals and Liturgical Books, Historical Documents of the Chinese Catholic Church, Paintings, Needlework and more.

# 1. Brief Biographies of Church Dignitaries

## (1) Paul Cardinal Yu Pin (1901-1978)



Paul Cardinal Yu Pin was born in 1901 in Lan-Xi, Heilungchiang Province, during the reign of the Ching Emperor Kuang-hsu. The Cardinal was given the alias Yeh-sheng, meaning the *Voice Calling from the Wilderness*, in honor of St. John the Baptist who called for repentance as a way to prepare for the coming of the Savior. The Administration Building was named Yeh-sheng in commemoration of the cardinal, the university's first rector magnificus after its reestablishment in Taiwan.

Orphaned at a young age and raised by his grandparents, Yu Pin showed outstanding talents and excellence in class to make him a favorite of his teachers. At 14, he was baptized and given the Christian name Paul. During the May Fourth Movement, he was elected at 19 as chief representative by his fellow students at the Normal College. He led a large protest parade formed by students from all levels. As a consequence, he was blacklisted and was forced to drop out of school. He then turned towards the Catholic Church and devoted himself to God by entering the Chilin Shenluo Seminary, and he began studying French at Aurora University in Shanghai. After a year he was sent to Rome for advanced studies. He was ordained a priest in 1928. With doctorate degrees in philosophy, theology and political science, Yu Pin mastered many foreign languages, including Latin, French, Spanish, German, Portuguese, Italian and English. From 1930 to 1933 he worked at the Propaganda Fidei University in Rome as the university librarian, then professor of Chinese Literature. Upon his return to China, he served as General Director of the Catholic Action, was a member of the Board of Trustees of Fu Jen Catholic University and taught ethics at the Department of Philosophy.

In 1936, Pope Pius XI appointed Yu Pin as Vicar Apostolic of the Archdiocese of Nanking. Ten years later, he was elevated to Archbishop of Nanking. In 1959, he was appointed by Pope John XXIII to supervise the reinstatement of Fu Jen University in Taiwan, and later to be its first rector magnificus. In 1969, Pope Paul VI elevated Archbishop Yu Pin to the College of Cardinals, the second Chinese to ever wear the cardinal's hat. During the investiture ceremony at St. Peter's Basilica, Cardinal Yu Pin addressed the Pope on behalf of all the new cardinals coming from all over the world. In 1978, at the age of 78, his eminence resigned as rector but retained his position as Chancellor of Fu Jen. In August of the same year, he went to Rome to attend the funeral of Pope Paul VI and participate in the conclave to elect the new pontiff. Unfortunately, he died of heart failure during the conclave. A solemn requiem mass was held at St. Peter's Basilica, attended by 93 princes of the Church. His remains were flown back to

Taiwan where his funeral was presided over by the former R.O.C. President Yen Chia-kan. His coffin was covered with the national flag before interment at the Cardinal's Mausoleum in the university campus.

Cardinal Yu Pin was listed on "Who's Who in the World 1979-1980."

Paul Cardinal Yu Pin's important contributions to the country are highlighted as follows:

a) The Marco Polo Bridge Incident in July 1937 marked the start of the War of Resistance Against Japan. At the request of Generalissimo Chiang Kai-shek and with the blessings of Pope Pius XI, Bishop Yu Pin traveled eight times to the United States and European countries to seek sympathy and support for the campaign against the Japanese invasion. He organized a group, called the Chinese Catholic Medical Service, in cooperation with the Catholic Red Cross of America, to serve the Chinese people in times of war. His efforts drew widespread support from many countries.

b) During his visits to some 21 Catholic countries in South America, 1949, he strongly denounced the communist conspiracy and gained support from the Latin American group at the United Nations.

c) During the 1952 International Eucharistic Congress held in Spain, Archbishop Yu Pin negotiated with the Spanish Minister of Foreign Affairs, an effort that led to the restoration of bilateral diplomatic relations. The Spanish government later granted scholarship for students from Hong Kong, Macau and Taiwan.

d) In 1955, he visited the Philippines and Vietnam, and promoted the normalization of diplomatic relations between R.O.C. and Vietnam.

In 1946 Archbishop Yu Pin was elected as delegate to the National Assembly and appointed as Chairman of the First National Assembly. He voiced out his views on freedom of religion and his belief that no law should restrict that freedom. His efforts on the promotion of education helped many young students wishing to pursue studies abroad to obtain scholarships from American and European universities. He founded the Chinese Cultural Academy in Washington, the Vincent Lebbe College of Journalism in Nanking, and the Free Pacific Academy in Vietnam. Archbishop Yu Pin also served as chairman of the Board of Trustees at Tientsin's Chinku University and helped reestablish Fu Jen Catholic University in Taiwan.

Cultural enterprises were Cardinal Yu's persistent concerns. He was founder and publisher of *Hsin Pei Chen Weekly*, *Catholic Action Magazine*, *Wen Tsao Monthly* and the newspaper *Yih Shih Pao*, he also established the Yih Shih Broadcasting Station. Later his eminence founded the English version of *China Monthly* in New York and *Free Pacific Monthly* in Vietnam.

Paul Cardinal Yu Pin spared no effort to amalgamate Chinese culture and ideas of ethics and morality with Catholic teachings, and advocated the idea of "unity between Heaven and man." He founded the Institute of Catholic Culture and the Institute of Philosophy of Life in 1941 and the Religious Believers' Amity in 1943. On Chinese New

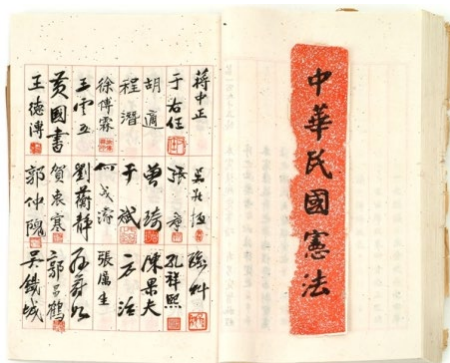
Year's Day in 1972, he called for observation of church ceremonies venerating ancestors, which were widely accepted in the country.

Paul Cardinal Yu Pin was well-versed in literature, especially poetry. His literary talents was at par with men of letters such as Ying Lian-chih, Ma Hsiang-po and Lu Cheng-hsiang. At once solemn and graceful, the school song of Fu Jen Catholic University is the very embodiment of his literary talents.

In memory of Paul Cardinal Yu Pin's talents and his contributions to the country and the Church, we have on permanent display the following items :

- The Cardinal's cassock, mitre, pastoral staff and Episcopal ring
- Papal decree of elevation to the cardinalate
- Mass vestments and chasubles
- Commemorative medals bestowed by foreign countries
- Signature book for delegates attending the meeting of the National Assembly and chops
- Governmental Citations
- Screen painted and bestowed by Madame Chiang Kai-shek
- Personal notes, and manuscripts of poetry
- Personal collection of various commemorative medals and souvenirs
- Daily used items and photographs





Signature book for delegates attending the meeting of the National Assembly  
L41cm × W25cm (1947.8)



The Chinese ink painting of Paul Cardinal Yu-Pin  
by Guo Ming-Chiau  
L157cm × W97cm (1963)



Order of Merit for National Foundation of Paul Cardinal Yu Pin by South Korea President Park Chung Hee  
L34cm × W42cm (1969.8)

## (2) Archbishop Stanislaus Lokuang (1911-2004)



Archbishop Stanislaus Lokuang was the second president of Fu Jen Catholic University in Taiwan and was also the founder of the Chinese Catholic Church Museum.

Archbishop Lokuang, style-named Chuo-chao, was born 1911 at Hengyang County, Hunan Province to a family converted into the Catholic faith many generations earlier. At the age of 13 (1923), he went to study at the Sacred Heart Seminary in Hengyang County, a place also known as Yellow Sand Cove, close to the Northern Gate of the city. At 18, he began to work as a writer and at 20, he left China to study at Urban University in Rome. He obtained doctorate degrees in philosophy, theology and canon law. Then he remained at Urban University as a member of the faculty, teaching subjects such as Chinese literature and philosophy. Fluent in English, French, Latin, Italian, and German, he has widely written on literature, philosophy, history, and religion. Archbishop Lokuang has great interest in calligraphy and Chinese

ink-wash painting, the latter he learned from His Excellency Hsieh Shou-kang. His favorite subjects include bamboos and horses.

He was ordained priest at 26 (1936). At the age of 33, he was appointed to work for the ROC Embassy in Rome as consultant on ecclesiastical affairs to His Excellency Hsieh Shou-kang, the first Minister Plenipotentiary. When he was 51 (1961), he was consecrated as bishop by Pope John XXIII and was subsequently appointed as the first Bishop of the Diocese of Tainan and vice president of the Missionary Committee at the Second Vatican Council. In the same year, he began teaching philosophy at the master's and doctorate programs in Fu Jen and the Chinese Culture University. At 56 (1966), he was appointed Archbishop of Taipei. The same year, he was a member of the Church commission that revised the Canon Law, the Committee for Non-Christians and the Committee for Non-Believers, the latter two being initiated by the Roman Curia. He was elected President of Fu Jen Catholic University at the age of 68, and became the second rector magnificus of the university in Taiwan. He received a medal for his contributions to cultural work--The Cultural Award of the Executive Yuan—at the age of 73, and was elected chairman of the Chinese Bishops' Conference. In 1988, at the age of 78, he received the 7<sup>th</sup> International Annual Peace Award. In 1992, he resigned as president of Fu Jen Catholic University at the age of 82. The Congregation for Catholic Education granted him the title *Rector Emeritus* of Fu Jen where he is a life-long chair professor. In 2001, he was conferred "Second Order of Brilliant Start" by President Chen Shui-Bian at the age of 91 for his special contribution in strengthening diplomatic ties between Taiwan and Vatican. He passed away on February 28, 2004.

Archbishop Lokuang's contribution to academics is tremendous, especially in the field of philosophy. He focused on creating a bridge between eastern and western cultures by finding a common ground between Confucianism and Scholasticism. He has proposed a body of philosophical knowledge called Philosophy of Life, which explains the way of life from the perspective of metaphysics. He is very fond of writing (in Chinese brush calligraphy) and passionate about Chinese culture. He takes advantage of every chance to fulfill his evangelic mission in his writings. His works therefore are a harmonious combination of Christian and Chinese cultures. His career as a writer spans over decades, starting in the early stages of his stay in Rome. He has written and published 66 books to his credit (58 volumes in Chinese, and 8 in foreign languages). In August 1996, a compilation of his complete works was eventually published: A collection of 42 volumes--*The Complete Works of Archbishop Stanislaus Lokuang*. In 1986, he held a solo exhibition of his paintings and calligraphic works.

As president of Fu Jen Catholic University, he insisted on the character formation of students. His dedication paved the way for expansion of departments and colleges, improvement of school facilities, construction of new buildings, greater academic exchanges, faculty improvement, student recruitment, computerization in teaching and school administration, and the establishment of the Catholic Church Museum. These efforts have made Fu Jen the most prominent among private universities in Taiwan.

In addition to all these, his contribution to local churches has been considerable. When he was Bishop of Tainan, he built the Diocesan Office, the St. Pius X Seminary, the Chinese-style diocesan cathedral and parish churches. He also organized the Chinese Bishops' Conference. Later, as Bishop of Taipei, he added the finishing touches to the Taipei Diocesan House and established the Taipei Archdiocesan Council for Lay Apostolate.

Archbishop Stanislaus Lokuang's personal collection of works of art and a complete set of his publications form part of the museum exhibits.



by Archbishop Stanislaus Lokuang  
L 167cm × W309cm  
(1990)

### (3) Thomas Cardinal T'ien Keng-hsin (1890-1967)

Cardinal T'ien Keng-hsin, style-name Ping-san, was born in the 16th year (1890) of the reign of the Ch'ing Emperor Te-tsung at Yangku County, Shantung Province. Baptized at 11, he made up his mind to live a contemplative life. He entered a monastery to study philosophy and theology. Ordained a priest in 1918, he began missionary work in Yishuei, Wenshang, Chuyeh, Shanhsien and Yut'ai counties. His enthusiasm in propagating the Christian faith inspired people so much that he was able to convert more than one thousand to the Catholic faith. At the age of 40, he joined the Divine Word Missionaries, and was assigned as the first prefect to the Yangku Diocese in Shantung Province two years later. His pastoral zeal won the attention of the Roman Curia and soon he was appointed as Apostolic Prefect to the Yangku Diocese in 1939, before being consecrated as the Bishop of Ch'ingtao three years later. After China's victory in the War of Resistance Against Japan in 1945, the Roman Curia saw the promising future of missionary work in China. The existing church system was thus reformed by converting mission areas into the hierarchical system.



Bishop T'ien was elevated as a cardinal, the first from China and all of Asia. He was assigned as ordinary of the Archdiocese of Peiping. When Peiping was seized by the Chinese Communists in 1949, Cardinal T'ien went to Hong Kong to have his eye disease treated, and later, he went to America for the same ailment. Shortly after he was appointed as Administrator of the Diocese of Taipei by Pope John XXIII in 1959. Thomas Cardinal T'ien established St. Joseph's House and St. Thomas Seminary, and assisted Cardinal Yu Pin in re-establishing Fu Jen Catholic University in Taiwan. He was elected chairman of Fu Jen Catholic University's first Board of Trustees. He founded Cardinal T'ien Hospital and many local churches. After a serious heart attack in 1964, Cardinal T'ien resigned from his post as Administrator of the Taipei Diocese. He retired and stayed at the Divine Word Missionaries House in Chiayi until he died on July 24, 1967 at the age of 78.

The chasubles, mitres, writings, biography, missal and other items belonging to Cardinal T'ien on exhibit in this museum were provided by the Divine Word Missionaries.

#### (4) Celso Cardinal Costantini (1876-1958)



Born in 1876, Celso Cardinal Costantini was an Italian missionary with close relationship to China. He chose to devote himself to missionary work at a young age. He immersed himself in the study of philosophy and theology and became an expert in religious art. He was ordained a priest in 1899, and in 1920, was appointed as he was made Apostolic Administrator of Fiume. In 1922, Pope Pius XI assigned him as the first Apostolic Delegate to China. After his arrival in China, he hosted the Catholic Conference in Shanghai, then undertook the task of defining the Chinese dioceses. In 1926, he headed a delegation of the first six Chinese bishops to Rome for their consecration. In the same year, he launched the Chinese Catholic Action. With the establishment in Nanking of the Chinese Nationalist Government in 1927, Cardinal Costantini urged the Holy See to recognize it. Then he attended the burial of Dr. Sun Yat-sen, the founder of the Republic of China, in his capacity as Special Envoy of the Holy See. In 1929, he attended the ground breaking ceremony for the Fu Jen Academy building in Peiping and urged the inculturation of Catholic sacred images. In 1931, he founded the Congregatio Discipulorum Domini. In 1933, he resigned from his post due to poor health to return to Italy. He was later appointed the Vice Prefect of the Sacred Congregation for the Propagation of the Faith. He pushed for the abolishment of Church rulings prohibiting the Chinese people from paying homage to Confucius and their ancestors and established the Chinese ecclesiastical hierarchy. In 1953, he was elevated to the College of Cardinals. He died on Oct. 17, 1958.



This crosier was used by Cardinal Celso Costantini during his life and was sent to Rome after he passed away. In 1961 it was presented to Archbishop Stanislaus Lokuang and now is preserved at Fu Jen Catholic University.

L180cm

The chasubles, mitre and biography of Cardinal Costantini exhibited in this museum were donated by the Congregatio Discipulorum Domini.

## (5) Father Vincent Lebbe (Lei Ming-yuan) (1877-1940)

Lei Ming-yuan, style-name Chen-sheng, known to the west as Father Vincent Lebbe, was a Belgian priest. When he came to China at the age of 24 (1901), the joint forces of the Eight Powers were occupying Peking in the wake of the Boxer Rebellion. He personally witnessed Indian policemen beating a Chinese coolie. This police brutality outraged him and strengthened his commitment to improve the life of the Chinese people. That was why he emphasized so much his ideal of inculturation—to learn the Chinese language, to write in Chinese characters and to wear Chinese clothing. A year after his arrival at China, he was ordained a priest.

In 1912, to spread the faith in T'ientsin, Father Lebbe assumed the chief editorship of the recently discontinued *Bulletin of Catholicism* and renamed the publication *Kuang-i lu*, which five years later was changed into *Kuang-i pao*. On October 18 of the same year (1916), the French ambassador demanded that the French concession be expanded by 30 acres to include the city's Laohsikai area. Father Lebbe voiced opposition against this demand by publishing the matter in T'ientsin's *I-shih chu-jih pao* (formerly the *Kuang-i-pao*). This angered the French authorities, which secured his expulsion from T'ientsin and forced him to return to Europe. But his passion for China remained unchanged. He provided financial support for some 600 Chinese students then studying in France and Belgium. Moreover, he filed a petition to the Roman Curia urging for the establishment of more dioceses in China. The first six Chinese bishops arrived in Rome to be consecrated in 1926. Overcome by great joy, he shed tears during the consecration ceremonies.



Soon after his return to China upon invitation from the Bishop Sun Teh-chen in 1927, he obtained Chinese citizenship and permanent residency in T'ientsin. He was incardinated to the Ankuo Diocese of Hopei. On December 19, 1927, he founded the Society of Theresian Sisters. A year later, he established the Congregation of St. John the Baptist.

The remainder of Father Lebbe's life of zeal was devoted to the organization and administration of medical units. He took care of the soldiers wounded in the battle taking place along the Great Wall of China (1933) and the battle east of Sueiyuan Province (1936) by bringing his medical units--largely consisting of Catholic brothers and laymen--to the frontlines. When armed conflict between China and Japan erupted in the summer of 1937, he formed a relief corps, and built medical facilities with help from missionaries and Catholic laymen. He also worked vigorously for the continued education of those students whose studies were disrupted by the war.

In the spring of 1940, 12 members of the Congregation of St. John the Baptist were captured and killed by the Communist Chinese rebels. On Feb. 9 of that year, Father Lebbe was imprisoned. He was tortured by communist soldiers in the Liao County jail in Shanhsi Province. By the time he was released more than forty days later with intervention from the Chinese Central Government, he was already seriously ill. He died on June 26 of that same year.

Father Lebbe always reminded others: “Don’t look at my nose and don’t look at my eyes. Just look inside my heart and you will see that I am a real Chinese.”

Upon his death, President Chiang Kai-shek awarded him a funeral scroll in praise of the Christian charity and spirit of service he so unselfishly dedicated to the Chinese people. On July 18, 1951, the ROC Government issued a statement of tribute and decreed a national day of mourning for him. In 1955, a bronze statue was dedicated in his memory. In 1977, a spiritual tablet of Father Vincent Lebbe was enshrined at the Martyrs’ Shrine in Taipei. A memorial hall was dedicated by the Society of Theresian Sisters in honor of Father Vincent Lebbe in 1982 in the Taipei suburb of Hsintien

A portrait of Father Vincent Lebbe by Liu Ho-pei and some documents concerning his life form part of the museum collection..



## (6) Ignatius Cardinal Gong Pinmei (1901-2000)

Cardinal Gong Pinmei was born on August 2, 1901 in Shanghai. He was ordained on May 28, 1930 and elevated as the first Bishop of the Diocese of Soochow by Pope Pius XII on June 9, 1949. On October 7 of the same year, he was consecrated as bishop by the Apostolic Nuncio, Mgr. Antonio Riberi at the Hsuchiahuei Cathedral. On July 25, 1950, he was assigned to the Diocese of Shanghai with simultaneous jurisdiction over the Nanking Archdiocese and the Soochow Diocese. On September 8, 1955, he was arrested together with Chin Lu-hsien, 27 priests and more than 300 Catholic laymen, and was sentenced to life imprisonment and denied political rights for his lifetime by Communist Chinese courts on March 16-17, 1960. He was elevated to the cardinalate by Pope John Paul II on June 30, 1979. His appointment to the College of Cardinals was announced in pectore out of political considerations. After 30 years of imprisonment, he was released on July 3, 1985. He resumed his civil rights on January 5, 1988, but left for medical treatment in the United States on May 11 of the same year.



In 1989, he was given an audience by Church leaders upon the invitation of Pope John Paul II. He was publicly announced as a cardinal of the Catholic Church by Pope John II in his fifth appointment of cardinals on May 29, 1991, and was formally consecrated as cardinal on June 18 of the same year. He was the third cardinal of China. He passed away on March 12, 2000 in Stamford City, Connecticut, US.

## 2. Vestments

### (1) Mass Vestments

The distinctive attire worn by the clergy when performing church services, mass vestments originated from ordinary clothes worn in ancient times and developed into a specifically priestly costume between the 4th and 9th century. They include the alb, the mass stole and the chasuble.

**Alb :** Worn by the ministers at Mass, the alb is a white linen garment that reaches from the neck to the ankle and designed with sleeves and secured at the waist by a piece of cord called the cincture.

**Mass stole :** A stole is a liturgical vestment consisting of a long, narrow band of cloth. It is also worn by a deacon as a sash positioned diagonally from the left shoulder to the waist during religious services. It was not until the 6th century when it became part of the regular mass vestment of the priest. It is now worn by priests and bishops draping down from the neck with its ends either falling straight down or overlapping to form a cross.

**Chasuble :** The chasuble is the outermost garment worn by bishops and priests when celebrating the Eucharist, and rarely at other times. It comes in different styles, patterns, materials and colors.

One that has sleeves is Gothic-style while the sleeveless is a Latin-style chasuble.

Both styles have a form of the cross embroidered on them. Besides, there may be some other patterns on it like cereal stalks and grapes to represent the body and blood of Christ. Other patterns are the Greek letters *XP* on the Gothic-style chasuble and the letters *IHS* on the Latin-style chasuble. Both patterns are symbolic of Jesus Christ.



Five different colors of chasuble are used at Mass, each representing a specific meaning and worn according to the liturgical calendar:

- a) **White** chasubles are used for the passover and for administering the sacrament of baptism. Symbolizing resurrection, purity, and joy, a white chasuble is used in Passover, Christmas and some other church holidays.
- b) **Red** chasubles are reminiscent of the tongues of fire at Pentecost. The red color also reminds one of the blood shed by the holy martyrs. They are therefore used at Pentecost and on feast days of the apostles and martyrs.
- c) **Green** chasubles symbolize hope and are worn by priests during Mass on Sundays and weekdays in ordinary time.
- d) **Purple** chasubles, symbolic of the spirit of asceticism and penance, are worn during the seasons of Advent and Lent.
- e) **Black** chasubles represent grief and mourning, and is consequently used for funerals and requiem rites. But now, purple chasubles may also be used instead of black on these occasions.

With the simplification of rites after Vatican Council II, the alb and the chasuble are sometimes combined into one long vestment over which a stole hangs down from the neck.

Two Chinese-style vestments form part of this museum. They were made by the Department of Textile and Clothing of Fu Jen Catholic University and donated by Archbishop Lokuang.



Chinese-style vestments

## (2) Bishop's Vestments

To indicate the distinctive duties and position of bishops, the vestments they wear at Mass include the following: Cassock, mitre, crozier, episcopal ring and zucchetto.

### **Cassock :**

A bishop's cassock comes in different colors to indicate position of office: cassocks of bishops and archbishops are purple, those of cardinal's red, and the pope's white.

### **Mitre :**

The mitre is the liturgical head-dress that forms part of the insignia of a bishop. In the Eastern Church, it takes the form of a crown, decorated with medallions in enamel or embroidery. In the Western Church it is in the shape of a shield, usually of embroidered satin and often jeweled. Two fringed lappets hang down at the back.

The mitre is the symbol of a bishop's courage and will, with which he leads priests and the laity through the darkness of life. A bishop puts on his mitre whenever seated or delivering a sermon during liturgical rites, when blessing the laity and during religious processions.



Thomas Cardinal T'ien Keng-hsin's mitre

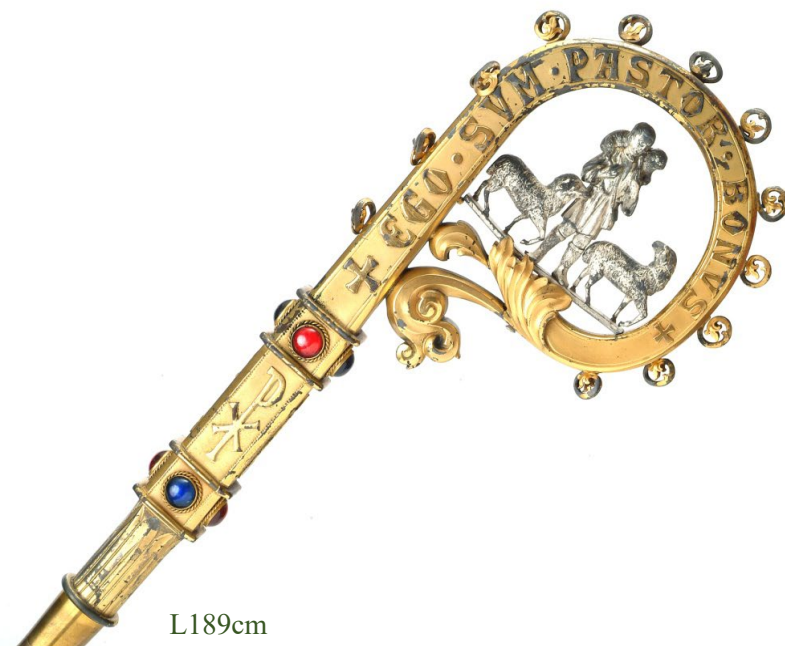


## Crosier :

Resembling a shepherd's crook, the crosier is the staff carried by bishops and sometimes also by abbots and abbesses. When officiating religious ceremonies, a bishop usually holds the crosier, which has to be used with the miter on.

During a concelebrated Mass, only one of the bishops holds the crosier. A bishop can use his crosier within his own diocese. When he is in another bishop's diocese, only the other bishop may use it. While the crosier is held, the circle on its top will face the laity or the object to be consecrated.

Some crosiers are gilded, some are made of wood. Usually they are embedded with decorative stones. Its top takes the shape of an arc or a circle, and from there it gradually tapers towards the end. Pope Paul VI's papal crosier, now used by Pope John Paul II, has a top in the form of a crucifix. Some bishops later borrowed the design.



### Episcopal ring :

Ancient people used rings as seals for signing contracts and for this reason they were taken as an emblem of fidelity. They are also a symbol of power. The episcopal ring is an official part of a bishop's insignia of office. Now, the episcopal ring is no longer used as a seal, but during the consecration of bishops, the endowment of the episcopal ring is still followed. When members of the laity pay honor to a bishop, they usually kiss his ring, but this traditional practice is fading.

Since the Middle Ages, episcopal rings were traditionally designed with gems and decorative patterns. Through suggestions made by some popes in modern times, episcopal rings have been rid of the luxuries of the past. They now resemble ordinary rings.



Paul Cardinal Yu Pin's episcopal ring

### Zucchetto :

Priests in the Early Middle Ages must accept the haircutting ceremony when becoming a priest. Zucchettos were used to protect their heads from getting cold during winter, on which a circulate shape would be cut in the middle.

The haircutting ceremony was canceled after the Vatican Council II, but it still remains as a tradition for priests to wear zucchetos. A bishop's zucchetto comes in different colors to indicate position of office: zucchetto of bishops and archbishops are purple, those of cardinal's red, and the pope's white.



Paul Cardinal Yu Pin's zucchetto

### 3. Equipment for Masses and Rites

#### (1) Chalice and Holy Communion paten

In ecclesiastical usage, the chalice is a cup used to contain the wine consecrated during Mass. The paten is a dish on which the bread is placed during celebration of the Eucharist. During the Mass, everyone share the same cup of wine and bread to signify communion of the Church and sharing in the same grace.

The earliest chalices were commonly made of glass. By the 4th century, chalices made of precious metals were widely used. In the Middle Ages, chalices came with a stem which gradually became elongated. With the localization of rites, many chalices now used in Taiwan are decorated with cloisssonne. Patens usually take the shape of a plate and are mostly gold-plated metals.



Chalice and Holy Communion paten



Pyx

#### (2) Pyx

The pyx, an extension of the paten, is designed to contain the reserved consecrated host. The term is commonly applied especially to the small gold or silver-plated box which is used for carrying the Blessed Sacrament to the sick. For this purpose it is wrapped in a small corporal and placed in a pyx-bag hung down from the priest's neck.



### (3) Monstrance

The monstrance is a vessel used for displaying the Blessed Sacrament for veneration. In its modern form it consists of a frame of gold or silver rays in the center of which is a receptacle with a glass window through which the Host is exposed for veneration. When the Feast of Corpus Christi was instituted in the 13th century, the monstrance came into use for processions and veneration of the Holy Eucharist. After the exposition, the Blessed Sacrament is transferred into a special pyx which is then preserved in the tabernacle.



The monstrance was given to Archbishop Stanislaus Lokuang  
by Pope Paul VI (1972.12.11)  
L37cm × W25cm × H67cm

## 4. Texts for the Mass and rites

### (1) Missal, prayers and different versions of the Bible

Before Vatican Council II, priests used Latin when saying Mass. With the movement towards inculturation advocated through the Council, local languages and dialects are now used at Mass. Now the texts for the Mass and rites have been completely translated into Chinese.

Various versions of the missal, prayers and Bibles form part of the museum collection, including the New Testament and Book of Psalms translated into Chinese by Doctor John Wu Ching-hsiung and corrected by the late President Chiang Kai-shek.



## (2) A brief introduction to Dr. John Wu's Chinese translation of the Bible

The Chinese translation of the *Book of Acts* into Chinese in 1810 by Rev. Morrison Robert was the first step in the Chinese translation of the Bible. The Bible has now been translated into many Chinese versions. But according to the late President Chiang Kai-shek, himself a devout Christian in his later years, many of these renditions were problematic and improper linguistically. Realizing the need for a new and better Chinese translation of the Bible, the late President urged Dr. Wu Ching-hsiung to do the task. Dr. Wu had then just finished translating the Book of Psalms, a rendition strongly approved by the late President.

Dr. Wu Ching-hsiung studied in America and in Europe at an early age, and was a fluent speaker of the French language. He helped drafting the Constitution of the Republic of China. Deeply interested in theology and philosophy, he accepted the late President's request and started the Chinese translation of the Bible in 1942. He handed in his translation, chapter by chapter, to the late President for correction. Three years later, he finished the translation of the Bible. In September of 1946, he was appointed as the ROC Ambassador to the Holy See, and he brought with him his translation there for approval. The examination was done not only by Archbishop Yu Pin, then a member of the Sacred Congregation for the Propagation of the Faith, but likewise by then Rev. Father Lokuang and Mr. Lu Cheng-hsiang, both of whom were asked to help examine the rendition by the archbishop. It was not until October of 1948 that his translation was approved for publication. Upon his return in 1949 to report on his duties, he brought with him the corrected version of his translation and presented it to the late President for the final correction. In November of that year, he submitted his translation, which had undergone review three times, to the Hong Kong Truth Seminary for publication.



## 5. Historical Documents of the Chinese Catholic Church

Nestorianism came to China in about the 9th year of the reign of the T'ang Emperor T'aitung (635 AD). It was once regarded as one of the branches of Christianity, but its doctrine was so unorthodox that it was declared heretical by the Council of Ephesus in 431. It was more than six centuries later in 1294, during the Yuan Dynasty, when the first archbishop was sent by the Roman Curia to establish the Archdiocese of Peking that Catholicism made its formal entry into China. Together with the end of the Yuan Dynasty, Catholic activities were stopped. It was not until the 16th century that Catholicism made its formal re-entry into China.

When the Italian missionary, Matteo Ricci, was sent by the Society of Jesus to China in the 11th year of the reign of the Ming Emperor Shen-tung (1583). Ricci not only used scientific knowledge as a channel to spread Christian faith, but also devoted himself to the study of Chinese culture with the goal of infusing Christian doctrine into it. He gained the esteem of Chinese scholars by showing them how European scientific instruments such as clocks work. He formed a close and lasting friendship with Hsu Kuang-ch'i and Li Chih-tso, members of the literati at that time. He produced many books on mathematics, chronology, cartography, astrology, physics and religion. In the early years of the Ch'ing Dynasty, there were many Jesuit missionaries who made frequent visits to China. Johann Adam Schall von Bell and Ferdinand Verbiest were the most prominent ones. They followed Matteo Ricci's methods in doing missionary work through which they contributed to the development of ecclesiastical affairs and the consolidation of the Catholic church in China. But their work was not limited to missionary activities; they also paid attention to academic studies.

The documents, research papers and books they produced in the course of their studies contributed greatly to the development of the Chinese Catholic Church.

## (1) A brief introduction to Matteo Ricci (1552-1610)

Matteo Ricci, who cooperated with Hsu Kuang-ch'i in scientific as well as philosophical studies, influenced considerably the development of Chinese Catholic Church history. A good shepherd sent by God, he tried everything he could to study and understand Chinese tradition. He wisely maneuvered himself into the local Chinese society where he made use of his broad scientific knowledge to spread Catholic doctrine.

An Italian by birth, he joined the Society of Jesus when he was 19. A theologian, he was also an expert in philosophy, geography, chronology and other sciences. He came to China in 1583 with the third entry of Catholic missionaries into China.

He first came to China in the 11th year of the reign of the Ming Emperor Shen-tsung (1583). To fulfill his missionary duties, he learned the Chinese language and culture. In less than two years not only had he mastered the Chinese language, he also learned the Chinese classics by heart as he tried to understand Confucianism. During an audience, Emperor Shen-tsung was greatly impressed by the missionary. In addition to his social activities, he busied himself writing and translating books. His work, the *Tianzhu shyi* (《天主實義》), sought to adapt Christian thought to Chinese thinking, was the first book to explain Catholic teachings in Chinese. His close relationship with Hsu Kuang-ch'i and Li Chih-tsoao greatly enabled him to introduce Western scientific knowledge and Catholic doctrine into China.

Besides the aforementioned documents related to Church history, the museum also has in its collection historical documents on the Catholic Church in Taiwan and materials on the contemporary Church in China, as well as documents and books related to the study of the present situation in mainland China.



## (2) Hsu Kuang-chi (1562-1633)

Hsu Kuang-chi, born in the 41st year of the reign of the Ming Emperor Chia-ch'ing in Shanghai, was a high official in his time.

He was a famous Chinese scientist who emphasized methods of investigation, experimentation and statistics. Timewise, his propositions coincided with the arrival of Catholic missionaries like Matteo Ricci to China. From Ricci, he learned astrology, mathematics, chronology, military strategy, etc. He and Ricci later collaborated on the Chinese translation of western books on astrology and geometry.

Hsu played a very important role in the development of the activities of the Catholic Church in China. A devout Christian, he developed a strong friendship with Father Ricci who taught him the Catholic doctrine. At 42, he was baptized in Nanking and given the Christian name, Paul. Soon after, he invited Ricci to introduce Catholicism into Shanghai, and urged for the conversion of his whole family. His letters reveal his faith and loyalty to the Church, and his concern for priests. Later when Catholic priests were arrested and ostracized by local officials because of the antagonism shown by a high official in Nanking, he presented a petition in defense of the missionaries. His firm faith and courage converted many and greatly helped the consolidation of the Catholic Church in China.

He died at 72 years of age. Together with Yang Ting-yuen and Li Chih-tsao, he is regarded as one of the three main cornerstones of the Chinese Catholic laity at that time.

The museum collection includes *Hsu Kuang-ch'i shou chi* [Manuscripts of Hsu Kuang-ch'i] (《徐光啟手跡》), (Shanghai: Chuang-Hwa Press) and *Hsu Wen-ting gung jia shu mo chi* [Hsu's calligraphic works] (《徐文定公家書墨蹟》) (a copy made by T'ien Publications).



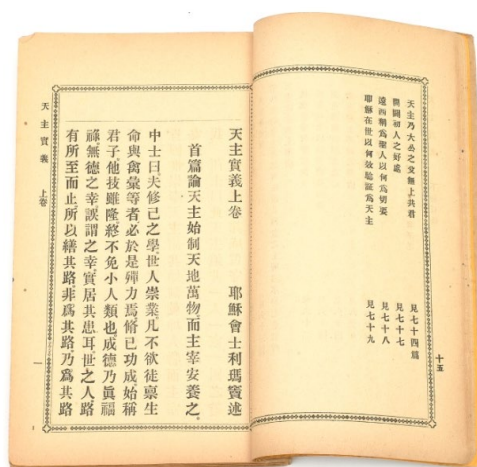
### (3) Copies of Ming and Ch'ing Dynasty Texts from the Zikawei Library

The renowned Jesuit library of Zikawei in Shanghai was the repository of these texts dated to the Ming and Ch'ing dynasties. It was established by Fr. Claude Gotteland in the 22nd year of the reign of the Ch'ing Emperor Tao-kuang for Jesuit research purposes. Shortly after the fall of mainland China into the hands of the communists, a part of the library was transferred to Manila, where the Chinese Jesuit Seminary was later established. In 1967 it was brought to Taiwan and preserved in the library of the Faculty of Theology at Fu Jen Catholic University.

The 48 sets of texts from the Zikawei Library collected in this museum are copies made by the Faculty of Theology.

### (4) Old texts dated from the late Ming Dynasty to the early Ch'ing period

They were originally preserved in the Library of the Missionary Sisters of the Immaculate Conception in Canada. Brought by one of their sisters to China, they were later sent back to Canada for preservation. In 1963, these books were given to Fr. Chang Chen-tung, a priest of the Congregatio Discipulorum Domini, who later brought them to Fu Jen Catholic University. For some time, they were in the possession of Cardinal Yu Pin who studied the documents avidly. The collection was turned over to the Chinese Catholic Church Museum which was established ten years after the death of Cardinal Yu Pin in 1978.



L29cm × W36cm

## (5) Vatican Council II

In the Catholic Church, an ecumenical council is the highest level of meeting participated in by bishops from all over the world. Presided by the pope, ecumenical councils have been held at Vatican since modern times. The first Vatican Council was convened from 1869 to 1870. The council held from 1962 to 1965 was thus called Vatican Council II.

On January 25, 1959, Pope John XXIII announced to the Bishops who attended a ceremony held in St. Paul's Cathedral that preparatory work for the council would begin on June 5, 1960. On December 20, 1961 the Pope issued a formal summon, declaring that the Second Vatican Council will start on Oct. 11, 1962 and end on Dec. 8, 1965.

The bishops who attended the Vatican Council II came from 130 countries. Among them were 10 Chinese bishops: Thomas Cardinal T'ien, Archbishop Yu Pin, Archbishop Kuo Ruo-shih, Bishop Yuan Ch'ing-ping, Bishop Chang Wei-tu, Bishop Niu Huei-ch'ing, Bishop Ch'ing Shih-kuang, Bishop Lokuang, Bishop Tu Pao-chin and Bishop Cheng T'ien-hsiang. It marked the first time the Chinese people were represented in an ecumenical council.

Following the Pope's guidance, the Council had a dual purpose. Internally, it called for renewal and introspection in the Church, for enrichment of one's spiritual life, and for the practice of the virtues of modesty and sincerity as the Church adapts to a changing world. Externally, it emphasized helping one another in achieving fulfillment. It was aimed at greater evangelization, ecumenism and unity of all faiths, even contact with non-believers as a way to help solve problems facing the modern world.

Pope John XXIII died after the first session (September to October 1962) of the Council. On his election, the new pope, Paul VI, announced his intentions to continue the Council. The second session (September to December 1963) promulgated a Constitution on the Liturgy and a decree on the Instruments of Social Communication. The third session (September to November 1964) promulgated a Dogmatic Constitution on the Church and decrees on Ecumenism and the Eastern Catholic Churches; and the Pope proclaimed the Blessed Virgin Mary *Mater Ecclesiae*, 'Mother of the Church'. The fourth session, held from September to December 1965, promulgated decrees on a variety of subjects, including the Bishops' Pastoral Office, Renewal of the Religious Life, and the Apostolate of the Laity. The Pope also formulated new norms for episcopal synods which were to help him govern the Church and announced the beginning of reforms in the Roman Curia. Vatican Council II gave an enormous impetus to change the attitude of the Roman Catholic Church towards other religions, both Christian and non-Christian, and towards the world in general. It instituted changes in the very life of the Church. These include the use of the vernacular in worship, a new liturgy, and a less authoritarian attitude in Church administration.





Chinese bishops taken at St. Peter's Basilica during Vatican Council II in 1962.

### (1) Chinese-style Sacred Images and Paintings

The call for painting sacred images in Chinese style came from a missionary, Cardinal Celso Costantini, the first Apostolic Delegate to China. A man who loved and respected Chinese art, he found the Western-style churches and sacred images improper and out of place in China, besides giving the local people a foreign and strange impression of the Catholic Church. He therefore suggested building churches with Chinese architectural elements and painting representations of saints based on the Chinese taste, as a way to adapt the Catholic Church to China.

When Chen Yuan-tu, a painter born in 1930 in Kwangtung Province, held an exhibition of his paintings in 1929, he caught Cardinal Costantini's eye with his talented skills in portraying the essence of Chinese traditional art. Cardinal Costantini thus invited Chen to his place, telling him the stories of Jesus Christ and the Blessed Virgin Mary, and gave him a Bible to read. He then lent Chen some western-style sacred images, which were to serve as reference for Chen to draw using Chinese painting techniques and style.

Several days later, he brought a picture of "The Blessed Virgin Mary Adoring the Child Jesus" to Cardinal Costantini. It was the first representation of saints ever painted in Chinese fashion.



The statue was imitating the painting of Lu Hung-nian.

H108cm × R40cm

At Pentecost in 1932, Chen was baptized by Cardinal Costantini and was given the Christian name Luke. (It is said that St. Luke the Evangelist was a painter as well as a physician, and that many of representations of the Blessed Virgin in Europe are his works.) Later, Chen was invited to teach the art of painting sacred images at Fu Jen Catholic University in Peking. Several excellent and famous painters of sacred images, such as Lu Hung-nien, Wang Su-ta, Hua Lu-chia, Li Ming-yuan and Hsu Chih-hua, were his students.

The 13 sacred images of Our Lady and the Child Jesus displayed in this museum were painted by Catholic painters like Liu Ho-pei, Chang Huei-sheng and Yao Chao-ming. They were donated by Archbishop Lokuang to the museum.

## (2) Portraits of Chinese Catholic Martyrs

Owing to the controversial argument over the legitimacy of conducting Chinese traditional ceremonial rites within the Catholic Church during the late Ming and early Ch'ing period, the Roman Curia prohibited Chinese Catholic churches from paying homage to Confucius and offering sacrifice to ancestors. The fight was so acrimonious and lasted for such a long time that many Catholic believers were persecuted for it. Such persecutions, sometimes leading to martyrdom, did not end here. The various uprisings perpetuated by the White Lotus Society in the early Ch'ing period, the aggression of western powers in China in the late Ch'ing period, the signing of the unequal treaties which angered the Chinese people and resulted in the Boxer Rebellion in 1900—all of these events led to the martyrdom of many Catholics in China.

The pictures of the Chinese Catholic martyrs (which include one depicting all of the martyrs and 39 individual portraits) displayed in this museum were painted by Liu Ho-pei. They were originally collected by the Chinese Martyrs' Church in Panchiao. On October 29, 1992, they were transferred to this museum for better preservation and maintenance.

What follows are the names of the 39 Chinese Catholic martyrs in the portraits: Wu Ch'eng, Wang K'uei-hsin, Wang K'uei-chu, Cheng Hsu, P'u Kuei-lin, Chu Wu-ruei, Fan Kun, Tu Feng-chu, Chu Jih-hsin, Ch'i Yu, Fan Huei, Lang Fu, Chen Ai-chieh, Tu Tian-shih, Chang Ho-shih, Hsih chu-tse, Wang Li-shih, Lang Yang-shih, Chen Chin-chie, Yuan Keng-ying, Wu An-pang, Tung Po-ti, Yen Kuo-tung, Wang An-na, Chang Huan, Wang Ruei, Wang Erh-man, An Ma-li, Chao Ch'uan-hsin, An Ling-hua, Chang Ching-kuang, Liu Chin-teh, Shen Chi-ho, Feng Te, Chen Hsi-man, Chang Rung, An Hsin-shih, Chang Pan-niu and Chang Chih-ho.



Picture of the Chinese Catholic martyrs  
by Liou He-Bei  
L146 cm × W47cm

### **(1) Chinese-style Holy Banner of Mary, Mother of China**

Pope Pius XI proclaimed 1933 as a holy year in commemoration of the 1900th anniversary of the start of Jesus Christ's work of redemption. In the same year, Chinese Catholic Holy Year pilgrims traveled to Vatican for an audience with the pope. They presented him a Chinese-style banner with the image of Our Lady on it as a keepsake. The silk flag, intricately embroidered with gold thread and measuring 103cm. by 166cm., is a work of art in itself. The pope later gave it to the Sacred Congregation for the Propagation of the Faith. When Cardinal Costantini was appointed its prefect, he then gave it to Mgr. Stanislaus Lokuang as a present. Father Lu Pao-ying was the next person to administer the flag when it was given to him by Mgr. Stanislaus Lokuang, then Bishop of Tainan who had earlier built the Our Lady Queen of China Cathedral in 1964. Father Lu was at that time in charge of the Cathedral. He turned it over to Father Hsiao Wen-yuan in 1983, when Pope John Paul II proclaimed the special Holy Year to celebrate the 1950th anniversary of Jesus Christ's work of redemption. In 1994, the flag was eventually transferred to this museum for display.

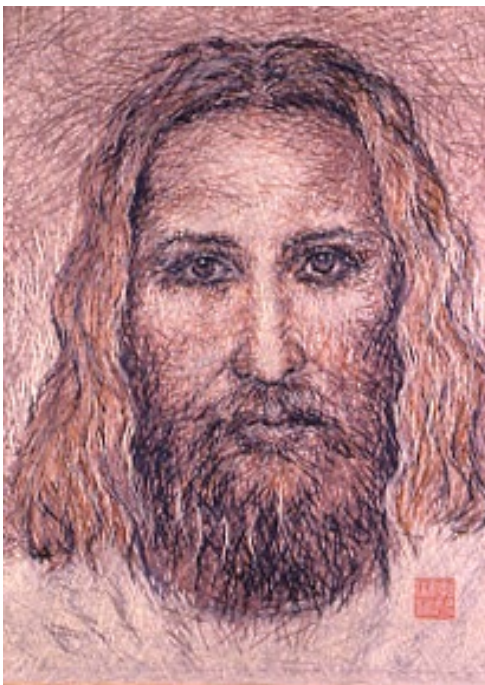


Chinese-style Holy Banner of Mary, Mother of China (1933)  
L166 cm × W103cm

## (2) Irregular Silk Needlework

As the name suggests, “Irregular Silk Needlework” represents a revolution in the art of needlework. It no longer follows the neat, regular patterns of traditional needlework with their fixed and systematic designs. With their endless changes and overlapping stitches, irregular needlework first appears chaotic but a closer look reveals certain order and pattern. One finds beauty in its irregular liveliness, for its unconventional abstract-like style undoubtedly brings about a strong visual impact.

Irregular silk needlework requires painstaking work and attention to details. It is no exaggeration to say that it demands great patience, besides artistic talent and inspiration to complete a fine piece of work.



by Li Shu-shian  
L63 cm × W46cm



by Chen Sz-shiue  
L61cm × W47cm

### (3) Soochow Needlework—

#### Pictures of Our Lady and Jesus Christ

Soochow needlework was one of the four types of needlework famous in the Ch'ing Dynasty. Soochow needlework is much loved for its grace, elegance as well as bright but gentle colors. These sacred images of Jesus and Our Lady embroidered using Soochow needlework formed part of Archbishop Lokuang's personal collection and were given to this museum in September 1997. A two-sided needlework, it depicts Jesus on one side, and Our Lady on the reverse.



L75 cm × W49cm

### (1) The Madonna in various styles

The “Immaculate Heart of Virgin Mary” is highly venerated in the Catholic Church. Mother of Our Savior and the Mediatrix of All Men, she possesses a special divine grace, remains always immaculate and imbued with virtues. The Virgin Mary, Queen of Peace, has appeared in many places around the world to remind people of the need to repent and show contrition for sins. Various styles of sculpture depicting the Madonna form part of the museum collection. They were made by many famous sculptors of different nationalities from many different materials, including bronze, ivory, leather, wood and plaster. These different styles in a way reflect the localization of the Catholic Church in many countries. Some of the Madonna sculpture made by famous Chinese sculptors, like Yang Ying-feng’s bronze statue of Our Lady and Chu Ming’s wood Madonna, are also displayed in the museum.



H30cm



H22cm



H39cm



H50cm



## (2) Yihsing County tzusha teapots with engraved prayers

This set of teapots was bought by Mr. Chang Tsai-chi, a Catholic faithful, during a trip to Yihsing County in Mainland China. He especially commissioned an engraver to have texts of Catholic prayers carved on each of the teapots. This probably is the first set of such teapots in the world. The set includes four pots of different shapes: The first, a square stone ladle capable of holding four cups, is adorned with words of the “Gloria Be.” The second, a stone ladle which narrows down in the middle and holding six cups has the words of the “Lord’s Prayer” carved on it. The third, a round stone ladle with a capacity of eight cups, bears engravings of the “Hail Mary.” The last, a hexagonal stone ladle capable of holding ten cups, is decorated with the words of the “Apostle’s Creed.”

In May 1994, the museum expressed interest in purchasing this unique set of teapots from the owner but he decided to instead donate the items for permanent display after visiting the museum and viewing the exhibits.



H7.5cm



## **The Album of Catholic Collection**

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# 藏品簡介

Fu Jen Catholic University  
Catholic Museum

