

# 輔仁大學 中國天主教文物館 藏品介紹

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## 概念

- 中心與邊緣
- 中國天主教在歷史及社會的位置：邊緣
- 台灣天主教在中國天主教的位置？
- 天主教文物館保存的意義



## 輔仁大學 中國天主教文物館的組成：

1. 羅光總主教的收藏
2. 于斌樞機及校史資料的加入
3. 1990年代以後陸續的捐贈與挖掘



### 1. 羅光總主教的收藏

- 羅光總主教在1988年成立中國天主教文物館，將其所收藏的文物放在野聲樓4樓保存。
- 羅總主教的簡單生平1911—1930—1936—1943—1961—1966—1978—1992—2004



## 2. 于斌樞機及校史資料的加入 ——與龔士榮神父相關

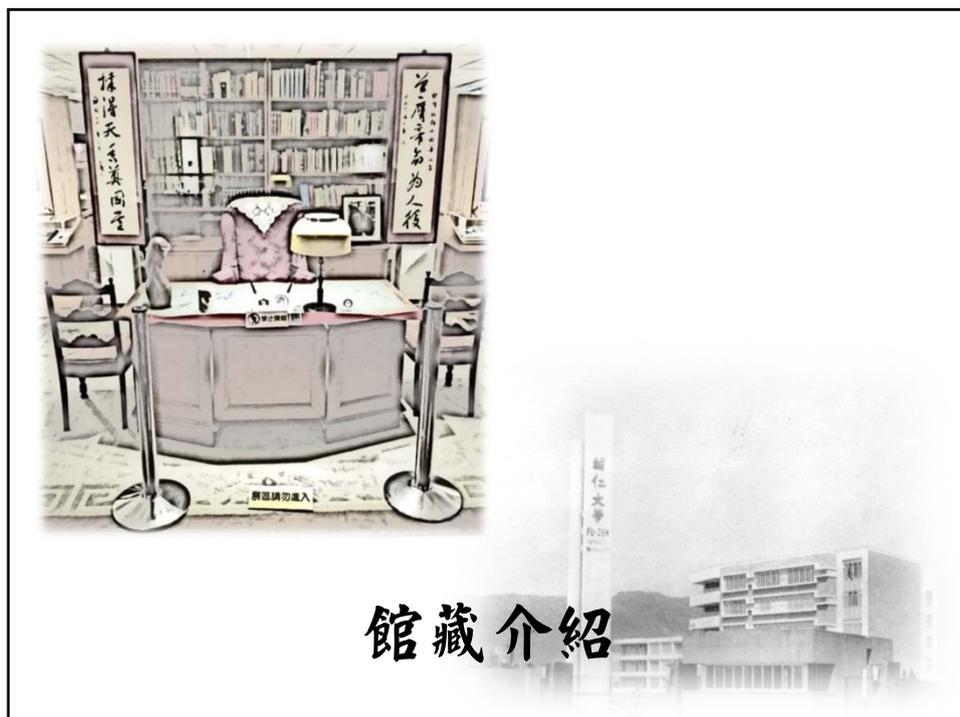
- 于斌樞機的簡單生平1900—1936—1960--1978
- 龔士榮神父的簡單介紹1912-1939-1949-1959-1978-1991-2002



## 3. 1990年代以後陸續的捐贈與挖掘

- 天主教文物館是臺灣地區設施場地相對理想、收藏最豐、管理最完善的天主教文物收藏處所，自然就在教會內產生吸引力。
- 教會古本書
- 吳經熊資料
- 輔仁大學校史資料
- 南京教區契約文書





## 剛恒毅樞機



## 剛恒毅樞機權杖



- 此權杖原為剛恒毅樞機主教生前使用，樞機逝世後交回羅馬，1961年由傳信部部長轉贈羅光總主教。



## 田耕莘樞機



## 田耕莘樞機權杖 ——台北總主教權杖



- 此權杖原為田耕莘樞機主教生前使用，樞機逝世後，此權杖存放台北教區，羅光就任台北總主教後使用。



## 于斌樞機 ——服飾配件



## 于斌樞機 ——服飾配件、小教堂



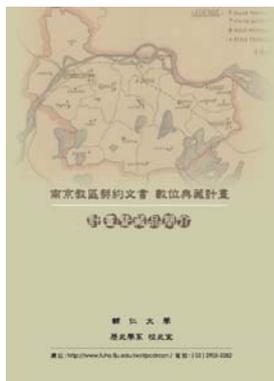
# 于斌樞機 ——建國勳章大統領章



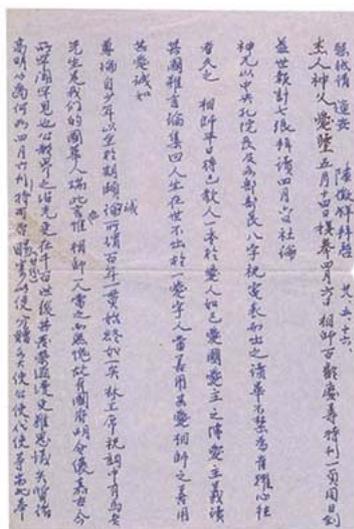
# 于斌樞機 ——信件、記事本



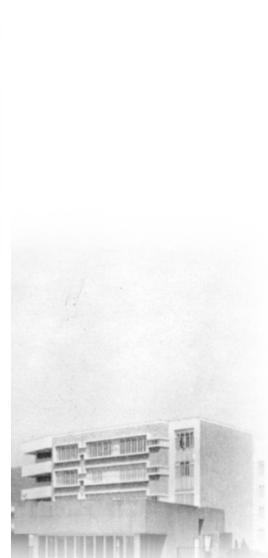
# 南京教區契約文書



# 方豪書信

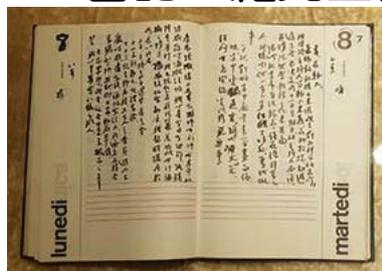


陸徵祥致方豪信件 13x19.7cm





# 羅光總主教 ——日記、羅光全書



# 羅光總主教 ——中式祭披



## 羅光總主教 ——萬馬奔騰圖



## 校史檔案



## 芮歌尼 (Fr. Harold W. Rigney)

Grande, Report for Dec-31, 1946, page 17  
Special Report on Adjustment of Dormitory Fee (cont'd) 8187  
and good leaders too, held aloof because they knew the nature of the organization. However, after the first day, potential Catholic leaders were closely watched, so as to be prevented from affecting any counter move.

The fact that Catholic students, in a Catholic university, cannot freely organize; whereas the discipline in is with the opposing organization, if the sense that he does not oppose them and that he holds their leaders as his friends, is sufficient and even necessitating reason for absolving the discipline.

The manner in which the dormitory fee was finally settled, and the way in which the leaders acquiesced then to the business-like procedure of the rector, seems to throw some doubt on the Communistic origin of the trouble.

However, in the measure that Communist influence becomes doubtful, in the same measure suspicious influence seems to become probable. That would not necessarily imply influence outside of ideal party spheres. This latter supposition would explain a great deal about the manner in which Father Fu took it, as well as the apparent fear which some of the staff members seem to show.

The evident reaction to, and dependence on, the attitude of the rector makes it highly probable that the situation would have been much less serious if the rector had, in past years, established a policy in dealing with the staff and students.

### THE AIMS OF THE CATHOLIC UNIVERSITY

The following is the outline of the aims of the Catholic University, which I saw the Fathers at our educational conference on the fourth of December.

The aims of the university are general and special.

The general aim of the university is to participate in the mission effort of China.

The special aim of the university is to develop and conduct a center of Catholic humanism, namely, a Catholic University with related fields of activities. We are distinguishing here between aims and means. We are not considering only aims.

In considering aims, we distinguish between aims of the university, according to the mind of the Catholic Church, as envisioned by the government, and the aims of the university, according to the mind of the Church, but as curbed by the government.

We consider first the aims of the university, according to the mind of the Church, as envisioned by the government.

Such a university in its complete form should include the following faculties: theology, philosophy, literature and arts, science, law, and medicine.

Grande, Report for Dec-31, 1946, page 18. 8188  
of the Catholic Church, but especially in the positive sense that Catholic thought be taught in theology, philosophy, sociology, economics and similar branches;

A spiritual program be carried out in such a manner that the students may practice their religion.

A program of Catholic humanism carried on in a university would involve:

The teaching of fundamentals in undergraduate departments;

An introduction into methods of research in the graduate department;

Institutions such as the Oriental Institute, and a Bureau of Translating, need not be part of the university, but could be associated with it.

The aims of the university, according to the mind of the Church, but as curbed by the state, would involve a full program as listed above, as long as religion is left out. Hence, in this case, theology could not be accredited. Philosophy, Church History, and Comparative Religion would be allowed at least as optional branches.

The university should provide Catholic education for Catholics, and offer a sound education and, if desirable, a Christian education for non-Catholics.

The Catholic University should make special efforts for a thorough training of priests and of Catholic teachers.

Our financial report for the month of December is herewith enclosed.

The report on our foreign personnel is nearing completion. It has been delayed unavoidably by the work required to bring to a satisfactory conclusion the adjustment of dormitory fees.

Respectfully submitted,

Fr. Harold W. Rigney, S.J.D.  
Harold W. Rigney, S.J.D.  
Rector

Enclosures: Report on Adjustment of Dormitory Fees  
Financial Report for December, 1946. 31st  
Financial Report, July 1st, to Dec. 31st, 1946  
Eleven photos of classes at St. Joseph's College

1946年12月芮歌尼神父的報告原件

## 小結

- 以清末至民國時期的收藏為特色
- 介紹的相關人物，都關心中華文化與基督信仰的對話，但有時代及個人的限度。
- 將臺灣天主教視為中國天主教的一部份，相對忽略了臺灣天主教的部份，與羅光及輔大相關的資料是例外。
- 全中國天主教機構中最好的收藏，但仍有很大改善空間。