

天國的寶藏

11143台北市士林區至善路二段221號
 No. 221, Sec. 2, Zhishan Rd., Shilin Dist., Taipei City 11143, Taiwan (R.O.C.)
 Tel: 02-6610-3600 Fax: 02-2882-1440

贊助單位
 CHINA AIRLINES 中華航空
 財團法人ROC文化藝術基金會

協辦單位
 中華民國外交部
 中華民國駐外各使館
 天主教教廷駐台北辦事處

主辦單位
 國立故宮博物院
 財團法人ROC文化藝術基金會



- I The Holy See
聖座
- II The Pope and History
教宗與歷史
- III The Liturgical Year
禮儀年
- IV The Altar
祭臺
- V The Sacraments
聖事
- VI Catholicism Spreads East
聖教東傳



EXHIBITION FLOOR PLAN
展區單元配置

天國的寶藏—教廷文物特展

位於義大利中部的梵蒂岡城國，是全世界獨一無二的城中之國，天主教教宗不僅是梵蒂岡城國的政治領袖，更是天主（上帝）在俗世裡的全權代表，由他引領的天主教會和精神世界，影響力無遠弗屆，也同時承繼了兩千餘年天主教傳承下來的珍貴歷史文化遺產。

禮儀是宗教不可或缺的元素，天主教發展出神聖且細膩的禮儀形式。從教宗所主持的各項禮儀過程中，信徒得以崇敬天主、撫慰心靈、並聆受宗教教義與精神。儀式所使用的祭衣和聖器，兼具莊重、榮耀的藝術形式和神聖、深刻的宗教意涵。千百年來，這些祭衣和聖器由梵蒂岡宗座禮儀聖器室所典藏，除了歷任教宗曾在重要的禮儀中穿戴持用外，鮮少對外公開展示。

梵蒂岡與我國有深厚邦誼，在教廷駐華大使館和本院積極籌劃下，終使這些教廷珍寶得以在臺灣首次呈現，也是教宗文物第一次如此大規模地向世人展示。本展覽選展教宗聖器共六十組件，不但製作精美，於華麗中呈現神聖典雅的風貌，且有豐富意涵及生命力。展覽計分為聖座、教宗與歷史、禮儀年、祭臺、聖事、聖教東傳等六個單元，闡述天主教禮儀與教宗的密切關係，以及天主教發展的歷史脈絡；其中第六單元，選展的是輔仁大學與本院所藏天主教相關文物及文獻。

Treasures from Heaven: A Special Exhibition of Artifacts from the Holy See

The Vatican City-State, surrounded by Rome in central Italy, is one of the most unique sovereign entities in the world. The headquarters of the Holy See, it is where the Pope, as plenipotentiary representative of God in the world, serves not only as ecclesiastical head of the Roman Catholic Church but also as its political guide. The Pope is both a religious leader for Catholics and also a great spiritual force whose influence remains a potent source for many people in today's society. Materially speaking, the Holy See has also received and inherited more than two millennia of precious cultural artifacts related to the Catholic faith.

Liturgy, or the form in which public worship is conducted, has always been an indispensable part of religion. The Catholic Church, with its long history and rich traditions, has developed its own set of refined and splendid worship services. Catholics continue to find reverence for God, spiritual consolation, and religious doctrine in these divine liturgical activities led by the Pope. The unique garments (vestments) and objects (hallows) used in these services are both works of art and imbued with deep and sacred meaning. Over the centuries, they have been stored in the Sacristy of the Office for the Liturgical Celebrations of the Supreme Pontiff at the Holy See. Except for the Pope wearing or using them for important services throughout history, they have rarely been placed on public display.

The Republic of China has enjoyed longstanding relations with the Vatican. As evidence of such, the Nuntiatura Apostolica in Sinis as the Holy See's representative and the National Palace Museum have actively cooperated to bring a precious set of sacred objects from the Vatican to Taiwan for the first time. This special exhibition is also a world's first for such a major display of objects related to the Pope to be presented outside the Vatican. The exhibit features a group of sixty loan objects not only refined in craftsmanship but also of beautiful splendor and sacred classicism, their rich contents and background making them come to life with even greater vividness. The display is divided into six sections for "The Holy See," "The Liturgical Year," "The Altar," "The Pope and History," "The Sacraments," and "Catholicism Spreads East." Together, they present the close relationship between the liturgy of the Roman Catholic Church and the Pope as well as the history and development of Catholicism. In "Catholicism Spreads East," the National Palace Museum is also specially placing on display an object on loan from Fu Jen Catholic University along with books and documents related to Catholics from the Museum collection.

各區單元 | SECTIONS

一 聖座

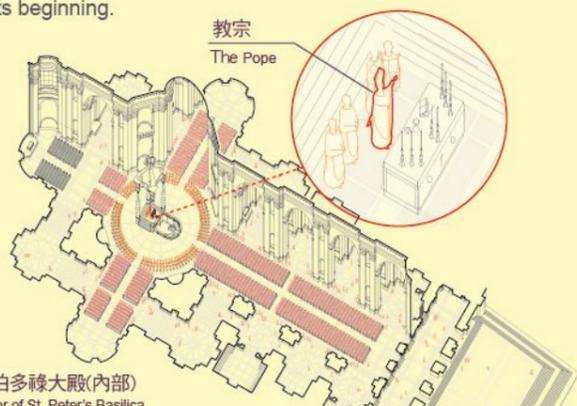
現任教宗方濟各於2013年就職，他極為重視人與自然的和諧，在最新通諭《願祢受讚頌》中，論述生態問題，希望世人效法亞西西的聖方濟，將天主創造的宇宙萬物視為自己手足，彰顯了教廷對於當今環境問題的重視。同時，教宗方濟各宣布自2015年12月8日（聖母始胎無染原罪節）起，至2016年11月20日（耶穌基督君王節）慶祝命名為「慈悲禧年」的「特殊禧年」。教宗也於12月8日禧年伊始，依例開啟聖伯多祿大殿的聖門，迎接禧年的到來。

I The Holy See

Pope Francis, elected to the Papacy in 2013, has always emphasized harmony between Man and Nature. In the most recent encyclical entitled *Laudato si'* ("Praise Be to You"; May 24, 2015), Pope Francis discusses the problems related to ecology and expresses hope that people all over the world can follow the example of Saint Francis of Assisi (1181-1226). By seeing themselves as part and parcel of the universe that God created, people can thereby realize the importance attached by the Holy See to environmental problems facing the world today. At the same time, Pope Francis also announced that from 8 December 2015 (Feast of the Immaculate Conception) to 20 November 2016 (Feast of Christ the King) an "Extraordinary Jubilee" would be held and known as the "Jubilee of Mercy." At the start of the Jubilee on December 8, the Pope followed tradition and opened the Great Door at Saint Peter's Basilica to mark its beginning.



聖伯多祿大殿
St. Peter's Basilica



（聖伯多祿大殿內部）
Interior of St. Peter's Basilica

二 教宗與歷史

耶穌指派他的首席弟子伯多祿與他的後繼者，領受天國的鑰匙及宗徒之長的職位，這是教宗與羅馬教廷權位的起源。發展迄今教宗已成為天主教會的領袖和梵蒂岡城國的元首。1274年里昂第二次大公會議後，教宗由樞機主教選舉產生。自1492年起，即在羅馬西斯汀教堂舉行選舉至今，教宗為終身職。十一世紀，教宗國瑞七世推動宗教改革，教廷開始積極參與國際事務和宣達理念，在國際關係上抱持超然獨立的立場，並向俗世傳達人人都擁有共享的權力與尊嚴。教宗冠冕禮器深富意涵，「伯多祿鑰匙」代表教宗是繼承伯多祿之權位，其三重冠象徵教宗擁有訓導、聖化、治理三項權力。本單元共選展十三位教宗的禮冠、袍服、配件和禮器，對天主教徒而言是殊聖無比之物。

三 禮儀年

天主教一年中的禮儀節期，稱作「禮儀年」。其中包括了聖誕節、復活節和聖神降臨等節慶，用以紀念耶穌基督在世間的重大事蹟。

- **將臨期**：為期四週左右，是耶穌降生前的準備期。
- **聖誕期**：從聖誕節到耶穌受洗日，為了紀念及慶祝耶穌降生成人。
- **四旬期**：復活節前對自身心靈的準備，為期六週左右。
- **逾越節三日慶典**：禮儀年的中心與高峰，最神聖的三天，目的是為了幫助信友紀念並在精神靈修上參與耶穌的受難、死亡和復活。
- **復活期**：從復活節到聖神降臨，歡慶五十天。
- **常年期**：第一分期在聖誕期之後，大約四至八週；第二分期則在復活期之後，為期約六個月。



祝聖候洗聖油時所用油罐(1997年)
Amphora for the consecration of the oil of the catechumens (1997)

II The Pope and History

Jesus appointed His first disciple, Peter, and those who followed him, to receive the Keys of Heaven and serve as head of the apostles, thereby inaugurating the institution of the Pope and the authority of the Holy See. In developments over the centuries, the Pope became leader of the Roman Catholic Church and sovereign of the city-state at the Vatican. In 1274, after the Second Council of Lyon, the custom for the Pope to be elected by cardinals commenced. And in elections held at the Sistine Chapel since 1492, being Pope has been a lifelong position. In the eleventh century, Pope Gregory VII (1021-1085) also instituted a series of reforms that saw the Holy See begin to take an active part in international affairs and promoting Church ideas. In terms of international relations, it maintained a more detached and neutral position, emphasizing the common rights and dignity of all people in the world. The objects in liturgical ceremonies presided over by the Pope are particularly rich and deep in meaning. The "Keys of St. Peter," for example, represent the Pope's inheritance of authority from Peter, while the three crowns of the papal tiara symbolize the three authorities (triregnum) of the Pope as father of kings, governor of the world, and Vicar of Christ. Selected for this section of the display are the tiaras, garments, accessories, and other ritual objects of thirteen Popes, which are of incomparable sacredness as far as Catholics are concerned.

III The Liturgical Year

The Catholic year, traditionally divided into seasons, is also known as the "liturgical year." The seasons include such well-known celebrations as Christmas, Easter, and Pentecost, which commemorate major events in the life of Jesus Christ. The seasons are as follows:

Advent: Spanning about four weeks, it marks the period leading up to the birth of Jesus.

Christmas Time: This period extends from Christmas to the baptism of Jesus, commemorating and celebrating the birth of Christ.

Lent: This period of about six weeks before Easter includes spiritual preparations on the part of the individual.

Paschal Triduum: The focus and peak of the liturgical year, these three days are considered the holiest. The goal is to help the faithful commemorate and spiritually participate in the passion, death, and resurrection of Jesus.

四 祭臺

天主教的祭臺大多以石材製作，是教堂內舉行各種重要禮儀的主要空間，同時也是耶穌身體臨在的象徵。它也是天主教慶祝彌撒中聖祭禮儀時「主的餐桌」。在餐桌上，神父祝聖無酵餅和葡萄酒，使之轉化為耶穌基督的聖體和聖血，成為信友們的生命食糧和精神飲料。置於祭臺上或祭臺旁的蠟燭，則意謂著耶穌為世界的黑暗帶來光明。主的餐桌很自然的令信友們聯想起耶穌與門徒的最後晚餐，以及耶穌無條件為罪人犧牲生命的偉大情操。



真福教宗碧岳九世(1846-1878在位)的聖爵與聖盤
Chalice with paten of Blessed Pope Pius IX (r. 1846-1878)

五 聖事

舉行七件聖事慶典是天主教最重要的禮儀，藉由聖事，信友們可以經驗到天主真實的臨在，並領受恩寵。這七件聖事包括：

- 一、**聖洗聖事**：滌除原罪，為信友開啟成為天主教會大家庭一員之門。
- 二、**堅振聖事**：受洗過的信友，可領受豐厚神恩，堅定信仰生活，並見證天主之愛。
- 三、**感恩聖事**：藉由恭領耶穌聖體、聖血，使信友與基督天人合一。
- 四、**和好聖事**：經由天主原諒信友的過失，信友才能與天主及他人重歸和好。
- 五、**傅油聖事**：透過天主恩寵，對信眾身體和心靈上的病痛，給予安撫與治癒。
- 六、**婚姻聖事**：結合一男一女，以自我犧牲奉獻的愛，願意終身相守的盟約。

Easter Time: This period from Easter to Pentecost is a celebration of fifty days.

Ordinary Time: The first period takes place after Christmas and lasts about four to eight weeks. The second one occurs after Easter and spans about six months.

This section of the display features special garments (chasubles, stoles, etc.), tiaras, and other accessories used by Popes over the ages during celebrations during the liturgical year. They also include such liturgical objects as a monstrance, amphora, and crosses.

IV The Altar

Most altars in the Catholic faith are made of stone and represent the major space where important liturgical ceremonies are held in the church, serving also to symbolize the presence of Jesus' body. The altar is also the "Lord's Table" for sacred ceremonies held during the Sacrifice of the Mass. At the table, the priest takes unleavened bread and wine that has been consecrated and turns them into the body and blood of Jesus Christ to become the life-sustaining sustenance and spiritual drink for believers. The candles on and beside the altar stand for how Jesus brought light to a darkened world. The Lord's Table is also naturally an emotional reminder for the faithful of Jesus and the Last Supper with His disciples and the great unconditional sacrifice of His life for sinners.

V The Sacraments

The sacraments refer to the seven most important rituals in Roman Catholicism. Through the sacraments, followers are able to experience the true presence of God and receive His grace. These seven rituals are:

1. **Baptism (Christening):** The ritual cleansing of the original sin, it marks the entrance of a person into the family of Catholics.
2. **Confirmation (Chrismation):** Those baptized are then admitted into the grace of God, serving to solidify their belief while testifying to God's love.
3. **Eucharist (Communion):** In this sacrament, the Catholic partakes of the body and blood of Jesus Christ and joins in union with Him.
4. **Confession (Penance):** With God's forgiveness of a believer's sins, he or she is able to become closer to God and others.
5. **Anointing the Sick:** Through the grace of God, the body and soul of the believer can experience relief from suffering and even comfort and healing.
6. **Matrimony (Sacramental Marriage):** The union of a man and a woman means committing to a love marked by self-sacrifice, agreeing to enter into a covenant of lifelong care for each other.

七、**聖秩聖事**：天主教男性教友，可依聖秩被祝聖為執事、司鐸和主教，為普世教會和天主子民服務。

在教宗聖器收藏室中，保有聖爵、聖盤、聖體盒、鈴鐘、小蠟燭臺、水壺、聖體光座、油罐等，均是教宗在執行七項聖事所使用的各種禮器。

六 聖教東傳

聖方濟各沙勿略(1506-1552)是耶穌會的七位創始人之一。1540年，教宗保祿三世(1534-1549在位)批准成立耶穌會後，他在葡萄牙王約翰三世(1502-1557)的請求下，前往東方傳教。隨後，將天主教傳播到印度、麻六甲、摩鹿加群島和日本等地。1552年，病逝於廣東外海的上川島，未能踏入中國本土傳教。

沙勿略死後三十年間，中國因正逢倭患而實施海禁，教會一直無法順利入華宣教。1573年，范禮安(1539-1606)出任耶穌會東方視察員，主張不宜採直接傳教法，以學習當地語言並熟習當地社會民情風俗作為準備。九年後，1582年12月，羅明堅(1543-1607)和利瑪竇(1552-1610)終於成功抵達廣東肇慶，建立了「僊花寺」。利瑪竇前後駐足韶州、南昌、南京和北京等地，最後長眠於北京。在華期間，他與中國士大夫交遊，採行知識傳教的策略，與奉教士人徐光啟等合作翻譯西學書籍，介紹當時歐洲的自然哲學、音樂、曆法和數學等知識。利瑪竇及隨後而來的傳教士們，不但擴大了天主教的宗教影響力，也積極拓展東西雙方的交流和認識。



聖方濟各·沙勿略(1506-1552年)聖髑與聖髑箱
Reliquary and relic of St. Francis Xavier (1506-1552)

7. Ordination: This is the sacrament in which male Catholics are ordained as bishops and priests dedicated to the ecumenical service of all people in the name of God. monstrances, amphoras, and others.

In the Sacristy of the Pope are various liturgical objects that have been used by him to carry out the sacraments, including chalices, patens, ciboria, bells, bugias, ewers, monstrances, amphoras, and others.

VI Catholicism Spreads East

St. Francis Xavier (1506-1552) was one of the seven co-founders of the Jesuit order in the Catholic Church. In 1540, after Pope Paul III (1468-1549) formally approved the Society of Jesus, Xavier was asked by King John III (1502-1557) of Portugal to travel to the East and spread the faith. Thereafter, Catholicism took root in India, Malacca of Malaysia and the Moluka Islands in Indonesia, and as far away as Japan. In 1552, however, Xavier died of illness on Shanghuan Island off the coast of Guangdong before having the chance to set foot on the Chinese mainland to commence missionary work.

In the thirty years following Xavier's death, the Chinese coast and waters suffered from incursions by Japanese and local pirates, so the Ming dynasty government implemented a ban on private maritime activity, making it impossible for Catholic priests to enter China and preach. In 1573, Alessandro Valignano (1539-1606) as Visitor of Missions in the East was opposed to the idea of directly preaching. Instead, he advocated European missionaries prepare by learning native languages and becoming familiar with local customs and manners. Nine years later, in December of 1582, the missionaries Michele Ruggieri (1543-1607) and Matteo Ricci (1552-1610) were finally able to successfully land at Zhaoqing in Guangdong and "Xianhua Temple" was established. Over the years, Ricci was stationed in such places as Shaozhou, Nanchang, Nanjing, and Beijing, where he passed away. During his stay in China, he associated with Chinese literati and adopted a policy of spreading Catholicism via the study of Western learning. He worked with the scholar-official Xu Guangqi (1562-1633) and others in translating books on Western knowledge into Chinese, introducing such topics popular in Europe at the time as natural philosophy, music, calendrical studies, and mathematics. Ricci and the missionaries who came after him not only increased the religious influence of Catholicism in China but also actively expanded mutual exchange in knowledge between East and West.