

考試科目	專業英文	所別	宗教研習所	考試時間	5月7日(週一) 第一節
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壹、英翻中：70%

I. In its formative years, the study of religion struggled to legitimate itself as a distinct academic discipline alongside other humanities disciplines. The existence of academic departments of religion at most colleges and universities today is one sign of its success in gaining credibility within the academy. Yet the questions asked and perspectives taken by the founders of academic religious studies now seem dated, based on the intellectual assumptions and interests of previous generations. In general, the humanities and social sciences have taken up new questions and perspectives that embrace both inter-disciplinarity and contemporary critical and cultural theory. Students of religion must enter into dialogue with these new perspectives or risk becoming irrelevant, unable to address the questions and issues concerning religion and culture that are now animating the academy.

II. All the great religions of the world have existed in China at some time or other. In the past 2 thousand years Buddhism, Manichaeism, Christianity, Islam, and Judaism have entered China and been transformed and indigenized in the process. An early Eastern Christianity and Manichaeism were introduced in the seventh century by land from Central Asia and by sea through south-eastern ports. They affected various syncretic movements, but have ceased to exist as separate traditions, though they could be revived. Similarly, Judaism has ceased to exist as a practice except for a few hundred who profess to be Jews and do not eat pork. Roman Catholicism from the sixteenth century, Protestantism from the eighteenth century onwards, but none of the Eastern Orthodox traditions of Christianity, have spread throughout China, and there are now many Chinese-born Protestant movements. Likewise, in every province there are Muslim families. But Islam entered China largely by the Chinese empire's Western expansion into Central Asia, particularly when it came under Mongol and Manchu rulers in the thirteenth and the seventeenth centuries. It exists mainly as the religion of non-Chinese people in its Western provinces. Of the imported traditions, Mahayana Buddhism has had the greatest influence. But their slow spread throughout China was always in tension with the more consistent orthodoxy of family, lineal reproduction, worldly responsibility, the unworthiness of begging, and the imperial suspicion of the danger of vagrants to social order.

備

註

- 一、作答於試題上者，不予計分。
- 二、試題請隨卷繳交。

考試科目	專業英文	所別	宗教研究所	考試時間	5月7日(文)第一節
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貳、 中翻英：30%

台灣民間宗教信仰中的神靈世界雖然複雜，但基本上可區分為天界、神明界、幽冥界，共同構成民間信仰中的「三界觀念」。天界為天上眾神所居；神明界即人間，亦有許多神靈居此以護佑眾生；幽冥界為一般熟知的陰間或地府，為眾鬼以及管理鬼魂的冥王所居。三界觀念構成了民間信仰中通俗宇宙觀的主要內涵。因民間信仰有別於學術知識式的派別，或制度教條式的宗教，而盛行於一般商、農、漁、工階層的百姓生活中，故無特定的教主，多奉玉皇上帝（天公）為三界最高的統治者，並依照各地風俗習慣與祭祀禮俗，做為日常與祭祀生活的準則。

台灣民間信仰沒有嚴密的教派組織或教團，崇拜多為地方信仰中心的宮廟、神壇、家廟、宗祠等為主。神廟的空間，不只是作為人祭拜神的場所而已，同時也是神服務人的地方。目前台灣的神廟大多偏重在聖事的服務上，以神的超自然力作為服務世人的資源，偏重在神明的靈感與顯聖上，經常舉行各種祈禱、許願、祭祀、消災、補運與法會等活動，側重在神明的指點迷津與靈力顯現，來化解各種的生存困境，求取現實生活的具體利益與和諧。

備

註

- 一、作答於試題上者，不予計分。
- 二、試題請隨卷繳交。

考試科目	宗教基本問題研究	所別	宗教研究所	考試時間	5月7日(六)第二節
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一、簡答題：須答八題，每題五分，共四十分 (40%)

僅就下列十二個個專有名詞，任選八題作答，解釋其在宗教研究上的內容、特點與意義。(中文翻譯名詞如有差異，皆以括弧內原文為主)

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| 1. 《羅摩衍那》(Ramayana) | 7. 三洞四輔 |
| 2. 西乃山之約 (Sinaitic Covenant) | 8. 希臘教父 (Greek Fathers) |
| 3. 阿羅漢 (Arahat) | 9. 東方主義 (Orientalism) |
| 4. 加爾文 (John Calvin) | 10. 信仰圈 |
| 5. 五蘊 (skandhas) | 11. 朝功 (hajj) |
| 6. 彌賽亞 (Messiah) | 12. 商羯羅 (Shankara) |

二、申論題：兩題，每題三十分，共六十分 (60%)

1. 「現代化最主要的特徵，就是人類歷史脫離神權轄制，代之以人的主體和現世幸福為主要關懷，並以理性為運作工具，塑造和導引西方社會的進展。因此，現代化即是理性化的過程，其間必然導致宗教的世俗化 (secularization)，在可預見的將來，這個大趨勢絕對難以挽回 (irreversible)」
 - a. 你(妳)是否同意以上的論述？為什麼？請根據至少一位宗教學者的理論為依據作答。
 - b. 無論同意與否，亦請舉出至少一個例子，以作為強化或反駁。
2. 台灣被許多海內、外學者喻為「宗教櫥窗」，不但宗教團體多元，各宗教間亦和平共處。另一方面，隨著全球化潮流的進展，不少佛教、民間教派、基督教會等，積極宣教，拓展據點至世界其他國家或地區。試問：
 - a. 請舉你(妳)所熟悉的例子，回應上述台灣宗教多元與全球化發展的現象。
 - b. 對於此一現象，你(妳)個人會如何進行研究？

備

註

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- 二、試題請隨卷繳交。