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| 考試科目 | 專業英文 | 所別 | 宗教研究所 | 考試時間 | 5月9日(六)第一節 |
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壹、英翻中：70%

I. Here is a potential clashing point with much of Christian tradition, and many Confucian thinkers are aware of it, namely, how is one "saved," how does one become a whole human--by one's own effort or from the outside? Tu Wei-ming comments: "To say that man, by self-effort, without a leap of faith, can become one with the Creator is novel, if not blasphemous, in the Judeo-Christian framework." Tu here is, of course, right concerning much of Christian tradition, but that stream of the tradition has tended to misconstrue the basic meaning of both the key term "salvation," and the message and example of Jesus. Moreover, the alternatives of either salvation by self-power or other-power is an unwarranted forced choice. Here the "Protestant" "alone" is definitely to be rejected in favor of the "Catholic" "both-and." However, when we speak of these two "powers," we are speaking on two different levels of causality. As a consequence, there can be no clash--only complementarity.

II. The important elements of the notion of *karma* are first, that one can rely on oneself and one's own actions for salvation, and second, that there is in fact no saviour one can rely on -- one has to rely on oneself. Spiro claims that the belief that one can be saved by the efforts of a compassionate saviour, a divine figure, can only carry conviction where, in the formative stage of experiencing what the world is fundamentally like, namely in childhood, that experience is one of persistent and enduring love and emotional nurturance. The child is assured that he or she is not alone and a cognitive structure is created isomorphic with belief in saviour gods. Such a cognitive structure would be difficult to acquire in Burma. Early on infants are treated with the greatest nurturance. Their need for affection is constantly satisfied and dependency indulged. This nurturance is rather abruptly and unpredictably withdrawn at a certain age and after infancy physical expression of affection is rare and verbal praise and expression of affection slight in order not to spoil the child. Strict obedience is expected of them and punishment is often severe. There is thus no experiential model for the development of the notion of a divine saviour. The only view which carries credibility and conviction is that salvation must be attained by one's own efforts.

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| 備註 | <p>一、作答於試題上者，不予計分。</p> <p>二、試題請隨卷繳交。</p> |
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| 考試科目 | 專英英文 | 所別 | 宗教研習所 | 考試時間 | 5月9日(六)第一節 |
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貳、中翻英：30%

臺灣民間信仰根基於民族數千年來的悠久歷史，其教義、儀式及組織都與世俗生活合而為一。因此，臺灣人的信仰及儀式行為表現在許多不同的生活面向上，如祖先崇拜、神靈信仰、歲時祭儀、生命禮俗、符咒法事以及卜卦算命等。漢人自稱是「敬天崇祖」的民族，敬天就是敬畏自然、順天行事；崇祖就是飲水思源、慎終追遠。天地間的神祇保境安民、恩威浩蕩，民眾在神誕之時舉行迎神賽會來虔誠酬神，表達對神明的感恩之情。民間信仰沒有統一的教義和經典，自古相傳的儒家理論提供了處世的道德標準。「忠孝節義」是口耳相傳的道德準則，「舉頭三尺有神明」的俗諺，說明天道常存；「惡有惡報，善有善報」的觀念，印證了民眾廣植福田以求福報的心理。



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| 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9日(六)第2節 |
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一、簡答題：四題，每題十分，共四十分 (40%)

僅就下列八個專有名詞中，任選四題作答。每題答案須解釋該專有名詞在宗教研究上的內容、特點與意義。

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| 1. 正念療法 | 5. 天房(Ka'ba) |
| 2. 基要主義 (fundamentalism) | 6. 塔木德 (Talmud) |
| 3. 神聖空間 | 7. 刈香 |
| 4. 宗教市場 (religious market) | 8. 存思 |

二、申論題：兩題，每題三十分，共六十分 (60%)

1. 試以理論和實例，回應以下陳述：

「一個國家或地區人民的教育水準越高，社會越理性，宗教則自然衰退甚至消亡。」

2. 最近國內、外發生諸多宗教事件，試舉任何案例加以評述。妳(你)的答案必須包括：
- 客觀描述其內容
 - 舉出其在宗教研究上的意義
 - 妳(你)個人的看法或評價

備註 一、作答於試題上者，不予計分。
二、試題請隨卷繳交。