

慈濟大學宗教與文化研究所九十一年度入學考試
英文試題

此文件經過圖書館整理,所有內容應以原單位之文件為主,請至該單位網頁參考

請將英文翻譯成中文(六題選答五題,每題十分) 佔 50%

1.A religion is complex, organic and subject to change. By saying that it is complex, I mean that there are, so to speak, different dimensions of religion. Thus a religion typically incorporates doctrines, myths, ethical injunctions, rituals and styles of experience, and these are all embodied and manifested in social institutions. It has, in other words, a doctrinal, a mythic, an ethical, a ritual, an experiential and a social dimension. Perhaps the study of religion has too often been over-intellectualistic, and has concentrated too much upon the doctrinal dimension of religion, and the history of religious ideas. This can involve a distortion, precisely because religions are organic.

2.Many people worship ancestral spirits and nonancestral gods at home altars. The most important god temples, however, are run by local community committees. There is no priesthood affiliated with these temples, although Daoist or Buddhist priests may be hired to conduct rituals. Nor is there any institutional organization beyond individual temples. Some nearby temples are connected historically through "incense division," in which a branch temple starts up by bringing incense from the mother temple and usually reaffirms the tie annually by making a pilgrimage to the mother temple. Maintenance of such ties is evidence of historical roots and ongoing economic or social connections. Overseas communities often maintain ties to their home communities through incense division networks.

3.Religions in which men are structurally dominant have developed elaborate ideologies that endeavor to explain, justify, cause, or apologize for women's subordinate status. Examples of such ideologies include claims that women are more prone to sin - especially sexual sin, that God chose to become incarnate as a male, that woman (Eve) brought sin into the world, and that women's souls or intelligences are inferior to men's. These ideologies both reflect and give form to patriarchal social structures.

4.The other important expression of Chinese religious consciousness before the Han dynasty was shamanism, which most commonly took the form of deities and spirits possessing receptive human beings.

5.A religion is a unified system of beliefs and practices relative to sacred things, that is to say things set apart and forbidden - beliefs and practices that unite into one single moral community called a Church, all those who adhere to them.