

慈濟大學宗教與文化研究所

九十二學年度碩士班入學考試【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

英文試題: 50 %

請將英文翻成中文 (共五題, 每題 10 分, 佔 50 分)

1. In its origins Christianity is Eastern rather than Western. Jesus was a Palestinian Jew, and during the early, formative centuries of the church's life the Greek and Syriac East was both numerically stronger and intellectually more creative than the Latin West. From around the year 1000 onward the balance has shifted, with Western Christendom assuming the more dominant role and the Christian East shrinking under social and economic pressure and, at times, active persecution.
2. For one thing, gods are conceived to be first things in the way of being and power. They overarch and envelop, and from them there is no escape. What relates to them is the first and last word in the way of truth. Whatever then were most primal and enveloping and deeply true might at this rate be treated as godlike, and a man's religion might thus be identified with his attitude, whatever it might be, towards what he felt to be the primal truth. Such a definition as this would in a way be defensible. Religion, whatever it is, is a man's total reaction upon life, so why not say that any total reaction upon life is a religion? Total reactions are different from casual reactions, and total attitudes are different from usual or professional attitudes.
3. The existing controversial viewpoints and the vast volume of literature on Chinese religion, together with the undoubted omnipresence of religious influence in Chinese life, leave the place of religion in Chinese society obscure. An important reason for the obscurity is the lack of structural prominence of a formally organized

religious system in the institutional framework of Chinese society, which leads to the frequent interpretation that the numerous popular cults are unorganized and are of little importance in the Chinese social and moral order. Even Max Weber, who attached great importance to religion, characterized the cultic situation in China as “a chaotic mass of functional gods.” This interpretation is largely the result of viewing the religious situation in Chinese culture from the pattern of the Christian world, where religion has a formal organizational system and has occupied a prominent structural position in the organizational scheme of Western society.

4. All known religious beliefs, whether simple or complex, present one common characteristic: they presuppose a classification of all things real and ideal, of which men think, into two classes or opposed groups, generally designated by two distinct terms which are translated well enough by the words profane and sacred.

5. Religious action in the modern period is, I think, clearly a continuation of tendencies already evident in the early modern stage. Now less than ever can man's search for meaning be confined to the church. But with the collapse of a clearly defined doctrinal orthodoxy and a religiously supported objective system of moral standards, religious action in the world becomes more demanding than ever. The search for adequate standards of action, which is at the same time a search for personal maturity and social relevance, is in itself the heart of the modern quest for salvation.