

慈濟大學宗教與文化研究所

九十三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 3 題，1、2 題每題 15 分，第 3 題 20 分）

- 1、 Many scholars complain that a neat and tidy definition of religion is impossible. You cannot draw an easy boundary round religion and religions. In fact, our modern distinctions between what is religion and what is not are largely the product of legal decisions; in other ways too they may be culture-bound. Had the modern study of religion started in Beijing and not in Europe and America, we might not have any sharp line between religious and secular worldviews. As non-finite, the study of religion ought at least to glance at Marxisms and nationalisms and other ideologies which function like religions in many ways.
- 2、 Dialogue is possible even under today's more difficult conditions, and in fact it takes place. Of course, the until-now traditionally European-centered Christian theologians -- like the often too politically, militarily and economically oriented news correspondents, who hardly ever made contact with the really decisive spiritual representatives in Iran -- have taken practically no notice of that fact. At the same time, one would have to admit that theological Germany has not found itself precisely in the vanguard in dialogue among the religions.
- 3、 Of course, Muslim theologians also proceed on the assumption that humanity is pluralist and that the thought worlds of millions of human beings are different from theirs in speech, culture and religion. How then should Muslims under these circumstances make their Islamic faith understandable to non-Muslims when they are not able to confront their concepts, their ideas or their teachings with those of Christians? According to Muslim interpretation, as was persuasively portrayed in the foundation-laying lecture by a scholar who knew Germany quite well, something like a table of comparisons between the concepts, ideas and teachings

of the two religions is needed, which, however, cannot be put together by Muslims alone if it is to be objective. No, Christians must determine what their own concepts, ideas and teachings mean. Only thus can it be meaningful when people come together and in trusting conversations compare, clarify and evaluate.