

## 主編的話

對宗教研究來說，「分裂與合一」可說是一個永恆的課題，因為在「分裂與合一」的主題下，既可分析同一宗教的不同流派之間的關係，也可以思考不同宗教、信仰以至意識形態之間的關係；此外，宗教能否及如何在分裂的社會中締造和諧與合一，是宗教徒和非宗教徒都關注的問題；而更為根本的是，「分裂與合一」是可以涉及宗教最為核心的問題，就是人與宗教「對象」（無論這是稱為上帝、天道或終極實在）的關係。

本期以「分裂與合一」為主題，收集的文章內容正好包括上述的多個研究方向。張名揚的論文分析天主教和基督新教在對聖經的詮釋上的分歧，並透過梳理教廷的相關文獻及對當代詮釋學的採納，探討走向合一的可能性。相對來說，鄭仰恩的論文是更為直接地討論與教會合一相關的神學概念、尤其「普世」的概念，並且是結合亞洲的歷史、社會及政治脈絡來思考當代亞洲基督徒合一運動所面對的挑戰。這兩篇文章基本上都是探討基督宗教內的分裂與合一為主，但也分別涉及當代亞洲的處境，以至當代學術界對於詮釋的衝突的處理。王聖英的論文可說是揉合二者，既結合對當代亞洲的關注，也在對「絕對真理」的批判中，折射出對詮釋的衝突的重視；文章透過分析近現代中國的宗教、哲學與意識形態，呈現出一種強調「絕對真理」的傳統，並又指出這種以「大一統」壓倒一切的傾向，阻礙了理性討論群體的形成，而這種傳統的負面影響甚至在當代仍隱約可見。

在第四篇論文，**Virginie Marc** 嘗試反思海地（**Haiti**）的宗教教育。論文以後殖民的視角，指出在這一個因為種種歷史、社會及政治原因而充滿對立和紛爭的國家，不同宗教以至同一宗教的不同宗派，不僅彼此分歧、甚至是反映以至強化社會上的分化；此外，文章更積極探討，在此處境中，宗教教育能否及如何促進社會的凝聚與合一，而海地本土宗教中的伏都（**Voodoo**）信仰和實踐在當中又有何角色。對於中文學界來說，這個位於加勒比海的島國也許是一個十分陌生的共和國，但文章所探討的問題卻又似與台灣及香港十分相關，相當值得細閱。在本期的第五篇論文，鄭凱倫探究中華新士林哲學的密契論，而所講的密契是指向一種合一、是人與終極實在的合一。論文十分創新地使用超驗多瑪斯主義的超驗方法，去比較禪宗的十牛圖和及聖經中的牧羊意象，對於宗教交談及神哲學的在地化皆甚有參考價值。

在主題以外的論文同樣精彩，並且與今期主題不無關係。游子安教授對

香港以至華南的宮觀廟宇、尤其所從事的慈善事業，素有研究，而他在本期第六篇的論文，將研究範圍延伸至越南，專門探討當地的華人宗教的慈善事業，尤其當中的「萬人善緣法會」如何成功地團結眾人，同心協力推動慈善事業。

本期的文章，無論從文章的內容、以至作者的學術及文化背景，皆是十分多元化，而在這多元化中卻又體現了對宗教究研這一學科的共同關注，並各自以不同的進路拼湊出對「分裂與合一」這一主題的一份頗為獨特的學術貢獻。在此謹向諸位作者、論文評審、編輯同工深切致謝。

# 輔仁 宗教研究

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## Editorial

Division and unity is an eternal question for religious studies since it can be used to cover the relations between separated streams of the same religion or for the relations between different religions, faiths and ideologies. Moreover, whether adherents of religions can work with non-adherents to bring reconciliation and unity to a fractured society is also a vital matter. Even more importantly, the theme of division and unity can touch on a core issue for religions, namely the relations between human beings and the object of their religion, whether it is called God, the Way of Heaven or ultimate reality. Under this heading the articles in the current issue cover all of the above themes.

Chang Ming-yang analyses the different hermeneutical approaches to the Bible taken by Catholics and Protestants. Exposition of documents from the Holy See and contemporary hermeneutics lead him to enquire about the possibility of a united approach. On the other hand, Cheng Yang-en's paper more directly discusses theological ideas relevant to Christian unity, such as that of catholicity. The article draws on the history, society and politics of Asia to look at the challenges facing the ecumenical movement in Asian Christianity today. Both the first two papers focus on division and unity within Christianity but also touch on Asia (the first paper) and on how the contemporary academic world deals with conflicts in hermeneutics (the second).

Wang Sheng-ying's paper draws together both of the latter strands, referring to Asia and to hermeneutical conflicts over absolute truth—which is here criticized. A study of modern and contemporary Chinese religion, philosophy and ideology reveals a strong tradition of absolute truth which tends to suppress other discourse and prevent the formation of rational discussion groups. This negative tradition continues to hold sway today.

In the fourth article Virginie Marc reflects on religious education in Haiti. Adopting a post-colonial outlook, she highlights how, in a country that is replete with opposition and contention for a variety of historical, social and political reasons, different religions and branches within the same religion not only repel each other, they even harden social divisions. In such a society the paper asks if, and how,

religious education might foster cohesiveness and unity, in particular, what role the native Haitian religion of voodoo both in terms of belief and practice, might play. While a Chinese readership may consider the republic of Haiti to be on a remote Caribbean island, yet what is said here is highly relevant to both Taiwan and Hong Kong and hence well worth reading.

The fifth article by Cheng Kai-lun examines mysticism in Chinese Neo-Scholasticism, where mysticism is a search for unity between human beings and ultimate reality. With great creativity, the article uses the transcendental method of transcendental Thomism to compare the Chan Buddhist ox-herding pictures and the Biblical image of shepherding. The article is particularly worth consulting for its contribution to religious dialogue and inculturation of theology.

Although not directly related to the theme of division and unity, yet the final article is not wholly beyond the pale. Professor Yau Chi-On has contributed much to the study of temples in Hong Kong and south China, especially as regards their charitable work. Here he extends his research to Vietnam and looks at ethnic Chinese charitable activity, particularly the Charitable Assembly of Ten Thousand People, and how it successfully draws people together to work for charitable enterprises.

Whether in terms of subject-matter or in terms of their authors' academic and cultural background, the articles in this issue are very varied and yet amidst the variety is a common concern for the discipline of religious studies and so together they make a unique scholarly contribution to the theme of division and unity. Herewith I express my thanks to all the authors, reviewers and editorial staff.

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