

## 主編的話 (中譯)

在基督宗教的歷史上，一直意識到宗教間的相互關係，這亦是今日最具挑戰性的問題。自基督宗教之始，基督徒已開始思索不同的宗教傳統，並形成了的各種的關係。耶穌最早的追隨者均為猶太人，他們認為耶穌就是默西亞，而對他們而言，這不是參加了一個新的宗教，不過，他們很快便發現，在理解納匝肋人耶穌的意義和重要性上，與其他猶太人有很大的爭議。這些爭議在新約聖經中留存並影響了基督宗教往後的歷史。基督徒建構的自我形象是與新約中負面的猶太人相對比，如叛徒猶達斯依斯加略又或是偽善的法利賽人。在歷史上，基督徒亦視穆斯林為敵人，並對穆斯林和伊斯蘭教有著強烈的負面印象。當基督宗教傳至世界各地，亦視所遇到的其他宗教為迷信。

雖然基督徒與其他宗教亦曾經有過相互尊重的對話，但在更多的情況下卻是敵對，而在歷史上，宗教間的關係經常是充滿衝突甚至是暴力，直至二十世紀中，基督徒仍帶著歷史上宗教仇恨的陰影。即使有來自不同宗派的基督徒理解及尊重其他宗教及其信眾，但終歸是少數，對整個基督宗教群體的影響十分有限。

現代基督宗教其中一個最重大的轉變是其對其他宗教的態度轉變，而這個轉變是廣泛地影響基督宗教，並仍然持續著。在天主教方面，第二次梵蒂岡大公會議是決定性的事件，而與此同時，其他基督宗教的宗派亦有這種轉變。在歷史上，天主教的大公會首次公開對其他宗教表示尊重，承認其他宗教亦包含真理與神聖，並呼籲天主教徒要以接受和仁愛的精神，與其他宗教的信眾致力在共同的價值上合作。其他宗派的基督徒亦在梵二的精

神中找到鼓舞、贊同和靈感。梵二閉幕距今近五十年，這是一個合適的時間去回顧這個轉變，和對二十一世紀的重要意義。

本期期刊的文章便是探究基督徒，特別是天主教徒與其他宗教傳統的關係的轉變，並反思當今基督宗教的宗教對話。部份文章集中討論天主教與其他宗教的關係，部份則將討論擴至其他基督宗教宗派。有些文章旨在提供該範疇的導論，有些文章則針對一專題作深入探究。由於宗教間的關係是一宏闊的課題，本期期刊目的是希望讀者留意這個課題，並提供進一步研究和討論的線索，而無意囊括所有的範圍。

多年來代表美國天主教教團主事宗教間關係的 John Borelli 在其文章中，回顧梵二及梵二後天主教在宗教對話方面的貢獻，其中可看到，梵二文獻至今仍是歷久常新及令人深省，而改善宗教間的關係至今仍是世界的重要課題。而當中最戲劇性的轉變是猶太教與基督宗教的關係。曾出任國際基督徒及猶太教徒理事會會長的 John T. Pawlikowski，便在文中探討這個課題，並為讀者提供神學上的反思和近期的轉變。

其中一個最重要而又最難以發展的宗教關係要算是基督徒與伊斯蘭教徒的關係。Rita George-Tvrtković 曾代表天主教芝加哥總教區處理與伊斯蘭教徒的對話，並曾研究中世紀兩者之間的互動關係。她在文中指出基督徒在中世紀對伊斯蘭教徒的關係的模式如何持續影響至今。她亦探討梵二如何革新天主教與伊斯蘭教的關係，並以在美國的發展為例子分析。

印度自古已是一個包容多種宗教傳統的世界，當中不少延續至今並以和諧的方式共存，但其中亦有不少衝突。印度清奈羅耀拉學院文化與宗教教談中心主任 Vincent Sekhar 介紹了在現今印度宗教關係的正面與困難情況，在有建設性的發展下，印度教中的民族主義卻對少數宗教帶來挑戰和衝突。Sekhar 指出，儘管有著「種族的陰影」威脅宗教對話，但「正面的支柱」亦同時存在並以求同存異的精神歡迎人與人間的和諧與相互理解。佛教和基

基督教在世界不同的文化地域均有接觸，兩者之間的關係並不能簡單地一概而論。研究比較神學和佛教與基督教關係的 James Frederick 在其文中提供了世界不同角落佛教和基督教間多元的關係的概覽。

本期數篇文章特別關注宗教對話在中國的情形。以研究宗教在中國和美國著稱的社會學家 Richard Madsen 探討了天主教在十九、二十世紀中國、香港、澳門和臺灣與其他宗教的關係。他指出，在中國大陸，天主教徒多數集中在鄉村的群體，並十分強調保存自己天主教徒的身份。在香港、澳門、臺灣的天主教徒則在城市中與其他宗教共存，儘管間或亦有衝突。周景勳神父是在香港擁有最豐富的宗教交談經驗的宗教領袖之一，他長年擔任香港天主教區的宗教聯絡委員會主席及香港教區聖神修院神哲學院的宗教學主任。本期期刊透過與周神父的訪談，回顧香港的六宗教領袖座談會的歷史。在香港，不同宗教透過對話來互相影響，但同時亦專重彼此間的差異和合作的限度。

另一種富有意義的宗教研究是透過比較分析不同宗教間對相類近的品德的看法。精於研究中國基督教的賴品超在他的文章中探討了儒家和基督宗教傳統中的利他主義。儒家自古到今是以「仁」作為其獨特的思想，而基督宗教則以「愛」(agape)為核心。儘管兩者的理想並不相同，但相似之處卻富有啟發性並值得深入研究。在香港中文大學修讀研究生的陳曦則研究保祿和日本佛教淨土真宗的創始人親鸞的思想中，信心的重要性。透過慎密的文本研究，陳曦比較了保祿的書信與親鸞的《教行信證》中，信心和行為間的關係。保祿和親鸞的信仰儘管有天淵之別，但他們某些觀點的相似性卻很值得我們反思。

一個宗教傳統中特別的觀點亦或能為其他宗教帶來新的啟發。儒家思想以正名作為一個很重要的核心行為和價值。人們均是以名相互指稱，因此名是生命中最重要組成之一。不同宗教往往被其他人冠以他們反對的名。錯誤的名亦能扭曲真義，造成誤解和猜疑，甚至引起衝突。研究基督教與亞洲著稱的學者 Peter

Feldmeier 在其研究中，探討儒家的正名觀念如何成為處理宗教問題的有用概念。

一些組織如何促成不同宗教的信徒間的交流亦是研究宗教交流的另一重要層面。「隱修群體宗教交流經驗」Dialogue Interreligieux Monastique/Monastic Interreligious Dialogue 是由天主教的隱修士組成，從事與其他宗教的隱修群體進行對話。Fabrice Blée 曾深入研究這段歷史，在他的文中會介紹這個運動的起源和歷史。包容是天主教的隱修群體生活中的核心部份，Blée 在文中指出這個傳統美德如何成為今日進行宗教對話的重要行動。

另一個致力各宗教相聚交流的組織是世界宗教議會，其歷史始自 1893 年，由部份美國基督新教領袖所構思，以鼓勵宗教間的相互理解、和諧共存為目的的第一次世界宗教議會。在 1893 年的議會中，亞洲的宗教領袖對北美產生重大的形響。印度教、佛教、伊斯蘭教、拜火教、祆教、道教、神道教和儒教的領袖在會議上發言，在當時，大部份美國人對這些宗教是聞所未聞。不少學者將這次會議作為現代宗教交流的開端。筆者的文章考察了世界宗教的議會自 1893 年至今的歷史。

作為本期期刊的總結，出生於越南並作為今日亞洲、美國最傑出的神學家，Peter Phan 考察了五十年來梵二引領天主教至何方。Phan 指出梵二對天主教會過往的立場與經驗的鮮明革新。Phan 提出了一個聖神在眾人的生命中工作的神學，並期望教宗方濟各所帶來的希望和慷慨的精神，將有助建立宗教間的關係。

(中譯：吳家齊)

## Editor's Word

Interreligious awareness is as old as Christianity and is one of the most pressing challenges of the present. From the very beginning of the Christian movement, followers of Jesus Christ have been aware of other religious traditions and have been in a variety of relationships with followers of other religious paths. Most of the very first followers of Jesus were Jews who accepted Jesus as Lord and Messiah without any sense of leaving one religion to join another, but they soon found themselves debating with other Jews over the meaning and significance of Jesus of Nazareth. The expressions of these debates in the New Testament have shaped all subsequent Christian history. For centuries, Christians shaped their self-understanding in sharp contrast to a negative image of “the Jews,” who were often viewed as being traitors like Judas Iscariot and hypocrites like the Pharisees as portrayed in the New Testament. Historically, Christians often encountered Muslims as competitors and foes; for centuries Christian self-understanding was shaped by the harshly negative images of Muslims and Islam. As Christians moved around the world, they often condemned other religious traditions as idolatrous.

While there were some settings in which Christians engaged in respectful dialogue with their contemporaries, all too often Christian attitudes towards other religions were hostile; and interreligious relations were repeatedly marked by controversy and violence. In the middle of the twentieth century, Christian relations continued to suffer from this heritage of hostility. To be sure, there were Christians

from a variety of communions who understood and respected other religions and esteemed their followers. However, these tended to be a minority without major influence on the largest Christian communities.

One of the most remarkable developments in recent decades has been the widespread and ongoing transformation of Christian attitudes and practices towards other religions and their followers. For Catholics, the Second Vatican Council was the most important single event in this transformation, and there were analogous developments in many other Christian communities. For the first time in history, a Catholic ecumenical council publicly expressed respect for other religious paths, acknowledged truth and holiness in them, and called on Catholics to cooperate in prudence and charity with followers of other religious paths in working for common values. Many Christians in other traditions found encouragement, support, and inspiration in the Catholic conciliar initiatives. Fifty years after the Second Vatican Council, it is a propitious time to survey these changes and reflect on their significance for the twenty-first century.

This issue explores how Christian, and especially Catholic, relationships with other religious traditions have changed in recent decades; and it reflects on the current situation of Christian interreligious relations. Some articles focus particularly on Catholic interreligious relations; others range more broadly to include other Christian interreligious activities as well. Some essays offer a general overview of a particular field; others explore a particular topic in greater depth. Given the breadth of the subject of interreligious relations, this issue does not pretend to cover all areas exhaustively but rather seeks to broaden awareness and provoke further discussion.

John Borelli, who for many years represented the United States Conference of Catholic Bishops in interreligious relations, recounts

the story of the developments at Vatican II and some of the major Catholic initiatives since the Council. It is striking how fresh and challenging the Council's statements remain today; its call to improve interreligious relations for the sake of the world remains an agenda for the present day. Perhaps the most dramatic revolution occurred in Jewish-Christian relationships. John Pawlikowski, O.S.M., who has served as president of the International Conference of Christians and Jews and who has long been a leader in Jewish-Catholic relationships, focuses particularly on Christian relations with Jews, offering theological reflections on the changes in recent decades.

One of the most important but most difficult interreligious relationships involves Christians and Muslims. Rita George-Tvrtković, who has represented the Catholic Archdiocese of Chicago in relationships with Muslims and who has studied the dynamics of medieval Muslim-Christian relations, notes how medieval patterns in Christian relations with Muslims continue to shape the contemporary world. She explores how the Second Vatican Council renovated Catholic-Muslim relations, and discusses relationships in the United States as one example of the situation today.

From ancient times the subcontinent of India has been a world vigorously shaped by a variety of religious practices. Many traditions continue to thrive in India today, often in harmony; but tragically there are also many situations in India marked by conflict. Vincent Sekhar, S.J., the Executive Director & Dean of Research of the Institute of Dialogue with Cultures and Religions (IDCR) of Loyola College, Chennai, provides an overview of both the positive relations and the difficulties in India today. He notes the many positive initiatives, but also the severe challenges posed by Hindu nationalism in particular to the religious minorities on the subcontinent. As

Sekhar explains, there are “communal shades” that threaten to keep interreligious relations in darkness, but there are also “positive shores” that welcome people and invite them to harmony and understanding based on the principle of unity in diversity. Buddhists and Christians encounter each other in extremely varied settings around the world, and no easy generalizations are possible to encapsulate all relations under a single rubric. James Fredericks, a leader in comparative theology and in Buddhist-Christian explorations, offers a careful, nuanced overview of the many varieties of Buddhist-Christian relations around the world today.

Several articles focus on various aspects of interreligious relations in the Chinese world. Richard Madsen, a noted sociologist who has published extensively on religion in China and the United States, examines developments in Catholic interreligious relationships in mainland China, Hong Kong, Macau, and Taiwan during the nineteenth and twentieth centuries. He notes that Catholics in mainland China are often in rural communities with a strong concern for preserving identity. By contrast, Catholics in Hong Kong, Macau, and Taiwan are in urban contexts where interreligious initiatives have often flourished, though not without controversy in some quarters. The Rev. Edward Chau is one of the most experienced leaders in interreligious relations in Hong Kong, serving as the Chairman of the Catholic Diocesan Commission for Interreligious Dialogue and also as the Director of the Institute of Religious Sciences at Holy Spirit Seminary College of Theology and Philosophy in Aberdeen-Hong Kong. An interview with Fr. Chau recounts the development of the Colloquium of Six Religious Leaders of Hong Kong. Through dialogue, the traditions in Hong Kong came to influence each other while also respecting the differences among them and acknowledging the limits of common activities.



Another fruitful approach to interreligious exploration is to focus on a particular virtue in one tradition and to explore a virtue that may be comparable in another religious context. Lai Pan-chiu, a leader in the study of Christianity in China, examines the virtue of altruism in the Confucian and Christian traditions. From ancient times to the present, Confucianism has nurtured its distinctive approach to *ren*, while Christians have their own particular understanding and practice of *agape* (love). While these ideals are clearly different, the similarities between them are illuminating and call for careful reflection. Chen Xi, a graduate student at the Chinese University of Hong Kong, focuses on the importance of faith in the Apostle Paul and in Shinran, the founder of the Japanese Jodo Shinshu tradition of Buddhism. In a careful textual study, Chen Xi compares the relationship of faith and work in Paul's letters and in the *Kyogyoshinsho* of Shinran. While these leaders have important differences, the resonances between their perspectives offer much to consider.

A virtue prized in one tradition may well have ramifications for all other paths. The Confucian tradition has long valued the rectification of names as a crucial practice and value. For better or worse, the names we call one another are among the most significant forces in our lives. Often religious traditions have been called by names that they themselves reject. When names distort reality, they can nurture misunderstanding and suspicion, even leading to violent conflict. Peter Feldmeier, a leading scholar in Christian-Asian studies, reflects on the ancient Confucian virtue of rectifying names as a resource for addressing today's interreligious challenges.

Another important dimension of interreligious relationships involves the organizations that bring together followers of different religious paths. Dialogue Interreligieux Monastique/Monastic

Interreligious Dialogue is an organization of Catholic monastics who dialogue with monastics and other practitioners from other religious traditions. Fabrice Blée, who has studied the history of this movement in detail, recounts the origins and history of Dialogue Interreligieux Monastique/Monastic Interreligious Dialogue. For Catholic monasticism, the virtue of hospitality has long been essential to their way of life. Blée explains how this traditional virtue finds vital new application in interreligious relationships today.

One of the organizations that convenes interreligious assemblies is the Council for a Parliament of the World's Religions, whose roots go back to the first World Parliament of Religions in 1893, when a few American Protestant leaders conceived the idea of holding an assembly to encourage understanding and harmony among the world's religions. At the World Parliament of Religions in Chicago in 1893, Asian religious leaders made a significant impact on North American consciousness. Hindu, Buddhist, Muslim, Zoroastrian, Parsee, Daoist, Shinto, and Confucian leaders addressed the Parliament at a time when most Americans had never encountered such representatives before. Many scholars date the birth of the modern interreligious movement to this event. My essay traces the history of the Parliaments of the World's Religions from 1893 to the present.

Finally, Peter Phan, who is originally from Vietnam who is today one of the leading Asian-American Christian theologians, reflects on where Catholics have come in the fifty years since Vatican II. Phan notes the sharp change that the Second Vatican Council made from earlier Catholic attitudes and practices. Phan proposes a theology of the Holy Spirit universally at work in human life, and he notes the hopeful and generous spirit that Pope Francis brings to interreligious relations.